

Research Article

Literary Appreciations of Parent-Children Relationship: A Psycho-Hermeneutic Reading of Akachi Adimora-Ezeigbo's *Children of the Eagle*

^aPanaewazibiou DADJA-TIOU and ^bAssèlapa TCHAMA

^aAssociate Professor, Department of Anglophone Studies, Kara University, Togo

^bPhD Candidate, Department of Anglophone Studies, Kara University, Togo

*Corresponding Author Email: dadjatiouespoir@yahoo.fr

Article History	Abstract
Received: May 27, 2026 Accepted: June 20, 2026 Published: June 27, 2026	This article seeks to evaluate and appreciate the relationships that parents in Africa should have with their children. In other words, this paper is a promotion of decent parental attitudes in African families so as to favor children's safety and love towards their genitors. In addition, this paper tends to enlist the positive impacts of responsible parenting on children and on the contemporary African communities as well. In the light of the Psycho-Hermeneutic approach, the article examines and evaluates the nature of parent-child relationships in African societies and suggests some advisable parental attitudes necessary for the welfare of African families as well as African societies. Keywords: Parenting, Relationship, Love, Diligence, Children.

Introduction

One of the most important roles of literature is to participate to the sensitization of mankind in the view of improving human conditions. African literature like other literatures is also motivated by the same vision. It is a literature which puts man and the society at the centre of its preoccupations and always seeks to contribute to the welfare of human beings such as children, adults and old people. Akachi Adimora-Ezeigbo as a literary artist and living in African society cannot be aloof of all that concerns this society from which she emanates. She therefore wrote *Children of the Eagle* in which she reveals many didactic ideas that imply the concerns of old people, parents, the youth and children. But a close reading of this novel reveals that her wish for a good contact between children and their parents is of paramount consideration. The quality of her childhood impacts her writing in such a way that she wants her readership to rethink their parenting responsibilities as to favour the building of successful African societies. In the novel, she plainly shows the necessity for the African society to promote good and fair parent-child relationships. The promotion of these values will unconditionally contribute to the re-building of African societies devoid of socio-political and psycho-mental illness. The biological belonging of children to their parents has to be appreciated favourably. The title of the book under study is very meaningful if one has to stay curious to the figurative meaning of an eagle in Nigerian culture. As it can be remarked, "the eagle is a symbol of strength, pride and dignity to Nigerian people.

Akachi Adimora-Ezeigbo's *Children of the Eagle* is about Awara family in which women seem to be discriminated in spite of their strength in number and social position. It is also a convincing fictional text about children relationship with their parents. The two parents have successfully achieved their parenthood for having raised their five daughters and their Benjamin son accordingly, despite the socio-political instabilities they have gone through in the fictional Nigeria.

Psycho-Hermeneutic are the two literary theories used to analyse and conduct this article. Hermeneutic approach according to J.I. Packer is "the art of understanding and of making oneself understood" (<https://en.wikipedia.org/wiki/Hermeneutics>). This article is structured around three main sections. The first section is about the relationship that must exist between a mother and a father for children to copy. The second sequence discusses parents-children relationship. The last sequence underlines the advantages of good parenting especially for children, parents and the society in general.

1) Literary Appreciation of the Father-Mother Relationship

The relationship between children and their parents is possible through the reputation of the two parents, simply put father and mother. This means that the biological tie is not sufficient to bind children to their parents. Parents are comely to their children if the latter happens to remark a serious relationship between both their father and their mother. For this intimate collaboration to occur, the two parents have to develop some attitudes which shall stand as indirect teachings to their children because children learn more by imitating. Children naively emulate the actions their parents execute. Also, they use the expressions they hear from their parents. Adimora-Ezeigbo has portrayed some of these attitudes through the characterization of Eagle woman and her husband, including Nnene and Afam. The first element that can be pointed out is dialogue. There must be a frequent dialogue between a responsible couple at home for it strengthens the relationship of the couple. The female character Nnenne suggests dialogue between husbands and wives in the following expressions: "There is nothing like having a good talk between a husband and a wife. [...] Afam and I have a shrine where we worship dialogue. Our relationship has reaped bountifully from it; it has benefited immensely by it. I recommend the same to you and Uzoma." (CE, p.133). From this quotation, the reader is enlightened about the fact that communication is a powerful means through which couples can withstand every problem that could occur in their relationship. It is important to mind the narrator's use of the adjective 'good' to appreciate the kind of dialogue that animates the couple Nnenne and Afam's relationship. It means that the expressions that are recommended in a couple must be full of reciprocal respect.

There must be a mutual respect between a wife and her husband. This respect is proved by the consideration of the opinions they propose to each other. Each of their ideas must count and go through common examination. It is in this mood of understanding that their relationship will stay interesting. Dialogue can stand for a solution to dysfunctional couples like that of Ogonna and Uzoma as fictionalized by the writer. This explains why Nnenne advises her sister to mind dialogue in her relationship with her husband in order to enjoy fully her marriage. In their conversation, mother and father must congratulate, appreciate each other especially when one of them succeeds in doing something good. This grateful behaviour enroots confidence in the relationship. The novel under analysis is more convincing through the narrator's following words: "My *Eagle*, you are full of surprises," Papa said, looking at her for a long time. "Who but you could come up with a suggestion such as this one? A lifetime is too short for one to get to *know* you." (CE, p.242). Over here, Osai Okwara is not insulting his wife or assimilating her to an ordinary eagle. Rather, he is praising the smartness of her suggestion which is indeed creative and amazing. In other words, the husband is revering his wife for being extremely intelligent. The rhetorical question from this passage proves that Osai acknowledges his wife very well including the wonders she has already accomplished and the coming surprises. The evidence is detailed as follows: "I think it's because the eagle is the most intelligent bird in the world, it's an amazing bird and can soar higher than any winged creature. Eagles are said to see three times better than human beings" (CE, p.191). These are the qualities Osai Okwara is revering and singing into his wife's ears. What is interesting in this context is that the appreciation is done in the presence of children who will surely admire their mother including their father's wise way of appreciating their mother. The good mood between the two parents leads children to feel loved and secure. It also strengthens the intimacy of children towards their parents.

The second attitude that needs to be promoted in mother-father relationship is secrecy. It is tied to communication attitude that has been discussed above. There are things parents must not utter in the presence of children. They must be mature enough not to insult each other before their children. They have to master their emotions and know where and when to manifest anger even if feelings are natural. If it happens that parents go through misunderstanding exchanges, they must stay mature in order not to imply children in this affair. Children cannot bear quarrels of their parents, because it is not everything that a child should hear. To spare children from being psychologically influenced, parents have to vote for secrecy¹ sometimes. Adimora-Ezeigbo has put emphasis on this human quality when she uses the narrator's voice to repeat many times that: "It is not everything the eyes see that the mouth talks about. The ears hear all things and the nose smells much, but the mouth does not talk about all of them. The mouth in its wisdom selects what to talk about, the words that should be formed and given life" (CE, p.68). Through these expressions, it becomes clear that parents need to have self-control so as to give health to their relationship. In the same context, they must pay attention to hearsays and why not undermine them. Before releasing a word or words, they are called upon to reflect on their effect on the partner listening to make sure the discussion is pleasant and didactic to the children who live with them. Clearly, the talking must be wisely performed between a father and a mother. The following warning from the narrator is more expressive: "Never feed your husband's ears with unpleasant information that will not harm him if he does not hear it." (CE, p.142). This means that there are truths that are needless to

¹The fact of making sure that nothing is known about soothing; the state of being secret.

be raised in conversations between husband and wife. It is not necessary to release the truth that is risky to the relationship even if it is viewed as the substance of serious relationships. Not all truths do good to relationships and parents should be conscious of that. Secrecy saves marriage and allows children to print a good image of their parents. In this novel under analysis, the story reveals that Obioma does not tell to her husband that she had a child before their marriage and no harm affects their relationship. The reading shows it clearer: "My secret remains my secret, the family's secret remains the family secret" (CE, p.142).

The third quality one must privilege in mother-father relationship is courage. According to *Oxford Advanced Learner's Dictionary* (9th Edition)), courage is "the ability to do something dangerous, or to face pain or opposition without fear." This means that courage is the expression of bravery when one faces adversities. Marriage must be compared to a lifetime covenant. The presence of children must not destroy the covenant in question. Before problems and adversities, a mother must remain a wife to her husband and a father has also to stay a husband to his wife. Parents must bear in mind that there is no marriage without conflicts but what saves and makes the marriage stand is the convenient way of solving the problems. Another aspect to be considered is that problems, whatever their nature, must not lead parents to lose their parental feelings. They must be courageous in order to withstand the problems that may intrude their relationship, because it is revealed that there is no relationship without problems. The life of togetherness has always been permeated by misunderstandings and even quarrels because of the imperfection of human beings and the variety of cultures. Parents, be they mothers or fathers ought to know that their way of handling problems among themselves affects the feelings and even the health of their respective children. Parental maturity claims that problems between father and mother should not stop the parenting role. This means that adversities in couples should not put an end to their role of parenting. They must mutually share and resolve the problems in a mature way. The narrator has it that "Surely a problem shared, is a problem solved." (CE, p.125). The possibility to find a solution to a problem is easier if that problem is released to a non-victim who has an unaffected mind. It is ridiculous if parents behave childishly any time they happen to face a problem.

It is important to note that divorce does not prevent a mother from being a parent. It does not prevent a father from being a parent too. If parenting can be understood as a process of caring for a child or children, nothing convinces that the separation of parents means the heedlessness to their biological children. In a divorce circumstance, no matter how the cause is, parents are sincerely called upon to mind the innocent nature of children in order to carry on their parental responsibilities even if they get separated; if not, they must vote for reconciliation. Children are too innocent to share the pains from the divorce of their parents. This maturity escapes some African parents whose behaviours seem naturally awkward despite the presence of children with them. This fact is fictionalized by Akachi in the following expressions: "Yes. We live almost like strangers at the moment. It's terrible. I worry about the children: how all this would affect them." (CE, p.123). These are the words of a disappointed female character Ogonna who has got married to an irresponsible husband. The quotation shows that both parents have failed their parental duties. At the same time, it qualifies Ogonna as a parent who is full of courage and love for her children because she feels heedful to the effects which could fall on her children. Her courage is what could animate every parent, being in troubles but having courage to mind their children. This courage must be serious enough to keep them faithful to their parental obligation. Ogonna has shown this kind of maturity when the latter refuses to opt for divorce because of her children who are necessarily in need of her presence and love. The reading avers that: "No, Ogonna replies firmly. Not any how. The kids are too young to be inflicted with the trauma of broken homes. I will not allow my children to suffer, if I can help it" (CE, p.23). Over here one can notice that Ogonna is decisive to remain a mother and a parent despite the fact that her relationship with her husband is unstable. This is portrayed in the novel in order to allow parents, particularly African ones, to learn that nothing should shake their virtues of fathers or mothers because children depend a lot on them be they divorced or not. One can deduce that the relationship of children with their parents emanates from the relationship that is developed between the father and the mother. If that is the case, what are the appropriate attitudes that should be developed in the relationship between parents and their children?

2) Parents-Children Relationship in Akachi Adimora-Ezeigbo's *Children of the Eagle*

Every child, no matter their origin is biologically linked to his or her parents. In the same way, parents are biologically linked to their children. This biological relationship urges parents to mould their daily actions so that their children could enjoy safety, love and their right from childhood to their entrance into social life. In the light of the novel under analysis, the authoress has suggested some behavioural conditions African parents ought to respect in order to keep and strengthen their relationship with their children. In fact, parents need children to win honour and respect in their respective communities. They need children to get well cared for in their old age when they will no longer feel strong to take care of themselves. In order to remain welcoming

to their children, there are attitudes to be promoted in their relationship with these children. This second section discusses the appropriate attitudes that should characterize parents' lives in their relationship with their children. At the same time, it points out the misplaced comportments that ought to be rejected by parents.

One of the main gifts parents have to offer to their children is time. Every child wants to feel and have their parent with them at home. A baby child is always happy when he or she sees their mother any time they open their eyes. The eye contact between a child and their parents is very important. Particularly at the stage where a child has not yet ceased sucking, he needs his mother more in order to feel secure and loved. In this logic, McDaniel and Zulu (1996) remark that "The practice of allowing children to be reared by people other than their biological parents is very old in Sub-Saharan Africa" and wish its stopping. Mothers are then called upon to find time whatever their business to stay home sometimes, why not every time in order to let the babies feel their presence. A mother's presence is needed when the baby cries. She needs to play with the baby regularly and this is only possible if she regulates her schedule according to the needs of her baby. Unfortunately, Africa seems to have changed into a capitalistic world in which baby children are less cared for by their mothers. Mothers are so attached to the search of interest in such a way that babies do not attract mothers' attention. This attitude of staying at home for the babies is not solely the concern of mothers. Fathers are not exempted. A father has to express his fatherhood to his baby throughout his availability to the baby in question. From babyhood, a child can identify themselves to their father if the latter happens to make himself available. A good father does not wait to get free time before minding his child. Even if he lacks time, for the sake of building solid relationship with his child, he must create it. He must be present to help his wife meet the needs of the baby. In the same context, Tchama (2024, p.25) discussing the value of baby children in African countries, maintains that human values are given to children by their parents through the process of availability. The reading avers that "one can say that a baby is given humanity by their parents. This humanity is shaped through the process by which parents make themselves available to the child." This declaration simply connotes that parents have to organize their timetables in such a way that they stand favourable to baby children.

Communication is extremely necessary in any relationship. A relationship without dialogue is weak and fruitless. This simply means that it is communication that gives life, long-lasting and power to a relationship and that of parents and their children is not excluded. Parents need to talk to their children even with the awareness that issues are not to be discussed with children. In the process they teach the mother tongue to these individuals so that they can get informed about African realities and how to live accordingly. Exchanges are necessary in parents-children relationship. In the communication process, parents share their experiences with their children, be they good or bad. They help children enlarge the knowledge of their parents. Experiences allow children to recognize the strengths and the flaws of their parents. They also lead them to define what their parents like including the things they dislike. Children are always impressed to hear about the past of their parents. The following illustration is more telling: "The experience was like forcefully weaning a baby from its mother's milk before she is ready to let go. The bakery was doing extremely well at the time and so were other business ventures that filled my hands [...] But I did not hesitate to wind them up and go with him" (CE, p.149). The use of the simple past tense in the quoted sentence shows that it is a narration of a past event. Indeed, the words are from the protagonist Eagle woman who is telling to her child Nnene the misfortunes she has gone through with the repetitive mutations of her husband from town to town. Clearly, she is reporting the obstacles she has known in her business because of her husband being a civil servant. Throughout the fiction under exploration, Eagle woman has been qualified as a woman who is talented in matters of communication and child-raising. Her expressions no matter their targeted listeners, are full of wisdom. She never overlooks her children in her communication but she rather values them and gives them due respect.

In the same logic, fathers need to be in permanent communication with their children. The language used must be gender-neutral. Because children should be treated impartially even in communication. Unfortunately, many African fathers believe that female children are not worthy to discuss with their male parents. They think that female children's minds are too weak to listen to male talk despite the promotion of gender equity. This is one of the errors Adimora-Ezeigbo would like to discourage through her novel in which she succeeds in making of the principal female characters the narrators. The worst is that most of African mothers still make their children believe that female children are psychologically less mature than male children. This sexist language is one of the manifestations of patriarchal ideology which contends that female individuals are from the weaker sex. And for that reason, there are discussions and issues that are exclusively meant to be heard by male individuals. This ideology is most of the time inculcated to children since their childhood with their parents. In her conversation with her daughters, Eaglewomen has tried to convince them that their youngest brother Nkemdirim has not been taught how to cook because he was not a girl. When Amara, her youngest daughter

insists on asking the reason why her brother has not been drilled to the cooking skills, the woman answers as follows: "You want to know why? You are female, Nkemdirim is male, that is why [...] If you are not happy with the situation, you can go and sprout a penis." (CE, p.65). This humorous excerpt is also an ironical response which is meant to convince the reader that gender biases can originate from the way contemporary African parents talk to their children. It seems paradoxical to remark that the released answer is from a female individual to a female child. This is done on purpose by the authoress in order to tell her targeted readership that the overlooking of female individuals still exists and parents are to be accused for its evolution (Udogu, 2018). Also, the quotation is a call for every African mother to avoid using sexist language once they undertake conversations with their children regardless of their sex. The writer's struggles against sexist language can be deciphered in her success of creating a fortunate couple with five daughters without a male child who should be the heir as the African culture claims. The non-sexist language is one of the values Akachi is promoting.

Her strategy has been to create some characters to whom she has given modern time and its innovating ideologies. The five children of Eaglewomen stay against women's subjugation. Their misunderstanding is expressive through the furious words below "Heirs abound in this family. Are we not five daughters of Okwara? [...] So how can you say there is no heir" (CE, p.387). These successive questions are there to criticize an uncle's patriarchal decision which stipulates that inheritance is refused to female children. They are not considered as full or mature individuals. But the authoress' aim in writing her novel is to go against this ideology which looks so traditional regarding the time aspect. Her position is very clear with the words of the narrator through the following affirmation that can be seen on the same page: "Times are changing. This is 1990. Women have their rights, which they are claiming and reclaiming. It's happening all over the world and here too." One thing is to be heedful to one's children as a mother but it is of utmost importance to update the communication so that it could be psychologically bearable to children. The invitation of African parents to the fair treatment of children regardless of their gender is within the testimony below: "Papa and Mama always treated us with kind and loving attention as they felt children should be treated, male and female." (CE, p.95).

Children need to be connected to their fathers and communication method is one of the principal ways to build, and strengthen this relationship. They need to hear stories from their fathers. They need to share the experiences of their fathers, and this can only be done through daily communication. In this context, Ntarangwi comments that: "As many African communities respond to and embrace various socio-cultural and economic changes affecting their societies, the ideas that the care and teaching of young children is women's work is no longer valid" (2012, p.6). This observation connotes that fathers should get involved in child-rearing as well as women. And even if it comes that the father is absent he can still talk to children via phone calls or letter writing. An exemplary father must consider his children no matter their age. Children are full of good ideas and communication with them is an opportunity which leads them to express these virtues. In order to invite African fathers to undertake dialogue with their children, Akachi has created a father full of love and wisdom when it comes to exchange with them. His pieces of advice he communicates to most of his daughters can be framed as follows: "Work hard for your School Certificate examination. It's not far away." (CE, p.232). This injunction is an encouragement to diligence in studying and parents must get interested in children's efforts at school as the writer demands in a fictional way.

Parents' laborious attitude is essential in their relationship with their children. They must work to show working virtues to their children. In this case, they have to take into account the capacities of children so that they perform the tasks which are suitable to their strength. It is not sensible to leave everything for children to do just because they have grown up. Even if their age status proves them mature, they are not there to replace a father or a mother at home. Several sources reveal that a lot of African peasants prefer male children to female ones because of the farming. For them, having male children is to get the manpower for agricultural activities especially in rural areas. With this ideology, they assume that having girls as children is nothing but a great curse. Another misplaced attitude is that some of African parents send their children to the areas where life conditions seem to be better and where remuneration is more favourable. On girls' behalf, they are given works beyond their energy just because they are females. In the process they face many kinds of abuses which ruin their future. It is to combat this gap that Adimora-Ezeigbo portrays the teaching of culinary activities to children in her fiction under analysis. The reading is clearer in the following sentences: "I have you to thank for my culinary prowess, if indeed I have it. You taught me to cook right from when I was eight. All I know I learnt it from you." (CE, p.64). This quotation is an expression of gratitude of a daughter to her mother from whom she is taught right from childhood how to cook. The passage connotes that the protagonist is a laborious parent who wants her children to be laborious as well. While training children to acquire laborious attitude, parents should be more patient to bear the mistakes and caprices of children. In addition, they must comprehend that not all children are skilful in learning because from childhood, they start expressing their

wills in whatever they perform. The learning process cannot be achieved without mistakes. Mugadza et. al expose the honesty of Sub-Saharan African parents through the following words: "Sub-Saharan African parents believe that they are not raising their children in a manner that is satisfactory and seem to face challenges in establishing a balance between their parenting role and their relationship with their children" (2019, p.5). For this reason, parents must be ready to correct daily what their children do until they come to the knowledge of the right thing to do. This must be done with a total consideration of their choices of whom they want to become in life, simply put their dreams. In the same logic, it must be recalled to the reader that perfection is achieved with several practices. The novel details it as follows: "You all made mistakes, but they are part of learning. Cooking is an art that is perfected with practice. My mother used to tell me this when I was young. It is not possible to learn without mistakes." (CE, p.65). The success of parents-child relationship is beneficial for children and society as well. The discussion of the advantages of good parenting on children will be our concern in the next part.

3) The Advantages of Good Parenting for Children and Society as Seen in Akachi Adimora-Ezeigbo's *Children of the Eagle*

Good parenting can be termed as the fact of fulfilling a father or a mother's duties as far as his or her parental responsibilities are concerned. In other words, good parenting refers to the raising of children with the respect of their diverse rights as claimed by governmental and non-governmental organizations in charge of children's welfare. A child is not raised for their own interest. Their correct growth affects all those with whom he or she interacts. Clearly, the fulfilment of good parenting is beneficial to the children, their parents and the societies to which these children belong.

First of all, a successful parents-child relationship allows children to grow up with a good education. In fact, children's reputation is tied to that of their parents, because kids always reflect what their parents are. They behave like their parents. Their actions are performed according to the kind of education they have received from their parents. Children who happen to get a good relationship with their parents are respectful to their families and obedient to their human environment especially the family relatives. Their respectful attitudes can be remarked in their actions and speeches. The following passage addressing an avuncular relative by a female character is evidence: "if you were not like a father to us in this family, I would be greatly offended by what you said. I would be mad at you for making this suggestion. I know you mean well so I am not angry." (CE, p.87). Over here, the female character uttering these expressions can be perceived as someone who considers her listener. The fact of considering one's uncle as dad is an expression of respect to the person. Children abide by the social norms related to their culture such as respect for old people, submission to the law, and respect for road regulations.

A good relationship among parents and their children leads the latter to achieve their dreams. Each child has what they want to become in the future and parents are there to help them accomplish these respective projects whatever it may cost. A strong parent-child relationship favours the respect of children's choices of what they like doing. This respect allows children to work with happiness no matter how hard the work is. In addition to the professional happiness, one can say that children's choice of whom to marry is rational and good if they grow up in a family where communication and the respect of opinions reign. For a marriage to last and know happiness, the bride and the bridegroom ought to have a good background. They must be raised from exemplary families in which mutual respect, human virtues are promoted. Again, the reader must notice that there are exceptions that may occur regardless of the background of children. The power of destiny is more powerful than one's dream or heartfelt project. The professional and social positions of the protagonist's five daughters are more meaningful. The text under study has it that:

Ogonna Okwara-Nduka: a secondary school teacher in Lagoon City. Married with four children-two sons and two daughters. Nnene Okwara-Okoli: a senior lecturer at the University of South in Lagoon City. Married with two children-a daughter and a son. Obioma Okwara-Ebo: a church leader, pastor and evangelist who lives in Lagoon City. Married with four children-two sons and two daughters. Amara Okwara: a journalist living in Coal City. Single. She has no intention of bringing children into this world. Chiaku Okwara-Kwesi: a medical doctor who practices medicine in London and lives in a flat with her African-American friend." (CE, pp.16-17).

This presentation indicates that the five female characters have succeeded in achieving their respective dreams which have been to study and get decent jobs. They have made their expectations become real and this has been possible thanks to the good and strong relationship that has existed between these girls and their parents.

Good parent-child relationship contributes a lot in building the fame of the family in which this kind of relationship is developed. In other words, children who are well raised especially by their two parents stand for subjects of honour not only to their parents, but also to the society where they have grown up. Honour to parents in African communities is viewed as an important virtue and a source of blessings at the same time. It is expressed through virginity and chastity before marriage. In addition, it is revealed through the diverse achievements of children. Children honour their parents via their good performances at school. They can also shift the family name from its ordinary existence to make it well known. The following words are more convincing: "With a heart full of joy she listens to Ejimnaka's citation. It is she who was called Lioness-a woman of action, blessed with extraordinary intelligence and resourcefulness. Nnenna curtsies as she receives the trophy from the Eze of Umuga" (CE, p.302). The narrator's expressions reveal that Nnenna is revered in her family and in her community as well for being the most skilful writer of her time. Her community is proud to have her as a daughter who has studied and written books with a determined aim, that of raising her community's fame upwards. The narrator compares her to a Lioness to mean that she is extremely intelligent and many excellent figures will rise out of her posterity.

Parents-child relationship strengthens children's psychology. Children become mature through their knowledge of what their parents have experienced. Mankind cannot avoid challenges in their life and children are not exempted. They cannot avoid problems as long as time evolves. They cannot get rid of challenges while living and interacting with individuals. But it is the strategy to overcome them that matters. Before problems, the victims need to be courageous enough to bear the effects. In addition, they have to be psychologically strong in order to face the problems with successful skills. This is often possible with a successful relationship one has with their parents. Many children are revered for their wisdom, intelligence and defence as far as their behaviours before challenges are concerned. Several of them overcome hard situations thanks to the intimacy they have shared with their parents in their childhood. Before challenges related to marriage, professional deontology and many other issues, children refer themselves to the loads of advice they get informed by their parents. The character Osai Okwara from the book submitted to our analysis, is portrayed as a responsible father who is conscious and active towards his parental duties. He is heedful to his children despite the misfortune the war engenders. He always feeds his daughters' minds with pieces of advice related to dignity and hardworking. The writer's invitation to the knowledge of the advantages of parents-children relationship is that she gives the capacity to Obioma to avoid abortion. The reading details that: "*Remember who you are*'- a father's words to his daughter. A piece of advice he gave with so much love, not to me alone but to his other children." (CE, p.229). The piece of advice is italicized because it is impactful to the listener as well as any critical reader. Pieces of advice give energy to children before adversities and make them become more and more resistant. The effect of the piece of advice is that, it makes children develop self-reliance. One can guess the impact in question with the following declaration: "I know who I am" (CE, p.265). This firm declaration shows that children preserve their worth if they happen to have vivid relationship with their parents.

The advantages of good parents-child relationship are also beneficial to families from which these children are bought up. Children hardly forget to express their gratitude to the relatives, especially their parents, once they get jobs. Due to the social and cultural virtues they get from their biological parents including the avuncular, they remain thankful by taking care of their parents, feeding them and by visiting them frequently as to mitigate their loneliness. Parents feel happy to have their children around them. They are always overjoyed when it happens that their children get succeeded and turned to be their care-takers. The evidence can be extracted from the fiction under study which shows that Chiaku's presence in the village has been very saving. Her function as a medical doctor prevents her mother from heart attack and knee aches. The reading is confirming as follows: "Thank God Mama is able to sleep. It's such a comfort to have Chiaku around. I don't know how we could cope without her. She is certainly competent. [...] She's handled the situation quite well" (CE, pp. 381-382).

Communal life is one of African societies' characteristics. It means that togetherness defines Africans' lifestyle. The qualities such as love for one's alike, solidarity, respect for old people and hard-work are visible and part of African social norms that are unanimously assigned to communities. Child raising is performed not only to serve their parents but also to serve the society to whom they belong to. Because societies evolve and their development depends on the achievements of the individuals forming the societies in question. Hall and Richter (2018, p.22) have proved their agreement on this position with the following affirmation "Families are not just about biological relationships and parenting is not simply about reproduction: The family serves as a social function as one of the great enduring institutions of organised human life". Most of individuals who have benefited from a vivid relationship with their parents stand for the builders and promoters of social peace. The virtues they acquire from informal and formal education allow them to find solutions to several challenges

which gnaw Africa and Africans. Additionally, they will serve as role models in schools, in their religious gatherings but also in their working places. According to the novel under discussion, the authoress reveals that children who happen to have got a good relationship are the joys to their family relatives. The following passage is more explicit: "Here I am, pleased that I am to come. Turning to the rest of the women, she asks, do we see them every day? Do we chat with them every day? How many times do we see them in a year? When did we laugh with them last? We are not hurry. Today is today" (CE, p.102). These rhetorical questions are there to express the joy of the women who are invited to attend the memory celebration of Eaglewoman's husband. The women are overjoyed to attend the feast, and very happy to meet Osai Okwara's daughters. Their attendance to the ceremony has allowed to replenish their culinary lacunas. They have learned how to improve the running of their respective hearths. More importantly, they are taught that woman must create their own source of income instead of waiting for their husbands to provide everything. This entrepreneurship is well fictionalised into a counselling manner. Its content is framed this way: "We urge each one of you to find something to do to generate income for yourself so that you can take care of yourself and your children..." (CE, p.118). This advice is not only beneficial to the emancipation of woman, but also to social development. Because, women emancipation contributes enormously to the rise of the economy of the areas they hail from. Also, children caretaking lessens insecurity and social troubles. It also allows children to acquire moral philosophy, simply put ethics. This human virtue leads them promote peace during their life expectancy.

Conclusion

In a nutshell, this article has revealed that African development depends heavily on the relationship parents develop with their children. It has been shown that children's lives are affected by the kind of relationship that exists between their two biological parents, be it good or bad. For this reason, parents are invited to be in conformity with the social norms in order to influence positively their children. Artfully, this article has urged parents to regulate their behaviours in such a way that they will get characterized by dialogue, secrecy and courage. The three qualities are there as factors endowed with power to strengthen parents-children relationship. The second part of this article has provided some attitudes that have to be developed by parents in their relationship with their children. Parents need to devote their time to their children in order to create social proximity with them. The availability of parents has been found as a sensible gift which contributes to the normal development of children. This second sequence has also proved that communication between children and their parents strengthens their relationship and makes it interesting. It expresses love in the family and improves children's linguistic competences. Courage and diligence are also part of the attitudes needed for the welfare of the society. Finally, this article has revealed that a good relationship among parents and their children brings many beneficial advantages to children, parents and the society. The educational success, children's emotional maturity and social development are some of these advantages. The book under analysis is full of the writer's feelings which are meant to call upon all African parents to take care of their relationship with their children which will unconditionally contribute to the salvation of Africa's present and future society.

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