

Are Filipino Philosophers Publishing in *Top* Philosophy Journals?

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Abstract

Are Filipino philosophers publishing in top philosophy journals? The answer to this question is a qualified *no*. Data indicates that while some Filipino philosophers based in the Philippines have been publishing in top philosophy journals, the majority have not done so. As I shall argue in this paper though, this should not be taken pessimistically but as a challenge for Filipino philosophers to strive harder to get their work published in these journals.

Keywords: academic philosophy, academic publishing, bibliometrics, journal rankings and indexing

Introduction

In today's *academia*, universities put a high premium on publications in top academic journals related to an academic's discipline, and as such, academics are not only expected to teach but are expected to publish their "research" as well. For better or worse, this expectation has led to a kind of "publish-or-perish" norm wherein academic hiring, tenure, promotion and funding is based on.¹ The bottom-line is that the more publications one has, the more fruitful one's academic career is. This is not only true of academic philosophers in developed countries though, but also of academic philosophers in developing nations like the Philippines.

This publish-or-perish culture is evident in many universities in the country. The local norm, so far, has been a type of reward system where financial incentives are given to "well-published" academics. The "perish" part, however, is beginning to be felt as well. Tenure and promotion in most Philippine universities now depend on the number of "quality" publications that one has over a given time. This brings us to the question of how the current generation of academic Filipino philosophers in the country are faring in terms of this publication requirement. Have they been internationally competitive in terms of philosophical research? Have they been publishing in top philosophy journals?

In this paper, I present data that show that most of them have not. While it is true that some philosophers in the country have been publishing in top philosophy journals, the majority still have not done so. But should this be a cause for pessimism – as if there is no chance for Filipino philosophers to be in top philosophy journals? No. This should rather serve as a wakeup call for the current and future generations of Filipino philosophers to strive harder to produce quality works that would thereby be published by top philosophy journals. It is a call for Filipino philosophers in the country to raise their research productivity rate and be part of the global philosophical discourse.

I divide the paper into three succeeding sections. In the next section, I present some qualifications of the data I have used in this

¹ Mark De Rond and Alan N. Miller, "Publish or perish: bane or boon of academic life?," *Journal of management inquiry* 14, no. 4 (2005): 321-329; Hendrik P. Van Dalen and Kène Henkens, "Intended and unintended consequences of a publish-or-perish culture: A worldwide survey," *Journal of the American Society for Information Science and Technology* 63, no. 7 (2012): 1282-1293.

paper. I qualify what I mean by “academic Filipino philosopher,” and “published work in a top philosophy journal.” These qualifications indicate the nature of the data, and the scope and limitations of the paper. In the third section, I present the results of the whole (bibliometric) counting method employed to analyze the data. The results point to the actual and projected research productivity rate of Filipino philosophers in the country. In the fourth and final section, I discuss two interpretations of the results: viz., a pessimistic and an optimistic interpretation. I argue that, as far as the research productivity projections are concerned, the latter interpretation would likely hold true in the not so distant future – *ceteris paribus*.

Some qualifications about the data

Let me first set the parameters of this paper. What I aim to include as part of the data are the published works in top philosophy journals authored by academic Filipino philosophers in the country. However, let me qualify what I mean by “academic Filipino philosopher” here. I do acknowledge that with the whole literature on the subject, the terms “Filipino philosophy” and “Filipino philosopher” are contentious, and I do not wish to engage in this enterprise. For the purposes of this paper, what I refer to as an academic Filipino philosopher is simply a living natural-born Filipino currently rostered in a Philippine university with a department of philosophy that offers an undergraduate or graduate degree program in philosophy. This delineation, of course, rules out certain academics from being included in the data. For example, it excludes Filipino national heroes, celebrities, non-academic philosophers and whatnot. What it includes are Filipino philosophers who are present members of Philippine higher education institutions whose respective departments of philosophy offer philosophy degree programs.

Next, by “published work in a top philosophy journal,” I refer to a research output published from 2010 to 2020 in the top 150 journals under the subject area “Philosophy” in the SCImago Journal Rankings (SJR).² Thus, the output must have been published at a time when the philosophy journal was in the top 150 philosophy journals in SJR. The time range is a necessary caveat since, at present, SJR journal rankings

² The complete list of philosophy journals can be accessed here: <https://www.scimagojr.com/journalrank.php?category=1211>.

are only up to 2020.³ Besides, the currency of the research productivity rate of Filipino philosophers would already be indicated by the outputs produced in the past decade.

These two qualifications determine the scope and limits of the data of this paper. The data will only include the published works in top journals of philosophy authored by academic Filipino philosophers in the country. That is, the published works included in the SJR top 150 philosophy journals authored by Filipino philosophers currently employed in a Philippine higher education institution that has a department of philosophy that offers an undergraduate or graduate degree program in philosophy.

Let me, however, address some issues that may be raised about these qualifications. Some academics and scholars may immediately question the use of metrics to gauge the research productivity of Filipino philosophers. They might argue that these metrics do not truly reflect productivity. To this I reply that such metrics are useful indicators of where the Philippines is at in terms of philosophical research. Obviously, metrics do not wholly capture the effort that philosophers put into their work, nor the motivation behind them, since they only capture the published outputs and their “impact” in terms of citations. Be that as it may, metrics still indicate individual and collective research track-record. As such, we may use them to gauge the research productivity rate of Filipino philosophers in the country in the past decade (2010-2020). Metrics (such as Scopus and SJR) may also serve as an indicator of the knowledge capital that the country’s researchers have gained.⁴

There may be a worry that limiting the data to articles published in SJR’s top 150 philosophy journals is too limiting, and such data will not capture other research outputs by the current generation of Filipino academic philosophers. To this I reply that the actual data set includes other all-time research outputs. In particular, it includes philosophy journal articles outside SJR’s top 150, non-philosophy journal articles, book chapters, whole books, editorial notes, and others.

On the other hand, there may also be an issue with the preference for SJR philosophy journal rankings over other types of rankings. There are other journal rankings, of course, such as the

³ As of March 3, 2022.

⁴ John Paolo R. Rivera et al., “Probing the Viability of Scopus-Indexed Journal Quantity as Alternative Metric for Knowledge Capital: Evidence From Selected ASEAN+3 Economies,” *Asia-Pacific Social Science Review* 21, no. 3 (2021).

Philosophy Gourmet Report, Philosopher's Index, or Google Scholar.⁵ There may be an argument that these other journal rankings might be more "inclusive and lenient enough in as far as the still struggling discourses of Filipino philosophy are concerned."⁶ To this I reply that I used the SJR philosophy journal rankings for two main reasons. First, SJR uses the Scopus (Elsevier) database, which is one of the largest academic bibliographic databases currently available. Scopus covers more than 25,000 active titles, 7,000 publishers, over a million of authors and over a billion cited references across academic disciplines.⁷ Second, Scopus is used by the Times Higher Education (THE) to determine the research and citation productivity of different universities in the world. THE is the leading authority in world university rankings.⁸ In terms of philosophy journals, SJR ranks 657 philosophy journals from all over the world, which is a large number compared to the 240 philosophy of the Philosopher's Index, the Philosophy Gourmet's 35, and Google Scholar's 20. As such, SJR and Scopus may be more inclusive and lenient than these other philosophy journal rankings.

Moreover, compared to other journal ranking databases, SJR and Scopus have finer-grained and more time-sensitive data analytics that are useful in analyzing research productivity. For example, SJR has an option of listing journal rankings by year, by subject, and by geographical region. Scopus provides detailed citation metrics and author publication rate over time.

⁵ For Google Scholar's philosophy journal ranking, see https://scholar.google.com/citations?view_op=top_venues&hl=en&vq=hum_philosophy. For the Philosophy Gourmet's latest (2018) ranking, see <https://leiterreports.typepad.com/blog/2018/11/best-general-journals-of-philosophy-2018.html>. For the Philosopher's Index, see <https://philindex.org/full-text-2/>. As far as I can tell, the other leading academic database, Web of Science (Clarivate) does not have a philosophy journal ranking, or if it does, the ranking is not publicly available.

⁶ F. P. A. Demeterio, "Assessing the Developmental Potentials of Some Twelve Discourses of Filipino Philosophy," *Philippiniana Sacra* 69(147) (2014), 193.

⁷ For more information about SJR, see <https://www.scimagojr.com/aboutus.php>. For more information about Scopus, see <https://www.elsevier.com/solutions/scopus/how-scopus-works>.

⁸ For more information about THE and its use of Scopus and SJR, see <https://www.timeshighereducation.com/world-university-rankings/world-university-rankings-2021-methodology>.

Of course, this does not mean that SJR and Scopus are fool-proof. They sometimes fail to accurately document outputs and citations.⁹ In terms of quality control, some predatory journals have been included in their list as well.¹⁰ All these problems, however, are not unique to SJPR and Scopus. Besides, most of the data gathered in this paper are published by reputable publishers and academic institutions.

Finally, there may be a worry that my qualifications here are too narrow because they rule out retired academic Filipino philosophers or those who have already passed away. For example, the data rule out Armando F. Bonifacio and Jose Encarnacion – natural-born Filipino philosophers who have published in top philosophy journals. Bonifacio published in *Mind* and the *Journal of Philosophy*; Encarnacion in *Mind*.¹¹ Moreover, the data also rule out academic Filipino philosophers who are not based in Philippine universities and Filipino philosophers who are not rostered in a local department of philosophy that offers a philosophy degree program.

I do admit that my qualifications rule these scholars out, but this is for good reason. What I aim to do here is to catch sight of the *current* publication rate of *active* academic Filipino philosophers based in a Philippine university that has a philosophy department that offers a philosophy degree program. From this data, I make research productivity projections to see the possible directions of philosophical research in the country. Thus it is imperative to exclude our retired or dearly departed Filipino philosophers, and our Filipino philosopher friends not rostered in local philosophy departments or those working outside the Philippines.

⁹ Erwin Krauskopf, "Missing documents in Scopus: the case of the journal *Enfermeria Nefrologica*," *Scientometrics* 119, no. 1 (2019): 543-547. Kiduk Yang and Lokman I. Meho, "Citation analysis: a comparison of Google Scholar, Scopus, and Web of Science," *Proceedings of the American Society for information science and technology* 43, no. 1 (2006): 1-15.

¹⁰ Andrea Cortegiani, et al, "Inclusion of predatory journals in Scopus is inflating scholars' metrics and advancing careers," *International Journal of Public Health* 65, no. 1 (2020): 3-4.

¹¹ Armando F. Bonifacio, "On Capacity Limiting Statements," *Mind* 74, no. 293 (1965): 87-88; Armando F. Bonifacio, "On Analytic-Synthetic Truths—A Methodological Comment," *The Journal of Philosophy* (1959): 64-67; Jose Encarnacion, "On Ushenko's version of the liar-paradox," *Mind* 64, no. 253 (1955): 99-100.

Method and results

Given the parameters of the data I have set in the previous section, in this section, I now discuss the method I used to cull and analyze the data and results of this analysis. The culling of data is pretty straightforward. First, I listed down all the Philippine higher education institutions that have a philosophy department that offers a philosophy degree program. They include the following: Adamson University, Ateneo de Davao University, Ateneo de Manila University, Ateneo de Naga University, Ateneo de Zamboanga University, Bicol University, Bukidnon State University, De La Salle University-Dasmaringas, De La Salle University-Manila, Divine Word Mission Seminary, Don Bosco College-Canlubang, Holy Name University, International Peace Leadership College (Rizal), Kabankalan Catholic College (Negros Occidental), Laguna Northwestern College, Lyceum of Aparri (Cagayan), Mary's Little Children Formation Center (Cebu), Mary Cause of Our Joy Seminary (Ilocos Norte), Mater Redemptoris College of San Jose City (Nueva Ecija), Mindanao State University, Mount Carmel College Baler (Aurora), Notre Dame of Marbel University (South Cotabato), Oblates of Saint Joseph College Seminary (Batangas), Our Lady of Peace College Seminary (Tarlac), Our Lady of Visitation Seminary (Isabela), Philippine Christian University, Polytechnic University of the Philippines, Recoletos Seminary (Baguio), Rogationist Seminary College (Cebu), Rogationist Seminary College (Manila), Saint Anthony's College-San Jose (Antique), Saint Camillus College Seminary, Saint Columban College (Zamboanga), Saint Ferdinand College (Isabela), Saint John Paul II Seminary (Davao del Sur), Saint Joseph's College of Balanga (Bataan), Saint Louis University (Baguio), Saint Mary's University (Nueva Vizcaya), Saint Michael's College of Iligan City (Lanao del Norte), Saint Paul University-Surigao, Saint Peter's College Seminary, San Carlos Seminary (Cebu), San Carlos Seminary (Makati), San Isidro College (Bukidnon), San Pablo Seminary (Baguio), Silliman University, Tabor Hills College (Cebu), University of Bohol, University of Immaculate Conception (Davao), University of the Philippines-Baguio, University of the Philippines-Diliman, University of the Philippines-Los Baños, University of Saint La Sallette-Santiago (Isabela), University of San Agustin (Iloilo), University of San Carlos (Cebu), University of San Jose-Recoletos, University of Santo Tomas-Legazpi (Albay), University of Santo Tomas-Manila and Xavier

University (Cagayan de Oro).¹² I verified this list with the board members of the Philosophical Association of the Philippines (PAP) and the Union of Societies and Associations of Philosophy in the Philippines (USAPP).

Next, I listed the philosophy faculty members from each of these institutions. Most faculty rosters are publicly available online. Others were supplied and verified by the department heads or members of their institutions. The list of philosophy faculty members includes both part-time and full-time faculty. For people with multiple institutions, I included them in their respective home institutions. From this list of faculties, I then looked into each institution's philosophy faculty research outputs indexed by Scopus.¹³ I employed a whole counting bibliometric method, where each Scopus-indexed output is counted to each individual author as one output. This means that each author of a co-authored output will receive one count.¹⁴

Applying this method to the list of philosophy faculty members results in 13 philosophy departments that produce Scopus-indexed outputs, where each department has at least one all-time output listed in Scopus. Note that this data set is as of March 3, 2022 only. These departments are: Ateneo de Davao University (ADDU), Ateneo de Manila University (ADMU), De La Salle University–Dasmarinas (DLSU-D), De La Salle University–Manila (DLSU-M), Polytechnic University of the Philippines (PUP), Saint Louis University (SLU), Silliman University (SU), University of the Philippines–Baguio (UPB), University of the

¹² Most departments included here are listed in <https://www.finduniversity.ph/philosophy-schools/>. Others were supplied by the board members of the Philosophical Association of the Philippines and the Union of Societies and Associations of Philosophy in the Philippines. This list is meant to be exhaustive. But in case some institutions were left out, I would be happy to include them in an updated version of this study. Note that I have not included University of the Philippines-Manila since it only offers a diploma course in philosophy, nor have I included Mariano Marcos State University and Visayas State University as they have yet to establish their respective undergraduate philosophy programs.

¹³ Note that I was not able to secure a list of faculty from all college seminaries, some state universities (like Bukidnon State University, University of Bohol, Bicol University and Mindanao State University), and other Manila and provincial private colleges and universities (like Adamson University, Philippine Christian University, Tabor Hills in Cebu and Saint Mary's University in Nueva Vizcaya). I excluded them in the list of Scopus-producing philosophy departments since these institutions do not have a listed work in philosophy in Scopus.

¹⁴ Marianne Gauffriau, "Counting methods introduced into the bibliometric research literature 1970–2018: A review," *Quantitative Science Studies* 2, no. 3 (2021): 932-975.

Philippines–Diliman (UPD), University of the Philippines–Los Banos (UPLB), University of San Carlos (USC), University of San Jose-Recoletos (USJR) and University of Santo Tomas-Manila (UST).

Here are the details. ADDU has a total of 22 philosophy faculty in their roster, 4 of whom have published at least one Scopus-indexed output. Their total output as a department is 23 with 49 citations. Their top producer has 9 Scopus-indexed outputs. On the other hand, 25 out of 48 ADMU philosophy faculty have at least one Scopus-indexed output. Their total output is 76 with 141 citations. Their top producer has a total of 14 outputs.

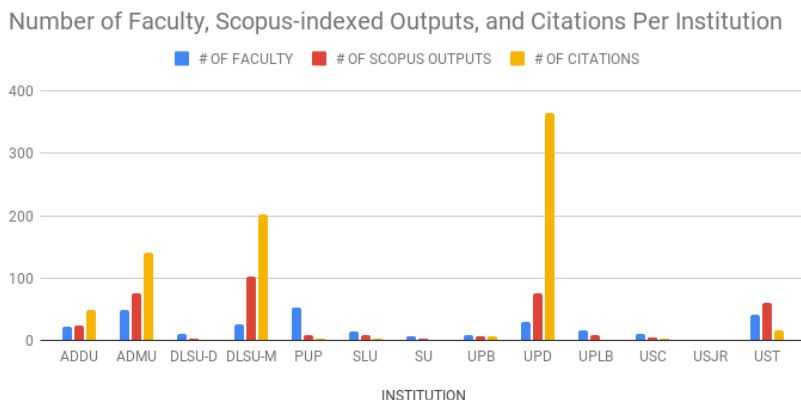
DLSU-D has a total of 2 Scopus-indexed outputs from 2 out of 10 philosophy faculty in their roster. So far, they do not have a citation count. On the other hand, DLSU-M's philosophy department has 25 in their faculty roster, 10 of whom have published at least one Scopus-indexed output. Their total output as a department is 102 – the highest among the 13 philosophy departments that produce Scopus-indexed outputs in the country. They have 202 citations from these outputs. Their top producer has 27 all-time outputs.

At 53, PUP has the highest number of philosophy faculty in their roster. However, only 2 have Scopus-indexed outputs. They have a total of 8 outputs and 2 citations. Their top producing faculty has 7 outputs. SLU has 14 people in their department. 3 have Scopus-indexed outputs. They have a total of 2 citations on 9 outputs. Their top producer has a total of 5 outputs. SU has 6 philosophy faculty. But only one of them has a Scopus-indexed output, which is 2 in total.

UPB has 7 citations from 7 Scopus-indexed outputs. They have 9 philosophy faculty in their roster. Their top producer has 3 Scopus outputs. At 366, UPD has the highest citation count among philosophy departments in the country. They have 29 faculty in their roster, 14 of whom have at least one Scopus-indexed output. Their total output is 76. Their top producer has 36 outputs – the highest among academic philosophers in the country. UPLB has 17 people in their philosophy faculty roster. 3 have at least one Scopus-indexed output. They have a total of 8 outputs. Their top producer has 5 total outputs.

USC has a total of 5 Scopus-indexed outputs from 3 out of 11 of their philosophy faculty. USJR only has one Scopus-indexed output from their faculty roster. Finally, UST has 41 people in their philosophy faculty roster. 18 have at least one Scopus-indexed output. They have a total of 60 outputs with 17 citations. Their top producer has a total of 17 outputs.

A summary of the total number of all-time Scopus-indexed outputs, citations and philosophy faculty per institution can be seen in the bar graph below.

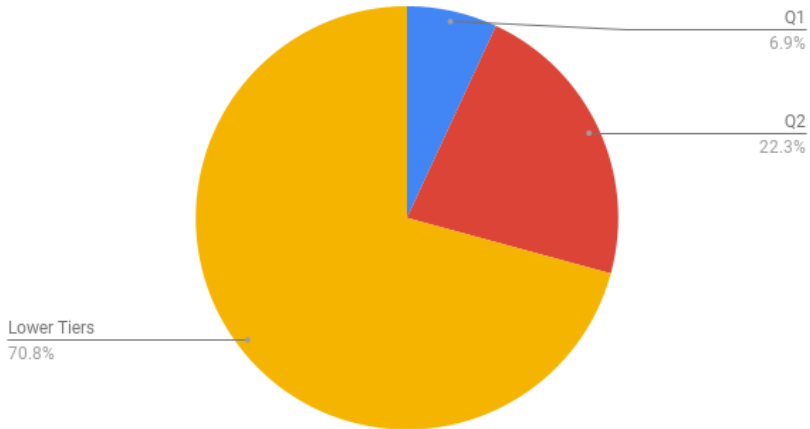


The 13 philosophy departments mentioned above have an all-time Scopus-indexed output of 379. 241 of them were published from 2010 to 2020. (This is 65% of the total all-time outputs.) 47 of the 241 were published in local SJR-ranked philosophy journals. *Kritike* has published 28, while *Philosophia* (Philippines) 19. 92 were published in lower tier (Q3, Q4 or no quartile) philosophy journals. 29 were published in second tier, quartile 2 (Q2) philosophy journals. And only 9 of the 241 were published in SJR's top tier, quartile 1 (Q1) philosophy journals.

Of the 9 Q1 philosophy articles, only 1 was published at a time when the journal was in SJR's top 100 philosophy journals, while 6 others were published at a time when the journals were in the top 150. ADDU's philosophy faculty has a total of 4 outputs in the top 150, while DLSU has 2. No other philosophy department in the Philippines has reached this milestone given the time frame. 3 of the 6 articles were published in a generalist philosophy journal, *Philosophia* (USA) in 2016 (when it was ranked top 125), 2018 (top 139) and 2019 (top 142). One was published in a specialized logic journal, *Logic and Logical Philosophy* in 2020 (top 102). Another one was published in a specialized journal, *AI & Society* in 2020 (top 129). Finally, one was published in *Res Publica* in 2012 (top 69) – the highest top ranked

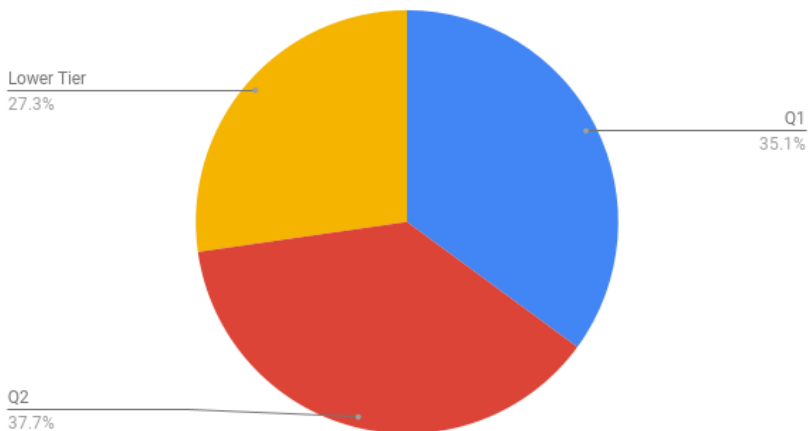
philosophy publication since Bonifacio's *Journal of Philosophy* in the 1960s.

Percentage of (2010-2020) Philosophy Articles Per Quartile



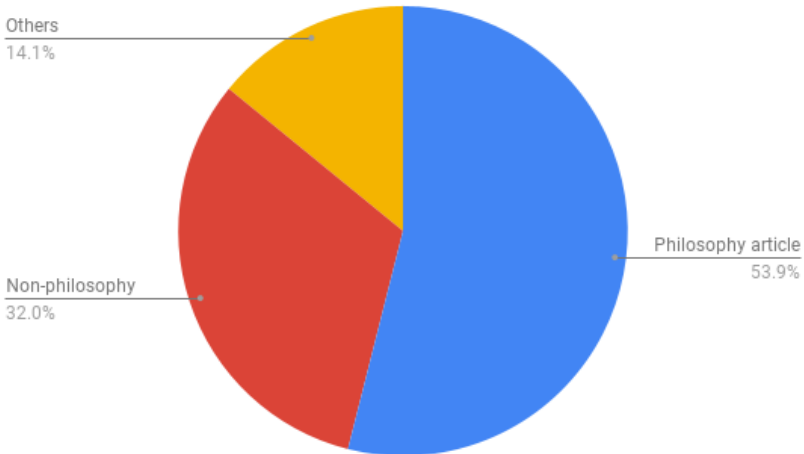
77 of the 241 were published in non-philosophy journals. 27 were published in Q1 journals in various fields other than philosophy, 29 in Q2, and 21 in lower tier non-philosophy journals.

Percentage of (2010-2020) Non-philosophy Article Per Quartile



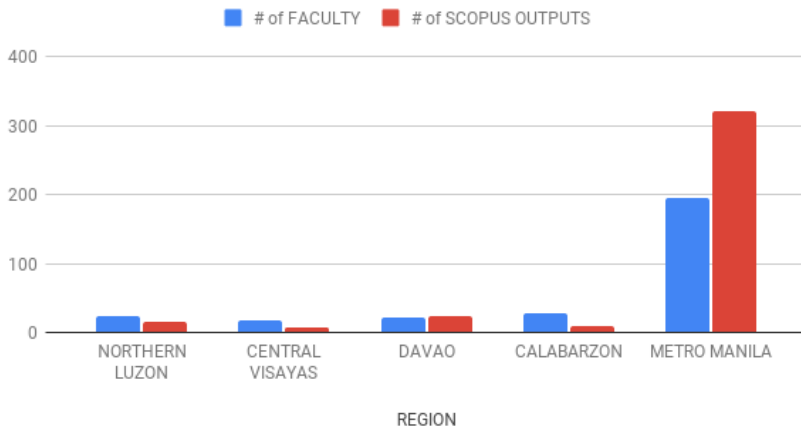
Finally, 34 of the 241 are non-journal articles. This includes entire books, book chapters, and editorial notes. A summary of the percentage of Scopus-indexed output types in the past decade (2010-2020) is presented below.

Percentage of (2010-2020) SCOPUS-indexed Output Types



Moving to the demographics, there is a total of 286 philosophy faculty from the 13 Scopus-indexed producing departments. But only 90 of them have at least one all-time Scopus-indexed output. This is 31% of the total faculty population of Scopus-indexed output producing philosophy departments. 77% of the producers are based in an NCR higher education institution. This translates to 85% of the all-time Scopus-indexed outputs of the country. 7% of producers are from Northern Luzon, 6% from CALABARZON, 6% from Central Visayas and 4% from Mindanao. They collectively produced 15% of the country's all-time Scopus-indexed outputs by Filipino philosophers. It is sad to note that only one of the top 10 all-time Scopus producers in the country is not based in NCR. Despite this, however, two Davao-based philosophers have published in the top 150 philosophy journals. A summary of this data can be seen in the bar graph below.

Number of Faculty and Scopus-indexed Outputs Per Region

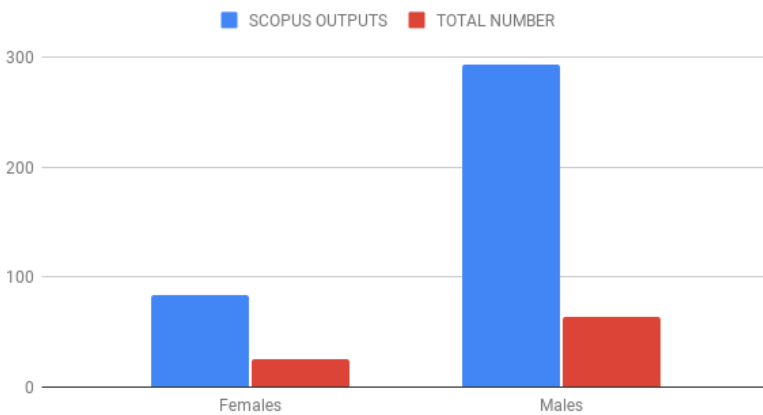


In terms of the ratio of female and male Scopus-indexed output producing Filipino philosophers in the country, 29% of the 90 are females, while 71% are males. This translates to an 84 to 294 ratio of outputs by female and male Filipino philosophers. It is interesting to note that the top 10 all-time Scopus-producers in the country includes two female Filipino philosophers; one of whom already has 20 Scopus outputs.¹⁵ A summary of this data can be seen in the bar graph below.¹⁶

¹⁵ This does not factor in the number of female and male Filipino academic philosophers

¹⁶ It would be interesting to see the distribution of Scopus-indexed output producing Filipino philosophers in terms of age range. This will give an indication of the sustainability of philosophical research in the country. Unfortunately, I do not have this information at present. I will leave this for another future study.

Ratio of Female and Male Scopus-indexed Outputs Producers



Discussion and Conclusion

Given the results, let us now go back to the question: Are Filipino philosophers publishing in top philosophy journals? The answer to this question is a qualified no. If by top philosophy journal we mean those journals in SJR's top 10 or top 50, then definitely, the current generation of Filipino philosophers are not publishing in these journals. If we were to extend the range of "top philosophy journals" to the top 100, then yes, there would be exactly one Filipino philosopher who has done so. If we were to extend it further to the top 150, then there would be three more people that will be added to the list. However, is four a good number of Filipino authors publishing in top philosophy journals? Surely, it is not.

If we are basing this judgment from the total number of faculty rostered in Scopus-index output producing philosophy departments in the country, then only 1% of the total 286 rostered faculty are publishing in top philosophy journals. Alternatively, only 7 of the 241 published Scopus-indexed outputs in the past decade are in the top 150. This number is too low when compared to philosophers in other Southeast Asian countries. For example, a Singaporean philosopher from National University of Singapore already has a total of 9 articles in the top 150 philosophy journals, while a Thai philosopher from

Chulalongkorn University has an all-time Scopus-indexed output of 72.¹⁷

The data above clearly indicates an underrepresentation of Filipino philosophers in the top philosophy journals. And this may be interpreted pessimistically or optimistically. Pessimistically speaking, the data can be explained through a variety of reasons. First, they may be implied by internal factors; in particular, the lack of a philosophical research culture in the country. Research is not a priority in most local philosophy departments. This is evidenced by the sheer number of teaching units that philosophy faculty are required to teach. On average, a philosophy faculty member in the Philippines is required to teach 42 units per year. This roughly translates to teaching 14 courses per academic year or 7 hours per week. Give or take the preparation time allotted to teaching these courses, a typical philosophy faculty member will have no time to do research – let alone publish them.

Second, there is a lack of funding for philosophical research in the country. In the Philippines, there are various government and private funds and grants available for STEM researchers, social and political scientists, and even researchers in literature and theology. While there is local funding available for applied philosophy (like ethics, and multidisciplinary studies), there is no real funding for non-applied philosophy (like metaphysics and epistemology). Of course, there are research funds offered by some universities, but it is debatable as to whether they are sufficient enough.

One might argue that philosophical research does not really need funding since philosophers do not do experiments, program, statistical surveys, or whatnot. This might be true, but if research funding translates to less teaching (since the funds could be used as course release), then there will be more time for a Filipino philosopher to do some research.¹⁸

Third, in terms of promotion and tenure, many Philippine universities do not really look into whether a faculty is publishing in “top” journals. In some universities, faculty members can be promoted to full professor even without having a published paper in a top tier

¹⁷ For the Scopus profiles of these Southeast Asian philosophers, see <https://www.scopus.com/authid/detail.uri?authorId=56042547600> and <https://www.scopus.com/authid/detail.uri?authorId=6602195292>.

¹⁸ A related point about funding is the remuneration of Filipino academics in general. While some well-to-do private universities in the country can afford to pay their full professors P200,000 a month, this is not true of most Philippine universities.

journal in their dossier. This of course has ramifications on the cultivation of a research culture. If publishing in top journals is not necessary to get a full professorship, then why would early career academics invest their time and effort in such publication endeavors? Some universities incentivize Scopus-indexed outputs: faculty members get some research cash bonuses if they produce Scopus-indexed publications. Whether this is enough to cultivate a research culture, however, still remains to be seen.

Fourth, there is not enough exposure to current trends in philosophy. Many Filipino academic philosophers satisfactorily echo and discuss ideas of philosophers in the canon. But is this enough to get published in top philosophy journals? The short answer is no. One thing that may be noticed in the works of the four Filipino philosophers who have recently published in top 150 philosophy journals is that they are up-to-date in the literature of the subject; and more importantly, they made new contributions to the literature.¹⁹ This is what most of the top philosophy journals are looking for in submitted papers after all.²⁰

The second set of reasons why most Filipino philosophers have not published in top philosophy journals may be external: they have something to do with the nature of those journals themselves. First, the rejection rate of many of the top philosophy journals is 90%. That is pretty high since only 1 out of ten submissions will be accepted. The competition for a slot in a top philosophy journal is expounded since submissions come from different parts of the world.

Second, many of the top philosophy journals are Anglophone. Most journal editors and referees are keen on English stylistic nuances. Therefore, poorly written papers may not be considered for publication because of the lack of English niceties. This is perhaps one reason why

¹⁹ See, e.g., Christopher Ryan Maboloc, "What is structural injustice?," *Philosophia* 47, no. 4 (2019): 1185-1196; Renante D. Pilapil, "From psychologism to personhood: Honneth, recognition, and the making of persons," *Res Publica* 18, no. 1 (2012): 39-51; Robert James M. Boyles and Jeremiah Joven Joaquin, "Why friendly AIs won't be that friendly: a friendly reply to Muehlhauser and Bostrom," *AI & Society* 35, no. 2 (2020): 505-507; and, Jeremiah Joven Joaquin, "Beall-ing O," *Logic and Logical Philosophy* 29, no. 2 (2020): 213-221.

²⁰ Note that the four internal reasons above were already discussed by Emerita Quito in *The State of Philosophy in the Philippines* (Manila: De La Salle University Press, 1983). It is funny to think that the same issues are still being discussed forty years after.

there is an underrepresentation of non-native English speakers in the top journals of philosophy.²¹

One might ask why there is a need to publish in these top philosophy journals in the first place, considering that philosophical ideas may be transmitted using other media: e.g., self-published books, Facebook or Twitter posts, blogs, etc. That is, is there really a need for Filipino philosophers to compete in the top philosophy journals if there are other venues where they could air out their ideas?

The answer to this question is two-fold. First, paraphrasing Ludwig Wittgenstein, a philosopher who has not published in top philosophy journals is like a boxer who never stepped into a boxing ring. Publishing in top philosophy journals is where philosophers could test their mettle. Through the scrutiny of a pre- and post-publication review process in these journals, the soundness and cogency of philosophical ideas may be tested.

Second, since the 19th century, philosophy journals have been the source of new ideas. For example, consider Bertrand Russell's "On Denoting" that was published in the top philosophy journal *Mind* in 1905.²² In that paper, Russell offered a "new" way of thinking about philosophical questions, which eventually led to the analytic tradition. As it gained readership and recognition, some philosophers saw the value of its ideas and propelled the movement of analytic philosophy.

This, I think, is what motivates many of the world's contemporary philosophers to publish their papers in top philosophy journals. Philosophers aim to share their thoughts and ideas in a particular area of philosophy that has been through the scrutiny of other philosophers working in the same area. Of course, one may share the same thoughts and ideas in other venues, but there is added epistemic value when these thoughts and ideas are published in a top journal of philosophy.

Now unto the optimistic interpretation of the data. Despite only having a handful of Filipino philosophers who have published in top

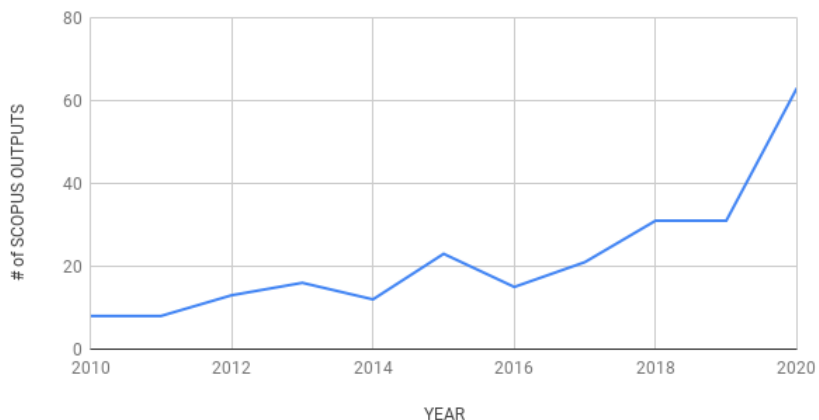
²¹ For Filippo Contesi and Enrico Terrone, this is a kind of linguistic injustice against non-native English speakers. See their "Introduction," *Philosophical Papers 47* (Special issue: Linguistic Justice and Analytic Philosophy), no. 1 (2018): 1-20. Relatedly, there is also a kind of insularity in Anglophone philosophy journals, where people who publish in them usually cite one another, "while having little academic interaction with philosophers writing in other languages." See Eric Schwitzgebel, et al, "The Insularity of Anglophone Philosophy: Quantitative Analyses," *Philosophical Papers 47* (Special issue: Linguistic Justice and Analytic Philosophy), no. 1 (2018): 21-48.

²² Bertrand Russell, "On denoting," *Mind* 14, no. 56 (1905): 479-493.

philosophy journals in the past decade, data indicates reasons for optimism. First, we find an upward trajectory if we plot the Scopus-indexed outputs per year in the past 10 years (see the graph below). In 2010, all 13 philosophy departments only had 8 Scopus-indexed outputs, but by 2012 this number has doubled. In 2018, the Scopus-indexed outputs reached 31, and this number was repeated in 2019. Last year, 2020, the whole Scopus-indexed output production of all the 13 philosophy departments reached 63. If this trend continues, we should expect that by 2022 the number should double again. Given this growth, we should also expect new articles in the top 150 philosophy journals authored by Filipino philosophers in the Philippines.

This latter prediction is already true since in 2021, one faculty from ADMU already published a paper in *Synthese* (currently ranked top 35), another faculty from ADDU has published in *Philosophia* (US) (currently just outside the top 150), and a faculty from DLSU has published papers in *Journal of Applied Non-classical Logics* (top 120) and *Acta Analytica* (top 149). In 2022, two faculty members from DLSU published in *Hypatia* (top 70) and in *Journal of Consciousness Studies* (top 49). Moreover, we may expect that local philosophy journals climb the SJR ranking very soon.

Total Number of Scopus-indexed Outputs Per Year



Second, aside from philosophy journals, Filipino philosophers are making strides in top journals in other fields as well. Many UPD faculty have published in top journals in public health and biomedical ethics. Some faculty from ADMU have published in top cultural studies

journals. Given that these top journals are publishing philosophical works is already a plus in the research productivity rate of our local philosophers.

In 2001, the late Rolando M. Gripaldo once quipped that “In the next fifty years, I am confident the Philippines will have first-rate philosophers, not just philosophy teachers...”²³ Given his projection, we should expect that by 2051 there will be first-rate Filipino philosophers. To this I reply that we now have first-rate philosophers in the country. If the data projections remain as they are now, then we should expect a barrage of topnotch philosophy outputs in this and the next decade or so. The challenge for the current and the next generations of Filipino philosophers now is to sustain this production rate, and to keep in mind that the main motivation for such endeavor is to contribute to the development of our beloved discipline.

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