

# Finding, Using and Creating Open-Access Religious Studies Academic Material on the Internet

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## **Abstract**

Online journals (e-journals) are fast becoming a familiar feature with Religious Studies scholars, but so far no e-journals in the field have appeared in South Africa, and contributions by South African scholars are still rare. This article examines the evolution of Religious Studies e-journals, focusing on the open access variety. It then proceeds to examine a sample of open-access e-journals relevant to Religious Studies, and considers the factors inhibiting South African scholars from participation in publishing in, and creating open-access e-journals.

## **Introduction**

Ever since the beginnings of Religious Studies in the mid-nineteenth century, scholars within this discipline have relied on two main forms of communication, both to acquire information and to disseminate it. The book and the academic journal have served us well, and no replacement for either one is in sight.

But the form of these traditional channels may change, and is changing. Long familiarity makes us think that printed words on white paper are the normal, natural form for a book or journal. But go back a few centuries and the “natural” shape of a book is a hand-written manuscript, with coloured letters on pages of cured animal hide. Go back even further and books consist of rolls of papyrus, or stone tablets. In our own time, the information contained in books and journals is undergoing another change, resulting in the transmission of fluctuating levels of electrical charge along computer networks. In short, books and journals are now available on the Internet.

Just how far along are we in the process? In the natural sciences it has been established that articles freely available in electronic form are quoted significantly more often than those that are not (Lawrence 2001). While no comparable figures are available for the humanities, it seems reasonable to suppose that they are at least moving in the same direction. Indeed, Barciauskas (2007) speculates that “it may not be too long before the World Wide Web will be the scholar’s primary locus of recorded knowledge.”

### Web-based Sources

There is of course a vast amount of material on the Internet that has value to the Religious Studies researcher even though it does not rate as academic content. Websites maintained by religious organizations and individuals can serve as important sources of information. Online newspapers help the researcher keep up with current events. However, my interest in this article is in online material that complies with traditional academic standards. This implies that material has been peer-reviewed in the traditional way. Peer review, as Prosser (2003) and Lynch (2006) put it, is independent of the medium in which the article will eventually appear, and even if it is, as Guedon (2001) argues, an imperfect social construct, it is generally understood and accepted by the academic community as the best quality assurance mechanism for scientific information yet invented.

While one might reasonably expect that new formats will eventually emerge that would make full use of the new possibilities offered by the electronic medium, this has not happened yet. Just as the first printed books took great care to emulate the illuminated manuscripts that they replaced, so have we taken our existing formats and simply transposed them to the new electronic ones. E-books and e-journals are often formatted to have page numbers and traditional tables of contents; even though page numbers make little sense in the electronic world and hyperlinks are the preferred methods of navigating content. For now, e-books and e-journals are simply books and journals transposed from paper to electronic format even when there is no physical paper copy to serve as the model.

In the long run, this will change. Balakrishnan states that:

Books are 200-300 pages only because that is the length at which the current book publishing economic system earns its best returns. Express the same idea in say, 100 pages, and the book will look too slim for a reader to willingly pay the \$20-30 hardcover price needed in Western markets to make a book economic for the publisher. Once the digital wave really takes off, authors will not have the pressure to pad their books up to the market-mandated 200-300 pages. They will have the liberty

to make a book as short or as long as it needs to be. And the printed book will join the papyrus, the birch bark and the palm leaf as markers of the past elite control of knowledge.<sup>1</sup>

But the book has stalled in the process. Publishers have been unable to agree on a suitable format, and an e-book formatted for the Mobipocket Reader software cannot be read on a Sony Reader hardware device. Users simply cannot be expected to purchase an ever-increasing number of software and hardware because a book they might want to read is not available in a format their current equipment can read. Half a dozen major and a dozen minor proprietary e-book formats crowd the market and prevent the e-book from becoming a reality.<sup>2</sup>

### Electronic Journals

Journals, however, have fared much better in the transition. The first electronic journals predate the widespread adoption of the Internet: When *Diskus*, for example, was founded in 1993, it was distributed by sending computer disks through the mail. While *Diskus* used plain ASCII text as its format, a more sophisticated format was required when journals moved to the Internet, and editors moved first to HTML and then increasingly to PDF. Traces of this process remain visible on some journals’ websites. In Volume 1 (1994) of the *Journal of Buddhist Ethics*, for example, one can view the article in HTML and open a plain-text version for printing purposes. By Volume 3 (1996), the printable version has changed to the PDF format.<sup>3</sup>

Two issues arise: (1) What is available in a given field, and (2) How can academics make optimum use of this new format? A third issue relates to the easily observed fact that South African academics are not participating in these new developments. Why not?

### Categories of E-Journals

By now there are a number of fully peer-reviewed academic journals available on the Internet, in all disciplines, including Religious Studies. Browsing through them, one can see that there are a number of different strategies in use:

- Print journals that put their Tables of Contents online as a promotional strategy,
- Dual-medium journals that offer a choice of subscribing to either the printed or the electronic form of the journal,
- Back issues of printed journals converted to electronic format, available in repositories such as JSTOR<sup>4</sup>, and

- Journals that exist only in electronic format (e-journals).<sup>5</sup>

The first category is of no immediate interest to us. The second category is more interesting: do the editors or proprietors see this dual-medium situation as a long-term strategy, or is it merely an intermediate step in the evolution of a given journal to the electronic form? Many variations of this strategy exist: a journal may quietly make back issues freely available, but only a year or so after the current printed issue (the embargo strategy). Or it may offer subscriptions to the electronic version at a substantial discount, possibly in the hope that the printed version can be phased out over time.<sup>6</sup> One major publisher, Springer, allows open access to selected articles in its journals at the author's discretion.<sup>7</sup>

The third category confirms that the move towards electronic publishing is unstoppable. Finally, the fourth category gives us the true e-journals, and at this point we see another division: there are commercial and there are open access e-journals.<sup>8</sup>

### E-Journals: the current situation

In the past decade or so the major academic publishers have been engaged in a remarkable shopping spree, picking up journals globally in an effort to forestall their competitors. To name just one example, *Religion and Theology*, originally the in-house journal of the Faculty of Theology at the University of South Africa, is now published by the Dutch publishing giant Brill, where it is made available in both printed and electronic versions,<sup>9</sup> even if editorial control remains with the theologians at Unisa. University presses have not been able to keep up with the Brills and the Taylor & Francis' of this world, but they are clearly unwilling to be left behind entirely - subscriptions to commercial e-journals not connected to the printing giants can be obtained from their own websites or from collaborative services such as Project MUSE.<sup>10</sup>

What happens when we want to read an article printed in a commercial e-journal? Unsurprisingly, it costs money. To buy a single electronic article from *Religion and Theology* costs US\$ 25 (plus tax). And this is by no means the most expensive example.

To those of us who work at universities and research institutes, this may not seem an impossible situation. University libraries are subscribed to the major academic publishers, and many an article that would otherwise have to be paid for can be downloaded at no personal cost to the academic. Even so, no university library can conceivably maintain subscriptions to all possible e-journals and publishers, and certain materials elude us. Indeed, while publishers have been scrambling to acquire journals, they have also been pursuing corporate mergers (McCabe 1998, 1999) that have resulted in a far smaller number of large publishing

conglomerates, who can dictate prices to the point where university libraries are struggling to maintain even existing levels of subscription. Thomes (2000), writing for libraries belonging to the Association of Research Libraries, reports that "While ARL libraries spent 2.7 times more money for serials in 1998-99 compared to 1985-86, they bought 6% fewer serial titles." Guedon (2001) goes so far as to say that "[i]n effect . . . the system of science communication has been reengineered twice to the sole benefit of major, international publishers, with grievous consequences for the public and open spaces of knowledge defended by libraries."<sup>11</sup>

In 2003, Cornell University Library cancelled about 200 Elsevier titles, and Harvard was reported to be considering a similar step (Hane 2004). Even for university-based researchers in the First World, then, the choice of reading material is shrinking steadily. In a way, this is no different from the situation when libraries either subscribed to one's favourite paper journal or did not. Still, it puts somewhat of a damper on one's enthusiasm when the information superhighway turns out to be a footpath.

### E-Journals as the Answer to Cognitive Elitism

But there is a more serious question raised by this situation, and it relates to the heart of the academic enterprise: are we content to be a small, self-contained intellectual caste that speaks only to itself, or do we have a duty to communicate our research findings to the wider public? Furthermore, is there still a place for the non-professional intellectual in the pursuit of knowledge? Certainly, we have come a long way from the nineteenth century, when clergymen, teachers and missionaries routinely read (and published in) scientific journals. Nevertheless, even if such author- and readerships are no longer possible in the far more specialized, technocratic world of today, academics remain authors at heart, and generally wish to reach as wide a readership as possible. As Unsworth (2003) puts it, "Maybe we could enlarge the audience for humanities scholarship, not by dumbing it down, but by making it more readily available."

There is another ethical argument put forward: publicly funded research, at least, should be published in an open access medium.<sup>12</sup> If the taxpayer is to fund research, the argument goes, then the taxpayer should have the right to read the result, without having to pay for the privilege yet again, especially not to a private company.

These considerations have led to the growth of open access as an ideal in the world of e-journals, at least in some circles, and it is on this development that I wish to concentrate. It should be understood that this is not because I am opposed to commercial e-journals. It is not possible to make a blanket statement that open access e-journals contain superior material to commercial ones, or vice versa. Just as has always been true with paper journals, quality varies from journal to journal,

and even from edition to edition. The argument in favour of open access e-journals is essentially an ethical one, and it should be up to the individual researcher which kind of e-journal, or which combination of them, to use and contribute to. It is to be expected that commercial and open access e-journals will continue to co-exist. In fact, it would be premature even to prophesy the imminent death of the paper journal. After all, illuminated manuscripts continued to be produced until shortly before 1600, well into the printing age.

## Religious Studies E-Journals and the DOAJ

A number of open-access e-journals already exist<sup>13</sup>, including ones that contain material suitable for Religious Studies scholars. As one can expect on the internet, there are attempts to archive, classify and present these in a coherent format. One such attempt is the Directory of Open Access Journals (DOAJ), a collection of links to, at the time of writing, 2832 scholarly e-journals.<sup>14</sup> Its classification strategy leaves much to be desired, from a strictly Religious Studies point of view: Under its main category “Philosophy and Religion” is a “Religion” sub-category that includes both Religious Studies and Theology e-journals. But even if the Religious Studies scholar has no interest in Theology per sé, theological material can still serve us as source material for research on Christianity; and vice-versa, of course. The same would apply to other e-journals listed there that “theologize” about religions other than Christianity.

The DOAJ actively invites readers to suggest new e-journals for its collection, and therefore needs to define just what an “open access” e-journal is. What they propose is the following:

### Open Access Journal:

- *We define open access journals as journals that use a funding model that does not charge readers or their institutions for access. From the BOAI definition<sup>15</sup> of “open access” we take the right of users to “read, download, copy, distribute, print, search, or link to the full texts of these articles” as mandatory for a journal to be included in the directory.*

### Coverage:

- *Subject: all scientific and scholarly subjects are covered.*
- *Types of resource: scientific and scholarly periodicals that publish research or review papers in full text.*
- *Acceptable sources: academic, government, commercial, non-profit private sources are all acceptable.*
- *Level: the target group for included journals should be primarily researchers.*
- *Content: a substantive part of the journal should consist of research papers. All content should be available in full text.*

- *All languages.*<sup>16</sup>

### Access:

- *All content freely available.*
- *Registration: Free user registration online is acceptable.*
- *Open Access without delay (e.g. no embargo period).*

### Quality:

- *Quality control: for a journal to be included it should exercise quality control on submitted papers through an editor, editorial board and/or a peer-review system.*

### Periodical:

- *The journal should have an ISSN (International Standard Serial Number).*<sup>17</sup>

From the reader’s perspective, as opposed to that of the DOAJ, the question of open access is quite simple: an open access e-journal is one in which anyone with a web browser (and perhaps a PDF viewer) can read the articles, book reviews and so on, without payment. Of course, even open access e-journals require some funding, and it is common to see appeals for voluntary donations on their websites. E-journals may also ask one to “subscribe” for free, which serves two purposes: (1) justifying the need for space on a university server by pointing out the number of “subscribers”, and (2) sending out e-mail notices of new articles.

## The Longevity of E-journal Articles

Paper journals, provided they are printed on low-acid paper, have a remarkable longevity, and one can legitimately ask what happens to an electronic journal when the server on which its files reside is shut off. Moreover, open access e-journals seem particularly vulnerable. If an e-journal exists only as an expression of its editorial staff’s enthusiasm and the willingness of a university administration to make server space available, is it not possible for that journal and the information it holds, to become unavailable at short notice?

But in fact, when open-access e-journals close down, some arrangement is generally made to archive their articles, perhaps on another journal’s site. Indeed, this is what happened in the year 2000 to the abovementioned e-journal *Diskus*, volumes 1 to 6 of which are now archived on the *Marburg Journal of Religion*’s site<sup>18</sup> along with a number of other e-journals, some still active, others not. In this way, open-access e-journals can achieve a longevity that equals, and possibly surpasses, that of commercial e-journals, which survive only by grace of the publisher’s current management and its financial strategies and requirements. The ease of starting up an e-journal also makes it possible for titles to be re-activated. *Diskus*, in fact, was revived in 2006 as the official journal of the British Association for the Study of Religions, and simply restarted in that year with Volume 7.<sup>19</sup>

In addition, open-access e-journals would regularly be backed up by internet-

wide archiving operations such as the Wayback Machine at <http://www.archive.org> and at a number of specialized repositories such as those identified by Kenney (2006). The same cannot be said for commercial e-journals, which tend to be hidden from automated archiving operations inside corporate databases (the so-called “deep web”—see Bergman 2001). Finally, there is nothing to prevent the individual researcher from making his or her own backup copies of the open access e-journal’s PDF or HTML files. Indeed, this strategy allows the researcher to use powerful search tools such as Apple Inc.’s Spotlight or Google Desktop Search.<sup>20</sup> In the following section, I will discuss a sampling of open-access e-journals relevant to Religious Studies. Most of these will be found in the DOAJ. This is not intended to be a comprehensive listing, nor even a full recapitulation of the DOAJ’s listing, but rather serves to give a broad impression of the sub-fields currently covered by e-journals. Specialists in various fields will no doubt be able to add to this rough overview. If there be such among my readers, I urge them to suggest such titles to the DOAJ for inclusion.<sup>21</sup>

### E-journals on Religious Studies

In any discipline, constant reflection on methodology and the underlying philosophy of the subject is essential. Judging from the articles published in Volumes 7 and 8, it seems likely that the editors of the re-activated *Diskus* see this journal as playing a major role in the methodological debate. Taking “methodology” in a wider sense, we see journals such as *Ars Disputandi*<sup>22</sup> and the *Journal for Cultural and Religious Theory*<sup>23</sup> tackling issues in the philosophy of religion.

The two major open access e-journals on Buddhism are the *Journal of Buddhist Ethics*<sup>24</sup> and more recently, the *Journal of Global Buddhism*.<sup>25</sup> We have encountered the *Journal of Buddhist Ethics* above already, and indeed it is one of the earliest successful e-journals still active today. The *Journal of Global Buddhism* specializes in the current expansion of Buddhism outside its traditional boundaries, and more rarely, new developments within those boundaries.<sup>26</sup> Another e-journal of interest to scholars of Buddhism is the *Journal of the International Association of Tibetan Studies*,<sup>27</sup> since Tibetan Studies will inevitably touch upon Buddhism.

E-journals on Christianity range from the explicitly theological, like the *Australian Ejournal of Theology*,<sup>28</sup> to specialized ones such as the *Cyberjournal for Pentecostal-Charismatic Research*<sup>29</sup> and the *Journal of Biblical Studies*.<sup>30</sup> One could argue that this situation echoes the one in printed journals—there is a real need for a specialized journal that deals with Christianity explicitly from a Religious Studies perspective.

Judaism is well-served with open-access e-journals. In the DOAJ we find titles such as *Jewish Studies, an Internet Journal*,<sup>31</sup> *Studies in Christian-Jewish Relations*<sup>32</sup> and *Women in Judaism*.<sup>33</sup>

Other religions have fewer e-journals devoted to them. Hinduism is currently

not well served by e-journals. *The Electronic Journal of Vedic Studies*<sup>34</sup> represents a rather narrow field of specialization, and the number of articles it publishes annually is low. The *Journal of Arabic and Islamic Studies*<sup>35</sup> covers the Muslim faith, and is available both online and in paper format.

We also see e-journals serve a regional research interest, such as the *Japanese Journal of Religious Studies*<sup>36</sup> and the *Journal of Southern Religion*,<sup>37</sup> and e-journals that approach the question of religion from a thematic angle, such as the *Journal of Religion and Theatre*<sup>38</sup> and the *Journal of Religion and Popular Culture*.<sup>39</sup>

### Ramifications

From even this cursory overview, some patterns clearly emerge. First, open access e-journals tend to be formed to serve very narrow fields of specialization. There is a (E-) *Journal of Buddhist Ethics*, but no *EJournal of Buddhism*, a (E-) *Journal of Religion and Popular Culture*, but no *EJournal of Religion*. We may ascribe this to the very newness of the e-journal phenomenon. It is not unreasonable that e-journals would, at first, be founded with an eye to filling the small niches that existing print journals were not able to cover. As time progresses, we may expect to see general e-journals emerge to challenge *Religion*, *History of Religions* and indeed the *Journal for the Study of Religions*. Or these venerable journals and others like them may themselves go online, whether in open access format or not. Indeed, some of them have already started to do so, usually starting with commercial dual-medium strategies.<sup>40</sup>

We can therefore see that open access e-journals give South African academics in the field of Religious Studies quite enough reading material to keep us busy for some time, but not, it appears, a place for us to publish. While researching this article, I came across exactly one article by a known South African researcher in an open-access e-journal dealing with religion (Conradie 1999). No doubt there are others that were missed and that would be found by a more systematic search, but it still seems that South African academe has not embraced this new option for disseminating knowledge. This is not necessarily a fault of the individual researcher: “Policy endorsements from high-level . . . actors, for initiatives which are close cognates to the Open Access Initiatives . . . have been few and far between” (De Beer 2005:32). Indeed, De Beer (2005:39) reports that there are a mere four South African Open Access e-journals, across all disciplines. Two years later, Fullard (2007) recounts finding just five such e-journals.

Given that open access e-journals display such advantages in reducing costs and increasing access, why are we not enthusiastically founding new journals and contributing to them? For that matter, since I seem to have fallen into the role of propagandist for these e-journals, why am I not submitting this article to one?

De Beer (2005) researched South African researchers’ awareness of and attitude to open access publishing. She reports that

notional knowledge about and awareness of Open Access predominated; that respondents have favourable attitudes to Open Access, but that SAPSE accreditation constrained their publishing in Open Access journals. Furthermore, it was shown that researchers in this study publish in order to share their research results with peers and are not primarily motivated by the SAPSE incentive of funding linked to publication rate. The structured record review showed that there was a limited—yet promising—investment in Open Access by organisational structures at Stellenbosch University. Contrary to expectation, there were more full-text articles available from scholars in the social sciences and humanities, than in the natural sciences. (De Beer 2005: 91)

The typical respondent used e-mail daily, used a departmental Web site to make teaching material available, used e-mail to disseminate his/her research prior to formal publication, was in favour of Open Access journals, produced many working papers and conference papers, with post-prints constituting a percentage of research output, a subset of which was SAPSE accredited. Furthermore, he/she published in order to inform peers, and chose the journal in which to publish in order to obtain prestige and funding. The typical respondent was of the view that research institutions should promulgate and fund Open Access initiatives, and was strongly in favour of publishers permitting self-archiving. He/she ceded copyright reluctantly when publishing, and was prone to not discussing copyright when submitting work for publication. Finally, our typical respondent would support Open Access journals if they were listed as SAPSE accredited. (De Beer 2005: 99)

A similar list of research findings is presented by Fullard (2007). She too found that South African researchers are not ignorant of open access or unwilling to publish in such e-journals, but that they are faced with structural hurdles:

Only approved journals are subsidised by the Department of Education. These are titles listed in the ISI Citation Indices, the International Bibliography of Social Sciences and the Department's own list of approved South African journals. Only 210 open access journals are included in ISI citation databases and only 2 of the 5 identified South African open

access journals are currently included in the Department's list. Seventy-nine percent of researchers expressed a desire for greater recognition of open access journals where these met the requisite criteria. The requirements for proposing the inclusion of a South African journal in the accredited list are not onerous, but would require existing local journals to adopt an author pays model. It takes several years for new journals to achieve official impact factors through ISI and this depends upon them receiving high quality submissions. (Fullard 2007)

It is clear that SAPSE funding is a key factor in the acceptance of open access in South Africa. This is a system by means of which public research institutions receive government subsidies for published articles and may, at their discretion, turn some of those funds over to the authors. Since this situation was described and roundly criticized by Byrne (1996), the amounts involved have changed, but the basic system has not. Indeed, it has become an indispensable way for South African scholars to supplement their income and fund further research. While it is not impossible for open access journals to get included on the list of SAPSE-accredited journals, it takes time and effort, and so far, few have been accredited. This fact militates against the creation of new open-access e-journals and the contributing of articles to existing ones.

As stated before, I am not forecasting the immediate demise of paper journals. However, it is clear that e-journals have certain advantages in terms of cost and efficiency that require our serious attention. As Parks (2002: 317) puts it,

a one time reduction in costs, say due to electronic rather than printed delivery, will only put the crisis off a few years, not solve it. To solve the serials crisis forever requires a complete overhaul of academic publishing, moving academic publishing into an era of freely available electronic journals whose costs are born as part of academic life.

South African academics in the Religious Studies field generally have yet to investigate the potential of this new medium for disseminating their research findings. But for how much longer can we afford to ignore the world-wide trends in this regard?

## Notes

- <sup>1</sup> <http://inhome.rediff.com/money/2007/apr/16ab.htm>, accessed 22 January 2008.
- <sup>2</sup> See <http://www.epmassoc.com/compare.php> or [http://en.wikipedia.org/wiki/Comparison\\_of\\_e-book\\_formats](http://en.wikipedia.org/wiki/Comparison_of_e-book_formats). There is hope that the recent promulgation of the .epub format will make the e-book a reality: see <http://www.idpf.org/>.
- <sup>3</sup> See <http://www.buddhistethics.org>, accessed 28 August 2007.
- <sup>4</sup> <http://www.jstor.org>
- <sup>5</sup> In this article I will use “journal” for paper journals and “e-journal” for electronic journals. In reality, the terms are used interchangeably in the e-journal world. Certainly, the term “e-journal” is more rarely encountered than “e-book”.
- <sup>6</sup> For a recent example, see <http://inscribe.iupress.org/loi/qui>, where the new journal *qui parle* is being offered not merely as a choice between print and electronic subscription, but even as a subscription to both formats.
- <sup>7</sup> See <http://www.guardian.co.uk/letters/story/0,,2015050,00.html>, accessed 19 September 2007. Springer has a limited collection of Religious Studies journals. However, there are signs that the process is not without its problems. See the comment by Shalom Lappin and Dov Gabbay at <http://www.guardian.co.uk/letters/story/0,,2016768,00.html>, accessed 29 September 2007.
- <sup>8</sup> Terminology to describe non-commercial e-journals has yet to be standardized. Suber (2002), for example, uses “Free Online Scholarship”. For present purposes, these terms, and others like them, may be regarded as synonymous, as an examination of the subtle differences between them is beyond the scope of this article.
- <sup>9</sup> <http://www.brill.nl/default.aspx?partid=18&pid=7460>, accessed 28 August 2007. The electronic version is offered free to subscribers of the printed journal.
- <sup>10</sup> <http://muse.jhu.edu/>.
- <sup>11</sup> Much of the literature on this problem focuses on the medical and natural sciences, but see Unsworth’s (2003) explication of how the same situation applies to the humanities.
- <sup>12</sup> See <http://www.guardian.co.uk/letters/story/0,,2016768,00.html>, accessed 29 September 2007. Online petitions to the US government (<http://www.taxpayeraccess.org/>) and to the European Commission (<http://www.ec-petition.eu/>) have gathered significant numbers of signatories.
- <sup>13</sup> According to Fullard (2007) such journals make up a mere 5 per cent of all peer-reviewed scientific publications, but make up a full one-third of new publications.
- <sup>14</sup> See <http://www.doaj.org/>, accessed 29 September 2007. The DOAJ is an initiative of the Lund University Libraries Head Office. The DOAJ was initiated in 2003 (Suber 2004).
- <sup>15</sup> See <http://www.earlham.edu/~peters/fos/boifaq.htm#openaccess>.
- <sup>16</sup> In what follows, I will concentrate on English-language examples, but it should be noted that the DOAJ’s Religion section contains a number of German, Spanish, Portuguese and multilingual e-journals.
- <sup>17</sup> See <http://www.doaj.org/doaj?func=loadTempl&templ=about#criteria>, accessed 29 September 2007.
- <sup>18</sup> <http://web.uni-marburg.de/religionswissenschaft/journal/>
- <sup>19</sup> <http://www.basr.ac.uk/diskus/>

- <sup>20</sup> See <http://developer.apple.com/macosx/spotlight.html> and <http://desktop.google.com/features.html>.
- <sup>21</sup> <http://www.doaj.org/doaj?func=suggest>
- <sup>22</sup> <http://www.arsdisputandi.org/>
- <sup>23</sup> <http://www.jcrt.org/>
- <sup>24</sup> <http://www.buddhistethics.org/>
- <sup>25</sup> <http://www.globalbuddhism.org/>
- <sup>26</sup> The JGB lists a South African academic, Prof Kobus Krüger, on its editorial board. See <http://www.globalbuddhism.org/dig.html>, accessed 21 January 2008.
- <sup>27</sup> <http://www.thdl.org/collections/journal/jiats/>
- <sup>28</sup> <http://dlibrary.acu.edu.au/research/theology/ejournal/>
- <sup>29</sup> <http://www.pctii.org/cyberj/>
- <sup>30</sup> <http://www.journalofbiblicalstudies.org/>
- <sup>31</sup> <http://www.biu.ac.il/JS/JSII/>
- <sup>32</sup> <http://escholarship.bc.edu/scjr/>
- <sup>33</sup> <http://jps.library.utoronto.ca/index.php/wjudaism>
- <sup>34</sup> <http://www.ejvs.laurasianacademy.com/>
- <sup>35</sup> <http://www.uib.no/jais/jais.htm>
- <sup>36</sup> <http://www.nanzan-u.ac.jp/SHUBUNKEN/publications/jjrs/jjrsMain.htm>
- <sup>37</sup> <http://jsr.fsu.edu/> “Southern” here refers to the southern part of the USA.
- <sup>38</sup> <http://www.rjournal.org/>
- <sup>39</sup> <http://www.usask.ca/relst/jrhc/>
- <sup>40</sup> See, for example the website of History of Religions at <http://www.journals.uchicago.edu/loi/hr>

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