

Tíngá

Revue Langues, Littératures, Arts et
Culture (2LAC)

ISSN : 3078-3992

Vol. 001, N° 02, décembre 2024

Laboratoire Langues, Littératures et Développement (LaLD)

Faculté des Lettres et Sciences Humaines (FLESH)

Université de Kara (Togo)

Email du laboratoire : laldunivkara@gmail.com

Email de la revue : tiingalald@gmail.com

Site web de la revue : <http://revue-tinga.com>

Contacts : +228 92181969/ 90007145 / 90122337



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Revue semestrielle multilingue

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Université de Kara, TOGO

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Directeur scientifique de la revue Tíúǵá

Contacts : (+228)90007145 ;

e-mail : lkantchoa@yahoo.fr

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Directeur scientifique : Pr Laré KANTCHOA
(+228) 90007145

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(+228) 90271980

Rédacteur en chef : Dr Mimboabe BAKPA (Maître de Conférences)
(+228) 90994849

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Les articulations d'un article, à l'exception de l'introduction, de la conclusion, de la bibliographie, doivent être titrées, et numérotées par des chiffres (exemples : 1. ; 1.1. ; 1.2 ; 2. ; 2.2. ; 2.2.1 ; 2.2.2. ; 3. ; etc.).

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Exemples :

En effet, le but poursuivi par M. Ascher (1998, p. 223), est « d'élargir l'histoire des mathématiques de telle sorte qu'elle acquière une perspective multiculturelle et globale (...), d'accroître le domaine des mathématiques : alors qu'elle s'est pour l'essentiel occupée du groupe professionnel occidental que l'on appelle les mathématiciens (...) ».

Pour dire plus amplement ce qu'est cette capacité de la société civile, qui dans son déploiement effectif, atteste qu'elle peut porter le développement et l'histoire, S. B. Diagne (1991, p. 2) écrit :

Qu'on ne s'y trompe pas : de toute manière, les populations ont toujours su opposer à la philosophie de l'encadrement et à son volontarisme leurs propres stratégies de contournements. Celles-là, par exemple, sont lisibles dans le dynamisme, ou à tout le moins, dans la créativité dont fait preuve ce que l'on désigne sous le nom de secteur informel et à qui il faudra donner l'appellation positive d'économie populaire.

Le philosophe ivoirien a raison, dans une certaine mesure, de lire, dans ce choc déstabilisateur, le processus du sous-développement. Ainsi qu'il le dit :

Le processus du sous-développement résultant de ce choc est vécu concrètement par les populations concernées comme une crise globale : crise socio-économique (exploitation brutale, chômage permanent, exode accéléré et douloureux), mais aussi crise socio-culturelle et de civilisation traduisant une impréparation sociohistorique et une inadéquation des cultures et des comportements humains aux formes de vie imposées par les technologies étrangères. (S. Diakité, 1985, p. 105).

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AWIZOBA Essobozouwè, 2019, « Fonctionnement du nom d'emprunt dans le système classificatoire du kabiyè, *Lɔngbou : revue des langues, lettres et sciences de l'Homme et de la société*, n° 008, pp. 97-110.

DIAKITE Sidiki, 1985, *Violence technologique et développement. La question africaine du développement*, Paris, L'Harmattan.

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« Was ist Kultur? Einführung und Denkanstöße », 2018,
[file:///C:/Users/hp/Documents/DOSSIER%20ARTICLES/DOSSIER%208 Interkulturalität Grenzen/Was ist Kultur](file:///C:/Users/hp/Documents/DOSSIER%20ARTICLES/DOSSIER%208%20Interkulturalität%20Grenzen/Was%20ist%20Kultur) (23.01.2018).

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LITTERATURE

Female Leadership and Power Management: A Study of Diana Bamford Mcbagonluri's *Tears of a Rain Goddess*

DOGUEMA Bakpilna

Université de Kara

E-mail: doguemabakpilna@gmail.com

Abstract

This article examines the dynamics of female leadership and power management in Diana Bamford MCBagonluri's *Tears of a Rain Goddess*. In the novel, the authoress is denouncing through the Characterisation of Tamara, the workings of radical resistance and vengeance of women toward men and how it affects their human nature, and calls for peace making. The focus is on how feminism has empowered women to assume roles traditionally denied by patriarchal systems, and how this shift in power dynamics impacts African society and its ecological systems. The research highlights the tension of the misuse of power by women in contradiction with social needs and how it affects their dignity and environment. Through the lenses of radical feminism and ecofeminism, this study reveals how the quest for power and domination can lead to ecological degradation and societal discord, questioning the ethical responsibilities of female leaders in maintaining a balance between power and social harmony. The analysis of the data collected has shown that feminism has succeeded in granting power to women after the dislocation of the patriarchal institution, and they have left nature as their co-threatening entity and are in position of power without any social hindrance or patriarchal.

Keywords: Female leadership, patriarchy, radical feminism, ecofeminism, ecology,

Résumé

Cet article examine les dynamiques du leadership féminin et de la gestion du pouvoir dans le roman *Tears of a Rain Goddess* de Diana Bamford MCBagonluri. Dans le roman, l'auteure dénonce, à travers le personnage de Tamara, les mécanismes de résistance radicale et de vengeance des femmes envers les hommes et comment cela affecte leur nature humaine, tout en faisant appel à la paix. L'accent est mis sur la manière dont le féminisme a permis aux femmes d'assumer des rôles traditionnellement refusés par les systèmes patriarcaux, et comment ce changement dans les dynamiques de pouvoir impacte la société africaine et ses systèmes écologiques. La recherche met en lumière la tension entre la mauvaise utilisation du pouvoir par les femmes, en contradiction avec les besoins sociaux, et comment cela affecte leur dignité et leur environnement. À travers les théories du féminisme radical et de l'écoféminisme, cette étude révèle comment la quête de pouvoir et de domination peut conduire à la dégradation écologique et à la discorde sociétale, remettant en question les responsabilités éthiques des femmes leaders dans le maintien d'un équilibre entre pouvoir et harmonie sociale. L'analyse des données recueillies a montré que le féminisme a réussi à accorder le pouvoir aux femmes après la dislocation de l'institution patriarcale, et qu'elles ont laissé la nature étant une entité menaçante commune et se trouvent en position de pouvoir sans aucune entrave sociale ou patriarcale.

Mots-clés : Leadership féminin, patriarcat, féminisme radical, écoféminisme, écologie

Introduction

Female resistance to patriarchal imperialism is not a new topic in this contemporary world dominated by feminists urge for women's emancipation. But the extent to which they are fighting for the extermination of the male gender is new and bears an offense against African ecological set principles of life. An analysis of Bamford's *Tears of a Rain Goddess* exposes the implications of a radical gender role reversal by showing how dehumanising it can look when the weapon of female revolt and vengeance is incorporated in female leadership and power management to the point of seeking to erase it completely. By Patriarchal imperialism, I mean the traditional domination and exclusion made by men over women in families and in public affairs. Today, with the help of feminists struggle for women's emancipation, the male power read through patriarchal imperialism is being challenged through role reversal. According to C. Murphy, Jr. (1992, p.93), "for some radical feminists, the masculine is an obsolete life form that should be banished from public affairs". It is such a stand that urges A. Pewissi (2017, p. 51) to hold the point that "feminism is blurred, malicious, segregationist, radical, self-glory seeking, revengeful and intolerant". In a such dimension, the quest for female positive visibility is put into question since ways of achievement are warlike and segregationist. The targeted enemies made to be society and man, are to be walked over to clear the way for female leadership and freedom. It then became a golden opportunity for women to be set free from the grievance of male threats. In this perspective, H. Chukwuma as quoted by T. Adi (2018, p.1) states that "feminism seeks to give the woman a sense of self as a worthy effectual and contributing human being".

The practical approach to the humanising ambitious thesis by Chukwuma tends to be the opposite as it goes beyond the female self-worthiness to male subjugation. Female resistance to patriarchal imperialism abides by A. Pewissi (2017, p.15) observation that "the right of men to exclude women from their spaces and even from the common spaces equals that of women to exclude men, or hit back within the logic of hit—and—let—hit". Indeed, role reversal is not a compromising way for creating a better world; "humanity does not gradually progress from combat to combat until it arrives at universal reciprocity, where the rule of the law finally replaces warfare, humanity installs each of its violences in a system of rules and proceeds from domination to domination" (Foucault, 1971, p.151). It is against the example of female radical confrontation to male on the principle of Talion's "eye for an eye" that Foucault calls for the reconsideration of human act for the flowering of humanity. Having been victims of violence and silence, women expect to pay back to their male counter parts the double of their sufferings. Against the radical stands of feminist world view as addressed by most feminists' writers, Diana Bamford McBagonluri makes the differences in *Tears of the Rain Goddess* by first denouncing the workings of radical resistance and vengeance of women against men and how it affects their human nature, and calling for peace making.

As a matter of fact, the main character in *Tears of a Rain Goddess* has developed a profound grudge against men to the extent of losing the quality of human nature and womanhood as she overuses her power of Princess ship and leadership to create terror and fear among her people, male or female with much more pressure on men. In the view of Ojaide as quoted by T. Adi&H. Anate (2018, p.2) “women are supposed to be feminine, unlike men, who are supposed to be masculine”. Tamara’s characterisation deviates from this and goes beyond masculinity to bear the features of savagery, exclusion and inhumanity. This deviates from the African ecological principle of unity, coexistence and complementarity of beings.

This is a remarkable point which shows that the feminist struggle on gender has been effective together with radicalism and extermination of femininity with the celebration of masculinity which can be ecologically qualified as microbe. In the words of Opoku, (1978, p.92), “a man is a man because of others and life is when you are together, alone you are an animal”. In that logic, the preference of masculinity to the abandonment of femininity is a fatal attempt in the search for female visibility and predicts the death of human race. This achievement ultimately means creating an ecological imbalance. Yearning for a humane world, this topic purposes to show how feminism has succeeded in making women play the roles they were denied by patriarchy and how they resist to maintain power and domination blind enough to infect the African ecology. It particularly aims at showing how women misuse power in contradiction with social needs and how it affects their dignity and the world around them. To Achieve this gaol, *Tears of a Rain Goddess* by Diana Bamford McBagonluri will be used as corpus text. Besides, extracts from critical works will be used for authority.

As theoretical framework, this article uses Radical Feminism and ecofeminism in order to excavate the mechanisms of war set against men and social norms. Radical feminism was Coined by Ti-Grace Atkinson (1938), it is a political theory which speculates that men and society are the source of women’s sufferance and must be fought cruelly. It rejects the previously women’s movement that struggles for reforms by qualifying it of “worse than useless” and accuses it for causing “backlash from men and no progress from women” (T. G. Atkinson, 1938, p.1). The theory will help workout the factors of female chauvinism for revision and reconnection to their basic ecological nature of femininity thanks to ecofeminism.

Ecofeminism was coined by the French feminist Françoise d’Eaubonne (1974), it is a branch of feminist theory that examines the connections between the oppression of women and the degradation of natural environment. Ecofeminists examine the effect of gender categories in order to demonstrate the ways in which social norms exert unjust dominance over women and nature. (K. Miles, 2007, p.1) the theory comes in this research work as a witness to the radicalism conducted by feminism toward the extermination of the male gender in the name of revenge.

1. Females as Protectors of Fictitious Kingdoms

Under patriarchal imperialism, women were subjugated and excluded from public affairs. According to A. Sultana(2011,p.3),

patriarchy, in its wider definition means the manifestation of institutionalisation of male dominance over women and children in the family and the extension of male dominance over women in the society in general. It implies that men hold power in all the important institutions of the society, and that women are deprived of access to such power

Sultana's view on the situation of women can be seen as being of the past. This norm can march with the traditional societies where women were ignorant of their rights and abilities. To this day, contrary to the patriarchal norm according to which males are the only ones endowed with the capacity to protect families and states in most African literary productions, Mcbagonluri makes an embarrassing difference by raising a female powerful leader to the throne of fictitious Sasakawa's Kingdom in *Tears of a Rain Goddess*. Born to be a leader, Tamara briefs royalty of male extermination and yearns to protect her Kingdom after experiencing how her brother, the heir to the throne, her beloved mother and the warriors of their land have been massacred in an insignificant war over a piece of land. From the novel, we can read, "that night, three thousand able-bodied men fell dead to poisonous arrows and among them was Naaba's only son and Tamara's only brother, the heir to the throne of Sasakawa(TRG²⁰,3). For having lost her brother, the heir to the throne, it becomes a responsibility for her to play his role. She even accuses herself for being the cause of her brother's death because "it was her cry for her mother that diverted her brother's attention" (TRG,3). This culpability makes of her revengeful ambitions to Sasakawa more inspiring.

Eager to be a ruler, Tamara addresses her father as follows: "Naaba, anytime I see your throne I dream of becoming a ruler" (TRG,6). This male language as held by Tamara has always been an abomination in the Patriarchal institutions, but Naaba the King of the land does not see any negativity nor weakness in his daughter ruling over the kingdom after him. His prime desire is to see her as a ruler to the throne of Sasakawa after him. In the words of the narrator, "in her girlish eyes, you could tell who her enemies were and he was so proud of her" (TRG,6). Naaba's pride in his princess is not a common experience in the African kingship; against male tradition, Tamara is a ruler to be and her father, the king is convinced that she would achieve what he has not been able to. Jealous of such a thrust, almost all the royal house despises her and waits for possible occasion to take a fight.

Tamara's journey as depicted by the authoress is that of empowerment and leadership showing her resilience and strength. Her character defies gender roles that say women

²⁰ MCBagonluri Bamford Diana, 2003, *Tears of a Rain Goddess*, Excellent Publishing and Printing, Accra Ghana

should be in kitchen and at home doing the house works. It goes up to putting into question the comparable weakness drawn between women and nature by ecofeminist assumptions. Talking of that woman-nature similarities, Ruder et al., as quoted by S. Durani (2023) say: ‘‘ By challenging traditional power structures and advocating for an equitable, inclusive, and ecologically conscious society, ecofeminism seeks to create a world where both women and nature are valued, respected, and protected’’. This research work claims that the challenge for fairness must be keenly conducted to avoid creating extra ecological injustices like the loss of other species.

It is not a matter of fact that the authoress brings in the novel female quarrel over the throne, it is a way of showing that women are ready to lead if chances are given to them, which Sasakawa has done. Aisha, Tamara’s step-sister is ready to be crowned queen after her father, but outsiders have trust in Tamara, that trust in the female leadership must normal be a success rather than a failure. As an illustration, we can read, “it turned into a hot debate when two thirds of the guys said she would make a better ruler than her father because of her aggressiveness” (TRG, 14). Aggressiveness as associated with better ruling is what male leadership is accused of and ought to be reconverted into a unifying ecological femininity. But Tamara has never been raised to be humble, submissive and obedient as could be seen in the natural principles of femininity. It is an obligation for her father to show her the technics of being a ruler and then debunks “the prejudicial reactions that restrict women’s access to leadership roles and negatively bias judgement of their performances as leaders” (H. Eagly&L. Karli, 2003, p.19). From this point, *Tears of a Rain Goddess* recognises the acceptance of women in the public affairs on the condition that they maintain the ecological feminine values of ecofeminist theory. The only thing people of fictitious Sasakawa expect from Tamara is “serious royal civilisation (TRG, 12) so that she could know how to protect them and the environment around them. Her female statute does not matter, but her abilities are much concerned; so “they all were praying for her day of crowning” (TRG, 12) instead of holding patriarchal debates on her as a woman and then incompetent to protect them.

In *Tears of a Rain Goddess*, the female protector of Sasakawa is wisely prepared to carry her liberating mission in such a way that only the elders and Naaba are aware of the changes to occurs in the kingdom for security sake. On this question, even the reader of *Tears of a Rain Goddess* may easily get lost. In chapter five, Tamara is said to be banished for having angrily exposed her nakedness in public against traditional norms of female dignity. But this is a simple strategy for Naaba to put Tamara on the way of action for the protection of the kingdom against their enemies.

During a meeting with Baba Moro the medicine man of the land and Naaba. Baba Moro inquires, “is this redeemer of Sasakawa?” (TRG, p.32). Tamara is then considered as the redeemer of the kingdom Sasakawa to which her father is king. In that regard, it can be stated that Tamara is being prepared to play the ecofeminist role

in the kingdom. In fact, the target of the old wise man's question is Tamara, who the King has decided to keep him company "to the city of the elders...to enjoy some serenity" (TRG, p.31) with the spiritual world and the ecological forces. "The city of the elders" here means the cemetery where her late mother is buried.

In response to the question put to Naaba about the identity of his daughter, he confirms with pride the words of the inquisitive by saying: "Yes, the only hope left for our land" (TRG, 32). In the answer of the King, Tamara is of an extreme importance for Sasakawa. It did not say the only hope left to "our women", but to "our land" as a whole. Not only she is the redeemer, but also the only hope left for their land. This means that without her, the whole kingdom is doomed to decline with the environment included. Therefore, as opposed to female exclusion in the patriarchal society, Tamara's growth is dully expected so that she could save and protect the Kingdom in a fair manner.

In the traditional African context, as the only saviour and protector, she must be spiritually strong and society owes it to her. Then, once the princess together with Naaba and Baba Moro at the cemetery, the narrator describes,

Tamara looked from Naaba to the old man. What language were they speaking, parables? She could hear them talking but understood not a single word. The old man moved closer to her and laid his right hand on her head. She looked up at him. He was chanting something with eyes closed so she thought it was a prayer. She stood mute with eyes also closed but it was more than a prayer (TRG,33).

The spiritual care that Tamara receives as a female could get any woman in the male tradition into confusion. In the patriarchal society, these were rituals performed on men to secure their future carrier as warriors, protectors and leaders of families and societies. But surprisingly, Tamara's case brakes the borders of exclusion to grant women the power to protect their societies with hopeful expectation that she could be fair enough to bring in an ecological order. But Tamara's conduct as a powerful ruler becomes frightening as she takes the resolution to rule against the male gender at the point of exterminating it. This leadership tends to be betrayal to ecofeminist ideological expectation. In the following section, we shall see how Tamara manages the power she is given as the only saviour and leader of Sasakawa's Kingdom and how it affects the whole environment in which she exercises her female leadership.

2. Female Leadership and Power Management

"Leadership is about a person's involvement with keen sense of responsibility at the family level and in social level" (Pewissi, 2017, p. 94). In this simplest definition of leadership, we can read a strong ecological responsibility or a way of making sure all is moving correctly without distinction. But through the script of *Tears of a Rain Goddess*, it is remarkable that female leadership is associated with violence and power

abuse to the extent of endangering life. To speak like Sultana, “when private properties arose in the society men wanted to retain power and property, and pass it on to their children” (A. Sultana, 2011,p.4). Without a son and abiding by the position raised by Sultana, Naaba has no choice but crown his female heir to the throne as a legacy of his property.

When Tamara gets the power to rule Sasakawa, the expectation of the people shifts from better ruling to tyranny and extermination. All the surrounding Kingdoms starting from Kumbungu and Jungo have to taste the bitterness of female power in remembrance of their negative actions toward her family. The first mission of Tamara, known as the lioness after her bloody character, is to use her feminine charms to lure Yiri Naa, king of the neighboring enemy kingdom, into a deadly trap. So, transformed in a banished Sasakawa Princess, Tamara succeeds in killing the murderer of her brother and mother. The success of this mission has proven that she could be able to rule the kingdom with a high masculine power. In Sultan’s words,

time has come to bring a radical change in the dominant ideology, of patriarchy. This dominant ideology, which is produced from patriarchal structure in all areas of social relations. It is said that it is not enough to change only family value system, the laws of inheritance, property distribution, right over children should also be changed (A. Sultana, 2011,p.16).

Thus, in accordance with the above claim on change, *Tears of a Rain Goddess* offers a Queen at the place of a king: “Kumbungu was still mourning but Sasakawa this time was crowning a queen for whom most prophets had predicted. A Woman whose power-drunkenness would be felt on the top of mountains and the bottom of sea” (TRG, 89). The power drunkenness falling on top of the mountains and in the death of sea is explicitly making allusion to a wholesome destruction. However, through this extract, the reader is likely to get into confusion with the characterisation of the female leader as associated with power-drunkenness and the qualities of leadership against the ecological order of femininity.

Already, the power-drunkenness leadership associated to female leadership has a negative connotation and deviates from Adler’s position on female leadership as quoted by H. Eagly&L. Carli. (2003, p.21) in the following words: “in view of changes, in leader roles and organisational practices, female leaders have come to symbolise new types of leadership that connote greater effectiveness and synergy than leadership of the past”. In that logic, the narrator of *Tears of a Rain Goddess* informs us that Tamara “was a woman all right but not a marriage material. She never mentioned marriage or womanhood. All her dreams were centred on ruling” (TRG, 24). This is typically the radical feminist dimension, and Tamara has been able to play that role only to protect her female ambitions instead of the communal interest and the ecological meaning of procreation and regeneration.

As a female leader, she ought to think objectively in order to serve the general interest to which she belongs. The problem with her leadership is its individualistic and wanton dimension. Tamara does not discuss decision with her elders, but she makes them do what she decides as a dictator. Though, according to A. Pewissi(2017,p.89), “borrowing values makes leadership hybrid in the sense that there is a benefit drawn from different cultures and even from memory. Age or experience is at the same time a condition and a premise to humanistic leadership, sanctity and healthy consensus.” In this regard, femininity and masculinity being from different “cultures” are to be put into action for a positive success. a strong leadership with feminine qualities is what can be seen as positive in female leadership.

For an efficient leadership, Tamara needs a husband who can give his input in her decision or the collaboration of her elders. But she deviates from the natural order to believe in female ability alone to rule single handed as advised by radical feminist. A good example of discussing decisions in a female-male relationship before their implementation is given through the practices of the Yiri Naa, King of Kumbugu. The following extract is illustrative: “besides his elders, the only one he would listen to was Nafisa” (TRG, 18) a woman. Her family’s keen leadership explains her possible abilities to give reasonable contributions to her husband’s leadership.

In the words the narrator, the Yiri Naa’s “five wives never quarrelled not because he forbade them, but because Nafisa his first wife was very efficient/.../. This earned her the respect of the community and her rivals, even the Yiri Naa himself commended her on that” (TRG, 18). The above extract sustains that women in the household work on well-established leadership as they use their power of mother to control and organise the family. In contrast to Tamara’s leadership at the social level, the reader is confronted with terrorism.

The conception of Tamara is endowed with an enormous strength as a leader, she has the masculine merit to rule with flaming power. As an illustration of this power from *Tears of a Rain Goddess*, the narrator informs the reader that “everyone wanted to have a glimpse of the victorious warriors who had just returned from battle with fifty men and seventy women as was booty. The princess has led the warriors to war and came back with them at the palace” (TRG, 91), such a brave portrayal of the warriors return under the leadership of the Lioness is commendable, even the number of the female warriors is higher than that of male contrary to patriarchal prejudice on women’s weaknesses. Elsewhere in the novel, the writer describes Tamara’s abilities to use the techniques of war that less warlords have been able to use. In fact, as the narrator says, “she was using a technique that three of a thousand warlords had failed in and only five warriors in the history of Kumbungu had mastered” (TRG,50). The warlike leadership is not the one required to fulfil the ecofeminist desire of ecological equilibrium. The ecofeminist ideology does not even mention this overloaded destructive power in the female gender.

As a warrior, a hunter, a lioness and a queen, Tamara makes an exception among male and female abilities; courageous and fearless, she is a good example of radical feminist world view of a woman. In that logic, Amouzou(2014,p.19) states that

the ideological commitment of feminist movement is the redefinition of male-female relationships, giving voice and authority to women to play important roles for her own survival and that of her community. In the artistic articulation of these concerns, many women adopt radical positions, advocating a role reversal which makes women more powerful than men.

Convinced that women can do far better than men do in leadership, it is then MCBagonluri's desire to see women taking greater responsibilities in the society to exercise their power instead of staying in the kitchen to play the called minor roles as feminists consider it. This view carries with it the wrong point that true leadership is only at the state level. The holistic ecofeminists think that leadership can be found everywhere. The most important thing is to make sure no weaker entity suffers the injustice of exclusion.

To the question of H. Eagly&L. Carli (2003, p. 7) about "whether women and men differ in leadership style", the example given through the novel under study confirms it affirmatively. Men and women's leadership is largely different. The difference in leadership style of Naaba and that of his daughter Tamara is clearly visible. As the first Queen, she has achieved the impossible in the history of her kingdom.

During her leadership, she has been able to use her power to silent their enemies and instil fear in them towards Sasakawa. Despite this, she has failed to breed peace in her kingdom by rejecting womanhood at the extent of denying her only daughter right from birth. Tamara's ecological abomination reads as follows: "the mid-wife lifted the crying baby and wrapped her up in her cover cloth to transport it to the palace. Tamara shoved the mid-wife aside and jumped on her horse and rode away. The guards were astounded and the mid-wife petrified at the freakish princess(TRG,100). With such a behaviour, Tamara's fame in leadership is no more useful because she is inhuman and then disrespectful to creation. She even instructs the mid-wife not to bring the child she just gave birth to at her palace because if she does, she will kill her. Jumping and climbing her horse to go to the palace with due instruction that the innocent baby she has given birth to should be far from her is extremely irresponsible of leadership and makes the reader yearn of her ancient role that is mothering and staying in the kitchen to take care of the children.

Moreover, considering the tradition that she disrespects for an excuse, the lioness also refuses to burry Baba Moro, the powerful medicine man who has protected her for survival and has saved many people in the Kingdom. Mma Azara, the midwife, publicly responds to her insolence, "Tamara, don't pretend to have forgotten history. You have bitten the hands that weaned you. If there is anyone in this land who should burry that good old man, it should be you but you have roasted and swallowed your

own eyes so you have no sense of shame” (TRG, 135). In possession of power, she has already forgotten that is Baba Moro who has spiritually strengthened her. These actions of hers has made her people switch off their attention from her as a leader, to consider common people who have good ways of reasoning. It then foreshadows the possibility of women turning against the nature they are made to be similar to.

Similarly, the way Tamara uses power on human beings by exterminating and killing them can be compared to the oppression of human beings on nature. Tamara has forgotten all the benefactions Baba Moro, the medicine man did to her and refuses to bury him. Humans are doing the same and exploiting nature with a heavy hand to satisfy their greedy needs. They seem to forget what nature has done and is still doing for the wellbeing of humanity. For this purpose, M. Le Page (2019, p.1) states: “we are destroying nature at an unprecedented rate, threatening the survival of a million species –and our own future, too. But it’s not too late to save them and us”. According to this statement, the destruction of nature directly affects many entities and humanity itself, but there is still hope to save nature from human being’s hands and secure it for future generations. It is thus an interesting advice to the type of Tamara on the need to save ecology instead of adding new burdens. The sword of vengeance must be buried to seek ways of peace making. if nature must revenge like Tamara does, the planet will become lifeless.

Against her power-drunkenness on war, the lioness remarks that she is no more supported by her people compared to her father Naaba. No interest is shown in one of her demands for war: “It was a defeating demand for the lioness because her people were getting fed up with her unreasonable appetite for war” (TRG,111). The people’s behaviour is normal. Their expectation is not war but liberation for peace. Then any war at the end of which they do not see seeds of peace is a waist. The people of the fictitious setting are ecofeminist minded while their leader Tamara remains on the radical feminist ideology

In *Tears of a Rain Goddess* Mma Azara is not the Queen, she carries no frightening titles like Tamara, but she is a very good leader close to her ecological principles of femininity. In this sense, leadership is a behavioural quality which is expressed from the ecological power. Maybe, through *Tears of a Rain Goddess*, it is McBagunluri’s point that when leadership is an imposition, it becomes tyranny and bloodshed towards virtuous people like Mma Azara, Mbizi and Baba Moro. Consequently, Tamara hates these three characters because of their good sense of leadership and the harmless pieces of advice they provide to her. She kills Mma Azara only for having advised her to allow Mbozi, her abandoned daughter, to bury the man who gave her the shade of a father. Mbozi is a Good leader because she learnt from her adopted parents Mma Azara and Baba Moro and remains a good woman. Based on that Tamara dislikes her. With regard to all Tamara does as a Queen, she cannot be considered as a leader based on

the ecofeminist ideology, but a killer. Her attempt in leadership puts into question women's ability to rule away from social norms and ecological set principles of life.

This section showed how Tamara uses the power and trust that society has given to her with all respect and hopeful expectation. Through the characterisation of Tamara who calls herself the Lioness, the analysis has proven that female power management is infected by violence, exclusion and hatred at the extent of betraying ecofeminist interpretation of women. Therefore, in possession of power, the called femininity in women as compared to nature, gets transformed into a force beyond masculinity and cannot bring an ecological equilibrium as expected from them. This embarrassing remark leads to the possible questioning on why should female tender, peaceful and humanitarian character be shifted into tyranny when they are in possession of power?

Conclusion

This article has demonstrated the networking of female revolt and vengeance once in position of power as a way of resistance against patriarchal imperialism and how it affects their own self and the world around them. This social pathology has been discussed through *Tears of a Rain Goddess* by Diana Bamford McBagonluri. On the one hand the article has shown how Tamara uses the power and trust that society has given her with hopeful expectation. Through the characterisation of Tamara, the analysis has proven that female power management is infected by violence, exclusion and deadly hatred. Therefore, in possession of power, femininity in women gets transformed into a force beyond masculinity that cannot achieve the ecological desire of equilibrium as wish ecofeminists. On the other hand, the article has shown how patriarchal imperialism is put into question as a result of role reversal through the power management of Tamara by questioning the efficiency of female leadership. Therefore, the exploration of this article has come out with two main results and one central recommendation. First, it has proven that feminism has succeeded in granting power to women after the dislocation of patriarchal institution and a gender role reversal is visible both in the house and in the public affairs. They have left nature as their fellow threaten entity and are in position of power without any social hindrance nor patriarchal barriers. Second, this study has discovered that women's leadership once in position of power carries with it a revengeful management at the extent of excluding men from existence and depriving them from human rights. This tendency becomes an ecological problem in the sense that female leadership is a way for women to pay back to men, their past debt. When this vengeful spirit becomes permanent in the ecology, many weaker beings will be exposed to disappearance and the future becomes a painful degradation. As recommendation, the article recommends that women in position of power display their feminine qualities for an efficient leadership instead of adopting the traditional masculine techniques of ruling. That way, the humane virtues as associated with femininity and nature could expand to cure the ills of the society and ecology as a whole.

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