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Ethnicity and the problems of refugees in Marie-Therese Toyi's weep not, refugee

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UNIVERSITY OF BURUNDI



INSTITUTE FOR APPLIED PEDAGOGY

ENGLISH-KIRUNDI DEPARTMENT

ETHNICITY AND THE PROBLEMS OF REFUGEES IN MARIE -THERESE TOYI'S *WEEP NOT, REFUGEE*

BY

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Bujumbura, June 2017

DEDICATION

To my late father:

To my mother:

To my brothers and sisters:

To all my friends.

I dedicate this work.

ACKNOWLEDGMENTS

Many people have contributed to the success of this work. First and foremost, I wish to express more than routine thanks to Mr Nganyu Dominic Nformi, lecturer at the University of Burundi for his invaluable guidance and availability from the very initial stage of this work to its completion.

My heart felt thanks also go to my mother who, despite her financial situation decided to take an extra mile in sponsoring me.

My brothers Bizindavyi Lucien and Bonaventure Hatungimana should find this work as reward for their moral and material support they have provided in the course of my studies.

Last but not the least, I would not fail to thank all my teachers from the primary school to the University for the education they gave me.

I cannot to thank all my friends from university in general and other friends in particular each for the contribution given along my studies.

ABSTRACT

This work examines the problems of ethnic conflicts and the challenges of the refugees as reflected in Marie-Thérèse Toyi's *Weep not, Refugee*. It traces some of the differences among the major ethnic groupings in the society and the violence and subsequent wave of refugees that it generates. The study does not only see the refugee crisis as the only consequence of this ethnic conflict but also examines social, economic, psychological and physical problems brought about by this. Using the Psychoanalytic and New Historicism approaches, this researcher situates the novel under study within the numerous ethnic crises that have rocked Burundi after independence and the trauma this has caused the people. This study is carried out against the hypothetical assumption that ethnic conflict in Marie-Thérèse Toyi's *Weep not, Refugee* is the cause of refugee crisis that affects the characters physically, psychologically, socially and economically. We therefore hope that our readers would learn to seek for peaceful means of resolving differences.

Summary of the work

This work is centered on ethinic conflict in *Marie-Thérèse Toyi's Weep not, Refugee*; in its development is made up of the cause of ethnic confict which shows how people begin to hate one another basing on their physical traits, their richness and their education etc.

When those causes take the head people begin to kill one another, some who are not killed flee the country, by fleing the country; the refugees in their refugee camp meet with many problems; among these problems, the refugees became defenseless, jobless, lowless and most of the time they are fatherless.

This work has tried to see how to overcome those causes and consequences of ethnic division; by checking peace promotion, this work proposes some solutions. In the way to solution one may changes his mentality received from white men, being a representative, you have to relay on the regulations of the organisation only, by putting aside the ethnic group of your workers, the least but not the last that we have to adopt in order to reduce ethnic conflict; being parent or teachers we have to educate our children to be peace maker. As errors are human being and no one is perfect we have to reconciliate with the one that we have offended against because we are bound to live together peacefully.

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GENERAL INTRODUCTION

Background to the Study

The objective of this study is to know the cause of ethnic conflict in Burundi in general and a Marie-Thérèse Toyi's book *weep not, refugee* in particular. To begin with, let us have a look at the history of conflicts in pre-colonial Burundi, according to *factrover. Com/history/Burundi history. htm*. Burundi had been a strong organized kingdom for many centuries. Society consisted of four groups: the Twa potters, hunters and entertainers, the Ganwa the ruling aristocracy (today regarded as a Tutsi subgroup). The Tutsi were mainly cow grazers and the Hutu mostly cultivators. Society was a hierarchical network of patron and client tied with the princely Ganwa enjoying the highest statues, and the Twa the lowest. How Hutu and Tutsi relation was not clear but actually the history of their relationship is much politicized.

According to the same source above before colonization, Africans in general and East Africans in particular, their societies had well organized politically economically and socially. They had their philosophy, religion and above all their dignity. But when the white man came, things fell apart. Everything took a new face. The white man changed everything. Among things connected with the coming of the white man in Burundi is the division of people due to their size, how they are fat and thin, most of the time thanks to their shape of nose, with the nose, the white man creates what we call nose complex.

People with long nose in Burundi were called Tutsi and people with a flat nose were called Hutu. The rapid growth of that division goes with the division of the way of viewing things. The way in which Tutsi view things begins to be different from the way Hutu did. Their social, economic and political relationship began to be affected by short division; later on the conflict takes place between those two groups. In fact, that division creates many social, political and economic problems in general and the mentality of the people in particular.

It is in this light that Marie Thérèse Toyi sets out in her novel *weep not, refugee* to expose this phenomenon. As far as this work is concerned, it is centered on problems of refugees and conflict between ethnic group.

Statement of the problem

As in many African countries, we observe civil wars also in Burundi we observe civil war every time after 10 or 5 years from Independence till today, most of the time those civil wars are caused by ethnic conflict.

According to *https://en.Wikipedia.org/wiki/Burundian civil war*. From 1965 Burundians have descended in ethnic division therefore Burundi had been divided into 3 different ethnic group which are Hutus, Tutsis and Twas beside Ganwas and kings who were governors before the arrival of the white men, so from 1965 till today there is conflict between Hutus and Tutsis because if they are not Tutsis who are reclaming to be oppressed by Hutus are Hutus who do that, as results hundred and thousands of people are killed and some others flee the country.

From 1965 till 1993 many Hutus were killed by Tutsis and from 1993 till today Tutsis are killed by the Hutus who want to dominate them or who want to become independent, to be more clear in the middle of those years there were some Hutus or Tutsis who were killed during the fight but there is a way to say that from 1965 till 1993 many Hutus were killed, and from 1993 till today many Tutsis are animal like killed, most of the time those civil wars which take life of people are caused by the stupidity of judging people on the physical traits or by the power reclaim or simply to revenge themselves because their relatives have been killed by opposite ethnic group, by implication every time we are in endless civil wars.

All those problems caused by ethnic division have its origin in Burundians mentality who have taken the rubbish lesson given by white men of judging people on the physical traits beside that mentality there were cupidity of some governors who want to stay on power by realizing masses' tension and some as far as the majority of Burundians are illiterate and poor; to distinguish good from bad is very difficult as results to manipulate those kind of people in the way you want is so easy and the consequences of their actions are inevitable.

Motivation

During colonization, Burundians were united, they were fighting together against the white men, being in the same misery, living the same place, in the same condition, helping one another.

The colonizer seeing that it was very difficult to penetrate easily the united people, he has invented some strategies in order to divide them; he has done that in order to gain what he was checking in Africa; to overrule Africans in general and Burundians in particular, in so

doing the white man has portrayed Burundians on their physical traits or what they own, as results tall people thin with pointed noise and with five or ten cows were baptized Tutsis and people with flat nose, short and fat without cows and who sometime exploit their lands as Hutus, people who made pots with nothing who are used to beg in Hutus or Tutsis houses were said to be Twas.

After the independence, as far as Tutsis were elevated by white men, Hutus attempt to eliminate them but in vain because they were strong; mentally strong; economically strong because they were on power as results many Hutus were killed because they have defeated till 1993; during that time many Hutus have fled abroad where they have studied and some who have stayed in the country, without occupation, being poor and discriminated from other citizen, they have continued to exploit their lands, in order to become successfully, they have married early just to have someone who could help them to exploit their lands. As we know when you are with woman without occupation, to have many children is more probable. So, during 1993, Hutus who have fled a broad came back and try to fight for their rights, the government of Burundi accepts the election in which Hutus may participate as candidates because at that time there were Tutsis parties and Hutus political parties.

A Hutu Melchior Ndadaye has won the election because Hutus were so many to elect for him. Tutsis seeing that as it is said they have killed the later, Hutus being so many they have caused civil war which has taken many Tutsis till today.

During those civil wars some have been killed and others fled in neighbouring countries where they are refugees with many problems; during evacuation some have been violated being young, some parents have missed their children and vice-versa. Referring to this situation of ethnic conflict and their consequences, I am motivated to conduct this study on: "Ethnicity and problems of refugees in Marie-Thérèse Toyi's *Weep not, Refugee.*" This novel reflects the situation of ethnic conflict, the causes, the consequences and the tentative solution to ethnicity in our country. The fact that I am Burundian, I am motivated to expose the disease of our country by exposing first the cause of the disease second by showing the consequences, at the last of the work proposing the tentative solution to cure the disease.

Research Questions

In the light of the above, one may ask the following questions: What are the causes of ethnic conflicts in Marie-Thérèse Toyi's *Weep not, Refugee*? What are the consequences of ethnic conflict in Marie-Thérèse Toyi's *Weep not, Refugee*? Is it possible to work out lasting

solution to ethnic conflicts? These are the questions that the researcher will try to treat in this study.

Aim of the Study

This work examines the problems of ethnic conflicts and the challenges of the refugees as reflected in Marie-Thérèse Toyi's *Weep not, Refugee*. It traces some of the differences among the major ethnic groupings in the society and the violence and subsequent wave of refugees that it generates. The study does not only see the refugee crisis as the only consequence of this ethnic conflict but also examines social, economic, psychological and physical problems brought about by this.

Significance of the Study

As far as the significance of this study is concerned, it is a modest contribution to the amount of work carried out by researchers on the causes and effects of ethnic conflict. The intended readers of our work will find some clues in this work to enhance the understanding of the phenomenon. This work will also contribute in finding out the solution to those causes and consequences of ethnic conflicts.

Definition of key terms

To effectively tackle the issues at hand, it is necessary to define some key terms which will be recurrent in this work. These terms include ethnicity, refugees, civil war:

According to www.dictionary.com/brouse/ethnicity. Ethnicity refers to shared cultural practices, perspectives and distinctions that set apart one group of people from other. This means that is ethnicity is a shared cultural heritage. The most common characteristics distinguishing various ethnic groups are ancestry, a sense of history, language, religion, and forms of dress. Ethnic differences are not inherited, they are learned; this is true we say that we are this or that because our parents have told us that. Most countries today consist of different ethnic groups. Ideally countries strive of pluralism, where people of all ethnicities and races remain distinct but have social equality.

A"refugee" is defined as a person who flees for refuge or safety, especially to a foreign country, as in time of political upheaval, war etc. A political refugee is a person who has fled from a homeland because of political persecution. For *Dictionary.Cambridge.org*. It define a

refugee as a person who has escaped from their own country for political, religious or economic reasons or because of a war.

It says in the right of examples: you had to show a well-founded fear of persecution on religious or political grounds to qualify as a refugee. According to heinonline.org says: "the word "Refugee" is a term of art in international law. Modern territorial states have limited its use to those instances under which individuals or groups deserve assistance and protection in their escape to freedom or safety. The reason for the individual fight to freedom or safety is important under the principles of international law in relation to the definition of "refugee". Because of refugees are afforded special status under international law, the modern territorial state may want to deter an influx of certain individuals or groups for social, economic or foreign policy reasons. To accomplish this goal, states can define them as stowaway, boat people, economic migrants, displaced persons, illegal aliens or people who have been firmly resettled elsewhere.

A race is a human population that is believed to be distinct in some way from other humans based on real or imagined physical differences. An individual is usually extremely classified (meaning someone else makes the classification, but individual may also self-identify with a particular racial group).

Ethnicity, while related to race, refers not to physical characteristics but to social traits that are shared by a human population. Some of the social traits often used for ethnic classification includes:

- Nationality
- Tribe
- Religious faith
- Shared language
- Shared traditions. (according to https://www.boundless.com)

This source continues to view ethnicity in communication, political science, sociology as the following:

It views ethnicity first as characteristics of a group of people thought to have common ancestry who share a distinctive culture or the common characteristics of a group of people. For the second it defines ethnicity as the identity of a group of people having common racial, national, religious, or cultural origins.

According to *Dictionary.combridge.org*; ethnicity is a large group of people who have the same national, racial or cultural origins or the state of belonging to such a group. Considering those definitions we "can conclude that in Burundi there is one ethnic group because we share the common racial, national, religious, or cultural origins but when we take into population richness we may use the term class and then say poor class, rich class, middle class and in those classes we may find every people of Burundians with different shape of nose, different body size and people who are fat and thin.

According to *Wikipedia free encyclopaedia* for "civil war", we cannot define the term civil war in whole but we have to see first what "war" is and for the second we will define "civil war". "War" is an organized and often prolonged armed conflict that is carried out by states or non-states actors. It is generally, characterized by extreme violence, social disruption and economic destruction, war should be understood as an actual, intentional and widespread armed conflict between political communities and therefore is defined as a form of political violence or intervention.

The set of techniques used by a group to carry out war is known as war fare. An absence of war is usually peace. While some scholars see war fare as an inescapable and integral aspect of human nature, others argue that it is only inevitable under certain socio-cultural or ecological circumstances. For some the practical of war is not linked to any single type of political organization or society.

Furthermore, *Wikipedia, the free encyclopaedia* defines "civil war" as a war where the forces in conflict belong to the same nation or political entity and are trying for control of or independence from that nation or political entity.

The free online dictionary, thesaurus and encyclopaedia, on its part, view "war" as a state of open, armed, often prolonged conflict carried on between nations, states, or parties within a nation.

Dictinary.com defines "war" as a conflict carried on by force of arms, as between nations or parties within a nation; warfare, as by land, sea or air. In this work we will consider "war" in term of "civil war".

History of approaches

According to https:// en.wikipedia.org/wiki/psychoanalytic theory, psychoanalytic approach was developed first in America by Sigmund Freud in (1856-1939). It talks about the

rechomics of defense. The diverse schools of therapeutic approach currently operative in America include influences from British object relationists "Modern Fredioms", the theories of Klein and Bion, self-psychology, the Laconians and more. Whatever theoretical perspective psychoanalyst employs, the fundamentals of psychoanalysis are always present an understanding transference, an interest in the unconscious and the centrality of the psychoanalyst patient relationship in the heading process.

These characteristics of psychoanalytic approach are mainly the ones have pushed the researcher to use that approach because most of the time the children in the refugee camp transfer their angerness to the other children because their fathers have been killed by the fathers of those children from other ethnic group or they commit some errors unconsciously.

According to www.Dictionary.com/browse/psychoanalysis., "Psychoanalysis is a method of studying the mind and treating mental and emotional disorders based on revealing and investigating structure of theories concerning the relation of conscious and unconscious psychological processes; in one word, it is the theory of personality developed by Freud that focuses on repression and unconscious forces and includes the concepts of infantile sexuality, resistance, transference and the psyche into the id, ego and superego. Those definitions are relevant to the study in the sense that, what we are doing today has its origin in our childhood and most of the time we transfer our mistakes to the others consciously or unconsciously.

According to https://en.wikipedia.org/wiki/new Historicism. Defines new Historicism as a form of literary theory whose goals is to understand intellectual history through literature and literature through its cultural context, which follows the 1950s field of history of ideas and refers to itself as a form of cultural poetics.

According to https://www.reaiam-webster.com/dictionary/new%20 historicism defines new historians as a method of literary criticism that emphasizes the historicity of a text by relating it to the configurations of power.

It was first developed in the 1980s, primary through the work of the critic and Havard English professor Stephen Greenblatt, and gained widespread influence in the 1990s.

Horold Aram Veeser, introducing our anthology of essays, the new Historicism (1989), noted some key representing that actually reappear in new Historicism; they are:

1. That every expressive act is embedded in a network of material practices; this assumption has significant meaning in this work because whatever Burundians or other people do is embedded in the network of their material practices.

2. That no discourse, imaginative or achievable, gives access to encouraging truths, nor expresses inalterable human nature ; also this assumption is important in this work in the sense that human nature can change in one way or another thanks to his surroundings, his friend and his society etc.
3. That literally and non-literally "texts" circulate inseparably; this assumption also is important in this work because they are things which are non-literally but give a help to literally "texts". This is true because our history most of the time is verbal but at a given time, writers may use those non-literally in order to produce literally texts.

Biography of the author

Marie-Thérèse Toyi was born in the Great Lakes of Africa, exactly in Burundi, on one of the numerous hills of Burundi, mu nama za Mugera. She has studied in Burundi for one part of her studies; she has a first degree in English language and literature from the University of Burundi, Master's and a Doctorate degree in comparative literature abroad in the University of Port-Harcourt, Nigeria.

She is novelist, Apart from the present novel understudy: *Weep not, refugee*, she has also written *A Soul for sale* and we hope that she will continue to write in order to expose the situation of her country in particular and the whole world in general. Today she is a Lecture at the University of Burundi.

Literature Review

Ethnicity has been also viewed by other authors among those, we have Juvenal Hatungimana, Juvenal Hatungimana in his views, who demonstrates how Burundians without distinction were promoted according to their merits, and how intermarriage was accepted before the arrival of the white men.

Juvenal has presented the three components of Burundians population, and their preferred occupation, by showing their occupation, Juvenal Hatungimana has shown how those occupations are complementary. He continues showing how the situation has changed before the arrival of the white men; for him, the white men have promoted one ethnic group at the expense of the other.

He shows how that elevated ethnic group has been on the power when the white men have taken the departure, that ethnic group on power has forgotten the other ethnic group by putting forward their interest only. The author shows how that small group on power has been

ruling the country since independence until 1993 when the first Hutu president was democratically elected. Juvenal Hatungimana shows how that president democratically elected has been killed few days of the election.

Speaking about the death of that elected president, Juvenal doesn't exclude any ethnic group; he says that Hutus and Tutsis on power felt excluded from power as results, they plan to kill that president. The author exposes how that elected Hutu was hated by so many people till they kill him, the death of that president has caused civil war which we are living till today.By demonstrating the beginning of civil war after the death of that president, Juvenal shows how a group Hutus has taken the way to forest in order to form a rebellion movement in order to revenge that elected Hutu. Juvenal Hatungimana shows how the president on power after the death of that elected Hutu and after the formation of the rebellion movement which was attacking Burundi; Major Pierre Buyoya (Tutsi)has accepted peace negotiation.

In the book*The Cause of Conflict in Burundi*, Juvenal Hatungimana shows that governors can't quite power because for them they see that to quite power means to return back to poverty the reason why whoever comes to power does everything to stay in it as long as possible. Juvenal Hatungimana shows how governors manage to stay on power ever and forever; to succeed in that they maintain fear between Hutu and Tutsi.To conclude his views about ethnicity, Juvenal Hatungimana has considered eight presidents who have ruled Burundi by putting in consideration 2 variables which are poverty and conflict; he has found only Jean Baptist Bagaza as the president who has ruled Burundi without conflict and poverty. He continues by concluding that poverty is the source of civil war in Burundi because informer time the 4 components of population were united no matter by a Hutu or a Tutsi as the governor. Let us see her views in detail later and possible comments.

Elavie Ndura in his book *Ethnic Relations and Burundi's Struggle for Sustainable Peace*. For Elavie Ndura in his views, he says that ethnic conflict evolves from pre-colonial, colonial, post-colonial and contemporary eras. In his book Elavie Ndura tries to show the role played by colonialist in ethnic division.

Elavie Ndura in his book shows that education given by white men has erupted in ethnic conflict between Hutus majority and Tutsi minority. Elavie Ndura qualifies ethnic conflict or the civil war as the revenge of hatred ethnic group. Elavie Ndura shows that cyclical civil war that we are living today and struggles its root in political power and in economic control. In the way to peace solution in Burundi, Elavie Ndura says that we have to frame and lead the way forward through education that promotes youth peaceful engagement and reflective

citizenship; teacher education curriculum reform is need to develop educator's capacity to practice peace across all subject areas at all levels. He concludes his views that teachers have to play a great role in peace promotion while teaching.

Beside Juvenal Hatungimana, and Elavie Ndura, we have another author whose name is Joseph Gahama in his book *Conflict Prevention, Management and Resolution in Burundi*. He says that ethnic in conflict manifests itself in different domains. For him injustice has beenobserved even in school. at school the priority was given to the children of Ganwa and Tutsi dignitaries at the expense of the Hutus and Twas. By checking peace solution, Joseph Gahama concludes that the army force should be given attention in order to conduct themselves well in front of the masses without making distinction between people. He continues in his conclusion by saying that Hutu and Tutsi should be united for the better future because they have to know that they are bound to live together peacefully.

Another critic in this direction is David Treuer in his book *Anthropology, Comparative Literature, Ethnic Literature and Cultural Diversity*. He says that ethnic literature is the product of human imagination to imply that it originates from a particular cultural vantage or performs work that could be describes as cultural. He continues in his book, by saying that same writers of ethnic group have been influenced by their cultures. He continues saying that even ethnic literature is from human Imagination, it could create in the reader the same sensations that the book developed. The author continues to expose that the term of ethnic group has been in most African countries bad applied because most of the time the authors who have developed ethnic literature or theory are Ignorant to the cultures of the country or countries that they write about, and the problem that we have, we Africans,

we have taken white men theories as the gospel news without questioning them. He concludes by saying that we work that anthropologists and ethnologists have done is not the solution of the problem but is increasing the problem or is the source of the problem. Let us see in detail their quotation in the following below.

In the same book, *the cause of conflict in Burundi,* Jean Berchmans presents the three components of the Burundian population by specifying their preferred occupation of each group. He says: "the Tutsis as herders while Hutus are farmers and the Twas as potters and generally these three professions are complementary; they were constantly in need of one another in their daily lives." (8) This shows how Burundians were linked and how they are in need of one another for their survival, but the situation has changed before the arrival of white men as it shows by the author of the book, he says: "But this situation changed after the

colonization. Something very bad has been done by the colonizer, he promoted the Tutsi elite who, in turn have put forward their own interests instead of promoting the public interest whenever a situation like this arises, then a large door for all kinds of conflict is open and it is not difficult to find a pretext to create a conflict to stay in power." (page5) This shows how white men are the source of ethnic conflict and how governors manage to stay in power by finding some pretext. Those pretexts are of realizing masses tension and at the end of the day brothers are to kill one another but the benefits are the governors. The author continues to show how injustice has been observed so far away; she shows how Tutsis have been on power since independence and this act provokes Hutus and as results they engage in killing and discriminate Tutsis who have been injustice to them. He says: "That small group has been ruling the country since independence in1962 until 1993 when the first Hutu president was democratically elected. This has created anger not only in the Hutu population but also in the rest of the Tutsi population who felt excluded from power." (page8)

In the protocol I of the chapter I of the agreement in the book *Arusha Peace Negotiation*,it is shown that the conflict in Burundi is fundamentally political, with ethnic dimension with small percentage. It is written: "With regard to the nature of the Burundi conflict, the parties recognize that the conflict is fundamentally political, with extremely important ethnic dimension (11-12). This shows that the problem that we face in Burundi is not based on ethnic group but it is based on political issues most of the time.

The World Bank in his view qualified the ethnic conflict as conflict which based on poverty and where poverty is the conflict never miss and vice versa.

The World Bank says: "Many of the poorest countries of the world are caught in vicious cycle of poverty, where poverty causes conflict and conflict leads to poverty." *(http://go world bank.org/DY 4040 RC70).*This shows that the source of all civil misunderstanding is based on poverty and how we are in conflict leads to poverty and how we are poor leads to conflict. Wikipedia.com, tries to define poverty in detail by showing how we can see a person or a country which is poor. It says: "Poverty is a lack of materials resources such as food, access drinking water, clothing, housing and living conditions but also intangible resources such as access to education, the exercise of rewarding activity, respect received from other citizens." *(Wikipedia.com)*. This shows that when you are excluded from material resources, education and when you don't have a rewarding activity by implication you don't have respect from other citizens, so in order to solve that situation, you create conflict; the reason why when Hutus in Burundi were oppressed they have created conflict in order to liberate

themselves but we don't know what will happen to Tutsis of today, who from 1993 till today are under pressure of Hutu majority and on power.

Elavie Ndura tries to show the role played by colonialist in ethnic division. He says: "Racist Belgian colonial policies and practices reshaped and transformed Tutsi and Hutu identities into highly politicized identities with great potential violent conflict." (page1). This shows that ethnic conflict that we are living today has its roots in colonization, as far as some Burundians in power have seen that act as the act of divide and impera, so to remain on power they use ethnic division.

Elavie Ndura in his book shows that, education given by white men has erupted in ethnic conflict between Hutu majority and Tutsi minority. He says: "The ethnic hatred between the minority Tutsi and majority Hutu that emerged during the colonial era erupted in open conflict between Hutu and violence" (page1). This shows that the conflict between Hutu and Tutsi is not of today it is dated a long time ago. He continues in his book, Ndura qualified ethnic conflict or the civil war as revenge of hatred ethnic group. He says: "The massacres of Hutu by Tutsi were not only related to the immediate strike, but also to revenge motivated by deep-rooted hatred of Hutu." (page2). This shows that to revenge is the source of ethnic conflict.

Beside Elavie Ndura and Juvenal Hatungimana there is another author whose name is Joseph Gahama in his book, *Conflict prevention, management and resolution in Burundi.* He says that ethnic conflictis manifested in many domains; for him injustice has been observed even in school.

He says: "The Astrida school which was established in 1929 to train future "qualified managers of the European Administrations" constituted an important link in crystallizing the intercommunity differences. Priority was given to the children of Ganwa and Tutsi dignitaries at the expenses of the Hutus and Twas." (5). This shows that discrimination should be the source of ethnicity.

By checking peace solution, Joseph Gahama in his book, he says that the army force should be given attention in order to conduct themselves well in front of the masses without making distinction between people. He says: "As the issue of law reinforcement as well as defense and security officers continue to divide Burundi political leaders, it should be given the required attention to avoid the continuation of violence." (9). This shows how army force plays an important role in peace making or in peace breaking, if they constitute peace breaking, they should be given a vibrate attention to avoid the continuation of violence. He

concluded by saying that Hutu and Tutsi should be united for the better future. He says: "Both Hutu and Tutsi communities should reinvent the common will of a shared future that is to be convinced that they are bound to live together peacefully" (9).

This shows that Hutu and Tutsi should sit together in order to see that there is no importance in quarrelling or killing one another for the simple thing which has no value in their progress. He continues by concluding that Hutu and Tutsi should sit together and make a debate in order to find solution for their problem. He says: "Hutu and Tutsi all will require a deep thought and a wide-range debate during which Burundians will face each other not with guns but with arguments." (page12). This shows the importance of negotiation, when you negotiate with someone about something, you end up with good solutions sometimes.

Beside Juvenal Hatungimana, Elavie Ndura and Joseph Gahama, there is another author whose name is David Treuer in his book *Anthropology, Comparative Literature, Ethnic Literature and Cultural Diversity*. By viewing this term "*Ethnic Literature*." He says: "To call something "Ethnic literature" is to suggest that it is the product of human imagination and is to imply that it originates from a particular cultural vantage point or performs work that could be described as cultural." (page1).

This shows the term ethnic is largely connected with culture and is an invention of human imagination. So in Burundi as far as we have the same culture, the same language at some extent the same religion as result we constitute the same ethnic group. He continues in his book, by saying that some writers of ethnic group have been influenced by their cultures.

He says: "On the other hand, some writers of ethnic literature make claims for the culturalism of their productions." (page2). This shows that ethnic belonging is viewed according to cultural practices as far as anthropology is concerned. He continues saying that even ethnic literature is from human imagination, it could create in the reader the same sensations that the book sought to describe. There was a new premium place that the book developed.

The author continues to expose that the term of ethnic group has been in most of African countries bad applied because most of the time authors who have developed ethnic literature or theory are ignorant to the cultures of the country or countries that they write about. The problem that we have, we Africans, we have taken white men theories as the gospel news without questioning them. He says: "The work of anthropologists, ethnographers and sociologists largely written by writers who did not belong to the group or culture in order scrutiny were seen as increasingly suspect and even manipulative" (5).

This shows that the reality that we are living today as Hutu, Tutsi and Twa is the imagination from white men; this is the problem that we Africans have; we have taken imagination used by white men in order to manipulate Africans as the reality. Some authors saw that, what anthropologists and ethnologists have done is not the solution of the problem but it is increasing the problem or is the source of the problem. Here the author by quoting another author he says: "Vine Delora, Jr. famously linked the issue of alcohol abuse to the work of anthropologists, suggesting that anthropologists, by defining a problem, largely created it" (5). This shows that anthropologists in their way of working most of the time when they are dealing with human affairs, the create problems whether willingly or not because those anthropologists or ethnologists are sometime outsiders from the country that they develop, in one word they may not know the country that they talk about, only they use their theory without basing on what is real passing or happening in the country under discussion.

Structure of the Work

As far as the structure of this work is concerned, it is divided into five main sections. There is a general introduction which gives an overview of the work and closely followed by three chapters and general conclusion

The general introduction gives an overview of the work. It is made of background of the study, statement of the problem, motivation, research questions, aim of the study that the researcher will visualize when reading ***weep not, Refugee***. It also offers the significance of the study, the definition of key terms after which there is the biography of the author.

It also provides theories applicable to the study, the review of the literature; and brings out the structure of the work

The first chapter entitled "the cause of ethnic conflict" examines the cause of ethnicity in BURUNDI by passing on the white man's lessons to the education given by the teachers, the parents and the influence of the surroundings on Burundians children.it also shows how the treatment our everyday conversation, our group mates and our friends may contribute positively or negatively ethnic conflict.

The second chapter entitled "the consequences of ethnicity" analyses the consequences of ethnic conflict by showing first the killings that follow ethnic conflict; it exposes how people who are not killed fled abroad where they will be refugees. As far as refugees are concerned, most of the time they are defenceless, homeless, jobless and sometimes lawless, the children who born in those conditions cannot study and most of them their education is doubtable, a big number of them are fatherless. Refugees are mistreated by whoever and wherever.

The third chapter entitled "solution to ethnic conflict" tries to check possible solutions that can be applicable to ethnic conflict; it shows that we have to change our mentality first that we have printed from the white man, we have to consider someone on his competences and his performances by putting aside his ethnic group .it shows also that education that we give to our children or our students may be an education which promotes peace .Whatever we do towards our friends, our group mates may influence them to be peacemaker or not.
The conclusion summarizes the major arguments raised in the work, brings out the findings and recommendations.

Characters

In this work, the characters are refugees who were in Mabanu camp in wirodi; some were Tutsi and others were Hutu. Among Hutus, we have Kigeme, Sibomana, Kibwa, Kabunda. Among Tutsi, we have Wache Wacheke Watachoka. Beside the state of being Hutu or Tutsi, those refugees had their relationship between themselves, Wache Wacheke Watachoka is a son of Kigeme and Kiroro a Tutsi who has stayed in the country after killing many Hutu and pregnated Kigeme during evacuation in Wirodi.

As we know, during evacuation, some parents miss their children and vice-versa, Kadogo brother to Kigeme has been missed during evacuation, this loss has forced Wache Wacheke Watachoka to return back in Burundi in search of his uncle Kadogo who has been missed in Burundi during evacuation and that loss has shocked so much his mother Kigeme, beside the search of Kadogo, Wache Wacheke Watachoka has come in Burundi in order to discover his father and fore father's land.

Beside kigeme, Wache Wacheke Watachoka, Kadogo and Kiroro who had familial relationship others were refugees, Sibomana was a Burundian refugee who has lent her lap top to Sada a wirodian citizen and after a while Sada being a national, has refused to give back the lap top. Kibwa is a Burundian refugee, he has been killed by a policeman when refugees were forced to quite wirodi, for Kabunda is a Burundian refugee who has used his richness in order to hide his ethnic group, he has done that in order to survive in the world of Hutus in the refugee camp because a Tutsi in the refugee camp of Mabanu was seen as a sin and to be killed was more probable.

CHAPTER I: THE CAUSES OF ETHNIC CONFLICT

To introduce this chapter we will begin by showing how the rulers from pre-colonial period and post independence period are said to be the same ethnic group and this leads to ethnic conflict. After that we will examine how colonialist have helped so much in ethnic division by portraying differently Burundian's population basing on this physical appearance. Following that, colonialists contributed in this ethnic division by elevating one ethnic group at the expense of the other. In this chapter we will see how the native governors manoeuvres contribute in ethnic conflict by creating tension between people in order to stay on rule ever and forever.

Ethnicity in Burundi became very glaring and open in the early post-colonial era. After colonialism were the white men took the departure, those who are closer to the white men have token the power instead of helping their brothers in misery they have increased the mistreatment. The oppressed people grow with anger inside their hearts. Afterwards they have organize themselves in order to fight against those people on power. This statement has been developed by Mohamed Salih and John Markakis in the book *Ethnicity and the State in Eastern Africa*. They say: "With independence soon afterwards, a pattern of power distribution was established in the post-colonial state that determined access to social and material resources. Since power was unevenly distributed, access to resources proved inequitable" (7). This behavior of mistreating other people is not only done by with men but also Africans who have taken the power after the departure of with men, the later have acted more badly than white men towards their brothers. Also in Burundi that kind of behavior is observable till today because whoever arrives on power wants to help only people from his province or his ethnic group and that behavior provokes the masses angriness and at the end of the day the rest of the masses checks how to eliminate those people on power and the people with the some ethnic group of the representative stuff. This also can be seen in the novel understudy ***Weep not, Refugee***, of Marie-Thérèse Toyi's ***Weep not, Refugee*** where Kigeme being an orphan and a refugee beggar in Mabanu camp.

The women who have been mistreated by her father began to laugh at her, it is said in the book like this: "They reminded her how her father had refused to lend them money for the school fees of a child, or money to start a small business or how he had not given them a free ride in his vehicle when they were tired" (11).

This shows that ethnic division grows from what our parents have done. Sometimes children are killed because their fathers have done something wrong in the society; children become victims of what they don't know. The cause of ethnicity can have the source in many actions, if it is not the behaviour of your parents, it can be your own behaviour or how people judges you, it is said in the book understudy like this: "Only some months early Kigeme was a happy school-girl, comfortably, going to school in her father's jeep." (8-9). May be also, Kigeme was bossing to the others being in the father's jeep, thanks to the women we told Kigeme above being in the refugee camp, it is obvious that her father has been killed by the people who hate him because of his richness and his behaviour towards others.

Paradoxically, prior to independence, some colonial administrators manipulated ethnic rivalries among indigenous populations by employing a strategy of divide and rule. This strategy created enmity and suspicious among African people and the situation has significantly changed. Those peasants who most of them are illiterate and poor accept what those rich and intellectuals said without asking any question, after what they do. They plan how to eliminate those who are supposed to oppress them. After killing them, those rich people and intellectuals are them who will be called to participate in peace conversation in order to share the power, after sharing the power, they enrich themselves without thinking about the masses that have helped them arrive there. Even during the campaign, the stuff manipulates people in order to vote for them by promising this and that, after being elected they do nothing. This idea of manipulating the masses in order to gain what you want has been developed in the book *Ethnicity and the State in Eastern Africa*. It is said: "Ethnicity was part of the stock in trade at the very genesis of modern African studies. It has however, been a controversial theme, its existence and legitimacy in frequent dispute over years." (18)

Ethnicity is seen as trade; jnit has been used a long time ago till today because even today someone who wants to arrive on this or that, use this ethnic group without taking into account his competence and his performance. However wants to arrive on power manipulates the masses by putting forward their ethnic group in order to be chosen as leaders. This also can be seen in the novel understudy, *Weep not, Refugee*. Where the policeman who were supposed to protect all people dare to steal someone's money and plan to kill him without the real cause only by accusing him to be one of the ethnic group that they hate so much; the policeman who was stealing Wache Wacheke's money.

Wache Wacheke was a Tutsi in the refugee camp of Hutu and he has managed to have a little money, when refugees have been forced to return back in Burundi from their exile in MABANU Camp, he has met with policemen and one of those policemen who was stilling Wache wacheke's money, he has said: "He is a brother of those irresponsible Burundians who assailed our diplomats in Burundi". This shows that someone who wants to enrich himself by stealing someone's affairs, he diminishes the former by accusing him to be one of the group of people that has done this or that and your belongings are taken in that way and you are forced to keep quiet. Besides that, the masses who engage in eliminating others end in occupying their lands in order to enrich themselves. It is said in the book understudy that even people who were in exile when they return back they are bad taken by the people who have occupied their lands.

It is said in the novel understudy it is written: "You know, there is a shock involved in being obliged, while unprepared to leave a plundered house or a land which you had seized when the owner went into exile. For those occasional landlords, we were a menace." This shows that people kill others in order occupy their lands, when those people go into the exile and by chance return back in their lands, they are considered as enemies as a menace, in one word they are not well received by the landlords.

The cause of ethnicity is somehow very difficult to situate in the space of time because from many years ago till today in Africa in general and in Burundi in particular, we observe civil wars. So the cause of ethnicity is not to be checked only in our new generation but also from our forefathers.

We could say that ethnicity in Africa in general and in Burundi in particular can be considered as heritance or HIV disease which are transmitted from one generation to another or from one people to another. This can be emphasized in the book *Ethnicity and State in Eastern Africa*. It is said like this: "But if there is no priori reason, why ethnic mobilization must necessarily increase in pluralist and decentralized frameworks, one cannot assume either that there will be no relationship or effect" (19).

This demonstrates that what we are living today comes from the ancient time that we observe today has been prepared so long in the time passed. Our past has the real connection with our presents because each action, has its beginning and its end but we doubt about ethnic conflicts ending because ethnic conflicts have become a good articulation to be used in order to arrive wherever you want; politicians when they want to arrive on power they manipulate the masses by putting forwards their ethnic group, the masses when see that their living

conditions are not sufficient they eliminate others in order to occupy their belongings or they will begin to judge others on their physical traits in order to discriminate them; in the refugee camp, in Mabanu camp in the book understudy, *Weep not, Refugee*, Wache Wacheke was mistreated by his group mate only because they accuse him to be a Tutsi. Those group mates were young like Wache Wacheke but because they have had that their relatives have been killed by the Tutsis, so they want to revenge themselves by killing Wache Wacheke because he is a Tutsi, the member of the killers must be killed by them, during their investigation about Wache Wacheke's ethnic group, one of those group mates said this: "If discover that Wache Wacheke is a Tutsi, well…maybe I'd better not say anything until the investigation is over."

Here anyone could think what will happen after the discovery of Wache Wacheke's ethnic group. Wache Wacheke is the son of Kigeme, the orphan girl and poor refugee beggar, she has been raped by a Hutu Kiroro during her exile, Wache Wacheke has born in the exile exactly in the refugee camp, he didn't know what the Tutsi relatives have done to the Tutu but he is going pay the fine of what he didn't know.

Also to be in the refugee camp is not a sin when we take into account the conditions which have pushed kigeme the mother of Wache Wacheke to take an exile in exactly in Mabanu camp; she has fled there after seeing her parents killed in public place after that she has been raped by kiroro the murderer of her parents. So it is absurd for Wache Wacheke to be mistreated by his group mates in misery, the group mates knowing the condition in which Wache Wacheke has been conceived, instead of planning to kill him they would consol him, but as this act of revenge is in our born love, they want to put in practice what they have received from their parents.

In fact ethnic conflict is the creation of the Whiteman. It is viewed therefore as a colonial enterprise. Western civilization is manifested mostly in ethnic division and that division penetrates progressively from one generation to on other. The white man creates ethnic division because it is the best way that may help him to remain in on throne. To achieve his target, the white man has his own procedures on which he acts so that his manoeuvre may succeed in the way he wants. By doing that, the Whiteman analyses people physically and he portrays people in the way he wants.

He puts people in a given group thanks to physical traits that shared between them. He says through his analysis this group constitutes Hutu groups because they are short they have a flat nose, they are fat and so on, he portrays Tutsi as people who are tall with pointed nose

and thin. As the white man was considered as superior in all domains Africans in general and Burundians in particular take that theory as gospel news, without asking any question.

The rapid growth of that division leads to mental behavior of any ethnic groups by transmitting that belief from parents to children. By putting that in their minds as the pure truth, Africans in general and Burundian in particular begin to hate one another, when people meet another in the road instead of greeting him, he begins to analyze his physical traits in order to know if he or she is this or that.

Before the arrival of the white man, Burundians exchanges many things between themselves among, them they were brides and cows without considering ethnic group or origin but after the division we have rare few couple with different ethnic group, who can engage in marriage.

If it happens that by accident a Hutu girl loves a Tutsi boy without knowing that he is a Tutsi or if the boys don't know if that girl is a Hutu. The relation will break sooner or later. However, one loves another because if the girl loves the boy, the family of that girl will forbid the girl to marry that boy or vice-versa. National and international people have tried to find a solution to that problem but in vain. When you ask people nowadays they tell you that such belief is in our born love.

How Hutu and Tutsi relation was not clear but actually the history of their relationship is much politicized.A rich Hutu could be regarded as a Tutsi, as it is seen with Kabunda in Marie Therese Toyi's*Weep not, Refugee*. Kabunda is a rich Tutsi. As Mabanu camp was dominated by the majority of Hutu who want to eliminate the Tutsi, the minority. Thanks to his richness, Kabunda was accepted by the Hutu as a Hutu. Likewise, an impoverished Tutsi was considered as a Hutu, which is the same case for wache wacheke watachoka. In reality, Wache wacheke watachoka was not a Tutsi when you try to read well the novel, *Weep not, Refugee* of Marie Therese Toyi, it is said that kigeme was impregnated by Kiroro, the one who has killed Kigeme's parents. Before that kigeme flees in Mabanu camp in wirodi. In reality wache wacheke watachoka is fruit from a Tutsi Kigeme and a Hutu but Kiroro is a Hutu but he was mistreated by his friend who is supposed to protect him. Here one may ask himself if they have mistreated wache wacheke watachoka because he was poor or whether it was due to their poor mind or ignorance. Hutu and Tutsi with merits and high achievements in the society could be elevated at the Ganwa statues. Before colonization ethnic intermarriages were tolerated. However, after ethnic division brought about by the white man, those marriages were impossible to some extent.

This can also be seen in Marie-Thérèse Toyi's *Weep not, Refugee* where Wache Wacheke Watachoka has been rejected by Loretta because she considered him as Hutu.

Before Loretta was in love with Wache Wacheke Watachoka but because one girl friend of Loretta gossips that Wache Wacheke Watachoka is a Hutu automatically Loretta has changed her mind till she has called a policeman in order to take her lover to prison. Remember that Wache Wacheke Watachoka was expelled from the refugee camp because he is a Tutsi; this moment he is going to be rejected by Loretta because he is a Hutu.

The failure of Wache Wacheke was due to his accused ethnic group by refusing Wache Wacheke's hand love. Loretta has mentioned something which shows that she feels superior to Wache Wacheke only because she thinks that she is a Tutsi. Wache Wacheke's trying to console her but in vain. He says: "She told me that she never knew that all this while she had been dating a Hutu, which was a disgrace to herself and to her entire family" (96). This shows that Loretta feels herself superior to Wache Wacheke, here one may think what would happen if Wache Wacheke was a violent boy what would have happened, maybe he would have slapped her or kill her when we take into account how he has grown and the condition in which he has been conceived. The way we behave it front of others may lead them into bad actions or good ones. When we are conversing with people we have to know how we may conduct our conversation in order to avoid tension between our group mates, our classmates or our friends; human nature can be influenced by the behaviour of others who are near him. Loretta behaves like that because her parents have educated her in that condition of hating people of other ethnic group because it is obvious in her answer when Wache Wacheke was trying to cool down her. She says: "As long as you are not a Tutsi, it makes a big difference in love matters." (97) This also shows that from her education to marry from other ethnic group is impossible, she feels again superior to a Hutu. When Wache Wacheke was trying again to attract Loretta's heart. Loretta says: "What will I go to do in wirodi? My father could curse me before I even leave home." Loretta doesn't only hate Wache Wacheke because he is a Hutu but also she fears to be cursed by her parents because she marries a people from another ethnic group. She was a victim of her education.

In his book *Humiliation and Violation Conflict*, Jean Berchmans highlights the three components of the Burundian population by specifying their respective occupations. The Tutsi are holders of cows while Hutu are farmers and the Twa, potters. Generally these tree professions are complementary; the three components were constantly in need of one another in their daily life.

Under these conditions, it is not easy to understand what may be the causes of conflicts in such a society where life style shows that they would live together in harmony before colonization.

Bachman's research is very necessary despite the fact that all the three groups of Burundians have lived together in total harmony throughout the pre-colonial period and the civil wars which have preceded ethnic group division. During the pre-colonial period, all the ethnic groups inhabiting Burundi owed allegiance to the same monarch, the "Mwami"; believed in the same God, and spoke the same language, Kirundi. They equally shared the same culture and lived together on the same territory. Notwithstanding the migratory movements that accompanied the settlement of the various groups in Burundi, everyone recognized themselves as Burundians. But this situation changed after colonization. Something bad has been done by the colonizer by portraying people differently, and by promoting the Tutsi as elite. The latter put forward their own interests instead of promoting the public interests. In such circumstances, a large door for all kinds of conflicts is open. Therefore, it is not difficult to find a pretext to create a conflict to stay in power. The colonial administration, first German and then Belgians under a league of relations mandate and United Nations trust ship, played a decisive role in the heightening of trust ratio among the bahutu, the batutsi and the batwa, and the division which led to ethnic tensions.

Ethnicity may due to social misunderstanding because one social group may feel oppressed by another social group and by the end of the day those two different social group may descend in civil war, for example one social group maybe rich thanks to their forces or thanks to governmental embezzlement, the other social group may organize themselves in order to fight against that rich social people and as result hundreds and thousands of people lost their life like that. Also ethnicity may have source in political misunderstanding, when leaders of political parties are in misunderstanding they involve people by corrupting the masses using their money or the sugar words. When people are corrupted by those politicians they begin to fight for those oppressed politicians only because they think that as for as they share the same ethnic group they may be well rewarded after the war.

This idea of social and political misunderstanding as the source of ethnicity has been developed in the book *Ethnicity and State in Eastern Africa* of Mohamed Salih and John Markakis, in that book they say: "Ethnicity as constructed identity is one set of multiple potential identities and itself usually has multiple facets and faces.

Ethnicity can take place when the conditions of living are not the same between the masses. This can happen when there is one ethnic group which is enriching by exploiting another ethnic group. When the exploited ethnic group is aware of its condition, the member of that ethnic group may gather and make the decision of fighting against the group which is exploiting them; during the fight people may steal someone's affairs. When you want to eat alone make sure one day people who are not eating will stand up and fight against you because what you are consuming is coming from their blood. When you are enriching, you have to see in which way you are enriching, if you are exploiting others or if you are oppressing others. when you analyze what you are getting your richness by exploiting or by oppressing others make sure that one day the oppressed group will stand up and fight against you. This act of inequality between people due to richness bad received has been developed in the book *Ethnicity and State in Eastern Africa.*

They say: "Perhaps one of the most significant long term social transformation affecting the nature and focus of ethnic articulation in various parts of Africa has been the emergence and manifestation of a protonational bourgeoisie." (22-23). This shows that when there is one class which is exploiting another class, the later will feel uncomfortable because of the poverty that they face in just fly because when they take into account their works they see that income is not equal to that forces, the exploitation can be the source of ethnic conflict even in the novel understudy weep, not refugee of Marie Thérèse Toyi it has been said that: Kigeme was going in the jeep of her father".

To have a car in the group of poor among them many pass their night without eating, it is a big problem because one day or the other, they may dream about killing you as it has happened to Kigeme's father, but this happen when you misbehave towards other people. Again ethnicity has its source in the misunderstanding between 2 ethnic groups.

When 2 ethnic groups are in misunderstanding and the representatives didn't want to behave correctly in order to resolve that misunderstanding, the last thing to happen is to take machetes in order to kill one another. This act of misunderstanding as the source of ethnicity has been developed in the book *Ethnicity and State in Eastern Africa.* They say: "A resurgence of ethnicity may come in basically two, again opposite, ways. One will emanate from communities under threat and from group that have lost out in their dealings. With the state or with more powerful neighbours and rivals." This shows that an ethnic group under threat may end in ethnic conflict with other ethnic group which is under frightening it because the ethnic group under threat will see that there is no other solution except the way of

fighting but they forget that conversation about maters is the best way also when at the first time you were connected the state and by change or by other happen you lose your place, most of people in order to gain their farmer places, they use ethnic conflict by saying that they lose their places because they are of this ethnic or that one, if they find some people who could support them, they end in civil war. Even in the book understudy the genocide has happened because there were tensions between ethnic groups. I means Hutus group who feels to be oppressed by Tutsis group and as result the farmer wants to eliminate the later.

In their investigation one of them says: "You know that we are refugees because of ethnic war between the Hutus and the Tutsis in Burundi. Ever since I reached here, I used to think that all of us in the camp were Hutus. But, I hear that a few of us may be Tutsis, and, if that is the case, they are not here with good intentions at all."(55-56). This shows that Hutus are making solidarity in order to revenge themselves or to eliminate a Tutsi who may be in the refugee camp because they are there due to Tutsis, first action towards them. For them whoever they see as Tutsi is their enemy, they want to kill him in fresh legs without delaying, the reason why they want to eliminate Wache wacheke after the short investigation. In a given country like Burundi, which has been governed by many leaders from different ethnic group, but during any period of ruling we have observed ethnic conflict; during Tutsis period we have seen genocide, during Hutus period also ea have seen ethnic cleansing.

Good leader is considered as the father in a given family because it is on him where everything is turning around; he judges what to be done in order to develop his country. I think in Burundi if someone asks this question: "Burundi has had a good leader from independence till today?" Here the answer will vary one people to another but what but what we can assume is that after ten or five years Burundi falls in ethnic conflict, as result development is impossible. So if ethnic conflicts are much in our country, the ones to blame are leaders because most of the time is them who manipulate the masses in order to stay on rule ever and forever. When people are manipulated they kill one another. To support this idea of bad leaders, in the novel understudy, we have someone whose name is Kiroro the jail representative who has killed Kigeme's parents and after he has rapes her. This act of killing is not good because to suppress someone's life is not good, it is a sin.

When you kill someone's parents, the former will seek for ways to revenge himself sooner or later if he is able. Another bad leader in the novel understudy is the principle of Karibu college where refugees students coming back in Burundi were received in order to continue their studies, instead of understanding the students problem,

he has organized how to chase some of them because he accuses them to be stupid, they were accused to be stupid because the systems in Burundi and in Nigeria are different; in Burundi most of them courses are in French but in Nigeria most of the course are in English. Those behaviour of killing, raping people and chasing people from school may be the cause of ethnicity because the sufferer of those actions will grow up hating the one and his ethnic group. if possible he will prepare a revenge.

By implication the masses become easy to manipulate because of the poverty that they face, by manipulating the masses, the representatives show that all the problems that they face are caused by other ethnic group, from there, the masses began to hate one another till they eliminate one another. In the novel understudy we see Kiroro who has raped Kigeme, the young girl of fourteen years old, who was a student, Kiroro didn't put Kigeme's interests forwards also as mentioned above the principle chasing Wache wacheke at school he hasn't through about Wache wacheke's interests but his own interests have been put forward.

By putting own interests forward, without thinking on others interests, this can be the cause of ethnicity, if those interests that are privileged are for one ethnic group because the other ethnic group will see how to violate those interests which are viewed for one ethnic group.

We assume that the cause of ethnicity has been brought by white men. The white men in order to achieve his goal, he has divided Africans by portraying them differently, ignorantly, Africans have accepted that, and they have followed the white man instructions, and they have divided themselves due to their physical traits, to be merciful to the white man lesson, they have taken the bad way of killing one another by accusing between them to be a Hutu or a Tutsi, and the white man has occupied Africa without no problems. After independence instead of discovering that the white man has lied to them, they have strengthened the white man instruction till today, as results every day we are in civil war based on ethnic conflict. During that civil war the white man continues to be the benefactor because wherever civil war sits, the white man will have where to sell his weapon if he didn't intervene directly in order to help one ethnic group which is oppressed. In order to support this idea, Conrad, Joseph in *Nostromo*. Cambridge: Cambridge university press, 1988. In *Nostromo*, Conrad seems to be saying that: "We westerners will decide who is good native or bad, because all natives have sufficient existence by virtue of own recognition.

We created them, we taught them to speak and think, and when they rebel, they simply confirm our views of them as silly children, duped by some of their western masters" (*Nostromo*, 77).

Whatever we do, by searching our own interests being Africans by exploiting ethnic division, in that time we are imitating white me instruction, by implication we are promoting ethnic conflict. Moral and physical depression can be the cause of ethnicity because when you are morally and physically depressed you can be found yourself in bad activity only when that depression is caused by someone who accuses you to have ethnic group different to his. To say this in clear way, we can take the example of Kigeme and his son who has been mistreated all along in the novel understudy because some accuse them to be the Tutsis and others to be the Hutus.

For Kigeme she has been raped because she is the Tutsi, beside to be raped she lost all her parents because they were Tutsis, due to those actions she has been obliged to stop her studies because being an orphan with a baby at the age of fourteen in the refugee camp in Nigeria, it was impossible for her to continue her studies. For Wache wacheke, he has been mistreated by his group mates because they accuse him to be a Tutsi in the world of refugees who were supposed to be Hutus only, returning in Burundi he has been rejected by his lover Loretta, who after Clarissa's rumour that wache wacheke is Hutu, she has decide to quiet immediately him.

When somebody is morally and physically depressed to prepare bad action against somebody who has mistreated him is more probable, and ethnicity will take place from there. Besides that, we know that each country has its own culture, but when we tend to imitate or to introduce more elements from other cultures, in that time we may harm other citizen who are not accustomed to those elements. Being the some people from the some ethnic group, the other ethnic group which harmed by the element brought from other cultures may discriminate us, and this will be the starting point of hatred may be the ethnic group may state from there. Gilbert-More, Batr in *Post-Colonial Theory: Contexts, Practices and Politics*states that: "Moreover post-colonial criticism has contributed to the interrogation of received distinction between 'high' and popular culture which has been such a feature of cultural criticism more generally in recent duals" (8).

This theory is important in this work in the sense that, it studies cultural forms and practices in post-colonial Africa in general and in Burundi in particular, the novel understudy is a historical novel which equally handle social and political related issues.

To illustrate this, we can take the example of the principle at Karibu College where refugee students were received, the later has attempted many times to chase the students only because they don't understand French. Wache Wacheke says this: "The sardonic principal reminded us of the obligation to speak French in school" in the novel understudy.

We know that our mother tongue is Kirundi, why to promote English or French in our studies? It is due to Western culture, and it is the outcome of the colonization.

When you are bossing to your brother speaking English or French, if he doesn't understand it he may kill you because you are considered as stranger to him or they discriminate you in the sense that you ignore your mother tongue by promoting white man languages. So it is better to know the place, the time and to whom you are addressing to in order to avoid hurting him or her. Another primary source of ethnicity is the education that we give to our children; each nation has its own way of educating their children. If the children are well educated in peaceful way, there is no doubt, the nation will become developed sooner or later because instead of destructing they construct because they are united.

This idea that each nation has its own way of educating their children has been developed by Edward Saïd in *Culture and Imperialism*. He suggests that: "Nations themselves are narrations." The way you educate your children will be observed through their behaviour among the others, if you have educated them by showing them that people from other ethnic group are bad, they will grow with that idea and to change that will be somehow difficult, but if your educate them in the light way, but showing them the importance of to be united with others, they will grow up with that idea, whoever will try to corrupt them will fail. In the novel understudy we have a woman who has been mistreated by people from other ethnic group, but when her son tries to know his ethnic group, the woman has refused to tell her son his ethnic group because she has already seen that ethnic division is bad.

When her son Wache Wacheke were asking his mother Kigeme, she replies like this: "Wache, nobody asks or answers such questions." She wants to show her son that to ask questions about ethnic group is sin, is prohibited; she wants to eradicate such behaviour in her son's heart because she knows that, if he continues asking those questions he will be endangering his life. If your child is growing up, try to educate him according to the pure culture of the country in which he will be called to live, try to remember the obligation of the nation in which your child will grow up and work, don't give your child French education whereas he is in Burundi.

This shows that when you kill you provoke the revenge which you don't know how it will seem to be, you may kill one people, as revenge they may kill hundred people from your ethnic group or you may kill someone's relative, as result his life will be in dangerous because the one who has been killed were the parent of the farmer; this is the case of Kiroro in the novel understudy who has killed Kigeme's parents, and Kigeme being an orphan she has been forced to abandon her studies.

Ethnic conflicts occur when there is misunderstanding between the masses and this misunderstanding results from the leaders misunderstanding, leaders misunderstanding is most of the time coming from an elected representative who is not fulfilling what he has promised people before election. This idea has been reinforced by AyiKwei Armah in *The Beautyful ones are not, yet Born*. Armah tries to capture this idea with this question: "What after all, could it mean? One man with the help of the people, who loved him, had arrived at power and used it for himself. Now other with the help of guns, had come to this same power. What could it mean?" (*The Beautiful ones are not, yet born* 155). This situation becomes confusing for the masses because they are them who suffer more than those leaders because most of the time after a coup d'Etat which follows is the civil war where the masses lost their bodies (lives). Armah's styles these types of confusion "as new people, new style, old dance" (*the Beautyful*, 156). Leaders come to power and are overthrown just to be replaced by others who are not different from them. Coup d'Etat most of the time is the cause of ethnicity because the ones who engaged in that action most of the time are coming from other ethnic group of the class leaders, at that time the ethnic leaders tend to defend themselves by eliminating the members of ethnic group who have attempted their throne. A coup d'Etat in Burundi means the change of the face but not the change of the system. It cannot bring any improvement in life, things still going in the some direction; bad to worse.

To support this idea, even in the novel understudy *Weep not, Refugee*. In that book we have refugees who were in Nigeria due to civil war, and we know that no civil war can occur if there is no participation of the leaders on power.

It is clear, when Wache Wacheke were under investigation in order to know if he is a Hutu or a Tutsi, one group mate has said this: "you know that you are refugees because of an ethnic war between the Hutus and the Tutsis in Burundi." (55) This shows that civil war occurs where there is an ethnic conflict. If there is an ethnic conflict automatically they are people who died, and some people fled in the neighbouring countries.

This idea of coup d'Etat has been once again reinforced by wars and conflicts of Burundi on Google; this information states that passed in several coup d'Etat, from 1976, Deputy chief of staff Jean Baptiste Bagaza had overthrown his distant cousin, president Micombero, and many Hutus has been killed after that coup d'Etat. In 1987 happened a bloodless military coup d'Etat done by Major Pierre Buyoya. Burundian civil war occurred in 1993 till 2005.

In the context of a strategy of « divide and rule », the colonial administration injected and imposed a caricatured, racist vision of Burundian society. This was accompanied by prejudices and clichés relating to morphological considerations designed to set the different components of Burundi's population against one another on the basis of physical characteristics and character traits as it is explicitly demonstrated in the travel of Marie Therese Toyi *Weep not, Refugee* on the character Wache Whacheke Watachoka who has been mistreated by his lover Loretta because he has fact nose, which means to Loretta that he is a Hutu by implication according to her, the marriage between a Tutsi and a Hutu is quite impossible however the loves is between them. This act of dividing people according to their physical traits also enabled the colonizer to accord specific treatment to each ethnic group. This act of promoting one group at the expense of another group has created anger not only in the Hutu population, but also in the rest of the Tutsi population who felt excluded from power.

Never the less the feeling was more acute among the Hutu this is also seen in Marie Therese Toyi's*Weep not, Refugee* where the known father of wache wacheke Watachoka has impregnated Kigeme after killing her parents. He has killed Kigeme's parents because they are Tutsi and he impregnated the young Kigeme of fourteen years old to show that he was more shocked by the existence of Tutsi.

It should be understood here that the small group of Tutsi and Hutu who was on power did nothing special that shows preferential treatment to other Tutsi only or other Hutu only in terms of development as it can be seen in Marie Thérèse Toyi's*Weep not, Refugee* where none from the governors has taken an interest to visit the refugees who were in Mabanu camp instead of visiting them they take them as a group of rebellions, spies ; when one refugee tries to return back to see where his father or his relatives live, he was jailed, beaten to death however he/she was a Tutsi or a Hutu.

We must look elsewhere for reasons of conflict or even civil wars that we observed during the period of 30 years since independence in 1962 until the advent of democracy in 1992 till today. One thing is sure, the Burundian population, predominantly rural and illiterate,

lives in the same conditions Hutu, Tutsi and Twa. This can also be seen in Marie Therese Toyi's*Weep not, Refugee* where refugees were living in the same conditions to some extent, beaten by hunger, illiteracy, facing the same injustice of the guest country and the host country but instead of sharing whatever they have, they began to create division by saving that one groups is the cause of the problems of another group.

It is agreed and confirmed by many scholars that Burundi is composed of three ethnic groups namely the Hutu, Tutsi and Twa. Some of those scholars like Lemarchand, a famous French politician scientist who is known for his research on ethnic conflict and genocide in Rwanda, Burundi and Darfur and particularly known for his work on the concept of clientism, "argues that" a country of 8.7 million inhabitants are commonly divided into three ethnic groups, the Hutu (85%), the Tutsi (14%) and the Twa (1%). Traditionally there was merely a socio-political distinction between these groups. However, through support of a racist ideology and ethnic hierarchy clearly biased against the Hutu, the German (1889-1918) and later Belgian (1918-1962) colonialists transformed this division into more rigid identities, this also is seen in Marie ThérèseToyi's *Weep not, Refugee* novel where Joseph, the camp leader has been replaced by another only for one cause of being a Tutsi. Joseph has lost his reputation because he is a Tutsi and he was replaced by a Hutu, who instead of defending his refugees, pretends not to see now one particular group is mistreated.

This is seen where Whache was jailed in a given house by his friend for accusing him of being a Tutsi. His mother goes to see the camp representative. The latter doesn't care for Kigeme's problems. Besides, when the representative of HCR calls that representative to report about the camp state, the representative pretends to ignore the problem which is there, which implicates that he was in favour of one ethnic group to mistreat another ethnic one.

In Burundi we have the same language, the same culture, living the same place in mixture us Tutsi, Hutu and Twa. The division of people has been brought by colonialist for their own sake, just to remain on poor and they have been helped by poor minds and they have been helped by poor minds of Africans and poverty which is in African's countries, those 2 elements till today are used by people who wants to remain on power eternally, this also it is seen in Marie Thérèse Toyi's*Weep not, Refugee*. In this novel, we see that people as refugees with high degree where none is employed and students who are refugees but who were in secondary school in Burundi have missed where to study, governors in the refugee camp have accepted education for the students in primary school only.

So even if the ethnic issue is very important to Burundi ethnicity is not the only cause of conflict. Ethnicity may be a pretext or a manifestation whose cause lies somewhere else. For example in Mabanu camp where refugees were gathered beaten by hanger, illiteracy, no water, no cloth one may ask where that idea of ethnicity was coming from within people with same conditions which were dangerous both the two groups. What he can say is this "where you have nothing to eat bad idea will never miss in your heard." weather you kill, weather you still or you lie but when you are caught you pretend to feign by saying the in true causes. You say that you are mistreated by people because you don't share the same ethnic group; you forget your bad act which merits punishments.

In few words, the cause of ethnicity is not only the poverty but also the illiteracy and ethnic group is used as pretext in Africa just to help some people to achieve what they want easily.

The reason why most of the time children are the victims of ethnic conflicts because they are easy to manipulate thanks to the lack of mental maturity and poverty that they face in many African countries. Psychoanalytic and sociological approaches which preoccupies as embosses on the African's behaviour in their environment and the social constraints that affects their psyche.

The cause of ethnicity can be the negative self-esteem, when you consider yourself superior to others without tangible proof, at that time you are badly seen by your group-mate because most of the time you harm them by insulting them or by mistreating them in one way or another. This can be seen in the bluest eye of Ton Morrison when Pecola and other girls who were black in the world of white, during conversation with a white boy, Maureen, the later by making self-esteem has opened his mouth and says the following: "I am cute! And you ugly! Black and ugly..." (24).

When you are making your self-esteem, try to see if what you are saying cannot harm anyone, and you have to see if what you are boasting on is proven also as an important to the society in which you are living in, otherwise you have to keep quiet by letting the society to judge you. In the light of showing that what someone says could harm another, Pecola after hearing what Maureen said she had been deeply hearted, Pecola curls her shoulder forward in misery. This shows that when you are doing something or saying something which concerns your physical appearance, your behavior and your any quality you have to think twice, because you can morally damage your hearer, by damaging your hearer, the consequences can be so many because the reactions are different from one another.

Toni Morrison in her book states that: "We all know what it feels like to be disliked or rejected, be it for a moment or for a suspended period of time, we all know what it feels like to be dissatisfied with our appearance" (25).This emphasizes the case of Wache Wacheke who has been rejected by Loretta, only because she accuses him to be a Hutu. Wache Wacheke to express how he was dissatisfied, rejected, he has said this: "Was I so ugly as to scare away an innocent loving time girl? Oh my God. This ugliness of mine might be horrible." (98) in the novel understudy. *Weep not, Refugee*. This shows how Wache Wacheke was surprised to be rejected because of the shape of his nose only. Loretta, by rejecting him, she says: "The palm of my hand is less flat than your nose" (97) in the novel understudy, *Weep not, Refugee*.

Loretta says while rejecting Wache wacheke: "I wish you were a Tutsi. My love for you wouldn't have gone. Look at your nose." (97) in the novel understudy, *Weep not, Refugee*. Loretta rejects Wache wacheke only she accuses him to be a Hutu. Here one may ask himself how it is painful to be rejected by your lover only because of your ethnic group. If you are rejected because of your ethnic, what would be your reaction towards the one who rejects you or towards his ethnic group? I think your reaction couldn't be good, what I am sure you will grow up hating her and her family, if you are not smart, you ill even inform your future children, by implication the hatred will be generalized between your ethnic group and her ethnic group. Pecola continues opposing about the discrimination that she encountered. She says: "Adults do not talk to us – they give directions. They give orders without providing information. When we trip and fall down they glance at us, if we cut or bruise ourselves, they ask us are we crazy. When we catch colds, they shake their heads in disgust and our lack of consideration.

The cause of ethnicity even today has its source in the lack of unity. When you are united it is quiet impossible to kill one another because you feel like brothers and sisters from the same mother and the same father, whenever one has problem, the other will do his best to help him, and the society will grow up because you will work in collaboration by helping one another. In contrary, when you hate each other, no prosperity will be possible because instead of working, you will be checking how to eliminate the one that you hate, but the one you want to eliminate is your neighbour that would help you in situation of problems. Trying to analyze the cause of ethnicity you will see that it is most of the time based on the lack of unity and hatred without foundation. Even in the novel understudy, we see children who were in miserable conditions, but who seek to eliminate the life of his group mate because they accuse him to be a Tutsi in the world of Hutu.

One of them says: "If I discover that Wache is a Tutsi, well may be I'd better not anything until the investigation is over." (56) in the novel understudy *weep not, refugee*. This shows how ethnicity grows from hatred without foundation, here Wache Wacheke was a miserable refugee like them, if they are some Tutsi who have killed the relatives of those other refugee children, Wache Wacheke was not there. So could he suffer the penalty of the people that he doesn't know?

The destination everywhere is the source of every social problems because when you put aside your neighbour, the consequence will occur sooner or later; taking into account how someone needs others for his survival. We can also reinforce by showing how discrimination is the source of ethnicity or race division by considering the work of Finkembine. *Sources of African-American past: Primary Source in American History*. New York: Longman, 1997

Roge Finkembine comments that: "Segregation laws established a strict colour line between races in visually all areas of southern life. Blacks and whites could not attend the same schools, drink from the same public water, fountain, play the same parks, ride the same street cars or railroad cars, be treated in the same hospitals, or even be buried in the same sections of cemeteries" (95).

This is also is seen in the novel understudy where Kiroro has killed Kigeme's parents and rape their daughter after, maybe he was revenging himself or he was eliminating that ethnic group with tangible reason because you cannot kill someone without a great reason. In the refugee camp, the group mates of Wache Wacheke son of Kigeme has been mistreated by that group mates because he was accused to be a Tutsi in the world of Hutu. Those children react like that they accuse Tutsi group in which they accuse Wache Wacheke to belong in something, so to see Wache Wacheke in their group as a Tutsi was a sin. One of Wacheke's group mates says: "This one is not a tale I am now going to talk of reality you know that we are refugees because of an ethnic war between the Hutus and Tutsis in Burundi. Ever since I reached here, I used to think that all of us in the camp were Hutus. But, I hear that a few of us may be Tutsis, and if that is the case, they are not here with good intentions at all" (55-56) in the novel understudy. With this speech one may understand that, since civil war occurred between people, hatred between those people is inevitable, and for the people to be reunited needs a long period because some of those people would have lost their relatives, and are somehow frustrated. The discrimination between mature people goes to their children because parents of those children who have killed their relatives and the children will grow hating that people and his descendants.

People everywhere remains with wounds in their soul when they have missed one relative during civil war, and most of the time people who were dying in the civil war are not given an honorable burial, and among them are not even buried, in the work of Boldvin, James. *The Fire Next Time*. New York the dial press, 1963, James Boldvin in *The Fire Next Time* A letter to my nephew on the hundredth anniversary of emancipation, recognizes the crime committed against blacks and professes that: "I know what the world has done to my brother and how narrowly he has survived it. And I know which is much worse, and this is the crime of which neither I nor time nor history will ever forgive them, that they have destroyed and are destroying hundreds of thousands of lives and do not know it and do not want it" (19). What were between black and white men in ancient Africa, it has been transferred between Hutu and Tutsi today in Burundi. The cause of ethnicity is due to incapacity of forgiving, if the one has been offended by another, the former is ready to revenge himself and the act of revenge goes on day by day, as results the lives of hundreds of thousands of people are destroyed. Here in this quotation above, the one who has speaking at the end he wishes that they don't want it again, so do Burundians want to stop civil war?

The answer to this question will be debatable since 1972 till today we observe civil war. To support this idea of keeping grudge between ethnic group, we continue to see what the group mates of Wache Wacheke organize to do if they discover that Wache Wacheke is a Tutsi in the world of Hutus. Yes, from the above quotation made by one of Wacheke's group mate, he mentioned that they are refugees because of an ethnic war between the Hutus and the Tutsis in Burundi, but Wache Wacheke was not in the members who have killed their Hutus relative, to forgive him was very easy, but as that behavior of to revenge is in many hearts of Burundians, they refuse to forgive him till they beat him to death. One of his group mates says: "If I discover that Wache is a Tutsi, well...may be I'd better not say anything until the investigation is over" (56) in the novel understudy. This shows that they were a plan after the discovery. The cause of ethnicity takes place when people begin to make division between themselves, when they begin to judge people on their physical appearance. This can be supported by the reaction of Loretta, the girl friend of Wache Wacheke the rumour from Clarissa her class mate has changed her. Loretta begins to judge Wache Wacheke on his physical traits.

She says: "The palm of my hand is less flat than your nose." Since the arrival of Wache Wacheke in Burundi from wirodi in his refugee camp he was with Loretta, but Loretta notices the shape of his nose after Clarissa's poison. Ethnicity grows up in us because of our class

mate, our friends, our parents and our teachers etc. We reinforce it through education, conversation and exchange etc.

In conclusion, we set out in this chapter to examine the various causes or reasons behind the ethnic conflicts and the problems of refugees in *Weep not, Refugee*. In the course of the chapter we examined social, political and economic causes of the conflict. These causes explored were discovered to be at the origin of this conflict. Through our analysis, we discovered that ethnicity can be caused by many judgments ,which can be social ;for example when a given group is composed by people which is interested in ethnic division ,this one can provoke problem to another group which they supposed to be of ethnic group different from their own. To emphasize this point of view, we have seen how Wache Wacheke has been mistreated by his friends by accusing him to be a Tutsi. The next social cause discussed in this chapter is education given by parents to their children; whatever you teach to your child will influence him negatively or positively. This can be seen where Loretta has refused Wache because he is a Hutu. Loretta does that because from her education, she was taught that to marry a Hutu being Tutsi it is curse may be. Beside social causes there are political causes. As we have seen it at beginning of this chapter, the pre-colonial and post-independence rulers that were supposed to be of the same ethnic group and this has provoked other ethnic group to organize ethnic cleansing for other ethnic group. When governors don't take in the same manner the population, a group which is forgotten can revolt against ethnic group in which those governors are coming from. To illustrate this we have seen how the camp representative tries to ignore how Wache Wacheke and his mother are mistreated in their refugee camp where they were lodging, when he was in front of the HCR representative also we have seen how Wache Wacheke has been mistreated by his teachers in general and his headmaster in particular even though there mistreatments were indirectly, we can imagine why they mistreated him only among the others. The last cause after social, political causes we have seen economic cause.

By economic cause we have seen that Hutu are portrayed as farmers and Tutsi cows holders Two most potters, if one group saw that the poverty that they face was provided by another ethnic group, the later can practice genocide to the other group. In the book weep not, Refugee of Marie-Thérèse TOYI, the paramount cause is social because the education, the complexity of nose, the mistreatments are done between people within the same social class. So let us see those causes in detail and after that we will examine the consequences that refugees meet with in the next chapter.

CHAPTER II: CONSEQUENCES OF ETHNIC CONFLICT

To begin with this chapter, we would like to show same consequences that refugees face. When you are a refugee with a different ethnic group, wherever you are, you are suspected in one way or another. When you are a refugee you invest, you lose and you start again from scratch point because whatever you do sometime you are submitted to the failure; when you are not robbed, you are arrested. Being a refugee sometime you miss your lover, only because you are a Hutu or Tutsi as we will see what happened to Wache Wacheke with her girlfriend Loretta. When refugees return back in their native country they find that their properties have been occupied or taken by the others and it is difficult to quite or to give back those properties peacefully. Coming back from the refugee camp you may not find your family; you may not find your land, at that time the anxiety of how to survive arises. Refugees in their refugee camp live in difficult life; people lose their members in the refugee camp. In the refugee camp weather you are graduated or not to find a job is a hard question. In the refugee country, system of education may be different from the education system in which those refugees are coming from and when you came back in your native country, it is very difficult for you to continue your studies without difficulties.

Sometimes many children are born illegitimate and grow fatherless. This is the case of Wache Wacheke Watachota prominent character developed in Marie Therese Toyi is *Weep not, Refugee*. In the refugee camp, the students are sometime mistreated by their teachers or by principals because they don't understand the system in which courses are given .Being a refugee you may lose whatever you have basing on false accusation; Wache Wacheke has lost at Kawaida's home due to false accusation. Being refugee, as far as you are poor you do things which can lead you in despair as we are going to see this case of Kibwa and Obute. Let us see those consequences in detail. Ethnic conflict has many consequences, when between people there is division based on physical traits which can appear on one people and don't appear to another, those theoretical traits without no proof may engage people in despair as it is seen in Marie-Thérèse Toyi's*Weep not, Refugee* the novel which my work my work is centred on.

Ethnic conflict grows little by little from mature people till to young ones and people who were neighbours turn into enemies people who were friends cut up their relationship, with ethnic conflict someone may dare to kill a father of someone and after impregnating his daughter of fourteen years old.

Ethnicity when it appears in a given society, people of this society, if they are not killed, they take an exile abroad where they will be attacked by many diseases, where they will be jobless, homeless and defenseless. In a refugee camp, refugees face many consequences for example students who have a certain level will miss a suitable class similar to their level because all things are regulated by the host country. To illustrate that we may take on example of a given country which receives refugees, that country may have vacant place in primary school only or in secondary school only but among refugees they are ones who need to study in secondary school or in primary school.

Ethnic conflict when it appears in a society calls many consequences with in people because if you are not killed you because a refugee, being a refugee as we will see it in detail you face many injustice either socially or economically why not politically as it has happened at Wache Wacheke Watachoka in the novel written by Marie-Thérèse Toyi *Weep not, Refugee*. Wache Wacheke Watachoka is the prominent figure who has suffered so much the consequences of ethnic conflict. He has done what he can but in whatever he has done there was an obstacle.

The obstacle that Wache Wacheke Watachoka meets with, if it is not based on his nose is based on false accusation of having a sun but most of the time the mistreatments that he has accounted were based on nose.It is shameful to mistreat a people because of his or her physical traits. Based on physical traits one may mistreat an innocent people till he pregnant her, after killing his father.

Conflict division may lead children to suspect one another till they take one of them in order to jail him in unknown place but before you are attacked by that bad diseases between you, you were in good understanding, you were friends sharing whatever you have, you were classmates in the same class sitting on the same desk, doing the same material at school, preparing courses together but when ethnic conflict begins the one who was your best friend becomes your worst enemy and sometime you don't hate to kill aim or to mistreat him or her; you jail him, you beat him and some time you exclude him from your group as if he has committed a crime.

Ethnic conflict changes people till they adopt animal behavior and their hearts become inhuman because it is shameful to see someone who can take a machete in order to cut someone's throat without any reason except the one that they have nose that they have nose which are not shaped at the same size, that they have no same size; if one is tall and another short automatically one who is short witch kill the one who is tall and Vice-versa.

One who is fat and one who is thin may kill each other basing on the weights they have. Beside that violence of killing by basing on physical traits you can see a mature people who can allow himself to commit adultery on girl similar to his daughter only because he wants to revenge his ethnic group, instead of killing her he pregnant her.

The new born from the raped girl will have his Mather's ethnic or his father's ethnic? If the new born asks his/her father will she be able to answer the questions the refugees with whom they are together will accept that child as their members? All those constitute consequences that ethnic conflict may bring on a given girl. As we have said ethnic conflict leads to the act of killing or expatriation, when you exile your country by being a student, if possible you continue your studies in your host country, where most of the time you are bad taken by the students whom you find there as native. Because most of the time they call you call you refugee or another name which can harm you or humiliate you because to be a refugee none could prefer it and it is not a good name to someone who has his proper name beside that the one how dares to call you a refugee does it with purpose of harming, to discourage his classmate. he does that in order to show his classmates that they are nothing and he does that in order to show them they are in a country which is not their own.

Moreover those students who allow themselves to insult their classmates "refugees" sometimes are helped by their teachers. Teachers instead of taking students as equal, they play an important role in dividing students.

For example when a student commit a mistake being a refugee he is punished with extra energy as if he comates a crime. To illustrate that when Wache wacheke was in quarrel with kiwi his classmate. the teacher instead of asking the source of the conflict he slapped Wache wacheke watachoka twice. Wache wacheke watachoka tells in his own word the injustice. Plays by the teacher: "the next thing I saw was our classroom teacher grabbing me and shopping me with his huge rough hand. I remember hearing myself mumbling: "we were playing." He tied my tiny hands to my back and, flanked by two security officers from the school. I went to show them my home". This shows that some teachers play a great role in discouraging students "refugees" even though he has been in conflict with his classmate there isn't any class regulation which allows a teacher to tie a student hands. Teachers do that because they know that those students are underestimated by the host country, they are defenceless, lawless. Beside those mistreatments in class, refugees students study in the conditions which are different from their classmates who are natives because studying in the same system under the same condition of studding, it is absurd even inexplicable how the condition of success may be different.

In most of the cases also as it is illustrated in the novel of Marie Thérèse Toyi's *Weep not, Refugee* the percentage on which they based in order to let a student to go from the class to the next is not the same far as refugee and a national. Also this the way of discouraging students.In civil war if you are not killed and by chance you scope board whoever degree you have in your native country will be multiplied by zero and you become jobless because in your host country most of the time you find yourself unwanted. To illustrate this we can base on the novel of Marie Thérèse Toyi *Weep not, Refugees* where Kanani was a trained engineer in electronics with more than thirteen years of experience at the national radio of Burundi, but he was disqualified to the post of technical manager of the national office of telecommunication, in favour of a weirdoes flesh gradate. Kanani with fear of expulsion he has kept quiet. This shows how to be a refugee is great consequence of a civil war.

To be a refugee because of the civil war gives instruction on the injustice committed by the injustice which was supposed to protect people and their properties.

To demonstrate that when you are in a refugee camp you have a representative, the later instead of protecting the whole refugees tends to make a division between people that he represents basing on the difference between people thanks to their different nose shape, this act has been shown by Marie Thérèse Toyi in her novel *Weep not, Refugee* when weache wacheke watochoka was jailed by his group friend accusing to be a Tutsi in a camp supposed to hold only Hutu and when his mother Kigeme goes to see the representative in order to expose what has happened to his only son he has not received by the representative. When he HCR representative called the representative of the refugees camp in order to clarify the case he has denied totally the case that he knew well. This injustice also can be seen between people when they land what they have in order to create friendship with nationals. When they land their properties they didn't get back what they have given. As far as they have nowhere to complain they keep quiet by folding their arms because when they try to expose that, they are frightened to be expatriated, so in order to avoid that they keep their moth closed.

This is illustrated on the case of Sibomana in Marie Thérèse Toyi *Weep not, Refugee* who has lent her laptop to her new friend who said that she had an important project to type.

Since Sibomana had nothing to do with a laptop in a camp where there was no electricity, she had willingly lent it to Sada. Remember in the camp they were reminded of the necessity to keep relationship with the nationals.

You had to get as many friends among them as you could because in times of distress, they would assist you, they would protect you and they would defend you. The day she lent it out

coincided with the end of her friendship in Sada's she was no longer received in Sada's home. The injunction of Sada's father put a final full stop to her claiming of the laptop. Sada's father ensures Sibomana in this way: "if you come to harass us the immigration will have to hear about it". A case with this could mean a termination of your stay and you guess the nightmare expulsion represented to a refugee.

Whatever you do in a refugee country is submitted to the failure because when it your work is not stopped in the middle way, yourself you are arrested unjustly and as far as you have nowhere to complain you keep your mouth close and you accept to differ in silent way. This is illustrated in Marie Thérèse Toyi's novel *Weep not, Refugee* where Wache wecheke watachoka has started to do business after leaving school unjustly Wache wacheke has done his best in business in order to improve his life and the life of his mother Kigeme but after a moment the government of Nigeria has announced that any Burundian must turn back at more within 2 hours. Here one may understand what means to pack immediately without delaying when you are in market, sometimes you take what you could and let other things at market weather they will be stolen or not it doesn't concern you; what you want is to have your life neither the time given. Weache wacheke has left the market without anything except the little money in his pocket. Arriving at home; at the refugee camp he has found the camp on fire. He didn't find his Mather because big the time he was escaped. Wache wacheke watachoka trying to escape he was arrested by the police men. Those policemen stolen his money and one those attempts to kill him but he managed to escape without anything. When are a refugee you invest you lose and you start again from a scratch point.

Beside this act of stealing the affairs that someone has checked in the refugee camp, when a refugee is forced to quit the host country in order to regain his native country most of refugees found their properties left in their native country taken by other people and the later sometime refuses to quite the others properties peaceful because within ethnic conflict some of the people engage in this act basing not only on physical traits as the direct cause but they want to take or to be placed in someone's properties after he/she exiled in another country.

When the one who is coming from outside and the one placed in the later properties are not able to solve the question between them, they call up on the justice. Sometime the justice can be favourite to one of them and let the other to lose unjustly.

On the other hand if you don't lose your land you can be killed by new owner of your land in order to occupy it ever and forever.

When you have born in a refugee camp like Wache Wacheke watachoka and you are forced to return back and by luck of chance you are fatherless, for you it is another case because you didn't have anywhere to go and sometime most of the children didn't remember their relatives, for those children it is a big problem for them to live, some of them even if they were students automatically they stop studies and go to work in town. those who don't want to work became thieves and others beggars among those road children without father without mother. they are taken for many bad actions, they employ them in killing by corrupting them, they use them in wars and most of them die there without any burial ceremony. If they are not killed they are introduced in army at their early age, the action which is prohibited by the international low.

Sometimes between your country and your host country where you take exile, the education system may be different than another as the consequence of this one may lose the job because he doesn't know this or that, for students it is very difficult to reintegrate their studies weather in their host country or when they come back, when they come back for example they are bad treated by the teachers because they don't understand well what they are learning due to difference between the countries in which they have been us students.

For example in Nigeria they study most of the courses in English when a Burundian refugee goes in Nigeria, it is very difficult for him to study English system as for as here in Burundi we are in French system, sometimes they need a remedial courses to be introduced in that system but who is ready to give those remedial courses to that refugees? Even the teachers who are aware of the difference which is between the systems instead of reintegrating the students by giving them remedial courses, they are used to insult them that they are stupid, dull, which is the way of discouraging students and ant pedagogy method. When the students come back in their native country being born in the refugee camp and studied there within the system which used in those countries they suffer the same problem because may be the languages used in teaching may be different and this causes problems in learning activities.

Beside the learning difficulties for someone who is coming back from the refugee camp, there is also a mistreatment to wars those students, those mistreatments are done most of the time by the teachers or some school administrators and this leads students in despair and some of them prefer to quite schools because they undergo extreme injustice coming either from the teachers or from the principles ,they do that by accusing them that they have guns that they have been introduced in army movement when they were in a refugee camp.

Those students become miserable because first, in the refugee camp they were boot treated, returning back in the supposing native country they are going to be bad treated once again but when we try to think deeply those students are innocent because most of them didn't know the really cause of ethnic conflict that they are differing from. As results thanks to that mistreatments towards refugee students weather in exile or in their native country when they turn back, a great number of those students prefer to quite school, which is not good because when you quite school due to injustice, you grow with injustice and you will apply it wherever you will be, the reason why they are repetitive civil war because of a father or a mother has been chased at school he/she will tell that to his/her children and the children will grow up with that bad news inside their heats and some of them will hate a ethnic group which has chased their parents from school, sometimes they prefer to revenge themselves by killing the teacher or by stealing what he has.

Returning back in the camp, refugees meet with many consequences for example family members are lost day by day without any information where they are ,who has taken them, this is also supported by Marie Thérèse Toyi in her travel *Weep not, Refuge* where Wache wacheke watachoka tries to give evidence to this disappearance in his words : "year after year ,some names lost, anybody to answer them in the camp leader 'book you could see somebody walking this evening and the news you would get the next day would be that the person had disappeared ,somebody would have suspected witchcraft, I heard that then and there 'people used to disappear just like that," here someone may ask himself where those people are taken to? Who is in charge of this action of taking people hidden? Sometime you may miss an answer to give but what we are told they are not missed.

Here we can imagine how is painful to lose a family member in refugee camp, where you don't have means to bury him, may be none to help you because you can be in refugee camp being two sisters and one brother as a family, sometime in such case people were dying and none to bury them because they were dying in unknown places and their families while stay with hope that one day they will meet with their relatives.

Beside this unknown death in the refugee camp even in the way back as far as repatriation most of the time is done by force many children or parents got missed in the way home. When a child misses her parents in his way home, maybe he has born in a refugee camp and doesn't have any relatives a part from his parents what will be his future?

Or if a woman lost her children being widow without husband what will be her reaction, her state of mind towards ethnic conflict, towards the voluntary cause of ethnic conflict? Most

those children become thieves let their studies in under to go in town to seek a simple job in order to survive and the parents who have missed their children got mental problems or hung themselves if they are not able to stay those temptations.

In the refugee camp prostitution is the primary action because of the poverty which handicaps many refugees, so in order to survive they make sex with whoever accepts to give them bread or sometime because education of young children becomes difficult to control. Children between them make sex however they want and whenever they wish. The results of this uncontrolled sex is the augmentation of illegal children, children from other children and this leads to extreme poverty, some of those new born children die because they miss food, medical treatments. Many of those your mothers die while delivering because their body organs are still young to conceive and among them prefer to kill their children by giving them premature birth because they see that they are unable to raise them.

Being a refugee you suffer many dangers for example if you find one member as your relative and you prefer to stay in his house by quitting the difficult life in the refugee camp sometime one of the family either the woman or the husband may mistreat you because you are a danger because you are considered as an extra month to feed as far as you consume without producing.

Some family member when you are in problems they forget the relationship between you and them if you are a boy as a refugee in someone's home, the wife of that home may attempt you by proposing you to make sex with her. If you refuse, it is the end of your stay or if you accept, once the husband will be informed about the situation he may kill you or exposes you in justice, if the woman doesn't want to make sex with you, she will see another strategy in order to kick you out for example by accusing you that you have stolen something in the house which you are unable to pay, that time you are obliged to quite automatically because to give a lodging to a thief is very difficult. If you are girl it is the same because you can be in bad communication with the woman and the husband chooses to stay with her wife by sanding you out whatever relationship you have between you or the problem may come from the side of the husband, the husband may be in need of you when you are a girl if you accept you can be pregnant in order to cover himself the husband kicks you out, if you refuse also it is the some case, you will be kicked without delaying the refugee with those circumstances dies in endless movements without anyone to help.

Even policeman who were supposed to protect people sometimes they play a bad role by mistreating people even though some of them fulfill they job as well but they are members of

defence who misinterpret their job by doing evil to civil members, for example in Marie Thérèse Toyi's novel *Weep not, Refugee* we see a policeman when refugee were escaping from the burnt camp who as arrested wache wacheke and mistreat him by beating him and he has dared to still his money if there was not another policeman with a good heart wache wacheke were being killed because the later seeing how wache wacheke watachoka being beaten and stolen has felt pity to wache wacheke and interferes between them and wache wacheke has run quickly but at his way escaping he has seen that the policeman with good heart killed.

In the refugee camp, refugees are insulted in one way or another because they seem to be defenceless and they have to accept it. In contrary whoever tries to act in his way by protecting himself will be punished exemplary, the weight of his mistake most of the time is not put into account, this abuse is not only done by mature people but also by the children who are nationals. This can be emphasized by a certain student who was studying with Wache wacheke in wirodi who has given himself the permission of insulting any refugee that they share the same school.

Wache wacheke by informing this situation in Wirodi, he has mentioned this: "This particular afternoon, one of the boys, Kikwi, was shouting at me: Refugee! Refugee! Refugee! I had warned them against that name, and I had promised to put in soup anybody who would not want to hear my warning. They knew my name" Chapter 2:36 in the novel understudy *weep not, Refugee*.This shows how to be a refugee is harming; to be insulted by whomever willingly, and none could defend you, is a big problem. It is the discrimination which could put someone in despair or which could provoke someone, and by result the later could do an action which could endanger his wife or the life of the one who has offended him. Wache wacheke as he has promised those students that he will put in thick soup whoever will insult him by call him Refugee! He has put into action. He says: "My eyes turned red with anger: I slapped him on the left cheek. He protected his eyes with both hands, so, I gave him another slap on the other cheek. I think that I saw blood, not from his eyes, but from the nose and the month." (Chapter 2:36) in the novel understudy *Weep not, Refugee*.This shows that when you are dominated by anger you could do bad things, Wache wacheke has beaten his classmate because for him to be called Refugee is bad, and it shocks him very much.

Besides that, Kikwi who was calling Wache wacheke Refugee, he knows his real name but for harming him, he calls him Refugee. He does that may be to show to those refugees students that they are not in their country, which is obviously known by them; to recall it was

unnecessarily. When you are a refugee student, and when your classmates keep on mistreating you, you feel yourself reduced and you discouraged yourself, as result, you give up your studies or your performance in class is doubtable. After beating his classmate Wache wacheke has been beaten by his teacher seriously without asking any explanation, and he was sacked from school arms tied followed by security men, his teacher and almost the whole class because he has fought with Kikwi who has abused him by calling him refugee instead of Wache wacheke his real name. Kigeme seeing that, she has said: "forgive, I am a beggar!" (38) in the novel understudy *weep not, Refugee*.

This shows that when you are a refugee, most of the time you beg in order to survive, whether you were rich in your country, as far as you flee without taking anything, arriving in your exile country you become a beggar for your survival otherwise you could die because a lot of refugee are not employed, whether they have a degree or not, only nationals most of the time have right to job, at least a non-national receives a job when they are no national who could compete with him, if the no-national is less skilled or not the later has access to the job before the former. Even the classroom students don't have the same rights, the non nationals most of the time are mistreated weather in the condition of success or in the way of paying school fees: when the refugee students who reclaiming to have the same rights like national, Mr. Joseph the camp representative says: "I wish you were in my shoes, "for you would have understood how painful it is to lead people who have a strong will to improve their conditions, but who are compelled to silence, because they have no country of their own." (Chapter 2:30) in the novel understudy *weep not, Refugee*.

This shows that refugees are obliged to keep silence whatever injustice that they face, because they are not in their own country, only silence is their weapon. Even their representatives are unable to solve any question because they know themselves that they are not in their own country instead of revolting them, knowing how painful to be expatriated, they try to calm down those people who feels that they are unjustly treated by giving them advice. By giving advice Mr. Joseph continuing saying this: "we are here just to live, not to enjoy. We buried life enjoyment in Burundi" (32) in the novel understudy *weep not, Refugee*.

This shows that, refugees themselves know how painful are be called refugees, they are aware of their situation but they are not able to solve any of their problems, because first of all they cannot blame the system of their exile country on the reason that, the will of taking

the departure in that country is coming from their hearts, none has called them to go there, so they treat them as they feel, secondly they cannot return back because they have fear of being killed by Burundians of other ethnic group. As results they have to take life as it is offered, because there is no other possible solution available to them.

Beyond that, even what they possess being a refugee can be stolen in one way or another by nationals, and you are obliged to keep quiet, because when you try to defend them, you are frightened by those nationals, as far as you don't know where to report this, you keep silence. To emphasize that we have the case of Sibomana who had obeyed the principle by landing her laptop to Sada the national. The day she lent it out coincided with the end of her friendship with Sada, she was no longer received in Sada's home. Trying to get back her laptop. Sada's father informs her like this: "If you come back to harass us, the immigration will have to hear about it." (Chapter 2:34) in the novel understudy *weep not, Refugee*. This shows that a refugee has none to defend him; even though what he reclaims is right or not; what he receives is oppression.

As it has been said previously, beside intellectual harassment, physical harassment, refugees also undergo sexual harassment, because first the parents are unable to control the education of their children who wonder in the road the whole day without occupation. Second the children themselves are unable themselves, because they sleep with their parents in a small space, and most of them are mature they hear what their parents do, to imitate them becomes very easy. Beside that due to their poverty, most of the time girls, try to sell themselves in order to get what they need by making sex on money. Even high personalities are involved in violating young girls using their money. In the novel of Marie Thérèse Toyi *Weep not, Refugee*, we see a high personality of HCR who has violated girls, and when they are in meeting, one woman has revealed the secret like this: "Is not you who have pregnancy to Nancy? And to Flora? And to Peace? And to Flavia? Who are you trying to deceive? Just keep quiet, we know how you, at least you, you are more decent than monkeys!" (Chapter1:23) in the novel understudy *Weep not, Refugee*.

This shows that refugees are not roped only by simple people but also by people who were supposed to protect them.

This act of violating people during civil war was been also developed by Burundian: Gang rapes by ruling party youth/Human Rights watch-Mozilla Firefox on Google states that: "In a pattern of abuse in many locations and in several provinces, men armed with guns, sticks, or knives have raped women during attacks on their homes, most often at night.

" This shows that the crime of raping women during attacks is not only located in the novel *Weep not, Refugee* but also it is witnessed by many organization of human rights. From 1972 where Burundi was introduced in ethnic conflict we count many victims of rape and some of them didn't know who has violated them, because this bad act was committed during night, beside those victims of rape, we have so many children who are fatherless. Skye wheeler, women's rights emergencies researcher at human rights watch in the same source above on Google mentioned before, states that: "Many of the women have suffered long term physical and psychological consequences." This is similar to the case of Kigeme who has been raped by Kiroro and suffered later on physical and psychological consequences, because to have a baby at the age of fourteen being an orphan is not easy, it demands much energies and it affects someone's mind. It is obvious that in Burundi from 1972 till today many women have been sexually harassed by people who accuse hem to be in opposite political party of their own or to have opposite ethnic group to their own. This act of violating or roping people has also been witnessed by https/www hrg.org/news/2016/7/27 Burundi gang rapes-ruling-party-youth on Google states that: "one became pregnant after a rape that took place less than 24hours before she arrived at a transit centre. Another who had been raped for the second time since 2015, while crossing the border, was not identified as a rape victim at a transit camp." This shows the same case of Kigeme in the novel *Weep not, Refugee* of Marie ThérèseToyi, the former has been raped before she arrived at the transit camp at Mabanu camp in Nigeria, she was raped at the border of Burundi by the one who has finished to kill her mother and her father, and no one has identified her as a rape victim because in Burundi culture it is difficult to say openly in public someone that you sleep with for a sexual intercourse, it is prohibited by Burundi culture, it is a secret.

Being a refugee orphan she was unable to feed herself and her new born son. In the same source African arguments org, Bosco tells African Arguments: "The CNDD-FDD youth (knows as imbonerakure) started to threaten me and my family, saying: we killed armed Tutsis, soon it's going to be your turn."

This goes with the case of Wache wacheke the son of Kigeme in the novel of Marie ThérèseToyi*Weep not, Refugee* who has been attempted to be killed by his friends in Mabanu camp in Nigeria, where they were as refugees, only that they accused him to be a Tutsi in the world of refugee Hutu, and by implication he was taken as a spy by his campmates only because he was a Tutsi in the refugee camp of Hutu.

To emphasize this, we can take the case of Fofori husband of Fofo who had taken by the people in uniform and who didn't turn back. It is stated in the novel understudy like this:

"Fofori had been followed by hefty men in uniform, who said they needed his help in 'something', 'something', that is how they used to call anything they did not want to call a name, either because it was vogue or because it was too shameful, considering their mission to defend people. So, he had followed them to lend them his hand, and never come back." 5:87 in the novel understudy *Weep not, Refugee*. This is how people were taken during civil war or in the refugee camp; unknown people came in one's home to check some people saying that they need him for one reason or another, and at the end of the day you could hear that he was been killed or you could wait and wait his return but in vain.

In conclusion, in this chapter we have seen how refugees, when they return back in their native country among them find their properties taken by others, those ones who have occupied refugees properties refuse to quite those properties peacefully. Students coming back, if they have gotten a chance to study in their exile country, coming back as far as the systems of education are different, find very difficult to reintegrate in new system. By implication many among them prefer to quite schools and become road's children if they have no parents or they go in town in order to beg or do housework's in order to survive. Beside those cited problems above, being a refugee you are whether killed and die unknown death, sometime your relatives didn't know it or give you a honest burial or whether you are employed in army forces at your early age which is against the law, consequently many among children die there. As we have discussed that many children who born in a refugee camp are illegal, when those children try to find their so called father, the later ignore them completely as we have seen it in the case of Kiroro who has denied Wache wacheke, instead of accepting him as his children, he attempts to kill him by jailing him many days.

After those consequences that refugees meet with we are going to examine together how we can find solution to those consequences caused by ethnicity in following chapter.

CHAPTER III

SOLUTIONS TO ETHNIC CONFLICTS

Trying to introduce this chapter, solution to ethnicity is very difficult because many years ago even today people, scholars are trying to look after solution but in vain. Here we will try to look how education may contribute in changing our minds towards ethnicity because the way in which you are educated influence first your life second your society in which you are living. We will see how interaction between people who live together may contribute in reducing ethnicity because the social group most of the time influences someone more than parents education since someone spends much of the time with his generation members. If your members are extremists automatically you as group member you join them today or tomorrow if you are not courageous, intelligent. Inter-marriage between different ethnic groups many help to reduce ethnic division because the children who will born from parents who have different ethnic group will behave in normal way because they will never imitate their parents love, children when they have parents with different ethnic groups they will never be extremely Hutu whereas one of their parents is Tutsi and vice-versa.

We have to share what we have because most of the time ethnic division takes place from the poverty; when people forget about the one or exploit them by implication the former in order to cover their poverty tend to kill them or to steal the later. In life it is better to put forward your qualities when you are checking something from someone else extend of putting your appearance, your body traits in order to get something from someone who is intellectually able; it is not good to put the shape of your nose in front while checking your partner whether a girl or a boy because in your future life you will appreciate your partner on his/her qualities, his appearance most of the time will be in exception. In whatever we do we have to be good example because people who observe us will take us as good example will imitate us in one way or other. So as on educator you have to do good things, not only educators even outsiders will have to do good things so that the surroundings will take you as good example and later one imitates you.

In our everyday job we have to serve the nation equally without any distinction, whoever you are as representative you have to treat people equally by basing on that rights because when you treat people differently basing on their ethnic group, it is from there were the other ethnic group which you mistreat fetches eagerness and tend to revenge first against you as a leader second to ethnic group.

We have to be kind in our life by avoiding mistreatment towards others whatever circumstances they are, but act of charity sounds better than mistreatment to those people in bad situation. Considering that life is complicated we have to be friend with people without considering their ethnic group because in our life we find ourselves in need of people without expectations. Knowing that none is perfect, is important to recognize your mistake and ask for forgiveness because when you try to recognize your mistake and for a pardon maybe tomorrow you will not happy and forgive you. Let us see in detail those attempting solution together.

Many people change their behaviour thanks to the people with whom they live together sometime when the educator is bad, his students tend to have a bad behaviour because most of the time they imitate him/her thinking that his /she is a good example and that time the society will get troubles from those students but in reality those students are not responsible for their actions/in order to know why they behave like that we have to go farther in their education background. In a given society you will meet with people who behaves well also you have to go deeply in their education you will discover that their behaviours are influenced either by their parents or their teachers. So we have to be kind in our life by avoiding mistreatment towards others. To change this we have to take on example of Kigeme, who has been mistreated by her uncle's wife. By mistreating her she has given her heavy work and by insulting her day and night in the presence of his uncle and his uncle instead of helping Kigeme, he has closed his ears and his eyes because for him two women cannot live in the some house without quarrelling.

We can see this in the novel of Toyi's *Weep not, Refugee* where Wache wacheke says ; "Mrs. Munuko who had become foul mouthed since our arrival, excelled at manufacturing lies against Kigeme, accusing her of terrible crimes which no host could stand from his guest" (1:19-20). This shows that she does n't care about the situation of Kigeme for her, as far as Kigeme is in bad situation ; she can't be considered as a relative, she has to see where else to live outside her uncle's home. His behavior has forced Kigeme to return back in refugee camp where she can be beaten by hunger and so many problems by leaving her uncle's home which was rich. She prefers poverty in the refugee camp instead of her uncle's home because she needs peace of heart; she prefers poverty than mistreatments done by her uncle's wife.

In life we have to know that as human being that the situation that we are living today may change at any time, by adapting that, we will have to treat others with honor because we can't know our case of tomorrow, the way you treat others today will be the same way you will be

treated tomorrow or after tomorrow. We have to be simple in our everyday life by taking into account our unknown future condition.

In our everyday life we commit mistakes of many sorts and mistakes are invoidable for human being but we have to try our best in order to live peacefully with others with whom we share the same society, the same country etc. How many live together with others peacefully with unavoidable one may know where he has committed a mistake and how to regulate that mistake peacefully in order to avoid hurting others. By arranging the mistake one may ask for pardon to someone that he has offended against. When you ask for a pardon for a given mistake committed you help first yourself and second you help the one you have offended against because as an offender you feel unhappy towards the one that you have offended even though there is a force which tells you that there is no need for asking a pardon beside that negative force there is another force which is traumatizing by showing you, how you are guilty, if by chance this last force wins on the first force which prevents you from asking pardon at that time the offender could reduce himself by asking pardon, the offended person could pardon the offender and they can live peacefully in a given society.

In contrary if the negative force takes the first standing why the offended will continue to look after other ways in order offense more his so called enemy and the offended will check how to revenge himself and those 2 persons will live in the society like cats and dogs. In life none is sufficient for himself, we need others for our survival, when you get problems you need others help.

What is needed is your cooperative by having equal-status roles being from different groups. So when you are teaching students of different background or of linguistic diversity you have to give them the same chance and equal status-roles in order to improve their competence and performance. Another way of reducing ethnicity problems, beside education at school and the behaviour that teachers and principle may adopt towards students of different ethnic groups, there is another education that should be given by the parents by adopting certain behaviour. Many children will put in practice what their parents or their teachers have taught them. So, it is better for teachers and parents to behave decently in front of their children. As for as children have the minds which are fresh, something which goes in their minds in the early age will never be most of the time out, by implication we have to fulfil those fresh minds with good things instead of bad ones.

Whatever you feel as offense from your neighbour, your enemy or any relative, you needn't to inform your child, and you try to put way for your child from people who can damage his mind at his early age. We have a good example of Kigeme in the novel *Weep not, refugee*, who has retained herself by refusing to tell wache wacheke his son who was forcing her with embarrassing questions, Kigeme by escaping from those embarrassing questions she has retained herself in front of her son. In those embarrassing questions, Wache says: "Mummy, tonight you will tell the truth or I will run away from your house. Now what is a Hutu, and what is a Tutsi?" chapter 2:56

If a child asks such question, please it is better to be wise while answering this question because when you answer this question with inflections you will be teaching your child another lesson which you don't know the depth.

When you are confronted to those questions, try to see how you can change the topic or answer it in the smart way which can not harm the heart of your child or engage him in the bad action for the future time. Kigeme confronted to such question instead of informing directly the ethnic of Wache wacheke, the ethnic group which herself doubts about because she has been raped by kiroro the day of expulsion in wirodi, she has tried to calm down Wache wacheke, she says: "Is there anybody who told you about them?" chapter 2:56 yes, it is good discover who is poisoning your child, because you will see your child smoking, drinking beer, making sex; it is better to ask him from he has learnt that, in that time you will know who to act against, or to who you may address in order to cure your child disease or at least you will know how to prevent your child from the group with which he learns bad behaviour. After, Kigeme has understood that is one of group friend who has said that, she tries give an answer in the simple way like this: "The Hutus, the Tutsis and the Twas, are the three ethnic groups of Burundi. But let that not worry you. Leave it to Andrew, if he has a special interest in it. In our country, and even here in this camp, if you discuss too much about our three ethnic groups, others may think that you are an extremist, and it may endanger your life."(2:57) in the novel understudy. When your child asks you a question, try to answer him but by answering try to be neutral, don't exploit your answer so much, Kigeme herself has lost her parents, hers sisters and brothers, she has been impregnated and she has quitted school; today she is a refugee beggar due to ethnic division which has caused the civil war; but she has closed her month to the question of his son who seeks his ethnic group.

We can imagine if Kigeme would dare to tell to Wache wacheke his ethnic group, may be wache wacheke would ask who is his father, how her mother has conceived him etc or the answer given by her mother would have discouraged Wache wacheke, avoiding those consequences, Kigeme has closely retained from revealing her ethnic group to his only son because she knows that to tell the young child his ethnic is for less importance. Wache asks this question to his mother: "Mummy, are you Hutu or Tutsi?" (58).His mother has replied to this question wisely as someone who has been experienced in ethnic group division consequences. Kigeme answered to the question of his son like this: "My parents never told me what I was. But one thing I am sure of: I am a human being" (58) in the novel understudy.

This is the good answer that should be given by a wise parent, we pretend to say that we are Tutsi or Hutu because one of our parent has told us that or our grandmother or our grand brother has informed us about that. As solution to ethnicity, we have to avoid such behaviour of telling our children our ethnic group because there is no importance that they could withdraw from knowing their ethnic group except the fear that they will have behind the one that they while judge as a member of the opposite ethnic group from theirs. When you are a policeman or any people who is possession of a gun from army and you are chosen to protect people, you have to fulfil your job without any distinction because you are there to stand for peace, not to be on the side of one ethnic by oppressing the other. If this is the case the oppressed ethnic group will take the departure in the forest in order to build their army in order to fight against the existing army which is the oppressor of their members in the country and that will lead to endless civil war. To emphasize this, we refer to two policemen who have stopped Whache whacheke and kibwa when Burundians refugees were expelled from their refugee camp in order to return in Burundi, while arresting them one policeman says: "He is a brother of those irresponsible Burundians who assoiled our diplomats in Burundi."

This speech is improper for an army member, also it is improper to be told to Wache wacheke the young boy, who was born in the refugee camp, who has no father, no uncle nothing except his poor mother this word increase his melancholy. This policeman has said that after stealing his money, when Wache wacheke trying to reclaim his money that policeman says: "Did you say that this money is yours? Ha!ha!ha! Did you come with any money when you entered Wirodi? May be you have forgotten the abysmal poverty you come with, naked and begging along highways. And now, look at you claiming ownership of some money which you did not bring. Come and kneel down there" (115-116).

This behaviour of policeman who steals money from people should be abolished in order to leave in peace!

Wherever civil war was, the army force has been used to oppress one ethnic group or the other or they have been used in stealing their affairs, why not violating girls from other ethnic group. So to reduce ethnicity, army force should fight against every people without any distinction, and they should respect the regulations which govern the army force. If they find one policeman or a soldier stealing, violating or mistreating people, the later should be punished sufficiently in order to eradicate that behaviour which reduces army force which is supposed to be neutral to ethnic division. In the normal way the army force should stand between people like a judge or a parent between his children, when every people believe in army force, no civil war would be possible because whoever will think to take a machete or a gun will be disappointed at his beginning, but the one to begin is the one who is supported by the army force.

When people of every corners are united with army force, there is hope of peace because they collaborate without fear and without hiding anything, if one people saw an enemy he is going to show the policeman where that enemy is hidden, but when there is no collaboration between army force and people, wherever people see an enemy, they try to hide him by showing him strategies to take in order to kill people from another ethnic group, or how to fight against the existing army. So, army should be believed by people in order to have peace in a given country, to achieve that, the army force should be neutral to ethnic division matters by protecting everyone who begins the civil war.

Another solution to ethnicity after the behaviour of educators, principles, parents towards their children and the army force behaviour. Let us see the role played by the governors, when you are a governor, you have to govern to every people; the one who have elected you and who haven't because you don't know who have elected you and who haven't. There is no need for making judgment between people, when you are a governor because the more you make judgment between people that you represent the more people hate each other.

In that case you will be the first to begin the civil war which will cause people to flee a broad, and will be refugees, may be in refugee camp those refugees may form rebel movement to fight against you, and the country will be in endless civil war due to a given bad governor, instead of standing in the middle of the people in order to listen their problems and resolve them. past much of his time teaching division between people.

As results, if the people are not wise they will follow those pieces of advice blindly without asking any question as gospel news from the bible. Those governors after doing so, they take plane to go abroad to hide themselves or they stay in the country supporting their party members and by taking aside others or by considering as the rebel the ones who are opposed to them. To emphasize this let us take an example from the novel of Marie ThérèseToyi*weep not, refugee*. A BBC correspondent had once told a Burundian journalist, whom he met at a UN conference which they were conversing.

He said: "Look at these pictures! Dying men,women, and children. How can walking bundles of bores attack your country?" Chapter 2:50. It is a shame when an outsider feels pity to somebody who belongs to your country before you, it means that you are careless, or you lack charity. The answer given by the Burundian journalist was terrible for a journalist who is supposing to speak for early people without a distinction. He says this: "There are things which you cannot understand, because you are a stronger to our politics. If they were not guilty of one crime or another, or if they were not preparing an attack, why would they stay outside their country, where they had all the possibilities to be happy? What joy do they drive in staying in foreign land, in object poverty, wiping big men's shoes to survive, when in their country they were men of respect? What do they accuse themselves of?"

This answer is given by a journalist, trying to analyze it, you will discover that he is speaking in the shoes of the government, but none ignore that you flee when you have problem, you want to save your life from the civil war. For the journalist, it is absurd to hear why they don't come back in their native country, the question that should asked is this: "are there without a serious cause, that cause has it finished?"

It better to tackle on the real cause in order to find a solution to that cause, it is not good to ignore what is real observable, something what every people knows, don't paint things in yellow while they are black, and it is better to understand others in troubles, because today are them, tomorrow it will be your turn. Remember Wache wacheke has attempted to come in Burundi in search of his uncle Kadogo, and to discover his grandparents land; he has been mistreated, till he has been jailed being in Burundi being accused to be a spy from wirodi, but this time the journalist tries to ignore this case by saying that they can come in Burundi because there is no reason for staying in wirodi, yet there is reason. Beside the integrity of the governors, the interaction between people with different ethnic group can be taken as solution to ethnicity, because as far as you interact with people by sharing what you have may teach someone to analyze people and discover that there is no ethnic group which is clear totally

and there is no ethnic group which is bad totally, but an individual on his side could be clear or bad depending up on his action, depending up on his education and depending up on his background etc. When you help a victim of ethnic division you are like someone who is healing him because in his way of thinking, he sees everything in black, but in contrary he meets someone with good charity who can care about him, the former will change step by step his mind, and his way of thinking, also his way of perceiving things and he will try to be friend with people of every ethnic group.

In contrast, when someone is a victim of ethnic division and whoever he meets mistreat him, automatically he will conclude that everybody are bad, if possible he will develop mechanics of revenge, it is good to approach those people who are victims of ethnic division, because it is the only way of reducing their angriness. To strengthen this, we can see in the novel of Marie Thérèse Toyi*Weep not, Refugee*, two people who have helped Wache wacheke, and who have contributed to change his mind and his economic state, thanks to their charity given. First we have Kawaida who has accepted to keep Wache wacheke's goods till he will be back in wirodi, when all refugees were recommended to puck immediately. This act helps wache wacheke mentally, because whatever he does, he was thinking about Kawaida who is in possession of his things, also even though other citizen in wirodi were against refugees, Wache wacheke has seen that at least there is someone who is good to him.

Wache wacheke says that: "I heard him say lauder the only comforting words which I needed at that moment" (114). This shows that Wache wacheke was in bad mood because his affairs were going to be lost, considering how he has managed to have them it was a great lost, but Kawaida shows his charity by saying a comforting word, the comforting word was: "After all this turmoil, you are free to come back and stay with me. I will sell your goods and save the money until you come back" (114). Kawaida was an important figure to comfort Wache wacheke in troubles, he has accepted lodging, after the turmoil and to sell his goods and save the money until he comes back, this action is a brother action, it cannot be offered by anyone, through this he has confirmed the existing friendship between him and Wache wacheke. Also in the novel, there is another person, who by analyzing the state of Wache wacheke has offered Wache wacheke an amount of money which has helped Wache wacheke to grow in business. He has offered that amount of money after being carried his bag only. We can see that when Wache wacheke says in the novel *Weep not, refugee*: "I was after wasting my precious time that one tourist counted six notes of five hundred each, and put in them into my hand." (Chapter 7: 160)

The money he gave him was Euros. Wache wacheke says in the same novel: "I ran to the black market. Eight hundred thousand shilling: that is what I was in possession of!" With this money wache wacheke has done a business, and he has become a great business man; he has said good bye to begging in the road. Even the ones who have ignored him like his father, Loretta, etc came in to be friend with him because they see that he is becoming someone. Wache wacheke using his money from that business, he has been able to receive his mother from airport coming from Madagascar where she has fled after being expatriated by force in Wirodi in Nigeria in their refugee camp. This way of reducing ethnicity has also been stated by strategies for reducing racial and ethnic prejudice on Google. It states that: "Strategies should seek to influence the behaviour of individuals, including their motivation and capability to influence others and not be limited to efforts to increase knowledge and awareness." We should influence the behaviour of others by doing good charity to them by showing good example, by offering things, by charting with them and by understanding them being in problem's situation.

The solution to ethnicity may take place in the classroom because as it is known, teachers are the mirrors of the students, when you are a favourite teacher to one ethnic group by oppressing other ethnic group at that time you are increasing ethnic division consequences in your class. When you are educating students, you based only on their competence and performance. You don't have any right to mistreat students because of their ethnic group or by basing on their lack of intelligence because, on the side of ethnic group a teacher is a principal has to be neutral and teach charity and peace in his class, the teacher has to show to the students how to be a good example in everything that they do, in order to achieve this objective, the teacher or the principle himself has to be first of all a good example in what he does so that the students may imitate him. In contrast, when we consider how Wache wacheke has been mistreated by this teacher calling him: "A stake" by his technology teacher "empty set" by his mathematics teacher those insults are not good for a qualified teacher, if a student is not intelligent is up to the teacher to do his best in order to teach him till he understand. By insulting student you cannot raise his knowledge but you can arise it with remedial teaching.

When you insult your student most of the time his knowledge decreases instead of increasing. To support this, strategies for reducing an ethnic prejudice: Essential principles for program design/teaching tolerance-diversity, equality and justice-Mozilla fire fox on Google:

in this Magazine the first principle is: "strategies should address both institutional and individual sources of prejudice and discrimination in the contexts and situations in which the participants in the program or activity learn, work, and live" in this principle.

In this magazine we find another principle which states that "sources of prejudice and discrimination are often rooted in particular, historical and social contexts, and are shaped by institutional structures and practices. Seeking to change individuals without dealing with these influences, or without engaging the specific issues that shape intergroup relation, is often future.

This shows that before we decolonize our minds we have to decolonize our institution in which we are living, in which we are working because those institutions affect our way of living, our way thinking our way of behaving. By the way of example, when you have been taught in a given school where ethnicity were applied, for you as student or a representative of a given association to escape from ethnicity application in your restitution will be the greatest chance because in your mind, in your blood only ethnic division in there.

So, first we have to change our institution. By teaching peace, cooperation, collaboration, cooperative and competitive, to emphasize this, in the novel of Marie Thérèse Toyi *Weep not, Refugee* Wache wacheke has been expelled unjustly from school for simple accusation done by the principle accusing him that he has pistol. Wache wacheke tells that: "My case was graver than others: he called me a criminal. He had heard that I had a pistol. He only needed to prove it, and then he would get rid of me the way they get rid of banana peels. When you are acting like that, being a principle, it is not good, because after any suspicion you need to make a quiet investigation, in order to discover the pure truth. Instead of making investigation the principle manages to give proof to his machinations towards Wache wacheke by calling the policeman carrying pistol in their pocket, and after a false investigation they can conclude that the pistol belongs to whoever Wache wacheke. But Jesus will never miss opportunity to defend the defenceless people: it was very difficult to prove that the pistol that they find under wache wacheke's bed belongs to wache wacheke. We can see that how wache wacheke tells that: "The policeman glared at his machine in a manner which seemed to be begging the pistol to cry his shame.

He said in a voice as dying as forest fire in a flood: "I think that this is my pistol. But Wache too has his..." This shows that, when you attempt to accuse some people something, which you lack evident proof, you will end being described as a liar, this time policeman, as he sees

that every people has seen him with pistol and convince him that the pistol is his, he accepts that the pistol belongs to him.

Remember, all those false accusations were organized by the school representative in order to find sufficient proof in order to sack wache wacheke from his school.

This behavior is not appropriate to a school representative towards his students. When you represent people, you are like their parent, you don't want to act in manner which gives advantages to one group only, you put very people in equal statues, you treat people equally, and you avoid playing injustice to them. You represent them without considering their ethnic group, their religion, their political party, their sex and their origins; you base only on organization right. This means that, when someone comets a mistake, you punish him according to the law that governs that organization, in contrast if someone performs well in your organization you reword him according to the law also, you don't need to relay on your emotions, you only exploit the law to punish, or to compliment your workers or your students.

But, in wirodi where Burundian's refugees were, at school they were treat differently from the native students, none cannot ignore that education cannot ignore anyone when the later is intellectually able. In Wirodi, the way refugees pay their school fees, the way they get their certificate and the way the conditions of succeeding were organized were different. We can see in the novel of Marie Thérèse Toyi, *Weep not, Refugee*, were wache wacheke was telling about this, he says: "A school fee of a non-national was always higher than others; I also realized that the conditions to get the primary school certificate were not the same for all students. The percentage of a non-national had to be about five per cent higher than others. Consequently while nationals got their primary-six without repeating the class, until we reached the required percentage, which varied yearly" (28). Those conditions are very far from finding solution to ethnicity and racial problems. We have to treat people equally, giving the same rights and possibilities in order to let them deal with life conditions. It is absurd to give advantages to one group of students at the expend of another group of students sharing the same class. Students in the same class should work under the same conditions because they undergo the same disciplines in the same condition by implication the condition of success should be the same.

Another scenario, which is against that principle of reducing racial and ethnic conflicts. When those refugees return back in Burundi, they were studying in an Anglophone conditions, which all courses were in English, returning back in Burundi where French is dominant in most of the courses are given, for someone to adopt will take time. But, most of the time instead of understanding those students, they victimize them, as results many among prefer to quite school, and became road's children.

The government and the Minster of Education could take such case as special are because those children who coming back from their refugee camp, were born in those refugee camps, they knew only the language of the country in which they have born. With this case the government in collaboration with the Ministry of Education could organize lessons to integrate those students in new system. In spite of organizing remedial teaching some principle and teachers they mistreat those students as if they are stupid, whereas they are not but the only course of their failure is the difference based on systems. The gap between the systems of education should be fulfilled by integration lessons or remedial lessons given at school by the teachers. To emphasize this case when he refugee students return back in Burundi from Nigeria in which most of the courses are given in English, arriving in Burundi where most of courses are given in French, those students have been mistreated by the principle, by the teachers and their classmates as we can see it in the novel of Marie-Thérèse Toyi*Weep not, Refugee*. We can see that when Wache wacheke was describing how they have been received; the principle by receiving he asks them some French questions and they keep quiet, and ask them: "Do you want to tell that you don't speak French? Or you are just displaying your arrogance!" Chapter 6: 132.

In the same novel the principle continue to mistreat those refugees coming from wirodi in Nigeria. When Wache wacheke was handing to the refectory, the principle was saying this: "I was planning to dismiss those empty-brain students, who were in school to eat the ration of good ones" (142). This speech cannot be pronounced by the principle because he knows the problem that students encountered instead of resolving it or it reporting it to high stage of the education in order to find an ever lasting solution; he is qualifying those students however he wants. In the way of reducing racial and ethnic prejudices the forth principle on Google, states that "strategies should include participants who reflect the racial, ethnic and linguistic diversity of the context and should be structured in such a way as to ensure cooperative, equal-statues roles for persons from different groups." Linguistic diversity, racial and ethnic diversity are tolerated when you are in class.

We have to live in harmony by helping one on other, if a mistake is committed, directly without delaying we have to ask for a pardon. We have to reduce ourselves by recognizing our mistakes and by implication we have to ask pardon. This is shown where Kiroro, Loretta after having where wache wacheke was, they have been escorted by his family members go at wache wacheke in order to ask pardon to Wache wacheke because they have realized that they have offended him by mistreating him unjustly. In the novel weep not, refugee we see Kiroro reclaiming Wache wacheke so his child. He says in his words: "Wache wacheke watachoka, you are my son. Forgive me for my past misdeeds" (167). This shows that he is asking pardon for rejecting Wache wacheke and his mistreating him in the jail; he wants to reunite with him as a father and child. Loretta comes at Wache wacheke's home in order to ask for a pardon because she has rejected Wache wacheke by accusing him to be a Hutu.

In novel *Weep not, Refugee* we see Loretta explaining herself in those words: "You! You! You! You hid your identity that time you visited me. And look at me now! Oh, I love you more than ever before!" 7:168. This shows even though she still relaying on ethnic division, she feels sorry for having rejected Wache wacheke and she wants a pardon form wache wacheke because she recognizes that what she has done has wounded wache wacheke in one very or another. We have to relay or pardon when we come to mistakes forgiveness is only one way which can permit people to live in a peacefully way.

The last way to take in order to find solution to ethnicity is to forgive. We have to know that in everyday that we have to be offended or we offense others in one way or another the strength of a human being is to dominate his anger because when you dominate your angriness you are called a good man and you are stronger and you are someone to befriend with and many times you are chosen to read others because you are able to control yourself before controlling others behaviour,it is very difficult to understand others behaviour when you are unable to undermined your behavior. Experiences that someone goes through unable him to be a good man or a bad one. The experiences in which someone pauses through permit him to distinguish good from bad and this judgment ability permits someone to develop the ability of forgiving some of the mistakes committed towards him. As we have seen, the one who asks pardon feels will also the one who forgives feels well because when you forgive someone for his mistake committed you feel like someone who puts a down heavy bag which was one his head.

One the other hand when you refuse to forgive someone who is asking a pardon you double you pain inside your body and in that way you are complicating things because you will continue to be damaged and at the end of the day you will be engaged in bad activities which will even hurt you more than before. We have to reflect one ourselves the others mistakes or problems in order to feel the pain or the pity in that way we will understand how it is painful to be in this or that condition but most of the time we accuse others to be bad and we forget or we put or side our deeds. In the novel of Marie Therese we see how Wache wacheke has forgiven his father Kiroro who has denied him as his child.

Wache wacheke says in his words: "There is no problem with me...but, you need to introduce me to your family, so that I know that they have accepted me."This shows that wache wacheke is aware of his father's mistake and he is ready to forgive him and he doesn't see any importance that he could receive by refusing to forgive his father.

He forgives his father in order to be reunited with him ever and forever because he has seen how painful to be child without father. He apologized also Loretta who has rejected him by accusing to be a Hutu only. In the novel weep not refugee we see Wache wacheke dressing to Loretta in the words: "If you keep judging people on absurd ethnic considerations, you are yet to make grater mistakes." He says this in order to forgive Loretta also in order to give her a future lesson. He wants to show Loretta that there is no benefit by judging people on their physical appearance. It is more important to judge someone on his capacity, capability, competence and performance. To conclude with this chapter, the tentative solution to ethnicity can be achieved when education given by parents and sometime by teachers is equilibrated in one way or another because education is the foundation of human behavior and it determines at certain extend our future life. Here educators can pay much attention while educating their children. Beside education comes interaction, when we are making conversation with someone we have to know what to say and what not to say. When talking with someone there are things that we resolve ourselves to say one to the effects that they can cause to the hearer. You try to limit your words in order to avoid harming s towards your listener. Also intermarriage can contribute to ethnicity solving because people will feel unique, no hatred will be there. When you forbid your son or your daughter to marry someone that she or he loves basing on his /her ethnic group, your daughter or your son as for as he/she respects you, she/he will as you say the hatred towards other ethnic group will grow quickly inside him and her.

They implication the education that he/she will give their children will be much dame of the education they have received and this will be repeated from the generation to another.

Another way to solve ethnicity problems is to share as far as none is sufficient for himself, we need to share what we have, someone who is rich can help the poor in one way or in another at that time those two persons will be linked, no one will hate another because most of the time poverty is the primary source of ethnicity because when you are happy, you can be exploited in many sides and in many times the way you think is a little bit bad. The next way to solve the ethnicity is to judge people thank their qualities. When you are giving job, when you are choosing partner, when you are teaching it is advisable to put forwards someone's qualities instead of his physical appearance because what the society needs is qualities not trait of someone but when you will choose someone based on his physical appearance, on other group which is not chosen will revolt against you. Also in whatever you do try to be a good example in that way people who are observing you will have courage to imitate you and the society will grow better and better, in contrary when you act badly as a leader, as chief, your people will imitate you and some people who are intelligent will hate you due to your act.

The next point which can help in ethnicity solving is to serve the people equally when you are a representative, you have to treat your people equally basing on the how which govern the job that they exercise. If someone commit a misstate you have to punish him/her accordingly without analyzing his /her ethnic group, his/her region or his/her origin. When you are graduating your worker as a chief, you have to take into account their competence and performance only. The next point to exploit in order to avoid ethnicity is to be kind to everyone by avoiding mistreatments towards others when mistreat your followers at that time you are increasing hatred because most of the time people who mistreat others can base in many things ethnicity increased. When you mistreat people, sometime they revolt themselves against you, against your family, your ethnic group as well. The next but not the last point to recognize in order to avoid ethnicity problem is to ask pardon, none is perfect and misstates are in avoidable as human being, so the one way arrange is to recognize where you have committed a misstate and ask for a pardon to someone that you have offended against because when you ask for a pardon, first you feel happy as on offender also the offended will be happy because he will see that the one who has offended him recognizes his mistake.

The last not the last is to be able to forgive. When someone asks for a pardon it is better to forgive him because may be you too you have committed a mistake to someone else and you have been forgiven by that one. To forgive and to ask pardon are 2 ways to strengthen friendship and personality.

Next tentative solution to ethnicity, we will have to treat the work in whole in the general conclusion where we will be concluding the whole work from the cause of ethnicity till to the tentative solution. The general conclusion will show how the ethnicity opens, its consequences and how we can find solutions in order to put at the end the problems caused by ethnicity.

A woonor, Kofi, *This Earth, My Brother*... states that: "There is an invitation to participate in the festival of the senses. I think if we go back to the festival of the senses, our destruction of things and people will cease. (22). A woonor was preoccupied by the future of Africa, and that he was afraid of the images that he had of the future. This also has been emphasized by the protagonist of the Novel understudy *Weep not, Refugee,* Wache wacheke when he was with Loretta, and his father coming to ask for a pardon to Wache wacheke, he has reminded Loretta the one who has refused him, because she has accused him to be a Hutu, and at that end of the day they cut off their relationship. Beyond that Loretta has planned call in the police in order to arrest Wache wacheke. Wache wacheke in remembrance of what Loretta has done, he says this: "If you keep judging people on absurd ethnic consideration, you are yet to make greater mistakes" (168).

This shows that, there is no need to judge people on their physical traits, because physical traits are nothing by taking into account what some people needs for his survival, from what we know, we love someone thanks to his capacity, what he is able to fulfil as works, his performance and competence. Wache wacheke asks a question to Loretta when Loretta was reclaiming his ethnic group. He asks this: "Sweet heart, tell me. Will a nose buy food for you? Will it run a shop for you?" The physical traits play a small importance in one's life, because however you are beautiful, longest, that nose or pointed nose you cannot eat your nose, you cannot be recruited, because you are beautiful!

As far as solution to ethnicity, we have to put aside our physical traits because are nothing in one's life. Instead of putting our physical traits in front, we have to put in front our capacity, our competence and performance in order to build our country without any exception.It is said that in *The Black Mind*:

"Amamu came back home from England and finds that the Africa he once knew has drastically changed, he wants to get back in the Africa he used to know" (131).

After independence, black people wanted to reaffirm their culture and their identity derogated and nearly destroyed by westernization, slavery and colonialism.

After slavery and colonialism, Africans had to look for alternative methods refunding and re-situating themselves. This passage strengthened the novel understudy, *Weep not, Refugee* in so far as Amamu and Wache wacheke can be put on the same balance even though Wache wacheke has not died at the end of the novel, they are similar in the sense that they are in search of their identity; Amamu was searching his identity in the country which was dominated by the ideas of colonists and Wache wacheke was searching his identity between Burundians who were mistreating him by accusing to be a Hutu for one group, and to be a Tutsi for another; the courageous boy Wache wacheke decides to quite wirodi his refugee camp in Nigeria in order to visit Burundi with one perspective of discovering his grandfather's land, and to find his lost uncle kadogo. Arriving in Burundi, he has been disappointed by how peaceful and sociable people in Burundi are, he says: "It is quite impossible to share with you the joy I had to be in my country to what I had been told in the camp, my country men were so sociable and gentle to me, regardless of my religion of origin, my ethnic group or my economic background." (5:93) in the novel of Marie Thérèse Toyi *Weep not, Refugee*. This shows that in order to reduce ethnicity, refugees should come back in order to ensure themselves with their own eyes, if what they think on Burundi is automatically relevant or similar to what they see. When you are abroad you may hear many stories, but among those stories, they are some of them which can be lies, so it is better for refugees to make their own investigation in order to be aware of the pure reality, if possible they have to come back in Burundi in order to see with their real eyes what is passing in Burundi so that they may decide to stay in Exile or to come back in*Hard Times*.

There is a philosophy which was prudent by Jeremy Bentham in the nine teeth century. According to this philosophy, an action is good if it helps to bring about the greatest happiness of the greatest number. This shows that if the philosophy is not there to bring change from bad to good for a greatest number of people, is nothing. Most of the time ethnic division is from a group of people who wants to withdraw their own interest at the expend of others, by doing so, they play their manoeuvres by revolting one side of ethnic group against the other. In the novel of Marie Thérèse Toyi *Weep not, Refugee*, we see the principle who was mistreating the students because they don't know French; whereas those students were coming from in the country where all courses were in English.

Wache wacheke says in the novel *Weep not, Refugee*: "In the next week-end general meeting, the sardonic principal reminded us of the obligation to speak French" (43). This philosophy is not good it should be abolished, because it doesn't take into account the interest of a great number of students.

If you have students of multilingual let them express themselves in their favorite language, or give them remedial courses which could permit them to communicate in the official language easily.

Wache wacheke accepts to apologize his father despite many problems in which he has passed, which can be attached to his father misbehaves; first his father kills his all grandfathers and this made his mother Kigeme to be orphan, being orphan she has been unable to continue her studies, she has fled in wirodi where her refugee camp were located. In wirodi being young at the age of fourteen, she was unable to respond to all her needs as result she was used to beg in the road in order to get what she can eat beside this act of killing his mother's parents. Kiroro himself, the so called father of Wache wacheke has impregnated Kigeme the young girl, she has fled in wirodi with Wache wacheke in her fresh womb, she has suffered so much this new born whose name is Wache wacheke. But, whatever Kiroro his father has done. Wache wacheke has dominated all those, and he has reunited with him his father. African arguments org/2015/11/06 what lies at the core of Burundi crisis/states that: "At the core of the crisis lies the contested political legitimacy of the government and its use of repression our dialogue to deal with discontent." This shows that nothing can regulate the misunderstanding between 2 groups or 2people in quarrel except the way of dialogue, when you are in conversation you discover where you have failed, and this will help you to avoid such mistake again or you will ask for a pardon.

Before the dialogue persons or groups take time in order to reflect on their errors, at the end of the day they discover that, they need to sit together in order to tackle on their problems, the reason why Loretta and Kiroro Wache wacheke's father after analyzing that they have highly harmed Wache wacheke unjustly, they have judged well to come to see him at his home in order to ask pardon, none is perfect, we comet mistakes every time; therefore we need to recognize them and ask for a pardon, and apologize the one who has offended you because you to, you have been forgiven by the others that you have offended.

When you are able to ask for a pardon as an offender, and when you are able to forgive when you are an offended, that is the way to live in harmony and in peaceful way without the consequences of ethnicity. Wache wacheke has been a prominent figure in peace making because he has forgiven all people who have been the cause of his former bad life which has attempted to take him in the grove.

When he has already apologized Loretta he has said this: "If you keep judging people on absurd ethnic considerations, you are yet to make grater mistakes.

" It is better to forgive people when they have offended you. But, it is more greater when you give them a lesson for future time, because within that lesson, wherever someone will be, he will be in remembrance of that verbal lesson that you have given, with this lesson even though she has been forgiven, whoever she will be, she will remember that is not good to judge people on their ethnic group.

Dialogue as solution to ethnicity; after asking for pardon, and forgiving who have committed crime, the 2groups feel satisfied; weather Wachewacheke feels fine because informer time he was considered as fatherless but this time he will be reunited with his father and his mother, and his father will be with his son, for Loretta, wherever she will be, she will remember that to judge people on their ethnic group is not good, and wherever they will meet with Wache wacheke they will be as former friends, and they will collaborate without no problem because there is no burial between them this time. To adjust this example, in the novel *Weep not, Refugee*, we see that Wache wacheke watachoka was growing well in business, for him to have graduated woman who can help him to rearrange his goods is sounding much better, but as far as his love is the unconditional one, he prefers to marry Zubeda, the poor and illiterate girl because she loves her with all his heart.

We can see that in Wache wacheke's words: "I was in a restaurant with my fiancée Zubeda when my GSM rang." Chapter 7:164. He says this in order how that he was not in need of Munuko's wife junior sister. This line shows that he is in satisfaction with Zubeda. This behavior is little bit influenced by the way in which Wache wacheke has been mistreated by the girls who were considered to be literate, with that reason, he doesn't want again to be in the same troubles caused by Loretta and Clarissa who have mistreated him only that they have accused him to be a Hutu. Whenever you will judge people on their physical appearance on their behaves, sooner or later you will be disappointed in one way or another because your analyzation is not fair good, to show this, we take Loretta who has rejected Wache wacheke that he is Hutu, whereas she is a Hutu, we see how she was when she came to ask a pardon to Wache wacheke. Wache wacheke called Loretta after analyzing her state: "Loretta! Loretta! Was this person Loretta or somebody else? Who was this thin woman, with red eyes and pimples all over her body, who looked like an AIDS patient?" This shows that Loretta was living in bad conditions and by implication she is thin with pimples all over her body, who looked like a AIDS patient. Could we say that Loretta has made a good choice, when analyse how Wache wacheke describes her?

This time Loretta is with a Tutsi husband with a pointed nose, could she eat the nose that she has opted to? Impossible, however you are beautiful they cannot eat you, and you cannot feel happy when your stomach is empty considering anyone you are together, his/her body traits cannot feed you. In order to reduce ethnicity problems, as we don't know the ethnic group of Adam and Eve from who we are emanated (coming from), we have to accept whoever comes to check our hand love only by putting for word his/her qualities, we have to adopt an unconditional love because it has many advantages than disadvantages because what we check in marriage or any other relation is not based on physical traits or in richness but which is beyond our eyes analysis, which is connected with heart, with our understanding, with our minds. As we have seen previously the most and the greatest medicament of ethnicity problems is to give priority to dialogue, without dialogue you cannot discover the source of misunderstanding, in that time the offender and offended none will feel his body deeds.

In the way of example, if Wache wacheke has refused to hear or listen his father, he would not have not understood that his father also has recognized his mistakes also his father with fear of what he has done to Wache wacheke he would not understand that Wachewacheke has been harmed by his deeds, but with dialogue, they have converged on one's mistake, by implication his father has recognized his bad deeds and he has reduced himself in order to ask for a pardon. We can see that by analyzing the position which takes in order to demand the pardon, Wache wacheke says: "I stood up and went to wash my hands. When I entered back by room, he was still kneeling on my carpet, and he was crying through the nose "My son have you forgiven me?" This shows that through the conversation that have made between them, his father has discovered his mistake, and he has accepted to reduce himself in front of his child asking pardon being on knees. Also Wache wacheke after long conversation and seeing how his father recognized well, how he has offended him and his mother, he has accepted to forgive his father on condition: "There is no problem with me. I have suffered all kinds of rejections, but I have not died. Instead, I think that the experience made me stronger and wiser. But, you need to introduce me to your family; so that I know that they have accepted me" (167).

Because when you are a girl, and you are about to be married; what you seek first is someone with whom you can live peacefully, without quarrel, it is very bad to see a couple who every day is in quarrel, this behavior gives a bad look to those people in marriage, as result it reduces them in one way or another.

For example a husband who beats his wife every day without tangible reason, is not respected by others because he is considered as someone who is not serious. Secondly when you beat your wife, it may happen that you may break her arm or her leg and this will cost you money and time to nurse her, in that way the family means will be consumed for useless things caused by you, instead of breaking her you may kill her because when you are in fight you don't know how things will be, so when you kill her, they will take you in prison for all your life, in that time your children will suffer from your action, they will become orphans, most of them will give up their studies, and become road's children or thieves because they miss someone to help them so as matter of fact when you are choosing your partner in marriage you have to be carefully by getting behind the physical appearance to the deep of heart because by judging the physical appearance you may confuse yourself by taking the wrong way in which you will die regretting why you have made such choice.

A good husband or a good wife is not judged in their nose or any other body's part but on his/her heart, his/her capacity, his/her competence and performance. To illustrate this I can give an example, when you are hungry or thirsty could you eat your husband's or your wife's nose, will you drink his/her blood? But when you have made a choice for you woman or your husband, whatever happened to you, and when you are linked with one another you may fight against the problem that you have, and get solution which is great to the problem. To support this, we see Wache wacheke who has seen how useless is to judge people on their physical traits because he has been shocked so far due to the wrong analyzing his fellows, has refused to marry Munuko's wife junior sister who was a fresh graduated by choosing Zubeda. Wache wacheke explains his choice by saying this: "I had nothing to like in a girl from an opportunistic background. I need a better girl, who would stay with me in plenty and in want" (164). With this judgment, none could reject it because in marriage someone needs someone who they could stay together in plenty and in want because it is rubbish to love someone because of he is rich, when his richness gets to an end, you raise your hand and say goodbye, in this condition, there were no love between you and him, simply your love was materialistic; it was conditional love.

Conditional love doesn't have any meaning because it may stop at any time without delaying because it is based on visual material which can be lost, which can be consumed, which can be stolen, etc. So, when those materials perish, that moment corresponds to the end of the love, the best love is unconditional love, which doesn't rely on visual material, which takes place in someone's deep heart, which doesn't consider someone's appearance, which analyze before acting.

In the developed countries the quarrel between people is reduced because they know how to read, through what they read they make judgment, but in Africa in general and in Burundi in particular as far as the great number of people doesn't know how to read and how to write, as a result are those endless ethnic conflict that we face every day because what they follow is only an over saying and those ever sayings most of the time are given by people who sick their own interest in ethnic conflict. It is better to write about a given society's problem in order to let the future generation know about their roots, forefathers' problem; by implication the future generation will be able to find an over lasting solution to the existing problem by basing on their grandfathers' experience or by changing their grandfathers' mentality because of evolution of the world.

In conclusion, when you are a representative try to represent every people don't exploit one ethnic group basing on partnership at the expend of the other, try to be neutral, avoid to be the source of misunderstanding between people. Try to play the role of refry or a mediator, try to be a peace maker. When you are an army member, do your best by keeping yourself very far from political influence; remember the regulations of your job. Try to be in the middle of a very people, and fight against every people without any distinction, whoever wants to be the source of the misunderstanding between people, try to work in good understanding with the citizens, by being in good collaboration with everyone without considering his/her ethnic group. When you are a principle try to represent every students, don't make division between your students, try to behave like their parents, before making any decision, take time and reflect on your decision that you are going to take, try to measure up its weight. If possible try to make an excellent investigation which can provide a prominent proof to what you want to discover, don't be emotion full, use the law in your deeds, use the regulations which exist at your job.

GENERAL CONCLUSION

This work set out to validate the tragic scene that confronts Burundi as it is somehow common in many African countries. In an attempt to make our arguments, it was important to have a through thorough of Marie -Thérèse Toyi's *Weep not, Refugee*. The novel portrays a difficult life of Burundian's refugees who experience exile in wirodi. In this work, we realized that the author showed the effects of war on a people. The characters like Kigeme a Tutsi mother and her Hutu son Wache wacheke watachoka as the prominent figure as victims of civil war and ethnic conflict. Others are Kibwa and many others who were in that refugee camp. Our work was to depict out the cause, the consequences and solution to ethnic conflict using the novel of Marie Therese Toyi's*Weep not, Refugee*.

In the debate, we recognized that the major source of ethinic comflicts is the education given by white men in Burundi; the division done by white men between Burundians, has been very difficult to eradicate till today. In his way of dividing Burundians, the white men have taken into account the physical traits; I mean the height, the weight and the form of the nose, after analyzing those false physical traits they have portrayed people as Tutsi because he is tall and he has a pointed nose and he has portrayed other group of people as Hutu because they are fat, short and have a flat nose. This division done by white men till today is on. Beside the division done by white men, in this work we have tried to show the role played by education given by parents to children; this education if it is badly given it lends to ethnicity because the children will grow hating other people from other ethnic group because this hatred towards other most of the comes from the education that children receive from their parents or their teachers and their group mates;this can be supported by the behaviour that other refugees children has shown to Wache Wacheke while acusing him to be a tutsi olso the behaviour of loreta refusing Wache Wacheke's hand love in the novel understudy.

In the second chapter we have tried to show the consequences that refugees face; first of all you take an exile because in your country there is a civil war and most of the time civil war is due to ethnic conflict. Being in refugee camp someone becomes defenceless, homeless and sometime jobless. For children, among them quite school because they are orphans or the condition of studies are very difficult for them. Many refugees become road beggars because they don't have means to feed themselves. Refugees sometimes misbehave towards others refugees because in a refugee camp you may find people from different ethnic group, so one ethnic group may want to eliminate another ethnic group which they hate or accuse something.

In the third chapter we have tried to look for solution to ethnicity. As we know it, ethnicity in Burundi becomes a disease because from colonization till today we assist civil war after one period or on other, may be to reduce those civil wars we may change our mentality by discovering that what white man has taught as is not evident because you may find a Hutu with pointed nose, thin and tall, also you find a Tutsi with flat nose, fat and short, secondly when you choose your partner or when you are a repose motive what you have to put fore wards are competence, performance, cooperative and competitive of someone because those qualities are what want in order to build our country, we don't need the site nose, weight of somebody and the high of someone, those are simple thing. Another tentative solution is that, when you are a representative try to represent every people without distinction.

When you want to punish or to compliment your worker use the regulations of the organization. The last but not least mechanics to reduce ethnicity problems is to be able to forgive and to be able to ask for pardon, to whoever you have offended. Because no one is perfect, because tutsis have killed hutus without tangible cause only by accusing them to be oppressors and at given moment hutus in the way of revenge they have killed tutsis; so as no one between tutsi and hutu is perfect they have to forgive each other, we need mutual understanding because what we need today is conciliation in order to build our country.

In short, this work exposes how ethnic conflicts opens, its aftermaths and how we may find solution to those case and aftermaths. In this works we have seen that ethnicity finds its origin through education that we receive from our parents and our teachers and our surroundings, also ethnicity comes from the education and false indication given by white men who have tried to divide Africans in general and Burundians in particular. In this work we have gone further by showing that beyond education, ethnicity may find origin in the treatment that we receive from our classmates, our group mates and our friends.

As the consequences, when he masses are well manipulated, the last thing to do is to take machetes in to begin civil war. Within civil war hundreds of thousands of people died, some of them fled in neighbouring countries where they become refugees; during civil war not only killings can happen but also girls are violated in their early age as we have seen the case of Kigeme. In the refugee camp, refugees become defenseless, homeless and jobless, students miss where to study, the conditions in which they study are not sufficient and most of the time those refugees one exposed to social scorn wherever they are and by implication students quiet school in order to go in army services at their early age, most of refugees are road beggars because among them a big number of people are orphans and widows without job. In the job we have tried to look for tentative solution to ethnicity; by trying we have seen

that first thing that we have to is to change our mentality towards white men education in the way doing we may reject for way the idea of judging on their physical treats because physical treats are nothing for someone's survival; what we have to consider is someone's competence, performance, cooperative and competitive because those later qualities are what the country needs in order to be developed. Beside the change of mind, we have to see how we may treat our brothers and sisters because our entertainment with others may increase or decrease the degree of ethnicity problems. Also education that we give to our children or to our students should be peaceful education. In the way of reducing ethnicity one should remember his duty towards others; when you are representative you have to satisfy every people without distinction, when you are army force agent you have to know that you are there in order to serve the nation in whole without making division between people on their ethnic group.

Above all, what we have to know is that, none of us is totally perfect because we are human being; we commit mistakes most of the time, so what we have to do is to recognize our bad deeds in order to ask for pardon and the one who has been offended, it is required for him to be able to forgive. because him also have been forgiven in one way or another; when people are able to ask for pardon or to be able to forgive, to united is the last element and inevitable.

Our country needs all our hands without anyone behind in order to be developed. Ethnic division will never be the source of development but it will be the source of misery, violence of many kinds, orphan hood and widow hood.

A Glossary of Some Proper Names Used in this Work

Kigeme	: Fine Young Lady
Wache wacheke watachoka	: Let Them Laugh, They Will Eventually Get Tired and Then Keep Quiet
Sibomana	: They Are Not God
Kibwa	: Big Dog
Kabunda	: Small Dog
Kadogo	: Small
Kiroro	: Big Sac

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