**Text 1: Violence with Resilience in Burkina Faso**

A worsening violent conflict in many regions is disrupting social cohesion in Burkina Faso. But there is also evidence showing individual and community resilience in the face of growing violence. While many people and communities are struggling to cope, practical challenges linked to structural and cyclical issues at the origin of the conflict remain.

On Thursday, 29 April 2021, an inclusive and participatory research was carried out in Ouagadougou by Interpeace Burkina Faso and delegate from all 13 administrative regions of the country. They present a deep analysis of the underlying causes of conflict and the existing opportunities of resilience.

According to the report, poor governance, existing inequalities to access opportunities, the emergence of extremist groups, ethnic stereotypes, and some radical religious practices are at the origin of the broken trust between some citizens and the state.

Some resilience opportunities include the culture of hospitality that still flourishes in most Burkinabè communities, existing strong family ties and community interfaith dialogue frameworks.

Other opportunities take into account alliances between different communities and ethnic groups, the involvement of state technical services and civil society organisations in the promotion of social cohesion.

A major milestone in building a sustainable peace has been achieved. The population, affected by insecurity, is playing a more active role in the process of setting a concrete roadmap in order to enhance social cohesion and build lasting peace; a typical example was the creation of the group of “The Volunteers for the Defense of the Homeland” by the state and the people’s involvement.

**Adapted, Interpeace, 28 May 2021.**

**Vocabulary**

1**. To carry out**: to implement, to conduct

2**. A roadmap**: a systematic plan to achieve an objective

**Text 2: Let's talk about Malaria again**

Over these years, a deadly and mysterious disease has erupted and begun to spread around our world. Called malaria, it is the most infectious disease in the world nowadays and can be acute or sometimes chronic. The disease is caused by the presence of protozoan parasites within the red blood cells and is transmitted to the human by the bite of an infected female anopheles mosquito.

Malaria kills about two-hundred thousand new babies and ten thousand new mothers every year principally in Africa. It can also cause mothers to lose their babies before they are born or cause a baby to be born early. There are low cost ways to prevent malaria infection, but a new study finds that pregnant women do not receive these interventions. For example, the World Health Organisation (W.H.O) has advised pregnant women in areas with high rates of malaria to sleep under bednets treated with insecticide. The W.H.O also advised them to get what is known as Intermittant Preventive Treatment (I.P.T), a treatment that involves taking a low cost malaria drug at certain times in their pregnancy in an effort to prevent the diseases.

The W.H.O recommends that pregnant women receive the medicine during visits to a clinic since many women and new mothers go to medical clinics in Sub-Saharan Africa. Yet, researchers say only 21% receive Intermittant Preventive Treatment during their pregnancy and 40% are given protective bednets. Geny HILLS, a program manager for a research partnership called "The Malaria and Pregnancy Consortium" said that a review of 1998 studies finds that a number of barriers to malaria prevention include unclear policy and guidance from governments and health care officials. Other problems include drug strategies, a lack of clean water, and confusion about how to administer I.P T. Miss HILLS says countries can save lives by following the World Health Organisation policy and Intermittant Preventive Treatment.

**Adapted from V.O.A. Learning English Health Report, March 11th 2020, Alex ALREA**

**Text 3: Alcoholism**

A drunk is a drunk. There are many types of drunks. The first is the average drunk, the religious drinker who must stop at a local bar everyday after work to drink two or three bottles. He is probably a fast drinker and is often with some friends. He goes home in time for the eight o’clock news. When he gets home he knocks and his child opens the door for him. He may bring some biscuits or sweets for the children.

The second type of drunk will go home to eat first. He will then go cut to drink and listen to music. His beer only goes down well if there are women, meat and noise. In each bar he gets in he has a special place, a corner that he likes. The waitresses know him very well. When he begins drinking, the alcohol takes him slowly. He goes home every late around two A.M.

The third drunk is the worst. When bars close, he goes to night clubs. When night clubs close he goes to shebeens. And when the sun rises he rinses his face and goes home for a change of clothes and then look for another bar. If it is on Sunday morning, he waits \_ for the bars to be opened. What an addiction!

Alcoholism is a phenomenon that destroys people in today’s society. It’s a cause of death. When someone is drunk he can have an accident and die. It also takes the person’s dignity away for some drunks case in their clothes. Solutions should be fourd again this phenomenon.

**Adapted from: Can we Talk and Others Stories by Shimmer Chinodya PP.93 95-94**

**Vocabulary:**

Waitresses: les serveuses -Shebeens : Des cabarets A drunk : un Soûl, un ivre

**Text 4: Religion as a driver of peace**

Literature on religion and international affairs is rich in publications arguing that religion is an important instrument for getting peace. More specifically, religious values and religious leaders have potentials in promoting peace in any society. In addition to the academic literature, some NGOs are also mobilising to promote peace, reconciliation and development.

References to the Christian contribution to non-violence and peace building are abundant. The key concepts are reconciliation and forgiveness which are based on God’s own reconciliation with sinful humanity. In Christianity there is a close relationship between social justice and reconciliation. This permits to understand the great work done by some Christian leaders such as Desmond Tutu in South Africa and Martin Luther King in the United States.

Islam is based on fundamental human values and social justice. According to this religion, a nation cannot survive without practicing justice and making adequate arrangement for the wellbeing of the poor by eliminating their sufferings and poverty. So, we can say that Islam is against violence because its values are based on human dignity, the equality of all races, the sacredness of human life and forgiveness.

In conclusion, Gopin notes that in all religions, there is rarely a call to kill. So, he suggests to allow religious leaders to be part of the process of conflicts resolution, to guide policies without giving them much power.

**Adapted from: The Role of Religion in Conflict and peace Building. By the British Academy September 2015**

**Text 5: Like mother, Like child**

Good reproductive health care and the exercise of women’s reproductive rights can help ensure that every infant is wanted, loved and has a chance to thrive. Conversely, a mother’s poor reproductive health can undermine the health and well-being of her.

Maternal and infant mortality are closely linked. When a mother dies giving birth, her infant often dies as well. Motherless newborns are three to ten times more likely to die than those with mothers who survive. Surviving children also suffer. Mothers are usually the primary guardians of the health, education and nutrition of their children, and in many cases, also a contributing or main breadwinner. Every year up to two million children lose their mothers for lack of services that are readily available in wealthier nations.

Birth spacing significantly reduced infant mortality. A two-to-three-year interval between births reduces the chances of premature birth and low infant birth weight. Birth spacing is credited with reducing child mortality by close to 20 per cent in India, and 10 per cent in Nigeria. Unwanted children in general are more vulnerable than others to illness and premature death.

Routine screening of pregnant mothers for sexually transmitted infections can boost child survival as well, because these infections can cause miscarriages, stillbirths, premature birth, low infant birth weight, blindness, and pneumonia. Syphilis leads to illness or death in 40 per cent of infants afflicted. Voluntary testing for sexually transmitted infections and HIV can protect them and their children.

**Vocabulary:**

**To thrive**: prospérer

**a miscarriage**: fausse couche

**Stillbirth**: mort-né

**screening**: dépistage

**Text 6: Africa”’s Charter**

Although African leaders framed their quest for national independence as demands for justice, equality and dignity for all, the first two decades of postindependence (the 1960s and 1970s) were marked by human rights violations.

Authoritarian and single-party regimes, including military administrations, had replaced elected ones across the continent.

Kéba Mbaye, an architect of the African Charter on Human and Peoples' Rights, described the situation at the time: “African governments appear clearly to have sacrificed rights and political stability.”

Dictators such as Uganda’s Idi Amin (1971-1979), Equatorial Guinea’s Macias - Nguema (1968-1979) and Central African Republic’s Jean-Bedel Bokassa ( 1966-1979) were accused of egregious human rights violations.

The African Charter on Human rights and People’s Rights was intended to promote human rights from an African perspective, including by emphasizing collective political rights and the right to national self-determination.

“The Committee that drafted the African Charter was guided by the principle that it should reflect the African conception of Human rights and should take as a pattern the African philosophy of law and meet the needs of Africa,” Amnesty International observed at the time.

The charter clearly acknowledges the Universal Declaration of Human Rights in its preamble and explicitly recognizes civil, political, economic, social and cultural rights. .

**From Human Rights How is Africa Faring? p.25**

**Text 7 Civilization and Migration of Women**

While most women historically migrate for marriage or family reunification, the past decades have seen an increase in women-married or unmarried-who migrate alone or in the company of other women or fellow migrants outside of their family circle.

Women are on the move in all parts of the world, drawn by the opportunities and forces of globalization. Biases regarding what constitutes appropriate “male” or “female” labour, government policies and employer practices influence why and where women and men move for what occupations and under what conditions.

While migrant women and men are both in demand, the latter are more likely to occupy highly skilled and better-paid jobs. Women, on the other hand, are often restricted to traditionally “female” occupations — such as domestic work, work in the service sectors {waitressing) etc. and sex work — frequently unstable jobs marked by low wages, the absence of social services and poor working conditions. Nevertheless, because care work and nursing remain traditional female roles, certain migration channels are now wide open — with formal mechanisms designed to fill the demand for female employees.

However, even when migrating legally, women are often relegated to jobs where they are subject to discrimination, arbitrary employment terms and abuses. h

**From State of World Population 2006, p.22**

**Text 8: Combating Africa’s inequalities**

Nelson Mandela, shortly after becoming the first democratically elected president of South Africa, spoke both to his countrymen and women - indeed for Africans everywhere — when he declared, “we must work together to ensure the equitable distribution of wealth, opportunity and power in our society.”

As he spoke those words in 1996, South Africa was just emerging from a racist apartheid past in which non-white, more than three-quarters of the population, were not only denied the vote but also denied land ownership, skilled jobs and most basic service.

The country’s poverty rate, after a brief decline, has been on the rebound since 2015. While millions of South Africans have improved their educational and job prospects, overall income inequality remains entrenched.

According to a new study by the UN Development Programme (UNDP), South Africa has the highest recorded level of income inequality in the world. And in this, South Africa is not unusual among African nations. Of the 19 most unequal countries in the world, 10 are in Africa, according to the UNDP's Income Inequality Trends in sub- Saharan Africa, a report released in New York during the opening week of the UN General Assembly this past September. .

**From Africa Renewal December 2015 — March 2018 P.6**

**Vocabulary**

**Entrenched**: something which is established and difficult to change

**Text 9: SKIN BLEACHING**

‘’I’ve been dark skinned for many years and I wanted to experience the other side. I wanted to see what it would be like to be white and I’m happy,” says South African singer Mshoza.

Mshoza is famous for her music — and now for her bleached skin. She initially sought to bleach her hyperpigmentation (dark patches on the skin) but then decided to maintain a light complexion overall.

Skin lightening in Africa is not a new phenomenon. It has been around for decades Skin-lightening products are sold on Amazon, an e-commerce marketplace. But the World Health Organization warns that skin bleaching can cause liver and kidney damage, psychosis, brain damage in fetuses and cancer. A new skin-bleaching treatment that is catching on is the intravenous application of glutathione — a natural antioxidant produced by the liver. Intravenous glutathione treatment can lighten skin, and the product can now also be obtained in the form of antioxidant supplement tablets.

Injectables to lighten skin are ‘’the most dangerous available now, partly because you do not know what is inside the injections .. and many are buying from informal markets,” explains Shingi Mtero, a university teacher in South Africa.

The skin-lightening phenomenon is a nuanced one, says Ms. Mtero, adding that ‘’whitening has been elevated and presented as a universal standard of progress. When people say it is about whiteness, it’s not necessarily to physically be white, it’s about wanting to access things white people have easy access to — privileges, economic and social status.”

Ms. Mtro continues: ‘’Light skin is what men want; it makes sense for women to assimilate to the standard that men want in order to increase the chances of getting married. And marriage serves as a form of social capital — being someone’s wife, a child bearer and esteemed member of society. It will elevate a woman.”

**Adapted from Africa Renewal by PAVITHRA RAO, April — July 2019. ”**

**Vocabulary**

To bleach : to whiten

**Text 10 : Low status of women**

Status is the importance that a person has in the family and community. Status affects how a woman is treated, how she values herself, the kinds of activities she is allowed to do, and the kinds of decisions she is allowed to make. In most communities in the world, women have lower status than men. Women’s lower status leads to discrimination — that is, being treated poorly or denied something simply because they are women. They also often accept their low status, because they have been raised to value themselves less than men.

Discrimination may take different forms in different communities, but it always affects a woman’s health. On the one hand, wanting sons rather than daughters; many families may value boys than girls because boys can contribute more to the family's wealth, support their parents in old age, perform ceremonies after their parents’ death, and carry on the family name. On the other hand, the lack of legal rights or power to make decisions in many communities, a Woman cannot own or inherit property, earn money, get credit or participate in community decisions without her husband’s permission. If she gets divorced, she may not be allowed to keep her children or her belongings. One last thing about the forms of discrimination to add is having too many children, or having children too close together. For instance, discrimination against women can lead them to get pregnant more often, because bearing children may be the only way that women can gain status for themselves or their partners.

Poverty and discrimination in the family and community not only lead to more health problem for women, they also make the medical system less likely to provide the services women need. Government policies and the global economy may add to his problem. In poor countries, many people do not have access to health services of any kind.

**Adapted from Where Women Have No Doctor: A health guide for women by A. August, Ronnie Lovich, Jane Maxwell and Katharine Shapiro, 2012, p. 14**