Review Article

Environmental Management and Rural Employment: A New Thought

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Abstract

In India, apart from the cast and sub-categories of races, ordinary people are divided into urban men and countrymen within the sub-categories of learning and illiteracy. There is a society and a source of income for city people who read, but what happens to someone who has the ability to read it, you cannot make someone who reads it according to the situation. However, this literacy distribution was done by the man himself. Even God has given them the same knowledge of their surroundings and better life.

Keywords: Ethno Botany, Race Knowledge, Medicinal Plants, Environmental, Employment.

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Introduction

Our knowledge of intimate relationship between man and his immediate surroundings has been passed on to us mainly through surviving traditions. With the development of social sense, man’s dependence on plants increased. Earlier the use of plants was purely on trial basis and its further use was on the basis of experience gained after its use. Later on this experience was depicted in the form of paintings, inscriptions, carvings, symbols, curses, myths, rhymes, riddles, folk songs, folktales, proverbs, similes, etc (1).

In these materials man-plant relation in various civilizations such as Assyrians (4000 B.C.), India's Vedic period (3500 B.C.), Sumerians (3500 B.C.), Chinese (3000 B.C.) and Egyptians (2500 B.C.) can be seen. In 'Erh-ya' (a Chinese literature), numbers of medicinal plants were described. Drug 'Ma-Huang' in Chinese ancient medical system was prepared from Ephedra sp. (3000 B.C.).

In 'Eberspapyrus', an Egyptian literature written in about 1500 B.C., a number of medicinal plants have been reported (Schutles, 1960; Aikman, 1974). Theophrastus (370-285 B.C.) described about 500 plants in his book entitled 'Enquiry into Plants' and 'The Causes of Plants'. Caius Plinius Secundus (23-79 A.D.)
popularly known as Pliny the Elder described thousands of medicinal plants in 37 volumes of 'Natural History'. Pedanios Dioscorides (62-128 A.D.), a Physician in Roman army compiled his work in the form of 'Materia Medica'. He described the botany, mainly the medicinal aspects of about 600 species of plants.

In 1755 Ramphius wrote 'Herbarium Amboionense' (Jain, 1986) in which he told about the use of *Rauwolfia serpentina* by the natives of Bengal and Malabar. During the 19th century literature regarding the traditional uses of plants was compiled. 'Materia Medica of Hindustan' brought out in 1813 by Ainsle and 'Thirty Five years in the East' by Honigberger in 1852 were important contributions in this field.

**Ancient Healing Culture and Their Heritage**

This system of treatment of diseases based on traditional knowledge coming from generation to generation purely based on herbal drugs is known as 'Traditional medical system' and the system of treatment performed by tribal communities or ethnic groups is known as 'Medico-Ethnobotany'. The traditional healers or medicine-men have their own diagnostic and treatment systems, which they have acquired from their ancestors and long history of use pattern.

The information about medicinal plants is mainly confined to the village physicians, chieftains of different communities and older members of the family. The ancient literatures clearly indicate that there were several medicinal plants used in the treatment of different diseases. The Assyrians in about 4000 B.C. used *Claviceps purpurea* for the control of bleeding after childbirth. Plants like *Atropa belladona* and *Hyoscymus niger* have been reported by the descendents of Sumerians in 3500 B.C. for the treatment of pain and fever. The Chinese herbalists used *Ephedra* known as 'Ma Huang' in respiratory troubles and *Cannabis sativa* in rheumatic pain and madness. The Egyptians used leaves of *Cassia aungstifolia* for the proper movement of bowel.

In Vedas 67, 82 and 288 medicinally important plants have been reported in 'Rigveda', 'Yajurveda' and 'Atharvaveda' respectively clearly indicating the richness of India's traditional medical system. Some of the important examples of these plants are *Terminalia bellirica* (Bahera) reported in 'Rigveda' and 'Atharvaveda' used in cough, cold, leprosy, diarrhoea, spleen enlargement and as purgative; *Piper longum* (Pippali) reported in 'Bhavprakash Nighantu' and was used in respiratory troubles, fever, leprosy, piles and spleen disorders; *Cynodon dactylon* (Dub ghas) claimed to check bleeding from cuts and wounds; *Commiphora wightii* (Gugal) in the treatment of fracture, inflammation, piles and worm affections and *Centella asiatica* (Mandukparni) in skin diseasess and as nerve tonic have been reported in 'Atharvaveda'. In 'Maitrayani Samhita' and 'Kathak Samhita' *Adhatoda vesica* (Adusa) was reported to be used in leprosy, tuberculosis, blood disorders, cough and cold. In 'Sushrut Samhita' *Holarrhena*
antidysenterica (Kutaj) has been reported for the treatment of piles. In 'Nighantu Ratnakar' Indigofera tinctoria (Neel) was claimed as an antileprotic agent. In 'Shankhayan Grahyasutra', it was reported that oil of Madhuca indica (Mahua) was used in headache and skin diseases. In 'Rigveda', Bambusa arundinacea (Bans) has been reported to be used in cough, cold, diarrhoea, blood disorders and fever(7).

Introduction of Ethnobotany
Many authors has classified the man-plant relationship into – Abstract and Concrete groups. The abstract deals with various aspects like faith in good or bad powers of plants, taboos, avoidances, sacred plants, worship and folklore, while the concrete relationship is mainly concerned with material culture such as in food, medicine, agriculture, art, trade, domestication, conservation, paintings, carvings, decoration and other domesticated uses(8).

In the developing regions where the industrialization has not gained its momentum and ecological disturbances are lesser, the man with its biological environment is more intimately related. Along with other uses, plants also have cultural and mythological importance. Long term changes in vegetation affect culture and language(9).

Particular plants may exert dominant influences upon cultural beliefs and art, be they hallucinogenic or major crop plants. Their behaviour is read as potents of the weather, harvests, or community health and their responses to manipulation serve for divination. Vegetation oriented culture and sociology developed in different parts and still there are several ethnic communities which are very close to nature and have their own beliefs culture and use pattern of different plants. Proper attention to the areas for the documentation of herbal treatment systems should be given to save the knowledge gained by thousand years of experience. Important plants used in medicine and religious ceremonies are of spiritual significance, have been recorded by many authors they also discussed in detail the sacred plants associated with many festivals such as Ficus religiosa 'vat' in 'Vat Savitri vrat', Cynodon dactylon 'durva' in 'durva ashtami', Ocimum sanctum 'tulsi' in a number of rituals.

The intimate relation between the ethnic groups/tribal communities and plants gave birth to an interdisciplinary branch of science known as 'Ethnobotany'. In ethnobotanical studies, the major contribution has been in the field of medicine. A large number of ethnomedicinal information remained endemic to certain regions or people due to lack of communication(10).

Several plant-based life saving drugs like ephedrine (obtained from Ephedra sp.), reserpine (obtained from Rauvolfia serpentina), cocaine (obtained from Erythroxylon sp.) etc., which are important in modern age have come from ethnomedicinal knowledge. About 50 years ago, the modern man looked forward towards the tribal groups, living very close to nature to save, document and use the
herbal drugs. Currently there is phenomenal increase in screening of medicinal plant preparations and consumption of plant derived preparations as safe alternative to conventional medicines. As a result there is heavy flow of plant-based medicines including herbals, botanicals, medicinal plants and phytopharmaceuticals(11).

Authors compiled vast information as well as established indigenous Ayurvedic literature like Charak Samhita, Sushrut Samhita, Bhavprakash, Vagbhatta, Yogratnakar and even Unani medicine. India with its glorious past of traditional medical system and use pattern of different plants is one of eight major centres of origin and diversification of domesticated taxa, having rich biodiversity and is one of the world's twelve megadiversity countries. The preventive, corrective and curative approaches of health is the basic strength of Indian Systems of Medicines (ISM) which are mostly plant based and comprise over 8000 medicinal and aromatic plant species. In India, about 1.5 million practitioners of ISM use around 25,000 effective plant-based formulations(12).

According to the All India coordinated project sponsored by the Ministry of Environment and Forest, New Delhi, 40% of 16,000 recorded flowering plants in India have ethnomedicinal value, whereas only 10% of these are used in drug and pharmaceutical industries. The intrinsic importance of these medicinal plants can very well prove as a potential source of new drugs. Recent explosions of interest on ethnobotany particularly 'Ethnomedicine' have been driven by a number of causes. First, the accelerated loss of indigenous plant lore has focused attention on the need to document indigenous medical traditions before they disappear forever.

Second, many biodiverse rich countries are now considering indigenous plant lore as part of their national heritage. Third, natural products research, particularly due to an increased interest in the relationship of small and medium sized proteins to genetic targets is again on the rise. Fourth, a number of new drugs derived from plants, including Taxol and its derivatives for ovarian and breast cancer, have again awakened interest in using indigenous knowledge to guide drug discovery efforts. Fifth, western medicine has become more open to alternative approaches to healing including revival of interest in traditional medical practices, including Ayurvedic medicine, acupuncture, Chinese herbal medicine, Kampoh etc(13).

**Rural and ethno-plant heritage**

Now the era of spice must increase, wide world wide "simple inhabitants" provide a great opportunity to grow these medicinal plants widely and sell these herbal companies. The high demand for this plant has made a new horizon for rural work with new ideas of choice and traditional cultivation of medicinal plants.

**Conflict between rural development and ethics**

Many of the four strains of Indian religion until late eras were isolated from new
civilizations and culture. There was no environmental disturbance in this area until this holiday, but after the construction of the 50’s dam, the central authorities will be coking coal power plant for the people of the upcoming cogeneration business, cement plant and stone beads by the abundance of natural resources and raw materials for the people. Hundreds of new civilizations have come into contact with this area, but the resulting adverse impacts on the physical environment and the industries of the biotic sector.

The counter lag was quickly erased and wild animals left the area by a disability in the natural environment. Two factors - environmental disturbance, and local use of economically valuable plants, have affected the region. The abundant natural heritage of this region is fast and diverse and valuable plants disappear in the past very highly endangered or extinct. Tribal communities living in the area have their own beliefs, cultural practices and herbal remedies.

Conclusion
Considering the literature, it is clear that the hot spot area is another tribal society / ethnicity, but still an important research ethno botanical asset has yet to be missed. Thus, the current understanding of the thousands of years of evolution will start to cause knowledge of the interest and interest in the traditional medical system of the nation in the region to attract, delete, and deteriorate, so that the knowledge can be stored and spread to future generations.

Reference


