

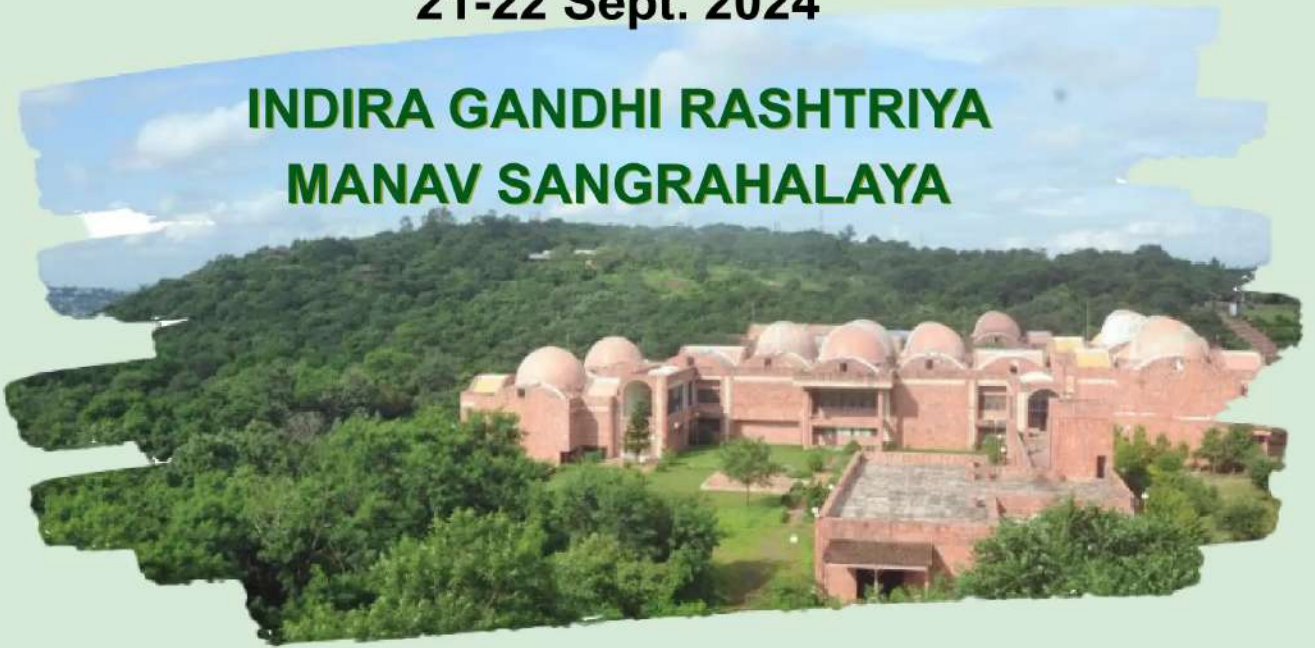


Pre LokManthan

International Conference

**Non-Codified Herbal Healing Systems:
Conservation, Promotion and Action Plan
21-22 Sept. 2024**

**INDIRA GANDHI RASHTRIYA
MANAV SANGRAHALAYA**



ABSTRACTS





Pre LokManthan

International Conference

ABSTRACTS

**Non-Codified Herbal Healing Systems:
Conservation, Promotion and Action Plan
21- 22 Sept. 2024**

Organised By

INDIRA GANDHI RASHTRIYA MANAV SANGRAHALAYA



CONCEPT NOTE

Non-Codified Herbal Healing Systems: Conservation, Promotion and Action Plan

Plural health care is the norm in almost every country. Long before the advent of modern medicine, codified systems, like Ayurveda, Siddha, Homeopathy, Unani, Naturopathy and many others existed. Those systems, which have written text, professional degrees, scientific validity and training have been named as codified systems while many others do not have written text, and professional degrees have been classified as non-codified.

The term “non-codified” may carry an implicit bias suggesting that such systems are less legitimate or sophisticated compared to codified systems like Western medicine. Labelling diverse and complex healing traditions under a single term can oversimplify and misrepresent their cultural and historical significance. Despite the powerful lobby, commercialisation and professionalisation of biomedicine, these non-codified healing systems have survived for centuries and remain vital to many communities around the world for their cultural significance and practical benefits.

Non-codified healing systems, often referred to as ‘traditional’, ‘indigenous’, or ‘folk medicine’, encompass a wide range of health practices, knowledge, and beliefs that are rooted in the cultural traditions of various societies. These systems have been passed on from generation to generation through oral traditions. They have a holistic approach which focuses on the whole person, including his or her physical, mental, and spiritual aspects. These healing practices are deeply embedded in the cultural and social fabric

of the community. They rely on empirical evidence and observation rather than scientific validation. They have diverse practices, which includes herbal medicine, spiritual healing, body manipulation, and dietary practices etc. These are non-commercial, service-oriented, and laced with divinity and spiritualism. They provide primary health care services at the door steps of the patients in rural and far flung areas.

As per WHO, despite the fact that 80% of the population goes to herbal healers in Asian countries, these systems are not officially recognised by governments and healthcare institutions. This leads to a feeling of marginalisation and lack of support among the herbal healers. The ‘experiential’ aspect of these healing methods are often discarded as lacking ‘scientific’ study and are therefore seen with scepticism. However, many field studies show that patients visit these healers regularly and have received substantial relief. Their repeated visits prove the efficacy of the non-codified healing systems.

Herbal healing is an experiential practice. It is a rich and culturally significant tradition that offers valuable insights into health and wellness. While it faces challenges in preservation, validation, and integration, its strengths lie in practical knowledge, adaptability, and sustainability, making it a *vital component* of holistic healthcare. Herbal healers can be viewed as custodians of traditional knowledge and practices, preserving and passing down cultural heritage and wisdom. Healers often hold a respected position within the community,

fostering trust and cohesion through their role as caregivers and advisors. In some cultures, herbal healers also serve as mediators and counsellors, helping in resolving conflicts and maintaining social harmony. They often work within a network of other traditional practitioners and community members, strengthening social bonds and support systems.

In areas where modern healthcare is limited or unavailable, traditional herbal healers fill in critical gaps by providing essential health related services. Herbal remedies are often more affordable than pharmaceutical medicines, making healthcare accessible to low-income populations. Their treatments are culturally relevant and accepted, increasing compliance and effectiveness within the community. These systems have cultural heritage, represent the collective wisdom and practices of a community. In today's context, there is a threat of biopiracy, so protecting the knowledge of traditional healers and ensuring that they also benefit from commercialisation of their practices can be a difficult task. It is also important to understand whether there is a need to commercialise their practices in the first place as they are already doing great service to the nation through divine healing based on the premise of service to humanity. The healers strongly believe that with increasing commercialisation they are bound to gradually lose their powers.

These non-codified healing systems have existed for centuries, but have been given the status of 'alternative', 'supplementary', 'complementary' or 'other' healing systems. This belief, however, has been questioned by some scholars. Differences in philosophy and methodology can lead to conflicts with modern medical practices, making integration into formal healthcare systems challenging, even undesirable. In the process of documenting the healers' knowledge, there is a risk of their exploitation where traditional knowledge is

appropriated without proper acknowledgment or benefit-sharing with the originating communities. Protecting the intellectual property of traditional healers is therefore challenging as the tendency is to potentially misuse and commercialise their practices without sharing any compensation by profit-driven intermediaries and corporations.

Companies may patent traditional knowledge or biological resources, effectively monopolising them and preventing the original communities from using their own traditional practices freely. Biopiracy therefore can lead to the erosion of traditional knowledge and practices as they are appropriated and commercialised without acknowledgment or respect for their origins. Having said that, claiming Intellectual Property Rights (IPR) within the non-codified herbal healing systems is complex as these systems are traditionally shared and maintained communally rather than individually. Protecting these rights involves several challenges and considerations. Addressing biopiracy and protecting the IPR of non-codified herbal healing systems requires a multifaceted approach that respects and acknowledges traditional knowledge, ensures equitable benefit-sharing, and develops legal and institutional frameworks that accommodate the unique characteristics of these culturally significant practices.

The commercialization and exploitation of herbal healers involve complex dynamics that can have more negative consequences than positive ones for traditional practitioners and their communities. The commodification of traditional practices can strip them of their cultural significance, reducing them to mere '*products for sale*'. Commercial interests may dictate how traditional knowledge is used, potentially leading to the alteration or misuse of traditional practices. Unsustainable harvesting of medicinal plants for commercial purposes can deplete natural resources and harm

local ecosystems. It has been seen that some medicinal plants are grown commercially and take over others at the cost of rare medicinal plants, making it difficult for the healers to grow or search for them. The forest laws and guards also make it difficult for healers to collect the medicinal plants for treatment. Deforestation further adds to the loss of some important medicinal plants too.

Non-codified herbal healing systems have to be understood from the post-colonial lens. It involves a self-conscious attempt to decolonise the mind and re-appropriate repressed and devalued indigenous knowledges in healing practices that come from peripheries, and from the so-called 'marginalised' and 'disposed' people. The focus of *Lok Manthan* this time is to resuscitate the ancient knowledge systems, preserve, conserve and promote cultural legacy. Further, the *Pre Lokmanthan* will be a platform to question some of the taken-for-granted terminologies, text book concepts, and to critically look at the intention behind documentation and integration of the traditional knowledge base.

The Pre-Lokmanthan will discuss and debate some of the strategies to mitigate exploitation of healers. Questions that probably need asking include whether to establish fair trade standards that can ensure that herbal healers receive equitable compensation for their contribution and resources,

or not? Further, whether to commercialise their practices or leave them untouched for the benefit of the local communities? Whether involving local communities in the commercialisation process can help ensure that they retain control over their own knowledge? How to develop robust legal frameworks to protect the intellectual property rights of herbal healers and their communities? Whether to encourage companies to adopt ethical standards and practices while engaging with traditional healers (to prevent their exploitation and to ensure mutual respect), or not? Whether we need to implement agreements that ensure a fair distribution of profits and benefits between companies and the source communities, or not? Whether the healers need protection from exploitation by Companies, or not, and so on and so forth.

Traditional herbal healers are invaluable to their communities, offering comprehensive healthcare, preserving cultural heritage, fostering social cohesion, and contributing to local economies. Their role extends beyond mere treatment to encompass education, resource management, and cultural preservation, making them integral to the well-being and resilience of their communities. *Recognizing and supporting the role of traditional herbal healers can enhance healthcare outcomes, promote cultural continuity and strengthen community bonds.*

MESSAGE

It is with great pleasure and deep honor that I welcome you all to the International Conference on ***Non-Codified Herbal Healing Systems: Conservation, Promotion and Action plan***. This event brings together scholars, practitioners, policymakers, and enthusiasts from across the globe to explore, share, and preserve the rich traditions of herbal healing that have thrived in different cultures for centuries.

Non-codified herbal systems have long played a vital role in maintaining health and well-being, particularly in regions where traditional knowledge has been passed down through generations. These systems represent the wisdom of communities, rooted in a harmonious relationship with nature and a profound understanding of the healing properties of plants. In this age of rapid globalization and environmental degradation, the importance of conserving these time-honored practices and recognizing them, and supporting them, has never been more crucial.

This conference aims not only to celebrate and highlight these traditional practices but also to develop a strategic plan for their conservation, promotion, and sustainable use. By fostering dialogue between different disciplines, we hope to encourage a global understanding of herbal healing and develop actionable frameworks that can support local communities, protect biodiversity, and ensure the continuity of these invaluable systems.

I would like to take this opportunity to extend my heartfelt gratitude to the organizing committee, whose hard work and dedication have made this event possible. A special thanks to our sponsors and partners who have supported us in bringing together

such a distinguished group of experts and participants.

To our speakers and guests, thank you for sharing your expertise and for your commitment to preserving and promoting these vital traditions. Your presence here is a testament to the enduring relevance of herbal healing and to the shared goal of safeguarding these practices for future generations. The themes covered in this conference are

- *The importance of non-codified herbal healing*
- *Role of 'herbal healers' and the challenges in keeping the communities healthy*
- *Climate change and conservation of biodiversity vis-a-vis herbal healing*
- *Promotion and advocating for a policy for non-codified herbal healers.*
- *Action plan for supporting herbal healers across the nation, initiating 'healers hut' at panchayat level and other pragmatic steps (support for herbal medicine gardens, scholarships, tools)*

I look forward to the insightful discussions and collaborations that will emerge from this gathering and to the collective action that will follow.

Thank you, and once again, welcome!

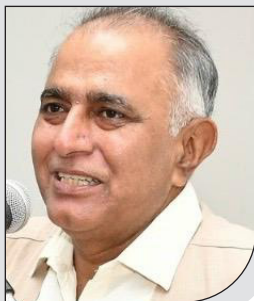
Dr Sunita Reddy

Conference Convenor

Founder Chair, Anthropos India Foundation

Associate Professor, JNU





MESSAGE

Taking care of health has been a vital component in the progress of human society, human has been in a constant endeavour to address health-related problems throughout their cultural and civilisational journey. As famous anthropologist Margaret Mead stated:

“A femur is the longest bone in the body, linking the hip to the knee. In societies without the benefits of modern medicine, it takes about six weeks of rest for a fractured femur to heal. A healed femur shows that someone cared for the injured person, did their hunting and gathering, stayed with them, and offered physical protection and human companionship until the injury could mend.”

Mead explained that the first sign of civilisation is compassion, seen in a healed femur. Therefore, the role of healers in every community and society was and is enormously significant, and they continue to take care of healing in their cultural system. Even today, they continue to practice traditional healing services, through knowledge transferred from elders/healing gurus and by procuring roots, bark, leaves, fruits and other part of plants from local ecology systems. Thousands of tribal and rural community healers active in remote locations across the Indian sub-continent and Asia, still solve the health-related problems by extending their services. The traditional healers are referred to by many names namely *Vaid, Baiga, Amchi and Oja* to name a few.

The reach of the modern medicine system has not touched these remote regions of the nation and the dependence of communities continues on traditional herbal healers present in their cultural demography. Therefore, Indira Gandhi

Rashtriya Manav Sangrahalaya in collaboration with Anthropos India, ICSSR, Prajna Prabha and Makhan Lal Chaturvedi University Bhopal is organizing a Workshop cum Herbal healer’s Camp to comprehend, dialogue, deliberate and learn together the richness of knowledge and practice still prevailing in the Indian subcontinent.

One of the objectives of IGRMS is to protect the living culture of communities and also conserve the vanishing culture and traditions. Following this background an international workshop is being organized on 21-22 September 2024, and Healer Camp from 21-26 September 2024 to demonstrate the knowledge and prevailing skills at IGRMS Bhopal. About 70 delegates from all over India and neighboring nations and 100 traditional herbal healers are participating in this workshop.

The two-day workshop from 21-22 September 2024, will have several sessions and deliberation among the experts, scholars, healers and participants on different facets of herbal healing, health and medical anthropology and public policy and policy solutions. The five-day healer camp will provide the opportunity for visitors to engage, understand and take services of herbal healing provided by traditional healers. I foresee a great affair unfolding from 21-26 September 2024, where an equity-based discourses negotiation with renewed streams of understanding will provide strategy solutions to support India’s aim of *“Health for All”*. I extend my sincere wishes to the organisers, delegates Healer and all participants to benefit from this workshop and participate.

Prof. Amitabh Pande

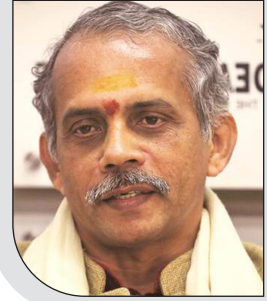
Director

Indira Gandhi Rashtriya Manav Sangrahalaya
Bhopal

MESSAGE

Shareeramadyam khalu dharma sadhanam (Human body is the primary instrument for performing dharmic responsibilities) – goes the ancient *Bharatiya* adage. Hence, our ancient rishis and sages advocated a holistic approach towards maintaining physical, physiological and mental health for attaining the four *purusharthas* – *dharma, ardha, kama* and *moksha*. The basic principles of Ayurveda and healthy living were not the monopoly of a few learned, urban elites but have been practiced by diverse sections of the population, including forest dwellers. There is a huge repository of non-codified or non-documented traditional healing practices that are passed down through generations orally. We cannot afford these knowledge systems to fall into oblivion. For the benefit of future generations, and

larger human good, it is the bounden duty of every patriot to make an effort to preserve and conserve these healing systems, as it is our national treasure. By organizing the pre-Lokmanthan International seminar on *Non-Codified Herbal Healing Systems: Conservation, Promotion and Action Plan*, Prajna Pravah aims to turn the spotlight on our traditional knowledge systems and inspire an intellectual movement to reclaim them.



Shri. J Nandkumar
National Convenor
Prajna Pravah



संदेश

लोक हमारे जीवन का वह महासागर है जिसमें अतीत, वर्तमान और भविष्य का संगम होता है। वह हमारे राष्ट्रस्वरूप का शाश्वत सत्व है। वह सभी ज्ञान-विज्ञानों और शिक्षण का चरमोत्कर्ष है। आधुनिक काल में वह मानव का परम सर्जक है। लोक और लोक की संरक्षक सर्वभूत हितेरता धरती माता और मनुष्य, जो कि लोक का प्रत्यक्ष स्वरूप है, आधुनिक युग का आध्यात्मिक विज्ञान है। इन तीनों का कल्याण और सकुशलता ही मुक्ति का द्वार है और हमारी अपनी निर्मिती का नवीन स्वरूप है। इस त्रिलोकी-लोक, धरती और मानव में ही परम कल्याण की रचना समाहित है। इस तरह देखें तो वाचिक परम्पराएँ समाज की सांस्कृतिक विरासत की दर्पण हैं। यह लोक के जीवन मूल्यों और धारणाओं की संवाहक भी है। परम्पराओं के संदर्भों व उनके विज्ञान के स्वरूप को समझने से ही राष्ट्र को वास्तविक समझ बनती है। भारतवर्ष की संस्कृति में परिवर्तनशीलता के साथ निरंतरता भी हमारे लिए प्रेरणापूज की तरह है। हमारी कई परम्पराएँ हजारों वर्ष पुरानी हैं। इन परंपराओं के अन्तर्गत ही चिकित्सा पद्धति भी पुष्पित पल्लवित होती रही है। भारतीय समाज अपनी चिकित्सा प्रणाली से असाध्य रोगों का उपचार कर लेती हैं। भारतीय जनमानस विशेषकर वनवासियों की अपनी अलग उपचार पद्धतियाँ हैं और वे बीमारियों के इलाज के लिए देसज ज्ञान के समृद्ध भंडार पर भरोसा करते हैं। ग्रामीण भारत में औपचारिक स्वास्थ्य देखभाल सुविधाओं तक सीमित पहुंच के कारण गैर-संहिताबद्ध देसज चिकित्सा उपचार की पहली उपलब्ध सुविधा है। स्थानीय चिकित्सक अपने निकटतम वातावरण में उपलब्ध विभिन्न प्रकार के पौधों और प्राकृतिक संसाधनों का उपयोग करते हैं। हर्बल चिकित्सक जैव विविधता के विशाल ज्ञान के संरक्षक हैं, ऐसे चिकित्सकों का धीरे धीरे लुप्त होते जाना भारत के लिए इस समृद्ध विरासत का नुकसान है।

अस्तु, इस विरासत को सजीव एवम् जीवंत रखने के उद्देश्य से इंदिरा गांधी राष्ट्रीय मानव संग्रहालय भोपाल में 21 एवं 22 सितंबर 2024 को लोकमंथन पूर्व कार्यक्रम की शृंखला में "वाचिक परंपरा में प्रचलित हर्बल उपचार प्रणालियाँ: संरक्षण, संवर्धन और कार्य योजना" विषय पर अंतरराष्ट्रीय

सम्मेलन का आयोजन किया जा रहा है। मेरे लिए यह प्रीतिकर प्रसंग है कि राष्ट्र को सबसे ऊपर और सबसे पहले रखने वाले चिन्तकों और कार्यकर्ताओं के इस आयोजन में माखनलाल चतुर्वेदी राष्ट्रीय पत्रकारिता एवं संचार विश्वविद्यालय भी एक सहयोगी की भूमिका में अपने दायित्वों का निर्वहन कर रहा है। विश्वविद्यालय जनसंचार के माध्यमों से ज्यादा से ज्यादा लोगों तक इस सम्मेलन को पहुंचाने एवं अपनी चिकित्सा पद्धति के प्रति जन-जागरूकता बढ़ाने का कार्य उत्कृष्टता से कर रहा है। मुझे पूर्ण विश्वास है कि यह आयोजन बुद्धिजीवियों के साथ उन सभी लोगों को भी एक साझा मंच उपलब्ध कराने में सक्षम होगा जो अपने-अपने क्षेत्रों में अग्रगण्य हैं और जिन्होंने राष्ट्र के विचार को साकार करने में योगदान दिया है। मेरा मानना है कि यह अंतरराष्ट्रीय आयोजन भारत के उस स्व को पुनः स्थापित करने का प्रयास होगा, जिस स्व की अनुभूति ने भारत को विश्व का श्रेष्ठतम राष्ट्र बनने का मार्ग प्रशस्त किया था। मेरा सोचना है कि यह आयोजन अपने सांस्कृतिक पुनरुत्थान के महायज्ञ में देसज आहुति अर्पण करने का प्रयास है। औपनिवेशिक मानसिकता से मुक्ति की प्रक्रिया और भारतीय मन के भारतीयकरण के कार्य को आगे बढ़ाने वाले लोकमंथन-2024 से पूर्व आयोजित यह सम्मेलन समाज के बौद्धिक विमर्श को एक अभियान के रूप में स्थापित करने में सफल होगा। यही आशा, अपेक्षा और विश्वास है।

प्रो. के.जी सुरेश

कुलगुरु,

माखनलाल चतुर्वेदी राष्ट्रीय पत्रकारिता एवम् संचार विश्वविद्यालय, भोपाल



Ethnomedicinal Practices as Sustainable Health Cure System among the *Santhal* and *Kandha* Communities of Odisha

Prof. A.B. Ota and Dr R. Lamba

The ethnomedicinal approach presents a sustainable pathway to the attainment of proven healthcare processes. This is the underlying belief system adhered to by indigenous communities like the Santhal and the Kandha. Indigenous medical systems are an amalgamation of several elements that border on the psycho-social and lay reasonable emphasis on understanding witchcraft, magico-religious beliefs and illness caused by supernatural forces. The indigenous healers and specialists, such as folk healers, and shamans are the mainstay of the healing system. The method of using therapeutic agents to cure common ailments depends upon their environment which consists of plants, animals and other naturally occurring substances, their distribution and availability. This form of treatment is often assisted by magico-religious powers and mysticism. Community perceptions comprising worship of nature, appeasement of ancestral spirits and due offerings including sacrifices to other spirits and deities are ethnomedicinal practices directed towards restoring individual and community well-being.

The traditional medicinal practices adopted by the tribes include preparation of medicines from flora, fauna and natural earth materials like minerals for the treatment of their patients living in the immediate vicinity of the forests. The healers, healing practices and the patients among the Santhal and the Kandha tribal communities are the focus of the research work. The study entails a thorough understanding of the lifestyle, environment, faith and beliefs that present a kaleidoscopic view of the tribes' ethnomedicinal world. Living in the deep forests, these tribes have made the forest their lifeline where all their functions of rites de passage originate and end. The present study covers four districts where Kandhamal and Rayagada have the Kandha and the two districts of Mayurbhanj and Keonjhar have the Santal, respectively. The study documents interactions with over 50 healers, about 500 patients, and 20 key informants including opinion leaders, bureaucrats and administrators.

Bionote

Prof. Ota is a retired IAS and former Revenue Divisional Commissioner & Director & Special Secretary, Tribal Research Institute of Odisha. Currently, he is the Senior Advisor, UNICEF. He did his Master's Degree, M.Phil. and Doctoral Degree in Anthropology from Utkal University under the supervision of Late Professor L.K. Mahapatra. After becoming Professor in Anthropology, he was inducted into Indian Administrative Service. He retired as Revenue Divisional Commissioner. Prof. Ota has been the Director of the oldest tribal research institute of the Country (SCSTRTI in Odisha) for more than 14 years. He has occupied various positions like Director Tribal Welfare, Director Secondary Education, Director SCERT, and District Collector. He also has experience of working with UNWFP, UNICEF, World Bank and UNDP as an Anthropologist and as R&R Expert. Prof. Ota has the domain expertise in Tribal Development and Resettlement & Rehabilitation. He has travelled extensively to more than 20 countries being invited as an expert to deliver talks on R&R and Tribal Development. He has authored more than 40 books and many articles in journals of repute.

Dr. Rajni Lamba, currently, CEO of the Rural Environmental Enterprises Development Society [the REEDS] is a Senior Consultant Anthropologist and a Content Writer, with several years of experience in working with grassroots level communities and marginalized working groups.

She worked on the Baiga of 5 districts of Madhya Pradesh for her doctoral research. She has been a Consultant with apex organizations like UNICEF, WHO, UNESCO, UNFPA and UNAIDS, OXFAM, NABARD & the KVIC besides various Government Departments. She has been instrumental in organizing training programmes among a wide range of trainees from indigenous populations to marginalized workers in the fields of enterprise development, setting up microenterprises using the vehicles of microfinance. Daughter of an Army officer she has travelled widely in the country as also abroad. An avid reader and having a passion for writing she maintains a healthy outlook for studying newer locations and people, paying special attention to cultural norms and mores. Her current pursuit is to help conserve, diversify and promote the heritage traditional crafts, rural industries and indigenous livelihoods besides helping the artisans through various initiatives and interventions.



Empowering Communities through Traditional Health Knowledge: Promoting Home and Community-based Practices as the 4th Tier of the Health System

Dr Bamdev Subedi

This paper, drawing from field research, highlights the importance of home-and-community-based health practices. Home remedies and local healing practices have long been integral to health and well-being. Rural and indigenous communities in Nepal often lack access to health services and rely on these practices for their (pre-) primary health care needs. Despite their critical role in maintaining health and treating illnesses, home and community-based practices remain under-studied, under-recognized, and under-supported. Home remedies and local healing practices, deeply rooted in local culture and ecology, offer proven benefits. However, they have yet to be recognized and valued as a vital component of healthcare and overall well-being.

Using the concept of the “4th tier of healthcare,” this paper discusses how home-and-community-based practices empower households and communities and enhance their knowledge of medicinal herbs, healing techniques, food practices, and lifestyle choices. Although families and communities have been playing an important role in maintaining health and treating illnesses with their herbal knowledge and practices, the contributions of elderly members of households and local healers in the community are often unnoticed.

Field narratives reveal an erosion of home and community-based knowledge and practices, declining herbal literacy, dwindling numbers of local healers, and a loss of experiential health. Promotion of home-and-community based healthcare practices as the 4th tier of healthcare presents a promising strategy for preserving cultural heritage and biodiversity, improving health outcomes, empowering communities, enhancing traditional knowledge, and advancing an inclusive and holistic healthcare model for the nation.

Bionote

Bamdev Subedi is a medical anthropologist with a deep interest in public health issues. He holds an MA in Anthropology from Tribhuvan University, Kathmandu, and an MPhil and PhD in Social Sciences in Health from Jawaharlal Nehru University, New Delhi. With over a decade of experience in field research, his work primarily focuses on indigenous healing, medical pluralism, and the political economy of health. Dr. Subedi is committed to drawing attention to home-and-community-based health traditions, as evidenced by his publication of more than a dozen research papers and a book co-edited with Dr. Sunita Reddy and Dr. Nemthiנגai Guite on Ethnomedicine and Tribal Healing Practices in India.



Shamanistic Practices of Traditional Herbal Healers as Custodians of Medicinal Knowledge and Treatment

Dr Debashis Debnath

This paper delves into the intricate relationship between shamanistic practices of herbal healers and the preservation of traditional medicinal knowledge. Shamanism, a spiritual belief system deeply embedded in many cultures, provides a framework for understanding illness, diagnosing ailments, and prescribing remedies. Herbal healers, often regarded as spiritual leaders within their communities, use shamanistic techniques to connect with the natural world, drawing on ancestral wisdom to gain insights into the healing properties of plants.

The research emphasizes the symbiotic relationship between shamanistic practices and the sustainable use of medicinal flora, illustrating how these healers not only preserve but also enhance biodiversity through their practices. By examining case studies from various tribal communities, the article sheds light on how shamanistic practices contribute to the holistic well-being of communities, reinforcing cultural identity and promoting ecological balance. The findings suggest that integrating shamanistic herbal healing practices with modern medical approaches could create a more comprehensive healthcare model, preserving invaluable knowledge and fostering the conservation of medicinal plant species.

The study also highlights the challenges faced by these knowledge systems, including deforestation, cultural erosion, and the encroachment of modern healthcare. However, it observes adaptive strategies employed by shamans to integrate traditional practices with contemporary needs, ensuring the continued relevance and survival of their healing traditions.

Overall, our findings underscore the importance of recognizing and supporting shamanistic practices as valuable repositories of medicinal knowledge, which could contribute to global biodiversity conservation efforts and the development of novel therapeutic approaches.

Bionote

Dr. D. Debnath obtained First class B.Sc (Hons.), First Class M.Sc. in Anthropology in 1981 and was awarded PhD degree in Anthropology from Calcutta University in 1992. He worked as a Research Associate, then he became faculty of Indian Institute of Forest Management, Bhopal, and then he became Dean and Dr. Ambedkar Chair Professor (BRAUSS, Indore, MP). Presently, he is Senior Fellow at the ICSSR, New Delhi. He is the author of five books (three solo, two jointly), 36 research papers and has contributed 60 chapters in other books. He has attended a number of International and National Seminars. His areas of Interest are Indigenous Knowledge system and Sustainable Tribal Development.



Recognition of the Prior Knowledge of the Traditional Community Healthcare Provider (TCHP) and Integrating the Certified TCHPs in the Primary Healthcare System

Prof. Debjani Roy

The far flung difficult terrains of our country, specially the rural and tribal regions has large number of **Traditional Community Healthcare Providers (TCHP)** who rely on medicinal plants for providing healthcare services . These traditional healthcare practices still are mostly undocumented and belongs to the non-codified system of medicine. The existence and relevance of TCHPs has been well recognised by various policies viz the Indian System of Medicine (2002), National Rural Health Mission (2005), Five Year Plan Documents of Planning Commission, Government of India (2007 & 2012) and National Health Policy 2017. The National Health Policy acknowledges the existence of traditional healthcare practices alongside modern system of medicine and emphasizes on the importance of mainstreaming the traditional systems of medicine. This policy was a support for the **Voluntary Certification Scheme for Traditional Community Healthcare Providers (VCSTCHP)**, which was developed and implemented by Quality Council of India (QCI), New Delhi and Foundation for the Revitalization of Local Health Traditions (FRLHT), Bengaluru.

VCSTCHP provided the blue print for certifying the **“Prior Knowledge”** of TCHPs and engage them in the cultivation of medicinal plants and conservation of the raw materials required for medicinal purposes. This mechanism also supports the development of sustainable livelihood for local communities involved in traditional healthcare practices. The Scheme underscores the recognition and integration of traditional healthcare practices into the primary healthcare system, acknowledging the invaluable services being provided by the TCHPs.

VCSTCHP certifies the knowledge and skill of the TCHPs for their traditional healthcare practices based on internationally accepted best practices for Accreditation and Certification using ISO 17024

thereby enhancing affordable and reliable healthcare delivery to the marginalized communities. The Scheme has gained momentum and has received support from various governmental bodies namely Ministry of Tribal Affairs, Government of Tamil Nadu, Nagaland, Meghalaya, Tripura, Goa Biodiversity Board, Chhattisgarh Biodiversity Board and non-governmental agencies namely the Piramal Swasthya Management and Research Institute, Hyderabad, India; Lupin Foundation, Rajasthan, India and the Friends of Hope, United Kingdom. **2204 TCHPs have already been certified pan India under VCSTCHP till date and about 1500 more to be certified during 2024 – 2025.**

Bionote

Prof. Debjani Roy is an empaneled Assessor & Subject Matter Expert with Quality Council of India, New Delhi, India; Assessor with Yoga Certification Board, Ministry of Ayush, Government of India; Assessor with International Accreditation Services (IAS), USA; Technical Expert for Sri Lanka Accreditation Board, Sri Lanka; Technical Expert for United Accreditation Forum, USA; Program Manager for Certification of Regulatory Representatives (Chemicals), Regulatory Representatives and Managers Association (RRMA), Sweden; Member, National Working Group for Revision of ISO/IEC 17024:2012 of BIS, Government of India; Member, Indian Yoga Association – Accreditation Sub-Committee; Member Technical Committee, Examining Body for Para-Medical Training for Bharatiya Chikitsa, Govt of Delhi, India; Member of the Expert Group for Carbon Registry – India (CRI) to certify individual validators/verifiers based on international standards and following principles of ISO 17024 since August 2024.

Prof Roy was a senior consultant with Translational Health Sciences and Technology Institute (THSTI), Department of Biotechnology, Government of India to develop and implement the Good Clinical Practice Professional Certification Scheme (GCPPCS) for the GCP professionals (2020 – 2022) and Advisor with Quality Council of India, New Delhi to develop and implement the Voluntary Certification Scheme for Traditional Community Healthcare Providers (VCSTCHP) for traditional healers (2016 – 2019), both the Schemes based on ISO 17024 for Personnel Certification.

Prof Roy has a PhD degree in Life Sciences with several years of postdoctoral research in Germany and The Netherlands. She has been a Smithsonian Institute Fellow, USA; INSA and UGC Fellow, Government of India for advanced research. She has been a full Professor at the North Eastern Hill University, Shillong, India and Indira Gandhi National Open University, New Delhi, India for over three decades. She has several publications in peer reviewed journals and as book chapters with international publishing houses. Documentaries have been made on her pioneering works by Door Darshan and Gyan Darshan channels of Government of India for the electronic media.



देश भर में गैर संहिताबद्ध हर्बल चिकित्सकों को समर्थन देने के लिए कार्ययोजना और मॉडल

गजेन्द्र गुप्ता

प्रस्तावना

शोध का केन्द्रीय विषय देश भर में प्रचलित गैर संहिताबद्ध हर्बल चिकित्सकों को समर्थन देने के लिए वैधानिक उपायों पर एडवोकेसी है। गैर संहिताबद्ध हर्बल चिकित्सकों के समग्र विकास के लिए किस प्रकार की कार्ययोजना हो इस पर भी शोध में विस्तार से जानकारी संकलित की गई है।

समस्या-स्वतंत्र भारत में गैर संहिताबद्ध हर्बल चिकित्सा पद्धतियों को वैधानिक रूप से अधिमान्यता प्राप्त न होना।

उद्देश्य -

1. गैर संहिताबद्ध हर्बल चिकित्सा पद्धतियों के अधिमान्यता के लिए रोड मैप का निर्धारण।
2. गैर संहिताबद्ध हर्बल चिकित्सकों का विविध विषयों पर क्षमता वर्धन के लिए कार्ययोजना का ड्राफ्ट तैयार करना।
3. स्वास्थ्य के उच्चतम स्तर को प्राप्त करने के लिए स्वास्थ्य के विविध आयामों पर कार्यकर्तावाद को बढ़ावा देना।

परिकल्पना- एक रिपोर्ट के अनुसार गरीबी का एक प्रमुख कारण महंगी चिकित्सा है। गैर संहिताबद्ध हर्बल चिकित्सा पद्धतियां सहज, सुलभ व प्रभावी उपचार हैं, परंतु गैर संहिताबद्ध हर्बल उपचारकर्ताओं के ज्ञान का वैज्ञानिक वेलिडेशन न होने से इनके उपचार पर कई प्रश्न खड़े होते हैं। गैर संहिताबद्ध हर्बल उपचारकर्ताओं का सूचीकरण, उनके ज्ञान का

दस्तावेजीकरण और मूल्यांकन वैज्ञानिक वेलिडेशन के लिए अति आवश्यक है। शोध में गैर संहिताबद्ध हर्बल चिकित्सा पद्धतियों के अधिमान्यता के लिए रोड मैप को रेखांकित किया गया है। गैर संहिताबद्ध हर्बल चिकित्सकों का विविध विषयों पर क्षमता वर्धन के लिए कार्ययोजना का ड्राफ्ट भी शोध का विषय है।

न्यादर्श व प्रयुक्त उपकरण - मध्यप्रदेश और छत्तीसगढ़ के चिन्हित गैर संहिताबद्ध हर्बल चिकित्सकों को अध्ययन में शामिल किया गया। इन चिन्हित गैर संहिताबद्ध हर्बल चिकित्सकों के उपचार एवं उनके समस्याओं की जानकारी प्राप्त की गई ।

निष्कर्ष -

भारत में लोक स्वास्थ्य की समृद्ध परंपरा रही है। सुदूर वनांचल में रहने वाले जनजाति एवं अन्य वर्ग के लोग अपने बीमारियों के उपचार के लिए स्थानीय स्वास्थ्य परंपरा पर आश्रित रहते थे,अभी भी एक बड़ा वर्ग अपने रोगों के उपचार के लिए स्थानीय स्वास्थ्य परंपरा पर आश्रित है। स्वतंत्र भारत में स्थानीय स्वास्थ्य परंपरा को वैधानिक रूप से अधिमान्यता प्राप्त ना होने के कारण यह मुख्यधारा से कटती चली गई। लोक स्वास्थ्य परंपरा में वनोषधियों से उपचार की परंपरा है।अंधाधुंध विदोहन एवं संरक्षण के पर्याप्त उपाय ना होने के कारण वनोषधियों की उपलब्धता दिनों दिन कम होते जा रही है।अनेकानेक औषधि पौधे विलुप्त के कगार पर हैं। शोध में गैर संहिताबद्ध हर्बल चिकित्सा पद्धतियों के अधिमान्यता के लिए रोड मैप का प्रारूप बनाया गया है।शोध में गैर संहिताबद्ध हर्बल चिकित्सकों का विविध विषयों पर क्षमता वर्धन के लिए कार्ययोजना का ड्राफ्ट तैयार किया गया है।

Bionote

राष्ट्रीय चिंतक, विचारक, लेखक, व्यवसाय से ट्रेडिशनल हीलर, सामाजिक उदयमी और मैनेजमेंट गुरु। वर्ष 1993 से पारम्परिक चिकित्सा के क्षेत्र में कार्यरत। वर्ष 2004 से परम्परागत, जड़ी-बूटी एवं वैकल्पिक चिकित्सा विकास परिषद एवं अनुसंधान केन्द्र के अध्यक्ष के रूप में कार्यरत। विज्ञान भारती के प्रांतीय इकाई महाकौशल विज्ञान परिषद में जबलपुर संभाग संयोजक का दायित्व । दिसम्बर 2024 में आयोजित होने वाले दसवें वर्ल्ड आयुर्वेदा कांग्रेस के इवेंट इथनोफार्माकोलाजी एंड ट्रेडिशनल हीलर्स मीट के लिए कन्वीनर।



The Importance of Herbal Medicine Outside the Public Health System in Thailand

Dr Kangvol Khatshima

Although Thailand is currently trying to push for a new approach to the health system that looks at health beyond illnesses caused by germs and biomedical issues, there are still many people who still believe in herbal medicine and supernatural beliefs like in the past. This is because some people believe that people's illnesses are caused by 3 main factors: 1. caused by natural disasters, 2. caused by people's black magic, and 3. caused by supernatural beliefs. Therefore, when modern medical treatment does not meet their needs, they turn to herbal medicine along with old-style belief rituals, which are still present in large numbers today.

Bionote

Asst. Prof. Kangvol Khatshima is a distinguished academic with a strong foundation in Southeast Asian studies. Khatshima holds a B.A. in Thai Studies from Sukhothaimathirat University, and an M.A. in Khmer Studies and Oriental Epigraphy as well as a PhD. in Khmer Language from Silpakorn University, Thailand. Born in Buriram Province, he attained the highest level in Pali Studies from the Assembly of Thai Sangha. Proficient in Pali, Sanskrit, and Khmer inscriptions, his research covers Vajrayana influences, Pali-Sanskrit loanwords in Khmer, and historical connections between Southeast Asian cultures. Currently, he serves as a full-time lecturer at the Department of Oriental Languages, Faculty of Archaeology,

Silpakorn University, where he teaches Thai and Khmer inscriptions and ancient documents. In addition to his role at Silpakorn University, he is a special lecturer at Mahidol University, where he teaches traditional medicine readings within the Applied Thai Traditional Medicine Program.



भारतीय संदर्भ में गैर-संहिता बद्ध हर्बल उपचार का महत्व वैद्य निर्मल कुमार अवस्थी

मेरा मानना है कि प्रकृति का संरक्षण मानव सभ्यता के जीवन से जुड़ा हुआ है, प्रकृति ने हमें अनुपम उपहार स्वरूप अनेक वनस्पतियां दी जिनका उपयोग हम आरोग्यता प्राप्ति का साधन समझ विनाश पूर्वक दोहन कर लिया वर्तमान में हजारों प्रमुख वनौषधियां विलुप्त और प्रायः विलुप्तता की कगार पर पहुंच गई है यह जगत में उपलब्ध सभी प्राणियों के जीवन चक्र को प्रभावित कर ही रहा है कहीं न कहीं यह हमारे पर्यावरण संतुलन को भी प्रभावित कर रहा है। हमें आज से 100 वर्ष पूर्व की अरण्य की खोज करनी चाहिए ताकि दिन प्रतिदिन बढ़ती स्वास्थ्य समस्या का निराकरण प्रकृति प्रदत्त अनुपम उपहार स्वरूप वनस्पतियों से हो और हमारी आदिम जनजाति स्वास्थ्य परंपरा एवं प्राकृतिक संसाधनों आधारित सतत आजीविका विकास हेतु पहल हो सकें। इसके लिए हमें आदिवासी जनजाति समुदायों की लोक स्वास्थ्य परंपरा में बहुउपयोगी वनस्पतियों की पहचान एवं सूची बद्ध कर उनके संरक्षण संवर्धन हेतु आवश्यक कार्य जैसे हमने UNDP परियोजना के तहत 208-500 हेक्टेयर वन भूमि पर औषधीय पौधों का संरक्षित क्षेत्र(MPCA) का निर्माण कार्य में सहयोग किया और सफलता प्राप्त हुई है। इसी प्रकार महत्वपूर्ण वनौषधियों का प्रदर्शन क्षेत्र (MPDA) उजड़े वन एवं भूमि अधिग्रहण विधेयक कानून के तहत वन भूमि के पट्टे वाली भूमि पर टूथ कल्चर पद्धति से आदिम जनजाति स्वास्थ्य परंपरा की बहुउपयोगी वनस्पतियों का विकास जिसमें मनुष्य चिकित्सा के साथ साथ पशु, पक्षी, जीवन जंतुओं एवं वृक्षों की चिकित्सा का विधान प्राकृतिक रूप से पुर्नस्थापना हेतु रणनीति बनाई जानी चाहिए। लोक स्वास्थ्य परंपरा के संवाहक पारंपरिक वैद्यों के द्वारा लगभग 8 हजार से अधिक औषधीय पौधों का उपयोग किया जाता

रहा है महर्षि चरक संहिता, महर्षि सुश्रुत, वाग्य भट्ट एवं अनेक ऋषि-मुनियों ने लगभग 2 हजार वनस्पतियों का उल्लेख किया है जबकि API भारतीय आयुर्वेद फार्मोकोपिया में लगभग 350-500 का ही उल्लेख किया है। भारत विधा और संस्कृति का मूल आधार हमारा पारंपरिक ज्ञान जो सम्पूर्ण जीवन प्रबन्धन का आधार है। हमने घर अंगना जड़ी बूटी बगिया अर्थात होम हर्बल गार्डन योजना के तहत वर्ष 2820-21 में लिम्का बुक ऑफ वर्ल्ड रिकॉर्ड बनाया 35 लाख घरों में स्वदेशी उपचार पद्धति के प्रति जागरूक किया गया जिसमें हर घर में 5-10 औषधीय पौधों का निःशुल्क वितरण किया गया इसमें औषधीय पादप बोर्ड वन विभाग छत्तीसगढ़ शासन का सहयोग मिला था। आज भारत में सबसे विश्वसनीय उपचार पद्धति पारंपरिक ज्ञान आधारित स्वास्थ्य व स्वदेशी उपचार पद्धति ही है।

Bionote

परम्परागत ज्ञान एवं वनौषधि विकास फाउंडेशन के निदेशक; छत्तीसगढ़ के पारंपरिक चिकित्सक संघ के सचिव; स्वदेशी ज्ञान अध्ययन केंद्र डॉ. हरिसिंह गौर केंद्रीय विश्वविद्यालय, सागर, मध्य प्रदेश के सलाहकार और विज्ञान भारती के आजीवन सदस्य।

मैं बिलासपुर छत्तीसगढ़ से हूँ। 32 वर्षों से मैंने संपूर्ण भारत में पारंपरिक वैद्यों का संगठन तैयार कर वर्ष 2017 में कन्या कुमारी तामिलनाडु से लोक स्वास्थ्य परंपरा संवर्धन अभियान की पुनर्स्थापना हेतु जन-जागरण अभियान चलाया। वर्ष 2014 में International UNDP Equator prize New York US में मिला था। 17 हजार से अधिक आदिवासी जनजाति समुदायों में 2250 वनस्पतियों का दस्तावेजीकरण किया है।



Nature, Acquisition and Transmission of Knowledge and Its Relevance in Herbal Healing Systems with Special Reference to the Scheduled Tribe Communities of India

Prof. P. C. Joshi

More than half of the medicinal knowledge that is known to human society today has not come out from the pharmacological laboratories, but instead is generated by the so-called indigenous communities in the form of traditional healing. The knowledge is an outcome of generations of experience, countless hit and trials and great risk that the members of indigenous communities have taken for centuries together. And yet, merely one-fifth of this knowledge is known to and used by the larger world. This paper tries to explore the nature, mode of acquisition and transmission of this knowledge in the scheduled tribe communities of India. The issues like why this knowledge is held a secret and sacred are also examined in the light of empirical research of the author. Finally, how this knowledge at best be used by the society at large and how the Government of India initiatives can be augmented are discussed in the paper.

Bionote

Prof. P. C. Joshi (B.Sc. (Hons.), M.Sc., M.Phil., PhD. in Medical Anthropology , Delhi University) is the former Pro Vice-Chancellor and officiating Vice Chancellor of the University of Delhi. He has been the Head of the Department in Anthropology in the University of Delhi. He served as head of the Department of Anthropology in various institutions like HNB Garhwal University and Institute of Human Behaviour and Allied Sciences. A prominent external expert with the Indian Council of Social Science Research, University Grants Commission, Ministry of Tribal Affairs, Department of Biotechnology and Universities like Tirupati, Vidyasagar, Calcutta, Hyderabad and North Eastern Hill University and involved with teaching or research with Heidelberg University, Germany; Catholic University of Louvain, Belgium,

Indonesia University, Indonesia, Hue University, Vietnam and Xavier University, Philippines, he has organized fifteen Conferences included one in the University of Hue, Vietnam in the year 2010. He participated as the delegate of the European Union in the Poznan United Nations Framework Climate Change Conference in 2008.

He is the Ombudsmen and Chairman of the Academic and Administrative Audit Committee of the Kumaun University, Nainital. He is the current president of the Society for Indian Medical Anthropology, Mysore, Vice President of the United Indian Anthropological Forum and Chairman, Project Advisory Committee of the Indira Gandhi National Centre for the Arts, Ministry of Culture, Chairman, Academic Advisory Committee, Indira Gandhi Rashtriya Manav Sangrahalaya, Bhopal and Chairman, Empowered Committee, Delhi Biodiversity Parks.

Recipient of Indira Priyadarshini Vriksh Mitra Award as founding member of the Friends of Trees in 1987, he is also awarded by the Nistha Driti Satyam Samman of the University of Delhi in 2023. He has delivered prestigious S. C. Dube Memorial Lecture of the H.S. Gaur University, Sagar; S. R. K. Chopra Memorial Lecture of Panjab University; S. C. Dube Oration of the INCAA; L. K. Mahapatra Memorial Lecture; Falguni Chakraverty Memorial Lecture; B. M. Das Memorial lecture; N. K. Bose Memorial Lecture of IGNC and Annual lecture of IGRMS. He specializes in the fields of Medical Anthropology, Himalayan Anthropology, Antibiotic Resistance and Qualitative Research Methods. Author of more the 150 research articles and more than ten books, he has supervised around 30 PhD. and around 25 M.Phil. students.



Documentation of Medicinal & Aromatic Plants Utilized as Ethno-medicine by Different Tribes of Chhattisgarh

Prof. R.K. Prajapati

The present investigation is a maiden attempt to enlist and document the existing ethno-medicinal plant species of Bhoramdeo, Chilpi and Rengakhar forest area. At present these rare and valuable information are available with the traditional medicine man and the old people of this area. There are four major dominating tribes found in the study area, other than a few sub tribes namely Baiga, Gond, Agharia, Kavar. Among the four tribes Baiga and Gond tribes were the most dominating in the study sites. In this investigation it was found a total of 138 medicinal plant species are used by the tribes of the study area to cure various diseases and ailments. The treatment of a total of 74 (collectively closely related ailments) diseases are found common along the different ethnic groups in the study area. These include paralysis, tuberculosis, piles, diarrhoea, cough, cold, fever, stomachache and liver and kidney disorders etc. These diseases are cured by crude herbal drugs viz : powder, paste, decoctions, ointments etc. prepared from various plant parts of the documented flora. The drug preparation methods a total of 215 crude drug preparations, prepared from 134 plant spp. to cure 74 (collectively) diseases / ailments has been recorded. It was observed that the traditional herbal healing therapies contain many recipes to cure a single disease, though their mode of application and method of crude drug preparation is different and varies from disease to disease.

The tribes also do the conservation of plants which are utilized for different purposes with special reference to primitive cultivars and wild relatives of crops used by them. It is observed that most of the plants are conserved and cultivated for medicinal as well as edible purposes by the ethnic groups of the study area. A total of 39 plant species was observed for gynecology (20), pediatrics (6) and veterinary treatment (6).

Bionote

Presently, a Professor of Forestry in the Department of Forestry at COA, Indira Gandhi Krishi Vishwavidyalaya, Raipur, I have 29 years of experience in teaching of B.Sc Ag, M Sc Forestry and PhD Forestry Students. I have taught all the classes and courses as assigned to me from time to time. I started research in the field of Medicinal and Aromatic plants first in the University. I started research work under Agro-forestry system MPTS, Medicinal crop, TBOs, medicinal crops, Documentation of Ethno-medicinal Knowledge of tribes of Chhattisgarh, Non Timber Forest products, Tree Improvement and Ecotourism.

My fields of specialization are agro-forestry, Agro-forestry systems, Nursery technology, MPTS, Medicinal crop, TBOs, medicinal crops cultivation, Documentation of Ethno-medicinal Knowledge of tribes of Chhattisgarh, Non-Timber Forest products livelihood of tribes, standardization of Gum extraction from gum yielding trees, Tree improvement and Ecotourism.



Establishing a National Digital Repository of Indigenous Herbal Healing Practices in India – A Proposal

Prof. Ramesh C Gaur

This proposal outlines a comprehensive initiative to document, preserve, and disseminate tribal and indigenous herbal healing practices across India. Building on the foundational survey and documentation work conducted by the Indira Gandhi National Centre for the Arts (IGNCA) in collaboration with Anthropos India Foundation in select Northeastern states of India, the project aims to establish a Centralized National Digital Repository of Indigenous Herbal Practices and Traditional Healing Knowledge, including detailed profiles of eminent healers across the country. By systematically documenting these practices, the initiative seeks to safeguard this invaluable and endangered knowledge for future generations while exploring avenues for its integration into mainstream healthcare systems. Additionally, there is a need to recognize the noble and high-quality work done by healers across India.

Bionote

Professor (Dr.) Ramesh C. Gaur is presently working as Dean (Administration), Director & Head-Kala Nidhi Division at Indira Gandhi National Centre for the Arts (IGNCA), New Delhi, Ministry of Culture, Government of India. During the period March 2022 to October 2023 he was the Director of National School of Drama. He has also served as Dean (Academics) IGNCA from 2019-2022. His past assignments were at Jawaharlal Nehru University (JNU), New Delhi, Tata Institute of Fundamental Research (TIFR), CRR-CSIIR, RIS, New Delhi, Management Development Institute (MDI), and IMT Ghaziabad etc.

Fulbright Scholar (VT, USA), Prof. Gaur has visited more than 24 countries; USA, UK, Australia, Russia, Germany, France, China, Japan, Taiwan, Iran, Thailand, Indonesia, Cambodia, Bangladesh, Malaysia, Singapore, Sri Lanka, Hong Kong, Panama, South Korea, Bhutan, UAE, and the Netherlands in relation to various professional assignments.

Prof. Gaur has received / honoured with over 18 National and International awards. Some of the important ones include; NCPEDP-Mphasis Universal design Award 2017, Turnitin Global Innovation Awards 2017(USA): Honorable Mention Category: Royal Society of Chemistry (RSC) India, Dynamic Librarian, India CSR Dr. Velaga Memorial Awards for Innovative Library Services (Leadership) for the year 2019, The “Most Fabulous Global Knowledge Management Leader” 2020 award at Global Knowledge Management Congress & Awards | World HRD Congress 2020, Best Library Leader Award and Eminent Knowledge Warriors etc.

Prof. Gaur is the first Indian nominated as Member- International Advisory Committee (IAC) UNESCO Memory of the World (MoW) Programme (2018-2025) as well as Member UNESCO Global Task Force on Indigenous Languages (2020-2032).

Prof. Gaur has also served as member of Expert Consultation Committee for setting up of International Centre on Documentary Heritage (ICDH) in South Korea and Consultative Committee on Digital Dunhuang, China. He has also served as Member of various Committees of International Federations of Library Associations (IFLA), IFLA Art Libraries, Academic and Research Libraries and Asia and Oceania Regional Committee, Member-International NDLTD Board of Directors, Member Databib Advisory Board, USA etc. He was also the First Indian appointed as Chair IFLA Advisory Committee on Cultural Heritage for period 2021-2024.

He has served / serving over 100 National Committees and Boards. Important ones are: Member of Research Council (RC) for CSIR-National Institute of Science Communication and Information Resources (NISCAIR), New Delhi (formerly INSDOC). Member Board of Studies Makhan Lal Chaturvedi University of Journalism, Bhopal, Member- Governing Body Shahid Sukhdev Singh College of Business Studies (DU), Academic Advisory Board of many major publishers; Elsevier, Springer, Royal Society of Chemistry, EBSCO, PROQUEST, OUP, CUP IOP, etc., Member- Governing Council- INFLIBNET, Member of UGC National Committee for Implementation of Submission and Access to Electronic Theses and Dissertations in Universities in India, Member- National Advisory Board-E-Shodh Sindhu National Consortia, Member –Draft Committee UGC Plagiarism Regulations 2018. He is /was Member of Library Advisory Board / Committees of various Universities/Institutions in India. He is member of Rashtriya Toli of Anusandhan Prakoshth of Bhartiya Shikshan Mandal from 2020. Expert on Research Publication Ethics- Research Misconducts (Fabrication, Falsification and Plagiarism): Prof. Gaur was one of the key members of UGC-MHRD Draft Regulations committee for UGC (Promotion of Academic Integrity and Prevention of Plagiarism in Higher Education Institutions) regulations 2018. He is one of the most sought-after speaker on Research & Publication Ethics, enhancing research interests and Research Publications, e-Research, Plagiarism, its detection, avoidance, Predatory Publishing, Research Data Management and Reference Management.



Traditional Healing Methods and Intellectual Property Rights

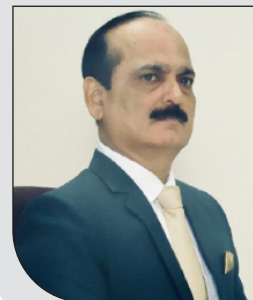
Dr Reeta Sony

Traditional Healing Methods are a subset of Traditional Knowledge(TK). The intersection of Traditional Healing methods and Intellectual Property Rights (IPRs) presents a complex set of challenges due to the unique nature of traditional knowledge and Its protection and sharing of benefits has been under debate at both the international and domestic level for decades.

Traditional healing methods often passed down through generations, are deeply rooted in cultural and spiritual practices. These methods often involve using natural resources, plants, and animals and are often considered collective knowledge rather than individual property. Traditional IPR systems, such as patents and copyrights, are usually designed to protect individual inventions and creations. They may not be well-suited to protect collective, oral knowledge. There is a growing movement to develop sui generis systems of protection specifically designed for traditional knowledge. However, these systems are still under development and face challenges in implementation. Hence, the purpose of the presentation is to Provide an overview of various issues and debates related to Traditional Healing methods and their protection under IPR and variose other laws and legal instruments, including the major challenges of Collective Ownership and Individual Rights, Oral Transmission and Written Documentation, Biopiracy and Misappropriation, Cultural Appropriation and Misrepresentation, Community-Based Intellectual Property Rights, Fair Benefit-Sharing Agreements and International Cooperation. The discussion will be based on the case study method, which is considered one of the most effective methods for understanding past, present, and future scenarios.

Bionote

Dr. Reeta Sony is an Associate Professor in the Centre for Study of Law and Governance at Jawaharlal Nehru University, New Delhi. Dr.Sony is also a concurrent faculty member at the School of Sanskrit and Indic Studies and the School of Engineering at JNU. She holds an LL.B, LL.M from Bangalore University Law College and a doctoral (PhD) from National Law University, Delhi. Dr Sony has over 18 years of experience. Her area of research lies in IT, IP laws and Tribal studies, particularly Nomadic Tribals of India.



Documentation and Scientific Validation of Traditional Knowledge and Practices for Disease Treatment among Tribal Communities of Madhya Pradesh

P.C. Dubey, Sanjay Vyas, Vinod Bhandari, Sushil Upadhyay and A.P. Tiwari

The tribal communities of Madhya Pradesh, including the Bhil, Baiga, Gond, Kol, Korku, and Sahariya, possess a rich tradition of knowledge related to disease treatment, rooted in the use of plant-based medicines. These indigenous practices, passed down through generations, form a critical component of healthcare in remote areas, where modern medical facilities is limited. To preserve and scientifically validate this knowledge, a comprehensive field survey was conducted between April-September 2024 across 18 tribal-dominated districts of the state.

To document and scientifically validate this knowledge, a comprehensive field survey was conducted between April-September 2024 across 18 tribal-dominated districts of Madhya Pradesh. Ethnobotanical information on 70 plant species used by the tribal people was documented, particularly those employed in treating a wide range of ailments, including fever, stomach disorders, skin disorders, cancer, cough and cold, diabetes, and high blood pressure. The Information was collected through personal interviews with traditional healers (Vaidhyas) and other knowledgeable community members.

The study also explored innovative methods of forest conservation by drawing on the traditional knowledge of forest dwellers. It focused on their cultural practices, livelihood strategies, and health belief systems. By integrating these indigenous insights, the research aimed to develop sustainable conservation models that not only protect the forest ecosystem but also provide economic benefits (“pays”) to local inhabitants. The approach emphasizes aligning conservation efforts with the daily needs and practices of forest communities, ensuring their active participation and benefit in preserving the natural environment.

The research highlights the crucial role that plant-based medicines play in the primary healthcare systems of these tribes. It also emphasizes the need to safeguard this indigenous knowledge, as it faces growing threats from modernization, deforestation, and cultural erosion. By encouraging a collaborative approach between traditional healers, modern scientists, and policymakers, the research advocates for the preservation and respectful integration of this knowledge into contemporary healthcare frameworks, ensuring its continued benefit to both tribal communities and the broader healthcare sector.

Bionote

P.C. Dubey: Former Principal Chief Conservator of Forests, Forest Department, Madhya Pradesh & Chairman SEAC, Government of Madhya Pradesh, Bhopal, (M.P.)

Sanjay Vyas: Department of Botany, Govt. Holkar Science College, A.B. Road, Indore (M.P.)

Vinod Bhandari: Sri Aurobindo Institute of Medical Sciences, Indore (M.P.)

Sushil Upadhyay: State Forest Research Institute (SFRI), Polipather, Jabalpur (M.P.)

A.P. Tiwari: Regional Museum of Natural History, Mysore – 322 001 (Karnataka)



Traditional Healing Practices of the Medicine Men in Madhya Pradesh: Documentation, Exploration and Scientific Validation of Medicinal Plants

Dr Sushil Kumar Upadhyay

This research paper delves into the traditional healing practices employed by medicine men in the Indian state of Madhya Pradesh. It documents the rich heritage of indigenous knowledge related to medicinal plants and explores the methods and practices employed by these traditional healers. The research emphasizes the importance of preserving this cultural knowledge, which has been passed down through generations and remains integral to the health and well-being of local communities.

Additionally, the study seeks to scientifically validate the medicinal properties of plants used by the medicine men, aiming to bridge the gap between traditional knowledge and modern scientific understanding. By conducting in-depth interviews with medicine men and observing their healing rituals, through a combination of ethnobotanical surveys, the research identifies key medicinal plants and assesses their therapeutic efficacy. The findings contribute to the growing body of evidence supporting the use of traditional medicine and highlight the potential for integrating these practices into broader healthcare systems.

This work not only underscores the significance of traditional healers in rural healthcare but also advocates for the conservation of medicinal plant biodiversity in Madhya Pradesh.

Attempts have been in this paper to support the integration of traditional practices into modern healthcare systems and emphasize the importance of conserving medicinal plant biodiversity.

Bionote

Sushil Kumar Upadhyay studied Botany and specialized in Medicinal Plants/Ethnobotany which led to award of PhD. from Dr. Hari Singh Gaur Vishwavidyalaya, Sagar in 1994. There after joined the Dabur Research Foundation as Research Associate (Fellowship) responsible for writing monographs of important medicinal plants which were procured from wild. He further pursued his career as a post graduate college teacher in Danielson College, Chhindwara. After two years in teaching he shifted to development of medicinal plants as a wealth creator in Enbee Plantations Pvt. Ltd., Bhopal. He remained in this position for two years (1996-1998). Hereafter he joined, Health Hut of SHODH, a NGO for about 5 years. Indian Forest Management Institute was making presence in sustainable management of NTFPs and medicinal plants which attracted him to join the institution as Project Coordinator. In this position he worked as a regular project staff until 2010 and also had extended consultation as a medicinal plants specialist to needy organizations and in the process came in contact with Dr Ram Prasad, IFS, Retd. PCCF. He joined his organization Society for Resource Planning Development and Research (SRPDR) as a Senior Research Associate in the DST funded project on sustainable development/resource augmentation of declining medicinal plants in Dindori and Sheopur districts. Joining this organization, he also had an opportunity to work on documentation of supply and value chain of medicinal plants in the states of Madhya Pradesh and Chhattisgarh. Supported jointly by UNDP and NMPB. He was also coordinator for capacity building of medicinal plant gatherers, JFMC members and frontline foresters. About 500 gatherers and 85 frontline foresters were trained. RCFC Jabalpur under the supervision of Dr. P K Shukla, Retd. IFS, Regional Director got opportunity to prepare resource-based Micro-Management plan for Dhurkuta, JFMC with focus on medicinal plants during 2018-19.

He is engaged in the implementation of sustainable harvesting of NTFPs/ medicinal plants programme, assigned by Green India Mission, Bio-Diversity Board, NABARD, Society for Resource Planning Development and Research, Bhopal. He is involved in Conservation Assessment Management Planning Workshop to assess the local/global status of most collected and traded NTFP mission of the GIM Forest Landscape Restoration.

Thus Dr Sushil Upadhyay spent more than two decades in research, development, processing and value addition and had opportunity to evaluate the CAMPA plantations in the state of Madhya Pradesh. He was engaged as Deputy Director, RCFC-CR National Medicinal Plant Board, Ministry of AYUSH GOI, State Forest Research Institute, Jabalpur (M.P.) for 2022-23 session.

He is currently engaged in study, research and scientific validation of Ethno-Medicinal plants used by Traditional Healer & Wadi program, CAMPA program for 2023-24



Integrating Traditional Healing Practices into the Modern Healthcare System in the Eastern Himalayan Region: A Focus on Sikkim

Dr Tshering Lepcha

Sikkim, bordered by China, Bhutan, Nepal, and Bangladesh, is recognized as one of India's biodiversity hotspots. Before the advent of the biomedical system, Traditional Community Healthcare Providers (TCHPs) were the primary point of contact for communities seeking treatment for various ailments. Even today, these traditional practitioners continue to play a vital role in primary healthcare across rural and urban areas of Sikkim, addressing both the physical and psychosocial needs of patients, families, and the wider community. In contemporary times, nearly 80 percent of the rural population relies on traditional healers for a range of health issues, including bone fractures, arthritis, stomach ailments, massage, jaundice, common flu, and fever.

To achieve the goal of "health for all", it is essential to strengthen primary healthcare services in rural areas by integrating traditional practitioners as frontline health workers. Providing dedicated spaces, such as "Healers' Huts" or clinics in villages, would allow these practitioners to offer continuous care and support, especially for those with significant health problems. By acting as community resources within a community-based setup, traditional healers can enhance the overall well-being of the community. They can monitor service users regularly, track their progress, and ensure timely referrals when necessary. This study aims to explore the traditional healing system and its role in fostering community cohesion from a new perspective.

Bionote

Tshering Lepcha is a Senior Peer Counsellor at Ekjut, Non-Profit organization based in Chakradharpur, West Singhbhum, Jharkhand. He has five years of experience in academic institutions and the development sector, bringing a wealth of knowledge and expertise to his role.

Tshering holds a Master's degree in Social Work (Community Development), an MPhil, and a PhD in Community Health from the Centre of Social Medicine and Community Health at Jawaharlal Nehru University, New Delhi. His interests focus on traditional knowledge systems, tribal health, traditional healing practices, tribal development and livelihood, and the Tribal Healers Collective.

He has published numerous articles in edited books, journals, and newspapers. Tshering is also a member of the Program Advisory Council and Task Force for the "Going Online as Leaders" (GOAL) flagship program under the Ministry of Tribal Affairs, Government of India. Additionally, he served for five years as a volunteer and representative for North eastern people in Delhi with the Special Police Unit for the North East Region.



Conservation of Some Endangered Unidentified Anti-diabetic Plants

Dr Anjali Jain

Nearly all cultures from ancient time to present day have used plants as a source of medicine. According to world health organization the number is on increase. Traditional medicine as defined by WHO include diverse health practices. approaches. Knowledge on beliefs incorporating plant animal and mineral based medicines spiritual therapies manual techniques and exercises applied single or in combination to maintain well being as well as to treat diagnose or prevent illness. Tribals use so many medicinal plants for several diseases some of them are documented and some of them are undocumented. There fore It is evident that these valuable herbal drugs should be identified, conserved for documentation and recognition for their therapeutic uses.

As tribal groups knowledge is going to disappear with passes of time and many medicinal plants are in extinction zone. Red list of 560 plant species of india was created by IUCN. There are some endangered unidentified antidiabetic plants used by folklore not documented in Ayurvedic sahitas and Nighantuis are as follow.

Plant local name	Botanical name	Family	Plant type
1. Dahiman	<i>Cordia macroedii</i> hook	Boraginaceae	Tree
2. Meethi patti	<i>Scoparia dulcis</i> L.	Scrophulriaceae	Herb
3. Potar bael	<i>Smilax zeylanica</i> L.	Smilacaceae	Climber
4. Katima	<i>Aerva sanguinenta</i> blume	Amaranthaceae	Herb

As Diabetes belongs to one of the largest global health crisis of this century. India has the second largest number of diabetics worldwide. According to statista research department estimate over 74 millions Indians were. diagnosed with diabetes in 2021 and this is expected to rise to over 124 million by 2045. So urgent need to explore more antidiabetic medicinal herbs with their pharmacogonostical experimental and clinical studies. The details will be explained in full paper.

Bionote

Dr. Anjali Jain is one of the foremost experts in Dravyaguna (Materia Medica), working as Assistant professor at Pt. Khushilal Sharma Government Ayurveda College & Institute Bhopal (M.P.). She is B.A.M.S (Gold Medalist) from State Ayurveda College Lucknow (U.P.), M.D. (Dravyaguna) from Dhanvantari Ayurveda College Ujjain (M.P.). She has 17 years of teaching experience, Guided 10+ researches & co-guided 6+ researches. She has actively participated in numerous national and international conferences, presenting numerous research papers. She has delivered keynote speeches and poster presentations, significantly contributing to the fields of Ayurveda and Dravyaguna. Her work has been recognized at esteemed platforms like the World Ayurveda Conference, Nutricon and project of survey cum interventional study along with standardization of ayurveda medicinal plant.



Contemporary Shamans: Cultural Changes Among the *Jhankris*

Anupama Sinha

The traditional healing practices have been “present since time immemorial, showcasing a rich diversity of human civilization.” (Lahon and Bage 2023). This traditional healing method is often referred to as folk healing and is sometimes known as native medicine, primitive healing, local healing, and faith healing. In India, the traditional healing practices have developed over an extensive historical timeframe, persisting for thousands of years and demonstrating both longevity and cultural compatibility. These practices are carried forward by traditional healers, such as shamans, gurus, vaidyas, and ojhas, who have significantly contributed to the diverse landscape of healthcare practices in India. (Kakar 2012). One of the regions in India where this rich traditional knowledge thrives is Darjeeling. Located in the Lesser Himalayan range, Darjeeling is a hill station with a significant history of preserving traditional healing systems. In this region, the population places considerable faith in shamanistic healing practices, with the “shamans commonly referred to as “Jhankris.” (Miller 1997). As a traditional healer, Jhankris, assume a pivotal role in perpetuating sacred traditions and rituals profoundly embedded within the cultural surface. Their ritualistic practices encompass the induction of a trance-like state and the utilization of sacred artifacts and herbal medicines. These elements are posited to facilitate intercommunication with the metaphysical realm, thereby effectuating therapeutic interventions and providing guidance for both individuals and the collective community. This paper will comprehensively analyze the contemporary manifestations and dynamics of shamanistic practices among the Jhankris. This contemporary phenomenon can be analyzed through three principal modes of inquiry: the intricate socio-cultural dynamics shaping the practices of Jhankris, the nuanced reinterpretation of ritualistic traditions, and the pervasive challenges in preserving Jhankri practices. Utilizing an immersive fieldwork methodology, the study will incorporate participant observation alongside semi-structured interviews.

Bionote

Anupama Sinha is a PhD. scholar at the Indian Institute of Technology Madras, specializing in the study of shamanistic practices in the Himalayan region of Darjeeling. Her research focuses on the evolution of shamanistic rituals and customs, with a broader interest in Shamanism, Indigenous religion studies, and Cultural studies.



Ancient Remedies, Modern Challenges: Prospects and Media's Role in the Future of Herbal Healers of Bharat

Dr Amarendra Kumar Aarya and Dr Dinesh Kumar Rai

A “Herbal Healer” is someone who uses herbs as medicine to cure the person from the diseases. These healers utilise leaves, flowers, roots and barks of plants to heal human beings. “The use of plants as medicines predates written human history. Archaeological evidence indicates that humans were using medicinal plants during the Paleolithic, approximately 60,000 years ago” (S Judith. 2000). “In Bharat. Ayurveda medicine has used many herbs such as turmeric possibly as early as 1,000 BC” (S G Wynn, B Fougere, 2007). Apart from this, Ashwagandha, Shatavari, Neem, Amala and many more herbs are very much popular in Bharat as home remedies. However there are a lot of challenges to “Herbal Healer” in modern age as compared to ancient era. Therefore, this study focused on the prospects and media role regarding the “Herbal Healer” as well as herbal medicines. The main purpose of the study is to investigate the media role to spread awareness among the people of Bharat in the present circumstance. This study will focus on the residents of Bhopal, a capital city of Madhya Pradesh in Bharat as a research population. For this study, researcher will use structured questionnaire as research tool to collect the data from 100 respondents. Researcher will apply a simple random sample method to select the respondents. The nature of research will be descriptive and researcher will share the findings after the completion of the study.

Bionote

Dr. Amarendra Kumar Aarya is an esteemed scholar and educator, born and brought up in Chapra, Bihar, and has pursued higher education from renowned institutions such as Jai Prakash University,

Makhanlal Chaturvedi National University of Journalism & Communication and Kushabhau Thakre University of Journalism & Mass Communication. With over a decade of experience. Dr. Aarya has made significant contributions in the fields of journalism and mass communication, focusing on themes like Swami Vivekananda's communication skills, lok culture, and social harmony. His vast media journey, from a stringer to Managing Editor, complements his academic achievements, including over 50 published research papers and articles. Dr. Aaiya's notable research includes projects funded by the Indira Gandhi National Centre for the Aits on Bhojpuri lok songs and Mahatma Gandhi. He also actively participates in various academic organisations and serves as the founding chairperson of the MCU Alumni Association. Currently, he is an Assistant Professor at Delhi College of Arts and Commerce, University of Delhi, New Delhi.

Dr. Dinesh Kumar Rai is a dedicated Cameraperson at the Electronic Media Production Centre (EMPC), IGNOU, New Delhi. He has been contributing to the field of video production since 2001. He holds a PhD in Mass Communication from Makhanlal Chaturvedi National University of Journalism and Communication, Bhopal, along with dual Master's Degrees in Mass Communication and Hindi, and Bachelor's Degrees in Mass Communication and Aits. His academic journey also includes diplomas in Applied Videography and Distance Education. Dr. Rai's extensive career spans multiple prestigious roles, including Video Journalist at IBN7, Zee News, and Sadhana TV. He has also worked at Rajya Sabha TV, capturing live proceedings and traveling with the Vice President's delegation. Recognised for his exceptional skills, he received awards such as 'Best Cameraperson of the Year-2008' and 'Cameraperson of the Month' in September 2007. His scholarly contributions in electronic and new media have enriched both national and international platforms.



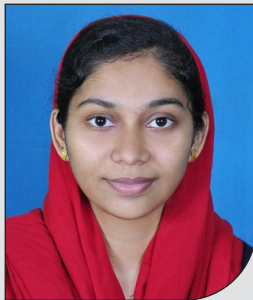
Non-codified Herbal Healing Practices Complementing Ayurveda: Indian Context

Dr Darpan Gangil

In the Indian context, non-codified healing practices have long coexisted with codified systems like Ayurveda, forming a crucial part of the country's healthcare mosaic. These traditional practices, rooted in local knowledge systems and cultural beliefs, offer holistic and personalized approaches to health and well-being. The paper explores how these non-codified practices, often passed down through generations by oral traditions, complement the principles and practices of Ayurveda. By examining various regional healing traditions, such as folk remedies, ethnomedicine, and spiritual healing, the study highlights the synergies between these indigenous methods and Ayurveda. These non-codified practices often fill gaps in Ayurvedic treatments, offering alternative solutions for ailments where conventional methods may fall short. Furthermore, the paper discusses the challenges and opportunities in integrating these practices within the formal healthcare system, emphasizing the need for documentation, preservation, and validation of these traditional knowledge systems to ensure their continued relevance and efficacy in contemporary healthcare and to enrich the pharmacopoeia of Ayurveda.

Bionote

I, Dr. Darpan Gangil, M.D. (Ayurveda), PhD (Ayurveda) (pursuing), have more than 12 years of experience in Ayurveda teaching, research and Ayurveda practice. I published 4 papers and 1 book. Currently I am working as Associate Professor in the department of Dravyaguna Vigyan at Radharaman Ayurveda Medical College Research Hospital, Bhopal, and practicing Ayurveda at Bhopal. My area of interests are medicinal plants, Ophthalmology and ortho-spinal disorders.



Integrating Traditional Medicine and Healing into the Indian Healthcare System: Voices from the *Kondha* Tribes in Odisha

Dr Farsana KP

Traditional medicine plays a crucial role in the healthcare practices of many indigenous communities in India, including the Kondha tribes of Odisha. The Kondha, known for their profound connection to nature, rely on a rich tradition of herbal remedies and healing rituals passed down through generations. However, these traditional practices remain largely unrecognized within the formal Indian healthcare system. This article explores the significance of Kondha traditional medicine, identifying both the challenges and opportunities for its integration into mainstream healthcare. Through a mixed-methods approach—combining ethnographic fieldwork, interviews with Kondha healers, and an analysis of existing healthcare policies—this study examines the barriers to integration and the potential benefits of preserving these practices. The findings lead to policy recommendations designed to protect indigenous knowledge while improving public health outcomes. By bringing forward the voices of the Kondha community, this study advocates for a culturally sensitive healthcare model that values and integrates both traditional and modern medical practices.

Bionote

Dr. Farsana KP is an Assistant Professor in the Department of Sociology at the School of Liberal Studies, Kalinga Institute of Industrial Technology (KIIT), Deemed to be University. She earned her BA in Sociology from Farook College, University of Calicut, and went on to complete her MA in Sociology

at Jawaharlal Nehru University (JNU), New Delhi. Dr. Farsana further specialized in Social Medicine and Community Health, earning both her MPhil and PhD from JNU, where she was also awarded the prestigious Indian Council of Social Science Research (ICSSR) Fellowship for her doctoral research.

Dr. Farsana has a strong academic and research profile, having presented her work at various national and international conferences. She has also contributed to national and international journals through her publications. Her research interests lie at the intersection of health, religion, and gender within the field of sociology.



Ayurveda and Traditional Tibetan Medicine (*Sowa Rigpa*): Behind the Scenes of Institutionalization

Galina Kopeliovich and Prof. M.R. Gangadhar

Despite the fact that medical systems such as Ayurveda and Tibetan medicine are regulated by the state and are “codified” in India, this article suggests examining the process of institutionalizing these medical systems in greater detail. The institutionalization process involves formal recognition, standardization, and regulation by governmental and educational bodies. While this has brought certain benefits, such as increased legitimacy and the potential for broader acceptance, the authors of the article argue that it has also had unintended consequences.

One significant outcome of this institutionalization is that many traditional practices and knowledge, which are integral to these medical systems, have remained “non-codified.” These non-codified practices are often those that are passed down orally, are highly localized, or do not fit neatly into the standardized frameworks established by modern regulations. As a result, these practices have been marginalized or entirely excluded from the official medical systems.

To assess which specific practices have been excluded from traditional medicine, it is essential to examine the educational process and compare it with the foundational texts of traditional medicine. By analyzing the curriculum and training provided in institutional settings, and juxtaposing this with the original texts and teachings of Ayurveda and Tibetan medicine, it becomes possible to identify the discrepancies and gaps that have emerged.

In this context, it is particularly interesting to compare Tibetan medicine and Ayurveda. Ayurveda has already undergone a complete process of institutionalization, making it a well-established part of the official medical system in India. On the other hand, Tibetan medicine is still in the process of institutionalization. This comparative study can reveal how the different stages of institutionalization affect the preservation or exclusion of traditional practices.

The research was conducted in Mysore (Karnataka) and Dharamshala (Himachal Pradesh). During the study, students and faculty members of traditional medicine colleges were interviewed, and texts of Ayurveda and Sowa Rigpa were analyzed. Such a comparative study not only allows for an assessment of how critical the changes in traditional medicine have become but also encourages reflection on the reasons behind these changes and the potential consequences.

By examining these differences, the authors aim to highlight the critical aspects of traditional medical knowledge that are at risk of being lost. They advocate for a more inclusive approach that respects and integrates the full spectrum of traditional practices, ensuring that the richness and diversity of these ancient medical systems are preserved for future generations. Understanding the underlying causes of these changes, such as socio-political influences, educational reforms, and global health trends, is crucial for developing strategies to mitigate negative impacts and promote a holistic integration of traditional and modern medical practices.

Bionote

Galina Borisovna Kopeliovich, born on April 11, 1985, in the city of Komsomolsk-on-Amur, Russia, received her higher education at the All-Russian State Institute of Cinematography named after S.A. Gerasimov, specializing in dramaturgy. She later completed a master's degree at the First Moscow State Medical University named after I.M. Sechenov, with a qualification in Public Health. For an extended period, she held the position of chief specialist at the Scientific and Practical Center for Traditional Medical Systems of Semenov University. She is a member of the board of the Association of Medical Anthropologists (AMA, Russia). Currently, she is working on her dissertation in the Department of Anthropology at the University of Mysore. Her primary research interests include traditional medical systems of the East, health-related behavioral aspects, as well as the intersection of medicine and politics.

Prof. M.R. Gangadhar is a Vice-Chancellor of Chamarajanagara University and the professor of Dos in Anthropology, University of Mysore, Karnataka. He is Former Chairman, Department of Studies in Anthropology and Former Director, Educational Multimedia and Research Center (EMRC), University of Mysore, Manasagangotri, Mysore. His research interests' centre on Tribal Health and Nutrition, Occupational Health, Ethnography, Community Genetics, etc. Prof. Gangadhar served as a Chairman, Board of Studies in Anthropology, University of Mysore, from 2014 to March 2023. He served as a Chairman of the Board of Examination (BOE) in Anthropology. He is serving as a member of BOE and BOS at various Universities of Karnataka and neighboring states. Prof. Gangadhar is a Member, Board of Appointment in Anthropology at various universities of India. He is a life member of many academic societies related to Anthropology. Presently, he is an executive committee member of Anthropological Association. He is also a Governing Council Member and Ex-officio Joint secretary, West Zone of the United Indian Anthropology Forum (UIAF) and Governing Council Member of INCAA.



Tradition to Modernity: Indigenous Knowledge and Health Systems Among the Kattunayakan Community of Kerala

Dr Jafar K

This paper investigate the evolving dynamics between traditional and modern health systems within the Kattunayakan, an Indigenous community residing in Wayanad District, Kerala. Historically dependent on a rich repertoire of traditional health knowledge, the Kattunayakan community now faces profound challenges with the increasing encroachment of modern biomedical practices. To evaluate the implications of these modern health interventions on traditional healing practices, assess the accessibility and availability of modern healthcare infrastructure, and propose policy recommendations to integrate these diverse health systems and comprehensive ethnographic methodology, the research incorporates intensive fieldwork involving participant observation, in-depth interviews, and focus group discussions. Data were meticulously collected from traditional healers, community elders, and healthcare professionals and subjected to rigorous thematic analysis using triangulation, drawing upon both primary and secondary sources.

The findings revealed the modern healthcare introduces advanced medical technologies and treatment modalities; it concurrently undermines traditional health knowledge, posing a vital threat to the cultural identity and heritage of the Kattunayakan. Besides, socio-economic constraints, geographical isolation, and inadequate healthcare infrastructure exacerbate the community's limited access to modern healthcare services. A lack of effective communication and collaboration between traditional healers and modern healthcare practitioners impedes the integration of these systems. This research underscores the intersectionality of socio-economic, environmental, and political factors in perpetuating health disparities during the community's transition to modern health systems. The study concludes by advocating for a balanced, culturally sensitive health policy framework that preserves traditional knowledge while incorporating modern medical practices to enhance overall health outcomes and healthcare infrastructure, ensuring equitable access, and fostering respect for Indigenous traditions are essential in harmonizing these dual systems.

Bionote

Dr. Jafar K served as a Research Assistant in Sociology at the Kerala Institute for Research Training and Development Studies of Scheduled Castes and Scheduled Tribes (KIRTADS), Kozhikode, Kerala, India. Holding a PhD. in Sociology from the University of Pondicherry and multiple M.A. degrees in Sociology and Anthropology, Dr. Jafar K specializes in research methodology, data analysis, and academic writing. He played a crucial role in the SC/ST Community Empowerment Program, conducting training and workshops for Scheduled Castes and Tribes. His research interests focused on the Sociology of Tribal Health, social mobility, and educational sociology. Recent work included a paper on the feminization of sick le cell anaemia and the impact of online education on Kerala tribes.



Analyzing the Role of Malayali Women in the Preservation and Transmission of Traditional Medicinal Knowledge in India

Prof. K.G. Suresh and Dr Juby Thomas

Malayali women, as primary caregivers and active participants in community life, have been at the forefront of preserving and transmitting India's indigenous medicinal knowledge in the state of Kerala. Every child who is born into a Malayali family knows the names of basic medicinal plants and its values in their life because of their mothers and grandmothers. A new born baby is welcomed to this indigenous knowledge tradition with a popular gesture of feeding them with sweet flag (Vayambu) and gold mixed with honey to prevent them from probable fungal infections on tongue that may originate through feeding. Women in Kerala continue to ensure to up bring their children in this knowledge system by adding *Coleus barbatus* (panikoorka), Holy Basil (Tulsi), Aloe Vera, Curcuma aromatic (Kasturi manjal), Nutmeg (Jathika) and many more to their home gardens. Unfortunately this oral tradition is not much recognized and documented. The shift towards modern lifestyles and urbanization, loss of biodiversity and lack of documentation makes it a vulnerable heritage.

For this study, researchers interviewed 30 women from different age groups and strata to understand the patterns and practices of indigenous knowledge transmission among women in Kerala. This study unleashes the critical roles played by women as agents of traditional knowledge and underscores the importance of supporting and recognizing their contributions. This study also proposes various strategies for strengthening community-based initiatives that involve women in the documentation and dissemination of traditional knowledge, highlights the requisite for effective policies to recognize and reward the contributions of women and the need for leveraging technology to document and archive traditional knowledge.

Bionote

Prof. KG Suresh is a Senior Journalist, Columnist, Educationist, Socio-Political Commentator, and Communication Strategist. He was the former Director General of IIMC, Delhi and is currently serving as the Vice Chancellor of Makhanlal Chaturvedi National University Bhopal.

Dr. Juby Thomas is a renowned Indian scholar, Author, and an academician. With a decade of teaching, research and on-field experience. She was conferred with the Chanakya Award for excellence in research education in the national and international category by Goa Chief Minister and in 2022 she bagged the India prime icon award for Author and researcher category. Currently she works as an Associate Professor in Kristu Jayanti College, Bengaluru.



Validation of Non-codified Herbal Healing Systems: Issues and Challenges

Dr Khirod Chandra Moharana

The validation of non-codified herbal healing systems is crucial for integrating it into mainstream healthcare. This study aims to see the current status of validation of non-codified herbal healing systems. A comprehensive review of existing literature on laboratory analyses and clinical trials is done to assess the pharmacological properties and therapeutic potential of selected herbs. The findings suggest that several non-codified herbal medicines exhibit significant therapeutic benefits and have the potential to complement modern allopathic medicine. The paper discusses the role of private health care system, commercial interests of pharmaceutical companies and AI-based apps for personal health care in the context of non-codified herbal medicine and its validation. Further, the paper argues that developing standardized protocols for the scientific validation of herbal healing systems is necessary to ensure their safe and effective integration into modern healthcare practices.

Bionote

Dr Khirod C Moharana teaches Anthropology in University of Allahabad, Prayagraj. He received his PhD from Indian Institute of Technology Delhi for his thesis on “Mental Illness among the Hos of Odisha: An Ethnographic Study”. He was trained in Anthropology from University of Hyderabad and is a University Gold Medalist. His research interest includes Anthropology of Health, Climate change and Society, and Culture of Consumption. He has presented his research papers in many national and international conferences. He has published his research in peer-reviewed journals and book chapters. He received

the Exeter University Presidential Scholarship for attending its first international summer school on Leadership for Global Challenges in 2010 in Exeter, UK. In 2012 he attended the “Leadership for Mental Health” course by London School of Hygiene and Tropical Medicine, UK and Sangath, Goa. He has experience of conducting anthropological fieldwork among many tribal groups across India.



Bilateral Utility of Herbal medicines in Indian Medicinal System

Dr Madhuchhanda Ghosh

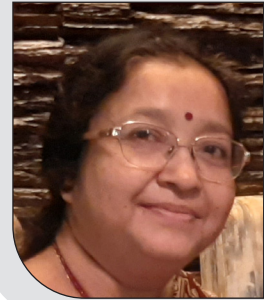
The Indian Medicinal system, particularly Ayurveda, Siddha, and Unani, has long relied on herbal medicines as a cornerstone of health and wellness. This paper explores the concept of bilateral utility within the context of these traditional practices, emphasizing how herbal medicines serve dual purposes—therapeutic benefits for patients and economic gains for communities involved in their cultivation, collection, and preparation. The paper investigates the pharmacological efficacy of key herbal formulations, drawing on recent scientific studies that validate traditional knowledge. It also examines the socio-economic impact on rural and tribal populations, where herbal medicine practices are often deeply-rooted. By analyzing both the health and economic benefits, the paper highlights the importance of integrating herbal medicine into modern healthcare systems while preserving traditional knowledge. This bilateral utility framework not only underscores the enduring relevance of herbal medicines but also calls for policies that support sustainable practices and equitable distribution of benefits among all stakeholders.

Bionote

I am Dr Madhuchhanda Ghosh. I joined Government of MP as a Medical Officer in 1990 after Passing out with a distinctive rank as DHMS from LBS Homoeopathy Medical College Bhopal.

Presently I am working in the AYUSH Department of Shaki Ali Khan Hospital. During my 34 years of experience, I have given attention and remedy to chronic diseases like renal calculi (stone), liver problems, skin problems etc.

In the past, I was in the AYUSH Directorate as OSD. I got an opportunity to set up initially the functions of the MP State Medical Plant Board. I validated a few projects which were for Development of Medicinal Plants in School, Plantation and Development of Guggul plants and Stevia plants.



Challenges of Preserving Intangible National Resources

Dr Malika Pal

The ancient Indian society there was more stress on living a healthy life or rather staying healthy in every season and every terrain. Getting up early, siesta, early meal in the evening occasional fasting, avoiding some foods in some season or compulsorily having some concoctions in certain dates either aimed to boost immunity or conserving biodiversity. These knowhow can be easily labeled as intangible national resources. The specially prepared laddoos for pregnant and lactating mothers, pastes given to new born babies and for adolescent girls etc. All these were passed on from one generation to another through either from mother to their daughters or through folk lore's and religious bindings. These religious bindings were so strong that over the time general public forgot the actual reason behind the tradition. Gradually these as practices were labeled as superstitions or just a sign of backwardness by people brought up under the influence of westernized education system. These practices are very specific to the region and when people migrate from one eco-geographic region to other for livelihood or any other cause these practices lose their actual significance.

Core of these practices was the biodiversity of India. It is a vast country and is 8th most biodiverse region on the earth with a 0.46 BioD score on biodiversity index. It accounts for 7% of plant species known and 33% of the recorded species are endemic to the region. 40% of Natural vegetation is disappeared in last 80 years. According to IUCN200 red List data India contains 3% of threatened Species, this includes 19 extinct, 44 critically endangered and 113 endangered and 87 vulnerable plant species. Most of the listed species are in this list primarily due to three reasons, first is over exploitation of the plant due to its medicinal and subsequent commercial value, Secondly due to loss of habitat, and last but not the least the lack of flow of information and skill to next generation. These plants have played a significant role in keeping the inhabitants of the subcontinent healthy. Now since the non-codified medicinal practices are being scientifically tested and accepted, it is essential to address these three burning issues.

Bionote

I have a total teaching and research experience of 25 years. For over two decades, I have been working towards conservation of biodiversity through student counseling and research in in-vitro propagation and pollution analysis & abatement, mainly guiding students at basic graduation level through classroom lectures, visits, field studies & projects. I have also organized a National Seminar on Innovations in waste recycling & management on 13/12/18, jointly organized by SAM group and ISCA, Bhopal Chapter. I have also represented ISCA Bhopal Chapter as a Science Communicator on 108th National Meet at Mysore 2016, founder member of recently registered NGO, Natural Resources Conservation and livelihood.



The Role of Media in Promoting Awareness and Acceptance of Herbal Healers

Dr Pawan Singh Mallik and Dr Amarendra Kumar Arya

The resurgence of interest in herbal medicine as a complementary and alternative healthcare approach has garnered significant attention in recent years. Traditional healers, especially those practicing herbal remedies, play a significant role in rural communities, particularly in regions like Haryana, where cultural ties to natural healing are deeply rooted. The reach and influence of these practices are often limited due to inadequate media representation and public awareness. This study examines the role of media in promoting awareness and acceptance of herbal healers in Haryana. It explores how traditional and digital media can highlight the benefits and cultural significance of herbal medicine. The research uses a structured questionnaire and random sampling to gather data from respondents in Haryana. The objective is to demonstrate how media can positively transform perceptions of herbal healers, thereby integrating traditional practices into modern healthcare frameworks. The findings highlight the need for targeted media strategies to preserve and promote the relevance of herbal healing in today's society. The findings emphasise the need for strategic media efforts to preserve and promote herbal healing.

Bionote

Dr. Amarendra Kumar Arya, an esteemed scholar and educator, born and brought up from Chapra, Bihar, and has pursued higher education from renowned institutions such as Jai Prakash University, Makhanlal Chaturvedi National University of Journalism & Communication and Kushabhau Thakre University of Journalism & Mass Communication. With over a decade of experience, Dr. Arya has made significant contributions in the fields of journalism and mass communication, focusing on themes

like Swami Vivekananda's communication skills, lok culture, and social harmony. His vast media journey, from a stringer to Managing Editor, complements his academic achievements, including over 50 published research papers and articles. Dr. Aarya's notable research includes projects funded by the Indira Gandhi National Centre for the Arts on Bhojpuri lok songs and Mahatma Gandhi. He also actively participates in various academic organisations and serves as the founding chairperson of the MCU Alumni Association. Currently, he is an Assistant Professor at Delhi College of Arts and Commerce, University of Delhi, New Delhi.

Dr. Pawan Singh is an innovative and inquisitive individual with more than 15+ years of experience in Academics, the Media industry, and Creative art. At present working as an Associate Professor in the Department of Communication & Media Technology at J.C. Bose University of Science & Technology, YMCA, Faridabad, Haryana. He has done Doctorate in Journalism and Mass Communication from Kurukshetra University, Kurukshetra, Haryana. He has done M.Phil from Chaudhary Devi Lal University Sirsa. He has also worked in the National news channel Zee, Sadhna channel, and also worked as faculty member in JIMS Vasant Kunj, New Delhi.

He has UGC-NET Qualified in Journalism and Mass Communication in the year 2011. He has associated with Television, Newspapers, Theatre, and Social and Community groups. He has organized and participated in many media workshops, seminars, conferences, and faculty development programs.



Relevance and Challenges of Indigenous Healing Practices among Tribal Communities in Kerala

Suresh KP

This paper explores the status of the indigenous healing practices of the tribal communities in Kerala. The traditional tribal healing practices in the healthcare framework of Kerala focus on the Scheduled Tribes residing predominantly in districts such as Wayanad, Idukki, Palakkad, and Kasaragod. As per the 2002 State Scheduled Castes and Scheduled Tribes Order (Amendment), there are 36 tribal communities in Kerala. Despite their cultural significance and potential health benefits, these practices face erosion, marginalization, and suppression from the dominant Western Bio-medicine. This study examines the relevance of indigenous healing practices in contemporary Kerala. It highlights their contribution to healthcare pluralism and cultural preservation. It identifies critical challenges, including knowledge erosion, lack of documentation, and integration barriers. The presentation concludes by discussing strategies for revitalizing and promoting indigenous healing practices, emphasizing community engagement and collaborative research policy-level support. This research focuses on the ongoing debates on healthcare diversity, tribal medicine, and state interventions in tribal medicine practices.

Bionote

Suresh K. P is an accomplished Research Assistant in Anthropology at the Kerala Institute for Research Training and Development Studies of Scheduled Castes and Scheduled Tribes (KIRTADS), Kerala. He holds an M.A. and M.Phil in Anthropology from Kannur University and the School of Social Sciences, Mahatma Gandhi University, Kerala. Over a decade of experience, he has built a distinguished career focusing on tribal studies, ethno-medicine, and traditional knowledge. His research expertise centres on tribal culture and heritage in Kerala, leading to in-depth studies and presentations at national and international seminars. His scholarly contributions include several published papers in renowned anthropological research journals, reflecting a solid commitment and understanding of tribal healthcare practices.



Importance of Non-codified Herbal Healing in the Indian Context

संचिता जैन

नास्ति मूलं अनौषधं अर्थात् ऐसी कोई जड़ या वनस्पति नहीं है जिसका कोई औषधि महत्व न हो। भारतीय लोक दृष्टि में प्राकृतिक संसाधनों के औषधीय महत्व को विशेष स्थान प्राप्त है। भारतीय 'चिति' में सबके स्वास्थ्य और मंगल की कामना की जाती है, जो कि गैर-संहिताबद्ध हर्बल उपचार पद्धतियों का आधार है। यह शोध पत्र भारतीय संदर्भ में गैर-संहिताबद्ध हर्बल उपचार के महत्व पर केंद्रित है। इस पत्र में गैर-संहिताबद्ध हर्बल उपचार पद्धतियों के ऐतिहासिक और वर्तमान महत्व के साथ-साथ इसका संहिताबद्ध हर्बल उपचार प्रणालियों तथा अन्य आधुनिक उपचार प्रणालियों के साथ तुलनात्मक अध्ययन प्रस्तुत करते हुए भविष्य में इसे प्रोत्साहित करने के लिए आवश्यक प्रयासों और रणनीतियों की बहुआयामी विस्तृत चर्चा भी की गई है। यह अध्ययन पूर्व उपलब्ध सामग्रियों, प्रत्यक्ष सर्वेक्षण और अनुभव पर आधारित है। यह अध्ययन अर्ध संरचित, खुले साक्षात्कार और चर्चाओं के साथ सुविधा नमूनाकरण द्वारा पहचाने गए गैर-संहिताबद्ध पारंपरिक चिकित्सकों के एक बुनियादी सर्वेक्षण के रूप में आयोजित किया गया है। जिसमें पारंपरिक चिकित्सक गैर-संहिता बद्ध उपचार विधियों के द्वारा विभिन्न बीमारियों और रोगों के उपचार का दावा करते हैं, जिन्हें अध्ययन के दौरान प्रलेखित किया गया है। पारंपरिक चिकित्सक अपनी दवा के रूप में पौधे और पशु दोनों स्रोतों का उपयोग करते हैं। इसके साथ ही भारत अपनी आध्यात्मिक संस्कृति के लिए दुनिया भर में जाना जाता है। इस शोध में देश में पारंपरिक दवाओं का आध्यात्मिक महत्व और जादुई-धार्मिक अनुष्ठानों से संबंध बताया गया है।

सीखने की प्रक्रिया, रोग निदान, उपचार, पारिश्रमिक, ज्ञान का आदान-प्रदान और सामाजिक-जनसांख्यिकीय डेटा एकत्रण, विश्लेषण और चर्चा की गई।

इस शोध में विभिन्न आयु वर्ग के व्यक्तियों के बीच सर्वेक्षण कार्य किया गया है। अध्ययन से सामने आया कि गैर-संहिताबद्ध स्वास्थ्य सेवा परंपरा का पालन वर्तमान समय में मुख्य रूप से 60 वर्ष और उससे अधिक आयु वर्ग के बुजुर्ग व्यक्ति करते हैं। शोध के दौरान यह भी पाया गया कि भारत में नगरीय क्षेत्र की तुलना में ग्रामीण क्षेत्रों में गैर संहिताबाद हर्बल उपचार विधियाँ अधिक प्रचलित और लोकप्रिय हैं। उल्लेखनीय है कि ग्रामीण क्षेत्रों में भी ऐसे क्षेत्र जो कि जनजातीय रूप से समृद्ध हैं वहाँ पर इन उपचार प्रणालियों की महत्वता और लोकप्रियता तुलनात्मक रूप से काफी अधिक पाई गई। शोध के दौरान यह भी पाया गया कि आधुनिक औपचारिक उपचार प्रणालियों की तुलना में गैर संहिताबाद हर्बल उपचार प्रणालियाँ निम्न आयु वर्ग की पहुंच के भीतर हैं, यही कारण है कि गैर संहिताबद्ध हर्बल उपचार प्रणाली निम्न आयु वर्ग के बीच भी काफी लोकप्रिय है। भारतीय संस्कृति में गैर संहिताबाद हर्बल उपचार प्रणाली के अंतर्गत आने वाली कई तरह की जड़ी-बूटियाँ और वनस्पतियाँ हमारे रोजमर्रा के जीवन में समाहित हैं, जाने अनजाने में हमारी जीवन शैली का एक बहुत बड़ा भाग इन गैर संहिताबद्ध हर्बल उपचार प्रणालियों से जुड़ा हुआ है।

यह गैर-संहिताबद्ध उपचार प्रणाली चार स्तंभों पर आधारित है- विज्ञान, विश्वास, आस्था और अनुभव। तकनीकी रूप से तो इसे विज्ञान माना जा सकता है, किंतु व्यावहारिक रूप से यह एक विद्या या कला मानी जाती है। गैर संहिता बद्ध हर्बल उपचार प्रणाली का 'मनोवैज्ञानिक महत्व' भी है। इसमें हीलर्स या निदान करने वाले वैद्य अथवा ओझा रोगी के प्रति 4 तरह के भाव रखता है -सम्मान, सहानुभूति, समानुभूति और संवेदना! यह चार भाव किसी भी चिकित्सा पद्धति में होने ही चाहिए, अतः संहिताबद्ध हर्बल उपचार प्रणालियों और अन्य आधुनिक उपचार प्रणालियों को इन गैर संहिताबद्ध हर्बल उपचार प्रणाली से प्रेरणा लेनी चाहिए।

भारतीय परिदृश्य में गैर-संहिताबद्ध हर्बल उपचार प्रणाली के बहुआयामी महत्व को इस शोध पत्र में विस्तार से उल्लेखित किया गया है, साथ ही इस अध्ययन के दौरान इन पद्धतियों और उनके हीलर्स के समक्ष कई चुनौतियों का विश्लेषण भी किया गया, जैसे-मान्यता का अभाव, आर्थिक अस्थिरता, विनियमन संबंधी बाधाएं, आधुनिक पद्धतियों से प्रतिस्पर्धा, ज्ञान विस्मृति, दस्तावेजीकरण का अभाव, मानकीकरण का अभाव और बौद्धिक संपदा अधिकार संबंधी चुनौतियाँ।

निष्कर्ष यह है कि यह पद्धतियाँ आज भी आधुनिक समाज और व्यस्त जीवन शैली में महत्वपूर्ण और उपयोगी सिद्ध हो सकती हैं। गैर संहिताबद्ध हर्बल उपचार पद्धतियाँ अन्य उपचार पद्धतियों की प्रतिस्पर्धी बनाने की बजाय पूरक के तौर पर प्रस्तुत करने की आवश्यकता है यह पद्धति समाज के लिए वैकल्पिक उपचार

का मार्ग प्रशस्त करती है। पारम्परिक चिकित्सा पद्धति को ज्ञान के साझाकरण और प्रसार के माध्यम से ही संरक्षित और समृद्ध किया जा सकता है। मौजूदा ज्ञान को पुरानी पीढ़ी से अगली पीढ़ी तक स्थानांतरित करने की आवश्यकता है, जो केवल साझाकरण के माध्यम से ही संभव है।

"भारतीय चिन्ता में वसुदेव कुटुंबकम्" की भावना निहित है, जिसमें सबके स्वास्थ्य और मंगल की कामना है। कोई भी राष्ट्र 'स्वयंबोध' के बिना प्रगति नहीं कर सकता, ये गैर-संहिताबाद हर्बल उपचार पद्धतियां हमारी भारतीय ज्ञान परंपरा और स्वयं बोध का दर्पण है, जिनका समाज में विशिष्ट स्थान है। आवश्यकता इस बात की है कि इन्हें संस्थागत, प्रतिष्ठित और विनियमित करते हुए संरक्षण व संवर्धन के प्रभावी और ठोस कदम उठाए जाएं।

"सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामया।

सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःखभाग् भवेत्॥"

Bionote

मेरा नाम संचिता जैन है। मैं मध्य प्रदेश के एक छोटे से शहर से हूँ जिसका नाम पथरिया जिला दमोह है। मेरा शहर श्री माधवराव सप्रे जी का जन्मस्थान है। उन्होंने हिंदी साहित्य के क्षेत्र में अपना अप्रतिम योगदान दिया है। मैंने बरकतुल्लाह यूनिवर्सिटी इंस्टीट्यूट ऑफ टेक्नोलॉजी भोपाल से कंप्यूटर साइंस इंजीनियरिंग में 78.9% अंकों के साथ स्नातक किया है। उसके बाद मैं एक आईटी कंपनी में वेब डिजाइनर के रूप में काम किया है। मैंने माधव राव सप्रे कॉलेज (बुंदेलखंड विश्वविद्यालय म.प्र.) से 73% अंकों के साथ समाजशास्त्र में मास्टर डिग्री हासिल की है। मास्टर डिग्री के बाद मैंने MPSET परीक्षा उत्तीर्ण की है। मेरे पास Unacademy ऑनलाइन प्लेटफॉर्म पर एक स्टार शिक्षक के रूप में पढ़ाने का अनुभव है। अब मैं मैग्रेट ब्रेन्स सॉफ्टवेयर टेक्नोलॉजी प्राइवेट लिमिटेड भोपाल में एक ऑनलाइन शिक्षक के रूप में काम कर रही हूँ। मेरा शौक अधिक और विभिन्न प्रकार की किताबें पढ़ना है, इसलिए अब मैं अपने पढ़ने के जुनून का उपयोग किसी पेशे में करना चाहती हूँ। इसलिए अब इस अवसर के साथ मैं शोध कार्य के माध्यम से अपना ज्ञान बढ़ाना चाहती हूँ। मेरे शोध का लक्ष्य ज्ञान उत्पन्न करना और व्यावहारिक समस्याओं का समाधान करना है। मैं नई जानकारी एकत्रित करके उसे सबके साथ साझा करना चाहती हूँ, जो अकादमिक या अन्य पत्रिकाओं में प्रकाशित हो सके।



Ecosystem and Traditional Medicinal Knowledge Loss: Reflections from Vashisht Village of Kullu Valley, Himachal Pradesh

Dr Sonia Kaushal

The traditional medical system has long been an important source of healthcare in many cultures, particularly in third world countries, where it plays a crucial role in public health. Recognizing its importance, governments worldwide are implementing strategies to preserve this knowledge by integrating traditional medical practices with modern medicine. However, the increasing popularity of traditional medicinal knowledge has led to the overexploitation of medicinal plants. Additionally, cultural shifts and economic developments are altering local ecosystems, significantly impacting the traditional medicine knowledge of traditional communities.

These ecosystem changes have disrupted the balance between humans and nature, adversely affecting the natural resources essential to traditional medicine. In this context, the present paper aims to examine the relationship between local ecosystem loss, traditional medicine, and health of the Vashisht village in the Kullu Valley of Himachal Pradesh. The study employs in-depth interviews and case studies from the villagers and traditional medicine practitioners. It is observed that the traditional medical knowledge and local ecosystem of Vashisht village is at risk of extinction due to emerging economic opportunities and changing cultural belief systems. Many of the plant medicines are being overexploited by the herbal medicine sellers working for pharmaceutical companies. Unplanned construction of hotels, guest houses, markets, and recreational centers aimed at attracting tourists has severely degraded the surrounding ecosystem, exposing villagers to new diseases. Moreover, the disappearance of medicinal resources, driven by cultural and economic shifts, threatens the survival of traditional healing practices.

Therefore, it is important to understand the loss of ecosystem and traditional medical knowledge from the perspectives of community members and traditional health practitioners, who possess a deep understanding of the local ecosystem.

Bionote

Dr. Sonia Kaushal is currently teaching Anthropology as Assistant Professor in the Department of Anthropology, Dr. Harisingh Gour Vishwavidyalaya, Sagar, Madhya Pradesh. She did her PhD in Anthropology with specialization in Medical Anthropology from the University of Delhi. She has also worked as a Research Associate in a European Union funded project at the University of Delhi (UoD) on Extreme Events. She has been also involved with an ICMR Task Force project on migrant's access to healthcare.



Traditional Method of Induced Abortion: A Study Among Tribals of Chhattisgarh

Prof. Swapan Kumar Kolay

India is a habitat of large number of janjatis. They are known they are known for their by their simple but unique life style. In spite of their tradition, culture and identified social organisation, they have tremendous knowledge of herbal plants and their medicinal values. In many sterilization is prohibited but they maintain birth between children by specific antifertility and abortifacient herbal medicine.

By above background the aim of the research study is to find out the reasons by which traditional method of abortifacient and sterilization are prevalent among tribals' communities, and to explore their knowledge about herbal plants which they used for antifertility and abortion.

The method of data collection is based on secondary literature review and field work. Some selective tools like questionnaire, structured and semi structured schedule, focus group discussion had been used for acquiring data and knowledge from women, herbal healers and knowledgeable persons separately. In tribals' areas, lots of state and central government programmes are working but the local people are not availing benefit from the institutions. So, typical tribals dominating block Bastar, Chhattisgarh, is selected for study.

The finding of the study reveals that the prevalence of poor institutional facility in tribals' areas and superstitious believe on herbal healers, are the main reasons for the practicing of antifertility and abortifacient herbal medicine. The illiterate tribals have knowledge about the herbal plants but they don't know about the pathological values and its effects on the patients. Sometimes this partial knowledge create dangerous for patients' health.

Herbal plant diversity is abundantly found in the forest of Bastar which needs to specify their medicinal uses and productive utilization. In this paper specific antifertility and abortifacient plants are documented. Thus, plant drugs used in the tribals and rural areas deserves detailed studies. The efficacy and safety of most of the traditional remedies of the tribals are required to be subjected to scientific verification particularly in chemical investigation.

Bionote

Professor Swapan Kumar Kolay obtained M.Sc. with first Class and PhD in Anthropology from the University of Sagar, M.P. Dr. Kolay got both Doctoral and Post- Doctoral Research Fellowship from Ministry of Tribal Affairs, Govt. of India, New Delhi. He worked with Cultural Research Institute, Kolkata; A. N. Sinha Institute of Social Studies, Patna; Department of Anthropology, University of Delhi and Indian Institute of Forest Management, Bhopal. He has rich research experience in conducting Tribal development, Tribal health and Natural resource management based research on 25 different tribes in 15 states in India. He has attended and organized many workshops, training programme and National and International level seminars and independently completed five research projects. He is a life member of eight organisation. Dr. Kolay published more than 100 research based articles in different National, International journals and 17 books to his credit. At present he is Professor and Head, School of Anthropology and Tribal Studies and Ex-Dean of Student Welfare, Shaheed Mahendra karma Vishwavidyalaya, Chhattisgarh.

INDIRA GANDHI RASHTRIYA MANAV SANGRAHALAYA (IGRMS)



Indira Gandhi Rashtriya Manav Sangrahalaya (IGRMS)/(National Museum of Mankind), an autonomous organization of the Ministry of Culture, Government of India engaged to portray the story of mankind in time and space. Conceived in the early 1970s, the IGRMS began its activities in 1977 by opening a nucleus office in New Delhi. The establishment shifted to Bhopal in early 1979 on allotment of necessary land for developing the Museum. The main museum of IGRMS is being developed in an area of 200 acres campus allotted by the State Government of Madhya Pradesh in front of the famous Bhopal Lake. A southern Regional Centre of the IGRMS is functioning since 2001 at Mysuru in a heritage building 'Wellington House' allotted by the Government of Karnataka.

The Sangrahalaya is involved in generating a new Museum movement in India, to demonstrate the simultaneous validity of human cultures and the plurality of alternatives for human articulation. The Sangrahalaya is also working on for national integration, and promote research and training and inter-organizational networking for salvage and revitalization of vanishing, but valuable cultural traditions. The innovative aspects of the organization are its open-air and indoor exhibitions, built with active involvement of traditional artisans and experts drawn from different community groups; and the Education, Outreach and Salvage activities for revitalization of vanishing but valuable cultural traditions. Through exhibitions and salvage activities, the IGRMS demonstrates the aesthetic qualities of India's traditional lifestyles, and the continued relevance of the local knowledge and mores of its people to the modern society, and cautions the people against unprecedented destruction of ecology and environment local values

PRAJNA PRAVAH



Prajna Pravah is a nationwide intellectual movement deeply rooted in the Bharatiya ethos and traditions. It serves as a dynamic forum for nationalist thinkers, fostering creative thought, developing meaningful discourse, and building a global network of Bharat-centric intellectuals and think tanks.

In a rapidly globalizing world where consumerism and materialism are eroding cultural diversity and individual dignity, Prajna Pravah stands as a bastion for the preservation of Bharatiya culture. It aims to protect the rich heritage of India's continuous civilization, which offers a holistic and integrated philosophy of life. By presenting ancient Bharatiya wisdom in modern terms, Prajna Pravah seeks to reorient society towards a forward-looking, value-based future.

Through research, study, and dissemination of ideas, Prajna Pravah addresses the challenges posed by western mechanistic civilization, aiming to harmonize modern science and technology with nature and human values. It strives to cultivate a higher loyalty to the nation, its people, and humanity as a whole, while promoting unity and integrity.

MAKHANLAL CHATURVEDI NATIONAL UNIVERSITY OF JOURNALISM AND COMMUNICATION (MCNUJC)



Makhanlal Chaturvedi National University of Journalism and Communication (MCNUJC) was established 34 years ago. Carrying forward the legacy of excellence, it is a leader and pioneer in Mass Communication, Media, Journalism, Computer Applications, Digital media, and Management Education.

Established in 1990 by the Madhya Pradesh Government, MCNUJC is named after Pt. Makhanlal Chaturvedi, the great editor, poet, litterateur and freedom fighter. It is the first academic centre of excellence in the entire Asian sub-continent where professionals are developed in Communication, Media, and IT disciplines through traditional and modern methods of communication relevant to the current media needs. The University has two campuses in Bhopal. It has three other campuses in Datia, Khandwa and Rewa. The University is also recognised under section 12(B) of UGC.

Sticking to the newest trends of Media and Information Technology, the University conducts postgraduate, undergraduate as well as skill-oriented diploma courses in Journalism, Broadcast Journalism, Advertising and Public relations, Electronic Media, New Media, Cinema Studies, Computer Applications, Media Business Management, Library and Information Sciences and Communication Research.

University has been a pioneer in launching many new job-oriented courses of significance, which have received enormous appreciation among employers. The University has a focused approach towards professional education, training and innovative methods of teaching and learning. The University implemented NEP 2020 from the year 2021 for their UG programmes & is pioneer to introduce & implement the policy. Students get opportunity to study subjects of their choice under the Choice Based Credit System (CBCS) as per the industry needs. The University is equally appreciated for its research contribution through its research scholars leading to the award of PhD in Media, Library Sciences and Computer Applications. Most of the faculty members of the university hold a PhD along with strong research contribution.

MCNUJC is a unique amalgamation of Media and IT professionals and academicians. Today, the university is also providing education to the remote rural areas with a wide network of over more than 1700 associated study institutes, where annually over one lakh students are studying in regular programmes. This is a grand indicator of the university's success, credibility, popularity and recognition.

Our faculty members are renowned for their dynamic approach, research and dedication. They are approachable and enthusiastic teachers who make their disciplines accessible and enjoyable. The

university aims to transform dreams and ambitions of students into global opportunities for success. Alumni are placed in renowned print media institutions, channels, advertising agencies, public relations firms, graphic designing and multimedia world, information technology, libraries and computer industries and many of them occupy senior positions.

What makes MCNUJC the first choice for media, communication and IT education in the entire country is its comprehensive academics with exceptional industry exposure and quality education on affordable fee structure with the best professional environment.

Hon'ble Vice President of India is the Visitor of our university. The Chief Minister of Madhya Pradesh is the Chairman of the General Council and the Management Committee of the University. General Council is the supreme decision-making body of the university and it directs the academic and administrative activities of the university. Many distinguished people in the media like the Chairman of Press Council of India, representative of Editors' Guild, reputed information technology professionals, renowned teachers and well known personalities of the country and the state are nominated as the members of the General Council. The Management Committee of the university executes the policy and administrative matters. Leading University through managing, teaching and administering lie with the Vice Chancellor of the university. The Academic Council includes distinguished teachers of media and computers, senior professionals and heads of the university departments. It provides guidance and decides matter related to teaching, training and research activities of the university. The Vice Chancellor is also the Chairman of the Academic Council.

DATTOPANT THENGADI SHODH SANSTHAN (DTSS), BHOPAL



Dattopant Thengadi Shodh Sansthan (DTSS), established in 2011 and registered under the Madhya Pradesh Societies Registration Act of 1973, is a premier research and academic institution based in Central India. Specializing in Social Sciences, Humanities, and Cultural Studies, DTSS has built a strong reputation for academic excellence and significant contributions to policy-making and research that address complex socio-cultural challenges.

The institute is dedicated to advancing knowledge through rigorous research and interdisciplinary studies, influencing both the intellectual and cultural landscapes of Madhya Pradesh and beyond. DTSS plays a pivotal role in shaping policies, analyzing developmental processes, and promoting socio-economic growth through action-oriented research.

Key Focus Areas

DTSS promotes research across a diverse range of disciplines, including Social Sciences, Humanities, and Cultural and Spiritual Studies. Its work spans both Indian and global knowledge traditions, covering areas such as:

- **Cultural and Spiritual Studies:** Research into Indian and global philosophical, spiritual, and cultural traditions, such as Darshan (philosophy), Agama (scriptures), Yoga, and Moksha-Sadhana (spiritual liberation).
- **Social and Economic Issues:** The institute focuses on critical socio-economic and cultural challenges facing Indian society and other developing nations, emphasizing themes like **social justice, service, and participation**.
- **Interdisciplinary Research:** DTSS encourages interdisciplinary studies to address modern socio-cultural challenges, combining traditional and contemporary approaches.

Research and Resources

DTSS is working toward building an extensive research and reference library, primarily focused on Social Sciences and related disciplines. This will serve as a valuable resource for scholars, researchers, and students.

The institute is actively engaged in publishing research studies and fostering scholarly discourse through journals and other platforms. These publications serve to disseminate important findings on cultural and socio-economic issues, contributing to the academic and intellectual community.

Contribution to Policy and Society

As a recognised institute under the **Indian Council of Social Science Research (ICSSR)**, Ministry of Education, Government of India, DTSS plays a critical role in contributing to policy-making and intellectual debates on key socio-cultural issues. Its work resonates both locally and globally, making a lasting impact on academic and policy-making circles.

ANTHROPOS INDIA FOUNDATION (AIF)



AIF was established in October 2011 as a non-profitable trust. The aim is to promote the discipline of Anthropology, its philosophy and methods and engage in applied and Action Research. AIF through its work seeks to address issues in the local/ regional context, based on the 'emic' perspectives and bottom up approach to solve the problems faced by the communities and its people. Taking due consideration of the local knowledge and respecting the local culture and ecology, AIF has been conducting community based research and in its effort has tried to inform the Policy initiatives too.

Apart from conducting the community based action research, AIF also organizes distinguished guest lectures by eminent anthropologists and social scientists which are recorded and available on the official website. The main aim of this lecture series is to share knowledge with the young scholars and future generations. AIF is also promoting Visual Anthropology through vibrant, authentic, meaningful ethnographic films and photo documentation. Through a basket of short-term courses covering a wide range of topics, AIF has trained over 1000 people. AIF has collaborated on several initiatives with governments, universities, NGOs, and international organisations. GAIL, ICSSR, BUDS, PRAYAS, CRY, Kaziranga University etc.

In addition to research and policy, brings out publications: newsletters, digital magazine and books under the banner of 'Anthropos Books'. Anthropos also specialises in workforce development and provides training programs for young people and scholars on research instruments, academic writing, publishing, artificial intelligence, and digital technologies. These programs are intended to assist adults in securing employment in a range of academic and technological domains.

<https://www.anthroposindiafoundation.com>

In addition to AIF's own publishing house, "Anthropos Books," where two volumes, "Child Protection and Child Rights in India" and "Two Dozen Carriers in Anthropology," have been published, the Anthropos India Foundation has a book series agreement with Springer Nature to produce book publications. AIF has conducted research on a range of topics, wrote study reports. AIF also publishes monthly newsletter and quarterly digital magazine for children called "Childhood Matters". Publications are available at <https://www.anthroposindiafoundation.com/publications/digital-magazines.html>

"प्रकृति की गोद में छिपी हर औषधि, हमारे जीवन का सबसे बड़ा वरदान है।"

Every herb hidden in nature is the greatest gift to our lives.

"आयुर्वेदिक जड़ी-बूटियां केवल दवा नहीं, बल्कि जीवन का संतुलन हैं।"

Ayurvedic herbs are not just medicines, but the balance of life.

"भारत की धरती पर उगने वाली हर जड़ी, बीमारियों का प्राकृतिक इलाज है।"

Every herb growing on Indian soil is a natural cure for illnesses.

"जड़ी-बूटियां, जो हमें ऋषियों की विरासत में मिली हैं, शारीरिक और मानसिक स्वास्थ्य की कुंजी हैं।"

Herbs, inherited from sages, are the key to physical and mental well-being.

"हर एक वनस्पति में छिपा है, हमारी सेहत का खज़ाना।"

Each plant holds the treasure of our health.

"प्रकृति के औषधि भंडार में छिपा है हर बीमारी का इलाज।"

Nature's medicine reserve the cure for every disease.

"जड़ी-बूटियों की शक्ति को जानो, ये शरीर और आत्मा दोनों को ठीक करती हैं।"

Know the power of herbs; they heal both body and soul.

"तुलसी, नीम, हल्दी – ये केवल वनस्पतियाँ नहीं, बल्कि हमारे स्वस्थ जीवन का आधार हैं।"

Tulsi, neem, turmeric – these are not just plants, but the foundation of healthy life.

"भारत की धरती ने हमें ऐसी जड़ी-बूटियां दी हैं, जो हमारे स्वास्थ्य के लिए वरदान हैं।"

India's land has given us such herbs, which are a blessing for our health.

"प्राकृतिक उपचार में वह शक्ति है, जो आधुनिक दवाओं में नहीं।"

The power natural therapy has, modern medicine lacks it.