International Organization for the Promotion of Traditional Medicine
I.O. PRO.ME.TRA

Editions METRAF

B.P 6134, Dakar Etoile, Senegal
Tel.: (221) 932.28.50  Fax: (221) 932.87.19
Email: prometra@prometra.org  Website: www.prometra.org
# TABLE OF CONTENTS

<p>| RITUAL OF THE CIRCLE OF UNION   | 6 |
| PRO.METRA ANTHEM               | 7 |
| I. INTRODUCTION                | 8 |
| PRO.METRA OBJECTIVES AND MISSIONS | 10 |
| II. HISTORICAL BACKGROUND      | 16 |
| IV. DESCRIPTION OF PRO.METRA INTERNATIONAL | 16 |
| IV.1 Activities at the institutional level | 16 |
| IV.2 Administration            | 16 |
| IV.3 Relation between PRO.METRA and METRAF | 19 |
| IV.4 PRO.METRA Chapters        | 20 |
| IV.5 METRAF: Experimental Centre for Traditional Medicines | 21 |
| IV.6 &quot;Mutungo&quot; Healer's Association of the District of Fujik | 27 |
| IV.7 Thematic Meetings         | 28 |
| V. PRO.METRA CAPACITIES         | 31 |
| V.1 Administrative Management  | 31 |
| V.1.1 Equipment and Material   | 32 |
| V.2 Research Capacity          | 32 |
| V.3 Communication              | 38 |
| V.3.1 Microme Verte              | 38 |
| V.3.2 PRO.METRA in Action      | 38 |
| V.3.3 Additional Communication Avenues | 39 |
| VI. OTHER ACTIVITIES OF PRO.METRA INTERNATIONAL | 32 |
| VI.1 HAPENG Method/Healers Self-Proficiency Training | 36 |
| VI.2 &quot;Ways of Remembering and Spiritual Conviction&quot; | 42 |
| VI.2.1 Way of Remembering      | 42 |</p>
<table>
<thead>
<tr>
<th>TABLE OF CONTENTS</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>VI/2.3 Way of Spiritual Connection</td>
<td>40</td>
</tr>
<tr>
<td>VI/3.3 1.Way of Public Prediction</td>
<td>40</td>
</tr>
<tr>
<td>VI.4 Intellectual Property Protection Rights</td>
<td>49</td>
</tr>
<tr>
<td>VI.5 Biodiversity and Cultivation of Medicinal Plants</td>
<td>50</td>
</tr>
<tr>
<td>VI.5.1 CEMETRA</td>
<td>51</td>
</tr>
<tr>
<td>VI.5.2 The Herbal Nursery in Diakhao</td>
<td>51</td>
</tr>
<tr>
<td>VII. IN Volvement of PROM.E.TRA in the Fight Against HIV/AIDS</td>
<td>52</td>
</tr>
<tr>
<td>VII.1 March 1999 Conference</td>
<td>52</td>
</tr>
<tr>
<td>VII.2 Declaration of Dakar</td>
<td>53</td>
</tr>
<tr>
<td>VII.3 Involvement of PROM.E.TRA in the fight against HIV/AIDS</td>
<td>54</td>
</tr>
<tr>
<td>VIII. TRADITIONAL MEDICINE OVERVIEW</td>
<td>59</td>
</tr>
<tr>
<td>IX. PARTNERS IN RESEARCH</td>
<td>62</td>
</tr>
<tr>
<td>X. DONORS</td>
<td>64</td>
</tr>
<tr>
<td>XI. WORKS AND PUBLICATIONS BY PROM.E.TRA INTERNATIONAL</td>
<td>66</td>
</tr>
<tr>
<td>XII. PERSPECTIVES</td>
<td>69</td>
</tr>
<tr>
<td>XIII. CONCLUSION</td>
<td>69</td>
</tr>
</tbody>
</table>
RITUAL OF THE CIRCLE OF UNION

We give praise to God, to the sunrise, to the zenith of the sun and to the sunset. We render homage to the spirits of this land, of Africa and of the World.

May our hearts join as our hands do.

The circle of union that we are forming is a link to the past and will support us into the future.

Our grandfathers did it, and we are repeating this gesture today in order to permit the next generation to perpetuate this ritual.

Let us think deeply on the grandeur of this symbol. Let us be inspired by the depth and significance of this gesture, and remain convinced that hand in hand, we will be able to face all challenges.

We thank you.

Ritual of the circle of union by the heakers of CEMETRA
Together we rise and fall
Return to the land of our ancestors
Africa dawn of humanity
Welcome your children back home

Together to build a tolerant Africa
Together to build an Africa of peace
Together to build a free Africa

Blacks of the Diaspora, Blacks of Africa
Assemble for reconciliation
Blacks of the Diaspora, Blacks of Africa
Assemble for forgiveness

To the glory of the zenith of the sun
Praise the Spirit of Tamango
At the foot of Mt. Kilimanjaro
We are a united people

Together to build a tolerant Africa
Together to build an Africa of peace
Together to build a free Africa
I. INTRODUCTION

Within a hundred years, Man has moved from empirical knowledge to the conquest of space. Technology has grown so fast that the psychological man could not follow. After a difficult assimilation of "technical progress", which is still not perfect, new changes challenging the most logical reasoning have occurred and they do not fit into any classical conceptual method.

Man in the 21st century is lost. Values justifying his existence have fallen apart, leaving him on the abyss of the unknown.

Everywhere in the world, science in general and health in particular have conspicuous uneasiness with questionable attitudes and behaviours.

In the North, health care services are often dehumanizing and fully mechanist practices. There is more and more sophisticated super specialization, reducing human organs to mechanical spare parts. Before, people talked about Oto-Rhino-Laryngology (ORL). Today, it is about Otology, Rhinology and Laryngology. Patients will enter through a door and exit through another one with complete paraclinical results and a medical bill, but without a single human contact.

In the South, throughout developing countries, the modern health care system is marked by a shortage of doctors, paramedical staff, logistic measures, hospitals and unavailable medicines. Globally, the expensive synthetical and biochemical products (antibiotics) do not meet expectations but rather create much more resistance with pathogenic germs becoming more virulent. These factors widen the gap between the North and the South, and to larger irreversible disparities.

New iatrogenic diseases have appeared, making the situation more alarming with diseases such as Ebola fever and AIDS, putting the
future of Africa and the Third World into jeopardy. Faced with this evidence, there is a deep feeling within Man to look into his past in order to build his future. Hence for some decades now, people talk of "soft" medicine, homeopathy, energetic medicine, ethnomedicine, Trance-Terapeutique-Therapy, naturopathy and, in a more general way, of traditional medicine.

Everywhere, man has lost his references. The desire to give a scientific explanation to everything takes him away from the essence of life which is vibrating and invigorating.

This provides an invalid basis of frenzy research and technical inventions. There is the need for man of the XXIst century to change his methods. The need is to prepare a more humane science. A humane science is necessary to restore the balance between physical and mental bodies. A basis for man's complete development.

The change of the last century has made the present and the future very vulnerable. We need to admit that after World War II, a great deal of technological development occurred. Globalization of the economy and political upheavals are of great concern. Massive exterminations (wars and genocides) have occurred with a permanent risk of total destruction from a growing nuclear threat. Every man and every State is threatened by all sorts of dangers. Well developed terrorism has the means of striking even the heart of dominating world powers.

In the search for solutions to the problems and challenges that our planet and species are facing, the International Organisation PRO.ME.TRA, has developed a global network and embarked upon multiple strategies in order to bring its modest contribution to this great task.
II. PRO.ME.TRA - OBJECTIVES AND MISSIONS

In order to allow PRO.ME.TRA to fully and freely carry out its mission and objectives, the Government of Senegal has granted it diplomatic status.

On August 4th, 2004, this diplomatic status was sealed by signature of a Headquarters Agreement between the Republic of Senegal and the International Organisation for the Promotion of Traditional Medicine (PRO.ME.TRA).
A. Objective

PRO.ME.TRA is an International Organization with its general objective the promotion and preservation of Traditional Medicine and the creation of links among cultures throughout the world. The objectives of PRO.ME.TRA can be summarized as follows:

- To organise at the national level, leaders of ancient religions, traditional cult priests and traditional healers in order to allow them to fully play their role,
- To bring technical assistance in projects related to the rehabilitation of traditional medicine, ancient religions and universal spirituality,
- To document the basis of a science, not well known, for a better understanding of the rationality of African practices,
• To help conventional science extend its action area by contributing to the treatment of diseases known as incurable ones and working for the rapprochement of the two medicines,
• To redefine some questionable practices of modern medicine, such as over vaccination, horizontal delivery...
• To fight against all traditional practices that can endanger the health of the mother and child, and of people in general,
• To encourage the sharing of experiences in the field of traditional medicine and rehabilitating cultural values in Africa and throughout the world,
• To train traditional healers as true IEC – Information, Education, Communication agents for their local population, using the FAPEG educational method, which is a pedagogical method of healers’ self-proficiency training process, developed by PRO-ME-TRA
• To involve healers at all levels of health challenges in Africa and the world,
• To help set up necessary legal frameworks for the practice of traditional medicine,
• To help governments develop strategies for the judicious introduction of traditional medicine in national health care systems, and allow each citizen to make the choice of their own medicine
• Organize classes for visiting students and researchers
• To create production structures of packaging of medicinal plant-based medicine or health equipment based upon rigorous and credible research meeting international ethics and standards,
• To develop links and to create networks among all organizations, associations, institutions or structures working for the rehabilitation of cultures and indigenous civilisations in Africa and throughout the world,
• To study traditional religions, in general and those of Africa, in particular
• To promote research on spirituality and favor its practical implementation for a better humanity,
• To advocate a pan-African integration and serve as a tool in international relations,
• To bring its contribution in the training of young African leaders.

B. Mission

PRO.ME.TRA is as much an organism of cultural research, medical practice, scientific research structure works as an instrument of African integration and international relations through the rehabilitation of traditional medicine, ancient religions and universal spirituality.
This mission must help to provide the developing world with a future, and particularly to help the rehabilitation of indigenous sciences, which are disappearing rapidly. The work and philosophy of PRO.ME.TRA is symbolized by this logo.

The container depicted in the logo conveys a very important symbol in indigenous traditions. It is first of all, the container with inexhaustible abundance, where the liquid flows out like a spring. That is why, it is attributed to fluvial divinities.

The container also holds the liquid of immortality and, as a result, life. The containers are still substitutes of keepers of the space in the sacrificial areas, (kamb for lebous practicing the ridade, in Senegal). The container still remains also the instrument of conventional drink, it contains among others Water: source of life, means of purification and the center of regeneration. The Container, like the vagina, the matrix, is the source of life. That is why, in some ancient religions, dead children were placed in fetal positions and enclosed in a container, as a return to sources.

According to some myths, there are two containers at the front door of God. The one on the left side containing good, and the one on the right side evil.
THE CONTAINER WITH HOLES

The events of the previous five centuries have given important multiple blows to indigenous societies everywhere in the world. In fact, before the 15th century, there was a balance between continents as well as a mutual respect between cultures and civilizations.

Africa bleeds in a particular way, and is still bleeding from the conquest of explorers, and today suffers from the current uneven economic growth, passing through the periods of slavery and colonization.

There is a need to remind ourselves that slavery claimed roughly 80% of the active population of the African continent. After slavery, this weakened continent was arbitrarily divided by colonizers. Today, the terms of economic exchange between the North and the South serve to bleed Africa more and more.

All these blows have created many holes in the container of Africa. The blood and water are flowing out while life is passing away. The future of Africa is in jeopardy. Africa conservatively represents only 1% of the global economy. In many peoples thoughts, the non-existence of Africa and the total destruction of its people will not change anything important in the evolution of today's world.

This is a real concern! The container is pierced. What should be done? To give hope to Africa, PRO.ME.TRA invites all the sons and daughters of Africa, in a collective move, to close a hole of the container with one finger. Use only one out of your ten fingers. This action of collective contribution will allow the container to become whole again. Thus, this container will still be able to play fully its role and the future of Africa will rise out of the ashes.

This is then the meaning of the motto of PRO.ME.TRA: Mbega Com: "all together in honor, dignity and pride." We must unite all our efforts and collectively close the holes of this container and assure the positive future of Africa.
III. HISTORICAL BACKGROUND

The origin of PRO.ME.TRA can be traced back to 1971, under the initiative of Professor Colomb, supported by Professor Delauture and Professor Paul Correa through the launching of programs aimed at rehabilitating traditional medicine and indigenous civilization values.

IV. DESCRIPTION OF PRO.ME.TRA INTERNATIONAL

IV.1. Activities at the Institutional Level

In 1987, the team of PRO.ME.TRA coordinated a study trip to the USA, to Tulane University in New Orleans, Louisiana, under the direction of Dr. Robert Franklin; to the Morehouse School of Medicine in Atlanta (Georgia), under the guidance of Dr. Charles Finch; and to the USAID central office in Washington. On that occasion, PRO.ME.TRA submitted its works and a project for collaborative research with the above mentioned institutions. That triangular research team achieved an important study known as “KAP investigation: Knowledge, Attitude and Practices” of healers of Malango, paramedical and medical staff in the region of Fatick and people of the Sine. That investigation made it possible to realise that:

- Healers are very popular people in their local communities
- 90% of the people resort to traditional healers for their healthcare problems
- 67% of conventional doctors report having referred patients to traditional healers
- 55% of the patients sent to traditional healers by their counterpart of conventional medicine suffer from diseases related to mother and child’s health problem
- 81% of traditional healers have thorough knowledge about psychosomatic diseases, asthma, dermatosis and other diseases referred to as incurable ones such as diabetes, viral hepatitis etc.
III. HISTORICAL BACKGROUND

The origin of PRO.ME.TRA can be traced back to 1971, under the initiative of Professor Colomb, supported by Professor Delauture and Professor Paul Correa through the launching of programs aimed at rehabilitating traditional medicine and indigenous civilization values.

IV. DESCRIPTION OF PRO.ME.TRA INTERNATIONAL

IV.1. Activities at the Institutional Level

In 1987, the team of PRO.ME.TRA coordinated a study trip to the USA, to Tulane University in New Orleans, Louisiana, under the direction of Dr. Robert Franklin; to the Morehouse School of Medicine in Atlanta (Georgia), under the guidance of Dr. Charles Finch; and to the USAID central office in Washington. On that occasion, PRO.ME.TRA submitted its works and a project for collaborative research with the above mentioned institutions. That triangular research team achieved an important study known as "KAP investigation; Knowledge, Attitude and Practices" of healers of Malango, paramedical and medical staff in the region of Fatack and people of the Sine. That investigation made it possible to realize that:

- Healers are very popular people in their local communities
- 90% of the people resort to traditional healers for their healthcare problems
- 67% of conventional doctors report having referred patients to traditional healers
- 59% of the patients sent to traditional healers by their counterpart of conventional medicine suffer from diseases related to mother and child’s health problem
- 81% of traditional healers have thorough knowledge about psychosomatic diseases, asthma, dermatosis and other diseases referred to as incurable ones such as diabetes, viral hepatitis etc.

Those very encouraging results made it operating research project using tractable dissemination for Natural Family Planning against child diarrhoeal diseases.

In 1997, through the project "Role of Rehabilitation" of Medical Rehabilitation of the Disabled," relations and its partnership with the Federation of Michigan, USA. Later, institutional relations with the National Council of International Health known as the Global Health Council, "GM Foundation in Atlanta, the international group "Live" whose headquarters is in Paris, for association for a Policy of Life and the article "Energy and Life", (AIEV) with its head office.

Through letter n° 00381/PR/CAI/INFO/006 of the President of the Republic of Senegal, he was asked, after writing: "your work develops interest...", that his government exploit the project PRO.ME.TRA, in order to study their national health system.
Those very encouraging results made it possible to set up an operating research project using traditional healers in the health dissemination for Natural Family Planning (NFP) and in the fight against child diarrhoeal diseases.

In 1997, through the project “Role of Religion and Spirituality in the Medical Rehabilitation of the Disabled,” PRO.ME.TRA extended its relations and its partnership with the Fetzer Institute in Kalamazoo, Michigan, USA. Later, institutional relations were made with the National Council of International Health (NCIH) in Washington, now known as the Global Health Council (GHC), with the Cosaan Foundation in Atlanta, the international association “The Body to Live” whose headquarters is in Paris, France, the European association for a Policy of Life and the international association “Energy and Life”, (AIEV) with its headquarters in France.

Through letter n° 00381/PR/CAB/INFO of July 24, 1985, the President of the Republic of Senegal, his Excellency Abdou Diouf asked, after writing: “your work developed in me a particular interest...”, that his government exploit the results of the research of PRO.ME.TRA, in order to study their judicious introduction in the national health system.

Audience granted to PRO.ME.TRA International by his Excellency the President of the Republic of Senegal Abdoulaye WADE in May 2002
IV.2 ORGANIZATIONAL CHART OF PROMEIRA INTERNATIONAL
The Medicines and Traditions of Africa Economic Interest Group’s (GIE) mission is to execute and to conduct various and multiple income earning activities. The profit earned from GIE METRAF’s activities will be deposited exclusively in the account of METRAF Foundation. This Foundation will in turn fund projects globally regarding traditional Medicine, endogenous sciences and cultural practices.
International Organization for the Promotion of Traditional Medicine (PROMETRA) continues to grow globally. Currently (2005) there are 22 PROMETRA chapters throughout the world. Each chapter is autonomous, officially recognized by its national government and functions within the umbrella of PROMETRA's international objectives.

IV.5 CEMETRA - Experimental Center of Traditional Medicine
Fatik, Senegal

CEMETRA Contains:
- a reception service
- a modern medical office
- a laboratory for analysis
- six (6) healthcare units staffed by traditional healers
- ten (10) admission units
- a pharmacy for medicinal plants
- a conference, training and meeting room
- a library
- a tribunal
- a reception room
- rooms for rituals and therapeutic baths
- sixty (60) hectares, including a botanical garden
- a mini solar energy station
- an outfit for an electric generator with automatic switch
- an X-ray room
- 15 consulting rooms for traditional healers across the 15 districts of the region of Fatick
- a study office
- a secretary
- a service for subaltern staff
- twelve (12) annex buildings

Itinerary of the patient at CEMETRA

January 1989: Creation and inauguration of the Experimental Center of Traditional Medicine Fatick, Senegal
Welcoming the patient

Registration
- referral source
- purpose of the consultation
- medical history
- prior treatment
- healthcare unit in charge

The file:
- double (head of family)
- Simple

Transfer of the patient to the modern structure

The function of the modern physician:

The interview gives an insight on the background of the patient before the physical examination that follows. The doctor never administers a modern treatment. He makes a diagnosis before, during and after the treatment given by the traditional healer.

Clinical examination is on the various functioning of the body:
- Preliminary check up:
  - blood pressure
  - pulse
  - respiration
  - temperature
  - weight
The lab equipment at CEMETRA is credible, and is supervised by certified technicians.

Various clinical exams help the doctor to confirm his diagnosis.

Once the modern diagnosis is established, the doctor refers the patient to the traditional healers.

Transfer of the Patient to the Traditional Healer

The traditional healer ignores the diagnosis made by the physician. He has his own method of diagnosis.
The treatment used by the traditional healer is broad based and varied.

The treatment could take the form of a bath, herbs, sacrifice or ritual.

Return to Modern Structure

The patient returns to the modern structure for a repeat evaluation of the clinical and laboratory values. This allows for a post-treatment analysis which determines if there was worsening, no change or improvement in the patient's disease.
CEMETRA is a reference center known and appreciated worldwide. It has evolved into a regional center of excellence. During ten (10) years of operation (1989-1999), CEMETRA registered 20,000 families from multiple countries on three continents (Africa, Europe and America).

Scientific studies conducted within the above-described system, by PRO.ME.TRA. International, Morehouse School of Medicine (Atlanta, Georgia, USA), and University of Tulane School of Public Health (New Orleans USA) revealed that the Melango healers providing services within CEMETRA obtained the following results: 65% of sampled patients showed full recovery, 25% showed quantitative improvement. The remaining 10% demonstrated no improvement or worsening of their disease. 90% of sampled patients registered improvement through either laboratory values and/or physical examination.

The same triangular form in its research conducted in 1991 and 1992 concluded that 90% of patients have good results. 64.7% of patients who came to Melango have noticed a full recovery 25.3% of them noted a significant improvement, 8.2% experienced no change, while 1.8% saw their condition worsen.

It is the treatment philosophy of CEMETRA that no patient is turned away. The center has never dismissed a patient—even those who were discharged from modern hospitals with an "incurable or terminal" diagnosis and sent home to die.

In addition to serving as a research and treatment structure, CEMETRA also works in the areas of scientific information diffusion.
and rehabilitation of indigenous cultures. It also serves as a
learning site for visiting students and scientists from throughout
the world.

IV. 6 - Association of the traditional healers in the department
of Fatrick "MALANGO"

PRO.ME.TRA organized traditional healers in several stages. Of the
264 villages which compose the Fatrick region, 186 were visited by a
PRO.ME.TRA team. Local authorities, notables and village chiefs
gave their consent for this survey. This process, which enables one
to distinguish between charlatans and authentic traditional healers,
gave birth to the creation of the Site association of traditional
healers in 1986, which is entitled, "MALANGO." This organization
currently has a membership of 550 traditional healers.

The survey team began with a researcher, long list of traditional
healers. However, it was finally children who played an essential role
in the selection process of qualified and authentic traditional healers.
In stead of using the list, the survey team interviewed young children
with sample questions such as, "I have a mentally ill person at home,
and I would like to know where I could meet a traditional healer who
has the ability to treat him."

The answer given by children was always the same, "Go to village
X... and ask for Mr or Mrs Y. He or she was the traditional healer
who cured the wandering mad man from our village." This strategy
enabled the investigators to note that the true healers were not on
any of their lists. Based on this, the investigators approached these
traditional healers. After six months of perseverance, the
researchers were accepted. Once the healers themselves were
convinced of the faithfulness and integrity of the research team, they
gave details and references to other colleagues. It took fourteen
years (1971 - 1985) to accurately identify all the traditional healers of
the 264 Saaerre villages of the Fatrick region.
The traditional healers were formally organized into a pyramidal association as demonstrated in the following diagram:

Structure of the Sine Association of Traditional Healers

"MALANGO"

1971-1984: The Sine Saloum Association of the traditional healers of the Falais region of Senegal was organized. With a current membership of 550, it was officially accepted by the local authorities and given the name, "MALANGO", meaning "what is needed and is suitable." PRO.M.E.TRA created then its logo, represented by a jar with multiple holes, and a MGOBA-CAI motto meaning "all together in dignity and pride for what is needed and is suitable."

1982-1983: The promoter of the project on the rehabilitation of traditional medicine was invited by the World Health Organization (WHO/AFRO) in Brazzaville by CEO Professor Alfred Quenouille. A demonstration project (OMS/AFRO-SCP-RPD-002) on traditional medicine was organized by Dr. Erick Goodassou. Unfortunately, this five year project was discontinued due to lack of WHO funds.
1985: The Sine Association of Traditional Healers - "MALANGO" was officially recognized by Senegalese administrative authorities.

1984 - 1989: Monthly meetings, held the last Sunday of the month, were standard procedure. These meetings continue until this day.

IV. 7 - THEmATIC MEETINGS

Every year, since 1973, thematic meetings have been held by PRO ME.TRA. For two (2) days, traditional healers, doctors, authorities and journalists meet around the same table to discuss themes of common interest. Examples of these topics:

- How far has traditional medicine come?
- How to add value to traditional medicine?
- Which strategies should be used for a judicious introduction of traditional medicine into the national healthcare system?
- In what ways can traditional and modern medicine work together?

These various meetings led PRO ME.TRA to establish a traditional medicine centre where traditional healers could freely practice their art under strict scientific control. It was PRO ME.TRA's belief that this centre would make it possible to assess the knowledge, attitudes and practices of traditional healers through scientific parameters. Based on assessment of this centre's work, PRO ME.TRA would either declare certain traditional medicine practices ineffective or following a positive assessment, PRO ME.TRA would work for the promotion, expansion and dissemination of positive traditional medicine based on serious, credible and rigorous scientific studies.

29 January 1989: The official inauguration of the Experimental Centre of Traditional Medicine, CEMETRA.
Under the pawan tree doctors, traditional healers and researchers are on the same footing. No one is above the other.

Thematic meetings with traditional healers in the 1970s.
V. CAPACITIES OF PRO.ME.TRA

PRO.ME.TRA International - Association for the Promotion of Traditional Medicine - (www.prometra.org) is an international organization headquartered in Dakar, Senegal, whose purpose is to preserve African traditional medicine, culture and indigenous science through research, education, advocacy and practice. PRO.ME.TRA’s goal is to improve the health and well-being of global communities through the use of quality traditional medicine and indigenous science. PRO.ME.TRA International has twenty-two (22) chapters throughout Africa, Europe, the Caribbean and USA. All chapters are officially recognized by their governments, and all chapters (except the USA) are associated with organization of traditional health care practitioners. PRO.ME.TRA international conducts scientific research, hosts international conferences and cultural exchanges, publishes a quarterly bilingual journal entitled Medecin Vertue, and coordinates a diaspora wide network of organizations promoting African traditional medicine and indigenous culture. PRO.ME.TRA International partners with academic institutions throughout Africa, USA and Europe. We are the recipient of grants from international foundations, governments, individuals and bilateral donors.

V.1 Administrative and Personnel Capacity

PRO.METRA International’s headquarters is a modern, well-equipped facility with modern computer and communication technology. We employ a bilingual staff of well-trained administrative assistants, accountants, secretaries, lawyer, communication experts and program personnel. PRO.ME.TRA utilizes consultant expertise in multiple fields such as epidemiology, scientific research, marketing, business management and agronomy. Our headquarters hosts a 50 person conference center with capacity for simultaneous translation, audio-visual, DSL intern and meeting functions.
V.1.1 Equipment and Material

Our four-story building is erected on 340 m² in the Belair section of Dakar. It hosts offices with individual computer work stations, with DSL internet connections for staff, researchers, traditional healers, and visiting PRO.ME.TRA chapter representatives. A library and communications/media archive is available. There is guaranteed 24-hour power supply provided through an electrical system which is coupled with an independent generator backup system. Capacity for meals and refreshment breaks is available.

V.2 Research Capacity

Quality scientific research is a priority of PRO.ME.TRA international. To assure the validity of our research efforts, PRO.ME.TRA has established two important committees:

- An International Scientific and Legal Committee, composed of researchers, legal advisors, and academic professors of international recognition.

Periodic meeting of the International Scientific and Legal Committee
A Committee of Wise Elders composed of renowned traditional healers, indigenous scientists and spiritualists from throughout the world.

These two committees, unified as the ISLC (International Scientific and Legal Committee), is in charge of undertaking rigorous and credible research that should lead to an African solution to the HIV/AIDS pandemic and to other diseases that plague the future of Africa.

Research Activities

Throughout its history, PRO.ME.TRA has conducted multiple research activities in both natural and social science areas. Current research activities are in the areas of HIV/AIDS, diabetes mellitus, viral hepatitis, dermatological disorders, African spirituality, traditional medicine and intellectual property rights. Following is a brief summary of some of our major research projects.
1. Knowledge, Attitude and Practice (KAP) Studies

PRO.ME.TRA International begins most of its research activities with the conduct of a KAP study to provide baseline data. An example of a KAP study finding conducted by PRO.ME.TRA International, Morehouse School of Medicine and Tulane University School of Public Health addresses the use of traditional healers:

Distribution of patients according to their use of Traditional Healers

<table>
<thead>
<tr>
<th>Use of Traditional Healers</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Practiced</td>
<td>20%</td>
</tr>
<tr>
<td>Reliable</td>
<td>10%</td>
</tr>
<tr>
<td>Yes</td>
<td>4%</td>
</tr>
<tr>
<td>No</td>
<td>56%</td>
</tr>
</tbody>
</table>

Oftentimes a post research activity is conducted as a component of our project evaluation.

2. Research into the Area of Spirituality

A research project entitled, *The Role of Spirituality in the Medical Rehabilitation of Persons with Disabilities*, funded by the Fetzer Institute at Kalamazoo, Michigan, USA, was conducted in January 1997. Of the 119 projects submitted to Fetzer Institute during this grant competition, PRO.ME_TRA International was the only non-US organization funded to conduct this research.
The KAP study and focus groups of traditional practitioners, persons living with disabilities and community organizations were conducted in the countries of Senegal and Benin. Examples of study findings:

![Religion of Traditional Healers](image)

The results of this project were published in *Disability in Different Cultures: Reflection on Local Concepts* (eds. Holzer, Vreede, Weight) as “Defining the Role of Religion and Spirituality in the Lives of Persons with Disability in the Fatick Region (Senegal) and Mono Region (Benin),” 1999.
The Place of God in the Therapeutic System of Traditional Healers

Ultimate cause(condition of occurrence)

Element Responsible
Djim
Bad Omen
Rab Tuur
Spirit
Simple disease
God

Handicap

Diagnosis and suggestion for treatment
Clinical Diagnosis
Communication with the gods
Dream
Prospects Rituals Involving 이미지 다리미

Ultimate Cause(condition of occurrence)

God

Treatment

Success
Failure

Ultimate Cause(condition of occurrence)

God

Hope Compensation
3. Involvement of African Traditional Healers in Therapeutic Solutions for HIV/AIDS, Diabetes Mellitus, Viral Hepatitis, Dermatologic Disorders and Malaria

By conducting quality research in the above disease areas, PRO.ME.TRA International has proven the ability of African traditional healers to fully participate in the scientific international arena, and to demonstrate the safety and efficacy of traditional medicine treatments for various disease states.

PRO.ME.TRA International conducts multiple scientific research projects, including clinical observation studies and epidemiological studies, through support of the Ford Foundation (New York, Lagos, South Africa and Kenya offices). Rigorous scientific investigations have yielded positive results that have been presented at international conferences, published in Medicine Verte and used as basis of intellectual property patent applications.

4. Advocacy and Public Policy

With support from the United Nations Development Programme (2003-2005), PRO.ME.TRA International conducts research into the legal status of traditional medicine throughout the world and gathers best practices for dissemination. The title of the project is "Promoting The Use of Traditional Medicine In the National Health Care Systems Of Africa." PRO.ME.TRA chapter in Benin, Burkina Faso, Guinea-Bissau, Ghana and Senegal are involved in this project.
V.3 Communication

V.3.1 Medecine Verte

Medecine Verte is an international journal of scientific research dedicated to traditional medicine and indigenous science. It was created in 1999 and is published in both French and English four times a year. This journal contains original communications, results of scientific studies, editorials, and reports of traditional medicine activities throughout the world. This printed version is distributed throughout Africa, Europe, and North America. Medecine Verte is virtually published through PRO.ME.TRA International’s website and maintained in a free access Internet version.

V.3.2 REJOMETRA in Africa

REJOMETRA, “Journalists’ Network for the Promotion of Traditional Medicine,” is a network of journalists, radio and television reporters, and cinematographers. It is associated with PRO.ME.TRA chapters throughout Africa. Members undertake a formal training session highlighting the history, facts, usage, and controversies regarding traditional medicine. The goal of this network is to present factual information on African traditional medicine, its practitioners, and its usage to the general public through various media outlets. Through this education of the general public, it is PRO.ME.TRA’s hope that there will be a better understanding of traditional medicine and a decrease in charlatan practices.
V.3.1 Additional Communication Avenues

PRO.ME.TRA International has several additional means of internal and external communications:

• A bilingual web site - www.promeitra.org
• Internet based email system
• Network of virtual communication linking all national chapters
• Management of a listserve on the topic of global traditional medicine
• Collaborations with the African Learning Channel (WorldSpace) and the Africa Channel
• Capacity to produce video documentaries, CD ROMS and DVDs on the topics of traditional medicine
• Print, photo and video library of original materials on the topics of traditional medicine, traditional practitioners, African ceremonies and rituals, interviews and indigenous science

VI Other Activities of PRO.ME.TRA International

VI.1 Involvement of Traditional Healers in Health Prevention and Education (FAPEG Method - Self-Proficiency Training Method for Traditional Healers)

In Africa and throughout the third world, health care systems are far from being efficient, due in part to the lack of logistical means and insufficient numbers of doctors and other health professionals. In addition, the continuous impact of poverty makes it virtually impossible for the majority of the population to meet the financial costs of medical services and pharmaceuticals. Multiple studies have documented that approximately 85% of the population of sub-Saharan Africa turn to traditional healers for their health education and health services. Even though traditional practitioners are the highest utilized group of health care providers throughout Africa, they often are not officially recognized by national governments or involved in the national health care system of a country.
The FAPEG Method, Healers’ Self-Proficiency Training for a Better Involvement of Traditional Healers in the Fight Against HIV/AIDS and for the Survival of the Mother and Child, is a scientifically based, culturally appropriate, local language pedagogical training curriculum developed for non readers. It is an active and participatory method that permits the training of traditional healers in their local language and in their specific local geographical location. The FAPEG Method contains structured curricula on the following topics:

- HIV/AIDS
- Natural family planning
- Oral rehydration of infants
- Maternal and child health issues
- Sanitation and public health issues

PRO.ME.TRA International has been teaching the FAPEG curriculum over the past five years. To date we have trained over 5,000 healers throughout Africa. We have also made presentations on the FAPEG Method to scientific meetings throughout Africa and in Japan, United States and Switzerland. PRO.ME.TRA International believes that the right messenger for the African population is indeed the traditional practitioner. The FAPEG Method assures that the right messenger delivers the right message. Through this training process, traditional healers become qualified Information, Education and Communication (IEC) agents in these specific areas and provide accurate health information and services to millions of African citizens.

Dr Obodo-Adeosun, a FAPEG training session in January 2001 in Benin
Phase II of the FAPEG training in December 2003 in Bonlin
Ways of Remembering and Spiritual Connection

Instinct and genius have always guided human beings to take up the challenges of their era and find solutions to various individual, collective and world problems that both call into question and endanger the human race and the future of the humankind.

PRO.ME.TRA International offers two programs that we believe pose solutions to major problems facing our world.

Way of Remembering

Slavery has been the most dehumanizing activity perpetrated by human beings upon other humans. This slavery scar continues to burn in the memory and collective consciousness of mankind. The slave trade has decimated the black race, cultures and civilizations of Africa. The consequences are obvious for the future of Africa, the Diaspora and the entire world, and the need to remember this chapter in history cannot be ignored. Europe is haunted by the “ghosts” of millions of souls, and the need to remember and come to a reconciliation is equally very urgent.

The project, Way of Remembering, initiated by PRO.ME.TRA International is aimed at bridging the gap formed as a result of the 500 years of Black–African history marked by slavery. It is our goal to create a bridge across the Atlantic Ocean that supports meetings, exchanges, conferences and learning experiences between uterine sisters and brothers. The project also aims at healing in the collective conscience of human beings and the world in order to contribute to restoring harmony in the hearts, minds and souls of participants.

The Way of Remembering aims to:

- Identify the main historical sites related to the slave trade to protect them as a universal patrimony
- Conduct an ongoing historical review of the slave trade
- Recount the itinerary and slave routes of West Africa and form local host committees to support the research and activities
- Create international structures for information and education of Way of Remembering participants throughout the Diaspora
To execute periodically a "Way of Remembering Study Tour" based in the Republic of Benin for international participants to engage in a participatory ritual experience relating to slavery, its impact and issues of reconciliation while linking participants to their roots and extended families of Africa.

The Way of Remembering Experience Components

- A Way of Remembering site has been established on Djegbadji Beach at Ouidah in the Republic of Benin. This beach is the site of a major exodus of Africans who were forced into slavery. This beach has been designated by UNESCO as an official culture and heritage site.
- The Way of Remembering begins on the shores of the Atlantic Ocean and participants walk through a "Door of Return" which welcomes them back to their homeland of Africa. Unlike multiple doors of "no" return, PRO ME TRA has structured its Way of Remembering experience as a welcoming home celebration through a Door of Return.
- The Door of Return Museum has been constructed by PRO ME TRA International at this historical site to document the holocaust of slavery and to celebrate the glory and triumphs of Africa - its people, land, civilizations and cultures.
- The Way of Remembering site is adorned with multiple sculptures that depict the return of pilgrims to Africa. The artist is Benjamin Forte of Nigeria.

The Door of Return Way of Remembering Site
• Statute, "Mother Africa welcomes her children home"

• The Column of Liberty
• The Door of Return Museum

• The Door of Return Museum displays artifacts and cultural objects from throughout Africa
VI.2.2 Way of Spiritual Connection

People and the world today have departed from their own self for centuries. This chaos demonstrated throughout the world calls out with an urgent need for universal equilibrium.

This quest for harmony between the physical body and the spirit will be answered through Spirituality. Man has developed different religions as a means to contain man's innate aggressiveness. However, a higher system will be required to obtain this necessary universal equilibrium. The objectives of The Way of Spiritual Connection are:

- To develop a college of Grand Spiritual Masters
- Publication of documents and learning aids pertaining to the ways of communicating with transcendence
- To develop a Banin based organization that will host participants and provide all necessary information and experience logistics
- To provide a pre Way of Remembering educatual experience (print, media, virtual) for participants prior to embarking on Way of Spiritual Connection journey
- PRO.ME. TRA International's future plans envision the construction of a Spiritual City in the Republic of Benin that will host the comprehensive Way of Spiritual Connection program

VI.3 XOY: Ritual of Public Future Prediction

PRO.ME. TRA International also conducts activities that aim to preserve authentic African ceremonies, rituals and languages that are in jeopardy of becoming extinct and being lost forever. At the approach of the rainy season (May–June) in Senegale, the Great Master Sothuyer, "Salills" of the Sweer ethnic group who are members of the MALANGO Traditional Healers conduct a ceremony entitled, "XOY". This is a public two day ceremony in which details of future events are given to the Salills by ancient spirits through a nighttime ceremony. The following day this knowledge is shared with the public. They take this opportunity to describe the different facets
VI.3 - XOY: Ritual of Public Soothsaying

The Saligi and the Healers of the CEMETRA during the XOY Ceremony

of the rainy season, the quality of the season, whether or not there will be insect invasions and the abundance of the following harvest.

The "XOY" also helps to inform the public on important future events, such as local or international armed conflicts, the occurrence of accidents on specific roads, and different epidemics that will occur. For each bad event predicted, the Saligi prescribe the required behavior or act that must be conducted to avoid this future catastrophe. During a "XOY," the Senegalo-Mauritanian conflict was predicted two years prior to its occurrence. The accident involving the ship, "The Diola," was predicted at the "XOY" on June 2, 2002 – four months prior to its actual sinking.

This ceremony was rescued and rehabilitated through the efforts of PRO.ME.TRA International. It was on the verge of being lost from both common memory and practice – on the verge of extinction – when PRO.ME.TRA International intervened to preserve this important traditional legacy.
Development policies in Africa continue to overlook the important contribution of traditional knowledge, indigenous culture, genetic resources and the rich folklore of the continent. The components of positive development—improved health, job creation and poverty reduction, community wellness, biodiversity protection, increased global trade and positive cultural recognition—are all outcomes of the research and positive development of Africa’s traditional medicine and indigenous knowledge systems.

There is an urgent need to protect the knowledge and treasures of Africa. It is within this framework, and convinced that traditional values are essential in all positive development, that PROMETRA International undertakes various activities in the area of Intellectual Property Rights Protection.

- PROMETRA International serves as an expert consultant to the African Organization for Intellectual Property—OAPI, whose headquarters is located in Yaounde, Cameroon.

- PROMETRA International is designated by the World Intellectual Property Organization—WIPO, as a structure who is able to participate within the framework of different meetings to work toward the legal protection of traditional knowledge, genetic resources and folklore.

- PROMETRA International participated in various international meetings on the topic of intellectual property rights and specifically addressing the protection of African traditional knowledge.

In an effort to help African citizens and organizations understand and work toward improved intellectual property protection, Dr. Ekrick Gbodoutou authored a book entitled, Protection of Intellectual Property—A Practical Guide, which was published by METRAF Editions in July 2003. This guide provides basic and background information on the topics and “how to” for obtaining trademarks, copyrights and patents.
VI.5 Biodiversity Protection and Cultivation of Medicinal Plants

VI.5.1 Centre for Experimental Traditional Medicine-CEMETRA

In an effort to reforest the 62 hectares of land belonging to CEMETRA, PRO.ME.TRA implements it annually, at the beginning of the rainy season, with 3,000 to 5,000 plants to the terrain. The majority of these plants and trees are ones that provide medicinal value.

Due to the large number of patients who utilize CEMETRA and the single rainy season of Senegal, traditional healers often times must travel long distances to obtain the required herbs and plants for their medicines. CEMETPA is located in the Sahel and beside the ocean. This location has a brackish water system which disfavors the growing of many types of plants. Following studies conducted by PRO.ME.TRA International, land with a suitable groundwater system was located in Diaskick, a village located 22 kilometers from Dakar. Here PRO.ME.TRA was established an additional growing area for medicinal plants.
VI.5.2 The Herbal Nursery in Diakha

With the support of administrative authorities, ten (10) hectares of land was offered to PRO.ME.TRA International. Numerous medicinal plant species are grown at this site. Moreover, as part of our global activities, we received seeds of medicinal plants from many different countries.
VIII.1 International Conference 1999

In March 1999, PROMETRA International organized the First International Traditional Medicine Conference on HIV/AIDS at the Meridian President in Dakar, Senegal.

This event involved more than 550 participants from 31 nations from five continents. Traditional healers were joined by scientists, physicians, religious leaders, media, persons living with HIV/AIDS, government authorities, donors and policy makers.

The meeting concluded with the formal signing of the "Declaration of Dakar."
VII.2 Declaration of Dakar

Read for the Congress by Professor YANGNI-ANGATE, Honorary Dean of the Faculty of Medicine, Ivory Coast

Considering that for two decades that traditional medicine is arousing a lot of interest around the world,
Taking into account the emerging of new diseases such as HIV/AIDS to which modern medicine is yet totally unadapted,
Taking into account the insusceptibility of the antiretroviral drugs,
Taking into account the necessity to organize and to train the traditional practitioners,
Taking into account the urgency for the protection of traditional knowledge,

The participants to the 1st International Congress on traditional medicines and HIV/AIDS recommend:
- the necessity to set a legal framework for the healers from all African and Third World nations
- the healers training in order to prepare them to be fully functioning IEC agents
- their integration in the process that can lead to:
  - a collaboration with their colleagues from modern medicine
  - a creation of local structures to make accessible health care for the population
  - an implication of the healers in the research structures
- the need to create a national bureau for the protection of Traditional "medical" knowledge

Recommend equally:
- the formation of a new international Council for the Professional Healers in order to coordinate and orientate all the healers' activities
- that the International Organization, PRO.M.E.TRA, be the focal point of all the activities related to the promotion of Traditional Medicine
- to identify the sources of this knowledge and to popularize them
- that the International Organization, PRO.M.E.TRA play an interface role for all the activities that require the intervention of all donors and grass-root development actors in traditional medicine.

Dakar, March 12, 1999
### VII.3 Involvement of PROMETRA International in HIV/AIDS International Conferences

<table>
<thead>
<tr>
<th>Location</th>
<th>Year</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nairobi, Kenya</td>
<td>1999</td>
<td></td>
</tr>
<tr>
<td>Geneva, Switzerland</td>
<td>July 1992</td>
<td></td>
</tr>
<tr>
<td>Porto, Portugal</td>
<td>1995</td>
<td></td>
</tr>
<tr>
<td>Kuala Lumpur, Malaysia</td>
<td>September 1998</td>
<td></td>
</tr>
<tr>
<td>Darwin, Australia</td>
<td>July 2000</td>
<td></td>
</tr>
<tr>
<td>Durban, South Africa</td>
<td>October 2001</td>
<td></td>
</tr>
<tr>
<td>Bangkok, Thailand</td>
<td>July 2004</td>
<td></td>
</tr>
</tbody>
</table>

**Image:** PRO.METRA International Educator Booth at International AIDS Conference.
Traditional Healers' Marches

Healers' March during the International HIV/AIDS Conference and Sexually Transmitted Diseases in Africa (ICSMIA) in Burkina Faso in 2002

Three dignitaries of the Voodoo Cult of Benin

Conference in Nairobi in 2003
The Assembly:

- Welcomes the proposal by Uganda to declare the Decade 2001-2010 as the OAU decade to African Traditional Medicine;
- Recognizes the important role Traditional Medicine continues to play in African societies, hence almost 85% of the African population resort to it for their health delivery services;
- Recognizes further that Member states and their governments need to acknowledge and build upon traditional knowledge resource-base, thereby making the goal of health for all easier to achieve by mobilizing and using these resources more effectively;
- Acknowledges that it is unlikely that social, technical or economic changes in Member states over the next decade will reduce significantly the dependency of rural populations on medicinal plants species resources;
- Endorses the Nairobi Declaration formally recognizing Traditional Medicine as the most affordable and accessible form of health care system for the majority of the African population;
- Reaffirms its commitment and support for the on-going two processes initiated by the Secretary General of elaborating:
  - An African model law for the protection of the rights of local communities, Farmers and breeders and for the Regulation of Access to Biological Resources;
  - An African biodiversity model law and an African wide biodiversity system;
- Calls for a speedy finalization for these two processes and call on member states to use these models as a basis to finalize their national legislation by adopting their provisions to the national context and within the framework of the WTO Negotiations;
- Requests the Secretary General, in collaboration with relevant partners and stakeholders to also initiate a process to draw-up the appropriate elements for national legislation in relation to compulsory licensing, parallel imports and other aspects to incorporate in national patent laws that are important to increase access to vitally needed medicines, and thereafter, to draft a National Model Law of Model elements to be incorporated into national patent laws in Africa for this purpose;
- Declares the period 2001-2010 the Decade for African Traditional Medicine and requests the Secretary General, in collaboration with WHO and other interested stakeholders to assist OAU member states to prepare a Plan of Action for implementation.

Lusaka, Zambia July 2001
Declaration of Nairobi
International Conference on HIV/AIDS and Sexually Transmitted Diseases in Africa
13th CISM – NAIROBI, Kenya
21-26 September 2003

Declaration of the Healers
The participants recognized the importance of healers and their key role in the 'fight against HIV/AIDS'. They reiterated the need to establish a relationship of cooperation between conventional medicine and traditional medicine based on mutual trust and respect and has been well-illustrated.

Healers are well aware of the fact that they live side by side with people living with STD/HIV/AIDS in their local communities as well as elsewhere and they remain the first health care and counseling providers for those patients.

Gifited with a rich culture and experience in that matter, the healers solemnly declared to pursue their efforts in that direction.

RECOMMENDATIONS
• Considering that 85% of African population living in Sub-Saharan area turn to healers for their health care problems;
• Considering that healers have without a doubt an important notability and on behalf of the population in their community;
• Coordinating that traditional healers become part of the health care system;
• Considering that scientific studies have shown that healers have knowledge, experience, useful knowledge for all type of sickness in general and for opportunistic HIV/AIDS in particular.

THE WORKSHOP RECOMMENDS WHAT FOLLOWS:
• To institutionalize healers of the organizations in charge of the supervision of the healers' activities, within the framework of the convention against HIV/AIDS;
• To institutionalize healers in the search for therapeutic solution for STD HIV/AIDS;
• To encourage a fruitful, respectful and mutually beneficial collaboration between the two approaches to the benefit of the suffering population;
• To fund collaborative researches between both medicines;
• To train in order to institutionalize the healers in Information, Education and Communication agents for their local populations;
• To legalize traditional medicine in each country around the world;
• To use in the treatment and for the follow up of the persons living with HIV/AIDS plant based medicines that are proven to be safe, efficient and accessible.

The Workshop – Nairobi 20 September 2003
Traditional medicine is as old as humanity, as ancient as pain. It becomes enriched and improved from generation to generation as it encounters various practices and multiple civilizations. It becomes a true art of healing, based on the knowledge of either natural, physical or spiritual in all its dimensions. It has a holistic approach and considers Man as a multi-dimensional whole and that gives it, in comparison with the young conventional medicine, a different logic, a different rationality, and even sometimes a different practice.

If conventional medicine defines health as "a state of physical well being," traditional medicine defines it as "an equilibrium between the contraries." Sickness or ill health then becomes a disequilibrium and the art of healing remains the utilization of physical and/or spiritual means to establish the equilibrium, the harmony.
Profile of a Healer

In general, traditional African civilization produces men and women of a certain social mode where the interest of a community or group prevails over the interest of an individual.

In a more specific manner, the healer apprentice receives a unique training and education which is characterized by an altruistic behaviour. A training process that teaches the healer to forget himself, set aside his narcissisms, the needs of his personal world and to open himself up fully to others. This training is essential in order to allow the traditional healer to fully play his role.

Tomorrow's parapsychology could perhaps be the experimental study of the interaction between the cosmic and psychic. The results of these studies will allow Man to know himself better and to be better situated with the cosmos.

Saneriga, a Beninese Healer

Ma'ar Madison, Taksh Isfah Foundation, an Indian Healer
Everywhere in the world, the holders and practitioners of indigenous sciences present astonishing similarities in their art of healing, prevention, treatment and curing of diseases. For them, there is no generalized illness or disease – every patient is considered as a unique individual. Whether these healers are Africans, Mayas, Indians, Mexicans, Chinese, Tibetans, Hindus, Voodooists, Buddhists, Christians, Deists, Polytheists or Atheists they all take their inspiration from a strong belief on their possible influence on the soul. They believe in their power to chase the bad omen(s) away and prevent illness and to preserve health. There is no doubt in their mind that bad or ill health is sometimes the work of bad spirits that they are able to neutralize or remove. When you are close to these personalities you are able to feel their quiet authority and the powerful aura that emanates from them.
The Ministry of Scientific Research of the Republic of Senegal is charged with applying and following the directives received from the Head of State. Under his authority, the activities conducted by PRO-METRA in Senegal have gained recognition on both the national and international levels. Today, the MALANGO Association, through the experiences of the Center for Experimental Medicine (CEMTRA) has acquired experiences which makes it a unique reference center in the world.

Collaborations

PRO-METRA collaborates with several organizations and academic institutions throughout the world:

USA
- Morehouse School of Medicine - Atlanta, Georgia
- University of Tulane, School of Public Health, New Orleans, Louisiana
- Fisher Institute - Kalamazoo, Michigan
- National Institutes of Health (NIH) - Rockville, Maryland
- Global Health Council - Washington, DC
- Ford Foundation - New York, New York
- The Traditional Knowledge and Indigenous Mind Program, Naropa University - Oakland, California
- Worldwide Indigenous Science Network (WISN)
- Association of the Spiritualists of the Pacific (KUMAA O) - Maui, Hawaii
- Healing the Heart of Diversity - Roanoke, Virginia
- Association of African American Psychiatrists - California
- Association of Black Psychologists - Oakland, California
- Howard University - Washington, DC
- Coelean Foundation - Decatur, Georgia
- Tulman Media Communications
- Spelman College - Atlanta, Georgia
- Pro-Culture, Inc. - New York, New York
- Spirit of Truth Foundation - Atlanta, Georgia
Europe
• International Association "Body to Live" – France
• European Association "Policy of Life"
• The Association "Energy and Life (AIEV)" - France

Africa
• The National Voodoo Côte (CNCVB) – Benin
• Associations of Traditional Healers from Benin, Burkina Faso, Cameroon, Ivory Coast, Gabon, Guinea, Guinea-Bissau, Kenya, Mali, Mauritania, Mozambique, Nigeria, South Africa, Swaziland, Togo, Uganda, Zambia, Zimbabwe
• Enda Tiens Monde – Dakar, Senegal
• Cheikh Anta Diop University – Dakar, Senegal
• Health Development Institute – Dakar, Senegal
• University of Mutants – Goree, Senegal
• University of Venda, South Africa
• Council for Non-Governmental Organizations for Support to Development (CONGAD)
• THETA Organization—Kampala, Uganda
• Medical University of South Africa – Pretoria, South Africa
• Network of Journalists and Cinematographers for the Promotion of Traditional Medicine
• Indigenous Knowledge Systems of South Africa (IIKSSA) – Pretoria, South Africa
• Trust for Indigenous Culture and Health (TICAH)

Asia
• Pharmacology School of Medicine, University of Fukuoka — Japan
• Taksu Ball Foundation – Bali, Indonesia
Organizational Donors

Ministry of Scientific Research provides administrative assistance

Department of Technical and Scientific Affairs provides financial support to the XOY Ceremony

1982: World Health Organization, Regional Office for Africa
(WHO/AFRO) support for project ICP/RPD/002

Support for study tours to South Africa and the USA
Support for three collaborative projects between PRO ME TRA, Morehouse School of Medicine and Tulane University

1998: NOVIB Holland – Financial support for first construction phase of the Center for Experimental Traditional Medicine (CEMETRA)

1990 – 1996: Support from the Austrian Cooperation through ENDA Tiers Monde to support laboratory of CEMETRA

1990 – 1996: Feltzer Institute provides support for the project, ‘Role of Religion and Spirituality in the Rehabilitation of Persons with Handicaps’

1996: W. K. Kellogg Foundation provides partial support for Coumba Lamba USA held in South Carolina, USA

1996 – 2003: Institute of International Education (IIE). Support for participation in various seminars, conferences and workshops throughout the world. Additional support for youth development projects in various chapters

1999: 1st International Conference on Traditional Medicine and HIV/AIDS received support from the following organizations:
- Global Health Council, USA
- French Mission of Cultural Cooperation and Action
- DHHS, Office of International Health, Bethesda Maryland USA
- Centers for Disease Control, Office of Minority Health, USA

64
• CONGAD – Dakar, Senegal
• National Institutes of Health (NIH) USA
• Embassy of Taiwan in Senegal
• Ford Foundation New York, USA

1999 – Present: Ford Foundation (New York, Nigeria, Kenya and South Africa offices). Support has included:
• Institutional capacity and core support funding
• Scientific research in the areas of HIV/AIDS, diabetes mellitus, viral hepatitis, dermatological disorders and malaria
• Prevention and educational of traditional healers through the PAPEG curriculum
• Conferences, meetings and workshops
• Reforestation and medicinal garden projects
• Way of Remembering and Door of Return Museum – Banjul
• Support for REJOMETRA – The Network of Journalists for Traditional Medicine
• Research, documentation and dissemination activities
• Medecin Verte and PROMETRA web page support

2003 – 2005: United Nations Development Programme, Unit for South to South Cooperation, New York USA "Promotion of the Use of Traditional Medicine in National Health Care Systems in Africa." Project support to work in five African nations (Ghana, Burkina Faso, Ghana, Guinea, Bissau and Senegal) to develop a framework for the inclusion of traditional medicine into the government sponsored health care system
Indigenous Science in Africa: A Reversal Science, UNIRl ED. AEGST, 1975


Alphabet of African Traditional Medicine, Volume 1, 1984 – Volume 2, 1995 Dakar

Natural Family Planning and the Fight Against Childhood Diarrheal Diseases by the Malango Healers of Fatick, Senegal, Edition PRO.METRA, Dakar 1995


Socio-anthropologic Study of the Malango Healers of Senegal, Edition PRO.METRA, Dakar 2005


Other Significant Activities

- 1997 Establishment of an international network of associations and institutions in the area of indigenous science and traditional medicine
- 1999 Organization of the Association of Nloolikats
- 1999 Promotion of CEMET Project in Touba and CEMETRA of Tambaoudia in Senegal
- 1995 Development of a Code of Ethics for Traditional Practitioners
- 1996 Co-sponsorship of Coumba Lanza USA
- 1997 – Present Co-sponsorship of the National Day of Voodoo (January 10th) in partnership with the Republic of Benin
- 1998 – Present: Creation of micro-enterprise/income generation activities for youth, women and grass roots leaders throughout Africa
- 1999 – Present: Publication and dissemination of a scientific, bilingual quarterly journal, Medecine Verte
- 2000 Construction of wells for irrigation in several rural communities in Senegal
- 2006 Establishment of the Way of Return ceremonial site Guedi, Benin
- 2002 Establishment of the Door of Return Museum, Ouidah, Benin
- 2002–2005 Obtained several patents for traditional medicines
PRO.M.E.TRA's mission is to preserve and project traditional medicine and indigenous science. Within that mission, PRO.M.E.TRA's general priorities and activities can be summed up as follows:

- To orientate and train students and scientists who are interested in traditional medicine and cultural practices
- To conduct scientific research in the field of traditional medicine, indigenous science, and African cultures
- To advocate for the legalization of traditional medicine and its incorporation into national health care systems
- To conduct cultural experiences such as the Way of Remembering to heal the wounds buried deep in our collective memory related to slavery
- To develop the Way of Spiritual Connection as a way to bring harmony between humans and the spirits
- To establish The Door of Return Museum in Ouidah, Benin
- To provide technical assistance to organizations, governments, international associations in the areas of traditional medicine and indigenous science
- Creation of a global network of wise elders
- Development of a youth leadership program for African youth
- Documentation of traditional medicine practices, rituals, ceremonies through publications, video documentaries, web page archives, and photo galleries
In light of this considerable challenge, PRO.ME.TRA International has established and continues to build a global network of organizations dedicated to this mission. The primary reason for the existence of this network is the rehabilitation of the promotion of the values of local and traditional cultures. Values which are rooted in the knowledge and experience of traditional leaders at the community level who are the repository of African, Negro and Indigenous Legacies.

This rehabilitated supreme knowledge will help us to find local solutions to our various local problems, and also help lead the world and its people towards an African Renaissance. This factual, undisputable Universal Science will guide the planet and mankind towards an improved, enlightened world which will include more sharing, love, tolerance, justice and most importantly, more peace.
Homage to the Wise of Africa and the World

They have neither money, nor diplomas, nor important social status. But these wise elders possess the genius, the hope for mankind, and most of all the supreme knowledge that one cannot acquire or learn in school. Knowledge that one can neither buy or exchange. We pay homage to these Wise for their guidance and wisdom. PRO.ME.TRA's mission is to assure that this traditional knowledge system is never lost and preserved forever.

Erick Vidjin' Agnih Gbodossou