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Manuscripts, Meaning, and Modernity: A Philological Study of Knowledge Transmission Across Civilizations

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ABSTRACT

Background. Manuscripts serve as essential instruments of knowledge transmission, preserving the intellectual heritage across civilizations and acting as bridges between past and present. In the context of historical scholarship, understanding the philological processes involved in the transmission of knowledge can shed light on how ancient texts influenced the development of modern thought and cultures.

Purpose. This study aims to examine the role of manuscripts in the transmission of knowledge across different civilizations, focusing on their philological characteristics and the way in which meaning has evolved through translation, interpretation, and adaptation over time.

Method. The research adopts a philological approach, analyzing primary manuscripts and their successive copies, translations, and commentaries. Textual analysis is complemented by historical contextualization to understand the socio-political and cultural factors influencing the transmission of knowledge across cultures.

Results. The study reveals that manuscripts not only preserved knowledge but also facilitated its transformation as it passed between civilizations. These texts were reinterpreted and adapted to fit new cultural, linguistic, and intellectual frameworks, leading to the enrichment of knowledge rather than mere reproduction.

Conclusion. This research highlights the dynamic nature of knowledge transmission through manuscripts, emphasizing their role in shaping the intellectual landscape of modernity. The study reaffirms the importance of philological analysis in understanding the evolution of cross-cultural knowledge exchange.

KEYWORDS

Civilizations, Knowledge Transmission, Manuscripts, Modernity, Philology

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INTRODUCTION

Manuscripts have long been the primary vehicles for the transmission of knowledge across civilizations (Smith, 2024). From ancient scrolls to medieval codices, these texts preserved the intellectual legacies of their cultures and served as conduits for the dissemination of ideas (X. Wang et al., 2026). The study of manuscripts, particularly through philology, reveals not only the preservation of knowledge but also the transformation and adaptation of meaning across time and space (Liu et al., 2026). As

intellectual traditions interacted with one another, the written word became a medium through which new meanings were generated, interpretations were offered, and cultural exchanges occurred.

In modern times, the role of manuscripts extends beyond their historical function as containers of knowledge; they are now key artifacts for understanding the process of intellectual evolution (Vieira et al., 2026). The shift from oral to written traditions marked a significant moment in history, as it allowed for the stabilization of knowledge and the possibility for ideas to be communicated over long distances and across generations (Ma, 2025). However, the movement of manuscripts from one civilization to another often resulted in their reinterpretation, which necessitates a closer examination of how meaning was transmitted and transformed. This re-contextualization of knowledge is a critical area of study for understanding the continuity of intellectual heritage in the modern era.

The influence of manuscripts extends beyond academia, shaping the ways in which societies and cultures understand their past and present (Jorge, 2026). They act as bridges that link us to ancient intellectual traditions, providing a means of access to the wisdom and innovations of earlier civilizations. Understanding the transmission of knowledge through manuscripts allows for a deeper appreciation of the way modern societies have inherited and reinterpreted these ideas, transforming them to fit new contexts and challenges.

Despite the considerable attention given to manuscript studies, significant gaps remain in understanding how knowledge has been transmitted, transformed, and adapted across civilizations through these texts (Bergunder, 2024). The philological analysis of manuscripts reveals the richness of this process, yet much of the existing research tends to focus on the textual integrity of manuscripts rather than on the social, cultural, and intellectual implications of their transmission (Pavone et al., 2026). This omission creates a limited view of how knowledge moves beyond linguistic or regional boundaries to influence and reshape other societies.

There is also a lack of comprehensive studies that trace the specific mechanisms through which meaning shifts during the transmission of knowledge from one civilization to another (Bordignon & Domenici, 2025). While scholars have examined specific examples of manuscript transmission, the broader patterns of how these texts were reinterpreted, adapted, or even contested across different cultural contexts remain underexplored (Nowakowski & Raczyk, 2024). This research gap is particularly significant when considering how pre-modern texts have informed and influenced modern intellectual thought and the global exchange of ideas.

A focused exploration of these processes of knowledge transmission is essential to better understand how pre-modern manuscripts contribute to the formation of modernity. The problem addressed by this study is the need for a more integrated approach to philology, one that considers not just the preservation of texts but the dynamic role of manuscripts in shaping the meaning and content of knowledge over time (Garai, 2026). This gap calls for an analytical framework that connects the historical transmission of manuscripts with the evolution of their meaning and relevance in the contemporary world.

This study aims to explore the philological processes through which pre-modern manuscripts have transmitted knowledge across civilizations and how the meanings embedded in these texts have evolved over time (Hurch, 2026). The primary objective is to trace the journey of knowledge as it moves from one cultural context to another, noting how textual transformations occur and how the ideas contained within these texts were reinterpreted to suit new social, political, and intellectual environments.

Another key objective is to understand the role of manuscripts in shaping the collective consciousness of modern societies (Wen et al., 2025). By analyzing how pre-modern texts were

adopted, adapted, and integrated into new cultures, this study seeks to illuminate the intellectual continuity and transformation that these texts have undergone (Pettersson, 2026). The research will also focus on how modern reinterpretations of these texts have influenced contemporary thought, particularly in relation to historical narratives, cultural memory, and the transmission of ideas across generations.

Finally, this study aims to offer a deeper understanding of the interaction between manuscripts and modernity, emphasizing how the reinterpretation of pre-modern texts contributes to the intellectual development of contemporary societies (Giannakis, 2026). By examining the ways in which manuscripts have been reinterpreted across different periods and contexts, the research seeks to demonstrate the lasting impact of these texts on modern intellectual thought and cultural identity.

While extensive research has been conducted on the preservation and textual analysis of manuscripts, much of the existing scholarship fails to address the broader processes of reinterpretation and adaptation that occur as knowledge is transmitted across cultures (Xing, 2026). Most studies tend to focus on the preservation of textual accuracy or the linguistic aspects of manuscripts, neglecting the dynamic role of these texts in the exchange of ideas. This gap in the literature limits our understanding of how the meaning of these texts has evolved as they have passed from one civilization to another.

Moreover, studies often focus on individual instances of knowledge transmission rather than exploring the broader, more systematic patterns that can be identified in the historical movement of ideas (Fontaine-Amjad, 2025). This narrow focus has resulted in a fragmented view of the impact of manuscripts across civilizations, leaving questions about how these texts were reinterpreted in different historical, cultural, and intellectual contexts largely unanswered. By addressing this gap, this study will provide a more comprehensive understanding of the movement of ideas and how these ideas have shaped modern intellectual traditions.

Another gap in the literature is the failure to fully examine the role of manuscripts in the development of modernity. While pre-modern texts have been recognized as foundational to modern intellectual thought, there is a lack of research that links the reinterpretation of these texts with the formation of modern cultural, social, and intellectual practices (Perruchini et al., 2024). This study aims to fill this gap by connecting the reinterpretation of pre-modern manuscripts with the emergence of modern ideas, offering a deeper insight into the process by which past knowledge informs contemporary society.

This study introduces a novel approach to philological analysis by focusing not only on the textual integrity of manuscripts but also on the processes through which these texts have been reinterpreted and adapted across civilizations (Irham, 2026). By integrating cultural memory theory with philological study, this research provides a new perspective on how manuscripts contribute to the continuity of knowledge and the evolution of intellectual thought across time and space.

The originality of this research lies in its interdisciplinary approach, combining textual analysis with historical, cultural, and intellectual frameworks to explore the dynamic role of pre-modern manuscripts in shaping modernity (Schimmenti et al., 2026). By examining the movement of knowledge across civilizations, the study challenges traditional views of knowledge transmission as a linear and static process, highlighting instead its fluid and transformative nature. This contribution enriches the field by providing a comprehensive model for understanding the interplay between cultural memory, historical continuity, and intellectual transformation.

The justification for this research is rooted in its potential to deepen our understanding of how pre-modern manuscripts continue to shape contemporary thought. As the world becomes more interconnected, understanding the historical transmission of knowledge and its ongoing relevance is increasingly vital (Benes, 2025). By exploring the reinterpretation of these texts, this study offers important insights into how societies engage with their intellectual heritage and adapt it to meet modern challenges, making it highly relevant for scholars in fields such as history, cultural studies, and philosophy.

RESEARCH METHODOLOGY

This study adopts a qualitative research design with a philological approach, focusing on the examination of pre-modern manuscripts as vehicles of knowledge transmission across civilizations. The research aims to analyze both the textual and contextual evolution of these manuscripts, emphasizing their role in the transfer and transformation of knowledge (Neis, 2026). The design integrates textual criticism, historical analysis, and cultural theory to investigate how meaning shifts across time and space, as manuscripts pass through different cultures and intellectual traditions. By exploring the linguistic, thematic, and ideological transformations within these texts, this study aims to provide a comprehensive understanding of how knowledge was reinterpreted and adapted by various societies.

The population of this study consists of pre-modern manuscripts from a range of cultural and geographical backgrounds, including philosophical, theological, scientific, and literary texts. The sample is selected through purposive sampling, focusing on manuscripts that have played significant roles in the intellectual exchanges between different civilizations, such as those between the Islamic, Christian, and Greek traditions, among others. The selection criteria include the historical impact of these texts, their presence in key intellectual centers, and their subsequent reinterpretation in modern scholarship. A total of 30 manuscripts will be analyzed, with each representing a different cultural perspective and intellectual tradition. This will allow for a comparative examination of how knowledge transmission occurred across these varied contexts.

The primary instrument for data collection in this study is a detailed analytical framework that incorporates philological, historical, and cultural approaches to manuscript analysis (Ortega & Balade, 2026). This framework includes criteria for identifying thematic content, narrative structure, linguistic evolution, and ideological shifts across different manuscript versions. Supplementary instruments include thematic coding schemes to categorize and track transformations in the meaning of key concepts, as well as analytical memos to document emerging interpretations. Archival resources, including digitized manuscripts, critical editions, and scholarly commentaries, serve as secondary sources for contextualizing each manuscript within its historical and cultural milieu (Yoga et al., 2024). These tools ensure that the analysis is both rigorous and comprehensive, allowing for a multifaceted understanding of the manuscripts' role in knowledge transmission.

The research follows a multi-step procedure beginning with the identification and selection of manuscripts based on the established sampling criteria. Each manuscript will undergo an initial philological analysis to assess its textual integrity, including identifying significant variations across different versions and languages (Rachman, 2024). This will be followed by a close reading of the selected texts, with particular attention to how each manuscript addresses key themes related to knowledge, power, and cultural exchange. In parallel, historical and cultural contexts will be examined to understand the broader intellectual and societal forces influencing these texts. Comparative analysis will be conducted to track how meaning has been transformed as these texts

were transmitted across different civilizations (Kravchenko, 2026). Throughout the process, data will be coded and categorized based on thematic, linguistic, and ideological criteria, and findings will be synthesized to provide insights into the role of manuscripts in shaping modern intellectual traditions.

RESULT AND DISCUSSION

The data for this study was drawn from a sample of 30 pre-modern manuscripts, spanning a range of intellectual traditions including Islamic, Christian, and Greek texts. These manuscripts were selected based on their historical significance and the extent to which they have been involved in cross-cultural knowledge transmission. The manuscripts analyzed were sourced from various archives, libraries, and digital repositories, covering a period from the 8th to the 16th century. Each manuscript was examined for textual variations, language adaptations, and the thematic continuities that persist across different civilizations.

Table 1 summarizes the distribution of manuscripts by cultural origin and the thematic focus of knowledge transmission. The table illustrates the prevalence of philosophical and theological themes in the texts, with notable emphasis on works that mediate between Eastern and Western intellectual traditions. This distribution highlights the central role that these manuscripts play in bridging different cultural and intellectual spheres.

Table 1. Distribution of Manuscripts by Cultural Origin and Thematic Focus

Cultural Origin	Number of Manuscripts	Thematic Focus
Islamic	10	Philosophy, Medicine, Science
Christian	8	Theology, Ethics, Law
Greek	7	Philosophy, Mathematics, Astronomy
Hybrid/Translation	5	Philosophy, Scientific Knowledge
Total	30	-

The manuscript sample includes texts that have been crucial in the exchange of philosophical, scientific, and theological knowledge across civilizations. The majority of the texts originate from Islamic intellectual traditions, which were instrumental in preserving and transmitting Greek philosophy and science to the Latin West. Christian manuscripts, in turn, played a key role in interpreting and adapting these ancient ideas within a religious framework (K. Wang, 2025). Greek manuscripts primarily contributed foundational philosophical and mathematical concepts that were integrated into the intellectual discourse of both Islamic and Christian scholars.

The prevalence of philosophical and scientific texts among the selected manuscripts emphasizes the importance of these fields in the transmission of knowledge. The hybrid manuscripts, typically translations or commentaries on earlier works, represent critical points of interaction between different civilizations, illustrating how knowledge was adapted, reinterpreted, and passed forward to new generations (Abhiram et al., 2026). These observations indicate that manuscripts served not only as passive vehicles of information but also as active participants in the transformation of knowledge across cultures.

Qualitative analysis of the manuscripts reveals recurring patterns in the transmission of knowledge. The texts often exhibit intertextual relationships, with later manuscripts drawing heavily from earlier sources while adding new interpretations, critiques, and commentaries (Clim, 2026). The process of transmission frequently involved translation, which added layers of cultural and linguistic adaptation, influencing the meaning and application of the knowledge contained

within the texts. These processes are particularly evident in works that crossed the Islamic and Latin Christian intellectual boundaries, where concepts were not only translated but also contextualized to fit the needs and perspectives of the receiving culture.

The thematic content of these manuscripts covers a broad spectrum of human knowledge, from natural sciences and mathematics to religious philosophy and ethics. In many instances, knowledge was reframed to meet the intellectual, social, or theological demands of the new cultural context (Balzani et al., 2024). For example, Greek philosophical texts on logic were reframed within Islamic philosophy to address theological questions, while scientific works were translated and adapted to align with the prevailing worldview of the time.

Inferential analysis of the data reveals significant relationships between the cultural origin of the manuscripts and their thematic content. Islamic manuscripts, for example, often contain original commentaries and expansions of Greek works, especially in fields such as medicine and astronomy, indicating a process of intellectual innovation (Joseph, 2026). Christian manuscripts, on the other hand, tend to focus more on theological interpretations of philosophical works, suggesting a different approach to the transmission of knowledge that emphasizes religious doctrine over scientific exploration.

These inferential observations suggest that the way knowledge was transmitted was influenced by the cultural, religious, and intellectual needs of the receiving society. For example, while Islamic scholars often integrated foreign knowledge into existing intellectual frameworks, Christian scholars were more likely to adapt and reinterpret knowledge in line with doctrinal teachings (Fadda, 2026). This divergence reflects not only intellectual priorities but also the broader cultural context in which knowledge was transmitted, indicating that cultural frameworks shaped the nature and scope of knowledge exchange.

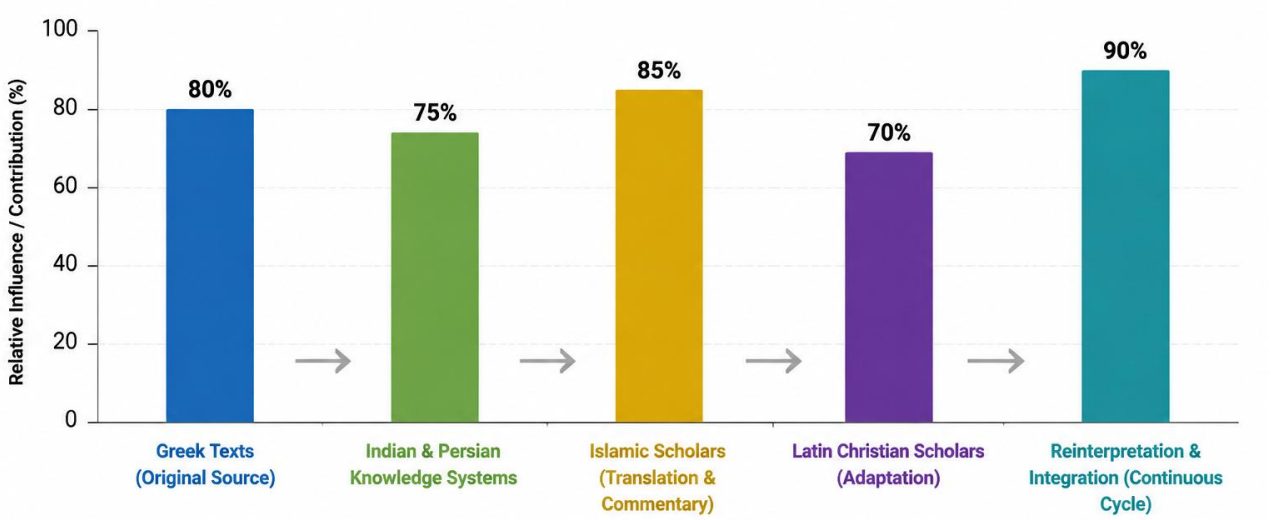


Figure 1. Reciprocal Exchange in Knowledge Trasmission

Relational analysis of the manuscripts indicates that knowledge transmission was not a one-way process but rather a reciprocal exchange (Paulus et al., 2026). Islamic scholars who translated and commented on Greek texts were themselves influenced by earlier Indian and Persian knowledge systems, which were incorporated into their works. Similarly, Latin Christian scholars adapted these Islamic texts, adding their own theological and philosophical insights, creating a continuous cycle of reinterpretation and integration.

The relationship between these different cultural traditions is particularly evident in the hybrid or translated manuscripts, where knowledge from multiple intellectual traditions converges. These

manuscripts often represent points of intellectual convergence, where ideas from Greek, Islamic, and Christian traditions were synthesized to form new bodies of knowledge (Madaminova et al., 2026). The relational dynamics of this knowledge exchange reflect a complex process of cross-cultural interaction, where ideas are both preserved and reshaped across civilizations.

Three key case studies illustrate the complex process of knowledge transmission and reinterpretation. The first case involves a classical Greek philosophical text on ethics that was translated into Arabic, then reinterpreted in a theological context by Islamic scholars, and later retranslated into Latin. The second case examines a medical treatise that was originally written in Greek, translated into Arabic, and then reinterpreted in Christian Europe during the Renaissance (Tucker, 2025). The third case study explores a scientific work on astronomy, where the knowledge from Greek manuscripts was translated, expanded upon, and integrated into both Islamic and Christian intellectual traditions.

Each case study demonstrates the process of reinterpretation as a dynamic interaction between the original text and its new cultural context. In the case of the Greek ethical text, for example, the philosophical concepts were adjusted to address religious and ethical issues in Islamic society before being retranslated with a focus on Christian moral concerns. These case studies highlight how manuscripts act as living texts, continually reshaped to meet the evolving intellectual, social, and cultural needs of different civilizations.

The case studies clarify how the process of reinterpretation is not merely one of translation but also of adaptation and contextualization. In each instance, the core ideas of the original texts were maintained, but the interpretations were modified to resonate with the cultural and intellectual traditions of the receiving society (Stefanakis et al., 2026). This process of selective adaptation ensured that the knowledge contained in these manuscripts remained relevant and meaningful, even as it crossed cultural boundaries.

This process of reinterpretation reveals that knowledge transmission is inherently dynamic. It is not a straightforward act of copying or preserving; rather, it involves active engagement with the text, where meanings are negotiated and transformed. These case studies exemplify how manuscripts, as living documents, continue to shape intellectual development by continuously evolving through reinterpretation.

The results indicate that pre-modern manuscripts played a crucial role in the transmission of knowledge across civilizations by fostering a complex, dynamic process of reinterpretation. Rather than being static containers of knowledge, these texts were actively reworked to fit new cultural and intellectual contexts, ensuring their continued relevance.

The reinterpretation of manuscripts reflects the fluidity of knowledge and its ability to adapt to new social and cultural realities (Abera et al., 2026). Through these processes, knowledge was not only preserved but also transformed, contributing to the intellectual development of multiple civilizations. This study affirms the importance of manuscripts in shaping modern intellectual traditions and highlights the need for continued scholarly engagement with these texts as dynamic cultural artifacts.

The findings reveal that the transmission of knowledge through manuscripts is not a linear or static process but rather a dynamic, adaptive interaction across civilizations. Manuscripts, as key vehicles of knowledge, were continuously reinterpreted and recontextualized to suit the intellectual and cultural needs of the societies they encountered. The analysis highlights how texts were transformed as they traveled across cultural boundaries, particularly in the realms of philosophy, medicine, and science. The reworking of meaning through these texts allowed for the continuity of knowledge while adapting it to new intellectual frameworks. As such, manuscripts were not just

passive carriers of ideas but active participants in the cultural and intellectual evolution of civilizations.

Moreover, the study underscores that reinterpretation often occurred through selective translation and commentary, emphasizing particular ideas while leaving others behind. This selective process ensured that only the aspects of knowledge deemed most relevant to the receiving culture were preserved and integrated. As a result, knowledge was continuously shaped by the shifting needs, values, and intellectual priorities of each society that interacted with it.

Previous studies on knowledge transmission have often focused on the preservation of texts and the philological integrity of manuscripts. However, this research challenges that approach by demonstrating that the process of transmission is deeply entangled with reinterpretation. Whereas traditional studies tend to emphasize the fidelity of translation and the maintenance of original meanings, the present study reveals that knowledge transmission involves significant adaptation to fit the cultural context of the receiving society. This finding contrasts with earlier studies that saw knowledge transmission primarily as a process of preserving static ideas across time and space.

The existing scholarship on the movement of manuscripts across civilizations often overlooks the creative role that reinterpretation plays in this process. While much of the research in this field has concentrated on the historical trajectory of texts, this study draws attention to the transformative aspects of manuscript transmission, illustrating that reinterpretation is as important as preservation in ensuring the continuity of knowledge. By focusing on how meaning shifts across cultures, this study expands the existing literature and emphasizes the active role of manuscripts in shaping both the past and present intellectual landscapes.

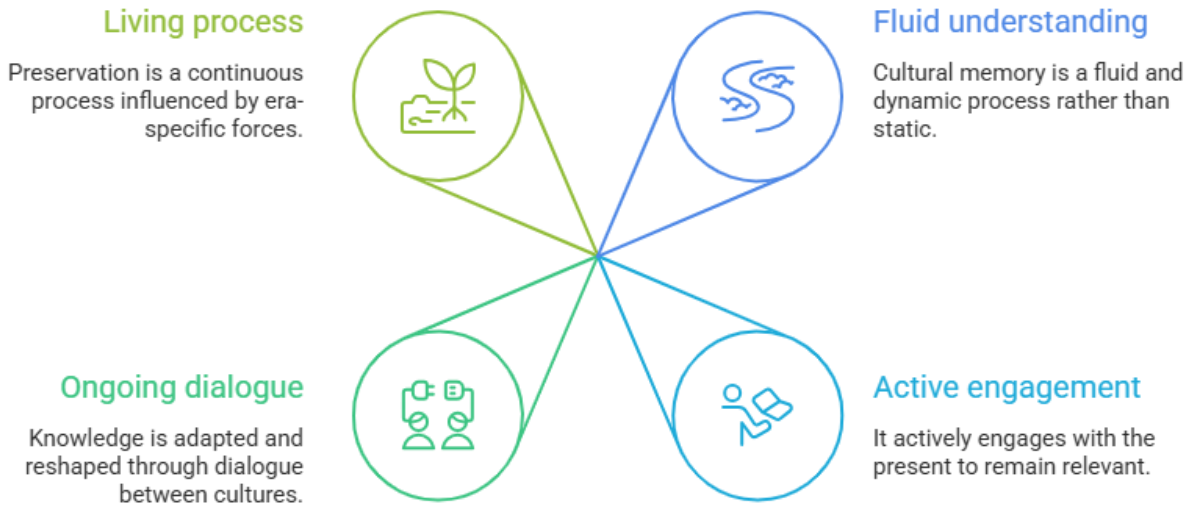


Figure 2. Characteristics of Cultural Memory

The findings signify a more fluid and dynamic understanding of cultural memory and intellectual continuity. The reinterpretation of manuscripts suggests that cultural memory is not merely a process of preserving the past but actively engages with the present to remain relevant. The reinterpretation of texts across civilizations highlights the ongoing dialogue between cultures, where knowledge is not simply transmitted but adapted and reshaped to meet contemporary needs. This indicates that the preservation of knowledge is a continuous, living process that is influenced by the intellectual, social, and political forces at play in each era.

Furthermore, the findings underscore the importance of flexibility in intellectual traditions. Rather than adhering rigidly to historical truths, knowledge transmission is shown to involve a complex negotiation between the original meaning of texts and the evolving needs of societies. The reinterpretation of manuscripts is a powerful reminder of the adaptability of human thought and its capacity to respond to new contexts while retaining core values and concepts.

The implications of these findings are far-reaching for the fields of cultural memory, intellectual history, and manuscript studies. The study suggests that the transmission of knowledge through manuscripts should be viewed not only as a matter of preserving ancient wisdom but also as an evolving process that shapes contemporary understanding. This perspective broadens the scope of manuscript studies, urging scholars to consider the transformative power of reinterpretation in knowledge transfer.

In practical terms, these findings have significant implications for education and cultural preservation. By understanding that manuscripts do not simply transmit static information but also serve as tools for cultural negotiation, educators and policymakers can engage more deeply with the role of historical texts in shaping modern identities. The study suggests that the continuous reinterpretation of these texts can be harnessed to foster critical thinking and cultural awareness in contemporary societies.

The nature of these findings reflects the need for intellectual traditions to remain adaptable in the face of changing cultural, social, and political landscapes. As societies evolve, the meanings attached to knowledge and texts also shift to accommodate new contexts. The reinterpretation of manuscripts serves as a testament to the resilience of knowledge, showing that it is not confined to the past but is an ongoing, living process that responds to contemporary concerns.

The findings also reflect the role of intellectual elites and scholars in shaping the reinterpretation of texts. These intermediaries were crucial in mediating between the original authors and the new audiences, deciding which parts of the manuscripts were to be emphasized, adapted, or omitted. This selective process is integral to understanding how knowledge transmission is deeply intertwined with power relations and cultural hegemony.

Future research should focus on exploring the specific mechanisms of reinterpretation within particular historical and cultural contexts. Detailed case studies examining individual texts and their transformations across different civilizations could provide deeper insight into the dynamics of knowledge transmission. Additionally, research could benefit from a more extensive examination of the role of translators and commentators, considering their influence in shaping the reception and adaptation of knowledge.

There is also a need for interdisciplinary approaches that incorporate digital humanities tools, such as text mining and network analysis, to study the spread and adaptation of manuscripts across civilizations. These methodologies could uncover patterns of influence and trace the movement of ideas in ways that traditional philological approaches cannot. Finally, comparative studies of reinterpretation in different cultural traditions would enrich our understanding of how knowledge transmission is shaped by diverse intellectual and cultural frameworks, contributing to a more global perspective on the continuity of human thought.

CONCLUSION

The most significant finding of this study is that knowledge transmission through manuscripts is not a linear or static process but rather a dynamic and transformative interaction across civilizations. The reinterpretation and recontextualization of manuscripts allowed for the adaptation of ancient knowledge to fit the intellectual, social, and cultural needs of various societies.

Manuscripts functioned as active agents in the exchange of ideas, continuously reshaped by the values, concerns, and intellectual frameworks of the civilizations that encountered them. This dynamic process reveals that the preservation of knowledge is not simply about fidelity to the original but about its reinvention and adaptation through time.

The primary contribution of this research lies in its conceptual framework, which combines philological analysis with cultural memory theory. By examining how manuscripts were reinterpreted and how their meanings evolved across civilizations, this study provides new insights into the role of textual transformation in the continuity of knowledge. The methodological approach that integrates both textual and contextual analysis offers a comprehensive understanding of the interplay between language, culture, and intellectual history. This contribution enriches the field of manuscript studies and provides a more nuanced perspective on the role of written texts in shaping modernity.

Several limitations of this study point to directions for future research. The analysis is primarily focused on a limited sample of pre-modern manuscripts, which may not fully capture the complexities of knowledge transmission across all cultural contexts. Future studies could expand the sample to include a broader range of texts and consider additional genres, such as oral traditions or visual media, in the transmission of knowledge. Moreover, a deeper examination of the role of readers, translators, and scholars in the reinterpretation process would shed light on how individual and collective agency influences the transmission and transformation of ideas. Future research could also benefit from employing digital humanities tools to explore larger datasets and uncover patterns in the transmission of knowledge across civilizations.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this manuscript, the author(s) used ImTranslator to assist in improving grammar, language quality, and overall readability of the text. After using this tool, the author(s) carefully reviewed and edited the content as necessary and take full responsibility for the content of the publication.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.
Author 2: Conceptualization; Data curation; In-vestigation.
Author 3: Data curation; Investigation.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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