

Parenting, Cultural Values and Emotional Development in Damilare Kuku's *Only Big Bumbum Matters Tomorrow*

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Abstract

Parenting styles in Africa have evolved, with parents gradually diverting from authoritarian to modern and emotionally responsive methods. Literary works in context serves as lens towards examining the ever-evolving changes, reflecting real-world shifts in parenting and their psychological effects as depicted in literary fiction. Existing studies have investigated the evolution of parenting styles in African societies, often focusing on external factors such as urbanisation and globalisation, neglecting internal factors like the need to break free from generational trauma. This study addresses the gaps by analysing *Only Big Bumbum Matters Tomorrow* to examine how deviations from traditional parenting impact emotional development. The study employs a qualitative method, using close reading techniques and examination of dialogues, narrations, and characterization to investigate the text's portrayal of parenting and its psychological effects on individuals. Attachment Theory is applied to critique how these parenting styles lead to contrasting or similar emotional outcomes, resulting in either insecure or secure attachment patterns, each with potential positive or negative implications. The findings reveal that traditional parenting is in the form of authoritarian parenting, and it results in insecure attachment, while modern styles, which are in the form of authoritative and permissive parenting, lead to secure and a bit of insecure attachment. Findings reveal that a hybrid parenting method integrating cultural discipline with emotional responsiveness is a far more balanced style. This research contributes to literary scholarship by demonstrating how African women writers use family narratives as sophisticated vehicles for exploring cultural transformation, generational trauma, and the evolving articulation of female identity in postcolonial contexts.

Keywords: Attachment Theory; Female Writers; African Parenting; Modern.

Introduction

Parenting is a fundamental part of life that is responsible for the drive of human development (Gupta and Singh, 2024). The process involves people who are considered caregivers, who nurture and guide children right from conception, help them navigate life, and equip them with tools required for success and survival in

the long term. Richard Druuki defines parenting as “a learned task, whereby an individual provides for the safety and physical and emotional well-being of a child” (27). Druuki's definition of parenting views the act as a developing tool, responsible for how children develop. Thus, parenting is a delicate activity that requires care and intentionality. Ejike Okorafor and Juliana Njoku further describe parenting as a “social act, a responsibility, a process, and a role essential for society to ensure social stability, harmony, and progress.” (27). This perspective highlights the role of parenting in assisting human development and improving the social lives of individuals. Parenting is a constantly evolving process through which parents consciously nurture, guide, and shape the development of their offspring within the smallest unit of society. Parenting is also a universal activity, intertwined with cultural factors. This position comes from the consensus by scholars that the process of parenting is cultural, with different cultures having their patterns (Stella Ofori, 2016; Manpreet Kaur, 2022; Ahmad Tijani, 2010; Emily Ganga and Kudzai Chinyoka, 2017).

On a global scale, parenting encompasses a range of styles, which Diana Baumrind categorises based on two key dimensions: demandingness and responsiveness. This framework identifies three primary parenting styles: authoritative, authoritarian, and permissive. According to Nattapata Pattana, authoritative parents are denoted by “exercising excessive control without expressing emotional warmth and imposing strict rules with no room for negotiations” (49). Authoritative parenting, however, is marked by moderate expectations and explicitly set guidelines by responsiveness and emotionally warm parents. Permissiveness is characterised by overindulgence, little to zero parental expectations, and heightened concern for children's emotional needs. Eleanor Maccoby and John Martin added a fourth style, coining it 'uninvolved/neglectful.' As the name implies, the uninvolved parenting style is characterised by a complete dissonance between children and little care for their emotional welfare.

Scholars have studied parenting styles to explore the connection between an individual's upbringing and their self-concept, learning outcomes, and overall development (Ria Gidwanil and Eshita Mandal, 2024; Ayse Ogretir-Ozcelik, 2017; Mahdieh Mohseni and Somaieh Salehi, 2024; Manpreet Kaur, 2022; Nanu Donita and Njiloveanu Maria, 2015). This indicates that how children are brought up determines how they grow up emotionally and psychologically. This paper is based on the premise that the clash between African traditional and modern parenting styles has become a focal point of debate in academic fields. A shift exists in most African homes, which raises critical questions about which parenting styles have a better impact on the development of individuals. An examination of these styles in literary works is necessary for understanding if transitioning from the traditional style of parenting to a newer style affects human development positively or negatively. Literary fiction writers mirror society in their work, making it necessary for a deeper study into the development of characters. However, it does more than this by constructing meaning through narrative form, language, and aesthetic

choice. As the literary scholar, Elleke Boehmer observes, postcolonial women writers frequently employ family narratives to explore "the negotiation between tradition and modernity, between inherited cultural practices and emergent identities." (3). This situation positions Kuku's novel as a narrative for using the intimate space of family relationships to interrogate broader questions about cultural continuity and rupture in contemporary Nigeria.

Parenting as a literary theme has taken form in various African novels, which have explored traditional parenting styles and evolved into a more emotionally responsive style. For instance, a contrast in parenting styles can be seen in Chimamanda Adichie's *Purple Hibiscus* where characters such as Eugene mirror the traditional style of rigid, physical abusiveness and a demand for absolute obedience, which leads to an emotional stifle. In Buchi Emecheta's *The Joys of Motherhood*, idealized traditional motherhood is deconstructed, while Tsitsi Dangarembga's *Nervous Conditions* explores how colonial education disrupts traditional family structures. Sefi Atta's novels examine urban Nigerian motherhood's particular challenges. Within this literary lineage, Kuku's contribution lies in her sophisticated use of narrative voice and temporal structure to represent not simply different parenting styles but the very process of generational transformation itself. Therefore, a contrast of traditional and modern parenting styles in Africa, using Damilare Kuku's *Only Big Bumbum Matters Tomorrow*, is expected to give readers an insight into how humans are shaped by their upbringing and to find out if evolving to modern styles is a right or wrong choice that could be made.

Parenting as Culture-Based: Contextualising Africa

Parenting in Africa differs from parenting in Western societies. In many African cultures, child-rearing extends beyond individual households, and reflects the communal nature of society (Ratzinger Nwobodo, 2025). As a result, parenting is a shared responsibility involving extended family members and, in some cases, close friends. The collective role of parenting in traditional African settings facilitates the transmission of cultural values and social norms, instills essential survival skills, preserves culture, and aids social cohesion, all of which shape individuals' psychological and emotional development.

According to Patricia Amos, the African form of parenting relates to the phrase, 'It takes a village to raise a child'. For instance, Hadi Moshood notes that among the Yoruba people of Nigeria, parenting is not confined to biological parents but extends to a broader kinship network. In the area of discipline, most African homes gravitate towards brutal discipline, which is characterised by flogging and corporal punishment when children go astray. Sanctions are determined by disobedience to whatever body or set of rules parents uphold. For instance, Yoruba culture considers respect as non-negotiable. Therefore, children who default are whipped based on the rule permitting older people to use canes when the younger person becomes insubordinate (Moshood, n.d.). Additionally, a child's behaviour is

often seen as a reflection of their parents' values, making parenting a matter of public reputation.

Gender concerns play a role in parenting across African societies, where socialisation is often shaped by traditional expectations. From early age, children are conditioned to conform to predefined gender roles that dictate their responsibilities, behaviours, and future aspirations. Girls are normally assigned domestic and caregiving duties, such as cooking, cleaning, and taking care of younger siblings, reinforcing the expectation that they will grow into nurturing and family-oriented roles. Contrastingly, boys are often granted greater freedom and encouraged to engage in activities that nurture independence, assertiveness, and leadership, preparing them for future roles as providers and decision-makers (Ratzinger Nwobodo, 2025). This gendered pattern of socialisation shape children's self-perceptions and also influences parental expectations, discipline strategies, and the opportunities afforded to them. As a result, parenting practices in many African societies continue to perpetuate traditional gender norms, although transitions towards more egalitarian approaches are emerging in response to modernisation, education, and globalisation. Stella Ofori asserts that “authoritarian styles dominate in African countries such as Kenya, Nigeria, and Ghana, where parents are traditional” (12). In contrast, the uninvolved, authoritative permissive styles are rare in African societies, unlike in first-world countries.

The Evolution of Traditional African Parenting

Over time, parenting practices in Africa have begun to reflect Western parenting modalities. The evolution of African parenting can be attributed to contemporary forces such as globalisation and exposure to Western culture. As a result, traditional parenting methods are gradually transforming into more modernised approaches, often leading to a hybrid of traditional and Western parenting styles . For instance, Ganga and Chinyoka's research on parenting in Zimbabwe shows a delusion of traditional parenting practices due to influences such as diversity in religion, culture, and technological advancement. Similarly, a study on parenting in South Africa recorded a paradigm shift in parenting, where parents go from being fully present to becoming absent due to the proliferation of jobs. Stanley Mgbemena and Micheal Muonwe note that in some case studies, the concept of community-based parenting is lost as many parents gravitate towards the allure of individualism. Thus, the extended family is considered a nuisance and is taken out of the parenting equation.

The growing understanding of parenting and the potential effects of traditional methods have led to the adoption of more lax approaches. According to Ganga and Chinyoka, “parents are gradually moving away from extreme disciplinary measures and the adoption of 'gentler' parenting styles such as authoritative and permissive styles” 38). However, Ofori argues that this evolution from the old to the foreign has resulted in “the loss of cultural values relevant to African society” (12). For instance, in the area of discipline, methods relating to

corporal punishments are on the decline due to the rise in human rights regulations, leading to the search for alternative discipline strategies that align with both African cultural values and contemporary human rights standards.

Findings by Peggy Siyakwazi and Ben Siyakwazi show that parenting in some African societies is represented by a blend of African and Western values. However, it is noted that by Emily Ganga and Kudzai Chinyoka that most parents adopt a “chameleon system of parenting which includes shifting from one type of style to another depending on the situation and context” (38). Ahmad collaborates on the idea of globalization being a changed game for parenting. Obiageli Okoye also mentions the communal importance of child-rearing in Igbo communities. He points out that modernisation is a leading factor causing a change in child-rearing. According to him, “urban migration, education, and socialisation with other cultures are reasons for parenting change in Igbo societies” (7).

Scholars call for a revival of the traditional African parenting styles, not outrightly rejecting the Western way but avoiding a complete copycat. Although studies agree with traditional parenting styles, Ejike Okoroafor and Juliana Njoku posit that one major issue of parenting from an African perspective is parents' inability to listen to children, thereby causing them to become over-dominant, which affects children's confidence in the long run (27). Effective parenting is essential in every society. This is because if parenting is done wrongly or ineffectively, it affects individuals and society at large. Okoroafor and Njoku believe that “effective parenting is created by the infusion of the traditional system of parenting with that of the Western world, owing to the belief that nothing is done in isolation” (29). They suggest the abolition of flogging, referring to it as a form of child abuse, but also stand against over-indulgence.

This paper identifies that studies examining the evolution of parenting styles from traditional to Western focus mainly on external factors such as urbanisation, migration, and more, without focusing on internal factors relating to the personal experiences of the parental figures. Moreover, these works are done from sociological viewpoints, often missing the interior understanding of these characters in ways that literary analysis does. This paper provides a fresh perspective and analyses literary characters in *Only Big Bumbum Matters Tomorrow* who adopt traditional and modern methods of parenting. The result is expected to serve as a guide for parents to compare the impacts; it also shows the implications of these changes on the offspring of these parents. Studying parenting styles and their implications in literary criticism is crucial because literature offers a mirror into the world. Through literary narratives, it captures family relationships, cultural values, and the psychological impacts of parenting, serving as an artistic representation of life itself.

Literary Representations of Parenting in African Fiction

In literature, parenting has been represented by scholars over the past few decades. In order to better understand how African writers use these intimate

dynamics as sophisticated vehicles for examining postcolonial identity formation, cultural continuity, and the negotiation between tradition and modernity, literary scholars have moved beyond simple readings of parent-child relationships. Florence Stratton's argues that African writers have reimagined domestic spaces, moving them from the sidelines to a place where cultures are being contested. She also observes that these authors make family dynamics become a core aspect of the novel where power, tradition and identity are constantly renegotiated. This observation is relevant in examining how contemporary authors like Damilare Kuku use parenting to interrogate cultural practices and their psychological consequences.

Susan Andrade's analysis of Buchi Emecheta's *The Joys of Motherhood* reveals the tragedy of conflicting cultural expectations. Nnu Ego's pain is an example of what happens when there is strict adherence to conventional parenting ideologies, which can result into mental anguish and devastation.

Ngozi Ulogu analyses the psychological effects of parenting styles in the literary texts, Adichie's *Purple Hibiscus* and Agbasimalo's *The Forest Dames*. She makes use of attachment theory to show how different methods by mothers lead to different emotional effects for girls in these texts. In *Purple Hibiscus*, Beatrice is detached from her children and fails to protect Kambili from Eugene's authoritarian parenting and this causes the daughter to become emotionally distant. In *The Forest Dames*, Dora and Phoebe's active parenting allows their daughters to survive the daunting effects of war.

Recent comparative work has examined how parenting representations shift across historical periods. Angeline Lenah and Jesse Murithi study of Swahili novels reveal the evolving nature of parenting and how it relates to the social development of offsprings. They analyse *Rosa Mistika* to reveal that literature before the 21st century predominately portrayed authoritarian parenting characterized by strict rules and corporal punishment, while *Nguvu ya Sala* from the 1990s shows emergence of authoritative approaches alongside persistent authoritarianism. Their analysis show that period has an impact in parenting and its implications.

Although there have been significant contributions in literary scholarship on parenting, there are limitations that this study addresses. One of the gaps this study addresses is absence of a framework that integrates the cultural and symbolic dimensions of parenting and with psychological aspects. This study bridges this gap by fusing cultural analysis and attachment theory to show how various parenting approaches result in distinctive psychological outcomes that also reflect broader cultural transformations. The study examines characters who consciously navigate traditional and modern methods of parenting, and eventually create hybrid forms. This analysis is done through literary close reading of Damilare Kuku's *Only Big Bumbum Matters Tomorrow*.

Theoretical Framework

This study is grounded in Attachment Theory, developed by John Bowlby and expanded by Mary Ainsworth in the 1950s, which explores the emotional relationship formed between children and their caregivers. The theory posits that early interactions with caregivers shape an individual's attachment style into secure, anxious, avoidant, or disorganised, which in turn influences emotional development, relationship patterns, and psychological well-being. According to Van Buren, there are four major attachment patterns). Secure attachment arises as a result of having loving and emotionally responsive parents. In the early stage of development, children in this environment feel secure and safe, even after separation from their parents. As they grow older and form relationships with other people, these children have healthy relationships, better conflict management, emotional maturity, and trust. An anxious-ambivalent attachment style is formed by parents who are unstable in their emotional responsiveness. Parents of individuals who develop this form of attachment are sometimes present and sometimes absent, leading to insecurity. At the early stage of development, children are usually anxious when separated from their parents but become ambivalent when their parents return. Thus, when forming relationships in the future, they become needy and highly sensitive. Individuals with this style become emotionally chaotic, highly sensitive, and attention-seeking, and they fail at handling rejection well. Insecure-avoidant attachment style comes from inexistent parental care. Parents are usually emotionally distant, causing children to be emotionally hyper-independent and avoid emotional closeness with others.

A disorganised attachment style is developed in individuals whose parents are sometimes abusive and frightening to their children, internalising fear and confusion. These individuals are prone to anger, are manipulative, are sarcastic, crave stability and intimacy, are disorganised in their behaviours, regulate emotions poorly, and are disdainful. Using *Only Big Bumbum Matters Tomorrow*, Attachment Theory provides a lens to examine how different parenting styles affect parent-child relationships and the long-term development of children. This connects it to literature, making it an interdisciplinary analysis.

Traditional and Modern Parenting Styles in *Only Big Bumbum Matters Tomorrow*

The parenting style distinction in *Only Big Bumbum Matters Tomorrow* is divided into traditional and modern styles. In the context of this study, traditional parenting styles refer to the styles used in the past by parents of older characters, who possibly grew up in the 20th century. Moreover, the mention of traditional African parenting and child-rearing practices can be used in relation to the methods used before modernisation. It has been established earlier in this study that traditional parenting and child-rearing practices mirror the authoritarian style where parents are sterner with children. Referring to these methods as traditional does not imply that it is still not being used in contemporary societies. However,

some African parents have made changes and adapted to modern and Western parenting styles.

In *Only Big Bumbum Matters Tomorrow*, there are differences in parenting styles between Hassana and her mother, Mama. Mama, the mother of Hassana and Jummai, exhibits authoritarian tendencies, especially toward Jummai. Authoritarian styles are related to African parenting where parents demand perfect behaviour that would not be detrimental to their reputable public image. Mama's parenting style involves hitting her children, cursing them out, and showing little interest in their emotional welfare. When recounting some of the challenges she faced, Jummai calls her mother the “most problematic person in her life” (116), rejoicing when news of her mother's death reaches her.

One aspect that suggests traditional parenting is the manner of discipline used on her children. As an African parent, Mama took her reputation around her peers seriously, such that when Jummai does the unthinkable in her African home, she enforces discipline by hitting her daughter, which is narrated by Hassana thus:

The first time she hit Jummai was the day Jummai sold expired provisions to Ríssí. It nearly cost Mama one of her shops, because she was reported to the Ìyá Olójà, leader of the Market Women Association. Mama had to bribe people to plead on her behalf. She had almost beaten Jummai to death by the time I got home. Thankfully, I arrived just in time and took Jummai to the nearest clinic. (118-119)

The excerpt paints a picture of discipline driven by fear, shame and the need to only preserve reputation, rather than genuine concern for the wellbeing of her child. Mama beats Jummai until she lands in the hospital. Her punishment serves as a means of restoring lost honour, and through this, she turns her daughter's body into a site of control and correction.

Punishing Jummai to the point of near death goes beyond correcting misbehaviour, but it is also about restoring her prestige in the eyes of the Market Women Association. From a traditional viewpoint, punishment becomes a way of reinforcing social norms and protecting family status, an act related to the authoritarian parenting style devoid of parental warmth but more about control.

Reinforcing gender roles is another trait of traditional parents. After Jummai leaves for the university, Mama begins to prepare Hassana for marriage:

I returned home one evening only to discover that Jummai had packed all her belongings and left for Illorin, leaving our bedroom full of echoes. From then, it was me and Mama who promptly started preparing for my husband's house.

“I don't want to marry any of these men. They don't love me,” I wanted to tell her, but her excitement was contagious. She

showed me how to serve my husband, and how to bathe her future grandchildren. (121)

The dialogue shows how parents reinforce traditional gender roles in African parenting by grooming their daughters for marriage and domestic responsibilities from early age. Mama takes on the responsibility of preparing her daughter for marriage by placing strong emphasis on childcare and service to her future husband. This reflects a common cultural expectation in many African societies, where parenting includes socialising daughters into traditionally feminine roles centred on marriage, caregiving, and household management.

Mama's expectations for her daughters extend to their marriage choices. Mama also pressures her daughter to marry a rich man, Atiku, whom she has no love for, instead of her fiancé, Israel. This pressure makes Hassana give Atiku little attention, which leads to sexual assault and pregnancy. This action denotes that one of the hallmarks of authoritarian parenting involves prioritising parental authority over children's desires. In the excerpt, Mama disregards Hassana's attempt to assert agency by choosing her partner, a common aspect of traditional African parenting where children are expected not to challenge decisions made on their behalf.

After Atiku sexually defiles Hassana, she finds it hard to inform her mother due to a perceived lack of concern. She notes that Mama was a great businesswoman who spent most of her time nursing her hatred for her father (129). Aside from being business savvy, she was full of rage, which she projected onto her children. Her rage blinds her from seeing her children's struggles, such that even when Hassana stops baking after the rape incident and her relationship with Israel ends, Mama never showed concern or emotional support but blames her for her loss.

“He came to tell me he is moving to another country and I should tell you goodbye. I don't know how you lost two men suddenly, Hassana. That is a thing I expect from Jummai,” my mother said to me when she came to Mushin. (129)

The excerpt reveals Mama's emotional distance and propensity to portray her daughter's trauma as a moral failing. Instead of reacting with empathy or concern, she uses Jummai as a standard for shame, reducing Hassana's loss to comparison and blame. The comment shows how maternal authority is used to reinforce silence rather than support by passing judgment rather than providing care. At this point, motherhood turns into a place of accusation, emotionally isolating Hassana during a period of extreme vulnerability.

Observing the flaws in her upbringing, Hassana chooses a different path in parenting. After witnessing the near-tragic incident with Mama and Jummai, she vows never to beat her children: “I made a vow with Jummai later that evening. 'Let us not beat our children, Jummai.'” (119). Hassana's parenting style, therefore, reflects a deliberate rejection of cultural expectations surrounding child-rearing.

Evolution of Parenting in *Only Big Bumbum Matters Tomorrow*

The text is a testament that regardless of other reasons, such as urbanisation and globalisation being responsible for the change from authoritarian to gentle parenting styles, the quest to break generational trauma is also a reason for parenting changes. Hassana stays true to her vow by never physically disciplining her children. Fortunately, her husband, Tito, helps tame her authoritarian nature, serving as a mediator and pacifier whenever things with her daughters get heated.

One of the modern parenting styles in the text is the authoritative style, which is characterised by moderately strict parents who rarely impose their expectations on their children. Despite being outspoken about expectations, these parents do it in a caring manner, supporting their children's choices when necessary, specifically once they have heard their viewpoints. An example of this form of parenting can be seen when Temi announces her plans to get a Brazillian Buttlift. Before mustering the courage to make such an announcement, she voices her concern about her mother's likely reaction to her friend Boboola: "Perhaps I could tell my daddy after we graduate. He's actually cool about these things. It is Màami that could pose a challenge. For now, we should do proper research on the procedure" (14).

Her remark insinuates that Hassana was a strict mother with a low tolerance for destructive issues. Like every authoritative parent, Maami questions her children's decisions with the mindset of trying to understand their perspectives instead of imposing unilateral control. When Temi finally tells her mother about her plans, Hassana establishes a firm but calmly stated authority by disagreeing, telling her that she could take time off but also saying, "but you are not moving to Lagos, nor are you doing whatever to your buttocks" (28).

The way she approaches the situation shows an understanding of her child's emotional state owing to the death of her father which she suspects could be a reason for such a ridiculous decision. Her stand on the issue is followed by a strong declaration of her disapproval, asserting her authority by enunciating that moving to Lagos and undergoing surgery are not options. Later, after evaluating the crisis, she returns to Temi at night to pray over her and talk. The narration provides context to the kind of mother Hassana is to her children. She checks in and prays for them every night, displaying the trait of an authoritative mother who is deeply involved. This shows that even though she may be a moderately strict parent, she is emotionally available and caring. She deviates from outrightly rejecting Temi's decision and enforcing control through fear or punishment to trying to communicate with her daughter. Also, her parenting approach shows empathy and emotional availability, deviating from the emotional distance shown by her mother. This contrasts with traditional authoritarian parenting styles that are backed by control and absolute conformity to parents' needs.

Another way Hassana deviates from a traditional parenting style is seen in the expressiveness she encourages in her children. Even though she finds it strange,

she does not stop them from communicating their opinions.

My children are always talking. I don't know where they got that habit from. I never spoke to my mother unless I was spoken to. Ladun, on the night she left, kept saying, "I can't believe you didn't tell me about it, Mum. I can't forgive this betrayal." I can't imagine what my mother would have done to me if I spoke to her that way. Perhaps I would not even be alive. (132-133)

The excerpt reveals a clear contrast between Hassana's childhood and the childhood she creates for her children. Her mother ruled with fear and silence, while Hassana gives her children the freedom to be expressive. This freedom becomes a sign of emotional safety instead of disrespect. By permitting speech where she was once silenced, Hassana quietly reshapes motherhood, turning the home into a space of openness and trust instead of control. Hassana's narration indicates the outspoken personality of her children, a contrast to the emotional suppression she is used to. She never stops them from expressing themselves, even though she never understands their outspokenness. Hassana also deviates from traditional African parenting by neglecting the help of extended family in taking part in parenting. Even though she accepts them into her house, she voices her disapproval of them disciplining her children in her narration: Cane-free indeed! That silly girl should have been flogged senseless! They made me feel like an infant being scolded by adults for a shameful indiscretion" (57).

Tito and Hassana enforce a cane-free household, while rejecting a long-standing disciplinary method in African households just as they advocate discussion-based conflict resolution. With this style, they actively refuse Big Mummy's involvement in disciplining their children. However, the older generation parent, Big Mummy, believes that authority is non-negotiable and views any challenge to an elder's parenting choices as disrespectful. Although Hassana has evolved in her parenting style, she inculcates cultural norms such as respect. For instance, when trying to warn Temi against bringing things that do not belong to her home, and she replies with her hands on her hips, Hassana warns her against this attitude. Her firm stand against her children's wrongdoing aligns with cultural expectations of parents to have the upper hand and be strict. This is why when Temi tries to speak over her mother when asked about the foreign fountain pen and she stands arms akimbo, her mother retorts with, "Témì, do you want to beat me? Why are you standing over me?" (97). In many African households, challenging a parent's authority, even without ill intent, can be perceived as disrespectful.

Impact of Traditional Parenting Styles on Psychological Development

The traditional and modern parenting styles result in different emotional development and attachment patterns of the parented characters in the text. Hassana develops a merge of anxious and avoidant attachment styles. Avoidant attachment

is an insecure attachment style adopted by children with emotionally detached parents, making them hyper-independent and avoiding emotional closeness with others. Hassana develops a strained relationship with her mother. Hassana's relationship with her mother is characterised by anxiety and hyper-vigilance. She narrates, "Whenever I felt a combative mood entering the house with her, I hid in my room or went over to Israel's house."(125)

Hassana has formed an avoidant attachment style as a coping mechanism in response to her mother's hostility. She removes herself from situations that could lead to problems, withdrawing when she realises her emotional needs will not be met. The lack of emotional security at home pushes her to seek alternative safe spaces, such as Israel's home, in search of an external source of stability and connection amiss at home.

Hassana overcompensates for the lack of love she felt with her parents. This leads to an anxious attachment, where she becomes an overly involved and protective mother. Her emotional dependency on her children causes her to decline their permission to leave home. When Ladun leaves home in anger, she turns to Temi due to her need for a connection, which occasionally becomes overwhelming. An example of her anxious attachment can be seen on Temi's first day of secondary school. Even though she was a day student, Hassana felt a sense of loss and abandonment as she reluctantly let go, which is reflected in this dialogue:

"On your first day of secondary school, Màámi kept crying."

"Màámi, I am coming home this afternoon. Why are you crying like I am going away forever?"

"Témì, you are my last child. The house will be empty."

"No, Aunt Jammai will be at home." She hissed at you.

In this dialogue, Damilare captures Hassana's anxious attachment. Crying over a normal school day, one that would end with Temi's return every afternoon, reveals her fear of separation as a result of the abandonment she felt growing up.

Jummai developed a disorganised attachment style due to Mama's inconsistent parental affection and abuse. Her attachment shows admist fear of rejection and emotional detachment, aggressiveness, and disconnect from family. She notes that Mama calls her 'evil', especially after the incident of selling expired goods to Madam Rissi. However, she also encourages her to read books to improve her anger issues, even though she does so begrudgingly. Therefore, Jummai's attachment issues stem from the mix of care and cruelty from Mama, as she notes that despite everything, Mama still compliments her cooking. This confusion leads to a situation where Jummai craves connection but distrusts closeness. Jummai's attachment issues contribute to her anger and future relationships. She bonds with Hassana as a result of this but disconnects from her when she decides not to pursue formal education. She acts strongly by cutting communication, thus suggesting difficulty in dealing with perceived abandonment. She turns to sexual and romantic

intimacy to feel the void she felt. Jummai's search for emotional security leads her to Ahmed, whom she regards as a replacement for Hassan. She immediately becomes attached to him and voices her fear of abandonment when he professes his love to her. Her relationship with Ahmed becomes clouded by a constant need for reassurance and security. Since her relationship with her sister hits the rocks, she hopes to replace her with another attachment figure instead of developing an attitude of independence.

Impact of Modern Parenting Styles on Psychological Development

Ladun and Temi developed a more secure attachment pattern as a result of authoritative and permissive parenting styles. Tito's permissive style makes it possible for his children to approach him with sensitive issues, ranging from reporting sexual harassment to discussions about plans to get butt surgery. This led to a balanced relationship between him and his children before his death. Unlike the strained relationship between Mama and her daughters, the atmosphere between Tito and his children is friendly, as described by the narrator:

The living room, the same living room where your father had danced with you so many times, was filled with faces that were worn from tears and despair. "I will show you that I can still boogie," he always boasted. "Daddy, nobody says 'boogie' anymore." "Ahh, sorry. I will show you I am a stepper," he would respond as he zigzagged through the air, throwing his arms everywhere, a move that never failed to make Määmi and Ládùn burst into fits of laughter. (24)

The excerpt captures the warmth and emotional security within a parent-child relationship, provided by a close relationship between parents and children devoid of authoritarianism. Tito's playful nature and his willingness to dance and joke with his children are emblematic of modern parenting's positive effects on creating children with secure attachments. This contrasts traditional parenting that prioritises obedience and hierarchy, with children and parents far away from each other in the area of emotional connection. Temi's secure attachment style also extends to her stable relationship with her friends, Boboola and Ik. However, the lack of demand from her father causes her to be highly responsive to her father, but it also makes her susceptible to peer-pressure and the societal demand for body perfection through buttocks enlargement.

Similarly, Ladun displays signs of secure attachment with Tito. This is demonstrated by her closeness and responsiveness to her father, and for that reason, forms a bond that Hassana describes as inseparable. However, although Ladun feels secure with her parents, she still leaves them without showing anxiety during this period of separation. Also, Ladun forms a secure romantic relationship with Mofe without developing anxiety, even though they are long-distance couple. She creates boundaries when Mofe suggests they have sex by stating her unpreparedness for it

without fear.

Ladun's attachment style with her mother is avoidant, leading to a strained relationship between mother and child. An instance is seen when Ladun cuts off communication with her mother immediately after she discovers Tito is not her biological father. Similarly, although Temi is quite open and expressive with her mother, she appears to be slightly avoidant as she avoids physical contact by hesitating to dance when asked by her mother.

Conclusion

The paper has examined the transition of parenting styles from traditional to modern parenting. It identified authoritarian parenting as a dominant method used by traditional parents and permissive and authoritative methods are dominant in modern parenting. The finding supports the assertion that urbanisation and modernisation are not the sole reasons for the evolution of parenting as parents such as Hassana deviate from the old as a means to break generational trauma. The paper finds that African parenting styles are responsible for insecure attachment styles, which affect individuals' emotional development, while modern styles with the blend of traditional methods lead to securely attached individuals but also lead to avoidant attachment styles in situations where children prefer overindulgence to little control. Thus, parenting has no perfect yardstick, though parents should endeavour to be emotionally responsive but also maintain authority. The blend of parenting between Tito and Hassana provides the balance required in most African families.

By examining dialogues, narrations, character development, and thematic depth in *Only Big Bumbum Matters Tomorrow*, this study highlights how literature captures the evolving dynamics of parenting beyond sociological discourse. Finally, the study recommends that more literary critics study parenting in literary texts and the different ways such concerns affects individuals in Africa and beyond. Further research should explore the positive impact of authoritarian parenting, if any, and find out how parenting styles aid the attainment of certain Sustainable Development Goals (SDGs). Additionally, it is recommended that literary works present ways parents can do better to help people in society achieve an all-around development.

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