Open Access: Licht wirft Schatten

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Agenda

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Eine Warnung

Drei prominente Fehleinschätzungen
Drei Bemerkungen zur Schadensbegrenzung
Ein Beispiel
International Journal of Philosophy and Theology

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International Journal of Philosophy and Theology is an international journal that addresses all areas of interest to both philosophy and theology. The Journal publishes original research and review articles. The journal strives to strengthen connections between research and practice, so enhancing professional development and improving practice within the field of philosophy and theology. Papers accepted for publication are double-blind refereed to ensure academic integrity.
Friends,

I've been receiving multiple "Calls for Papers" from the International Journal of Philosophy and Theology, but I suspect it's a scam.

First, identical messages are sent out from separate addresses under probably fake names. Second, and perhaps more telling, the (quite professional-looking) message announces that it practices double-blind refereeing. How professional, one thinks, until one reads a bit further and discovers the deadline for submissions:

"IJPT is inviting papers for Vol. 3, No. 1. The online publication date is June 30, 2015. Submission Deadline: May 20, 2015."

Yes, that's right. Five-week turnaround for the entire editorial process, including double-blind referees.

I think not. Beware!

WW
Following up on Michael Chase's email about a possible scam from a journal entitled International journal of philosophy and theology, I did some light web searching and here's what I found:

I think the journal Michael was referring to is published by the "American Research Institute for Policy Development" and has ISSN number 2333-5750. They indeed promise to finish the entire process of peer-review and production within 5 weeks. In addition, they ask authors to pay a fee of 200 USD. Most members of the editorial board are from Nigeria and Malaysia. This makes me think that the journal is indeed a possible predatory journal, and that it should be avoided. Their webpage is http://ijptnet.com/

Also, this journal should not be confused with Philotheos: International Journal for Philosophy and Theology (ISSN 1451-3455 published by the Faculty of Theology of the University of Belgrade) and International Journal of Philosophy and Theology (formerly Bijdragen, ISSN 2169-2327, published by the Taylor&Francis Group) which are legitimate journals.

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Hi:

Regarding the recent posts on predatory journals, one of the tricky things is that they sometimes employ names similar to established, reputable venues. The allegedly predatory journal highlighted yesterday, the "International Journal of Philosophy and Theology" published by the apparently crooked "American Research Institute for Policy Development", has used this tactic. So please be aware that there is a well-established and decently well-regarded journal of the same name (formally called "Bijdragen") published by Taylor & Francis.

I just don't want to see the sheep lumped in with the goats here....

Thanks,

ZZ
Ein Ratschlag
What is time? This question had posed and now poses to themselves many men and women, may be, since then when they had studied to reason about the abstract notions of their being. There had been existed and now there are exist the various relations to this fundamental notion. Just time is divided in science and more widely in the culture onto different categories: the physical time, the historical time, their psychological time etc. Before the discovery by A.Einstein the relativity theory, science, and on the base of science the philosophy and the culture represented time as some absolute quantity, having a number of characteristics, namely by: 1) the sequence and duration, i.e. every physical process and every completed event has a certain sequence of its stages and happens during a certain time interval; 2) infiniteness, i.e. by the absence of the beginning and the fine (the time is represented in the form of the direct line which does not have the beginning and the fine); 3) the directedness, i.e. by the motion always in the same side and, as a consequence of that, 4) by the irreversibility (it is impossible to return or change that was passed); 5) by the uniformity, i.e. time flows linearly and uniformly under the different conditions. But the modern physics seriously varated the representations on time.
Moorage giving a retrospective account on Socrates spoke of a “mysterious voice which he called dominion.” *(Ps. 94: 7-8)* This interior voice which will always guide him and tells him not to do certain things Socrates regards it as conscience.

Immanuel Kant regarded conscience as an instinct to pass judgement upon us in accordance with moral. For Martin Heidegger conscience is seen as the “*inner voice*” a still small voice.

The Hindus regarded conscience as “*The invisible God*” who dwells within us.

Commenting on this Seneca said that conscience is: "The Holy Spirit dwelling in man as an observer and watcher of good and evil in us *(cf Eph. 4)*

Jaspers was not left out in his observation and has the same idea with the Hindus. In his words “*It is that voice speaking to man who is himself*.”
In the Old Testament, the name of God is not known by the Israelites but whatever they know God with was rather descriptive. For example, when Moses asked God of His name during an encounter in the land of Midian while he was being sent by God to go and deliver Israel from slavery in Egypt, He revealed that His name is אֵל בְּנֵי אָדָם (אֵל: YHWH, who I am).” This depicts the fact that ever before Moses asked of God’s name He has been who He is and He will continue to be who He has been forever. By implication, He is great and does not change. This understanding is also built into the concept of Elohim. The Hebrew word Elohim is plural of El and is the first name for God given in the Tanakh: אֱלֹהֵינוֹ אֱלֹהִים — ה' אֱלֹהֵינוּ, אלֹהִים (Gen. 1:1). Translated: in the beginning God

- **Elohim**: this is the basic form and it means God; gods but the plural form Name Elohim occurs 2,570 times in the Tanakh (See Isa. 54:5; Jer. 32:27; Gen. 1:1
- **Elohei** (God of): a “construct form” that never appears without a qualifying
- **Elohei** Abraham, Isaac and Jacob (Ex.3:6,14).
- **Elohei Ha’elohim**: The God of gods (Deut.10:17; Josh.22:22; Ps.136:2).
- **Elohei Ma’uzzi**: God of my Strength (2 Sam. 22:33; Ps. 31:5; 43:2).
- **Elohei Mishpat**: God of Justice or judgment (Isa. 30:18).
- **Elohei Kedem**: Eternal God (Deut. 33:27).
- **Elohei Tseva’ot**: God of hosts or God of armies (2 Sam. 5:10).
Eine Warnung
The Indian Journal of Computer Science and Engineering (IJCSE) is an open access journal that publishes articles, which contribute new repercussions in selected areas of the computer science and engineering. It is an national journal intended for professionals and researchers in all fields of computer science, computational mathematics, computer engineering and scientific computing, for programmers, and software and hardware manufacturers. The journal also aims to publish new endeavours in the form of special issues on emerging areas in computer science and engineering.

The journal welcomes publications of high quality papers on theoretical developments and practical applications in computer science. Original research papers, state-of-the-art reviews, and high quality technical notes are invited for publications.

In order to provide a timely and broad coverage of this ever-evolving field, Indian Journal of Computer Science and Engineering (IJCSE) offers its readers a mix of regular and special issues. Papers can be submitted for the regular issues of the journal, or in response to calls for papers for special issues.

**Originality**

Prospective authors should note that only original and previously unpublished manuscripts will be considered. Furthermore, simultaneous submissions are not acceptable. Submission of a manuscript is interpreted as a statement of certification that no part of the manuscript is copyrighted by any other publication nor is under review by any other formal publication. It is the primary responsibility of the author to obtain proper permission for the use of any copyrighted materials in the manuscript, prior to the submission of the manuscript to IJCSE.

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**Subject Category:** Computer Science Engineering
India is a developing country with huge potential for a fast development. India is developing in all spheres of Life. Its economy is growing faster than the most of any major economy in the world. The Community Empowerment is pivotal for the development of the country like India. Most necessary thing now is to bring people in community in the mainstream of the digital technologies for greater social transformation. Governance in India is mostly paper based. Use of digital technologies is restricted to ICT only. That too mostly for displaying information publicly. It is essential for developing country like India to invest in infrastructure and training of wireless and ICT technologies and services to serve its development goals. Major concerns in Indi
**Indian Journal of Computer Science and Engineering (IJCSE)**

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Drei prominente Fehleinschätzungen
Aus dem Gründungsmanifest:

„Der Abbau bisher bestehender Zugangsbeschränkungen wird zu einer Beschleunigung von Forschung und zu verbesserten (Aus-) Bildungsmöglichkeiten beitragen, zum wechselseitigen Lernen der "Armen" von/mit den "Reichen" und der "Reichen" von/mit den "Armen". Er wird dazu verhelfen, dass wissenschaftliche Literatur tatsächlich so breit wie möglich genutzt wird, und er wird auf diese Weise auch dazu beitragen, Grundlagen für den Austausch und für das Verstehen auf der Basis eines geteilten Wissens zu legen, die weit über die Wissenschaften hinaus bedeutsam und wirksam sein werden.“
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