



Letter written to Sridhar Vembu, co-founder of ZOHO corporation

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To the Editor,

The author was captivated by the novel approaches Sridhar Vembu (SV) has initiated on several fronts, such as the training and value attribution of students in computer science and software design of direct relevance to industry and employment, to issues related to economics and development of his country, India, by focusing on the village districts, where specialized manufacturing has been initiated and not on the big cities. ZOHO is a multi-billion dollar bootstrapped company specializing in business software and computer services. The author feels that one area not openly considered by SV in his interviews was the need for large-scale scientific journalism that is need-driven due to the proliferation of R&D that leads to the demand for data that is essential for AI applications, not to mention the need to establish connectivity between authors and the readership or subscribers, not based on prestige, promotion and elimination, which is how journals are appraised for standards throughout much of the world at the current time, restricting therefore the main purpose of journals, which is information availability and transfer and the creation of connectivity and fellowship between the producers of knowledge and data, on the one hand, and the readership on the other, where this interactive process increases the social and critical intelligence of the participating communities and persons.

Reproduced below for the benefit of readers of this journal is a letter emailed to SV on 18 September 2026. The letter is reproduced to highlight the importance of the original intentions of scientific journalism, which includes the making available of results and ideas in terms of data that may be assimilated by the public and AI algorithms in order to create effective channels of communication between authors and the readership, thus impelling and catalyzing self-actualizing research and the raising of the levels of critical thinking and effective action within the societies concerned due to the ensuing interactions. This article is written with the hope that the *Asian Journal of Pharmacognosy* and its readership will in some measure contribute to the aforementioned positive objectives of scientific journalism that is currently in such short supply.

“Dear Sridhar, I trust this email finds you in good spirits. I was captivated by your work and projects after viewing to completion some videos related to you, your company, your intentions, opinions and activities, some of which are listed and referenced below. I have also made references below to content not related to ZOHO directly, but relevant to my discussion in this email. I wish to further amplify and highlight some of your views towards



possible collaboration of global relevance in allied areas of work in your corporation, and to keep alive a dialogue, at the very least. The collaboration, open-ended, pertains to matters of sociology, policy and possible applications of computer technology with local and global scope. In particular I appeal for the relevant promulgation of scientific literature as one aspect of developmental work that is of need of some urgent consideration in the third world.

I understand you are a very busy person and there are not too many people who think outside of the box who also aim at tangible application with attempts at the persistent realization of thought and conviction. Perhaps you could request certain perceptive and long-suffering persons in one of your teams to peruse the content of this email, and to make a summary of its main points for your consideration. I look forward to hearing from you in due course, hopefully not before too long.

I have been interested in alternative development strategies in particular outside the Roman Byzantine (RB) cultural tradition and regions for decades as an academic (now retired). I came across on the internet references to you and your involvement with local development after you returned from the USA. I too was certified at the PhD and post-doctoral levels before returning to Malaysia as a type of dissident academic, working at the University of Malaya (Kuala Lumpur) from 1989 till my retirement in 2017. I still maintain a relationship with UM. Before retirement, but more so since, I had been theoretically interested in civilizational and scientific development issues taken as a whole (Jesudason, 2023, 2025, 2026). The decades-long interest led me to publish in third world journals (which is academically nearly suicidal from a promotional and accreditation point of view), including Indian ones until discouraged by the Indian editors themselves. Given the politics of accreditation, the costs of not publishing in the West was high in terms of academic promotion. Also, the response from the West towards independent research can be punishing (see, for instance, a referee implicated in suppressing work on the Navier-Stokes equation (The Indian Express, 2026)) as borne witness by all too many Indian and other academics. I owe much to people like the late mathematician V. Lakshmikantham (FIT, USA) for partial academic visibility amidst crushing suppression of my research in the physical sciences. The above quest for authenticity, discipline and respect for persons without giving up on scholarship made me seek the few individuals worldwide that were also concerned with similar issues of third world apathy and impotence when faced with stronger powers unable to be reconciled with others, especially the weak. It was this orientation that led me recently to ZOHO and the work of you, Sridhar Vembu (SV), whilst searching the WWW, where your work seemed to combine activities of technological development to social development, confined at the present times to the politically defined Indian republic which resulted from British imperialism.

The objectives of this correspondence include discussing broad scientific and technological and civilizational issues with you with the intention of possibly extending your services and activities beyond India in stages consonant to its historical and cultural trajectories. The trajectories are based on the historical record and collective human memory, bypassing the Universal neo-Platonic paradigms and influence that is a basis of the pseudo-universalistic culture that coordinates and runs global economic activity with its production of goods and services. I say pseudo because the influence and paradigms derive specifically from the RB Eucharistic tradition and its offshoots (Jesudason, 2020), that includes the secular phase it has engendered in recent times that seems to determine much of large-scale ambitions of peoples and nations. A detailed account of this Eucharistic tradition appears in a non-prestigious, non-ISI listed open-access journal attached here (Jesudason, 2020). I also include in addition two more articles from the same journal (Jesudason, 2025, 2026), together



with a letter written to the hierarchs of the Church and President Putin of Russia. The founder editor of the *Asian Journal of Pharmacognosy* (Jesudason, 2020, 2025, 2026) is Christophe Wiart (CW), who has appealed to state bodies (Jesudason, 2025) to found institutes of independent indigenous research and production of drugs to no avail. CW has very recently been given a professorial position in UCSI, Malaysia in the pharmacology department. He tells me that his journal was produced to provide an opportunity for third world workers to write. I am not in the biological and life sciences but I empathize with some of his philosophy and intentions on local, hands-on involvement which is rarely encouraged here due to the structure of both society and the curriculum, amongst other factors.

Concerning Jesudason (2020) on how to improve intellectual strength in the third world, it is a function of the anamnesis and relational consolidation of society that includes its value-attributive capacity (primarily to its own), where in RB civilization, the Eucharistic tradition applied largely to RB civilization and no other, led to its relatively high state of solidarity and kinship, compared to the world at large which it largely excommunicated during its Ecumenical Councils; its exclusion of people through the excommunication of whole peoples and civilizations is expressed, for instance, in terms of the expulsion and control of immigrants and visitors on a very selective basis at this secular phase; other virtual borders and demarcations include all the universal economic and progress metrics that provide for direction and ambition for emulators. Developmental goals often refer to these metrics taken to have near-universal scope.

One outcome of the Roman Eucharistic anamnesis (REA) applied to itself and the world with its virtual borders is that it has severely restricted the assimilation and local ordering of people gradually between non-RB borders outside RB civilization, where the focus of assimilation outside RB civilization are the population within the virtual borders with no other rationale for assimilation outside a particular designated territory, leading to massive and unmentioned inbreeding, in turn leading to the restriction of living experiences and encounters with the unknown or less familiar. One conclusion in Jesudason (2020) is that without an analogous anamnesis tradition, value-attribution of persons and collective ambition becomes a near impossibility; the degree of assimilation of people into a social order is dependent on the scope or breadth of the tradition being able to create common ground amongst disparate peoples (Jesudason, 2020, p. 69), creating value and significance of the works of their citizenry. Thus, one significant area of focus of any community that wishes to enlarge its scope of interaction is to examine and consider the breadth and scope of its anamnesis and value-attributive traditions in order to create relevance of those it desires to relate to. Clearly, the causative factors for the expansion of inter-relations must be present beforehand for there to exist a drive towards forming relations with those external to one's immediate milieu. In these modern times, these causal factors are discounted in favor of an ahistorical RB Platonism and universalism.

For instance, it is hypothesized here that where South and South Eastern India is concerned, the Semitic Mesopotamian oriental Christianity could have played an oblique role in the broad-scale Indianization of Southeast Asia as a possible causal factor, albeit one causal factor amongst many others. We make this inference based on various observations (Raj, 2022, pp. 9–10) of Raj, where he writes of the apparent absence of causal factors to large-scale Indianization, adding to the enigma, and the peaceful, non-coercive nature of the Indianization process:

“There is an absence of records explaining why the Indians travelled to Southeast Asia. Hindus especially feared taking sea voyages, believing that the open waters were unclean or impure, and taking sea journeys entailed sailing over what they called ‘kala pani’



– black water. It is therefore surprising that the early Hindus travelled to Southeast Asia at all.Subsequent Indian influence in Southeast Asia was not due to any military expedition, although the Chola rulers sent over a naval expedition and captured parts of Sumatra and Kedah in the 11th century.”

So the drive towards exploration for Raj is an enigma, where Hindu society is concerned; and so there must have possibly existed an atypical external causal factor to form relations with people. In recent times many have remarked and in other sources that there is a widespread feeling of a lack of confidence in achieving goals amongst Indians. Clearly this proclivity is not recent. What allows for a culture to be confident in pursuing novelties is due to its capacity to abide in the unknown, in unprecedented circumstances.

Hebrew tradition and memory describes situations of the impossible, such as the parting of the Red Sea to save those ready to be engulfed by Pharaoh's armies (Exodus 14:21–22), the annihilation miraculously of foreign armies of great strength such as Sennacherib's during his siege of Jerusalem in 701 BCE (2 Kings 19:35, 2 Chronicles 32:21, Isaiah 37:36), King David's traumas that he was delivered from, as sung in the chants of the Psalms, etc., are all memories that helped forge a people who could endure and live in the unknown, and such a culture would also influence cognate civilizations to also abide and function in the unknown amidst great uncertainties, supporting endeavors exploring the unfamiliar by evolving suitable institutional structures. The writer of Corinthians could assert (2 Corinthians 4:18), “For we walk by faith and not by sight”, with such thoughts found throughout the Judeo-Christian canon. In a nutshell, this proclivity explains some aspects of the creativity of RB civilization that many nations are attempting to emulate, but without the historical precedents of a proven capacity of abiding in the unknown. I hypothesize that the Hebrew culture of abidance in the unknown did to some measure influence S. Indian culture via the now largely derelict Thomas tradition, dismantled by Roman Catholicism and local opportunists in the 16th century, leading to further containment of this culture. Scientific and technological progress depends significantly on being able to cope and thrive in the unfamiliar. Cultures without such a facility will use the institutional scaffolding of other cultures that do, thereby investing and contributing in economic and other ways to these more capable and complete cultures. The Eucharistic anamnesis (Jesudason, 2020) created the institutional and emotional structures that the nations refer to. These structures are the scaffolding on which consecrated work or labor is laid on, leading to organic growth that is ever increasing in scope and breadth. Much of Western imperialism I think is derived from such an asymmetry in the presence of these memory structures between the West and so-called third world. This is the asymmetry that Malhotra complains about concerning Indian sovereignty. The support structure of cultures with abidance in the unknown (AITU) capabilities would ensure that tacit and personalized knowledge capabilities exists. The absence of AITU capabilities also engenders a lack of coordination without centralized planning, leading for instance to the unavailability of critical raw materials, and actions like the closure of the Sterlite copper plant based on short-term interests that ruined India's PCB fabrication capabilities.

Another hint for atypical causal factors was the incentive carried out by individuals, engaged in trade, and not caste systems and organizations only: Raj further comments (Raj, 2022, pp. 9–10):

“It is surmised rather than organized or large-scale enterprises, the Indianization process was conducted by individuals or small groups of merchants taking enormous risks in search of gold and spices. Quoting Majumdar (*Ancient Indian Colonies in the Far East* vol 2: *Suvarnavdipa*, Part I, 1937 p.61 Traylochia Chandra Suratosh Press, Dacca):



'The literary evidence leaves no doubt that trade was the chief stimulus of this intercourse between India and the Far East. Missionary and political activities must have followed in the wake of trade. Indeed, if literature can be regarded as a fair reflex of popular mind, trade and commerce must have been a supreme passion in India in the centuries immediately preceding and following the Christian era, perhaps very much in the same way as it is in Europe to-day.'

Trade is mentioned as an overwhelming causal factor, carried out by individuals exploring possibilities, rather than sovereigns and large-scale systems. It is interesting that for what follows below, trade is singled out as a hallmark of the St. Thomas Christians.

Recent DNA analysis of just one specimen child who lived during the Funan Indianized kingdom of Cambodia showed about 50% South Indian parentage, implying not just cultural influence, but genetic admixturing as well, creating hybrid civilizations at that time. The Indian component came from South Indian persons, probably traders, and the religious castes such as the Brahmins. Sanskrit was the official language of the Khmer empire then. Modern-day Cambodians, on the other hand, show about 1 to 5% S. Asian Indian DNA. Indian caste systems would have prevented large-scale admixturing at that time, which seems to suggest the possibility of an external causal factor in allowing for unprecedented behavior, such as creating families outside of social and caste norms.

Raj mentions that the decline of Indianization took place when India was attacked by the Mughals, but the Indian influence remains salient. In contrast (Raj, 2022, p. 12), the subsequent Sino-Islamic epoch was characterized in such a manner that "Chinese influence was either military in nature, or else the rulers had to pay a tribute to the Chinese Emperors". It is interesting that the St. Thomas Christian tradition begins about the 2nd century CE, coinciding with the time of the near beginning of the Indianization process of Southeast Asia, and ending with the Roman Catholic dismantling and dissolution and destruction of the Semitic Church in the 16th century together with its precise apostolic succession, coinciding very approximately with the time of the downfall of the last Indian Majapahit empire and the onset of Mughal rule in India. Unlike the RB system of religion, the Church of the East did not have a theology of demonry used to describe people of other faiths, due to their acceptance of the Noahide covenantal laws that saw all the descendants of Noah having the righteous quality of creating moral laws and religion for themselves. This made association with people of various faiths possible, treating them on equal terms even if their religion differed. It also provided under certain conditions the possibility of genetic admixturing, such as the different Syriac Northern and Southern Christian groups under one religion where admixing of Mesopotamians with local Indians took place and such practices of the relevance of the alien other could very well have aided in the assimilation of S.E. Asians with their Indian visitors in regions outside of India. This hypothesis is strengthened by the fact that the relations between St Thomas Christians and the Hindus were intimate. Mandic Stefan writes of their preoccupation with trade, agreeing with Majumdar above of the vocation of Indian traders that may have inherited this proclivity perhaps by the St. Thomas community influence (Mandić, n.d.) where Mandic Stefan writes:

"Since recorded history of St. Thomas Christians in Kerala, they have been involved in trade. During the XIII and XIV centuries, they even received monopoly rights from local rulers for the production and sale of spices. During this time, they were also appointed as port revenue officers by the local rulers. Besides trade, overtime, they gained the right to engage in other prestigious occupations, such as warfare, training of the army, and collecting taxes for ruling dynasties."



“.....Their high caste position allowed St. Thomas Christians to have many special social privileges. Similar to the Brahmin caste, they had the right to sit and dine with kings and nobles, as well as to ride horses and elephants, which was considered a royal right. Moreover, they were one of the rare ethno-religious groups and castes allowed to visit elite Hindu temples held by the Brahmin caste, as well as to participate in the festivals organized by them. Additionally, Christians in Kerala were traditionally financial sponsors of Brahmin temples and festivals, while Hindu kings also sponsored Christian ceremonies and the building of Christian churches.

To maintain their caste status, St. Thomas Christians practiced the custom of untouchability, which was generally strictly observed in South India. This custom meant avoiding social contact (especially marriage) with lower and ritually impure castes, even though this practice was, under the Portuguese influence, officially condemned as unchristian in the late XVII century by the St. Thomas Christians religious bodies. In addition to all the benefits of belonging to higher castes, St. Thomas Christians had another specially elevated ritual role. They were traditionally designated as guardians and protectors of the 17 lower castes and because of that they held the honorary title of Lords of 17 castes. For St. Thomas Christians, doctrinal differences among Nestorians, Miaphysites, Catholics, and Protestants were not as important. They sought connections with foreign church centres primarily to confirm their uninterrupted lineage with St. Thomas as external confirmation of their ancestral story, which was crucial for maintaining their caste status (Bayly 2003; Vadakkekara 2007).”

Brown (1956) writes along a similar vein concerning the participation of Christians in building Hindu temples and vice versa, Hindus building and managing Christian churches (Brown, 1956, pp. 170–174), where he also describes mutual participation in rites as well, where he writes (Brown, 1956, p. 275):

“In certain churches, like Kotamamgalam, Palayur and others which keep a yearly festival in honour of the bishop buried there, or Palayur with its St Thomas associations, the chief festival is a very big affair, attended by Hindus as well as Christians, an occasion for members of the community from different places to meet each other,.....”

It is here hypothesized that the Semitic-Mesopotamian Christian ethos provided one incentive for the openness of Hindus to Hindu-Buddhist adoption by the native S.E. Asians. The fact that the Christians were very strongly represented in the Raja’s court meant that their influence concerning overseas trade, commerce and social life in their overseas holdings would have been considerable enough to affect in part at least the Indianization of S.E. Asia with the unique Hindu and Buddhist capacity for reconciliation and commonality with the natives that could not occur after the fall of the church and also the Indian kingdoms in India and S.E. Asia. Indeed it is interesting that the high point and nadir of the Indian cultural presence in S.E. Asia corresponds to the beginning and end of the Indo-Mesopotamian church presence in India, the end occurring in the 16th century accompanied by the entire desecration and blotting out of the history of the church and the exact name list of the apostolic succession of bishops with local collusion towards this destruction which I interpret as capitulation to Rome, becoming its 5th column whilst denying association with it where the current Indian Syriac churches are concerned.

I wrote a long rhetorical letter to the hierarchs of the Church and president Putin of Russia (Letter to President Putin of Russia and Church hierarchs, 31 October 2022, attached with this email), describing this capitulation [pg.6].

Another point that is non-trivial is that genetically, the south Indian population’s core ancestry consists of very approximately equal measures of ancient Iranian peoples and South Asian hunter gatherers with different contributions of later Steppe pastoral ancestry,

eISSN-0128-1119

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DOI: <http://dx.doi.org/10.71221/ajp.100427>



where culturally and genetically, there is a link to the Iranian-Mesopotamian heartland,, which is congruent to the much later St Thomas tradition in terms of location and geography. Also linguistically, [pg.6] the Dravidian languages, in particular have been shown to be related to ancient Sumerian. So here again, there is a coherent relationship between the history of the physical body, to its cultural manifestations that the St Thomas tradition is consistent with.

One stunning contemporary proof of the residual hold of the past involves St Anne's feast in both S E. Asia and India, where the participants are overwhelmingly Hindu (in at least Malaysia) with the unfortunate paradox that the feasts are conducted now largely by the Catholic church that tries to carry out the tradition of the church that it destroyed. Another rite derived from the past involves the blessing of Hindu infants by the church practiced amongst some Hindu parents, again largely by the Church that destroyed the original Church of St Thomas . I would also like to suggest that the statistics provided by Luce (2007) concerning the relative incorruption of the Tamil Naidu and southern state governments is due to the influence of the earlier Semitic churches and their persistence in contemporary government and society. For instance, Luce remarks that southern states like Tamil Nadu and Kerala have over 80% of state funds for public relief delivered to the people whereas in Northern states like Bihar, 80% or more of the same funds is lost to corruption. The highly stratified caste system prior to the first century CE could not on its own incorporate aliens into its body-politic. The Syriac Mesopotamian presence associated with the Apostle Thomas tradition was more active in this regard of ordered assimilation over time and space until its gradual eclipse due to invasions, cultural changes in the Middle East, with the coup de grace accomplished by the Jesuits and colluding locals in the 16th century, tempting locals to their camp by systemic eclipsing of their entire past. This cut-off from the past shrinks the scope of one's interaction space, leading to overcrowding inbreeding which is one of the Indian predicaments. What is being suggested here with innumerable anecdotes is that a proven metaphysical paradigm of commonality and fellowship must exist if your manufacturing and business activities are to expand usefully and efficiently outside the Indian matrix in particular; if not, then you will become an emulator of RB civilization, with the neo-Platonic hopes that the future will automatically and universally guarantee creativity and innovation as your brother Kumar I think surmises.

Returning to practical issues, you have expressed skepticism concerning research publications, where in one interview, you mentioned your PhD work at Princeton of publishing work in mathematics in the Engineering faculty where the work was most of the time irrelevant but essential for purposes of accreditation and promotion. In one sense, you have possibly dismissed the current Western publication process- where the prestige lies - from relevance, whilst emphasizing the need for R&D where manufacturing and product development is concerned where the scientific literature to sustain such extensive R&D is not considered in at least where your interviews are concerned. There are several multi-layered processes involved in Western scientific journalism of relevance to the Third World and they include:

1. the accreditation of selected persons to man research institutions and universities, thus possibly marginalizing topics and areas of research that might prove most beneficial to a particular society, especially in the third world.
2. the setting of research themes where the world's resources may be diverted and utilized to solve problems determined or encouraged by prestigious journals where accreditation is concerned to control the scientific research and output of institutions, in a pyramidal, monopolar centralized manner.
3. becoming an agency to create metrics, such as citation numbers to create a gradient of excellence, distributed in intensity largely from the North to the South, with

eISSN-0128-1119

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DOI: <http://dx.doi.org/10.71221/ajp.100427>



certain centers of excellence in the South created and featured to ensure the diversion of resources continues into solving problems of no direct relevance to many local communities.

4. serving as a means of value-attributing persons based on the metrics in elite journals such as listed in the ISI roster, who then become icons for a particular field of research.

5. serving as a conduit for novel research that was suppressed elsewhere and parallel duplicated by others submitting to the elite journals who belong to the upper echelons of elite academia to impress a patent supremacy gradient on the planet (Jesudason, 2026, pg 3, references 4,5,and 6 therein refers to the Nobel prize winning plagiarized work of Sudarshan and Chowdhuri).

The above mentioned purposes in 1.-5. of academia need not serve as a deterrent and reason not to consider the very important but different role that scientific literature can play in your goals of enhancing R&D over a wide spectrum of institutions in India and other cognate cultures. The careful abstraction of all work that may be referenced by R&D institutions is essential for information transfer and the non-duplication of research and provides a means of connectivity between persons and research groups. R&D institutions recruit journals to represent their research on particular topics and themes that may be utilized by the society at large, including specialized concerns. Technical scientific literature can also provide a means of obtaining tacit or tribal knowledge. One needs to be part of a tribe to understand the processes conducted by the tribe. This knowledge can be documented because those in the tribe and field understand its vocabulary and shibboleths, where intimate relations are required to link the words of a journal or scientific account to the actual system that is being described. Whilst the theme and topics are relevant and costs might seem affordable in those societies maintaining the specialized or exclusive journals, they are not so for large swathes of the world's population (in terms of relevance and costs).

You have called for a 5-fold increase in R&D spending if India is to move on from being an assembly factory to one of high-value added manufacturing. But you feel that industry is to move on from being an assembly factory to one of high-value added manufacturing, where in the USA academic research might be of the order of 5 billion USD compared to 400 billion USD in industry. You have stated that there is no option but to increase R & D for long term benefits where there will be fluctuations in profits and losses in such an investment, just like the stock exchange where stock prices fluctuate.. In the long term, it will create engineers to engineer the nation's future.

What is evident in your discussion is that there is no emphasis that the means in which R&D is conducted involves information transfer and the sharing of content in its various modes. Also, much R&D is guided by scientific literature publications. This is where scientific journalism is essential not as an elite forming and accreditation agency, but simply as a technical system devoted to the transfer and sharing of information, and the buildup of personal dignity in appreciating the nature of the contribution required for research: research requires the large scale filtering of data to arrive at inferences, and this is where efficient and large volume journalism is essential, but which is largely absent in the Indian research environment. Your interests also focusses on the sociology of this ecosystem, where the 700 odd rural districts- whose populations often exceeds those of smaller nations - is fertile ground for the introduction of high-end manufacturing and research. All this would require a massive expansion of scientific journalism related to the needs of the enterprise for output data, rather than for reasons of prestige and social and political manipulation. Experimental results and theoretical rationalizations of such research results need to be efficiently made available without hindrances and blockages, and the space allocated for such data must be scalable and sufficient for the tasks at hand. Scientific literature output from different centers when made available implies an efficient division of labor that does away

eISSN-0128-1119

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DOI: <http://dx.doi.org/10.71221/ajp.100427>



with the reduplication of experiments and procedures due to lack of information leading to savings on resources whilst contributing to enlarging and personalizing the research environment by building up connectivity between individuals and institutions, that would lead to further individual, joint and non-duplicative research. Also such scientific journalism serves as a sounding board, making known across a wide scientific audience of research that is needed in a particular industry or research center, thus playing the role of initiating research themes that are relevant to the community of interest; once a theme is selected, there can be coordination of how the topic of research is to be conducted amongst different players. This is an instance of efficient research with sovereignty. Contributors would be highly appreciated for their contributions. Also, contributions can be of various categories: intensive routine data would be the most common contribution requiring a particular format for presentation that may be easily analysed to make inferences (thru AI for instance) where inferences in agriculture, weather, pharmacy and the physical sciences and engineering are typical applications. Such critical data must never be suppressed. Then there is a need to organize research outcomes thru the creation of theoretical structures based on the relevant data; such journalism is essential, and non-elitist, creating context, relevance, purpose or teleology that leads to sovereignty in research, with community consolidation. In Jesudason (2025), an analogy of society as an AI machine is made, and deductions are also made on such an analogy where nature and interaction with nature provides for the training of this machine to solve problems. Apart from training from data in nature, one can extend the model to data generated from R&D, where intelligence increase is a function of the extent of data used to train the models. Thus, the volume of data processed is a measure of the social intelligence of the particular community viewed as an AI machine utilizing and processing the data. It should therefore be no surprise that the most competent scientific cultures are the ones generating and processing the most amount of scientific data that they train on.

I have elsewhere commented (Jesudason 2026) on how at the current times, most of the underfunded academic research in the third world goes into funding irrelevant and alienating research founded on prestige and academic accreditation without adding anything to sovereignty and value-attribution of these contributors within their own societies. It has been remarked (Jesudason, 2020) [pg.66] that the number of Indian academic journals were too small in number to cater for the scientific workforce and were not well abstracted and made readily available. I visited the Indian Institute for the cultivation of science in Jadavpur, Kolkata about 2012 to pay homage to the institution that published my novel work on thermal EM radiation (Indian Journal of Physics, founded by C V Raman), redefining its laws when the work was suppressed or procrastinated by much of the notable international presses. I enquired from one research physicist why the Institute in particular, and India in general were not building up their research journal tradition, and why Indian scientists were not contributing significantly to their own journals. He relied that "there would be no food on the table' if they did so, meaning that the government of India and academic environment there prioritized publication in high Impact non-Indian ISI publications; indeed, the number of Indian ISI certified journals are minuscule, and they are mainly not in tier 1; their non-ISI journal number is also very low and poorly served by efficient and visible abstracting services.

I believe that the future largescale development of India will be related to its cultural and historical connections to the rest of the world, animated by principles and relations that enabled it to Indianize for instance the whole of SE Asia predominantly without coercion until the Sino-Islamic period beginning from about the 15th century onwards in SE Asia. India will have to recover and extend these aforementioned ancient principles and cultural attributes in order to relate again to the world at large in a sovereign manner.



As a retired somewhat dissident academic, and based on my own experiences as such, I would like to participate in whatever appropriate capacity in your planned local and global activity related to appropriate scientific and academic and technical journalism aimed at sovereignty and the build-up of volume and respect for individuals. give examples of how exclusive , suppressive journalism related to prestige and accreditation has given rise to so-called “predatory journalism” where the market for this product was made possible by the exclusive nature of ISI publications. The alternative journalism that I would like to see operative is one where prestige is excluded, where only facts, whether routine or not are reported, and where there is a sense of responsibility and connectivity that authors show to the community they are associated with. Do keep me in mind should you venture into such activities as a potential participant. I would like to assume the role of a person associated with your global outreach, especially in initiating information transfer and retrieval, publications and journalism based on your local situation, that in the past had external and global considerations as well. Keep me posted. It would be interesting to personally visit your village in Tenkasi to more fully understand its functionality, and to discuss possible potential projects that has an overseas component in the areas of technical journalism and the representation of persons in such structures not related to control, suppression, domination and academic journal salesmanship. Indeed, you have invited all interested YouTube viewers to Tenkasi in one of your presentations.

I noticed that in recent times, you are also focusing on other technological areas of relevance to software and computer hardware components, such as (i) sensor technology , and (ii) battery technology . I know of some individuals doing good work in these areas in UM, such as Vengadesh Periasamy in the Physics Dept (<https://umexpert.um.edu.my/vengadeshp>) in biosensors, and Vannajan Sanghiran Lee who has a group in quantum modelling and simulation in the Chemistry department (<https://umexpert.um.edu.my/vannajan>). Perhaps there could be some involvement in these areas with ZOHO.

At my age, I think my main interests would be involvement in the encouragement of extensive, non-suppressive journalism that is required for the explosive growth in R&D in India and elsewhere, where information and journal outputs like articles and experimental data from new journals without excessive political emphasis may be made available at very low cost or free, with excellent search, abstracting and retrieval services to cater to both the 1.4 billion Indians and the many more that they relate to outside India.

Do let me know of any possibility of perhaps even visiting Tenkasi with the view to discussing some of the above concerns.”

DECLARATIONS OF INTEREST

None

DECLARATION OF HONOUR

We declare in our honor that our results are not fake and made up.

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eISSN-0128-1119

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