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## ENDOGENEITY AND THE DEVELOPMENT OF BURKINA FASO: USE OF GUIDANCE AND COUNSELLING AS A BIBLIOTHERAPEUTIC ADJUVANT

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### ABSTRACT

In the heyday of the second Industrial Revolution (1870 to 1914), the workforce of the U.S. faced therein a rapid and fast-growing economy due to deep societal upheavals. These transformations opened the Pandora's box which required special coping mechanisms including Guidance and counselling. The post-democratic era of Burkina Faso also faces a fast-growing industrialization with structural reforms and endogenous alternatives, which give a sense of *déjà vu* to the informed reader. Perhaps this situation could be met with the same coping mechanism. At any rate, Burkina Faso is in dire need of healing its inflicted post-traumatic stress disorder (PTSD). What is PTSD? How did Burkina Faso fall in this somber diagnostic? What could be an endogenous alternative to addressing posttraumatic stress disorder in Burkina Faso? In view of the effectiveness of Guidance and counselling, would adopting this coping mechanism as a bibliotherapeutic adjuvant not yield significant results? In other words, the coping mechanism of the U.S. post Industrial Revolution presents potential benefits for Burkina Faso's post democratic era. But how could its application be possible in this particular context? The authors of this article argue that utilizing Guidance and counselling as a bibliotherapeutic adjuvant would help heal the subconscious of young Burkinabe, and eventually save them across the green pastures of development. In doing so, they pose questions like, how could Guidance and counselling benefit Burkina Faso in a context where nobody seems to like reading? How would bibliotherapy be effective in such a context? What then is bibliotherapy, and what are its modes of operandum? Why is bibliotherapy so capital to the context of Burkina Faso? How could the use of this adjuvant benefit Burkina Faso? Through the lens of philology, we discuss an endogenous way of developing Burkina Faso in this paper.

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## INTRODUCTION

The lens of the current study being philology, it stands to reason to first define this concept. In mapping-out a route to Burkina Faso's development, let us answer this fundamental question. What is philology? Generally speaking, philology is the love of words and languages, but philology must be distinguished from the field of Linguistics. This concept dates back to antiquity with philosophers like Socrates, Plato and Aristotle, etc. According to the *Online Etymology Dictionary*, the field of philology dates back to, "late 14c., philologic, meaning the 'love of learning and literature; personification of linguistic and literary knowledge,' from its Latin root *philologia*, which means 'love of learning, love of letters, love of study, literary culture, etc.' It's Greek is *philologia*, 'love of discussion, learning, and literature; studiousness[...]' Philology thus encompasses a wide range of domains such as language, literature and philosophy.

Furthermore, according to the *Merriam Webster Dictionary*, philology is, "the study of literature and disciplines relevant to literature or to language as used in literature." In other words, philology is the scientific analysis of written records and literary texts to determine their origin, authenticity and meaning. The origin of words, just as etymologists are concerned with, is therefore fundamental to philology. In the article *From Philology to English Studies: Language and Culture in the Nineteenth Century*, philologist Haruko Manno explains that, "because of their interest in the past, nineteenth-century philologists shared research material with the etymologists, but they would go back in time only as far as the material could take them" (H. Manno, 2012, p.2). The history of words is therefore of a primary importance to the field of philology. The English word philology implies a complex web of disciplines. Scholars and critics agree on that matter. One such agreed upon origin of the word is its earliest known form,

the Greek Compound φιλολογία, which consists of φιλο- ('love') and λόγος ('word'). The word φιλολογία therefore pertains to love of words taken as a collective whole (logos) rather than individual entities (onoma). The morphological construct of philology gives us a clue as to why this word has repeatedly subverted attempts to give it a single clear-cut definition: already in ancient Greek, the word logos was semantically so diverse that this compound had multiple meanings including 'love of learning and literature' and 'love of argument or reasoning' (Liddell and Scott 1996, s.v.). The semantic ambiguity of φιλολογία seems to have been exploited by Socrates when he applied to himself the adjectival form of the word, φιλόλογος as an epithet. In Aristotelian writings, philological investigations concerned the study of rhetoric, literary style and history (see Sandys 1903–8, i: 4–5). In the postclassical era, the title of φιλόλογος (used substantively) was assumed by Eratosthenes (c. 275–194 bce), a Greek polymath and poet who served as director of the Alexandrian library. Some of his contemporaries called him a pentathlos, 'all-rounder' (H. Mammo, 2012, p.2).

Philology is therefore concerned with the origins of words, the change in their meaning throughout the ages and their meaning in modern and contemporary eras. It distinguishes itself from the simple etymology of words. The use of this theory is very à propos for the current study.

**Bibliotherapy: a must to Burkina Faso's development:** Generally speaking, the word bibliotherapy refers to the craft of healing through the use of literature as a medical adjuvant. *The Online Dictionary for Library and Information Science* (2011) defines it as the use of books selected on the basis of content in a planned reading program designed to facilitate the recovery of patients suffering from mental illness or emotional disturbance. The *Merriam Webster Dictionary* defines it as the use of reading materials for help in solving personal problems or for psychiatric therapy. For the American Library Association (ALA), bibliotherapy is none but the use of selected reading materials as therapeutic adjuvants in medicine and psychiatry. It also is guidance in the solution of personal problems through directed reading (*AHIL Quarterly*, 1970, p.18). This definition raises questions. For example, how different is bibliotherapy from guidance and counselling, since they both seem to use the same mode of operandum? Which practice is older than the other?

Based on the general definitions above, one can deduce that well selected literary works (written or oral), whether poetry, prose, short stories, novels, drama, fiction or non-fiction can help alleviate the pain and sufferings of various types of patients in developed as well as in developing countries. Burkina Faso qualifies therefore, to benefit from the use of bibliotherapy. However, the specific context of Burkina Faso in which no one seems to like reading requires a special approach. Bibliotherapy in this context would proceed from the use of oral literature instead of written literature, for the two options are appropriate in the healing process of disorders, ailments, wounds and traumas. Etymologically, the word "bibliotherapy" is derived from two Greek words. According to Laura J. Cohen, the said words are *biblion* (βιβλίον) meaning book and *therapeia* (θεραπεία) meaning therapy (L. J. Cohen, 1992, p.1). In other words, bibliotherapy signifies the use of books for healing psychological, physical or emotional pains in human beings. It dates back to ancient cultures, namely to antiquity with the emergence of the hieroglyphs in ancient Egypt. Since then, the practice of bibliotherapy was and still is effective in healing traumas, wounds and disorders. In addition, the word "book" *biblion* (βιβλίον) is derived from the Latin word *librum* and Old English *boc* which originally meant any written document, according to the *Online Etymology Dictionary*. It was gradually narrowed by early Middle English to a written work covering many pages fastened together and bound. It later became "bound pages," written or oral, taking into account oral literature. As for the word "therapy," the *Online Etymology Dictionary* states that it is derived from Modern Latin *therapia* which means curing, healing, service done to the sick, waiting on, a service etc. Therapy is thus the

treatment of human ills, conditions, disorders and traumas that help individuals feel better both in their mind and physically, grow stronger and become agents of their own development. As far as its origins are concerned, the etymology of bibliotherapy points to Antiquity. Nick Canty writes in a 2017 article entitled "Bibliotherapy: Its Processes and Benefits and Application in Clinical and Developmental Settings" that,

The Ancient Greeks used their tragedies to consciously produce catharsis in the audience and the Romans believed that orations could be read by patients to improve their mental health (Rubin 1978: vii). The library at Thebes, constructed in 1250 BC, had the words 'This is medicine for the Soul' or 'Healing Place for the Soul' inscribed over the entrance and this presents the notion of a library as a 'kind of intellectual pharmacy stocked with remedies for every type of emotional disorder' (N. Canty, 2017, p.3).

Bibliotherapy is hence, an ancient practice which is endogenous to Africa. Critics even hold the view that mankind's insight into the therapeutic value of words dates back to the second Millennium BC. Even though the terminology of the concept is relatively recent (20th century), the craft itself is as old as world civilization. Citing Diodorus Siculus the Greek Historian, Jonathan Bate and Andrew Schuman (2016) assert in "The Art of Medicine: Books Do Furnish a Mind: The Art and Science of Bibliotherapy," that the entrance to the sacred library of Pharaoh Ramses II in ancient Egypt bore the inscription, "Healing-place of the soul." Commenting on this historical evidence, Kaboré et al. vindicate that the erstwhile perception of "the healing place of the soul" still holds true even with the emergence of the concept of bibliotherapy as a source of healing for 21<sup>st</sup> century individuals (p.743). Certainly, the way in which libraries in ancient Egypt were "the Healing-Place of the soul," the same way also is bibliotherapy a source of healing for contemporary viewers of media and readers of written literature. Building on the pioneering work of bibliotherapists Ella Berthoud and Susan Elderkin, Kaboré et al. recommended bibliotherapeutic adjuvants using both written as well as oral literature for the healing of the infected and affected patients of the COVID-19 pandemic. For these authors, bibliotherapy serves as a consolation for the souls of the afflicted, affected and infected in their 2020 article entitled, "Preventive Bibliotherapy of Diseases."

The use of bibliotherapy is fitting for the healing of Burkinabe individuals who present symptoms of PTSD. Besides, bibliotherapy is an endogenous solution to Burkina Faso and the whole of Africa. Building on Kaboré et al., the authors of this article advocate for the use of Guidance and counselling as an oral bibliotherapeutic adjuvant to help heal the subconscious of Burkinabe individuals, which will eventually lead them to true development. For Nick Canty, bibliotherapy is, the directed use of books or other media for the eradication of human ills and conditions (N. Canty, 2017, p.2). Other means of healing include music, cinema and arts, etc. These have the same, perhaps even more healing powers than modern medicine and drugs. Michel de Montaigne's view on bibliotherapy puts forth friendliness and effectiveness to the craft. Citing the latter, J. Bate and A. Schuman add that bibliotherapy is nothing else but the ability of the written word to alleviate ailments and console the soul. For them, bibliotherapy is known to anyone who has ever turned to literature at times of distress and grief (2016, p.742). Even more so in their opinion, the particular form of literature that brings solace is poetry. Expatriating on this, they contend that,

Michel de Montaigne argued that there were three possible cures for that most terrible of mental afflictions, loneliness: to have a lover, to have friends, and to read books. The problem with love affairs, he complained, is that sexual pleasure is fleeting and betrayal all too common. Friendship (and he did not deny that a lover could also be a friend) is much better, but it is ended by death. Montaigne was deeply affected by the death from plague of his friend, Etienne de la Boétie. He concluded that the only therapy that endures through life—so long as we have our mental capacities and our sight, or someone to read to us—is the companionship of books. Our relationship

with the authors whose works we know and love creates a bridge between the living and the dead (J. Bate & A. Schuman, 2016, p.42).

It is thus clear that as far as healing is concerned, the only therapy that endures through life is the companionship of literature, be it oral or written. Bibliotherapy has always been and will always be effective in healing wounds, traumas and disorders. The effectiveness of this craft having been verified, scholars suggest it for the healing of emotional as well as psychological ills. Bibliotherapy thus clearly aims at bridging the gap of emotional as well as psychological issues through the use of literature, oral or written. Its mode of operation, that is reading books, or listening to them be read aloud or told, helps improve life significantly by providing information, support, and guidance to the patient. This approach of guidance through bibliotherapy, as a way to facilitate the healing process and meet therapeutic goals, is a common strategy in many treatment processes. But it raises many questions as well. Results from previous research point out the necessity to use bibliotherapy more than any other treatment against ailments (physical, emotional, psychological, etc.). For example, in their pioneering work, *The Novel Cure: An A to Z of Literary Remedies* (2013), Ella Berthoud and Susan Elderkin accordingly prescribe novels for the treatment of diseases and disorders of any kind. For them, trauma for example can be addressed appropriately with bibliotherapy (E. Berthoud & S. Elderkin, 2013, p.330).

**Posttraumatic stress disorder (PTSD): A too far-fetched diagnostic of Burkina Faso?:** According to the American Psychiatric Association, Posttraumatic stress disorder (PTSD) is a trauma-and stressor-related disorder which encompasses diagnostic criteria that apply to adults, adolescents, and children older than 6 years. In the fifth edition of the *Diagnostic and Statistical Manual (DSM-5)*, they clarify that, “trauma- and stressor-related disorders include disorders in which exposure to a traumatic or stressful event is listed explicitly as a diagnostic criterion. These include reactive attachment disorder, disinhibited social engagement disorder, posttraumatic stress disorder (PTSD), acute stress disorder, and adjustment disorders” (American Psychiatric Association, 2013, p. 265). Following traumatic events like the popular uprising of 2014 in Burkina Faso which occasioned many killings, the reign of terror and chaos from 2016 up to the Popular and Progressist Democracy led by the current head of state, Burkina Faso undeniably faces psychological traumas even long after the physical injuries occasioned by these events have healed. It would therefore not seem too far-fetched to diagnose contemporary Burkinabe with PTSD. It is clear anyhow, that injuries can be physical, mental, emotional, spiritual or psychological. Now, the psychological reaction to emotional trauma just as psychologists and psychotherapists have established, is called PTSD.

The directly experienced traumatic events in Criterion A include, but are not limited to, exposure to war as a combatant or civilian, threatened or actual physical assault (e.g., physical attack, robbery, mugging, childhood physical abuse), threatened or actual sexual violence (e.g., forced sexual penetration, alcohol/drug-facilitated sexual penetration, abusive sexual contact, noncontact sexual abuse, sexual trafficking), being kidnapped, being taken hostage, terrorist attack, torture, incarceration as a prisoner of war, natural or human-made disasters, and severe motor vehicle accidents (American Psychiatric Association, 2013, p. 274).

Many factors including physical assault, being taken hostage and terrorist attacks, can trigger emotional responses in individuals. The subconscious of Burkina Faso has experienced physical assaults (during the raids led by terrorist groups in their regions,) some were even held as hostages and terrorist attacks have killed and left wounded the survivors of these events. It would therefore not seem too far-fetched to establish the diagnostic of PTSD to Burkinabe individuals in general. Even those who have not experience directly the wrath of terror have indirectly been touched in Burkina Faso.

Furthermore, the *Merriam Webster Dictionary* holds that, PTSD usually occurs after an extremely stressful event, such as wartime combat, natural disaster, sexual or physical abuse, kidnapping and sequestration, etc. Its symptoms include among many, depression, anxiety, flashbacks, recurring nightmares, avoiding certain places, people or activities and events that may remind the individual of trauma or experience, difficulty concentrating, feeling jumpy or being easily angered, appearing emotionally numb, also known as “vacant esteem,” that is, feeling hopeless, depression, and general self-destructive outlook.

individuals with PTSD may be quick tempered and may even engage in aggressive verbal and/or physical behavior with little or no provocation (e.g., yelling at people, getting into fights, destroying objects) (Criterion E1). They may also engage in reckless or self-destructive behavior such as dangerous driving, excessive alcohol or drug use, or self injurious or suicidal behavior (Criterion E2) (American Psychiatric Association, 2013, p.275).

The American Industrial Revolution, which was at its peak between the late 19th century and early 20th century, fostered the employment of children. By 1900 over two million children, mostly immigrants under the age of sixteen, were employees. The working conditions in newly developed textile mills, coal mines, flour mills, machine shops, garment factories, tobacco factories, shoe factories, and carpet plants were inhumane for adults, not to talk about children. However, children had to face these conditions in order to help provide a source of income for their families. Many of them who worked in mines contracted long lasting health effects, such as lung diseases. The growth of the cities led to horrible living conditions. If few could afford to live decently in the suburbs, in the outskirts of the city overcrowded row homes were created to house the workers and their families. People were sleeping as many as six to one bed (Chappine, 2014, p.12). The second Industrial Revolution thus led to profound transformations in the American society. The then traditional agricultural and craft-based jobs gave way to industrial and manufacturing jobs. This shift led to the need for guidance and counselling services to assist individuals in navigating the changing and fast-growing market place. It also brought about significant social changes, including the rise of urban centers, the formation of new social classes, and the breakdown of the traditional community structures. Guidance and counselling emerged in this context as a means to addressing the psychological and emotional challenges facing the people, providing them with support, guidance, and coping strategies to adapt to the changing circumstances they faced. Burkina Faso also faces similar challenges added to its PTSD. Would adopting the same coping strategy as the U.S. yield results in Burkina Faso?

**Pivotal change in the U.S.: Guidance and counseling:** According to the specialist of education Gerald J. Pine, “no other profession in the educational system was needed to lead the U.S. to a breakthrough during the 20th century.” Considering the U. S. Department of Labor census at the time, Pine argued that, “occupational expansion accelerated dramatically—from 12,000 school counselors in 1958-59 to 54,000 full-time counselors in 1970-71, with 44,000 in the secondary schools and 10,000 in the elementary Schools [...]” (G. J. Pine, 1975, p.3). It is well-known that throughout history, important figures have sought the wise counsels of philosophers for guidance. The practical value of philosophy as a guide for living is no longer to be demonstrated. Take Plato for instance. He is believed to have tutored Dionysius II of Syracuse. The French philosopher René Descartes (1596-1650) is known to have been the counselor of queen Christina of Sweden. The English philosopher John Locke (1632–1704) was the counselor of the first Earl of Shaftesbury in England. The concept of guidance is associated with the early Greek communities who sought to train and develop their citizens into useful citizens to themselves and to others. This was possible through education because the Greeks believed that each individual possessed potentials, specific to him/her, which could be developed to the maximum in order to benefit the whole society.

Guidance and counselling as a discipline dates back to the philosophical teachings of scholars like Socrates, Plato and Aristotle. Philosophy for the ancient Greeks was not a craft divorced from reality, but rather a living practice in the pursuit of truth, justice, authenticity and human rights (D. Gartrell, 2007, p.33). Guidance and Counselling in modern age reemerged during the socially turbulent period of the Industrial Revolution in the U.S. It was then justified by the humanitarian concern to improve the lives of people adversely affected. The Industrial Revolution highlighted the importance of addressing the unique needs of individuals in their personal and professional lives. As the workforce became more diverse and the challenges more complex, there arose a recognition of the need for specialized support services. Guidance and counselling services emerged to provide individuals with personalized guidance, support, and resources to navigate their career paths and overcome personal challenges. The time seems to be ripe for Burkina Faso to experience a profound healing of its PTSD and move on to development as well. With the growing demand for guidance services, the field of guidance and counselling began to professionalize in the U.S. Educators, psychologists, and social workers recognized the value of providing guidance and support to individuals in various domains, including education, career paths, and personal development. The establishment of professional organizations and the development of standardized practices and ethical guidelines helped formalized the field and ensure the quality of services provided. Educational institutions played a pivotal role in the emergence of guidance and counselling services. Recognizing the impact of the Industrial Revolution on students' educational and career path choices, schools began to incorporate guidance and counseling programs into their curricula. There seems to be a need one more time, but this time around in Burkina Faso. Perhaps repeating the same coping strategies suggested by guidance and counselling in the current context of Burkina Faso would reveal beneficial to the people? This shift aimed in the U.S. at assisting students in making informed decisions on their educational paths, providing them with career guidance, and addressing their personal as well as social challenges. Guidance and counselling revealed truly successful for the U.S. Now, the English philosopher David Hume (1711–1776) is confident that “the same cause will always produce the same effects.” For him, it is even obvious that, all our reasonings concerning the probability of causes are founded on the transferring of past to future. The transferring of any past experiment to the future is sufficient to give us a view of the object; whether that experiment be single, or combined with others of the same kind; whether it be entire, or opposed by others of a contrary kind (D. Hume, 1739, p.77).

The past of the U.S. has yielded significant fruit. Repeating the same coping strategy will necessarily yield the same type of fruit. If guidance and counselling is repeated in the present of Burkina Faso through oral bibliotherapy, the lack of enthusiasm in reading, the PTSD of young individuals will be met through oral poetry, drama, short stories, prose, fiction and non-fiction. Guidance and counselling as a bibliotherapeutic adjuvant will also reveal successful for the happiness of the people of Burkina Faso. Bibliotherapy is none but an alternative to modern medicine and the use of drugs to cure ailments, wounds and traumas. Scholars even reveal that in the onset of the 20th century, psychologists have conducted formal research on the potential benefits of reading in general, and on bibliotherapy in particular. Overall, the literature suggests that reading books or listening to media—particularly those offering a new perspective or taking a reader outside their comfort zone—can increase empathy, tolerance for others, and interpersonal skills, such as the ability to read the emotions of others. Even though its contemporary application to practice has been somewhat limited, bibliotherapy has been successfully used by nurses, psychologists, social workers, librarians, and physicians in psychiatric as well as pediatric settings in Great Britain, the U.S. and Canada, etc. Unanimously, scholars and critics assert that the word bibliotherapy itself was coined by the American essayist and minister, Samuel McChord Crothers, in a 1916 essay entitled “A Literary Clinic.” Bibliotherapy is, according to him, a century old expression which seemed to have been relegated to the oubliettes. However, through the myriad of recent critical works around the subject of bibliotherapy, there is a clear resurgence of the

enthusiasm around the use of this approach to help heal physical, mental, emotional, spiritual as well as psychological ailments in the world. For example, Canty maintains that bibliotherapy is the directed use of books or other media for the resolution of human ills and conditions (N. Canty, 2017, p.2). It is thus clear that literary works have the same even perhaps more healing power than Modern medicine and drugs. In other words, bibliotherapy is nothing else but the ability of the written word to comfort ailments and console the soul. It is known to anyone who has ever turned to literature at times of distress and grief (J. Bate & A. Schuman, 2016, p.743). And more often than not, the particular form that brings solace is poetry for many critics, that is, language in its most condensed, portable—and memorable—form. Books therefore, help bridge psychological, mental as well as emotional gaps of the living on top of bridging the gap between the living themselves and the dead. Ella Berthoud and Susan Elderkin are of the same opinion. For them prose more than any other literary genre can help in the healing of the body, mind, heart and soul. Moreover, scholars, critics and health practitioners agree on the effectiveness of the practice of bibliotherapy especially on emotional as well as psychological issues. Indeed, some use it as a remedy to cure physical ailments like obesity, others for personal development as well as for healing psychological issues. In the overall, bibliotherapy appears to be the medical treatment of diseases and disorders through the use of written and/or oral literature as well as other media like cinema, music etc. It is thus a craft which practice dates back to Antiquity wherein libraries are considered the healing places of the soul. It is also associated with the healing of the body, mind and heart. Words, whether written or oral, are to the body, mind, heart and soul what modern medicine is to mankind. Bibliotherapy is also the psychological use of literature to address social and/or mental problems. In their modern use, guidance and counselling reemerged during the second Industrial Revolution (1870 to 1914) whereas bibliotherapy was coined in 1916. The former is therefore prior to the latter. However, as philologists go back to the roots of words, both belong to antiquity. The civilization of Ancient Egypt being anterior to Greek and Rome, Bibliotherapy is therefore older than guidance and counseling. In its current form in Burkina Faso, guidance is considered to be the process of helping students obtain the maximum educational benefits for themselves by helping them to better understand themselves and use the resources of institutions to meet their specific educational needs and aspirations (K. Pargett, 2011, p5). The management of university admissions in Burkina Faso is now the responsibility of an internal committee composed of teachers and heads of departments. Since 2002, computers have been used to rank applicants according to their three choices, which choices are based solely on academic merit. However, this assistance seems to be outdated due to the growing number of students.

Requests for Guidance of students among the various programs are done online on the new guidance platform called CAMPUSFASO. The DGCOP is a specific directorate-general of the Ministry of Higher Education, Research, and Innovation (MESRI) responsible, on the one hand, for supporting future students, students, workers, and parents in making informed choices about study and training programs. On the other hand, it helps manage the distribution of scholarships at the higher education level. It is the only national structure for Guidance and counselling, scholarship management, and the dissemination of related information at the higher-level of education. There is thus a crucial need to develop the sector of Guidance and counselling in Burkina Faso. When it is known widely that, the higher education rate in Burkina Faso was 10.17% in 2023, as compared to 40.35% in the rest of the world, one cannot help but to think of Nelson Mandela and his insightful thoughts on education and development. For him, “education is the most powerful weapon one can use to change the world.” Burkina Faso would benefit in investing on a quality education for its youth (64% of the population is under the age of 25).

## CONCLUSION

Guidance and counselling which revolutionized the U.S. presents a potential of healing to Burkina Faso's seemingly too far-fetched

diagnostic of PTSD. If and only if, oral literature is used as a bibliotherapeutic adjuvant to guide and counsel the youth, Burkina Faso is promised to a brighter future. In this study, we used philology as a lens, to study the PTSD of Burkinabe people, advocate for a wider use of guidance and counselling in the form of oral literature in order to help heal the subconscious of the youth, and eventually sale them across the green pastures of development.

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