REVIEW ARTICLE

Ethnopharmacognosy: Bridging Traditional Medicine and Modern Pharmacology

Neelkanth M. Pujari^{*1}, Dilip Kumar Chanchal^{2,3}, Prateek Porwal³, Vivek Srivastava⁴, Deepika Gupta⁵, Smita Khare⁶, Sunil Kumar⁷, Kuldeep Singh⁸

¹Assistant Professor, Faculty of Pharmacy, Dr. APJ Abdul Kalam Technical University, Lucknow -226031, Uttar Pradesh, India.

²Associate Professor, College of Pharmacy, Gwalior Road, Ambabai, Jhansi - 284419, Uttar Pradesh, India. ³Ph.D. Research Scholar, Glocal School of Pharmacy, The Glocal University, Saharanpur - 247121, Uttar Pradesh, India.

⁴Associate Professor, PMT College of Pharmacy, Khajurahat, Ayodhya -224206, Uttar Pradesh, India. ⁵Associate Professor, Maharishi School of Pharmaceutical Sciences, Maharishi University of Information Technology, Lucknow - 226013, Uttar Pradesh, India.

⁶Associate Professor, Department of Pharmacognosy, Ravishankar College of Pharmacy, Bhopal - 462010, Madhya Pradesh, India.

⁷Associate Professor, Faculty of Pharmacy, P. K. University, Village- Thanra, Karera - 473665, Shivpuri, Madhya Pradesh, India.

⁸Assistant Professor, Department of Pharmacology, Rajiv Academy for Pharmacy, Mathura - 281001, Uttar Pradesh, India.

Corresponding Author's: Neelkanth M. Pujari

ABSTRACT

Ethnopharmacognosy opens up the potential of medicinal plants for drug development by acting as an interdisciplinary link between conventional medicine and contemporary pharmacology. This in-depth analysis highlights its importance in safeguarding and approving traditional medical practises while smoothly integrating them with evidence-based scientific methods. Ethnopharmacognosy serves as a conduit for preserving this information and finding bioactive substances with therapeutic potential. Over the course of millennia, indigenous people have accumulated important knowledge about the medicinal characteristics of plants. The study dives into ethnopharmacognosy approaches, including ethnobotanical surveys and interaction with traditional healers, which are vital to comprehending the interaction between culture and the usage of medicinal plants. The successful conversion of folk cures into medically useful treatments is emphasised, demonstrating the enormous potential of ethnopharmacognosy in the search for new drugs. Additionally, ethnopharmacognosy is proving to be a potent tool for tackling alobal health issues, especially in impoverished areas where conventional treatments are still essential for basic healthcare. The review promotes the respect for and preservation of the knowledge and cultural legacy of indigenous populations while placing a strong emphasis on ethical issues and sustainability. Responsible research and resource management need informed consent, fair benefit-sharing, and conservation tactics. In conclusion, ethnopharmacognosy has enormous potential as a useful bridge between conventional medicine and contemporary pharmacology. This sector may open the door for the discovery of medicines inspired by nature and considerably improve the state of global healthcare via cooperation, cultural awareness, and respect to ethical values.

Keywords: Ethnopharmacognosy, traditional medicine, medicinal plants, natural products, drug discovery, traditional knowledge, modern pharmacology, ethnobotanical surveys, bioprospecting, global health.

Received 24.10.2023	Revised 01.11.2023	Accepted 11.01.2024		
How to cite this article:				
Indrakumar K. Sonawane, Khemchand R. Su	rana, Deepak D. Sonawane, Yoge	sh P. Sharma, Dhananjay M. Patil.A		
Systematic Review on Remdesivir For Preventing Covid 19. Adv. Biores., Vol 15(1) March 2024: 427-439.				

INTRODUCTION

A vibrant and promising route for drug development and the advancement of global healthcare is ethnopharmacognosy, an interdisciplinary discipline that straddles traditional medicine and

contemporary pharmacology [1]. In order to advance drug discovery and transform healthcare systems throughout the globe [2], this review article aims to shed light on the crucial role that ethnopharmacognosy plays in bridging the gap between time-honored traditional knowledge and cutting-edge scientific approaches.

Indigenous tribes have gathered a wealth of empirical knowledge handed down through centuries with a significant concentration on the healing virtues of plants [3]. This priceless conventional knowledge is preserved and validated by ethnopharmacognosy, which also ensures its incorporation into contemporary, evidence-based pharmacology. By doing this, the area expands the possibilities for discovering bioactive substances, therapeutic agents, and cutting-edge drug candidates with a solid foundation in traditional medical procedures [4].

To tackle the problems of contemporary healthcare, traditional medicine and modern pharmacology may work together to create a strong synergy. The fact that traditional medicines have been successfully validated via scientific study is evidence of the promise of ethnopharmacognosy to improve drug discovery and development procedures, promising safer, more powerful, and therapies that are appropriate to cultural contexts [5].

Ethnopharmacognosy also offers the potential to solve urgent global health issues, especially in disadvantaged areas where traditional medicine continues to be essential to basic healthcare ⁶. Ethnopharmacognosy supports equitable healthcare solutions and gives local communities the tools they need to actively participate in their own health by encouraging respect for cultural variety and putting sustainable practises into practise [7].

The fusion of ethnopharmacognosy with contemporary pharmacology is a ray of hope for innovative drug development and the provision of inexpensive and accessible healthcare to everyone as we move towards an age of precision medicine and customised healthcare. In order to pave the road for a better and more prosperous future for mankind, it is crucial to embrace traditional knowledge, respect cultural heritage, and promote multidisciplinary cooperation [8].

HISTORICAL PERSPECTIVES

A. Evolution of Ethnopharmacognosy as a Scientific Discipline

The scientific field of ethnopharmacognosy has developed over the years by fusing the extensive traditional knowledge of medicinal plants with cutting-edge scientific methodologies. Its earliest forms may be seen in prehistoric societies, when people turned to herbal cures for illness. However, ethnopharmacognosy didn't start to emerge as a separate academic discipline until the 20th century [9].

Dioscorides, Paracelsus, and Shennong were among the eminent ethnobotanists and pharmacologists whose groundbreaking work provided the groundwork for the scientific study of medicinal plants. These pioneering researchers recorded their findings and experiences, offering valuable insights into the medicinal capabilities of numerous plant species [10].

The flow of medical knowledge across civilizations accelerated with improvements in botanical discovery and international commerce. Botanists and naturalists' expeditions to isolated areas helped uncover new medicinal plants and their customary use [11].

With a concentration on ethnobotanical surveys, phytochemical analysis, and pharmacological research, ethnopharmacognosy became recognised as a scientific field in the second half of the 20th century. To systematically gather, validate, and conserve traditional medical practises, researchers began working with indigenous tribes and traditional healers [12].

B. Milestones in Documenting Traditional Medicinal Practices

The discipline of ethnopharmacognosy has been greatly influenced by significant advances in the documentation of traditional medical practises. The documentation of ancient civilizations' knowledge of medicinal plants, including the Egyptian, Chinese, Indian, and Greek cultures, was very important [13].

Detailed accounts of numerous medicinal plants and their therapeutic benefits may be found in ancient manuscripts such as the Ebers Papyrus (Egypt), the Yellow Emperor's Classic of Internal Medicine (China), and the Ayurvedic scriptures (India). These documents provide insightful information about these civilizations' medical past [14].

Herbals and pharmacopoeias, which compiled knowledge on medicinal plants and their uses, first appeared in the mediaeval centuries. Notable herbalists like Nicholas Culpeper and Hildegard of Bingen have made significant contributions to the documenting of ancient medical procedures [15].

C. Ancient Civilizations' Contributions to Ethnopharmacognosy

By creating comprehensive systems of traditional medicine, ancient cultures made significant contributions to ethnopharmacognosy. Aloe, frankincense, and myrrh were among the most important herbs used by priest-physicians in Egypt to cure a variety of illnesses [16].

Traditional Chinese Medicine (TCM), which stresses the harmony of Yin and Yang and the use of therapeutic herbs like ginseng, ginger, and ginkgo biloba, is a product of Chinese civilisation. The Indian Ayurvedic tradition promotes individualised herbal remedies using herbs like holy basil, ashwagandha, and turmeric [17].

With the compilation of De Materia Medica, a landmark book on medicinal herbs, by herbalists like Dioscorides, the ancient Greek culture had a tremendous impact on early medicine. The foundation of the European herbal tradition was laid by the Greek contributions [18].

Overall, the contributions made by these ancient civilizations are still felt in present ethnopharmacognosy research, which has helped us better understand old medical practises and inspired efforts to develop new drugs [19].

III. Methodologies in Ethnopharmacognosy

A. Significance of Ethnobotanical Surveys in Data Collection

An essential component of ethnopharmacognosy research is ethnobotanical surveys, which are used as the main method of data gathering. To record local populations' and traditional healers' knowledge of medicinal plants and their therapeutic benefits, these surveys entail systematic contacts with both groups. To acquire important data about folk medicines, ethnobotanists and researchers perform organised interviews, questionnaires, and field observations [20].

Researchers may identify the most often used medicinal plants, their preparation techniques, doses, and the particular health concerns they are used to treat via ethnobotanical surveys. The surveys contribute to the documenting and preservation of cultural assets associated with medicinal plants by offering crucial insights into the traditional knowledge that has been handed down through the centuries [21].

B. Extracting Knowledge from Traditional Healers: Insights and Practices

Traditional healers possess a wealth of information about medicinal plants and their uses and are often seen as the caretakers of traditional healing techniques. Research in ethnopharmacognosy is crucially dependent on interaction with conventional healers. Researchers might get important insights into the justification for certain cures, their historical background, and their function in cultural practises by conducting in-depth interviews and conversations with these specialists [22].

Building connections based on respect and trust is essential to learning from traditional healers. Researchers get access to a substantial store of traditional knowledge that might otherwise go unreported by recognising the skills and efforts of traditional healers [23].

C. Participatory Community Studies for Culturally Informed Research

Participatory community studies entail working with nearby communities to conduct the study while ensuring that the inquiry respects the rights and interests of the community's residents and is shaped by local culture. These studies go beyond just collecting data and actively include community people in all phases of the research process [24].

Researchers may better grasp the cultural value of medicinal plants, their rituals, and the larger framework of conventional therapeutic practises by incorporating the community. Participatory research encourages reciprocal learning by enabling the community to share its viewpoints and academics to offer their scientific expertise and methodology. Research findings that are more significant and culturally relevant are the consequence of this collaborative method [25].

D. Emphasizing Biodiversity Conservation and Sustainable Practices

Additionally, the significance of biodiversity preservation and sustainable practises is emphasised by ethnopharmacognosy study. Since many medicinal plants come from the wild, conservation initiatives are essential to guarantee their ongoing availability. To reduce the negative effects on natural environments and save endangered plant species, sustainable harvesting methods and cultivation efforts are being investigated [26].

In order to enable local populations to take care of their natural resources, researchers work with them to create sustainable harvesting and gardening techniques. The preservation and sustainable use of medicinal plant resources depend heavily on ethical issues, such as equitable benefit-sharing and fair trading principles [27].

By combining these techniques, ethnopharmacognosy research creates a harmonic fusion of conventional wisdom and contemporary science, encouraging a comprehensive approach to drug discovery and helping to preserve biodiversity and cultural legacy [28].

IV. Integration of Traditional Knowledge and Modern Pharmacology

A. Validating Traditional Remedies through Modern Scientific Approaches

Integrating conventional wisdom with contemporary pharmacology requires thorough scientific confirmation of conventional treatments. Researchers in ethnopharmacognosy assess the effectiveness,

safety, and mechanism of action of conventional treatments using a variety of scientific approaches, including clinical trials, in vitro and in vivo investigations, and pharmacological tests [29].

Researchers can locate and confirm the active ingredients in traditional treatments that are responsible for the observed therapeutic benefits by putting them under scientific investigation. This process of validation not only validates the historic usage of medicinal herbs but also gives them a scientific foundation for use in contemporary medicine [30].

B. Unveiling Bioactive Compounds and Their Mechanisms of Action

One of the most important components of combining conventional wisdom with contemporary medicine is phytochemical analysis. To locate and extract the bioactive chemicals found in medicinal plants, advanced analytical methods including chromatography and spectroscopy are used [31].

Understanding these bioactive substances' methods of action helps in clarifying how they interact with biological targets, receptors, and pathways. This information is crucial for creating effective medications that are targeted and motivated by conventional treatments [32].

C. Leveraging Traditional Knowledge in Drug Discovery Pipelines

Traditional healers' and ethnobotanical researchers' expertise is a crucial asset in drug development pipelines. As they have been developed over many generations, traditional medicines often provide as leads for new medication prospects [33].

Bioactive plant chemicals may be screened by researchers and used as building blocks for the creation of new drugs. These substances may go through chemical alterations and optimization to improve their pharmacological characteristics, resulting in the creation of more effective and targeted medications [34].

D. Addressing Challenges and Solutions in Integration

The fusion of conventional wisdom with cutting-edge pharmacology poses a number of difficulties that should be carefully considered. Standardizing herbal preparations to provide uniform and repeatable findings in scientific investigations is a difficulty. To ensure the veracity and purity of herbal extracts, researchers must create strong quality control procedures [35].

The possible interactions between herbal medicines and prescription medications provide another difficulty. To guarantee that conventional treatments are compatible with contemporary medications, ethnopharmacognosy experts must evaluate the safety and possible herb-drug interactions [36].

Additionally, ethical ethnopharmacognosy research must take into account factors like equitable benefit sharing with local populations and informed permission [37].

Working closely together, scientists, regulatory agencies, and conventional healers may find answers to these problems. Integrating ancient knowledge with contemporary pharmacology requires a focus on multidisciplinary cooperation and adherence to ethical standards [38].

To find new drugs and improve healthcare, classical knowledge and contemporary pharmacology must be combined. Ethnopharmacognosy lays the path for a more thorough and culturally sensitive approach to contemporary medicine by confirming traditional treatments, revealing bioactive chemicals, using traditional knowledge in drug development pipelines, and resolving integration problems [39].

V. Bioprospecting and Drug Discovery

A. Unearthing Novel Drug Leads from Medicinal Plants

With an emphasis on the identification of novel and potentially profitable bioactive chemicals from medicinal plants, bioprospecting is an essential part of ethnopharmacognosy. Researchers may discover new drug leads with therapeutic potential by using the enormous variety of plant species utilised in traditional medicine [40].

Various screening techniques are used to find potential compounds in plant extracts, such as high-throughput tests and computer-aided drug design. These bioactive compounds are useful building blocks for the creation of drugs because they may have pharmacological effects that are antibacterial, anti-inflammatory, anti-cancer, or other [41].

Bioprospecting also includes lesser-known and unusual species with undiscovered therapeutic potential in addition to conventional medicinal plants. This investigation of untapped biodiversity opens up fresh opportunities for the creation of novel drugs that specifically target difficult-to-treat disorders [42].

B. Case Studies: Drugs Derived from Ethnopharmacognosy

The effectiveness of conventional treatments has been confirmed by the development of several medications with substantial medical effects as a result of ethnopharmacognosy research [43]. These case studies demonstrate how well conventional knowledge may be converted into treatments that are applicable in clinical settings.

1. Morphine - Derived from Opium Poppy (*Papaver somniferum*) Morphine, a potent analgesic and narcotic, was first isolated from the opium poppy. The use of opium for pain relief dates back to ancient civilizations [44].

- 2. Digoxin Derived from *Digitalis purpurea* Digoxin, a cardiac glycoside, is derived from the foxglove plant. Traditional use of foxglove in heart conditions led to the discovery of this drug for heart failure treatment [45].
- 3. Vinblastine and Vincristine Derived from Madagascar Periwinkle (*Catharanthus roseus*) Madagascar periwinkle is the source of two important anticancer drugs, vinblastine, and vincristine, which are used in the treatment of various cancers [46].
- 4. Atropine Derived from Deadly Nightshade (*Atropa belladonna*) Atropine, a medication used to dilate pupils and treat certain heart conditions, is derived from the deadly nightshade plant [47].
- 5. Camptothecin Derived from Camptotheca acuminata Camptothecin is a potent anticancer compound sourced from the Chinese Happy Tree. It has shown efficacy against various types of cancer [48].
- 6. Quercetin Derived from various plant sources Quercetin is a flavonoid found in various plant foods, including onions, apples, and berries. It exhibits antioxidant and anti-inflammatory properties [49].
- 7. Reserpine Derived from Rauwolfia serpentina Reserpine, an antihypertensive drug, was first isolated from the Indian snakeroot, *Rauwolfia serpentina* [50].
- 8. Salicylic acid Derived from Willow bark (*Salix* spp.) Salicylic acid, a key component of aspirin, is found in willow bark and other plants. It has anti-inflammatory and antipyretic properties [51].
- 9. Capsaicin Derived from Chili Peppers (*Capsicum* spp.) Capsaicin is the compound responsible for the spicy taste of chili peppers. It is used topically for pain relief and as a component in some weight loss supplements [52].
- 10. Ephedrine Derived from *Ephedra sinica* Ephedrine, a bronchodilator and decongestant, is derived from the traditional Chinese medicine herb, Ephedra sinica [53].
- 11. Paclitaxel Derived from Pacific yew (*Taxus brevifolia*) Paclitaxel is an important anticancer drug sourced from the bark of the Pacific yew tree [54].
- 12. Podophyllotoxin Derived from American Mayapple (*Podophyllum peltatum*) Podophyllotoxin is a precursor to anticancer drugs, such as etoposide and teniposide, derived from the American mayapple plant [55].
- 13. Artemether Derived from Qinghao (*Artemisia annua*) Artemether, derived from the sweet wormwood plant, is used in combination therapies for malaria treatment [56].
- 14. Curcumin Derived from Turmeric (Curcuma longa) Curcumin is a bioactive compound found in turmeric and exhibits antioxidant and anti-inflammatory properties [57].
- 15. Diosgenin Derived from Wild Yam (*Dioscorea villosa*) Diosgenin is a steroidal sapogenin derived from wild yam and serves as a precursor for the synthesis of various hormones and pharmaceutical steroids [58].

These medications serve as excellent examples of the enormous potential of ethnopharmacognosy to find useful pharmaceuticals with a variety of pharmacological actions. The study of conventional medical practises continues to spur the development of new drugs and progress the field of contemporary medicine [59].

Drug Name	Traditional Remedy	Modern Validation	Therapeutic Application
Morphine 44	Opium Poppy (Papaver	Potent analgesic and narcotic	Pain relief
	somniferum)		
Digoxin ⁴⁵	Digitalis purpurea	Cardiac glycoside	Heart failure treatment
Vinblastine	Madagascar Periwinkle	Anticancer agent	Cancer chemotherapy
	(Catharanthus roseus)		
Vincristine ⁴⁶	Madagascar Periwinkle	Anticancer agent	Cancer chemotherapy
	(Catharanthus roseus)		
Atropine 47	Deadly Nightshade (Atropa	Pupil dilation, heart	Ophthalmic and cardiac uses
	belladonna)	conditions	
Camptothecin 48	Camptotheca acuminata	Potent anticancer compound	Cancer chemotherapy
Quercetin 49	Various plant sources	Antioxidant, anti-	Health and wellness support
		inflammatory	
Reserpine 50	Rauwolfia serpentina	Antihypertensive agent	Hypertension treatment
Salicylic acid 51	Willow bark (Salix spp.)	Anti-inflammatory,	Pain and fever relief
		antipyretic	
Capsaicin 52	Chili Peppers (Capsicum spp.)	Topical pain relief	Analgesic

Table 1: Drugs Derived from Ethnopharmacognosy

Ephedrine 53	Ephedra sinica	Bronchodilator, decongestant	Respiratory conditions
Paclitaxel 54	Pacific yew (Taxus brevifolia)	Anticancer agent	Cancer chemotherapy
Podophyllotoxin	American Mayapple	Precursor to anticancer drugs	Cancer treatment
55	(Podophyllum peltatum)		
Artemether 56	Qinghao (Artemisia annua)	Antimalarial agent	Malaria treatment
Curcumin 57	Turmeric (Curcuma longa)	Antioxidant, anti-	Health and wellness support
		inflammatory	
Diosgenin 58	Wild Yam (Dioscorea villosa)	Precursor for steroids and	Pharmaceutical
		hormones	

C. Preclinical and Clinical Validation of Traditional Remedies

To determine their safety and effectiveness, traditional treatments derived from ethnopharmacognosy often go through preclinical and clinical validation. Preclinical research involves lab-based investigations, such as in vitro tests and animal models, to assess the biological activity, toxicity, and mode of action of the therapeutic substances [60].

Preclinical research that provide promising candidates go on to clinical trials, which evaluate the treatments on actual people. To ascertain the drug's safety, dose, and efficacy in treating certain medical diseases, clinical studies are carried out across a number of stages. Establishing the scientific foundation for the therapeutic claims made for traditional medicines requires rigorous confirmation via clinical studies [61].

Strong scientific evidence from preclinical and clinical investigations is required for the incorporation of conventional treatments into evidence-based medicine. Successful validation guarantees that these treatments adhere to legal requirements and may be utilised in healthcare in a safe and efficient manner [62].

D. Exploring Future Prospects in Bioprospecting

Future medication development and discovery have a lot of promise thanks to the discipline of bioprospecting. Ethnopharmacognosy will be crucial in finding new bioactive chemicals from various plant sources as technology and scientific approaches develop [63].

The study of synergistic effects and combinations of conventional medicines with contemporary drugs is one potential field of investigation. This strategy could result in improved treatment results and the development of more individualised and focused therapy [64].

Furthermore, efforts to bioprospect are being expanded to include not just medical plants but also microbes, marine species, and other natural sources. These untapped biodiversity pools provide promising opportunities for finding powerful and distinctive bioactive compounds [65].

Additionally, the combination of conventional knowledge with computational methods like machine learning and artificial intelligence has the potential to hasten the development of new drugs. Predictive models may speed up the screening process and maximise resource use by identifying candidate compounds with desirable attributes [66].

To guarantee fair benefit-sharing with the communities who have retained traditional knowledge, it is crucial to address ethical issues as bioprospecting develops. Collaborations with indigenous people may promote ethical and sustainable bioprospecting methods, preserving both the environment and cultural legacy [67].

To bridge the gap between conventional medicine and contemporary pharmacology, the preclinical and clinical validation of traditional medicines is essential. Discovering new pharmaceuticals from natural sources via bioprospecting provides intriguing opportunities for finding creative answers to pressing global health issues. The potential of natural treatments for human health and well-being is still being unlocked through ethnopharmacognosy by accepting ethical principles and embracing emerging technology [68].

VI. Ethnopharmacognosy in the Context of Global Health

A. Impact of Traditional Medicine on Global Health Challenges

Particularly in areas with little access to contemporary healthcare facilities, ethnopharmacognosy is essential in tackling a variety of global health concerns. Traditional medicine provides useful and affordable remedies to a variety of health problems since it is based on centuries' worth of gathered knowledge [69].

Traditional treatments still serve as the major source of healthcare in many regions of the globe, curing illnesses and fostering health. The availability of these treatments is especially important in isolated and neglected areas where contemporary drugs could be hard to get or prohibitively expensive [70].

Traditional medicine also helps to control common illnesses like malaria, TB, and respiratory infections, which continue to have a big impact on the world's health. Ethnopharmacognosy expands the range of treatment alternatives by incorporating traditional knowledge into healthcare systems, providing a variety of ways to address health issues [71].

B. Empowering Underserved Regions with Ethnopharmacognosy

By acknowledging and maintaining the traditional knowledge of local people, ethnopharmacognosy gives underserved places more authority. Traditional healers and indigenous knowledge keepers are essential in these places where access to modern treatment may be restricted [72].

Collaboration between ethnopharmacognosy researchers and conventional healers encourages information sharing and bolsters the body of data supporting traditional medicines. Enhancing local communities' autonomy and independence in healthcare decision-making is accomplished by validating and recognising their traditional medical practises [73].

Additionally, ethnopharmacognosy supports activities for capacity development and training that encourage these people to exploit medicinal plant resources sustainably. Ethnopharmacognosy equips underprivileged areas to retain their traditional traditions while adopting evidence-based approaches by fostering local knowledge [74].

C. Contributing to Affordable and Effective Healthcare Solutions

Ethnopharmacognosy presents a possible route to cost-efficient and successful healthcare treatments in the context of rising healthcare expenses and the growing burden of chronic illnesses. Traditional treatments, which are often made from easily accessible plant sources, provide an affordable alternative for pricey medications [75].

The discovery and confirmation of bioactive components in conventional treatments aid in the creation of affordable pharmaceuticals. These medications may be obtained and made locally, decreasing reliance on pricey imports and improving access to necessary therapies [76].

The emphasis on natural products in ethnopharmacognosy is also in line with the expanding interest in complementary and alternative medicine around the globe. Traditional medicine's integration into current healthcare systems offers patients a comprehensive approach to health and wellbeing [77].

Ethnopharmacognosy provides a supplementary approach that recognises the variety of medical knowledge and encourages fair and inclusive healthcare solutions as the world's health systems struggle with issues of accessibility and cost [78].

10	Table 2. Ethnophar macognosy's impact on diobar nearth chancinges [77]				
Health	Traditional Remedies	Modern Validations	Potential Solutions		
Challenge					
Infectious	Neem (Azadirachta indica) for	Antimicrobial properties	Novel antimicrobial agents		
Diseases	antibacterial				
Chronic	Turmeric (Curcuma longa) for	Anti-inflammatory and	Potential for chronic		
Diseases	anti-inflammatory	antioxidant properties	disease management		
Women's Health	Black Cohosh (Actaea	Hormone regulation and	Menopausal treatments		
Issues	racemosa) for menopause	menopausal symptom relief			

Table 2: Ethnopharmacognosy's Impact on Global Health Challenges [79]

VII. Ethical Considerations and Sustainability

A. Upholding Ethical Research Practices and Informed Consent

Respecting ethical standards is crucial in ethnopharmacognosy research. The sovereignty and well-being of the communities that researchers work with must come first. Before performing any study on traditional healers' and indigenous knowledge holders' therapeutic practises, this entails getting their informed permission [80].

During the processes of data gathering and information sharing, respect for cultural values, customs, and privacy is crucial. It is important for researchers to communicate openly and transparently with all participants to make sure they are aware of the goals, dangers, and advantages of the study [81].

B. Respecting Cultural Heritage and Intellectual Property Rights

Traditional medicine has been handed down through the centuries as an essential component of cultural legacy. Because of this, it is essential to preserve the communities' intellectual property rights whose knowledge informs ethnopharmacognosy research [82].

The way that researchers work with local communities should respect and appreciate their intellectual and cultural history. To make sure that traditional knowledge holders are fairly paid for their contributions to scientific discoveries, benefit-sharing procedures should be put in place [83].

C. Nurturing Sustainable Use and Conservation of Medicinal Plant Resources

The long-term sustainability of ethnopharmacognosy research depends on the sustainable use and protection of medicinal plant resources. Overuse of plant species may compromise the supply of vital treatments and cause a loss of biodiversity [84].

Promoting ethical harvesting methods and fostering the development and division of therapeutic plants are duties of ethnopharmacologists. This can include working with neighbourhood groups on conservation and resource management projects [85].

Furthermore, traditional healers' familiarity with therapeutic plant qualities might help in the search for environmentally friendly alternatives and minimise the negative effects of herbal medical practises [86].

The area of ethnopharmacognosy may guarantee that traditional knowledge is maintained, cultural legacy is protected, and medicinal resources are safeguarded for the benefit of future generations by incorporating ethical concerns and sustainability principles into its study. Ethnopharmacognosy may support both the growth of science and the preservation of priceless cultural traditions via ethical and fair procedures [87].

VIII. Future Directions and Challenges

A. Collaborative Opportunities for Traditional Healers and Modern Scientists

The promotion of collaboration chances between conventional healers and contemporary scientists is essential for the future of ethnopharmacognosy. These partnerships may result in game-changing breakthroughs in drug development and healthcare by bridging the gap between conventional wisdom and scientific approaches [88].

Modern scientists might be guided in selecting potential prospects for future inquiry by traditional healers' knowledge of therapeutic plants and their uses. On the other hand, contemporary scientists can provide the technological know-how and resources to verify and standardise conventional treatments [89].

These collaborations not only increase the legitimacy of traditional medicine but also make it easier to integrate indigenous methods into established healthcare systems. Ethnopharmacognosy may open the door for a more inclusive and varied approach to medical study and practise by recognising and appreciating the contributions of traditional healers [90].

B. Advancing Ethnopharmacognosy through Interdisciplinary Research

Interdisciplinary study has the potential to further enhance ethnopharmacognosy. The qualities of medicinal plants and their cultural importance may be fully understood via collaborations amongst botanists, pharmacologists, ethnobotanists, chemists, bioinformaticians, and social scientists ⁹¹.

A greater comprehension of the bioactive substances found in medicinal plants is possible by combining conventional knowledge with cutting-edge technologies like genomics and metabolomics. The drug development process may be optimised with the use of computational tools that can help forecast prospective therapeutic candidates [92].

Additionally, sociological and anthropological studies may give insight on the social and cultural circumstances in which traditional medicines are utilised, encouraging improved healthcare practises and making sure the benefits are seen by the target people [93].

C. Overcoming Limitations and Paving the Way for Future Growth

Ethnopharmacognosy has a lot of potential, but it also has certain difficulties. Traditional treatments' incorporation into conventional medicine is hampered by the need to standardise them and ensure their high quality. Numerous traditional medicines need additional confirmation via meticulous investigation due to the paucity of reliable clinical evidence [94].

The possibility for bio-piracy, in which traditional knowledge is utilised without due acknowledgement or payment to the people, is another problem. Building trust and fostering ethical behaviour require ensuring equitable benefit-sharing and upholding intellectual property rights [95].

A further issue is the loss of traditional knowledge brought on by cultural deterioration and environmental changes. The future of ethnopharmacognosy depends on efforts to maintain and revive indigenous medical practises via community-based initiatives and education [96].

Ethnopharmacognosy may overcome obstacles and keep developing as a dynamic and influential discipline if these issues are addressed and collaborative and multidisciplinary techniques are used. The symbiotic relationship between conventional medicine and contemporary pharmacology has the potential to open up new therapeutic vistas and enhance healthcare outcomes for many different populations throughout the globe [97].

CONCLUSION

A. Recapitulating the Transformative Role of Ethnopharmacognosy

In conclusion, ethnopharmacognosy is a transformational field that enables the integration of conventional medicine with contemporary pharmacology. This multidisciplinary discipline has been useful in maintaining and validating indigenous cultures' traditional healing methods while incorporating them into evidence-based healthcare systems.

Ethnopharmacognosy records important traditional knowledge and finds bioactive chemicals for medicinal use via ethnobotanical surveys, interaction with traditional healers, and participatory community research. Numerous medicinal plants have been found and confirmed as sources of innovative medications as a result of the effective integration of conventional treatments into contemporary pharmacology.

B. Harnessing the Potential for Drug Discovery and Global Healthcare

It is impossible to emphasise the value of ethnopharmacognosy in the search for new drugs. Drugs developed as a result of this study, including Artemisinin, Quinine, and Taxol, have significantly improved world healthcare, particularly in the treatment of conditions like cancer and malaria.

Exploring natural sources for drug leads via ethnopharmacognosy provides a unique chance to take use of the variety of life on Earth for the benefit of human health. This industry may provide economical and practical healthcare solutions to neglected areas by adopting sustainable methods and ethical concerns.

C. Advocating for Continued Collaboration and Advancements in the Field

The importance of ethnopharmacognosy is growing as the globe confronts new health prospects and problems. Interdisciplinary study and continued cooperation between conventional healers and contemporary scientists will advance the area.

The sustainable utilisation of medicinal plant resources and equitable benefit-sharing must be promoted via ethnopharmacognosy. We can maximise the benefits of conventional knowledge for improving global healthcare by fostering the development of this area and supporting ethical research.

Finally, ethnopharmacognosy serves as an important bridge between conventional medicine and contemporary pharmacology. It opens the path for nature-inspired medication research and better global healthcare outcomes by encouraging cooperation, honouring cultural diversity, and preserving ethical standards. Unlocking the potential of natural therapies for improving human health depends on ethnopharmacognosy's continuous development as a scholarly field. Accepting this transforming role will definitely help create a future where everyone is healthier and more egalitarian.

ACKNOWLEDGEMENT: Nil

CONFLICT OF INTEREST: Nil

REFERENCES

- 1. Edwards SE. (2006). Medical ethnobotany of Wik, Wik-Way and Kugu peoples of Cape York Peninsula, Australia: an integrated collaborative approach to understanding traditional phytotherapeutic knowledge and its applications. University of London, University College London (United Kingdom).
- Vamathevan J, Clark D, Czodrowski P, Dunham I, Ferran E, Lee G, Li B, Madabhushi A, Shah P, Spitzer M, Zhao S. (2019). Applications of machine learning in drug discovery and development. Nature reviews Drug discovery. ;18(6):463-77.
- 3. Balick MJ, Cox PA. (2020). Plants, people, and culture: the science of ethnobotany. Garland Science.
- Blanco-Gonzalez A, Cabezon A, Seco-Gonzalez A, Conde-Torres D, Antelo-Riveiro P, Pineiro A, Garcia-Fandino R. (2023). The role of ai in drug discovery: challenges, opportunities, and strategies. Pharmaceuticals. Jun 18;16(6):891.
- 5. Luo L, Jiang J, Wang C, Fitzgerald M, Hu W, Zhou Y, Zhang H, Chen S. (2020). Analysis on herbal medicines utilized for treatment of COVID-19. Acta Pharmaceutica Sinica B. 1;10(7):1192-204.
- 6. Elachouri M. (2018). Ethnobotany/ethnopharmacology, and bioprospecting: Issues on knowledge and uses of medicinal plants by Moroccan people. Innatural products and drug discovery.1 (pp. 105-118). Elsevier.
- 7. Pushpangadan P, George V, Ijinu TP, Rajasekharan S. (2017). Ethnopharmacology, traditional knowledge and intellectual property rights. Biodiversity for sustainable development. 97-119.
- 8. Nafziger JA, Paterson RK, Renteln AD. (2010). Cultural law: international, comparative, and indigenous. Cambridge University Press.
- 9. Heinrich M, Barnes J, Prieto-Garcia J, Gibbons S, Williamson EM. (2017). Fundamentals of pharmacognosy and phytotherapy E-BOOK. Elsevier Health Sciences.4.
- 10. Ayoub M, Rather MA. (2021). Phytochemistry studies on Fluora of Doha. Blue Rose Publishers.
- 11. O'Brien P. (2013). Historical foundations for a global perspective on the emergence of a western European regime for the discovery, development, and diffusion of useful and reliable knowledge. Journal of Global History. ;8(1):1-24.

- 12. Fakchich J, Elachouri M. (2021). An overview on ethnobotanico-pharmacological studies carried out in Morocco, from 1991 to 2015: Systematic review (part 1). Journal of Ethnopharmacology. 1;267:113200.
- 13. Schultz F, Garbe LA. (2023). How to approach a study in ethnopharmacology? Providing an example of the different research stages for newcomers to the field today. Pharmacology Research & Perspectives. 11(4):e01109.
- 14. Mechoulam R. (2019). The pharmacohistory of Cannabis sativa. Cannabinoids as therapeutic agents.13:1-20.
- 15. Naghibi F, Khalaj A, Mosaddegh M, Malekmohamadi M, Hamzeloo-Moghadam M. Cytotoxic activity evaluation of some medicinal plants, selected from Iranian traditional medicine Pharmacopoeia to treat cancer and related disorders. Journal of ethnopharmacology. 2014 Aug 8;155(1):230-9.
- 16. Ningthoujam SS, Talukdar AD, Potsangbam KS, Choudhury MD. (2012). Challenges in developing medicinal plant databases for sharing ethnopharmacological knowledge. Journal of ethnopharmacology. 7;141(1):9-32.
- 17. Jia L, Zhao Y, Liang XJ. (2009). Current evaluation of the millennium phytomedicine-ginseng (II): Collected chemical entities, modern pharmacology, and clinical applications emanated from traditional Chinese medicine. Current medicinal chemistry. ;16(22):2924-42.
- 18. Heinrich M, Barnes J, Prieto-Garcia J, Gibbons S, Williamson EM. (2017). Fundamentals of pharmacognosy and phytotherapy E-BOOK. Elsevier Health Sciences.
- 19. Süntar I. (2020). Importance of ethnopharmacological studies in drug discovery: role of medicinal plants. Phytochemistry Reviews. 19(5):1199-209.
- 20. Maroyi A. (2011). An ethnobotanical survey of medicinal plants used by the people in Nhema communal area, Zimbabwe. Journal of ethnopharmacology. 136(2):347-54.
- 21. Chekole G. (2017). Ethnobotanical study of medicinal plants used against human ailments in Gubalafto District, Northern Ethiopia. Journal of ethnobiology and ethnomedicine. 13(1):1-29.
- 22. Mathibela MK, Egan BA, Du Plessis HJ, Potgieter MJ. (2015). Socio-cultural profile of Bapedi traditional healers as indigenous knowledge custodians and conservation partners in the Blouberg area, Limpopo Province, South Africa. Journal of ethnobiology and ethnomedicine. 11:1-1.
- 23. Baydala LT, Worrell S, Fletcher F, Letendre S, Letendre L, Ruttan L. (2013). "Making a place of respect": Lessons learned in carrying out consent protocol with First Nations Elders. Progress in Community Health Partnerships: Research, Education, and Action.7(2):135-43.
- 24. Kiss B, Sekulova F, Hörschelmann K, Salk CF, Takahashi W, Wamsler C. (2022). Citizen participation in the governance of nature-based solutions. Environmental Policy and Governance. 32(3):247-72.
- 25. Fellner KD. (2018). Embodying decoloniality: Indigenizing curriculum and pedagogy. American journal of community psychology. 62(3-4):283-93.
- 26. Singh H, Husain T, Agnihotri P, Pande PC, Khatoon S. (2014). An ethnobotanical study of medicinal plants used in sacred groves of Kumaon Himalaya, Uttarakhand, India. Journal of Ethnopharmacology. 28;154(1):98-108.
- 27. Lebel L. (2013). Local knowledge and adaptation to climate change in natural resource-based societies of the Asia-Pacific. Mitigation and Adaptation Strategies for Global Change. 18:1057-76.
- 28. Fortier ME. (2019). The evolutionary neuroanthropology of consciousness Exploring the diversity of conscious states across cultures. ALIUS. 45(3):45-97.
- 29. Patwardhan B, Vaidya AD, Chorghade M, Joshi SP. (2009). Reverse pharmacology and systems approaches for drug discovery and development. Current Bioactive Compounds.1;4(4):201-12.
- **30.** Michie S, Fixsen D, Grimshaw JM, Eccles MP. (2009). Specifying and reporting complex behaviour change interventions: the need for a scientific method. Implementation science. ;4(1):1-6.
- 31. Gokhale JS, Lele SS, Ananthanarayan L. (2021). Indian traditional foods and diets: combining traditional wisdom with modern science of nutraceuticals and functional foods. Nutrition, Food and Diet in Ageing and Longevity. :357-92.
- 32. Huang J, Cheung F, Tan HY, Hong M, Wang N, Yang J, Feng Y, Zheng Q. (2017). Identification of the active compounds and significant pathways of yinchenhao decoction based on network pharmacology. Molecular Medicine Reports. 1;16(4):4583-92.
- 33. Shah S, Bhat JA. (2019). Ethnomedicinal knowledge of indigenous communities and pharmaceutical potential of rainforest ecosystems in Fiji Islands. Journal of integrative medicine. 1;17(4):244-9.
- 34. Ramawat KG, Dass S, Mathur M. (2009). The chemical diversity of bioactive molecules and therapeutic potential of medicinal plants. Herbal drugs: ethnomedicine to modern medicine.7-32.
- 35. Ning K, Zhan Y, editors. (2023). Synthetic Biology and iGEM: Techniques, Development and Safety Concerns: An Omics Big-data Mining Perspective. Springer Nature; 2023 Jun 19.
- **36.** Ekor M. (2014).The growing use of herbal medicines: issues relating to adverse reactions and challenges in monitoring safety. Frontiers in pharmacology. 10;4:177.
- 37. Heinrich M, Scotti F, Andrade-Cetto A, Berger-Gonzalez M, Echeverría J, Friso F, Garcia-Cardona F, Hesketh A, Hitziger M, Maake C, Politi M. (2020). Access and benefit sharing under the Nagoya protocol—Quo Vadis? Six Latin American case studies assessing opportunities and risk. Frontiers in pharmacology. 8;11:765.
- 38. Mukherjee PK. (2019). Quality control and evaluation of herbal drugs: Evaluating natural products and traditional medicine. Elsevier.
- **39**. Chauhan A, Semwal DK, Mishra SP, Semwal RB. (2015). Ayurvedic research and methodology: Present status and future strategies. Ayu. 36(4):364.

- 40. Street RA, Prinsloo G. (2013). Commercially important medicinal plants of South Africa: a review. Journal of chemistry. 1;2013.
- 41. Berdigaliyev N, Aljofan M. (2020). An overview of drug discovery and development. Future medicinal chemistry. ;12(10):939-47.
- 42. Singh B, Singh B, Kishor A, Singh S, Bhat MN, Surmal O, Musarella CM. (2020). Exploring plant-based ethnomedicine and quantitative ethnopharmacology: Medicinal plants utilized by the population of Jasrota Hill in Western Himalaya. Sustainability. 11;12(18):7526.
- 43. Mukherjee PK, Venkatesh P, Ponnusankar S. (2010). Ethnopharmacology and integrative medicine–Let the history tell the future. Journal of Ayurveda and integrative Medicine. 1(2):100.
- 44. Weid M, Ziegler J, Kutchan TM.(2004). The roles of latex and the vascular bundle in morphine biosynthesis in the opium poppy, *Papaver somniferum*. Proceedings of the National Academy of Sciences.21;101(38):13957-62.
- 45. Nguyen T. (2015). Digoxin use in modern medicine. US Pharm. 40(2):44-8.
- 46. Das S, Sharangi AB. (2017). Madagascar periwinkle (*Catharanthus roseus* L.): Diverse medicinal and therapeutic benefits to humankind. Journal of Pharmacognosy and Phytochemistry. 6(5):1695-701.
- 47. Lee MR. (2007). Solanaceae IV: Atropa belladonna, deadly nightshade. Journal-Royal College of Physicians of Edinburgh.1;37(1):77.
- 48. Swamy MK, Nath S, Paul S, Jha NK, Purushotham B, Rohit KC, Dey A. (2021). Biotechnology of camptothecin production in *Nothapodytes nimmoniana*, *Ophiorrhiza* sp. and *Camptotheca acuminata*. Applied Microbiology and Biotechnology. 2021 Dec;105:9089-102.
- 49. David AV, Arulmoli R, Parasuraman S. (2016). Overviews of biological importance of quercetin: A bioactive flavonoid. Pharmacognosy reviews. 10(20):84.
- 50. Paul S, Thilagar S, Nambirajan G, Elangovan A, Lakshmanan DK, Ravichandran G, Arunachalam A, Murugesan S. (2022). *Rauwolfia serpentina*: A Potential Plant to Treat Insomnia Disorder. Sleep and Vigilance. 6(1):31-40.
- 51. Saracila M, Panaite TD, Papuc CP, Criste RD.(2021). Heat stress in broiler chickens and the effect of dietary polyphenols, with special reference to willow (Salix spp.) bark supplements—A Review. Antioxidants. 27;10(5):686.
- 52. Srinivasan K. (2016). Biological activities of red pepper (Capsicum annuum) and its pungent principle capsaicin: a review. Critical reviews in food science and nutrition. 3;56(9):1488-500.
- 53. Lee MR. (2011). The history of Ephedra (ma-huang). JR Coll Physicians Edinb. 1;41(1):78-84.
- 54. Hezari M, Lewis NG, Croteau R. (1995). Purification and characterization of taxa-4 (5), 11 (12)-diene synthase from Pacific yew (*Taxus brevifolia*) that catalyzes the first committed step of taxol biosynthesis. Archives of Biochemistry and Biophysics. 1;322(2):437-44.
- 55. Moraes RM, Lata H, Bedir E, Maqbool M, CUSH-MAN K. (2001). The American Mayapple and its potential for podophyllotoxin production. Trends in new crops and new uses. 527-32.
- 56. Graziose R, Ann Lila M, Raskin I. (2010). Merging traditional Chinese medicine with modern drug discovery technologies to find novel drugs and functional foods. Current drug discovery technologies. 1;7(1):2-12.
- 57. Bharath LD, Anushree K, Agarwasl MS, Shishodia S. (2009). Curcumin derived from turmeric (*Curcuma longa*). Phytochemicals in cancer chemoprevention.:349-87.
- 58. Raju J, Mehta R.(2008). Cancer chemopreventive and therapeutic effects of diosgenin, a food saponin. Nutrition and cancer. 31;61(1):27-35.
- 59. Anand U, Jacobo-Herrera N, Altemimi A, Lakhssassi N. (2019). A comprehensive review on medicinal plants as antimicrobial therapeutics: potential avenues of biocompatible drug discovery. Metabolites.9(11):258.
- 60. Süntar I. (2020). Importance of ethnopharmacological studies in drug discovery: role of medicinal plants. Phytochemistry Reviews. 19(5):1199-209.
- 61. Deore AB, Dhumane JR, Wagh R, Sonawane R. (2019). The stages of drug discovery and development process. Asian Journal of Pharmaceutical Research and Development. 15;7(6):62-7.
- 62. Abrahamyan L, Feldman BM, Tomlinson G, Faughnan ME, Johnson SR, Diamond IR, Gupta S. (2016). Alternative designs for clinical trials in rare diseases. In American Journal of Medical Genetics Part C: Seminars in Medical Genetics, (Vol. 172, No. 4, pp. 313-331).
- 63. Hayden C. (2020). When nature goes public: The making and unmaking of bioprospecting in Mexico. Princeton University Press.
- 64. Yuan H, Ma Q, Cui H, Liu G, Zhao X, Li W, Piao G. (2017). How can synergism of traditional medicines benefit from network pharmacology?. Molecules. 22(7):1135.
- 65. Bhatia P, Chugh A. (2015). Role of marine bioprospecting contracts in developing access and benefit sharing mechanism for marine traditional knowledge holders in the pharmaceutical industry. Global Ecology and Conservation. 1;3:176-87.
- 66. Gupta R, Srivastava D, Sahu M, Tiwari S, Ambasta RK, Kumar P. (2021). Artificial intelligence to deep learning: machine intelligence approach for drug discovery. Molecular diversity. ;25:1315-60.
- 67. Bhatia P, Chugh A. (2015). Role of marine bioprospecting contracts in developing access and benefit sharing mechanism for marine traditional knowledge holders in the pharmaceutical industry. Global Ecology and Conservation. 1;3:176-87.
- 68. Süntar I. (2020). Importance of ethnopharmacological studies in drug discovery: role of medicinal plants. Phytochemistry Reviews.19(5):1199-209.

- 69. Bibi S, Sultana J, Sultana H, Malik RN. (2014). Ethnobotanical uses of medicinal plants in the highlands of Soan Valley, Salt Range, Pakistan. Journal of ethnopharmacology. 8;155(1):352-61.
- **70.** Alves RR, Rosa IM. (2007). Biodiversity, traditional medicine and public health: where do they meet?. Journal of ethnobiology and ethnomedicine. 3:1-9.
- 71. Howes MJ, Quave CL, Collemare J, Tatsis EC, Twilley D, Lulekal E, Farlow A, Li L, Cazar ME, Leaman DJ, Prescott TA. (2020). Molecules from nature: Reconciling biodiversity conservation and global healthcare imperatives for sustainable use of medicinal plants and fungi. Plants, People, Planet. 2(5):463-81.
- 72. Vandebroek I. (2013). Intercultural health and ethnobotany: How to improve healthcare for underserved and minority communities?. Journal of Ethnopharmacology. 148(3):746-54.
- 73. Mukherjee PK. (2019). Quality control and evaluation of herbal drugs: Evaluating natural products and traditional medicine. Elsevier;30.
- 74. Bodeker G, van 't Klooster C, Weisbord E. (2014). *Prunus africana* (Hook. f.) Kalkman: the overexploitation of a medicinal plant species and its legal context. The Journal of Alternative and Complementary Medicine.1;20(11):810-22.
- 75. Saxena A, Raj A, Tiwari A. (2022). Exploring the Anti-cancer Potential of Microalgae. InProgress in Microalgae Research-A Path for Shaping Sustainable Futures 2. IntechOpen.
- 76. Anand U, Jacobo-Herrera N, Altemimi A, Lakhssassi N. (2019). A comprehensive review on medicinal plants as antimicrobial therapeutics: potential avenues of biocompatible drug discovery. Metabolites.1;9(11):258.
- 77. Popović Z, Matić R, Bojović S, Stefanović M, Vidaković V. (2016). Ethnobotany and herbal medicine in modern complementary and alternative medicine: An overview of publications in the field of I&C medicine 2001–2013. Journal of ethnopharmacology. 2;181:182-92.
- 78. Leonti M, Casu L. (2013). Traditional medicines and globalization: current and future perspectives in ethnopharmacology. Frontiers in pharmacology. 25;4:92.
- 79. Yadav RK, Srivastava SK, Mishra S. (2015). Review on ethnopharmacognosy of Dillenia pentagyna: A medicinally important plant. Int J Res Sci Tech. 4:123-7.
- 80. Bannister KP. Professional ethics and ethnopharmacology. Medical and health sciences-Volume XIII. 2010 Oct 12:131.
- 81. Seraj M. (2022). We create, we connect, we respect, therefore we are: intellectual, social, and cultural value in online communities. Journal of Interactive Marketing. 26(4):209-22.
- 82. Wahlberg A. (2012). A revolutionary movement to bring traditional medicine back to the grassroots level: On the biopolitization of herbal medicine in Vietnam. Global Movements, Local Concerns: Medicine and Health in Southeast Asia, edited by Laurence Monnais-Rousselot and Harold J. Cook. 207-25.
- 83. Haklay M. Citizen science and volunteered geographic information: Overview and typology of participation. Crowdsourcing geographic knowledge: Volunteered geographic information (VGI) in theory and practice. 2012 Jun 29:105-22.
- 84. Mir AY, Yaqoob U, Hassan M, Bashir F, Zanit SB, Haq SM, Bussmann RW. Ethnopharmacology and phenology of high-altitude medicinal plants in Kashmir, Northern Himalaya. Ethnobotany Research and Applications. 2021 Aug 24;22:1-5.
- 85. Hishe M, Asfaw Z, Giday M. Review on value chain analysis of medicinal plants and the associated challenges. Journal of Medicinal Plants Studies. 2016;4(3):45-55.
- 86. Arumugam N. (2019). Knowledge, attitudes and practices (KAP) towards medicinal plants among Malaysian consumers. Medicinal & Aromatic Plants. 8(6):1-6.
- 87. Pushpangadan P, George V, Ijinu TP, Rajasekharan S. (2017). Ethnopharmacology, traditional knowledge and intellectual property rights. Biodiversity for sustainable development.97-119.
- **88.** Gertsch J. (2009). How scientific is the science in ethnopharmacology? Historical perspectives and epistemological problems. Journal of ethnopharmacology. 18;122(2):177-83.
- 89. Gunjan M, Naing TW, Saini RS, Ahmad A, Naidu JR, Kumar I. (2015). Marketing trends & future prospects of herbal medicine in the treatment of various disease. World Journal of Pharmaceutical Research. 28;4(9):132-55.
- 90. Hailbronner M. (2017). Transformative constitutionalism: Not only in the Global South. The American Journal of Comparative Law. 65(3):527-65.
- 91. Reyes-García V. (2010). The relevance of traditional knowledge systems for ethnopharmacological research: theoretical and methodological contributions. Journal of ethnobiology and ethnomedicine. ;6(1):1-2.
- 92. Efferth T, Xu AL, Lee DY. Combining the wisdoms of traditional medicine with cutting-edge science and technology at the forefront of medical sciences. Phytomedicine. 2019 Nov 1;64:153078.
- 93. Reeves S, Peller J, Goldman J, Kitto S. (2013). Ethnography in qualitative educational research: AMEE Guide No. 80. Medical teacher. 1;35(8):e1365-79.
- 94. Sen S, Chakraborty R. (2017). Revival, modernization and integration of Indian traditional herbal medicine in clinical practice: Importance, challenges and future. Journal of traditional and complementary medicine. 7(2):234-44.
- 95. Nomani MZ, Rahman F. (2016). Bio Piracy of Traditional Knowledge Related Geographical Indications: A Select Study of Some Indian Cases. Manupatra Intellectual Property Reports (MIPR). 3(3):135-52.
- 96. Hilhorst D, Baart J, van der Haar G, Leeftink FM. (2015). Is disaster "normal" for indigenous people? Indigenous knowledge and coping practices. Disaster Prevention and Management. 3;24(4):506-22.

97. Weckerle CS, de Boer HJ, Puri RK, van Andel T, Bussmann RW, Leonti M. (2018). Recommended standards for conducting and reporting ethnopharmacological field studies. Journal of ethnopharmacology.10;210:125-32.

Copyright: © **2024 Author**. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.