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## Traditional Orthopaedics Practices in the 21<sup>st</sup> Century of Science and Technology: An Ethnomedical Survey of Kagera-Tanzania

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### Abstract

This inquiry contributes a significant component to the studies, discourses and literature on the current traditional orthopedics practices. While employing a systematic theoretical frame work to rationalize its diagnosis of the concept, experiences, procedures and results of traditional orthopedics, it uses data collected from interviews, panel discussions and watchfulness to regurgitate the voices as well experiences of the traditional bone settlers, that is, both women and men in the society. Nowadays most of bony injuries in our society prefer to be treated by traditional bone setters and it has proved to be surest means to join fracture. Findings revealed that, all the clients responded that they were satisfied with the traditional bone-setter who treated them. Also, the study conform that traditional bonesetters are well patronized and are relevant in the treatment of fractures. Moreover, the study recommends maximum support from governments in the training as well establishment of traditional bone-setters centers or clinic in Tanzania. Integration of traditional medicines including traditional bone-setting with modern medicine should be encouraged in community.

**Keywords:** *Traditional medicine, Healers, Traditional bone setters, Fracture treatment, Allopathic medicine*

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### 1. Introduction

Throughout centuries and in our real life awareness, we proceed to witness the fact that, ethno-medicine has been a part and parcel of the African health system. Before the emergence of western invention, every society stipulated ways of doing things even with medical care system. These techniques are rooted in the cultural heritage for society as a whole. Indigenous medicine in Africa is a broad system of healthcare slightly systematized into herbalism with utilization of herbal remedies with their outputs. Merely, like in any other aspect, there are prescriptive techniques of treatment of the patients whenever there is the need to achieve that. Herbal medicine in African has a significant role in the healthcare delivery system among Africans (Owumi *et al.*, 2013).

#### 1.1. Background

Traditional Medicine are referred by World Health Organization (WHO) as an entire knowledge, competence with practices based on the principle centered, beliefs as well experiences ancient to unrelated cultures, whether intelligible

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or not, applied in the maintenance of health as well as in the prevention, diagnosis, improvement or treatment of physical and mental in illness (WHO, 2013). Although modern medicine is well developed around the world, many people in low and middle income countries particularly in rural areas where more than 80% rely on traditional medicine as components of their primary health care (WHO, 1995). Promoting traditional medicine in developing countries seem to be the best means of bringing healthcare support near to people of our time. In this case, traditional medicine remain key component of health care for most people in Africa. In Tanzania for example, besides increasing access to biomedicine, about 70% of population live still frequently access healthcare through traditional healers (Stanifer *et al.*, 2015).

Since the time of Hippocrates, the importance of the doctor has been extended beyond the narrow remit of curing patients of their ailments. The art of medicine, hinges on recognizing and respecting the breadth of physical, cultural, spiritual, experiential and psychosocial characteristics of each patient's beliefs, attitudes and expectations (Davidson, 2010). The World Health Organization estimated that 80% of the population of developing countries rely on traditional medicines, mostly plant drugs, for their primary health care needs (FAO, 1997). In fact, the use of traditional medicine in the developing countries remains widespread.

Traditional healers in Africa and the medicinal products from native plants play important roles in the healthcare sectors all over the continent, with over 85% of the entire African population using them as primary healthcare and first treatment. Interestingly, the World Health organization estimates that 80% of the populations of Asia, Africa and Latin America use traditional medicine to meet their primary health care needs. For many people in these countries, particularly those living in rural areas, this is the only available, accessible and affordable source of health care (WHO, 2010). The idea of traditional medicine is further illustrated by Dime (1995) that medicine in Africa is based on the belief that: the natural resources have active therapeutic principles that heal, occult supernatural forces, power to change active principles which can be manipulated by those who know how to produce marvellous results (Omonzejele, 2008). This implies that Africans have belief in using the natural way to treat illnesses than the modern and scientific method that was brought from the western societies. Traditional healers were long practiced before orthodox medicine was introduced into the developing world. It is a first port of all call before "western" or orthodox medicine and a last resort when all orthodox efforts fail (Jamison, 2006).

The art of traditional medicine is so wide that different experts have emerged to have their own area of specialization (Owumi, 1996). There is therefore no disputing the fact that some aspects of trado-medical knowledge system is well structured and organized and has survived through generations to maintain harmony between body, mind and soul within its socio-cultural and religious context. However, different experts have emerged within their ranks including herbalists, bonesetters, psychiatrists, and traditional birth attendants among others (Owumi and Taiwo, 2012). They usually rely on vegetables, mineral substances, animal parts and certain other methods such as prayers, divinations and incantations (Sofowora, 1982). The objective of this study was to highlight the experience on traditional bone setting in Tanzania.

## 2. Methodology

The survey was carried out within the confines of Karagwe District-Tanzania. Whereby, the purposive including snowball sampling schemes were applied for traditional bonesetter adherents as well valetudinarian who have breakages. Both, first bonesetter practitioner and patient were identified by the researcher and snowballing scheme was applied to spot successive informants. In spite of the fact that valetudinarian were not equally weighted in the areas identified in that instant this survey was carried out, the accessible amount of valetudinarians that a bonesetter practitioner can served in the time frame, was also handpicked. As far back as the study was based on qualitative, interviewees were exposed to intensively interview as a means of obtaining first-hand information from the respondent. This technique was established on the incidents of the mutual experience as a whole. Technically, interrogated people's discernments, concerns including perspectives of traditional bonesetter.

## 3. Findings

### 3.1. Traditional Vendors

Within the bounds of sub-Saharan Africa, availability to traditional medicine is generally through traditional healers, who are community members trained in the use of holistic medicine. In certain circumstances, alternative practitioners will handle infirmity of divine lineage or induced by black magic. It stems from the diverse perception of the main source of illness. In contempt of realization that infirmity have physical lineage, illness is perceived as the repercussion of divergences in societal life as well harmful social interactions (Pearce, 2000). Hence, alternative practitioners' responsibility

vary from clinical therapist, as they are accountable for not only enhancing the health of the valetudinarian, yet reinstate social as well psychological balance based on prevailing community directives including connectivity (Hillenbrand, 2006).

Traditional orthopaedics practitioners in diverse ways are specified to as diviner, herbalists, foreseer, and exorcist and sometimes as prophesiers. These group are most persuasive in people of African descent. Their pre-eminence rises from their significant work of therapeutic fellow inhabitants' contagious disease. Their gifts are two considered together material as well spiritual. Significantly, they have comprehensive knowledge of applying herbs as well pharmaceutical guiding. Spiritually, they usually heal the prime sacred grounds of sickness. Based on African perception, sickness is often caused either by super-sensible power or by powerful physique in the same way as magic, occultism including sorcery. Hence, anybody who is ill, it is necessarily to identify the metaphysical reasons of sickness appropriate to restore health. Responding to the inquiry of why sickness happen, might rise from the inner life in mystic promulgation through the combined efforts of a clergyman as an intermediate. On the other hand, they might rise from the remarkable inner life with collaboration of a shaman. Prognosticator act as the means of conveying the root of sickness and the sickness itself. As soon as the affliction is pinpointed the therapists can come up with the therapeutic strategy. Therapists then swing round to the inner world for reinforcing in turning up including regulating the appropriate medicine (Lugira, 2009).

Traditional therapists are usually specialists in certain area. Meanwhile, some concentrate on carrying out therapeutic rituals in conjunction and the rest ceremonial heads. There are those pay attention according to one embodiment of healing in the same way as bone setting, holistic medicine, or dietary recommendations. Their professionals are based on how the shaman received her or his career. While other, therapists are inherited from forefathers. Their creativity is transmitted from family relatives. Moreover, some acquire skills from experienced therapists that they investigate as well enhance for a tremendous length of time earlier than they are accepted to application by themselves. Such powers can be applied to cause distress, by blaspheming somebody who is concept to be acting in an unbecoming way. Panic of these curses including confidence in their effectiveness is an extensive in Africa likewise can lead to real anguish, psych-asthenia, or even unto death. Its function is planned to link that places the public protection above the protection of the sole (Lugira, 2009).

### **3.2. Concept of Disease in African Context**

The sick person is not merely deemed as a physical condition, but also as a person with pair of soul and spirit. Herbalists search for strike a certain amount classification of equilibrium in the middle of these three ingredients of the human being. This equilibrium can be emanated by verdure since verdure are natural, also the sick's body which is entirely instantly in disequilibrium with natural (Kafaru, 1990). Respectively, merely nature can reinstitute nature.

In the standard practice medicine setting, there was a well-organized explanation as to why somebody was distressing from a certain illness at a specified period. In line with Kadiri *et al.* (2010), diseases mainly swing around theurgist, ancestors, natural, as well as inherited. Illness in African concept is contrast from the mainstream Western medicine point of view; on that account, illness is thought to be of inborn as well social connectedness (Okigbo and Mmeka, 2006). Social malaises is believed to be associated to enigmatic circumstances including annoyed demons or evil spirits, even for circumstances now known to be well-analyzed in allopathic medicine for instance in raised blood pressure, sickle-cell, anaemia, cardiac diseases with insulin. African sacred traditional view the humankind as being made up of bodily, psychic, moral, as well social dimensions. The role of these three components in consonance signified wellbeing, while if any component in a disproportion, it indicated sickness (Okigbo and Mmeka, 2006). Hence, the medication of a patient comprises not only assisting person physical being but may also include the psychic, moral, as well social aspects of being. Most traditional medical providers are upstanding psychotherapists, talented in spiritual healing including curative mysticism. Herbal medicine is the African immanent system of public health care and cannot be perceived as a substitute (Smith *et al.*, 1996).

### **3.3. Traditional Diagnosis**

The conventional approach to make a diagnosis is impersonal where breakages are claimed to be present when there is inflamed, twitching, disfigurement, fragile, crepitus, including different kind of pain, ceaseless sleeplessness together with deprivation of function of the impaired part.

### **3.4. Ubuntu Philosophy**

In Africa context traditional health practitioners had been operating under the philosophy known as Ubuntu. Ubuntu philosophy emphasizes the traditional medicine healers' to offer their services freely from charges. Such taboo impart on

the traditional healers a strong code of ethics in the provision of health care services to which they should always abide in their community. Traditional practitioner had been operating according to their specialization. The patient is not only seen as a physical being, but also as a body with soul and spirit. The traditional healer seeks to strike some sort of equilibrium amongst these three components of the human being. The equilibrium can be brought about by herbs because herbs are natural and the patient's body which is only momentarily in disequilibrium is natural (Kafaru, 1990). Following this view, only nature can restore nature.

### 3.5. Bone-Setting

The application of traditional bone fixing dates a long ancient history and is familiar in Africa where classical care of trauma and illnesses has remained famous despite advanced medicine services as well advancement in disparate disciplines of life (Orjioko, 1995). A bonesetter or sawbones are referred as practitioner of joint adjustment techniques. Prior to the emergence of chiropractic, physiotherapist as well physiatrist, saw bone were the primary source of this type of therapeutic. Saw bone would also lessen displaced joint and re-set jagged bone. One more detail of fracture alignment is spinal adjustment, which is a difference of an approach well known nowadays as manipulative therapy. Let the records reflect that this sort of treatment has been in effect from that moment on Hippocrates including ancient Egypt and was handed down from generation to generation by families of bonesetters (Farnsworth *et al.*, 1985).

In the arena of medicine, there are various types of folk medicine around Africa. These incorporate conventional medicine, ritual ceremony, and obstetrical attendant as well consultant orthopaedic surgeon. The system of traditional bone setting is viewed as an approach among people. In Africa orthopaedic surgeon is of age of the human existence of which has been accessible on a global scale. Since time immemorial, herbalist had been offering medical treatment on bone issues together with re-set bone breakage with high level of reliability in this arena. Before the invention of modern healthcare providers, bonesetters in Africa were the expert in this arena of health system. Evidences confirms that sawbones has been in presence in scope of human medical management since the time of Hippocrates together with ancient Egypt and so it was spread throughout generations by family members of sawbones (Mhame *et al.*, 2010). Saw-bone are expert in the content of traditional medical management. The application of saw-bones has been in Africa at an earlier time before the preface of orthodox medicine and it continue to be serviceable.

Saw-bone in Africa are extraordinarily skilled in their proficient manner, every now and then they consultant the psychic spells and are endowed across generations orally (Debbarma *et al.*, 2016). It is routinely conveyed in the community from parents to younger parent and from time to time relatives undergo training in accordance with outstanding training. Saw-bones are popular in Africa and its therapy go hand in hand with spiritual incantations as well as mystical power while are passed across generations orally (Debbarma *et al.*, 2016). Saw-bone setting is still useful because people view it as low-priced, accessible as well results in early restoration in contrast with orthodox medicine (Thanni, 2000).

#### 3.5.1. Bone Fracture

A bone fracture is considered to be a health situation in which there is a fracture in the continuity of the bone. A cracked bone might be the consequence of severe impact or slight injury as a consequences of certain health situations that debilitate the bones, in the same way as osteoporosis, bone cancer, or brittle bone disease, where the break is then accurately described as a pathologic fracture. The majority of fragments out-turn in a short-lived damage of function for the infected person and from time to time, a depletion of hours of work for the parents or other caretakers of the debilitated victims. Saw *et al.* (2010) grounded out that broken bones pattern varies depending on geographical setting, differences in the daily living including the sort of job, mainly in the middle of urban and rural inhabitants.

#### 3.5.2. Training Bone-setting

The operation of traditional bone setting has been in Africa since time immemorial, the awareness, capability as well concept regarding bone setting are gained straight through inquiry-based learning. The instruction is passed inter-generational through proficiency and acquaintance gained as part of an historical inheritances. Though, there are no scientific inquests as well there is no critical appraisal of the outcome achieved. The instruction is also uncertified and unstructured. There is unaccredited and anybody can essentially claim to be a professional. The medication of bone injuries is linked with much fabulous as well witchery. A fair few traditional bone setting apply both typical and therapeutic plants. Nearly all of the traditional bone setters administer their clinics accompanied by the aid of assistant personnel as well they oversee therapeutic cares (Eyisi, 2019).

One of the enlightener disclosed that; "once she travelled home to visit her father, who was the bonesetter's practitioner and recognized that her father was old. Consequently, she concluded to stay back home. As soon as she

stayed back, she professed that: thereupon, I perpetually turns out to sit along with paying attention to what was going on, questioning; why can't you do in this manner or like that? As late as I became familiar to bone setting practice then chosen to go into it", consequently by seeing her father including other relatives handling fractured limbs the bones practitioners gained the knowledge including skills, attitudes as well techniques. Onuminya (2004) affirmed that traditional bone practitioner have been perpetuated as a collaborative practice, instructing by traineeship including corrective action through folk story. Bone fracture practices are generally transferred through the lineage without any paperwork. Traditional bones practitioners undergo no institution education in modern orthopaedic nourish and their application is kept a clandestine lineage within the frame of antecedent heritage (Onuminya *et al.*, 1999).

### 3.5.3. *Techniques in Bone-setting*

Traditional medicine seem to be comprehensive in manner. Traditional orthopaedic surgeon are approximately have a normal practice in their procedure in fracture fixation in the inclusive society. Traditional bone setters identify fracture site of a closed fracture by palpation and clinical signs using their fingers. Upon identification of the fracture site, an attempt is made to reduce the fracture to its anatomical position. Traditional chiropractor is a well-known practice among traditional specialists as well it comprise application of splints with bamboo staffs or piece of cloth (Dado, 2011). The first step includes the antiseptic of wounds which arising out of broken as well fixing the bones to ensure the ends of the bones converge as well join together adequately to prohibit defect. Some botanical medicine for instance cassava leaves also the giant snail's liquid body substance are applied to prevent the bleeding getting out of the wounds. Also, banana leaves is another technique are applied as sluff while wooden debris composed from bamboo plants are employed to undermine the breakages. Both of them fresh and dry banana stem fibers applied as traditional bandage. Convicted heat treatment was employed to minimize irritation with swelling (Ofiaeli, 1991).

### 3.6. *Personal Testimony*

**Instance 1:** A 32-year-old woman with closed right tibialis-brooch was handled with the help of transfix of the right leg in a bamboo outrigger with some homeopathic clout attached to the ruptured site different period. She had an absolute recuperation with a successful operation of the right leg in less than three months (intimate contact).

**Instance 2:** A 25-year-old male with peripheral left underpinning slang carcinomas lead to restriction of left knee act of movement was handled with the help of composing carving marks on his haunch and kneading the slits with a fair few black powder. He was shifted to next facility on the bases of intercession by an orthopaedic surgeon who contingently is a relative. Thereafter, had above left knee extrication with the positive impact as well neuropathology displayed skeleton maturation lymphoma (incognito note).

**Instance 3:** A 20-year-old female soccer player went through a right ankle disjoints on the side of a coaching. She was attended at a neighboring traditional bone setting-home with handling, scaling down with some verdant composing. She requited to the soccer pitch around a month thereafter with competent right ankle service (direct interaction).

### 3.7. *Main Injury-Related Causes*

#### 3.7.1. *Road Traffic Injuries*

Road traffic accident proffer an extreme bone-fracture crisis in Tanzania. The elevating instances of bone-associated fracture is apprehensive, mostly those stemmed in motorcycle (bodaboda) calamity. The Bodabodas transport that have been mostly used by the younger people for the purpose of public transit system have been accountable for numerous bone-fracture. Bodaboda transport in Tanzania has grown up nowadays across the country as fastest means of Transport (Mukwaya *et al.*, 2022). Since bodabado have been endorsed to transporting passengers, they have been linked with frequent accidents happening in considerable number of bone fracture around the country. The rise of bodabodas has been followed with the rise of bodaboda collision causing bone fractures to passengers including riders. Bone fracture caused by road traffic collision are a considerable community health service problem in Tanzania. This is because to the rise up of motorization as well as negligence by administration to enact prerequisite rules.

### 3.8. *Challenge of Folk Medicine*

#### 3.8.1. *Facts Constituting Inheritance*

It has been noticed that the skills and intimate understanding of folk medicine are, formed on the basis of guess and check approach since time immemorial, accompany by most outstanding therapeutic was precisely transmitted on verbally down through generations (Mahomoodally, 2013). In Africa context, shaman are thinker tank of ethno-science and stewards of complementary medicine as well its rituals are old as well dying (Rukangira, 2001; Busia and Kasilo 2010;

and Iwu, 2001). It's confirmed that many younger people are anticipated to become heir to the knowledge of folk medicine are in an institute of education (Education Statistics, 2008). In addition, the migration of youth to town and sometimes to schools pose a problem of concatenation of the practices of folk medicine in economically developing nations specifically in South of Sahara. Cases of this kind give every indication of being weakening the medical training of folk medicine in the society including complementary medicine such as orthopaedist, herbalist, acupuncture, orthodontic including other orthodox medicine (Renzio, 2011).

Similarly, Latin America, this awareness has mostly continued unregistered as well is handled over vocal across generations. Nowadays, youth repeatedly have significantly different aspirations, on that account these ancestral skills are convicted to scam more rapidly than the plant themselves. For that reason, ethno-pharmacology correlate the demise of a Shaman to the deprival of a reference center as well invest considerable amount of effort in compiling the knowledge as narrative reports (Seters, 1997). Likewise, numerous folk medicine practitioners in Africa are individuals with no formal education, who have preferably acquired knowledge of botanical ingredient and their consequences on the human body structure from their ancestors. Genuinely, folk knowledge is not registered, not thorough investigated as well it is pasted on involving storytelling. The ongoing intimidating appraise of Shaman annihilations is rapidly swiftly this precious treasury, with conceivably disastrous effects. On this account, details about productiveness as well protection of folk medicines is frantically requested to be well-kept-up for upcoming generation.

### **3.9. Contribution of Traditional Bone Setting**

No matter the obstacles, the favorable outcome achieved in the field of bone and joint medicine by traditional therapist have been so marvellous that indeed the western allopathic medicine professionals have had to appreciate the fact that traditional bone practitioners have acted out in the administering of these patients (Onuminya *et al.*, 1999). Hence, the prospective efficiency of folk medicines has aroused the interest of conventionalist scientists including doctors to switch on to folk medicines for durable therapy as well complicated maladies, inclusive of the handling for bone deformities (Zhang *et al.*, 2006).

### **3.10. Present Circumstances on Folk Medicine**

Fracture precede on to be a main government health attention in many parts of the economically developing nations that out turns in many outcomes including difficult in lifelong bitterness as well mortality. The academic writing based in the area of folk medicine in the last few years has place great emphasis to utilize of herbal treatment as an essential segment of the African traditional healthcare practices is the earliest as well nearly all variety of curative systems. In emerging economies, specifically in rural Africa, shaman advising medicinal herbs are generally easily accessible and reasonably priced health resource to the indigenous inhabitants and at that moment the one-on-one psychotherapy that endures (Mahomoodally, 2013). The existing information derived from compatible and holistic medicine suggested that, in the emerging economies, there had also been an increasing tendency in the application of folk medicine, principally holistic medicine (Chintamunnee and Mahomoodally, 2012). Proper practice of folk medicine, has been claimed to be associated to cultural together with economic determinants. In this instance, the World Health Organization promotes emerging economies especially in Africa, to improve and incorporate indigenous medical system in their medical care for more effective results (WHO, 2008).

Folk medicine system is a historical reality, and conceivably the main miscellaneous of all the curative practice. It is credited that Africa is fountainhead of mankind coupled with plentiful biological with diverse cultural lineage stamped by regional diversity in curative approaches (Curib-Fakim, 2006). Conventional medicine in Africa give the impression of being holistic embracing the pair of body and spiritual. On the ground that shaman principally diagnoses as well handles the cognitive origins of sickness before counselling therapy, specifically herbal remedies to supportive care (Gurib-Fakim *et al.*, 2010). The main appropriate conventional medicine in rural areas is viewed to be herbal remedies on account of easily affordable public health service across the general public in Africa. As a matter of fact, Africa is abundant with ecological diversity assets and majority of them are origin of medicine, whereby shaman instruct together with attending patients in the society they serve.

The accessibility of ecosystem diversity had conferred positively in the preservation of humans' life and health in the invention of modern medicine. Most people living in the countryside, this come across as their better alternative due to its accessibility as well affordability as a cradle of medical assistance system. Therefore, conventional medicine persist as reservoir of medical system for the greatest number of people in rural areas.

Explicitly, shaman for many years back had been influenced by inspiration of morals, taboos, customs including traditional lifestyle, which are the fundamental principle of patient-contact experience of conventional medicine, are the primary reason for the eligibility of folk health system in the society they serve-up (Mhame *et al.*, 2010).

#### 4. Conclusion

The precept of application in folk medicine is postulated on the view that an individual is two considered together a tangible and intangible entity, and that illness is possible due to enigmatic circumstances with the penetration of alien entity into the body. In this, the comprehensive essence as well cultural point of view to folk medical assistance is a significant aspect of the application, and sets it aside from conventional Eurocentric perspectives. Great number of Africans, principally rural dwellers and underprivileged people in inner cities, turn to the use of folk medicine once they are sick. The herbal remedies of disfigured limb is quiet a powerful strategy in our region on account of its financial ability, this include cultural affiliation of the people. Saw-bone have provided a tremendous contribution to medication for fractures. There significant is combined with their performance, accessibility in the community. Unluckily the unpleasant realization and support the herbalists legitimate continue to be enormous obstacles in an attempt to come up with their own portion to the medical coverage in the community. In reality, many people in rural areas, folk medicine is the main and in certain circumstances the primary source of medical relief. Therefore, it's safe to say that no doubt about the significance, satisfactoriness as well successfulness of medicinal plant within the community, in spite of the fact that, great deal remains to be done to clear the way for the standard with efficacy of folk medicine directing to more widely recognized and final, good fortune. It can be concluded with confidence that, folk medicine is shining if viewed within the bounds of service delivery and improve comprehensive medical insurance, financial capacity, and sustainable development. Financial benefits of holistic medicine be banned from overemphasized, which is demonstrated as being decidedly lucrative in the global pharmaceutical industry.

#### 5. Recommendations

In accordance with the findings, significant recommendations were made:

- The road traffic coordinators should guarantee that road regulations are adhered by participants in road traffic. This is essential in order that to lessen the high incidence of road crashes, particularly by motorcyclist.
- It is appropriate that the authority, in alliance with contemporary practitioners to organizes regular training courses for the saw-bones through career enhancement training. This will assist in establishing a mutual attachment among both professionals and will help in cross reference to the contemporary practitioners when treatment cannot be assured by the local sawbones.
- The research proposes that local sawbones including other herbalists should be given much help as possible from personal, companies including interested party in health with a view to set up the fortunate in them.
- Key informants in delivery of health services at the community level for instance, the director of public health as well social therapy supervisors of health should keep an eye on movements of the folk medicine in their diverse areas. This will confidently sensitizing the authority as to the necessary measures to be taken with the purpose of ameliorating real-life situation.
- At the end of the day, the community requires to be sensitized on the endangered associated from seeking health care from specialists who are non-accreted. This is significant in order to assure that obstacles that do emerge from inappropriate treatments are lessen while the authority should assure that only individuals who are accreted and recorded are permitted to practice.

#### Abbreviation

**WHO:** World Health Organization

**FAO:** Food and Agriculture Organization

#### Author Contributions

Peter Mwemezi is the sole author. The author read and approved the final manuscript.

#### Conflicts of Interest

The author declares no conflict of interest.

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