



Postcolonial reading of contemporary East African prose fiction

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Abstract

*Debates about relevance of humanities and social sciences have pervaded studies since the establishment of formal education. The need for curricula that inculcate skills relevant to demands for the job markets has revived debates from earlier decades. Some debates about what constitutes education appraise utilitarian and consistently denigrate immaterial attributes that the humanities and social sciences inculcate. A section of scholars disparages social sciences such as psychology as idle stories without impact on national development. As result of this trajectory of thought, the Kenya government has scaled down the number of students to be enrolled in the humanities and social sciences in senior high school under the new Competence Based Curriculum. There is general tendency to suggest that the humanities and social sciences have little or no contribution to development. This study was carried out on two East African novels to interrogate the role of the humanities and social sciences in modern African nations. Five novels by African modernist novelists (both pioneer and contemporary African writers) were read. In spite of most of the writers expressing the pertinent role of humanities, Parkin's *Baking Cakes in Kigali* (2012) and Faye Small Country (2016) were purposively sampled because of representation of the Rwandan genocide as a side effect of neglecting the humanities and social sciences. The study adopted the narrative analysis qualitative design. Data from secondary sources enabled the theoretical comprehension and qualitative analysis of primary texts. The study proceeded through close textual reading of the primary and secondary texts while Quayson (2003) calibrations theory, served as a theoretical framework for interpretation. It was found that the humanities and social sciences are essential in national cohesion and development.*

Keywords: Aime Cesaire, Gaile Parkin, Gael Faye, Humanities, Rwandan Genocide, Social Sciences

Introduction

This study interrogates the place of the humanities and social sciences in national development with reference to post-genocide Rwanda in Parkin's *Baking Cakes in Kigali* (2012) and Faye's *Small Country* (2019). The place of the humanities and social sciences in the modern world is constantly under question in the face of the unemployment crises that pervade most modern nations. Lotter (1995, 3) points out attributes of modernism as the proliferation of science, technology, industrialization, capitalism and materialism, which run counter to the content of the humanities and social sciences.

As a result, most modern nations in Africa and beyond find the continued instruction of these non-economically viable subjects. In Ethiopia, the feasibility of producing graduates that mostly end up as employees has provoked criticism from different quarters since college education should ideally equip learners with skills and requisite creativity to create rather than seek employment (Tamrat 2022, 209). Phamotse and Kissack (2008) observe that the humanities have largely been unable to inculcate technological skills and creativity that would enable their clients or students participate in economic development (62). As Tamrat suggests, most governments in Africa, consider education human capital and the graduate should have skills that facilitate wealth creation. This is what Phamotse and Kissack refer to as "utilitarian terms" which most humanities such as history, language, literature, theology and psychology may not directly inculcate into their students. The empirical sciences on the other hand exhibit utilitarian potentialities that inculcate skills, which enhance wealth creation in students. Most African countries (Kenya included) are now executing policies that break away from the dominance of humanities and social sciences to empirical sciences at higher levels of education, Christened as STEM (Science, Technology, Engineering and Mathematics). They argue that the four fields underscore problem solving, innovation and critical thinking, which empower the citizenry and their nation to become more competitive (Peng, 2022). Peng attributes the economic competitiveness of Taiwan to the nation's propensity to elevate STEM over the *other* subjects to nurture problem-solving skills.

Because of this persistent emphasis on STEM, enrollments in the humanities have drastically dropped in the Global North. Armanios and Wells (2020) observe that between 1967 and 2015, the numbers of students graduating in the humanities at Middlebury College dropped from 17.9 % to 5.4 %. The College began to struggle with a fall in enrollments since the education system persuaded most students to join STEM. Armenions and Well observe that between 2008 and 2017, the numbers of students majoring in Literature dropped by 33%, history by 45%; English 49% and philosophy by 34% (8). These drastic drops in enrollments suggest that most students in the Global North where science and technology dominates find the humanities less attractive possibly because of the need for utilitarian attributes.

Studies in South Africa contend that the state of humanities and social sciences in South Africa is a cause for concern because the government has drastically reduced research

funding; University enrollments are on a decline and poor recognition of book publications (ASSAf, 2011). Similarly, the state of HSS in Rwanda is characterized by decline in enrollments and low morale among lecturers and students because of the Government's prioritization of Science and Technology (Ruterana et al., 2017). As much as humanities still enjoy considerable enrollments in higher institutions in Kenya (Otieno & Ndayambaje, 2015, 10), the new education system modeled along STEM in Kenya will adversely affect these enrollments. According to the Kenyan Basic Education Curriculum Framework (2017), STEM subjects will be offered in 60 % of senior schools, leaving 40 % to be shared by the others (p. 68). The aim of the change is to attain an industrialized Kenya as laid out in Vision 2030. But to what extent does relegation of the humanities and social sciences bolster development in our societies?

A number of studies question the elevation of empirical sciences for development, and prioritize the humanities and social sciences as the cornerstone of the education system. Marcus (2006) contends that in spite of the pertinent role of the empirical sciences in the intellectual and material development of the Western society, they "seemed morally subversive; at best, morally indifferent" (16). This study suggests that empirical sciences have a tendency to degrade ethical and religious values. Descartes, who is considered the father of modern science, exhibited confounding spite for religion. He writes, "God would have to make an appearance before the court of Reason which would determine whether belief in God is warranted or whether it has sufficient reason which meant it would not be long until it was concluded that it was not" (Caputo, 2015, 27). Such extreme positions have consistently associated empirical sciences with secularism that encourages intellectual and economic prosperity without any sense of ethics. Postmodernist thinkers have associated science and technology with the tendency to dehumanize humankind. Heidegger (1954) suggests that scientific perspective of thought has changed humanity in the modern age to view human persons as "supplies in the storeroom" or pieces of inventory to be ordered, conscripted or assembled. Everything is viewed as source of energy; human persons are just a means to technological procedures (17). These dehumanizing attributes are evident in the formulaic systemization that underlies modernist institutions, which substitute the individual's conscience with obeisance to laid down laws and bureaucracies. In his critique of science, Nietzsche contends that adherence to formulas is a futile attempt to evade the complex nature of life by simplifying it to events and five senses (341). In his opinion, an education limited to Rationality and science is based on the false belief that there are simple formulaic solutions to every problem. When such individuals discover their simplistic formulas do not give them intended results, they easily give up or take their own lives. This is why knowledge of the humanities and social sciences is indispensable for holistic development of humanity as represented in Faye's *Small Country* and Parkin's *Baking Cakes in Kigali*.

Faye's *Small Country* is the story of Gabriel, the son of a French settler (Michel) and Yvonne, a Tutsi refugee in Burundi. Gabriel narrates his life in Burundi shortly before and

after the genocide in the neighbouring Rwanda. Ignorant of their true history as one people before colonial incursion, the citizens of Rwanda and Burundi fall prey to incitement by warped politicians. Gabriel's childhood experiences with Black and biracial children exhibit a semblance of peace until a Tutsi dominated armed forces assassinate a democratically elected Hutu president. Infuriated by the events in Burundi, the Hutu-led regime in Rwanda works in cahoots with some French representatives to plan a systematic annihilation of the Tutsi. These rising ethnic tensions prompt Yvonne, Gabriel's mother to advise Michel to move the family to France, but Michel a liberal surfeited by self-conceit, dismisses it as one of her fanciful ideas. Worried about her family in Rwanda, Yvonne breaks the marriage and advises his brother, Pacifique, to join the Rwanda Patriotic Front to train and save her people. As the Tutsi-Hutu conflict breaks out in Burundi, the genocide begins in Rwanda and Yvonne's cousin, Eusebie and her offspring are hacked to death. Gabriel discovers that his father's dream to remain neutral and please everyone is fantastic fiction. As the Tutsi youth prepare to murder him for the French involvement in the genocide in Rwanda, his colleague, Francis says, '[h]is mother is Tutsi' and his life is saved. He reciprocates by throwing a lighter to lynch a Hutu suspect who had murdered Armand's father. Although Hutu and Tutsi were class identifications before colonialism, the citizens of Rwanda and Burundi uphold the colonial lie that changed them to primordial identities. As result more than 800 thousand Tutsi's are murdered with, the former colonizer's involvement. Parkin's *Baking Cakes in Kigali* is the story of Angel Tungaraza, a Tanzanian immigrant in Kigali who bakes cakes in the capital city. In her interaction with Rwandese and Western immigrants, Tungaraza draws from her knowledge of theories of counseling to help clients open up and explore their haunting memories. Having discovered that her customers are possible victims of posttraumatic stress disorder, the heroine, Tungaraza appeals to an eclectic mix of emotional intelligence, social prowess and principles of counselling psychology to help survivors of Rwandan genocide commence the journey to recovery from pathological propensities. Characters such as Leocadie, Odile, Jeanne d' Arc and Calixte, Therese and Francoise reveal bitter memories, and pathological symptoms during exploration sessions. Tungaraza's humane attributes enable her to mobilize the community around her to contribute funds to meet the cost of Leocadie's wedding whose relatives were murdered, and rendered incapable of carrying out the conventions typical of the wedding ceremony.

Theoretical Framework

The theoretical frame for this study is Quayson's Calibrations theory—a fine-tuned tool for textual close reading that vacillates among different fields of knowledge—the literary-aesthetic, the social, the cultural, and the political in order to explore the “heterogeneity of these domains when taken together” (Quayson, 2003, p. xi). Calibrations facilitated the interaction of theorists who occupy different academic disciplines (Literature, history, politics and psychology) to interrogate the place of humanities and social sciences as represented in the selected novels. Postcolonialism as the umbrella theory was used to demonstrate how hybridity, postulated by Fanon (1961) enables the corruption of

Rwandan history to the extent that it exposes Rwanda to genocide. According to Said (1977), in his concept, orientalism, Western racist scholars consider themselves and their knowledge superior to non-Westerners and their civilization. The theory was essential in scrutinizing the influence of the colonial version of Rwandan history on the genocide in Faye's *Small Country*. In a context where the humanities are marginalized (ASSAf, 2011), postcolonialism is the most suitable theory as it looks at society from the perspective of the marginalized group (Fatemeh & Abdolali, 2014). Besides Said's orientalism, Fanon and Césaire's ideas on nationalism were adopted to show the pertinent role of African history in independent nations. While Césaire underscores the indispensable role of African history and culture, Fanon prescribes a prudent mix of African and Western culture (Mgwebi, 2008, 56). Postcolonialism was used to interrogate whether knowledge of the humanities such as pre-colonial Rwandan history would have mitigated causes of the genocide. Psychoanalysis was essential in the analysis of the role of counseling in *Baking Cakes in Kigali*.

Methodology

The study adopted purposive sampling technique in which two African novels were read and deliberately sampled based on setting, presence of themes relevant to the impact of humanities and social sciences. This consideration was aimed at assisting the researcher to examine their connectedness and how they are textualised. Two texts were chosen one from contemporary East and South African Literature to ensure ample sample size for analysis of the nexus between neglect or presence of humanities and social sciences, and political upheavals.

The primary data for the study was collected by close textual reading of Parkin's *Baking Cakes in Kigali* and Faye's *Small Country* and secondary data through study of articles and books. Primary data was enriched by secondary data from studying, reviewing and selecting of scholarly and literary articles from refereed journals and books from online sources. Secondary data propped the study to interrogate the influence of empirical sciences vis-à-vis the humanities and social sciences as literary sites potent with ways of studying the disciplines and their effect on the social and the political. In other words, secondary data from books bolstered knowledge of major theories such as Quayson's calibrations, psychoanalytic and humanistic theories to show how victims of war attain psychological stability, and how colonial dominance corrupts Rwandan history to cause the genocide respectively.

Quayson's Calibrations was the most appropriate theory because of multidisciplinary nature of the study. Varied concepts of postcolonialism and theories of counselling guided the researcher in analysis of the outcomes of neglecting or having the humanities and social sciences on the curriculum in the two literary texts. Three strands of postcolonial criticism guided the analysis and interpretation of data: Fanon's hybridity, Césaire's nationalism and Said's orientalism. Orientalism was used to demonstrate the colonialist racist policy that marginalized Rwandan values and turned the Tutsi/Hutu class structure

into a primordial identity. Since postcolonialism interprets societal issues from the perspective of the marginalised, the theory interrogated the superiority of Rwandan history and culture to modernist learning that racializes society and provides instruments that execute ethnicity and genocide. The concepts of psychological criticism: Freud's theory of psychoanalysis and Karl Rogers' humanistic theory were crucial in analysing aspects of pathology in characters and how knowledge of therapy facilitates healing.

Results and Discussion

After postcolonial analysis of Faye's *Small Country* and Gaile's *Baking Cakes in Kigali*, it was apparent that deliberate corruption and negligence of Rwandan history at the onset of colonialism was the prime cause of Rwandan genocide. This suggests that Fanon's vision of hybridity of the African nations after independence (Fanon 1961, 172) was not feasible in Rwanda. On the contrary, Césaire's warning about hybridity's "bastardization" of African history and culture is palpable. According to Said, the premise of colonialism was Western marginalization of non-Western civilizations to the periphery. The West associated these cultures with irrationality and had to rely on the West to grant civilization and statehood (57). Upon establishment of colonial rule in Rwanda, colonial Belgian administrators and the church, ignore the pre-colonial Rwandan culture that defined Hutu/Tutsi along class and supplanted it with primordial identification. To bolster Césaire's proposition, Carney (2004) observes that in the pre-colonial epoch, communities in Rwanda and Burundi existed peacefully until the Belgian colonial officials and Catholic clerics taught them to see themselves as Hutu and Tutsi (2). Colonial racialization aimed to attain the social stratification typical of the modernity. To achieve intense stratification, the colonialists give it a primordial or racial identity. An anonymous Rwandan priest after the 1956 elections laments about the long period of servitude imposed on the Hutu people during the colonial period (Carney, 2004, 75), which reveals the ethnicities created by the colonial state. Nick (2015) avers that under direction of the colonial state, the Catholic Church facilitated racialization of Rwanda by introducing separate education for Hutus and Tutsis (5). The word "racialization" refers to the colonialist cunning determination to divide the Hutu and Tutsi by changing a class identity into ethnic. The British employed this very tactic to divide and rule larger communities such as the Agikuyu in Kenya. Kenyan ethnicities such as Ameru, Tharaka and Embu did not exist during the pre-colonial period. It was a broader scheme to enhance ethnic confrontations for divide and rule over the Agikuyu of Kenya (Ogot 2005, 167). This is what Césaire in the 1956 conference of Black conference describes as colonial bastardization of African culture which can only be reversed by Africa's return to the past (Mgwebi 2008). Similar racialization was deliberately applied to create different ethnic communities among the Luhya and Luo and boundaries installed for easy of colonial rule. As a result, the Tutsi and Hutus who had shared a language, culture went separate ways to accomplish the colonial state's aim to establish a minority Tutsi community to be used to "civilize" the majority "primitive" Hutu community (Dange-Roth

2010, 15). The classes were established along a new racialized deceptive model that was rammed down Rwandan citizens.

At the summit of class structure are the French, followed by the Tutsi and the Hutu come at the bottom. Faye demonstrates this in *Small Country* at the beginning of the story when it is apparent that his father, Michel and Jacques occupy the highest class judged by the conversation they have. Obsessed with his imperialist role in central Africa, Jacques tells Everiste, the cook that with the Whites in Congo and Burundi, the Africans would be saved from misery. Told to keep God out of their conversations, Everiste replies that his praise for God simply means appreciation to the white man. Jacques blurts that Everiste should not mock him because it is his affluence and diligence that has saved Everiste from poverty and misery (14). Everiste's comparing of the Whites to God resonates with Said's suggestion concerning the West's claim to superiority to *other* cultures. In Gabriel's home, his mother, and their driver, Innocent are Tutsis and the cook, Donatien is Hutu. Gabriel's father, Michel attests to the fact that his mother, Yvonne is privileged because they live in a villa, with enough space, servants and lucrative business (16). Innocent (a Tutsi) occupies a higher class among all the workers on Michel's farm, trusted as a 'fixer' because he knew many things including right mechanics, soldiers in the barracks, civil servants to bribe to sort out issues, and even call girls if the master needed any (33). Aware of his invaluable position in Michel's life, innocent wears a baggy pair of trousers and swaggers around with a toothpick to show off. The Hutu are either cooks (Donatien) or thieves (Calixte). The class quandary is evident when Innocent, Donatien and Prothe have a row. Innocent uses expletives against Donatien and assaults Prothe. Refusing to apologize, Michel fires him. The politics of polarity destroys Burundi and Rwanda because the people are ignorant of their history.

Fanon's notion of hybridization of Africa does not result in national unity as he suggests because the acquisition of knowledge in the empirical sciences and Western version of history induces ignorance of the facts of pre-colonial Rwandan history. As a result, the Rwandese fall prey to the Tutsi/Hutu dichotomy. The situation in Rwanda resonates with Said's orientalism as Western science and warped version of history replace authentic Rwandan history in which Tutsi and Hutu were mere classes. Indeed most Rwandese believe the lie that they are ethnic rather than class identifications and proceed to hate each other from the least to the elite. As Nick (2015) contends, the racialization of Tutsi and Hutu during colonialism is so deep-seated in independent Burundi and Rwanda that Tutsi cannot accept the Hutu to lead. Had Rwanda taken Cesaire's trajectory of the return to the past, the knowledge of pre-colonial history may have prevented the genocide. Fanon's postulation that elevates a mix of western science and rudiments of African culture results in domination of Western ideas and corruption of Rwandan history and culture. When the Hutu president, Melchoir Ndayaye is declared president after a democratic election, the Tutsi dominated army overthrow, and assassinate him. On the night of the coup, the army goes on rampage apprehending and torturing members of the cabinet (96) in warped belief that Hutus belong to the other ethnic group. The activities

of the Burundian army reveal their ignorance of their history, and cultural values that elevate humaneness. Further, the military curriculum that trains them has no space for the humanities. Although contemporary military curricula are opening up to the humane attributes of society, Kozina (2015) refers to the military curriculum as hidden and “perceived as a scientifically based arrangement of the learning process” (92). As much as the word “scientific” may also factor in the social sciences, his contestation that traditional military curriculums (such as those used in Rwanda and Burundi at the time) are hidden because they are “socially unacceptable” transposes it to the empirical sciences. He expounds that empirical learning elevates acquisition of knowledge by doing which is the major preoccupation of the army without any appeal to the humane aspect of the person, and the history of their nation. That is why the Tutsi army apprehends the Hutu female prime minister, and drive a bottle in her private parts.

At school, Gabriel notices severe “ethnic” divisions because of the aforementioned ignorance about their history. Two boys fighting divide their school into two hostile factions, one saying “filthy Hutus” and another “filthy Tutsis” (109). Gabriel says, “Hutu-Tutsi antagonism became a line that could not be crossed. It had to be one or another” (109). Burundi is completely polarized yet as Carney contends, the Tutsi and Hutu were one community that lived peacefully, spoke and still speaks one language in the pre-colonial times. In the schools, the history curriculum was manipulated to entrench the ethnicity script established during the colonial period. A respondent called Jevenal in Keleher’s study observes that history was presented with ideological bias against Tutsi’s (Keleher 2006, p. 41). Jevenal’s response reiterates Said’s ideas on the dominance of Western ideas over African, which further diminishes Fanon’s notion of hybridity. The Tutsi, with a false belief that they are a “marginalized ethnic” community take advantage of their dominance in the army to stop any democratic gains. As Jevenal observes in Kelleher’s study, the history teachers constantly present Tutsi as feeble and incapable of war. Their 1959 defeat results in perpetual feelings of inferiority. They therefore cannot permit a Hutu president in Burundi, as they would become objects of derision by Hutu majority.

The events in Burundi affect Rwanda, which by this time is under the Hutu President, Juvénal Habyarimana. Infuriated by turn of events in Burundi, the Hutu get entrenched in the “myth” of the detestable Tutsi “ethnic community” that has to be annihilated for the good of the Hutus. This rivalry has the essentializing aspects of orientalism, which elevate one group to exist in a binary opposition with the other (Meyda, 1998). The contest between warped Western Rwandan history/pre-colonial Rwandan history suggests “victory” in favour of the former; but with tragic consequences. Tutsi/Hutu identification has shifted from class to ethnicity at the detriment of the Rwandese national fabric.

When Gabriel’s mother, Yvonne visits her cousin in Rwanda, Pacifique (Yvonne’s brother) reveals the regime’s underground scheme to annihilate the Tutsi. He says, “[m]achetes have been distributed throughout the provinces, there are significant arms caches in Kigali, the militias are being trained with support of the regular army ...the plan is to kill

1000 Tutsi's every 20 minutes" (114). As Meyda suggests about orientalism's essentializing attribute, the colonial lie that the Tutsi and Hutu are ethnic communities has sunk into the collective psyche of the populace to the point of no return. The preferential treatment of the Tutsi during the colonial period serves as the impetus for the 1994 rivalry. Heldring (2014) observes that the planning of the genocide began as early as 1992 in which the then president, Hanyarimana chaired meetings to start training murderers in the use of crude weapons in the pretext of self-defense (8). Ignorance of Rwanda's pre-colonial history and culture pervades the political leadership to the extent that the head of state convenes meetings to scheme annihilation of the so-called enemy "ethnic" community.

To eradicate Hutu dominance, the Tutsi militias down a plane carrying the two Hutu presidents (132) and what follows is tragic. The Hutu neighbours hack Aunt Eusebie's children to death. When Yvonne arrives in Kigali after Rwanda Patriotic Front overthrows the Hutu regime, she says "all along the road, a never ending line of corpses...the RPF soldiers were killing hordes of dogs that had been feeding on human flesh for three months" (147). In *Baking cakes in Kigali*, Gaile further demonstrates demerits of Fanon hybridity, which causes disastrous consequences because of the citizens' ignorance of Rwanda's pre-colonial history. The Western skewed curriculum after independence takes Fanon's path to inculcate empirical sciences and technology, which paves way for warped versions of history. Lawyer Omar who is involved in prosecution of genocide suspects points out pre-genocide versions of history that held that Tutsis originated from Egypt and therefore formed a different ethnic community (273). These lies lead to catastrophic consequences; for instance, Angel Tungaraza wonders why a beautiful woman such as Odile frowns anytime Angel urges her to get married. Later she learns from Bosco that the Hutu militia lodged a machete in her private parts, and destroyed them (279). The character, Francoise, a Hutu who owns a hotel hides Tutsi friends and neighbours in their basement. When the Hutu soldiers discover, they mobilize a militia and invade their hotel. Francois confesses that she witnesses from behind the wall of her garden the militia hack her husband, brother, father and (dozens of the people they had hidden) to death (256). The corpses are then buried in a mass grave. In another episode, the Hutu regime lures 60,000 Tutsis to a flat area at Gikongoro, besiege, and have them 'systematically' slaughtered and buried in mass graves (7). Dr Binaisa gets traumatized by the macabre sight of their skeletons in the museum at Gikongoro.

One essential role of the humanities and social sciences in Gaile's *Baking Cakes in Kigali* is the protagonist application of counseling and psychoanalytic theories to offer psychosocial support to survivors of the genocide. Although Angel Tungaraza lacks the expertise of a professional therapist, she applies the principles of psychoanalysis to enable her customers to give confessions that initiate psychological healing. Cherry (2022) observes that psychoanalysis helps people explore their pasts and understand how it affects their present psychological difficulties (2). Through the heroine's therapeutic interviews, Gaile suggests that most genocide survivors have psychological

disturbances and immigrants who visit Rwanda need specialized skills in the humanities and social sciences to help bring about healing. Some characters who exhibit pathological symptoms include Calixe, Françoise, Leocadie and Odile.

The soldier, Calixte Munyanze exhibits pathological symptoms that his military training has just exacerbated. Angel follows important aspects of psychoanalytic therapy to enable him open up. According to Varvin (2016), the psychoanalytic procedure entails enabling the patient to speak about the traumatic experience, the analysts affirming the feelings of loss, encouraging the patient to enact the event, joining the patient in the enactment, encouraging the client to express feelings (crying) and analysing the dreams (75). Egan (1986) summarizes the stages of counselling as exploration, planning and action. Angel enables characters to successfully go through the first stage, which enables them to commence their healing process. It is therefore apparent that the social sciences play an essential role in building a healthy nation.

As soon as Captain Calixte reaches her business premise, Angel commences Egan's initial stage of counselling that aims to establish a rapport and exploration. For instance, she discourages formal address and insists that he calls her by first name (176). Angel proceeds to prepare tea for Captain Calixte to create a homely environment for ease of communication. As they are comfortably sipping tea, Angel uses an indirect question to understand his life as a soldier in the Rwandan army. Captain Calixte goes quiet longer than a minute to signify the presence of trauma or self-alienation. He admits that he can only share his past with Angel because she is a foreigner (Tanzanian). At this point, the politics of polarity in his Rwandan community is brought to the fore. As Egan observes concerning confidentiality in the first stage, Angel assures Calixte that he can confide in her because she knows how "a professional somebody is supposed to behave" (180). At this point, Angel suggests that she is a professional counsellor, although most of her counselling sessions tend to be inconclusive. Through tactful prompts, Angel enables Calixte to explore his traumatic memories. He begins with how he hates to be soldier because the soldiers kidnapped and forced him to join the army. When his friend tried to escape, they shot him in the cold blood, as Calixte watched. Scared of being shot, he consented to be trained as a soldier. Angel uses indirect questions to avoid direct control of the conversation. For example, she says, "I know it is not an impossible thing to happen; it has happened in other countries" (182). Besides putting aside judgement, in this question she wants to know if Calixte has fought outside Rwanda. He takes the cue and narrates of his mission in Congo, and the unspeakable atrocities they committed. He admits that his heart no longer possesses humane feelings, and cannot confide his acts in anyone. The reference to emptiness reiterates Laing (1960)'s assertion about the unembodied self's inclination towards callousness or false self that is incapable of love (75). To reiterate Kozina (2015) contentions about the hidden curriculum, Calixte's military service exposes him to murders, rapes and robberies in the Democratic Republic of Congo. Heidegger's postulation concerning mechanization of humanity is evident in his life. Calixte has learnt the science of operating machines, and submitting to orders of his

superiors, but is devoid of humanity. This is why Sawyer (1951/2016) contends that students of empirical sciences need the knowledge of the humanities to bolster their awareness of religion, marriage, relationships and “mental health and happiness” (470). Calixte has missed these, and exhibits shocking ignorance in his dealings with the opposite sex. His mental health is also questionable. As a counsellor, Angel has now discovered that many other traumatic memories adversely affect Calixte. She asks him about his father, and he reveals that he did not meet him again. When he paid his home a visit many years later, they showed him his grave (182). Asked to show how he feels about the sad turn of events, Calixte contends that his heart no longer feels. Angel wonders how he manages his romantic relationship without feelings now that he wants a cake for a fiancée. He laughs in “a hollow way” and reveals that he although he wants to order an engagement cake; he is not in love (182). Angel realizes that Calixte is pathological: he wants an engagement gift for a girl she has not proposed to. Subsequently, Calixte is unable to have intimate relationships with women because of an odd psychological condition. Angel discovers that he is obsessed with love for White girls who will enable him quit the military career and fly abroad. He believes in an odd formula that will enable him win a White fiancée: show her a certificate, give a diamond and finally a cake. When angel asks him about the possibility of a rejection, he says he knows what White girls want and they cannot reject his proposal. He believes a marriage relationship is like operating a machine: submit HIV negative certificate, give diamond, show her a cake; she accepts, calls her friends and engagement is formalised. This arises from his empirical training in the army. When he meets Angel, he is on the third stage of his process and aspires to fly out after the marriage. Although Angel conjectures that Calixte is pathological, she does not point out that it could be obsessive-compulsive disorder. Bootzin and Acocella (1972) observe that such patients believe in specific patterns, rules in constant repetitions to relieve their anxiety (Calixte has deep-seated anxiety that he may never find a marriage spouse and concocts a false formula that he holds in high esteem. In his weird opinion, the formula is meticulous and is the surest way out of the career he did not want.

Angel uses a number of questions to try to dissuade Captain Calixte against his obsession to marry the White girl (he is yet to propose to), but his obstinacy confounds her. She concludes that his pathological condition is beyond counselling and turns down his request for a cake. One element that portrays Angel’s unprofessionalism is the decision to brand Calixte a “psychiatric case that should not be allowed to stay at her apartment any longer” (188). Counselling conventions stipulate isolation of the problems the client faces and involving him or her in finding possible solutions. Angel abandons Calixte to his own devices, which suggests that his condition may deteriorate.

Francoise is another character whose psychological disturbances subside because of Angel’s counselling skills. According to Vervin (2015), the therapist creates a suitable environment for the patient to open up about the loss; the analyst affirms the patients’ feeling; the therapist shares the patients’ feelings and allows them to cry. The therapist

allows the patient to narrate the dreams and analyses them. The character Angel follows some of these conventions as she creates rapport through prior interactions and when the moment comes, she poses indirect questions, "I knew your husband was late, but I did not know that they had killed your firstborn too" (250). She then underscores the need to hear the story, and Francoise explores her traumatic experience through a thorough enactment. The term "enactment" suggests almost dramatic rendition with gestures, facial expression and relevant tone. For example, after Francoise's opening up about the murder of her husband, she adds "[i]t happened right there" pointing at the gate, "and I watched it" (251). As Vervin postulates, Angel exhibits counselling skills through affirmation of Francoise's feelings through paraphrasing "eh, you watched it?" she also looks at Francoise with surprise. Through careful use of indirect questions, Angel enables Francoise to narrate the macabre tale to show how her husband was killed by the soldiers and Hutu militia. She uses active verbs, for instance, "I watched them hacking his brother and his father to death" along with the people hidden in the ceiling. Angel observes that throughout the narration, Francoise does not show any emotion. She describes her words as coming from "a barren hardness deep inside her" (251). This statement has two implications: first, Francoise has recovered from her traumatic experience by speaking to therapists or counsellors as Vervin postulates. Second, Francoise has a shattered self defined by Zepenic (2016) as a self pervaded with painful memories (84). Her assertion that she has more than once desired to take her life deeply moves Angel, that she regrets surviving the genocide. Psychologists such as Menninger consider suicide as desire to destroy the *other* self within the patient loves or detests (Davison 2008). Francoise desires to eradicate her loved ones from her self and is therefore a victim of internal fragmentation. Finally, Leocadie lost all her family during the genocide and exhibits pathological dependency on her lover (Bedeste). She depends on him for provision, advice, and trusts everything he says (173). After he rejects the other girlfriend for giving birth to a girl, he tells Leocadie that there is no money to arrange a wedding, and she believes him. Angel draws on her humanity to contribute money, and act as family to enable Leocadie have a wedding. She is so moved by Angel's good act that she cries. In Vervin's perspective, Leocadie's crying represents psychological healing. In spite of the limited knowledge of psychological, Angel is able to assist many of her customers to deal with their traumatic experiences as a prelude to psychological recovery.

Conclusion

This study interrogated the place of the humanities and social sciences in national development with reference to post-genocide Rwanda in Parkin's *Baking Cakes in Kigali* (2012) and Faye's *Small Country* (2019). It was found that privileging empirical sciences and Western skewed hybridity ignored pre-colonial Rwandan history, which exposed Rwanda to the genocide. The Belgian colonizers inculcated a warped strand of Rwandan history that assigned Tutsi, primordial instead of class identity, as was the case before colonialism. As a result, the ignorant Rwandese believe the lie that their knowledge of empirical science cannot erase. The genocide costs more than one million lives and threatens the existence of Rwanda. It was apparent that Cesaire's clarion call for the

return to Africa's past might have saved Rwanda from the genocide because Hutu and Tutsi were classes rather than ethnicities. Further, it was evident that without the humanities such as history, there may never be the modern nation to teach empirical science from the outset. A nation begins from the knowledge its history and culture, new ideas in science can then be disseminated to the living. Secondly, the humanities and social sciences play an essential role in psychological recovery of victims of the genocide. Although Angel is not a qualified therapist, her humane attributes and communication skills enable genocide survivors to explore their traumatic experiences. Characters such as Francoise prove that they have talked to therapists and overcome their trauma.

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