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Letter to Editor

The positive purposes of contributions to scientific literature

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To the Editor,

Recently, the editorial board of this journal was notified by a referee that a submitted paper had the following characteristics : “The manuscript has 100% AI plagiarism by Turnitin and 98% of AI written text by ZeroGPT.” Large scale plagiarism was detected using dedicated software. Such occurrences beg the question of the purposes of having journals open to the public for contributions.

The reasons why journals and large volume scientific publications exist in culturally connected , politically and economically dominant cultures are many, all inter-related. There is the primary need to solve problems faced by the community at large, and in these societies with complex industrial and manufacturing processes, the need for solutions to the inevitable problems that would arise along the supply chains and manufacturing processes creates the pressing demand for research. Scientific literature contributions arise from such demands as a fundamental causative factor. Such exposure to the results and conclusions of research also stimulates the development of the theoretical sciences to axiomatize and formalize research pointing to patterns and order in the experimental outcomes. Such connected societies have a culturally evolved system of identity, purpose and value, realizing that the individual exists in relation to the specific culture, and society exists as a result of the self -motivated activities of the individual existing in cooperation with the society that the person feels related to, with a high emotional content attached to these relations. Such a bilateral dynamic implies the existence of an anamnesis tradition extending over centuries [1. Jesudason,C.G. (2020). Commentary on Third World attempts to improve the intellectual strength of researchers and students in higher education: a cultural and philosophical approach. *Asian J. of*

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Pharmacognosy, (<http://www.pharmacognosyasia.com/Publications.htm>) Vol 4(2)(58-81)]. There is thus a type of equilibrium relationship that exists between the person and society in terms of overall activity due to an obligation towards society versus personal ambitions, where to reiterate there exists within such societies historically conditioned reflex actions of emotion and sentiment in the relationship between society and the individual. Such a tension contributes to its intrinsic energy and vitality. Societies, including the one described above can be interpreted to function as an AI computing system with complex feedback mechanisms [2. Jesudason, C.G.,(2025) Comments on a proposal to set up a Medicinal Plants Research Centre: critique with qualified endorsement *Asian J. Pharmacogn.* 9(1):29-51]. By and large therefore, the significant purposes behind the prolific scientific journalism of nations with a Roman cultural heritage for example, with its significant and exclusive self-reference [1] include the following points and characteristics :

(i) the need to preserve - within context - the learning experiences and experimental results and techniques for further experimentation, research and reference, e.g. this factor is part of their anamnesis tradition [1]. Since the field of activities are so broad with regard to the problem solving within the matrix of dense economic activity, the volume of publications would be proportionately large to cater for the activities generated.

(ii) as demonstrated in [1], the secularized Roman Eucharistic tradition aims at preserving the value and worth of their citizenry by relating works to primarily their own citizens and those outside associates adopted in part into their historical, universal research and information gathering tradition. This exercise in value-attribution implies the need to feature a broad range of its citizens to recognition of both works and persons, increasing the intrinsic dignity and worth of its citizenry relative to cultures deemed foreign, with their citizenry and associates strongly featured in their literature.

(iii) again as demonstrated in [1], later Latin Roman and early Byzantine cultures have the fiction of the eidos or universal firmly grounded in their worldview which is propagated as an absolute invariant for global conformation. It leads to the 2-fold purpose of organizing the global research and technical workforce to maintaining a focus, and also of imposing universal control structures for the rest of the world by providing a conceptual , absolute platform for conformable activity where the work output in foreign cultures is often imitative and permutative, or if original, could be easily subsumed by institutions and authors for the major journals of the world. The need for foraging the world in order to centralize any research to the dominant axis has been described [1, 3. Susantha

Goonatilake, *Toward a Global Science: Mining Civilizational Knowledge*, Indiana University Press, (1998)].

The episode concerning Sundarshan and Bibha

[4. https://en.wikipedia.org/wiki/E._C._George_Sudarshan Controversy regarding Nobel Prize “Sudarshan was passed over for the Physics Nobel Prize on more than one occasion, leading to controversy in 2005....”, 5. : <https://organiser.org/2026/01/10/333848/bharat/bibha-chowdhuri-the-indian-physicist-whose-cosmic-ray-discoveries-preceded-a-nobel-prize/> heading “Bibha Chowdhuri: The Indian physicist whose cosmic ray discoveries preceded a Nobel Prize.....” 6. “ The Life and Work of E. C. George Sudarshan”, N.Mukunda , *RESONANCE*, February 2019, 129-167]

are just two examples of countless others whose works have been routinely foraged and subtly anonymized and centralized by other persons; submission of work could lead by various mechanism and pathways to suppression , foraging and anonymization of authors not elected to represent the interests of the axis. Cultural rapport and loyalty to the axis is important for landmark recognitions. Sundarshan for instance belonged to an excommunicated and therefore heretical Church as reckoned by Rome (5th century Council of Chalcedon) and his deep interest in serving the Indian peoples professionally whilst in the West as it turned out did not bode well for him. It was implied in [1] that the rest of the world outside Roman civilization did not have a Eucharistic ritual that could to the same extent unite society to common work and purpose, extending over generations. The Roman ritual now exists in a secular context of creating a mass of humanity that experience kinship affinity due to the Eucharistic ritual practiced by their ancestors that they have inherited thru institutional tradition, in particular their Universities where scientific and scholarly activity is concerned.

(iv) the journals deemed major via international universal metrics maintains a clientele of elite scholars in the third world, devoted to piecemeal pursuits of familiar, contemporary universal research which influences their universities to orientate their research to the apparent eidos or perfect form or universal of the major powers. Such acts detracts from focusing on building up an internal system of value and reference and theme selection based on direct interaction with the environment to determine and overcome problems.

Returning to the person submitting the plagiarized article, we observe that the person is evidently not engaged with a society that can value him to the extent that he in turn wishes to contribute to his society by giving of his best to a problem or curiosity defined by that society, and that that society itself does not possess a sociology and economy that can define problems and provide a fellowship of peers that the person can relate to ;

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neither does this society have need-driven journals to cater for submissions from non-alienated contributors. Because the person does not belong to the elite clientele that have access and representation in highly ranked journals (such as the ISI) that sets universal standards, those in the periphery have sponsored “predatory” (as defined by the major axis) journals to submit work to gain accreditation. This tragic state of affairs can only be overcome if the following (currently rather non-existent) conditions prevail:

(a) journals existing to cater for the large volume of research that is desperately needed to overcome societal problems where submission is not aimed at promotional purposes of hierarchy and domination, but where the journals exist to promote the solution of problems within that particular society, where the quality of the journal is not related to metrics of rejection, but to the solution of problems within its purview, with a principle call to protect the intellectual property and dignity of contributors. The role of journals is to protect the society and its citizens they are called to serve by not foraging material from contributors to be centered on personalities and institutions along the major axes. They must also advise authors of alternative associated journals should the work be outside its purview.

(b) the various journals developed by a particular society are deemed of high value because they are accredited by the civil government and academic institutions to protect authors from high-impact foraging due to the bottleneck created by the current situation of limited journal space due to the exclusive political culture.

(c) the journal systems must reflect the volume of research conducted by its own citizenry, which is need driven where there must be a need to protect authors and to make available more relevant publication space to lessen the need for universal predatory journals that are competing with the major powers for influence and financial gain.

(d) deflation of prestige of journal publication. The purpose of journal publication must shift from personal and national promotion of its citizens and associates based currently on a universal cultural hierarchy to a civic sense of wishing to inform the public of solutions to problems, or discussions, where funding must be provided to support dissemination of research findings and to prevent bottlenecks in publication that encourage predatory activities of the various kinds mentioned here. The journals exist therefore as need-driven agencies to cater for the intense research required to solve social problems and to add value to contributors and their institutions as a result of their response to the pressing needs faced by their society for problem resolution. All these properties of identity and the ability to discern needs goes back to cultural factors of having things in common over a large scope of people. These factors have for millennia been

developed in Roman culture thru their anamnesis tradition that derived from their Eucharistic tradition which was a state institution, thereby encompassing the entire Roman citizenry. What is evident is that there appears to be a one-sided competition now prevailing between the Roman anamnesis tradition and its large scale capacity towards social affinity and identity that has defined itself and given priority over the non-Roman world; the latter did not develop an equivalent robust anamnesis tradition with the same extent of affinity and identity, leading to one dominating the other.

In conclusion, the fact that anti-plagiarism software is used indicates a rift between society and the agencies involved with the dissemination of results, where no natural dialog exists between author and dissemination agency; the identity and responsibility aspect of what problem or curiosity needs to be addressed consonant with the public will and interest does not arise on the part of such authors. There does not exist a significant relationship between the author and the disseminating agency nor in the public taking a personal interest in the author, whose views are considered worthy of attention in normal publications. Under the eidos or universal Graeco-Roman presuppositions, work has no personal imprint, and so the relationship between a work and a personality is extinguished; the depersonalization of knowledge, especially if synthesized at the periphery, and the creation of abstract anonymous authoritative centrality takes over its place in the scheme of universal interpretation. These omissions indicate fundamental fractures in social organization, leading to the external props like predatory journals and elite clientele as described above that have appeared to support a structure that would otherwise fall apart.

The mere existence of TURNITIN and associated software reflects the role of journals as academic policemen within a prestige controlled environment. There must exist in places like the third world organizations and societies that are able to sense what pressing research is, which is the basis and cause for the existence of scientific journalism. If there is no such awareness of pressing research, then there will exist broadly two classes of journals (i) predatory and peripheral journals sponsored by those cut-off from the elite clientele of major publications and (ii) the standard universal journals with a Roman cultural nexus with its hierarchy of persons with novelty attributes favoring the Roman cultural nexus. Indeed, this is the glaring prevailing situation. Without a structure that can define need-driven research, there is no reason for local, responsible journals to exist in the nations at the periphery of the dominant axis.

CONFLICT OF INTEREST DISCLOSURE

The authors of this study declare that they have no conflict of interest.