UC Berkeley
UC Berkeley Previously Published Works

Title
The System of Scholarly Communication Through the Lens of Jesuit Values

Permalink
https://escholarship.org/uc/item/9rx2c9rz

Journal
Journal of Moral Theology, 9(Special Issue 2)

ISSN
2166-2118

Authors
Kealey, Shannon
Rickards, Lev

Publication Date
2020-11-17

Peer reviewed

eScholarship.org Powered by the California Digital Library
University of California

Journal of Moral Theology, Vol. 9, Special Issue 2 (2020): 117-142

The System of Scholarly Communication Through the Lens of Jesuit Values

Lev Rickards and Shannon Kealey

THE SYSTEM OF SCHOLARLY communication as it exists today is not neutral. Both individual and institutional participants in this system must grapple with ethical questions about where to publish and how to spend limited financial resources on journal subscriptions. These choices have real consequences for the masses of humanity—especially those who are affected by academic research but do not benefit from access to the library collections of elite institutions of higher education. We argue that Jesuit and Catholic institutions should more closely align our social justice ideals and our actions as they relate to producing, disseminating, acquiring, and rewarding faculty for scholarship.

During the 2018-2019 academic year, we engaged numerous faculty at Santa Clara University in informal conversations about the current system of scholarly communication. One faculty member described grappling with competing interests: the desire to make research findings widely accessible through publishing in an open access journal versus the prestige and pride derived from publishing in a well-known, top-ranked journal. Another faculty member, who served as the editor of a well-known society journal with a long history, explained that, al-though he is a proponent of the open access movement, he believed flipping the journal to open would result in lost revenue that keeps the journal financially solvent. And another faculty member was surprised to learn that the tool they had been using to gauge article quality—Impact Factor—is the product of a for-profit company, cannot be used to compare journals from different disciplines, and promulgates structural inequities that favor the Global North in knowledge production and dissemination.[1] After hearing from these faculty and others with similar perspectives, we wanted to explore how Catholic and Jesuit institutions, like the one at which we work, might bring a unique ethical approach to participating in the system of scholarly communication.

The authors are academic librarians; we are charged not only with evaluating and purchasing library materials for Santa Clara University

[1] Leslie Chan, Barbara Kirsop and Subbiah Arunachalam, "Towards Open and Equitable Access to Research and Knowledge for Development," *PLoS Medicine* 8, no. 3 (March 29, 2011), e1001016. doi:10.1371/journal.pmed.1001016, http://www.ncbi.nlm.nih.gov/pubmed/21483470.

but also with engaging in careful discernment regarding the ethical dimensions of knowledge production and dissemination. While we do our best to align our actions with the Ignatian ideals of Santa Clara University, we are not Catholic. Our perspectives are that of a secular humanist and a Bahá'í, respectively. We state these identities to acknowledge our roles as outsiders in a discussion of Catholic moral theology, while nevertheless sharing perspectives that we believe are essential to a discussion of the practical ethics of scholarly publishing.

Our essay consists of four parts. First, we will give a brief overview of the history and contemporary practices of the academic publishing system. Then, we will review the literature that identifies the system of scholarly publishing as a locus of ethical decision-making and summarize the work of those thinkers who have described it as such from both a rights-based and a use-based perspective. In our third section, we will identify a number of Jesuit values that are relevant to a discussion of the ethics of the system of scholarly communication. In our fourth section, we will describe the actions both planned and already underway at Santa Clara University, a midsize private Jesuit university, to better align our practices with our values, including our recommendations for further reflection and study for Jesuit and Catholic institutions, as well as any colleges or universities that promote social justice missions.

A BRIEF HISTORY AND CURRENT OVERVIEW OF THE SYSTEM OF SCHOLARLY COMMUNICATION

The system of scholarly communication as we know it today began in 1655 with the publication of the first scholarly journals—the French *Journal des Sçavans* and the British *Philosophical Transactions of the Royal Society.* The former was loosely state-sponsored and primarily published book reviews, while the latter was privately owned and published articles about advances in science and technology; the authors of the material in both publications were often anonymous.[2] The earliest known forms of copyright for printed works predated these scholarly journals by two centuries, and there are records of copyright transfer from authors to publishers in multiple European countries during the fifteenth century.[3] Peer review has its roots in the 18th century,[4] but the external peer review system for journals that is common today

[2] David Banks, "Thoughts on Publishing the Research Article Over the Centuries," *Publications* 6, no. 1 (2018), 10.

[3] Richard Rogers Bowker, *Copyright, its History and Its Law: Being a Summary of the Principles and Practice of Copyright with Special Reference to the American Code of 1909 and the British Act of 1911* (Boston: Houghton Mifflin, 1912).

[4] David A. Kronick, "Peer Review in 18th-Century Scientific Journalism," *JAMA* 263, no. 10 (1990), 1321–22.

was not established until the mid-nineteenth century.[5] From the mid-nineteenth to the mid-twentieth century, academic publishing remained a small market dominated by scholarly societies with a few for-profit publishers. Just after World War II, publishers such as Butterworth and Springer-Verlag, and later Pergamon Press, began disseminating scientific publications beyond their countries of origin and profiting from the process.[6]

By the late twentieth century, the system of scholarly communication began to take on many of the characteristics we see today. It is comprised of many actors, including but not limited to academic authors, funding agencies, scholarly societies, editors and editorial boards, peer reviewers, publishing companies, university presses, and libraries. The choices made by each one of these actors are influenced by a variety of factors including in some cases profit, prestige, rank and tenure considerations, budget limitations, and the moral or professional obligation to disseminate research widely. So too, each actor derives various forms of value from the system as it currently stands: publication in a high-ranking journal worthy of inclusion in one's rank and tenure portfolio, assistance with peer review, copy editing, layout, advertising and distribution, the pride and acknowledgment that comes with having one's research in a top-ranked journal, and in the case of the largest commercial publishers—significant profits.

However, in the mid-twentieth century, the now infamous[7] Robert Maxwell purchased the then-recently merged Butterworths/Springer and seized an opportunity to profit by publishing in the quickly maturing science, technology, engineering, math, and medicine (STEM) fields.[8] The scholarly publishing market came to be characterized by "oligopolistic supply and inelastic demand," and by the end of the twentieth century, annual increases for journal prices regularly outpaced inflation.[9] With the "serials crisis" of the 1990s, when university libraries began to raise the alarm about the increasing number and

---

[5] Laura Dormer, "From the Editor: Benefits and Burdens of Peer-Review," *IEEE Transactions on Dielectrics and Electrical Insulation* 25, no. 1 (2018), 1.

[6] Brian Cox, "Circulation Autumn: Some Thoughts on Forty Fulfilment Years," *Serials* 11, no. 1 (1998), 57.

[7] Clive R. Boddy, "Unethical 20th Century Business Leaders," *International Journal of Public Leadership* 12, no. 2 (2016): 76-93. . Maxwell would later commit "fraudulent raiding of corporate pension funds [that] crossed ethical and legal borders."

[8] Brian Cox, "The Pergamon Phenomenon 1951–1991: Robert Maxwell and Scientific Publishing," *Learned Publishing* 15, no. 4 (2002): 273–78.

[9] Claudio Aspesi, Nichole Allen, Raym Crow, Shawn Daugherty, Heather Joseph, Joseph McArthur, and Nick Shockey, *SPARC* Landscape Analysis: The Changing Academic Publishing Industry–Implications for Academic Institutions* (2019), 6.

price of academic journals, especially in STEM fields, academic communities began to pay more attention to the dynamics of the scholarly publishing market.

In the last half of the twentieth century, as rates of new journals kept pace with the growth in scientific disciplines and sub-disciplines, it became increasingly difficult for scholars to find the most relevant and highest quality content in the sea of available articles.[10] In 1963, the for-profit Institute for Scientific Information (ISI) launched the database Science Citation Index with Journal Citation Reports (JCR), which assigns each journal an Impact Factor (IF) for the year based on how many citations its articles received. In 1964, there were 600 journals in the database and by 1998, there were 8,000.[11] Together with the Social Sciences Citation Index and the Arts & Humanities Citation Index, these databases became known as the Web of Science. Now owned by Clarivate Analytics, JCR provides IF and other metrics for 11,896 journals.[12] Although the methodologies used to calculate IF have been accused of inherent bias and manipulation,[13] for many academics it has become a proxy for journal quality.[14] Stemming from the challenge of mismatches between promotion and tenure committee members' areas of expertise and that of the scholar being evaluated,[15] IF also has become a metric that assistant professors sometimes choose to or are required to include in their tenure portfolio as a proxy for the quality and potential impact of recent article publications that may not have had a chance to reach their full measurable impact through direct citation.[16]

The twenty-first century has been marked by continued proliferation of specialized journals paired with significant market consolidation, with a handful of major for-profit publishers buying smaller journals and publishing imprints. In addition to market consolidation,

---

[10] John M. Ziman, "The Proliferation of Scientific Literature: A Natural Process," *Science* 208, no. 4442 (1980): 369.
[11] Derek R. Smith, "Historical Development of the Journal Impact Factor and its Relevance for Occupational Health," *Industrial Health* 45, no. 6 (2007): 732.
[12] Clarivate Analytics, "Journal Citation Reports," (accessed September 30, 2019).
[13] Roger A. Brumback, "Impact Factor Wars: Episode V—The Empire Strikes Back," *Journal of Child Neurology* 24, no. 3 (2009), 260–62; Per O. Seglen, "Why the Impact Factor of Journals Should Not be Used for Evaluating Research," *The BMJ* 314, no. 7079 (1997): 500.
[14] Marie-Hélène Magri and Aline Solari, "The SCI Journal Citation Reports: A Potential Tool for Studying Journals?" *Scientometrics* 35, no. 1 (1996): 93–117.
[15] Seglen, "Why the Impact Factor of Journals Should Not be Used for Evaluating Research," 498.
[16] Tracey A. DePellegrin and Mark Johnston, "An Arbitrary Line in the Sand: Rising Scientists Confront the Impact Factor," *Genetics* 201, no. 3 (2015): 811–13.

some of the biggest publishers are positioning themselves as data analytics companies.[17] Many of Elsevier's acquisitions since 2013 have been analytics companies and repositories including Mendeley, bepress (the company behind Digital Commons, one of the only "turnkey" institutional repository software products appropriate for small-to-midsize private colleges and universities like many Catholic and Jesuit institutions), and the Social Sciences Research Network (SSRN), enabling them to directly "[organize] the review, editing and dissemination of 18 percent of the world's scientific articles."[18] Although there is no authoritative source to determine the size of the journal publishing market today, most estimates place it around $10 billion.[19] Most would agree that there is nothing innately wrong with turning a profit; however, there are those who argue that a few for-profit publishers, especially Elsevier, enjoy comparatively large profit margins and exercise too much control over the scholarly communication lifecycle with more attention to the needs of shareholders and less attention to the needs of academia and the public.[20]

In parallel to these developments in the commercial publishing world, the rise of the internet and digital publishing also led to an efflorescence of new models for peer-to-peer dissemination of scholarly research. Preprint archiving and sharing among scholars in physics and other scientific disciplines has become commonplace since the launch of arXiv in 1991. In 1997, the National Library of Medicine (NLM) launched PubMed, which makes the abstracts, if not the full text, of medical literature available to the public. In 2000, NLM created PubMed Central, which houses publicly available full text medical literature. Federal legislation passed in 2008 required any National Institutes of Health (NIH)-funded research outputs to be made pub-

[17] Aspesi, Allen, Crow, Daugherty, Joseph, McArthur, and Shockey, *SPARC* Landscape Analysis*, 7.
[18] RELX PLC, *Annual Report and Financial Statements 2018*, 14.
[19] Richard Van Noorden, "Open Access: The True Cost of Science Publishing," *Nature News* 495, no. 7442 (2013): 427; Aspesi, Allen, Crow, Daugherty, Joseph, McArthur, and Shockey, *SPARC* Landscape Analysis*, 10.
[20] Aspesi, Allen, Crow, Daugherty, Joseph, McArthur, and Shockey, *SPARC* Landscape Analysis,* 12; Wilhelm Peekhaus, "A Call to Reclaim Control Over Scholarly Publishing," *Journal of Information Ethics* 25, no. 2 (2016): 20; Peter Walter and Dyche Mullins, "From Symbiont to Parasite: The Evolution of for-Profit Science Publishing," *Molecular Biology of the Cell* 30, no. 20 (2019): 2537–42.

licly accessible on PubMed Central, whetting the general public's appetite for access to high quality scientific and medical information.[21] High quality open access competitors to traditional journals began to emerge, though there have been some bad actors along the way.[22] As the open access movement has gained traction, scholars have begun to develop methods for discerning quality peer review OA journals from "predatory" journals.[23] Currently, the push for an open access publishing and self-archiving movement has expanded in most of the STEM and even some of the social science and humanities disciplines, challenging the scholarly community to champion new business models for the dissemination of knowledge.[24] These cries for change, rooted in economic injustice, have resulted in a proliferation of new publishing models intended to democratize scholarly access and output.

Open access publishing models

Open access is a broad umbrella term encompassing various publishing models that provide access to scholarly articles for free on the Internet. These models ensure greater access to scientific knowledge, especially for those who are unable to access scientific journals through traditional academic library subscriptions. Because open access articles are more widely distributed, studies show that open access publishing improves accessibility and confers a citation advantage.[25]

"Green open access" refers to the use of self-archiving and digital repositories, including publishing a pre-print version of an article on your faculty webpage, depositing a copy with your university's digital repository, or submitting a copy to a discipline-specific repository like

---

[21] Donald A.B. Lindberg and Betsy L. Humphreys, "Rising Expectations: Access to Biomedical Information," *Yearbook of Medical Informatics* 17, no. 1 (2008): 165–172.

[22] Cenyu Shen and Bo-Christer Björk, "'Predatory' Open Access: A Longitudinal Study of Article Volumes and Market Characteristics," *BMC Medicine* 13, no. 1 (2013): 230; Sara Schroter, Leanne Tite and Richard Smith, "Perceptions of Open Access Publishing: Interviews with Journal Authors," *The BMJ* 330, no. 7494 (2005): 756; Jeffrey Beall, "Medical Publishing and the Threat of Predatory Journals," *International Journal of Women's Dermatology* 2, no. 4 (September 23, 2016): 115–16.

[23] Larissa Shamseer, David Moher, Onyi Maduekwe, Lucy Turner, Virginia Barbour, Rebecca Burch, Jocalyn Clark, James Galipeau, Jason Roberts, and Beverley J. Shea. "Potential Predatory and Legitimate Biomedical Journals: Can You Tell the Difference? A Cross-Sectional Comparison," *BMC Medicine* 15, no. 1 (Mar 16, 2017): 28.

[24] Eelco Ferwerda, "Open Access in Humanities and Social Sciences," *Septentrio Conference Series*, no. 1 (2014); and Mikael Laakso and Andrea Polonioli, "Open Access in Ethics Research: An Analysis of Open Access Availability and Author Self-Archiving Behaviour in Light of Journal Copyright Restrictions," *Scientometrics* 116, no. 1 (2018): 291–317.

[25] Julie Arendt, Bettina Peacemaker and Hillary Miller, "Same Question, Different World: Replicating an Open Access Research Impact Study," *College & Research Libraries* 80, no. 3 (2019): 303.

arXiv for physics or bioRxiv for the life sciences. Some digital repository software can also host open access journals and conference proceedings. "Gold open access" refers to journal titles and publishers that disseminate scholarly work freely over the Internet for all to read, without the hindrance of a paywall. Such publishers may ask the author, after the work has been accepted for publication on its own merits, to pay an "article processing charge," essentially paying for the time and effort of the publisher. "Platinum open access" is a recent term used by publishers like Lever Press to describe models that never charge authors a fee—these publishers are entirely funded by sponsoring memberships from academic libraries. "Hybrid open access" refers primarily to the top five for-profit publishers who charge libraries and other readers a subscription fee to access their content but who also offer authors the option of paying a fee to make an individual article open access. In this case, the article processing charge is presented as a hedge against lost revenue from subscriptions that might be cancelled in the future by libraries and other readers as more and more content is available outside the paywall. It is a common source of frustration in such cases that the university seems to pay the publisher at least twice—once through the library for a general subscription to the whole journal and once through the author to pay for the APC, in addition to often footing the bill for the original research.

An emerging model that holds much promise is the library sponsorship model, where libraries commit to sponsor an open access publishing venture as an expression of their support for the common good. Similar to the "platinum open access" approach, such models rest on the recognition that publishing is not free—it requires work that should be compensated. Open access often introduces new payment models that can be challenging: "The biggest change that open access brings is a shift from paying for the consumption of information to paying for the production of it."[26] This is a major shift and one that can be anathema to authors who recoil from any impression that they are buying a spot for their article in a journal. By removing author processing charges, the sponsorship model keeps the financial support for open access in the library, ensuring that researchers never mix payments with the article submission and peer review process. Examples of the sponsorship model include Lever Press and the Open Library of

[26] Dusty Folds, "'Free' to All: The Role of the Academic Librarian in Institutional Open Access Initiatives," in *Open Access and the Future of Scholarly Communication*, ed. Kevin L. Smith and Katherine A. Dickson (Lanham, Maryland: Rowman & Littlefield, 2016), 43.

Humanities. The Open Library of Humanities uses a "publisher-library cooperative model called Library Partnership Subsidies, whereby the money once used for subscription fees is converted to paying publishing costs, thus allowing for open access without much change in the current charges to libraries."[27]

LITERATURE REVIEW

Given the long history of the system of scholarly communication, one would expect to find a significant body of literature that frames participation in scholarly communication as an ethical act. However, we find fairly few works that explore this question directly. Our review finds a small but significant body of literature that presents the system of scholarly publishing as a locus of ethical decision-making, and only one author who has treated the subject from a distinctly Jesuit perspective.

John Willinsky and Juan Pablo Alperin regard "the principles by which scholarly publications are disseminated and shared as a matter of academic ethics," and they conceive of scholarly communication as a space in which the university has "an unprecedented ethical opportunity to act in a positive fashion."[28] They present the system of scholarly publishing as a locus of ethical decision-making, reflecting both use-based and rights-based ethical commitments to open access publishing. They call on scholars to "ensure that one's research and scholarship has been made as widely available as possible to other scholars around the world" and ground their inquiry in "the basic human right to know and to knowledge."[29] In doing so, they raise important questions about new publishing opportunities afforded by digital media, the economic viability of open access publishing, and the value that open access publishing gives to the scholarly communication system.

Writing within the literature of library science, Beth Posner compares the "information-sharing ethic" of open access publishing to the longstanding practice of interlibrary loan, highlighting the ways that both utilitarian and deontological ethical frameworks support open access publishing.[30] By articulating these ethical perspectives, librarians "become…better advocates," integrate ethics more fully into practice, and "help faculty and administrative colleagues understand the why as

---

[27] Folds, "'Free' to All," 43.

[28] John Willinsky and Juan Pablo Alperin, "The Academic Ethics of Open Access to Research and Scholarship," *Ethics & Education* 6, no. 3 (2011): 217–18.

[29] Willinsky and Alperin, "The Academic Ethics of Open Access to Research and Scholarship," 218.

[30] Beth Posner, "The Ethics and Evolution of Library Information Sharing: Lessons from Interlibrary Loan Services for Library Open Access Publishing," in *Open Access and the Future of Scholarly Communication*, eds. Kevin L. Smith and Katherine L. Dickson (Lanham, Maryland: Rowman & Littlefield, 2016), 183.

well as the what" of the library's efforts with regard to scholarly communication. From a utilitarian perspective, Posner argues in support of library open access publishing because "more access to more information means more satisfaction."[31] Posner also argues that open access publishing is supported by "the ethical theory of the common good," which "requires that policies seek to benefit everyone on some basic level," and she notes that "information...is of limited use if it is hoarded, whether in inaccessible rare book collections in libraries or behind the high digital paywalls of publishers and aggregators."[32] Promoting the common good of society becomes even more relevant at a time when "many shared problems...require the concerted efforts of the citizens of the world to solve."[33] In a sense, because we need more and more people working together to solve humanity's most challenging problems, it would be unethical to restrict relevant information to a limited group of participants.

From a deontological perspective, library open access publishing as an ethical act must "balance…competing rights claims" between the fundamental human right to learning and knowledge and the intellectual property rights of authors and publishers. Posner argues that "such intellectual property ownership rights have never been absolute," implying that in her view a deontological ethical framework would support open access publishing.[34]

Finally, Posner identifies reciprocity as an ethical principle that "seeks to establish fairness as a social norm among independent actors, as well as a guide for rulemaking."[35] She critiques publishers who are "coercing authors to violate that principle by limiting the sharing of their work in order to sell it."[36] Highlighting a sense that the current system of scholarly communication is structured in an unjust way, she continues:

> Ideas in scholarly communication are written about to be read, and sharing them moves knowledge creation and dissemination forward. Of course, publishers also add value and deserve compensation for their services, but commercial publishers that make profits by artificially creating conditions of scarcity are abusing all other stakeholders. … Indeed, the principle of reciprocity also suggests that a system wherein the academy has to buy back work that it has paid faculty to create is unfair. Making university libraries purchase work based on

[31] Posner, "The Ethics and Evolution of Library Information Sharing," 186.
[32] Posner, "The Ethics and Evolution of Library Information Sharing," 190.
[33] Posner, "The Ethics and Evolution of Library Information Sharing," 190.
[34] Posner, "The Ethics and Evolution of Library Information Sharing," 191.
[35] Posner, "The Ethics and Evolution of Library Information Sharing," 192.
[36] Posner, "The Ethics and Evolution of Library Information Sharing," 192.

> university-funded research, including research supported by faculty salaries and graduate student stipends, violates the principle of reciprocity by establishing two tiers of investment—the investments of the academic institutions (e.g., salaries, stipends, laboratories, subventions, reimbursements for scholarly travel, and so forth) entitle them to none of the benefits of publications, while the investments of publishers (e.g., editing, designing, printing, warehousing, and marketing) command all of the benefits.[37]

Sharing Posner's sense of injustice, Jeanne Pavy notes that the current system of scholarly communication is "at odds with the fundamental goals of the academic enterprise…. Part of the problem lies in simply having ownership exist outside the academy rather than shared freely from within it."[38]

Aligned with Posner's deontological claims, a significant body of literature grounded in the Universal Declaration of Human Rights argues in favor of open access publishing as an expression of a basic human right to science. In 1998, Dr. Audrey Chapman wrote, "Open access to data at an affordable rate is key to the advancement of science."[39] Chapman takes a historical approach, reviewing how "the profit motive increasingly found its way into science" but expresses hope that open access will achieve its potential of enabling "anyone anywhere with a connection to the Internet to read published research articles online at little or no cost."[40] In 2012, then Special Rapporteur to the UN Human Rights Council Farida Shaheed recommended: "Universities, research and funding institutions adopt mandatory open-access policies for journals and repositories of research."[41] Chattopadhyay and colleagues critique the profit-centered "policies of leading bioethics journals [which] limit the participation of researchers working in...low- and middle-income countries," effectively inhibiting this population from contributing meaningfully to the worldwide

---

[37] Posner, "The Ethics and Evolution of Library Information Sharing," 193.
[38] Jeanne Pavy, "Making a Virtue Out of Necessity: Using Budget Cut Discussions to Promote Scholarly Communication Reform," in *Open Access and the Future of Scholarly Communication*, eds. Kevin L. Smith and Katherine A. Dickson (Lanham, Maryland: Rowman & Littlefield, 2016), 47–66.
[39] Audrey R. Chapman, "A Human Rights Perspective on Intellectual Property, Scientific Progress, and Access to the Benefits of Science," World Intellectual Property Organization (November 9, 1998), 33. (accessed September 24, 2019).
[40] Audrey R. Chapman, "Towards an Understanding of the Right to Enjoy the Benefits of Scientific Progress and its Applications," *Journal of Human Rights* 8, no. 1 (2009): 8, 27.
[41] Farida Shaheed, *The Right to Enjoy the Benefits of Scientific Progress and its Applications* (2012), 9. (accessed September 24, 2019).

scientific discourse on bioethics.[42] Mann et al. ground their response to Chattopadhyay in the Universal Declaration of Human Rights and the International Covenant on Economic, Social and Cultural Rights, noting that "without access to scholarly resources, participation in bioethics is skewed by being limited to a privileged few."[43] This set of literature argues that human beings have a fundamental right to access scientific knowledge and that limited access to scholarship from low- and middle-income countries limits collective human progress. What important questions, what new analyses do we miss out on because so many people do not have access to scientific knowledge?

While not treating the question of open access directly, various authors have addressed the moral obligation of the university in general and of academic libraries in particular to share knowledge and contribute to scholarly communication. The Christian theologian and historian Jaroslav Pelikan has said, "The university itself has an obligation…to diffuse the results of research, both that of its own professors and graduates and that of the international scholarly community in general."[44] Michael Gorman has written about equity of access and the right to knowledge.[45] John Budd takes the stance that libraries—as socially-created institutions—are not neutral and that librarianship therefore stands in need of practical and normative ethics.[46] While not addressing open access specifically, he makes a *cri de cœur* for practical ethics and collective deliberation which in many ways aligns with the Ignatian disciplines. In later work, Budd emphasizes "[t]he obligations and responsibilities that are part of the moral imperative of the university."[47] Taken as a whole, Budd's work implies that we should train our practical ethics on the question of how we communicate—i.e., how we disseminate scholarly research.

---

[42] Subrata Chattopadhyay, Cathiffany Moxham, and Raymond De Vries, "A Question of Social Justice: How Policies of Profit Negate Engagement of Developing World Bioethicists and Undermine Global Bioethics," *American Journal of Bioethics* 17, no. 10 (2017): 3.

[43] Sebastian Porsdam Mann, Helle Porsdam, Christine Mitchell, and Yvonne Donders, "The Human Right to Enjoy the Benefits of the Progress of Science and its Applications," *American Journal of Bioethics* 17, no. 10 (2017): 34.

[44] Jaroslav Pelikan, *The Idea of the University: A Reexamination* (New Haven, Connecticut: Yale University Press, 1992): 130.

[45] Michael Gorman, *Our Enduring Values: Librarianship in the 21st Century* (Chicago: American Library Association, 2000).

[46] John Budd, "Toward a Practical and Normative Ethics for Librarianship," *Library Quarterly* 76, no. 3 (2006): 251–69.

[47] John Budd, *The Changing Academic Library: Operations, Culture, Environments* (Chicago: Association of College and Research Libraries, 2018), 227.

In addition to peer-reviewed literature, an increasing number of university systems and consortia are making public statements in favor of open access and enacting policy that aligns with these statements. An open letter by the provosts of the Big Ten Academic Alliance states, "We…are committed to sustaining and advancing equitable modes of sharing knowledge…. [O]ur systems of sharing knowledge no longer work in support of our academic enterprise."[48] The provosts of the Big Ten Academic Alliance contrast universities' fundamental commitment to "creating and sharing knowledge" with a system in which "five commercial publishers control a majority market share of academic journals," and "[the] majority of published research is locked behind paywalls."[49] In response to the end of negotiations between the University of California (UC) system and the publisher Elsevier, UC President Janet Napolitano said, "I fully support our faculty, staff and students in breaking down paywalls that hinder the sharing of groundbreaking research…. This issue does not just impact UC, but also countless scholars, researchers and scientists across the globe—and we stand with them in their push for full, unfettered access."[50] Writing in support of UC's action, the Statewide California Electronic Library Consortium (SCELC) released a statement that reads in part: "SCELC plays an important economic role in support of future publication models in California, in particular for open access efforts such as those being led by the University of California."[51]

A Jesuit perspective

In addition to these academic arguments, the Ignatian tradition itself has a long history of support for access to scholarship by the general public, especially the poor. For example, Roberts and Zerquera address the Jesuit commitment to access and affordability of education, placing it in a broader historical context and citing excerpts from the Decrees of the General Congregation of the Society of Jesus and data from the current twenty-seven Jesuit colleges and universities.[52] But their study only focused on access to higher education. When we

---

[48] Big Ten Academic Alliance, *Sustaining Values and Scholarship: A Statement by the Provosts of the Big Ten Academic Alliance* (Champaign, IL: Big Ten Academic Alliance, 2019). (accessed September 24, 2019).

[49] Big Ten Academic Alliance, *Sustaining Values and Scholarship.*

[50] University of California Office of the President, "UC Terminates Subscriptions with World's Largest Scientific Publisher in Push for Open Access to Publicly Funded Research," .

[51] SCELC Board of Directors, "SCELC Supports the University of California's Push for Open Access to Research," .

[52] Drew Roberts and Desiree Zerquera, "A Call for Upholding Access and Affordability at Jesuit Institutions," *Jesuit Higher Education: A Journal* 5, no. 2 (2016): 4–14.

looked for literature exploring Jesuit institutions' approach to the system of scholarly communication in general, and open access publishing in particular, we found only one article—a survey of faculty at the University of Scranton conducted by George Aulisio in 2014. Aulisio presents open access publishing as a social justice issue—as "an attempt at making research and education equal to all" and "to bring about a more just world"—and grounds his argument in published statements of the Society of Jesus, the pastoral constitution *Gaudium et Spes* of Vatican Council II, and the 1967 encyclical *Populorum Progressio* by Pope Paul VI.[53] Aulisio found that twelve of the then twenty-eight (42.8 percent) member schools of the Association of Jesuit Colleges and Universities (AJCU) had a university-wide institutional repository for "green OA" and an additional two institutions had a repository just for their law schools but that none of the schools had an open access policy.[54] Since that time, the number of institutional repositories at AJCU institutions has increased to eighteen out of twenty-seven (66.6 percent), and one institution—the University of San Francisco—became the first AJCU member school at which a faculty senate ratified an open access policy.[55] In addition to these structural commitments, AJCU schools publish open access journals—especially Catholic and Jesuit journals like the *Journal of Moral Theology*, *Jesuit Higher Education*, and *Studies in the Spirituality of Jesuits*.

Based on our review of the literature, we conclude that the examination of open access as an ethical question for universities—as a space in which institutions of higher education can make ethical decisions and bring their values to bear on a specific question of practice—has rarely been raised. And despite the topic's apparent alignment with social justice values, the question of disseminating scholarship through open access has rarely been addressed from the perspective of Jesuit institutions. While scholars from Catholic and Jesuit institutions have written about access to and affordability of education, very little is written about access to the scholarly record itself—about access to knowledge generated through scholarship. In addition, it appears that AJCU member schools are engaging with open access publishing to varying degrees but that such efforts are disjointed and dependent on the interest of individual faculty and librarians at each member institution.

---

[53] George J. Aulisio, "Open Access Publishing and Social Justice: Scranton's Perspectives," *Jesuit Higher Education: A Journal* 7, no. 2 (2014): 70.
[54] Aulisio, "Open Access Publishing and Social Justice," 68.
[55] University of San Francisco, "Global Open Access to Scholarly Work Thriving at the University of San Francisco."

JESUIT VALUES AND THEIR IMPLICATIONS FOR SCHOLARLY COMMUNICATION

The specific Ignatian values that characterize Jesuit colleges and universities have implications for participating in the system of scholarly communication and the pursuit of open access. These values speak in favor of making scholarly knowledge available to the widest possible array of humanity, in particular those who are at the margins and those who are unable to access the libraries of elite academic institutions. In addition to the question of access, Ignatian values also speak to our moral obligation to work against injustice by striving for the transformation of the hearts of individuals and the structures of society that reinforce oppression.

Our exploration of Jesuit values is also set within the broader context of Catholic social teaching. Writing in *Economic Justice for All*, the United States Conference of Catholic Bishops clearly stated that "the Christian ethic is incompatible with…maximization of profit."[56] They "strongly urge US and international support of efforts to develop a code of conduct for foreign corporations that recognizes their quasi-public character…. Transnational corporations should be required to adopt such a code and to conform their behavior to its provisions."[57] This view challenges the profit-centered motivation of commercial publishers like Elsevier and raises questions about whether corporations can meaningfully contribute to a social mission—i.e., the wide distribution of scholarship for the public good—in the absence of a code of conduct. In *The Catholic Social Teaching Scripture Guide*, that same conference states, "In a society marked by the deepening divide between rich and poor, the gospel calls us to radical and self-giving love—to meet the needs of the poor and vulnerable and to oppose the structures that perpetuate poverty and abuse the vulnerable."[58] We must ask whether a scholarly publishing model that privileges the creation of and access to information by well-resourced academic institutions, mostly in the global north, are a part of those "structures that perpetuate poverty and abuse the vulnerable."[59]

In this section, we examine the implications of four Ignatian values: *cura personalis*, discernment, the service of faith and the promotion of social justice, and women and men for others. Then, in the final section, we will correlate these values to specific open access initiatives at Santa Clara University.

---

[56] United States Conference of Catholic Bishops, *Economic Justice for All: Catholic Social Teaching and the U.S. Economy* (Washington, D.C. 1997), 61.
[57] USCCB*, Economic Justice for All,* 61.
[58] United States Conference of Catholic Bishops, *Catholic Social Teaching Scripture Guide*, (2010), 8.
[59] USCCB, *Catholic Social Teaching Scripture Guide,* 8.

Cura personalis

Sometimes translated as "care for the whole person," *cura personalis* is generally discussed at the level of the individual. In the context of education, this phrase places value on the individual's intellectual and spiritual development, seeing both as part of the whole person and seeing both as part of the educational process. However, a recent article in *America: The Jesuit Review of Faith and Culture* by Father Kevin O'Brien, SJ, applies *cura personalis* to questions of innovation and disruption in Silicon Valley.[60] One implication of Fr. O'Brien's broadened approach to *cura personalis* is to consider this principle at the level of society—considering care for the whole society, not just isolated parts. O'Brien invites us to consider how an act might "affect people's economic and physical security… and how it impacts both immediate and larger environments."[61] These considerations invite us to look at the systemic impact of our choices and to question whether our systems are caring for the whole body of humanity or only for certain segments of society. Scholarly publishing that is only accessible by an elite few would seem to align poorly with this value.

Discernment

Sometimes thought of as deep ethical reflection, the Ignatian practice of discernment can be brought to bear on the broader purpose of scholarship and on the question of where to publish. Fr. Pedro Arrupe, SJ, the Superior-General of the Society of Jesus from 1965 to 1983, called it the "discernment of what to do and how to act so that our very lives will bear witness to justice."[62] An academic author considering where to submit an article reflects on their goals in publishing their research—are they trying to reach the broadest possible audience? Are they seeking to make a novel contribution to a particular discourse? Are they seeking recognition and accolades from their colleagues? Are they hoping to publish in a specific journal because it will be attractive to their tenure committee? Are they considering publishing open access but concerned about article processing charges? Perhaps the author is familiar with some of the arguments in this paper and feels that submitting their work to a commercial publisher just feels wrong when the profit margins are so large, the competition among journals so

---

[60] Kevin O'Brien, SJ, "Why Silicon Valley Needs Jesuit Values," *America Magazine,* July 31, 2019.
[61] O'Brien, "Why Silicon Valley Needs Jesuit Values."
[62] Pedro Arrupe, SJ, *Pedro Arrupe: Essential Writings*, ed. Fr. Kevin Burke, SJ (Maryknoll, New York: Orbis Books, 2004), 95.

scarce, and the researchers are being compensated so little. As an author sifts through these impulses, they may ask, "Where are these impulses coming from?" Ignatian discernment would invite the author to consider whether the impulse originates from a desire to contribute to the common good or from a place of self-aggrandizement.

Discernment calls us "to move thoughtfully" to "know why we are doing what we are doing."[63] For most scholars, the system by which we disseminate research is handed to us. We learn it piece by piece from academic advisors, from mentors and peers. In part, perhaps, because of this organic way of knowing, it may never cross our minds that the system has a profit motive and funnels money toward commercial publishers. Discernment enables us to consider the implications of this system and creates space for us to ask, "Should it be this way?"

Arrupe's description of discernment emphasizes the relationship between reflection and action. He spoke of the profound connection between discernment and *metanoia*—radical inner transformation that must be reflected in action.[64] This kind of discernment requires something more than tinkering around the edges of social reality—it results in conversion—a "putting away" of what we once were, and a taking up of something new—not only at the level of the individual, but at the level of society and the systems we rely on to communicate scholarship, to stand in for quality, to drive rank and tenure criteria.[65] Michael S. Harris, in his book *How to Get Tenure*, discourages early career researchers from submitting to open access journals, suggesting that they would be wiser to wait until after they have been granted tenure to experiment with the system: "If you are unable to secure tenure first, you will not have a chance to change the long-term direction of the department, university, or discipline. You do not have to like the rules of the game, but you must understand them to set yourself up for success."[66] This is a familiar refrain, and the position is not without its merits. However, one implication of such a posture is that early career researchers at Jesuit institutions are being told that discernment—and the action it prompts—should wait until after they achieve tenure. This seems inconsistent. It creates two tiers of faculty, suggesting that the practice of discernment is a luxury afforded to those who have secured tenure. All faculty should be encouraged to engage in discernment and courageously pursue the actions it reveals, regardless

[63] O'Brien, "Why Silicon Valley Needs Jesuit Values."
[64] Arrupe, *Pedro Arrupe: Essential Writings,* 96.
[65] Arrupe, *Pedro Arrupe: Essential Writings,* 96.
[66] Michael S. Harris, *How to Get Tenure: Strategies for Successfully Navigating the Process* (Routledge, 2019), 58.

of whether they have secured tenure—and the structures of the university should support them in this.

The service of faith and the promotion of social justice

For Jesuit colleges and universities, as institutions of faith, "the promotion of justice is an absolute requirement."[67] In reaffirming the order's commitment to social justice, the fourth Decree from the 32nd General Congregation explicitly states that such work must operate both at the level of transforming oppressive economic structures in society and at the level of transforming attitudes and habits in the human heart: "In a world where the power of economic, social, and political structures is now appreciated and the mechanisms and laws governing them are now understood, service according to the Gospel cannot dispense with a carefully planned effort to exert influence on those structures. … [O]ur efforts to promote justice and human freedom on the social and structural level, necessary though they are, are not sufficient of themselves. Injustice must be attacked at its roots which are in the human heart by transforming those attitudes and habits which beget injustice and foster the structures of oppression."[68]

In light of these statements from the General Congregation, it would be worth considering how universities can "exert influence on those structures" and "those attitudes and habits" of the heart which contribute to unjust structures.[69] Within the campus community, conversations which raise awareness and understanding about the system of scholarly communication are worthwhile, especially conversations that highlight the role of discernment in sifting through the various forces that act on an individual's choice as they consider where to submit an article, and in considering the role of scholarly communication in the betterment of our communities. At the level of institutional structures, an exploration of policies and negotiating positions that transform our engagement with unjust structures should be considered—including open access policies that preserve author rights to widely disseminate their research outside of paywalls and negotiating positions that challenge a profit-driven approach to academic publishing.

---

[67] Jesuits Congregatio Generalis, "Our Mission Today: The Service of Faith and the Promotion of Justice," in *Jesuit Life and Mission Today: The Decrees and Accompanying Documents of the 31st–35th General Congregations of the Society of Jesus*, ed. John W. Padberg, SJ (St. Louis, Missouri: The Institute of Jesuit Sources, 2009), 298.
[68] Jesuits Congregatio Generalis, "Our Mission Today: The Service of Faith and the Promotion of Justice," 306.
[69] Jesuits Congregatio Generalis, "Our Mission Today: The Service of Faith and the Promotion of Justice," 306.

To those who may argue that scholars have worked with commercial publishers for a long time and that the current system seems to work well enough, we would respond that, from an Ignatian perspective, such a position is not supported. Simply because injustice has existed for a long time does not mean it should be accepted. Fr. Peter-Hans Kolvenbach, SJ—the Superior-General of the Society of Jesus from 1983 to 2008—said, "If the professors choose viewpoints incompatible with the justice of the Gospel and consider researching, teaching, and learning to be separable from moral responsibility for their social repercussions, they are sending a message to their students. They are telling them that they can pursue their careers and self-interest without reference to anyone 'other' than themselves."[70] In even stronger terms, Arrupe called on the alumni of Jesuit schools "to diminish progressively our share in the benefits of an economic and social system in which the rewards of production accrue to those already rich, while the cost of production lies heavily on the poor."[71] The system of scholarly communication is both an economic and a social system, and to the extent that it is inaccessible by the generality of humankind, especially the poorest of the poor, the rewards of production accrue to those "already rich" in knowledge and in access. In the same speech, Arrupe invited the audience to make "a firm resolve to be agents of change in society, not merely resisting unjust structures and arrangements, but actively undertaking to reform them."[72] These statements clearly pave the way for institutions of higher education, especially those aligned with the Ignatian tradition, to take an active role in reshaping the structures of society—including the system of scholarly communication.

Women and men for others/whole persons of solidarity for the real world

Perhaps even more than discernment or the promotion of social justice, the concept of "whole persons of solidarity for the real world" emphasizes that our scholarship should be for others, not for ourselves and not for a small group of elite academics. If we are truly for others, then we should think about how our scholarship can benefit all people, especially the most marginalized. The Ignatian tradition has a long history of support for access to scholarship by the general public, especially the poor. During a lecture titled "The Service of Faith and the Promotion of Justice in American Jesuit Higher Education," then-Superior General Kolvenbach, SJ described scholarly knowledge as

[70] Peter-Hans Kolvenbach, SJ, "The Service of Faith and the Promotion of Justice in American Jesuit Higher Education," *Santa Clara Lectures* 7, no. 1 (2000): 13.
[71] Arrupe, *Pedro Arrupe: Essential Writings,* 186.
[72] Arrupe, *Pedro Arrupe: Essential Writings,* 186.

"knowledge that must ask itself, 'For whom? For what?'" and continued, "By preference, by option, our Jesuit point of view is that of the poor. So our professors' commitment to faith and justice entails a most significant shift in viewpoint and choice of values."[73] By removing subscription paywalls, open access scholarship becomes available to a much wider range of people and organizations, including journalists, public schools, government agencies, NGOs, industry, community health organizations, independent scholars, and more. It represents a shift in thinking about who scholarship is for. In the case of those scholars involved in community-based participatory action research, open access enables community partners to read the product of research in which they are directly involved. Inhibiting all of these varied groups and individuals from accessing scholarly knowledge works against social justice.

These values are nuanced and profound, and our examination of them as outsiders is surely both cursory and limited. But taken as a whole, they seem to speak in favor of two imperatives for action: on the one hand to increase access to scholarly literature for the broadest possible grouping of society (especially the poor) and on the other to transform social and economic structures that place the profit-motive above the common good of universal participation in the generation and dissemination of knowledge. In the following section, we apply these values to specific initiatives at Santa Clara University.

WHAT IS SANTA CLARA UNIVERSITY DOING TO ALIGN ITS VALUES WITH ITS PARTICIPATION IN THE SCHOLARLY COMMUNICATION LIFECYCLE?

In light of our commitment to these values, Santa Clara University strives to increase access to knowledge through participating in open access publishing while transforming the system of scholarly publishing through funding and sponsoring key initiatives. Any one of these initiatives can be seen as an expression of the values described in the previous section. However, certain Ignatian values are expressed more clearly in each initiative, and we have attempted to draw out those relationships where possible.

Establishing the Library's Scholarly Communication Working Group

In 2014, Santa Clara University Library established a Scholarly Communication Working Group to foster and promote awareness and activities around issues related to scholarly communication within the Library, and among Santa Clara University faculty, students, and staff.

---

[73] Kolvenbach, "The Service of Faith and the Promotion of Justice," 11–12.

The working group reflects an organization-wide commitment to transforming scholarly communication, bringing this work out of the realm of any one person or role. The working group comprises multiple people from across the University Library's organizational chart, including subject librarians who incorporate scholarly communication topics into library instruction and staff members who support digital infrastructure for the open scholarly commons—especially the University's institutional repository. And because of this broad membership, the Library can maintain momentum toward long-term goals regardless of turnover in staff. Many of the initiatives described in this article are the result of ongoing work by the members of this group.

The Scholarly Communication Working Group is an expression of a number of the Jesuit values described in the preceding section, but, in particular, it has created space for Library staff to practice discernment—to step away from their day-to-day operational responsibilities and consider the implications of programming, outreach, instruction, and purchasing decisions. By spending time exploring these questions in a group, benefiting from the perspectives of multiple functional units within the Library, we have been able to pursue initiatives with multilateral support.

Scholar Commons: an institutional repository

Scholar Commons, Santa Clara University's digital repository, lets faculty self-archive pre-prints of their peer-reviewed journal articles ("green OA"), ensuring that a copy is available in an open access form, even if the final version is published behind the paywall of a commercial publisher. As of January 2019, 86 out of 531 faculty members—or about 16 percent—had deposited at least one item in Scholar Commons. The Library actively works to increase this number through marketing and outreach efforts to engage faculty by visiting department meetings, holding special events, direct email appeals, and so on. A digital repository directly increases access by making a version of a peer-reviewed article available for free on the open web. In addition, such repositories form part of the digital infrastructure that could transform systems of research dissemination. While self-archiving is not a panacea for the system of scholarly communication, it seems to align well with the value of "women and men for others"—it is the most direct and immediate way for an author to ensure that their research is available for anyone with an Internet connection to read, without waiting for long term structural changes to transform the scholarly publishing industry.

Lever Press: a platinum open access monograph publishing imprint

Lever Press is a "platinum" open access monograph publisher sponsored by a growing number of liberal arts colleges with operational support from Amherst Press and the University of Michigan

Press; it is especially welcoming to interdisciplinary and liberal arts research that is appropriate for undergraduate teaching. In addition to being open access, Lever Press is promoting more transparency in monograph peer review, an area which has been examined less than journal peer review.[74] As a founding member of Lever Press, Santa Clara University provides financial support, and members of the campus community sit on its editorial and oversight boards. By making Lever Press titles available online for free, we directly increase the amount of high-quality, peer-reviewed scholarly research that is accessible to the public.

The academic monograph continues to be a crucial component of scholarly communication across the liberal arts, and through the support of Lever Press, Santa Clara University makes a meaningful contribution to the scholarly publishing infrastructure that enables this type of communication. By building up a new academic press that supports open access publishing in the liberal arts and charges no author fees, we are contributing to the transformation of social and economic systems in line with Jesuit writings about the promotion of social justice. Lever Press can also be associated with the value of *cura personalis*. Jesuit institutions of higher education have rightly prided themselves on caring for the whole person—for the physical, intellectual, and spiritual development of their students. This commitment can be seen in Jesuit efforts to seek coherence between science and religion, and to seek coherence between the different branches of the arts and sciences. By fostering interdisciplinarity and providing a home for scholarly publishing in the liberal arts, we believe that Lever Press is an expression of *cura personalis*.

Leveraging the acquisitions budget for open access

Our University Library's annual "State of the Library" report lists a $4.2 million acquisitions budget in 2019. Of that budget $3.4 million (or 80 percent) goes to continuing resources—i.e. journal subscriptions and databases.[75] The Library devotes one half of one percent of its acquisition budget to open access initiatives—or about $22,000. This can seem like a drop in the bucket compared to the yearly expenditures on journal subscriptions, so we put a lot of thought into how we can use this money to transform structures—always seeking

[74] Amy Brand and Mark Edington, *Transparency in Standards and Practices of Peer Review: Report of a Stakeholder's Workshop* (2018), http://www.prtstandards.org/report.

[75] Jennifer Nutefall, Lev Rickards, and Nicole Branch, "2019 State of the Library," *State of the Library* (2019), https://scholarcommons.scu.edu/library_state/5.

opportunities to invest in community-based infrastructure for scholarly communication, open access monograph imprints, open access journal publishers with innovative sponsorship models, and so on. This money goes in part to support publishers like the Open Library of Humanities mentioned earlier. Our hope is to increase the amount spent on open access over time, in part inspired by Kevin Smith's call for libraries to contribute part of their budget to support "the common infrastructure needed to create the open scholarly commons."[76]

On the one hand, our use of acquisition funding to support open access initiatives is an expression of Ignatian discernment, characterized by thoughtful reflection about how to spend limited financial resources accompanied by deliberate action to align library collection development spending with our beliefs. And to the extent that our funding decisions contribute to initiatives that transform the structures of the scholarly communication system, they could also be seen as the service of faith through the promotion of social justice.

Faculty Learning Community: Open Access and Social Justice at SCU

Our Library is currently rolling out a Faculty Learning Community (FLC) to engage a larger group of faculty members in an exploration of open access publishing and how it aligns with university values. We are pursuing a FLC in part out of a particular view of how change could take place on campus. The conversations that led to the writing of this article showed us that there are champions of open access on our campus, but that a deeper awareness of these issues is not widespread. By raising awareness among multiple stakeholders, we believe we can increase the potential for unified action. We do not believe it is possible to transform scholarly communication through the unilateral action of one stakeholder—or even a small group of early adopters. Yet the library has a unique role to play in creating space for faculty across the campus community to articulate our goals and values with respect to open access. The FLC is a significant next step. As more and more faculty become engaged in this conversation, examining the system of scholarly communication from different perspectives, shared understanding and action can emerge. At Miami University, three librarians created an FLC that transformed faculty into "active advocates" for open access, improving "faculty and student knowledge of the open access movement and the evolving landscape of scholarly communication."[77] An FLC has the potential to foster organic support for efforts to transform scholarly publishing, building a

[76] Kevin L. Smith, "The 2.5% Commitment," doi.org/10.7912/C2JD29.

[77] J.W. Bazeley, J. Waller, and E. Resnis, "Engaging Faculty in Scholarly Communication Change: A Learning Community Approach," *Journal of Librarianship and Scholarly Communication* 2, no. 3 (2014).

growing body of advocates who can support collective efforts for thoughtful social change.

Much remains to be learned about the role that this type of FLC can play on campus, but it has the potential to create a space in which faculty can thoughtfully consider the part they play in the system of scholarly communication and the forces that act on their decision-making about where and how to publish. By creating such a space, the faculty learning community can at once increase opportunities for practicing discernment while also creating an environment in which injustices can be addressed "in the human heart."[78] From a Jesuit perspective this is a crucial element of promoting social justice since efforts to transform oppressive social structures must be pursued in concert with efforts to transform "those attitudes and habits which beget injustice."[79]

Open access policy

If the faculty learning community represents a more gradual approach working on the attitudes and habits of individuals, an open access policy is a more structural change that can rapidly increase the amount of "green OA" at a university. In the wake of the University of California's decision to cancel their Elsevier subscription over related issues, a growing number of faculty appear especially open to taking action; passing a faculty resolution in support of open access may be especially timely. While preserving each individual faculty member's freedom to publish where they wish, an open access policy would explicitly protect the author's right to self-archive their work and grant the University a license to place a pre-print in the university's digital repository, thereby ensuring that an open access copy of their scholarship would be available for the reading public in perpetuity. (Note that these types of policies leave faculty free to publish their work in any journal they choose—regardless of whether the journal itself uses a paywall. In addition, faculty are free to opt out of the depository requirement through a waiver system.) Imagine a world where scholars are free to submit their work to any journal—whether paywalled or open access—but by default retain their right to place an open-access copy of the paper in a digital repository for all to read. Open access policies at Harvard University, the UC system, Duke University, and MIT preserve the scholar's right to self-archive. The University of San Francisco is currently the only member of the AJCU to have passed an open access resolution through its faculty senate.

[78] Jesuits Congregatio Generalis, "Our Mission Today," 306.
[79] Jesuits Congregatio Generalis, "Our Mission Today," 306.

These policy changes shift the institutional repository from an "opt-in" to an "opt-out" model, where the university is permitted to place an open-access copy of faculty research in the repository by default. In the sense that an open access policy is fundamentally an effort to transform the structures that prop up the current system of scholarly communication, this initiative seems to be an expression of the Jesuit commitment to promote social justice.

Negotiations and licensing agreements

One of the clearest spaces in which the university can act on its values is at the negotiating table—when the library negotiates subscription deals with for-profit publishers. The licensing contract itself encodes social, legal, and financial agreements that lie at the heart of the system of scholarly communication. For many years, Santa Clara University's approach to these negotiations has focused on price—how to keep costs down, how to reduce yearly price increases, and assessing whether bundling multiple journals together could ensure lower overall costs. But if the library's only goal is to negotiate a lower price for content, then we may unwittingly accept a variety of other license terms that contribute to a system of scholarly communication that is closed and, ultimately, poorly aligned with our ethical position. For example, contracts often include non-disclosure agreements that prevent libraries from comparing how much they pay for the same journals. Payment terms also traditionally ignore the existence of article processing charges (APCs) for hybrid journals, thereby enabling the publisher to be paid twice for the same article—once by the author who wants to make an article open access and once by the author's library when it wants to subscribe to the journal.

In negotiating terms for its subscription agreements, the library could attempt to enshrine a protection for author copyright and for the author's right to reuse their research in digital repositories and other outlets. The library could insist on offsetting their subscription fees any time an affiliated researcher pays an APC to that publisher, to avoid double payments. The library could stipulate that any new work by affiliated researchers should be published open access, without a paywall. The library could even negotiate for the contract to include a roadmap or timeline for the publisher to make more and more of their content available sans paywall. Commercial publishers often express concern that flipping to open access publishing means giving up their primary revenue stream—why would anyone pay for content anymore, if we do not have subscriptions? Thanks to our use of acquisitions funding for open access, we already demonstrate a willingness to sponsor publishers who commit to transformative publishing models.

We have seen this most recently in the University of California's decision to cancel its Elsevier subscription when an acceptable deal

could not be reached. This type of principled stance takes courage, but a willingness to walk away from unjust arrangements would seem to be directly in line with Arrupe's thoughts on discernment and on men and women for others.[80] Would we be willing to walk away from the negotiating table if the publisher was unwilling to meet certain terms, even if it entails a cost for Santa Clara University? In this respect, an effort to align our negotiating position with Santa Clara University's Jesuit values would be both a promotion of social justice and the kind of transformative action that Arrupe associates with true discernment.

CONCLUSION AND CALL TO ACTION

In this article, we have attempted to take a step back, reflect on our practices, and see if they are aligned with our values as a Catholic, Jesuit university. Real change will require participation by an increasing number of faculty and staff across the campus community. Santa Clara University is experimenting with these approaches, and we welcome the participation of an increasing number of like-minded collaborators in the hard work of transforming the system of scholarly communication.

Open access to scholarship is clearly a challenging goal for Jesuit institutions of higher education—one that aligns with fundamental Ignatian values but has been difficult to implement fully. While acknowledging that this goal is challenging, we feel moved to mention that increasing open access should not be an end in itself. In their examination of Catholic social teaching and education for social justice, Valadez and Mirci highlight the need to avoid confusing social justice with charity.[81] So long as colleges and universities avoid the hard work of changing the underlying structures that govern the global production and flow of knowledge, open access runs the risk of becoming a kind of charity. Some years ago, Fr. William Ryan, SJ, under the auspices of the International Development Research Centre, helped to facilitate a conversation among development practitioners from various faith backgrounds on the intersections between science, religion, and development. In the context of that conversation, Dr. Farzam Arbab wrote: "A fundamental concern of any program of social and economic development has to be the right of the masses of humanity not

[80] Arrupe, *Pedro Arrupe: Essential Writings,* 96–97, 186.
[81] James R. Valadez and Philip S. Mirci, "Educating for Social Justice: Drawing from Catholic Social Teaching," *Journal of Catholic Education* 19, no. 1 (2015): 172.

only to have access to information, but to participate fully in the generation and application of knowledge."[82] While Jesuit universities are challenged to expand access to scholarly information for the masses of humanity, we should not lose sight of the larger goal of enabling broad participation in the generation and application of knowledge for human progress.

Through this article, we propose that our efforts to transform the system of scholarly communication grow out of a deliberate consideration of values and, as such, express a long-term commitment to a more just system of producing and disseminating the results of research. We invite other schools, whether Jesuit, Catholic, faith-based, or otherwise committed to social justice, to engage in a similar exercise.

Lev Rickards is Co-Interim University Librarian at Santa Clara University. He received his MS in Information from the University of Michigan. In addition to professional and scholarly activities in the field of librarianship, his perspectives on global participation in the generation, application, and diffusion of knowledge are shaped by grassroots community-building work with the Bahá'í Faith.

Shannon Kealey is Head of the Life and Health Sciences Division at UC Berkeley Library. From December 2014 to October 2019, she was the Science Librarian and Scholarly Communication Coordinator at Santa Clara University. She earned her Master of Library Science at the University at Buffalo and, although she transferred to the State University of New York College at Geneseo to finish her BA in English, she spent nearly four years pursuing her undergraduate degree in the evenings at Fordham University (a Jesuit Catholic institution) while working there full time. She is a secular humanist and has great personal and professional interests in the democratization of knowledge production and access.

[82] Farzam Arbab, "Promoting a Discourse on Science, Religion, and Development," in *The Lab, the Temple, and the Market: Reflections at the Intersection of Science, Religion, and Development*, ed. Sharon Harper (Ottawa: International Development Research Centre, 2000), 206.