

**EDUCATIONAL LEADERSHIP AND THE ETHIC OF CARE: THE
EXPERIENCES OF FOUR WOMEN EDUCATORS OF TRINIDAD AND
TOBAGO**

by

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Educational Leadership And The Ethic Of Care: The Experiences Of Four Women Educators Of Trinidad And Tobago

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(ABSTRACT)

As policy makers and educators from varying philosophical platforms develop strategies for facilitating inclusive education, there is a subsequent realization that this involves inclusive leadership. Such leadership may be addressed through ethical decision-making, exceptionality in learning, equity, effective programming, and partnerships (Crockett, 1999). Related to the moral and ethical aspects of decision making is the issue of caring leadership. Among the educational leaders who have demonstrated caring leadership, and who have had transformative influences over followers are the four women who constitute this study. To understand how they evolved as educational leaders, testimonies of their experiences and perceptions were developed. These testimonies are presented as reconstructed narratives. The discussion on these narratives explores relationships between who these women are in character, their experiences of the ethic of care, and leadership. The study directs focus on the lives of these women with a view to documenting their contributions and sharing their voices about the education systems of Trinidad and Tobago, and the broader Caribbean area. Oral history interviewing, within the biographical tradition, is the methodology used for data collection. The data as transcribed narratives and topical life histories were then content-analyzed to identify common themes and link these with contemporary research on leadership, women, and the ethic of care as discussed in the review of the literature. Findings from the study revealed caring leadership as an evolutionary process, and the importance that spirituality, community, and a sense of gender-equity and inter-relatedness played in the lives of the participants.

Dedication

I dedicate this dissertation to my family and mentors: To my wife Debbie, who loved, fought, and supported me as her act of faith in us; To my daughter, Dyanis, in respect for her own evolution as she reaches for the stars; to my parents Angela Herrera Conrad and David Conrad, senior, for believing in me; and to my mentors and friends, male and female, for the lessons taught and their caring.

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CHAPTER ONE

INTRODUCTION

Women are under-represented in policymaking roles and under-recognized for their leadership skills at the national level in the education system of Trinidad and Tobago (Morris, 1999; Taylor, 1997). This under-representation and under-recognition is a reality not limited to education (Leo-Rhynie, 1997). It is evident in the broader Caribbean society as well. The under-recognition exists despite women's: (a) dynamic roles alongside their men during slavery, indentureship, Spanish and British colonialization; (b) sterling roles as surrogate parents; and (c) dominant pioneering and "backbone" roles in voluntary institutions, churches, political parties and professional groups (Cole, 1996).

Statement of the Problem

The pervasive non-legitimization of women's roles and contributions within the education sector exists despite: a higher percentage of women in the teaching profession; more equitable numbers at the level of principalship, particularly at elementary and special schools; and higher levels of academic qualifications among women (Dove, 1999; Morris 1999; Taylor, 1997). Male dominance is characterized in the education system of Trinidad and Tobago through policymaking and documentation epitomized by consolidated autocratic, cautious, and power-oriented traditionalist styles. There is a need for more equitable gender representation in educational leadership (Morris; Taylor). The maintaining of traditionalist bureaucratic systems clashes with the reform mandate, which seeks to establish a unified and pro-inclusive education system for Trinidad and Tobago's educational policy.

When women's roles as leaders have been recognized, their contributions have gone unrecorded by the dominant patriarchy. According to a senior male school supervisor, there is a consolidation of patriarchy among educational policy makers (Conrad,1998). The supervisor attributed this reaction of male executives to rapidly changing governments, greater demands on education without adequate resources, an oil and natural gas based economy--impacted upon by first world issues, and the perception that women are taking over the society and its leadership. There are perceptions that the bureaucracy has become more of a product of control and manipulation, than a process for reform, and that woman in leadership are being marginalized. These views may create a threat to educational reorganization and change, and the very foundation of our democracy. The tendency to consolidate autocratic leadership styles, according to that supervisor, poses a problem to teacher motivation, educational reform, academic achievement, community dissatisfaction, and transformational leadership.

Purpose of the Study

This study explores the experiences and perceptions of four women educational leaders from Trinidad and Tobago. The goal of the study is the sharing and documentation of the voices of four women, well recognized informally as educational leaders by the audience of teaching practitioners. I use qualitative methodology and oral

history interviewing to collect data needed for penetrative qualitative analysis without the constraints of participant observation or shadowing.

In this study, I develop narratives which seek to share and understand the following elements: (a) the character and experiences of the four participant-interviewees; (b) how they experienced and nurtured the ethic of care; and (c) their leadership styles. A synthesis of literature on leadership, women in educational leadership, and care theory is provided to relate relevant research to the narratives of lived experiences.

This inquiry study comprises five chapters which include: (a) the conceptualization and clarification of the problem, (b) the background and related literature; (c) the design and methods used for investigation; and (d) the four oral history narratives; and (e) implications for the practice of leadership and recommendations for future research.

Methods of Inquiry

I used methodology based on qualitative inquiry. Qualitative research, according to Merriam (1988), facilitates an inductive focus on the process, meaning, and understanding of the narratives developed, and utilized fieldwork in a natural setting. The nature of the problem--the lack of voice among women at executive levels of educational leadership--warrants an approach to data collection and analysis that is explorative (Morse, 1991).

In seeking to emphasize the practices and experiences unique to the participant interviewees, I opted for a descriptive and interpretivist approach, characteristic of qualitative methodology, using oral history interviewing (Reinharz, 1992). Oral history techniques accommodated my objectives of sharing the voices and facilitating the legitimization of the participants (Kramer & Masur, 1979). The sharing of these women's voices in a narrative style is intended to enable greater understanding of middle level educational leaders at the school level, and executive leadership at the Ministerial level (Hampsten, 1986).

Four main factors influenced my choice of methodology. Firstly, as a male and protégé significantly younger than two of the interviewees, I needed to utilize an interviewing method that might facilitate optimum participation and minimal restriction to the sharing of experiences by the participants (Anderson & Jack, 1991). Secondly, this design accommodated the sharing of these women's voices without having to reconstruct, or risk diagnostic-interviewing (Martin, 1995). Oral history interviewing facilitated an opportunity for participants to share self-determined, comprehensive stories. Oral history methodology also provided a means for clarification and reflection by the participating interviewees. This approach to interviewing limited intrusion on the participants' time and included opportunities for discussion and exploration of concepts and views as well as thoughts and memories (Reinharz, 1992). Thirdly, qualitative interviewing gave me room to be responsive to emerging issues and to follow the paths that emanated from the stories presented. Fourthly, because of the small size of the population and the enormity and personal nature of the data derived, qualitative methodology as the most appropriate for managing and analyzing the data.

Research Questions. The questions underlying this study solicited experiences, insights and understandings of career memories, reflective beyond the evident (De Jarnette, 1992). The guiding questions included: (1) what do the testimonies of these women reveal about their evolution as educational leaders? (2) What are some of their major experiences and perceptions? (3) How do they perceive, experience and nurture the ethic of care in their leadership practices?

Significance of the Study

This study is important because it addresses the non-legitimization of women's contributions to educational leadership in Trinidad and Tobago. Sharing the voices of four women educational leaders from special and regular education facilitates a formal, documented, and national verification of their commonalities and contributions. The study thus seeks to legitimize the contributions of these women educators.

This study further suggests that educational systems can benefit from an appreciation and understanding of the different ways women learn and lead (Shakeshaft, 1987). By sharing their experiences and perspectives on educational leadership, women and the ethic of care, potential leaders may be guided in their own evolution. The study is also expected to lend to discussions in leadership preparation programs that address the changing roles of educational leadership, the contexts of special and regular education leadership, and stereotypical views held about persons of different cultural, race and socioeconomic backgrounds. Such discussions may better prepare school leaders, administrators, and teachers at special and regular schools to deal with the diverse needs of colleagues and students, particularly those in inclusive settings. This may contribute to more collaborative efforts between special and regular education systems and the humanizing of educational leadership as envisaged by Trinidad and Tobago's Education Policy Report, (1993-2003).

Theoretical Framework

The conceptual and theoretical frameworks supporting this inquiry include leadership, women in leadership, and the ethic of care.

Leadership

Leadership is acknowledged by Algozzine, Yselldyke and Campbell (1994) as a key variable associated with effective schooling and the establishing of educational policies. As an interpersonal influence, effective leadership seeks a voluntary, progressive change in the beliefs, behaviors, and attitudes of all participants towards the realization of a common vision. Effective leadership recognizes that all participants are leaders and that the common objective must be positive, empowering leadership, where one dares to be caring.

The compulsory and involuntary nature of education and the ages of clients further make schools particularly vulnerable to the influence of leadership. Sergiovanni (1992) challenges the pervasive bureaucratic model of the school system in the United States, noting the absence of value systems that call on personal experiences, insight, empowerment, community/ professional and school norms, caring and emotion. Sage and Burello (1994) urge educational leaders to reexamine the purpose of education and their approaches to decision-making and urge them to own more responsibility for coordinating the efforts of teachers. Education systems are facing paradigm shifts and

related challenges. These demand flexibility, resourcefulness, and change from educational leaders who, in bureaucratic roles as in Trinidad and Tobago, may prefer maintaining the status quo (Sage & Burello, 1994). These organizational shifts characterize and warrant a change from an era of dominance by bureaucracy to one of greater fluidity (Mintzberg 1979).

The latter era is characterized by the emergence of a number of theoretical approaches to leadership theory, which may be classified as the trait, behavioral, and contingency models of leadership. Transformational styles of leadership, evidenced among contingency approaches, as espoused by Bryman (1996) appear to be an appropriate model for the challenges for an educational leadership committed to reform (Bass, 1998). Transformational leadership addresses both the leader and follower's sense of self worth.

Women and Educational Leadership

The increasing number of women aspiring to and achieving positions of leadership in education has resulted in studies which address the differences in perceptions, styles and effectiveness between men and women leaders. Such studies are often described as feminist, not necessarily because the subject-participants or researchers describe themselves as such. The label of "feminist" also applies to the objective of such studies, which might include highlighting the experiences of women, identifying their meanings, and/or sharing their marginalized or submerged discourse (Ferguson, 1984; Reinharz, 1992). Klenke (1996) asserts that there are differences in leadership styles between men and women. She asserts that these differences are not related to inherent personality, style or effectiveness, but to dichotomous and stereotypical practices endemic in society.

Regan and Brooks (1995) acknowledge the differences in women and men in leadership. They describe women's leadership styles as attributes of relational leadership, which comprises collaboration, caring, courage, intuition and vision, and distinguish feminist and feminine styles. Feminine leadership is portrayed as free from the need to be self-identified as gendered or having primary political motives. Political motives are identified as critical to feminist leadership.

Cross-cultural factors also have an impact on women's leadership styles. The perceptions, experiences, contexts, and issues of African-American, African, Caribbean and other world groups may not be the same for European women leaders of developed countries (Steady, 1987). There is a perception that the primary concerns of western women are gender equity and economic oppression, whereas race, social class, capitalist economics, educational attainment, religion, and color constitute the oppression of non-Caucasian women, particularly those of African ancestry who were systematically "de-culturalized" along with their men (Collins, 1990; Ladner, 1987).

The Ethic of Care

Gilligan (1982) raises the conceptualization of care, as a critical aspect in leadership in her challenge to Kohlberg's Theory of Human Development. The development and application of models to reframe educational leadership and administration as a caring profession has been urged through the efforts of various scholars (Beck, 1994; Gilligan, 1982; Noddings, 1991; and Sergiovanni, 1992). Caring

aims at developing relationships through networking and collaboration. To be caring allows for wholeness to the “justice focus” of leadership (Regan & Brooks, 1995).

Nodding (1993, 1995) asserts that caring enables reclamation of education as moral action, thus giving priority to relationships. This places caring in an oppositional role to issues of power and competition. Tice (1995) advises against the notion that caring must be reciprocated for it to exist and notes the ongoing need of students for caring teachers and teachers for caring leaders.

In a caring environment, showing care for others is legitimized and encouraged. Wolfgramm (1995) posits that the changes desired to create caring schools require leadership styles characteristic and supportive of an ethic of care. Wolfgramm describes caring as a critical disposition for our student-clients, which can be mirrored through educational leaders who care and are committed to the evolution of caring school communities. Such leaders, Wolfgramm posits, consider and respond individually to clients, as well as to their parental and professional caregivers, by helping to create a sense of caring and mutually agreed goals that addresses the following: (a) quality of life for all; (b) interdependence; (c) cooperation; and (d) community development.

Operational Definitions of the Key Words

The following terms are defined and clarified to ensure that the reader understands their meanings as used in this study:

Ethic of Care refers to a sense of responsibility to others, characterized by acts done out of love, a sense of relationships and a commitment to empowerment (Gilligan, 1982).

Feminism applies to women sharing a common exclusion, socially, politically, and economically. It is referred to as a perspective, not a method, which places women's issues at the forefront, and includes the researcher as a person. (Reinharz, 1992).

Feminist perspectives view women as autonomous persons worthy of personal freedom and equal opportunity with men (Acker, 1987).

Life histories/testimonies are reports by a narrative analysis on a person's life and how that life reflects societal themes. A life history or testimony engages in understanding of the real person and his or her particular patterns of behavior, including self-understanding (Creswell, 1998).

Oral history interviewing refers to the process of acquiring primary source material through an approach of recording the spoken word by means of planned, tape-recorded, structured or unstructured interviews of persons with information worth preserving (Starr, 1996). These interviews may address personal recollections of particular events or perspectives on issues, their causes, and the effects of identified experiences (Reinharz, Clandinin & Connelly, 1998). The interviewee themes may be topical or thematic, (for example “leadership styles”), biographical, or autobiographical (Creswell, 1998; Gluck, 1979). Oral histories interviews may be presented as transcripts or audio-tapes (Starr).

Organization of the Study

This study is organized into five chapters. Chapter one provides the introduction, statement, implications and background of the problem, the research questions and an overview of the methodology, the theoretical framework and operational definition of

terms. Chapter two offers a review of the related literature as found in texts and databases such as ERIC and H. Wilson Full Text. Major areas covered in chapter two include details of the Trinidad and Tobago context, an overview of the literature pertaining to leadership theory, women in leadership, and the ethic of care, and a synthesis of studies related to educational leadership, women and the ethic of care. In chapter three, I detail methodological considerations for data collection, analysis and presentation, whereas in chapter four, I introduce the participants and present their topical life testimonies as findings of the study. Chapter five concludes the study with a discussion of and recommendations for future research, derived from the findings.

CHAPTER TWO

REVIEW OF THE LITERATURE

I take the position that within the Trinidad and Tobago context leadership, women in leadership and the ethic of care constitute the main elements involving recognition and sharing of the experiences of women educational executives who characterize caring and transformational leadership. In this literature review, I will explore the following topics: (a) conceptualizing educational leadership, women and the ethic of care; (b) current status and significance of the problem in Trinidad and Tobago; (c) background of the problem; (d) the context of education in Trinidad and Tobago; (e) theories of leadership, women and the ethic of care; and (f) current research agenda.

Conceptualizing Educational Leadership, Women and the Ethic of Care

The under-recognition of women as educational leaders is not new. Many women educators are perceived as soft and caring, not as “real leaders”. Somewhere along the line, among the nation’s leaders, a notion emerged that leadership was about power, not caring. As a student at primary, secondary or college levels, I have always been aware, sometimes painfully, that “Sir” wielded the power and “Miss” shared the care. With “Sir,” fear prevailed; with “Miss” there was a chance that I would be listened to, and made to feel valued. Nor did this appear to change as the years passed, and my female teachers outnumbered the males. In the schools I attended, if there was a male educator, he controlled the “big stick”, often assuming the role of school disciplinarian. To me, it was a continuation of the home situation, where Daddy, often unaware of the problems his children faced, would, prescribe disciplinary judgments on arriving home from work. Mommy, who knew, understood, and felt our grief, would stand silently in deference to his manifest authority. As a teacher, special educator, and particularly as an administrator, I experienced the initial misperception by my colleagues of my leadership style, which includes negotiation and a readiness to work things out amicably, as atypical of ‘strong’ leadership. Perhaps being male afforded me the recognition and license to be both a respected and caring educator.

Current Status and Significance of the Problem in Trinidad and Tobago

The Report on Educational Statistics, 1996-1997, of Trinidad and Tobago states that public education is provided in collaboration with a number of religious bodies. There are 476 elementary (primary), 101 secondary, three technical-vocational schools and seven state-coordinated special schools. The overall teacher population comprises 12,758 teachers, serving 284,869 students. At the elementary school level, there are 7,802 teachers with a student population of 181,003. From the perspective of leadership, women held 238 of 470 principalships at the primary school level. At the secondary school level, the teacher population was 4,956, with 3,156 of these holding at least a first degree. Of the number of secondary school teachers holding at least a first degree, the 1998 Report on Education Statistics identified 1,956 of these as being women. When contrasted with the elementary school sector, there are significantly fewer women holding principalships at secondary schools, despite their dominance as university

graduates with teacher qualifications. In the special education sector, of the seven state-coordinated special schools, women hold four of the leadership positions, most of which are acting appointments. It should be noted that in the area of mental retardation, where there is only one position of principal, there are actually four different physical facilities providing day schooling. Each of these are led by a teacher-in-charge, all being women. The women in these positions of special education leadership have M.Ed. qualifications. Of the male principals, none hold master's level qualifications and one has a first degree.

The Division of School Supervision oversees the work of all schools. The division has always been and is currently under the leadership of a male director. No woman has ever held this position. Twenty-one of 40 school supervisors at three different levels, with Level 111 being the highest in status and responsibility, are held by women (Dove, 1999). Thus, on-going efforts at educational reform must recognize that women educational leaders constitute a critical component of Trinidad and Tobago's resource and their contributions are pivotal to the success the efforts of educational reform.

The increasing recognition of the uniqueness of educational organizations and their required leadership, has contributed to an acceptance of the importance of an ethic of care, and transformational leadership styles--despite their possible conceptual conflict--as well as the contributions of women leaders. Taylor (1999) notes that there is a probability of conceptual conflict between transformational leadership and caring leadership. Care seems to be consistent, enduring, and worthy of conserving whereas "transformational" is about relevance to the short term and to reform. He contends that transformational leadership may even be perceived as endangering the ethic of care. Despite this possible pitfall, there is a growing need for educational leaders, regardless of gender, to remain educators and reformists, characterized by transformational and caring leadership styles (Marshall; Noddings, 1995; Parks, 1995; Patterson, Rogers & Steele, 1996). This warrants leadership preparation programmers to explore the evolution of these characteristics and to identify what and how experiences may contribute to such leadership styles.

Background of the Problem

In 1994, I attended a conference for prospective school supervisors in Trinidad. The then Permanent Secretary for Education appealed for the reins of educational policy-making and authority to be assumed by professionals as educators, and not bureaucrats. The bureaucratization of educational leadership was blamed as the major cause for the slow pace of educational reform and the poor optimization of human resources.

In November 1998, a well-recognized educator cum public servant expressed frustration to me about being expected by State officials, even directed, to perceive himself as a bureaucrat, and not as an educator. School principals were to be "brought to heel", and authority had to be established to ensure effective schooling. More recently, during a meeting with an educator at the University of the West Indies, concerns were shared with me about the challenges of educational leadership at the national level following changes of government. Too often, the policies of one regime are "here today and gone tomorrow." There is no continuity of policy implementation. The case was made for the need to develop educational leaders with greater commitment to education as liberation and empowerment. I share these concerns. Following that discussion I

reflected on the models of educational leadership, which in my opinion had the most impact on my own evolution as a leader. I appreciate the contributions of my male models, but recognize that the greatest influence were mostly women who characterized a caring disposition and a leadership style that placed people first. This realization, of who were the persons that impacted most on my evolution, was not new to me. I have always been more comfortable in a caring environment and motivated by collaborative and personable interactions. However, I never before perceived the phenomenon as a matter of individuals or gender. In the days during and weeks following that Thanksgiving trip to Trinidad, I spoke with many friends and colleagues about their mentors. The vast majority of persons I spoke with, these being in teaching and leadership, linked caring and transformational styles to women as mentors. Three women (two being special educators) of the four participants in this study were referred to repeatedly in those initial discussions. Consequently, I considered researching the relationship between mentorship, transformational leadership and women. Nevertheless, I found myself returning to the issue of why are these women and their contributions not celebrated and legitimized by the society. Why are their contributions and roles under-recognized?

The Context of Education in Trinidad and Tobago

Trinidad and Tobago is a twin-island state of 1.3 million people--the most southerly islands of the Caribbean archipelago. The total areas of these islands are 1,850 and 182 miles respectively. Trinidad lies some seven miles from Venezuela and faces the Guianas' of the South American continent. Trinidadians and Tobagonians, are proud of their heritage, and of being one of the most cosmopolitan, culturally diverse, and literate countries of the world. Approximately the size of the U.S. State of Delaware or one and a half times the size of the State of Rhode Island, Trinidad and Tobago's economy is founded on oil, natural gas, agricultural produce and related agricultural, petroleum and steel-based industries.

The origin of education and by extension educational leadership is associated with the emancipation of slaves. Prior to emancipation in 1834, slavery and formal education of the African majority were considered incompatible. There was no need to address the dangerous exercise of formally educating a population, which provided the laboring class for the Spanish colonizers from 1492 to 1797. It was of particular concern when it was realized that the African slave "showed a high level of group solidarity and was led by men who could sign their names in Arabic" (Campbell, 1992, p. 7). The governing Spanish population ignored the local populace, and referred the educational needs of their children to Spain.

With the British capture of Trinidad in 1797, formal education became a more important part of the local tapestry, as free colored (mixed parentage) men, mostly landowners sought political and social equality. It should be noted that Trinidad, unlike Barbados or Jamaica, was largely an immigrant population without the rigid race and class distinctions of those islands and the general Caribbean. There were significant populations of French, Spanish, English and related mixed parentage or mulattos, also called free coloreds. Education was largely realized by going to France or England, since free coloreds were not permitted to organize independent public schools (Campbell, 1992). There is evidence however, of at least two attempts to provide education for some

urban local whites (Creoles) and free colored persons. By 1828, there were three such schools administered by the Catholic Church and at least one by the Anglicans.

According to Campbell (1992), Post-1884 emancipation saw the emergence of public schooling through the allocation of the Negro Education Grant and increased facilities by the Roman and English Catholic churches and the Protestant based Mico charities. The Presbyterian Church came into focus as it addressed the needs of indentureship, when persons from India were brought into Trinidad as contracted servants from 1845, created by the refusal by the emancipated slaves to work on the plantations. In 1849, the British government started to invest in the establishment of secular schools and matched the number of denominational schools by 1857. There remains to this day a dual system of education based on the English Model, the denominational and secular school. These are both resourced by state funds.

The education system of Trinidad and Tobago as established in the post emancipation years survived, with some changes, through both the First and Second World Wars, and included Catholic, Methodist, Anglican, Baptists, Hindu, and Moslem schools. There were also programs addressing trade and technical education. The number of secular elementary and secondary schools rapidly expanded after the Second World War. There began a shift of educational platforms by the policy makers from one where education was a tool for personal advancement to one of national social reconstruction and progress from the 1930's and continuing through the Williams's era, 1956 – 1981. Education was a major item on the agenda of Dr. Eric Williams, who was unofficially titled "Father of the Nation". Williams, born of the country's education system, and an internationally renowned scholar, left his position at Howard University to serve as Premier and Prime Minister of Trinidad and Tobago, for 23 years. He sought to use education as a means of developing a national identity through three phases. The phases included: (1) expansion of the education system, including free secondary education and greater emphasis on teacher education; (2) reorientation of the education system through extensive planning and expansion of tertiary education realizing the University of the West Indies; and (3) simultaneous re-orientation and expansion of the education system. The third stage focused on the development of junior and senior secondary schools, expansion of technical-vocational education, provision for school feeding, transport, medical services and resource development (Campbell, 1992).

Trinidad and Tobago's education system is at present being reviewed. Provisions are aimed at: (a) establishing an "enabling policy" environment and policy reform capability, inclusive of public participation; (b) broadening access to and improving the quality of education; (c) unifying the system for enhanced commitment, performance and productivity and; (d) providing a humane, caring and well disciplined system of educational delivery (Education Policy Paper 1994-2003 p.ix).

The Special Education Unit of the Ministry of Education coordinates service delivery of special schools. By December, 1998, these included four facilities that serve students with mental retardation, two for students who are deaf and hearing impaired, one for students with physical disabilities, one for students who are blind and visually impaired, one for students who have emotional and behavioral disabilities, and one for students who are multiple-handicapped. The estimated school population of students with

special needs is 25,000, according to the 1984 Marge Report on Handicapping conditions in Trinidad and Tobago, with 68% of these students located in regular schools. It should be noted that there was always inadequate provision of special education services, so that the majority of students with special needs were always within the regular school sector. There are 120 teachers serving in the special schools, with about one-third holding the Master of Education degree and 60% holding special education qualifications (Conrad, 1989).

Regular and Special Education Leadership

The establishment of the Special Education Unit in 1980 placed the organization and administration of the more established special schools under the aegis of the Director of School Supervision, alongside regular elementary and secondary schools. The Unit assumed the responsibility of teacher recruitment, security, and tenure for special education personnel. Since the vast majority of teachers are recruited from the regular schools and regular educators teach the majority of students with special needs, special education is generally perceived as the business of both regular and special schoolteachers. The Pilgrim Report (1990) which followed a National Consultation on Special Education, proposed a unification of special and regular education where service delivery would be afforded along a continuum from institutional care to full inclusion. This proposal was accepted and documented as policy in the Government's White paper on Education. The establishment of Diagnostic-Prescriptive Centers in each of Trinidad and Tobago's eight educational districts (Education Policy Paper 1993-2003) evidences this policy. These Centers would provide support services through multi-disciplinary teams, the success of which is based on the readiness of both regular and special education leaders to collaborate and work as team members. Success is also linked to the readiness of regular school principals to envision and address the organization and administration of school-based systems to address special educational needs within their respective schools. The responsibility of ensuring successful inclusive practices and appropriate education for students with special education needs is thus one not limited to special education leadership.

The Education Policy Paper (1994), also called the White Paper, aims at minimizing the collision course between regular education 's efforts to raise the level of achievement and accelerate learning, with special education's mission of appropriate education that addresses student development in the least restrictive environment. Its aims at an education system that enables the "special needs child to overcome or minimize the effects of his/her disability and develop to his/her fullest potential. It should also prepare all others in the society to accept and to interrelate positively with the disabled" (Education Policy Paper, p.62). It appears to me that this necessitates an educational leadership that is both transformational and caring.

There is a common view in Trinidad and Tobago that special education teachers characterize an ethic of care, evidenced by their choice of career. Regular education teachers who become special educators, do so primarily based on goodwill, pity, and/or a sensitivity to special education and disability issues that may be related to family or friendship ties. Income and resource allocation do not apply, since there is no significant distinction in salaries, benefits or school equipment between regular and special schools.

The history and development of special education is associated with pioneering spirits--not litigation or legislation--and identified with empowerment, advocacy, personalized attention, and relationship building. No law mandates special education services in Trinidad and Tobago. The Minister of Education “may” establish such services.

In Trinidad and Tobago, the mission of special educators is accepted as one of transforming the school and community’s response to students with special needs. Special education is seen as a process not only of enhancing individual student achievement, attitudes and beliefs, but also of enhancing the community.

The special education leader is expected to epitomize this. In the regular schools, the need for proactive, transforming leadership is just as critical. The White Paper seeks an educational leadership cadre that affords school-based, autonomous, participative, and facilitative responses to increasing and justifiable demands for a more humane system. With the perception that transformation styles of leadership best serve organizational reform and improvement, there is a muted acknowledgement of the relationship between many women educational leaders and transformational leadership styles. The international research community has endorsed the reality and implications of such a relationship, as for example: Bass (1998); Dunlap and Schmuck (1995); Gilligan (1982); Irby and Brown (1995); and Shakeshaft (1989).

Theories of Leadership, Women and the Ethic of Care Educational Leadership

The term “leadership” is rooted in the Anglo-Saxon word "laedere", which means leading on a journey. With over 75 years of research, and some 350 proposed definitions, there is yet no clear unequivocal understanding or definition of leadership (Stogdill, 1950). Stogdill opts to describe leadership as a process, which influences group activities regarding goal setting achievement. Bennis and Nanus (1985) refer to it as something known to exist, but indefinable. Pfeffer (1981) along with Smircich and Morgan (1982) propose a move away from leadership as a process, to a product-oriented interpretation, where the leader is an identifier of the important, a facilitator of change and consensus. DePree (1989) links leadership to communication, storytelling, and intimacy as an art-medium. Senge (1990) equates leadership with developing vision and values, servicing by modeling, and teaching through fostering learning for all. Bolman and Deal (1991) describe leadership as a relationship based on shared vision, purpose and values, stressing commitment to passion, trust, flexibility, interpersonal skills and understanding of followers.

In Trinidad and Tobago, effective school leadership is seen as a corollary of successful education, where high academic achievement and positive morale are evident, and the school’s administrators and policy makers judge the institution to be satisfying related laws and policies. Educational leadership at the national level often appears to be handicapped in its efforts to accelerate reforms. The organizational model of the Ministry of Education is based on traditionalist bureaucracy, developed in the early 1900’s. The term “handicapped” is used to epitomize the failure of the education system to adjust to changes in organizational models, that reject autocratic top-down systems, with related assumptions of “underlying hierarchical order, its emphasis on rank, boundary, and division” (Helgesen, 1990, p. 271).

Traditionalist models are based on the notion that administration and leadership are male issues, as characterized by bureaucracy and deductive reasoning, and based on empirical research (Blackmore, 1989). Sergiovanni (1992) challenges the bureaucratic-traditionalist model, noting the absence of value systems that call on personal experiences, insight, empowerment, community/ professional and school norms, caring and emotion. Schools and their governance represent special systems, primarily because they serve as transitional places between home and the larger society. In this context, “relationships between educators and students are characterized as being *in loco parentis* teachers and administrators are “in a collective practice that resembles a shared stewardship” (Sergiovanni, 1996, p. xii).

Bailey (1991) urges a shift from the administrative bureaucracy of the traditional educational leader to a more transformational style, where one serves as a social architect, facilitator, and coach. This is supported also by Kanter (1993) who argues that “Empowerment, a vital component of transformational leadership, must rest fundamentally on . . . flattening the hierarchy” (p. 276), to develop better, more autonomous and powerful leaders.

Positive leadership of educational programs is viewed as a critical factor in administration, influencing and negotiating inherent moral, instructional, political, managerial, and social or interpersonal role demands (Hoy & Miskel, 1996). Such leadership involves a complex set of processes and activities undertaken to improve a school's effectiveness through voluntary changes in the preferences of others. These processes are initiated, stimulated, guided, and supported by formal and informal leaders, and especially by the school administrator.

The compulsory and involuntary nature of education and the ages of clients make schools particularly vulnerable to the influence of leadership. Such influence involves extensive active and reactive interpersonal communication. Effective leadership demands just, spontaneous, crisis-oriented decision-making to unpredictable problems, frequent interruptions, and episodic work patterns (Secumski-Kiligan, 1993). A pervasive pressure to maintain harmony and peace, in an ethos of traditionalism, ambiguity and uncertainty epitomizes effective leadership (Blumberg & Greenfield, 1986).

Transformational leadership thus represents a contemporary, progressive, and widely accepted leadership theory. Its advocates suggest that it offers a less hierarchical, flexible continuum of leadership, which is more accommodating to educational reform. School administrators, and educational leaders are being asked to reexamine the purpose of education and their approaches to decision-making (Sage & Burello, 1994). Progressive educational leaders are expected to review the implications of inclusive schooling, the dismantling of the traditionalist regular -special education dichotomy, and alternative arrangements for students with disabilities (Council of Administrators of Special Education, 1993). School leaders are mandated to own more responsibility for coordinating the efforts of teachers, support staff, students, parents or caretakers, and the community. Preparation programs seek to ensure that administrators acquire the requisite skill and knowledge to locate information, assess the impact of disabilities on student performance, monitor referral-to-placement procedures, manage records and confidentiality issues, employ assistive technology, facilitate parent involvement, and

engage in successful collaborative efforts (Crockett, 1998; Goor, Schwenn, & Boyer 1997).

Women and Leadership

The objective of this study, sharing the marginalized voices of women, places gendered experiences and contributions center-stage. The centering of women's experiences, according to Reinharz (1992), warrants its consideration as a feminist inquiry. Feminist theorists believe that women: (a) are less valued and have less power in a male dominated world; (b) are committed to working to empower women and improve their status; and (c) acknowledge women's ways of knowing, experiences, and values as meaningful (Acker, 1987). Further, not only may the inquiry be "feminist", but it articulates the stories from within a Caribbean context, which is related but not limited to mainstream western European, Black, Afro-American, or African perspectives (Leo-Rhynie, 1997).

Steady (as cited in Terborg-Penn, Harley and Rushing, 1989) contends that African women, particularly from West African cultures, were the first feminists. These women led the struggle against racism, sexism, economic exploitation, and social inequity. She distinguishes between the established feminism of white European and American culture, asserting that the struggle for class equality, which is a major focus of western feminism, is impossible without racial equality. She maintains that the ideology of racism is a very potent and expedient method for maintaining class inequality. She contends that:

The oppression of the black woman is complex, structural and sexual. For the majority of black women, liberation from sexual oppression has always been fused with liberation from other forms of oppression, such as racial and class, as well as liberation from slavery, colonialism, neocolonialism, and imperialism. (p. 20).

Surdarkasa (as cited in Terborg-Penn et al., 1989) asserts that in pre-Diaspora West African cultures the feminist movement was evidenced, as women held positions of warriors, chiefs, queen-mothers, and supreme monarch. Women were largely autonomous, independent, recognized as parallel partners in the economic life of their societies, and valued as healers.

From the Caribbean viewpoint, it is argued that Caribbean women have unique issues and struggles from those of the "sisterhood" in other regions and cultures. Sutton and McKeisky (1981) take the position that there is a relationship between the experience of slavery, West African sex-roles, and gender role allocation in the Caribbean. They assert that the Caribbean context is unique. There, women are expected to be economically independent; and accepted as leaders within the community, with strong supportive kinship and family relationships. Caribbean women have great variability of socially acceptable conjugal relations, (not necessarily seeing marriage as a preferred option); and they represent and take care of themselves and the family, if necessary. Morse (1981), in another Caribbean study, supports this position, suggesting that Afro-Caribbean women are essentially autonomous and more highly regarded than women in many western-industrialized societies. She identifies two main factors why, despite having capitalist economies and a pronounced division of labor, Caribbean societies have

not replicated the western patterns of sexual stratification. These factors are: (1) historically, there was no sexual division of slave labor on the slave plantation that limited the economic participation of women; and (2) social distance of free whites and enslaved blacks “minimized the imposition of the dominant class ideologies and permitted the slaves a degree of autonomy in retaining and developing distinct cultural patterns and concepts about sex roles and attributes” (p. 495). Morris notes that education in Trinidad and Tobago is an example of occupational segregation, in that, whereas women’s leadership and dominance may be acceptable in the classroom, they are underrepresented as policy makers.

Regarding more generic perspectives of women in leadership issues, Bell and Chase (1995) describe three strands of feminist critique. These strands include those who suggest: (1) the existence of clear gender-leadership differences and the encouragement of collaboration; (2) that such recognition or assertion of difference only exacerbates gender stereotyping and limits the evolution of leadership change; and (3) that there be an acceptance of one integrated model of task and interpersonal oriented leadership.

Irby and Brown (1995) recognize the role of bureaucratization in limiting women’s aspirations to leadership, asserting that there is a need for re-conceptualizing leadership theory to incorporate the contributions of both genders, and to limit the white male stereotype manifested in most traditional research. Helgesen (1990), Rosener (1990), and Shakeshaft (1987) similarly posit that men are perceived as exemplifying power, dominance and control, while women are perceived as exemplifying collaboration. According to Klenke (1996), such differences in leadership styles between men and women are not related to inherent personality, leadership styles, or leadership effectiveness, but to their learning experiences, power and position, which have too often fallen victim to dichotomous and stereotypical practices.

Research on women in educational leadership suggests that educational systems can benefit from an appreciation and understanding of the different ways women learn and lead. Experiential learning models afford these insights and allow important life experiences to provide a foundation for leadership and significant organizational contributions. Astin and Leland (1991) are among those researchers who hold that women leaders more typically form networks with talented personnel, and highly value listening and interpersonal skills, along with collegial and consensual styles. These values, according to Bass (1998) are strongly associated with Transformational Leadership styles. Male administrators, usually the higher percentage in schools, are described as generally more “aggressive, independent, self-sufficient, forceful, and dominant” (Eagly, Karau, & Johnson, 1992, p. 79). Women leaders studied by Eagley et al.; were identified as more democratic and less autocratic than their male counterparts, treating staff as colleagues or equals. The orientations rather provokingly labeled masculine and feminine by Eagly et al., are not intended to stereotype behaviors but to differentiate between two leadership orientations and administrative styles.

Educational Leadership and the Ethic of Care

The uniqueness of the school culture has been cited as a major factor in caring leadership (Beck, 1994). Schools are recognized as being unlike other organizations, and thereby being more difficult to effectively administer (Hoy & Miskel, 1996). Sergiovanni

(1996) distinguishes education leadership from other administrative models for the following reasons: (a) the unique moral character of the work environment; (b) autonomous, educated, and permanent workforce; and (c) both the regularity and unpredictability of variables affecting the school milieu. According to Sergiovanni, leaders with positive attitudes, as manifested by those who value diversity generally, are more likely to support programs targeting individualization of instruction or intervention; to recognize the principals' central leadership role and the influence on this by their prevailing attitude; and to facilitate programs which target attitudinal change. This requires time; it is a process, not a "one and done" specific event.

To be effective, educational leaders must consider the dignity of each individual and the uniqueness of each situation. Thus, whilst striving to create a positive and caring educational environment, leaders must also foster a sense of belonging and interdependence (Pazey, 1995). The processes of making education an opportunity for success for all, of keeping followers motivated and the community of schooling positive, is no easy task, especially when it includes the linking of special and regular education programs. Indeed, Goor et al. (1997) suggests that leadership attitudes and behaviors toward special education are significant factors in influencing the success of special programs. Crockett (1998) went further proposing a framework across the leadership curriculum that would prepare educational leaders through collaborative practice. An ethos of care and concern for others serves as a spirit that eclipses self-centeredness and subversion (Brendtro, Brokenleg, & Van Bockern, 1990).

The development and application of models to reframe educational leadership and administration as a caring profession has been urged through the efforts of Beck (1994), Gilligan (1982), Noddings (1991), and Sergiovanni (1999). Scholars and educators continue to appeal to leaders to be cognizant of, and to practice, an ethic described as "caring" (Anfara & Miron, 1996). This is characterized by acts done out of love and natural inclination (Noddings 1988), with the goal of helping each student optimally actualize socially and academically.

Traditionalist leadership models are identified with masculinity, and challenged by feminist researchers. Research on the constructs of an "ethic of care" and leadership styles are not synonymous with issues of feminism, and are associated positively with educational reform (Pazey, 1995). These constructs offer a new morality of leadership involving reflective practice about purpose, values and beliefs (Sergiovanni, 1992). They alter customary roles through decentralized decision making, broadening of power, authority and accountability bases (Elmore & Fuhrman, 1994); and enhance inter and intrapersonal relationships, a key supportive factor in positive teacher-leadership (Zinn, 1997). Caring leadership also contributes to authenticity, positive intentionality, spirituality and sensibility (Bhindi & Duigan, 1997). These authentic, intentional, spiritual and sensible aspects are described as essential to "realizing the true potential and tapping the diversity of talents of those who work". These essentials are not pertinent only in terms of productivity but also in terms of the quality of life and constituents" (Bhindi & Duiga, 1997, p.119).

An ethos of care and concern for others serves as a spirit that eclipses self-centeredness and subversion (Brendtro, et al., 1990). It employs a continuous search for competence.

To have as our educational goal the production of caring, competent, loving, and lovable people is not anti-intellectual. Rather, it demonstrates respect for the full range of human talents. Not all human beings are good at or interested in mathematics, science, or . . . literature. But all humans can be helped to lead lives of deep concern for others, for the natural world and its creatures, and for the preservation of the human-made world. They can be led to develop the skills and knowledge necessary to make positive contributions, regardless of the occupation they may choose (Noddings 1995, p 677).

Witherell and Noddings (1991) posit that building, sharing, and exploring narratives are the primary vehicles for teaching caring. Kohn (1991) proposes that the place where caring dispositions will best be learned is where leader and peer interaction is intense and regular, and where learning is evident. Leaders need to make and take time to talk and listen to their subordinates and colleagues, and to attend to their needs. They need to encourage the development of constancy and continuity through shared rituals, routines, and interpretations. Educational leaders, as care-givers should consider and respond individually to both clients and their parental and professional caregivers, and help create a sense of caring and belonging for all administrators, teachers, and students. Kunc (1992) laments the tendency of many school administrators to perpetuate the philosophy that student achievement, conformity, and normalization as measured by academic and standardized testing, are all that is valued. He asserts that school leadership must seek to enhance other values as quality of life for all, interdependence, cooperation, and community development. Systems that emphasize individualism and competition as key factors in the preparation for society should reexamine their positions. Relationships are as important as rules and rights in decision-making and policy implementation.

When educational leadership is characterized by care for others, participants as educators, parents, or clients will see and reach beyond themselves. However, as Lipsitz (1995) warns, without caring, "individual human beings cannot thrive, communities will become violent battlegrounds, the democratic experiment must ultimately fail, and the planet will not be able to support life" (p.665). Caring allows unity in diversity and minimizes the dangers of competitive performance and administrative efficiency, traditionally touted as characteristic of better educational administration (Hoy & Miskel, 1996).

Beck (1994), supported by Gilligan (1982); Newmann, (1993); Noddings, (1993); Sergiovanni,(1992); and Starratt (1991), continues to appeal to educators and administrators to be cognizant of and to practice this ethic characterized as "caring". Anfara and Miron (1996) go further. They call upon educational leaders to "recognize that there is more involved here than caring . . . (that) there is the need to reevaluate the very philosophy that has governed education" (p.304). The values, which serve as the foundation of educational leadership, need to be publicly debated and tested, so that we can actually establish caring and move onwards to educational reform.

Researching the Challenge to the Patriarchy of Educational Leadership

The Caribbean perspective. There has been no systematic attempt by the State to address the non-legitimization of the role and contributions of the women educational leaders of Trinidad and Tobago. Campbell (1992), Morris (1999), and Taylor (1996) address issues of recognition and under-representation of Caribbean women in educational administration.

The legacy of Colonial Britain--handed down through the education models in Trinidad and Tobago--had characterized schools as agencies of social control, facilitated through a small male elite. An important objective of education was the realization of the large majority as a compliant working class. Curricula addressed religious and moral values of the "motherland" England, where boys were prepared to be the natural leaders and girls "to be better wives and mothers" (Morris, 1999, p. 3). In such a context, men served as the missionary educator and administrator. Limitations on the evolution of women in educational administration were realized through "through deliberate as well as unconscious attempts to exclude and isolate" them (Taylor, 1997, p. 184). These efforts, according to Taylor, comprised socialized personal agendas that might include perceptions of women as nurturers or the role of leadership being too rigorous for women; under-representation of women; income inequity; and deliberate attempts to make them powerless.

Campbell (1992) notes the presence of women since the inception of public education in the late 19th century in Trinidad and Tobago in denominational schools. This presence of women in the education system became more evidenced with a shift, from primarily a traditionalist industrial male-biased and male-dominant system, to one more characteristic of the interests and needs of the broader population. Concurrent with this change was the inclusion of needlework in the curriculum and women in the infant department, compared with a one-teacher one-school model.

By 1897, the Teachers' Certificate Examination was being completed predominately by women, and in 1970, women exceeded men as qualified teachers, providing the maternal care associated with the presence of children in the classroom, particularly in the infant departments. Campbell also notes the attractiveness of women teachers to the state, being persons who may be paid less, even with qualifications superior to those of their male counterparts.

Taylor (1996) explores the phenomenon of exclusion and isolation associated with a perception of gender discrimination against women in educational leadership. He recognizes a trend towards increased representation of women in educational leadership at the elementary school level in Trinidad and Tobago. Taylor proposes "conscientisation and mobilization of women" (p.196), the establishment of mentoring relationships, and more incisive research as key strategies for effectively addressing the trivialization of women's contributions.

Morris (1999) investigates the career experiences of 13 secondary school principals in Trinidad and Tobago. A significant aspect of her results is the importance these participants place on relationships, attachment, and caring to their successes as administrators and leaders. An ethic of care is portrayed as a foundation, not only their to

relationships with subordinates, but to curriculum implementation, discipline and their roles as mentors and models.

The U.S. perspective. In the United States, Restine (1993) contends that the fundamental tasks of educational leadership have no gender identification, but are about what has emphasis in priority and practice. The notion that caring is a moral attribute of women should not be used as a construct to avoid its application as a valid factor in effective leadership (Gilligan, 1982). Indeed, according to Lyons (1988), we should incorporate both the feminine voice of care and the masculine voice of justice, equality, reciprocity, rights and logic. Glazer (1991) suggests that caring transforms education, forming an "alliance between feminism and professionalism, restructuring the public and private spheres of human existence to be more responsive . . . and to build non-bureaucratic, non-hierarchical systems" (p. 338). It is accepted that both women and men know, and can use, the ethic of care (Gilligan & Attanuchi, 1988).

Current Research Agenda

In a study that reviewed male and female leadership styles, Shakeshaft (1987) identifies differences between the motives and activities of male and female leaders. The study took the form of a meta-analysis of over 200 dissertations and 600 research articles, combined with the researcher's own data and experiences. Shakeshaft's results reveal that women more readily: (a) exhibit behaviors illustrative of an emphasis on relationship building and caring; (b) focus on the needs of their subordinates; and (c) characterize a less dominant authoritative style of leadership.

In her personal account of experiences as high school administrator cum feminist administrator, Regan (1990) highlights the benefits of such caring, collaboration and less-aggressive behaviors. She further acknowledges the atypical nature of such characteristics among the traditional leadership culture. In her study of women's ways of leadership, Helgesen (1990) determines that women administrators are relationship oriented, as characterized through caring, cooperation, relationships, and intuition, fostering creativity and innovation. Inclusion and group affiliation were engendered over individual achievement. Bureaucracy and authority gave way to empowerment, responsibility, and human development.

In Astin and Leland's (1991) study of women's leadership styles, they find similar values with female change-agents. Their study profiles and compares women educational leaders from 1960-1980 to document their experiences, perspectives, and accomplishments. They use a qualitative descriptive format comprising case studies and in-depth interviews. The targeted population comprised 77 women educational leaders, spanning three generations. Interviews addressed five main areas: (1) social and historical context; (2) issues and legacies of the women's movement; (3) peer and work relations; (4) personal and professional development; and (5) the leadership process. The results of the study showed three major elements in the accomplishments of the leaders studied. These accomplishments consist of collective action, passionate commitment, and consistent performance. The data also identified that the leaders: (a) formed networks with talented personnel; (b) highly valued listening and interpersonal skills; and (c) extensively used collegial styles to reach consensus.

In their meta-analysis of 50 studies that compared the leadership styles of male and female principals of public schools, Eagly, Karau, and Johnson (1992) note that male leaders, who represent the higher percentage of leaders in schools, were described as "aggressive, independent, self-sufficient, forceful, and dominant. Women principals in contrast were perceived as "kind, helpful, understanding, warm, sympathetic, and aware of others' feelings" (p. 79). The orientations are rather provokingly labeled as generally masculine and feminine. This, Eagly et al. insist, is not to standardize behaviors but to differentiate between two leadership orientations and administrative styles. Differences were not limited to perceptions but were found also with actual behaviors. Women were observed to be more democratic and less autocratic in treating staff as colleagues or equals compared to their male counterparts. Women also scored higher in task-oriented styles.

Segal (1993) expresses concern about the probability that caring and sensitive transformational leadership could be associated with women, and itself become a stereotype. Irby and Brown (1995) ignoring such fears, apply an in-depth interview based study aiming to contrast male and female perspectives of effective leadership skills. This study represents a shift from biological conceptualizations of gender differences to those based on perceptions. The study comprises 120 leaders equally classified in four groups representing men and women from education and business/ government. Results reveal significant gender differences pertaining to perceptions of effective leadership attitudes and skills, expectations of supervision, authority, and the origins and influences of leadership style. Bell and Chase (1995) contend, however, that these differences between leadership styles and gender might be more related to stereotyping. In their interviews of 27 women superintendents over a three-year period, combined with a review of the research literature, they conclude that women do not develop uniquely feminine leadership styles, but that they integrate both bureaucratic and relational orientations. The researchers accept that sex differences, along with race and the prevailing educational system, have roles in shaping leadership practice.

In an investigation of the relationship between care and transformational leadership, Parks (1995) determines that women more typically exhibited these two constructs. These conclusions, from a study of 63 women student leaders, were based on a quantitative research methodology, using the Myers-Briggs Type Indicator and the Student Leadership Practices Inventory.

Marshall et al. (1996) through a secondary analysis of 50 career assistant principals identifies their leadership practices as typical of an ethic of care, and how traditionalist leadership and organizational practices subvert such an ethic. The researchers conclude that "caring is a necessary condition for transforming schools into successful living and learning environments" (p. 291). They acknowledge that caring leadership is too often constrained by "bureaucratic models, structures and policies" (p. 282).

Without limiting concerns to the ethic of care, but seeking to describe the experiences of successful women educational leaders, Saranchock (1996) utilizes narratives in her study. This qualitative study identifies the importance of collaboration in women's leadership styles in general and Hawaiian women educators in particular. The

analysis of the narratives highlighted a number of recurring themes that were color-coded. In her results of the study, she concludes that the women studied all possess leadership qualities that are typical of leaders generally, demonstrated nurturing through caring and compassion, and characterized high levels of professional dedication, the rights of others, and democracy. The researcher took the position that the issue of gender was not a significant factor in the study.

Wright (1997) also uses narrative as methodology in her study of two black women school principals. She sought to identify the activities, attitudes, characteristics and circumstances unique to and those perceived as contributing to the successes of these leaders. Additionally, she collected data from the scrapbooks, albums and miscellaneous memorabilia of the participant-interviewees. Data were analyzed using constructs as childhood influences, personal and educational opportunities, teaching experience, and career challenges. Results of the study reveal the importance of: (a) parental guidance; (b) the adequacy of resources to facilitate non-interruption of post secondary education; (c) the ability to transcend racial class and gender concerns; (d) having positive human relation skills; and (e) a drive to make a contribution to their educational communities.

In her study of the life histories of two female superintendents, Clay (1997) claims that the use of narratives best allowed her participant-interviewees to bring out “their personal life stories, views, thoughts, feelings and accomplishments”(p.79) thus illuminating their stories from their perspectives. She acknowledges that it even became necessary to reduce her targeted population from 10 to two, due to the realized enormity of the exercise, which covered a seven-month period. She opted for pseudonyms and the subsequent destruction of her tapes following her final paper in order to gain the confidence of her informants. Data analysis comprised the identification of common themes, the development of constructs, cross-case analysis, and the personal reflections of the informants as well as the researcher. The results of the study emphasize the importance of developing individual images of effective leadership, which are reflective of one’s own experiences, personality, and context. The contributions of mentors and flexibility in coping with adversity emerged as two important features contributing to the leadership styles of the women studied. This recognition, of personal experiences, contrasts with traditionalist nature and nurture theories.

Owen-Kitchen (1997) explores the considerations, perceptions, reasoning styles and experiences of six educational leaders. She concludes that there are differences in the perceptions of men and women educational leaders that may be associated with gender. These differences are linked to their perceptions of leadership roles and power. Women educational leaders are characterized as evidencing more caring, empowering, and interactive styles. The three men, of the six superintendents studied, characterize a higher incidence of command, control, and power-oriented strategies. The study concludes that: (a) personal values and philosophy affect conflict resolution and decision making styles; (b) there were no evident gender differences in the moral reasoning of superintendents studied and (c) women superintendents tended to see their roles differently from their male counterparts.

In her study, Arrington (1998) uses narratives as autobiographical reflections to explore the key factors contributing to the development of leadership styles. Participant -

interviewees are four African-American women leaders of differing professions, two being in higher education. The themes emerging included the positive impact of supportive, affirmative and interactive relationships with significant others, and collaborative and inclusive decision-making practices. Strong kinship bonds, achievement orientation, the ability to deal effectively with racist and/or negative attitudes, multicultural teaching experiences, consciousness of equitable and inequitable treatment and the ethic of caring are also identified as significant factors in the evolution of these women leaders.

The Way Forward. Given an ideal research situation, I would be guided by the stages of research into women in leadership as identified by Shakeshaft (1989). She identifies six phases. The first three constitute research characterized by: survey generated descriptive data; comparative statistical data, which identify exemplary women leaders; and information on the status and barriers facing excluded and disadvantaged women. The fourth stage illustrates where I am located in this research proposal. It seeks to describe the experiences and lives of identified women and to share their experiences. A fifth stage involves challenging and deconstructing traditionalist male theories of leadership and illustrating the inappropriateness of using male models to identify or evaluate feminist/feminine contributions. The sixth stage of research aims to reunite and transform leadership theory to include feminist/feminine perspectives.

The current study shares the experiences and perspectives of four of those women educational leaders, who have contributed to educational leadership in Trinidad and Tobago, and who represent caring attributes and transformational leadership styles. The methodology for this inquiry will be addressed in Chapter three.

CHAPTER THREE

METHODOLOGY

In this section I describe the design of the study and the methods used to collect, manage and analyze the data. The study aims to explore, share and document the experiences and perceptions of four women educational leaders of Trinidad and Tobago. I begin with a clarification of who I am and the perceptions and experience that lead and relate to this inquiry.

Meeting the Players

The Researcher

This study was inspired by my personal experiences as an educator, spanning 29 years from student teacher to special education administrator. I entered special education in 1980, on invitation from the foremost pioneer special educational executive and the ‘mother of special education’ in Trinidad and Tobago. At that time I was pursuing information on how to prevent behavior problems at elementary schools. My first position was at a psychiatric hospital school, where I served as an assistant special education teacher for three years.

Following my return from special education studies at the University of London, I became very active in cross-categorical special education issues. I was awarded a second scholarship to the University of Sheffield to pursue the M.Ed. in special education. I have served as: (a) a member of the Advisory Committee on special education; (b) president of The Association for Special Education of Trinidad and Tobago; (c) chairperson of the Special Education Committee at the Teacher’s Association; (d) board member of the Association for mentally retarded children; (e) lecturer at the teachers, and nursing college respectively. My service extended to the establishment of a Distance Education Program involving the teachers association, the special education association, and Sheffield University, which continues and accounts for more than 200 graduates with Certificates, Diplomas and the M.Ed. in Special and Inclusive Education.

I was also very involved in various national efforts for public special education sponsored by the state in collaboration with CIDA, OAS, UNICEF and UNESCO, and was commissioned by UNESCO to do an evaluation of special education services in Antigua, Belize, and Guyana.

Prior to the start of studies at Virginia Tech, I held the position of principal of a special school and advisory/resource center for students with emotional/behavioral difficulties for seven years. I have received a number of awards, including the National Award for Excellence in Teaching granted by the government of Trinidad and Tobago in collaboration with the teachers association.

I am the first of seven children, born, when my mother was 16, to parents who had dropped out of school. My father had learned a trade as a welder and struggled to meet the growing demands of the family. We all suffered academically because of marital and economic challenges. I always felt that I had a mission to family, my community and myself and, as a professional, to my nation. I suppose that this evolved from my on-going

search to understand the inequities and different worlds of my schoolmates, and the reality of my world. I had attended a “prestigious” boy’s school during my secondary school years and was very close to my friends. I often spent time in their homes and even shared their lunches. I was always very aware of their being of middle and upper middle socio-economic status. I was jealous that their parents had no pigs requiring them to cut grass, as I had to do, nor did they have water-barrels to fill at 5.30 a.m. before school. Further, even within my extended family we were the “poor ones down in South Oropouche. I hated this and I remember the insults and negative inferences when I visited other family members for vacation.

The Mentors

In the following introductions and descriptions of the participants, I use pseudonyms. The story of my teaching career begins as an assistant teacher in the Catholic school system. Within three years of teaching, I met one of the participating interviewees, Kulya Calypso. I served as an elementary school teacher with the state-school system at senior, middle and infant department levels for six years. Whilst completing the Licentiate of the College of Preceptors, a United Kingdom (U.K.) based post-teacher college qualification, I moved into the special education arena serving as an assistant special education teacher for persons who were intellectually and psychiatrically challenged. I held this position for three years. Among the many pioneers I grew to know during these early years in special education was Patricia Newton. I then received a scholarship to the University of London to pursue training in special education. On my return to Trinidad, I was introduced to my third participant when, in 1987, I became acquainted with Ariel Wynna.

The Mentors as the Participants

The population comprises four women educators, three of these having attained the highest positions of public education executive leadership within their fields. They are Patricia Newton, Ariel Wynna, Kulya Calypso and Daphne Johann. Patricia Newton and Ariel Wynna made their contributions as leaders in the area of special education. The other two interviewees, Kulya Calypso and Daphne Johann served in the regular education system. Patricia, Kulya and Daphne are identifiable as Caribbean educators. They are all active in different sectors of social, religious or professional levels in Trinidad and Tobago, and the Caribbean region. Three of the four women are primarily of African ancestry. The fourth person of the study is of mixed ancestry, with Indian, African, and Portuguese roots.

Although I had other mentors, several of them male including a former Minister of Education, a Chief Education Officer, and two special education supervisors, the mentors who went beyond advice were the women who constitute this study. I have often reflected on the uniqueness of their perspectives and the power of their experiences in my life. As a first-born of a young and unhappy mother, I am interested in how women with other options became successful. I am also interested in how they achieved leadership positions, and, once there, how they were able to maintain influence, institute change and sustain success, be it by choice or chance (Young, 1990).

Research Design

This study explores, shares, and documents the experiences and perceptions of four women educational leaders of Trinidad and Tobago. I opt for a qualitative inquiry and oral history method because it accommodates my objectives of exploring and sharing the testimonies of four women educational leaders with a view to understanding their perceptions and experiences of leadership and the ethic of care. Qualitative methodology and oral history interviewing also facilitate the collection of detailed testimonies of participants in their natural settings, maintaining their distinctive “voices” and values, whilst allowing me opportunities to close the researcher-participant “distance” (Guba & Lincoln, 1988, p. 84). As a researcher who sees himself as an active learner, and who appreciates and celebrates the message of the “elders”, this approach further allows me to present the stories of these women in much detail while recognizing my own subjectivity. I am also able to use an informal style of writing, which I believe to be acceptable and engaging to the audience of special and regular education teachers, and potential leaders that I serve, and the research committee to which I am accountable (Creswell, 1998).

The study is a qualitative inquiry within the biographical tradition, based on oral history interviewing, transcription, and the analysis of the edited narratives. Baum (1995) defines oral history as a process of recording reminiscences by means of a tape-recorder, not random reminiscences, but planned interviews, in a subject of historical interest about which the narrator can speak with authority. [The interviewees] can be someone who was in an influential position at the time of the event . . . or an observation post . . . or articulate representative of a class of person . . . or an old timer who can describe a past way of life (p.4).

Reinharz (1992) notes that oral history may be used interchangeably with such terms as case histories, in-depth life interviews, biographical interviews, and personal narrative. Martin (1995) suggests that oral history supplements data sources on behalf of underrepresented individuals and groups. She contends that oral history is especially important to integrating human values, helping to shape the lives of and empower people, developing the skills of practitioners working with diverse populations and giving value to the lives of women. With less emphasis on Stone’s first two criteria, I propose to utilize all of the above. Oral history is guided, but not determined, by an interview protocol (Creswell, 1998).

Research Questions

The research inquiry comprised three guiding questions and a set of prompts, which were used sparingly to keep the inquiry focused. The guiding questions were based on my objective of sharing the experiences and life stories of my participants as they apply to educational leadership. The study addressed the following questions: (1) What do the testimonies of these women reveal about factors which contributed to their evolution as educational leaders? (2) What are some of the experiences and perceptions that characterize these women educational leaders? (3) How do they perceive, experience and nurture the ethic of care in their leadership practices?

More detailed information might be elicited from the following prompts, which were sometimes used during the interview, depending on the context. These evolved from my experiences with interviewing a retired principal, as part of an oral history project at

Virginia Tech, and the oral history pilot interview commissioned by my doctoral committee:

Prompts regarding guiding question 1:

Tell me about yourself as an educational leader?

How do you think your childhood prepared you for a career in education?

How do you feel about your contributions to education and the education community?

Prompts regarding guiding question 2:

- Tell me about the person who had the most impact on your development as an educational leader?
- What role models did you rely on to maximize your leadership styles?
- How has your professional training contributed to your evolution as an educational leader?
- What are the major obstacles or challenges you faced?
- How do you think your being a woman has hindered or contributed to your evolution as an educational leader?
- Can you think of an experience that had a significant impact on your development as a woman educational leader?
- What are your views about the perception that there is a unique leadership style, attributable to women?

Prompts regarding guiding question 3:

- How have you experienced “care” in your life?
- Have you had any exemplars of caring leadership?
- How have you nurtured caring leadership?
- How can we facilitate caring leadership?

Data Collection

The following sections serve to clarify my strategies for the selection of participant-interviewees, and the collection and analysis of the data.

Participants

The first phase of methodology involved the selection of the participating interviewees. The selection of participants was based on my generating a list of women educational leaders who represented the following characteristics: (a) were experienced teachers; (b) demonstrated an ethic of care and a leadership style which placed people first; and (c) served as mentors and contributed to the development of emerging leaders. I then ranked members of this list based on the following criteria: (a) my knowledge and experience of them and their impact upon emerging leadership; (b) the contributions each made nationally; and (c) whether they had previously shared formal written or oral histories with an audience of educational practitioners.

Following the pilot study, commissioned by my committee, I included its subject, Ariel Wynna, making four, the proposed number of participant interviewees. This fourth person was among the generated list and was chosen as a complement to participants who characterized the two sectors of special and regular education leadership. Having four participants, two each from regular and special education, allow for bridging the

experiences of the participants in these two sectors. This possible relationship is important also in the light of the government's plan to establish one unified education system.

In the second phase, I contacted prospective participant interviewees in rank order, identifying myself as a doctoral candidate at Virginia Tech., informally stating my case and inviting their collaborative involvement. The first three women who were asked to participate agreed to do so. The interview protocol was then developed and arrangements were made to meet with participant-interviewees to clarify any questions, address any concerns, and to initiate the process of acquiring the main data. Before this preliminary interview, I searched available archives or contacted sources that could facilitate biographical data. Following this step, interviews with each participant were scheduled to last approximately one hour. Transcripts were made from these taped conversations, which allowed for collaborative editing of the narratives. Next I formally began studying the narratives to determine if further clarification was warranted. Detailed plans, which note the purpose of the study, its time frames, interview protocol, and ideas for a mutually determined location, are found in Appendices A, B and C.

Each interviewee's permission as a participant was required prior to the study. I explained to each interviewee her right to withdraw from the study to discuss any concerns, and to read the interviews before they were finalized. The clarification of these issues contributed to an important level of trust between the participants and myself. I remain committed to protecting the interests of my participant-interviewees.

Narrative Data Collection

Data collection was realized through tape-recorded oral histories, where interviewees shared their stories as "fully, completely, and honestly" as they desired (Nielsen 1990, p. 101). Each of at least two interviews, per participant, was scheduled at the convenience of the interviewee and audio-taped. Interviews lasted approximately one hour and allowed the participants to reconstruct their experiences in a natural and relaxed manner. This first interview focused on further clarification of concerns, establishing rapport, and consolidating trust. The interview protocol comprised questions aimed at exploring the childhood, family background and professional experiences of these educational leaders. Each participant-interviewee was encouraged to answer freely, and if necessary to deviate from the proposed interview protocol, and to append any further information or make corrections to the data, following their reading of the transcripts.

The second session encouraged the participants to discuss their professional experiences. These interviews focused on their university years, reasons for choosing education as a profession, years in graduate school, leadership aspirations, and their individual paths to executive leadership. This second interview also included questions aimed at recording the perceptions of the participant-interviewees, the contexts in which they worked, relationships, leadership style, educational and supervisory platforms, gender related challenges that they might have experienced, and how they perceived and demonstrated the ethic of care.

Following collection of the data, I developed the narratives, through a process of transcribing and editing the data. Copies of first-draft manuscripts of the both interviews were shared with participant-interviewees to accommodate any amendments.

Data Analysis Procedures

Edited narratives evolving from the transcripts and refined in collaboration with participant-interviewees served as the unit of analysis. According to Creswell (1998), data analysis in qualitative research begins even with the first set of data collection. In an analysis of the strategies of Bogdan and Biklen (1992), Huberman and Miles (1994), and Wolcott (1994), Creswell identifies phases of data analysis and representations applicable to this study. These phases included the following: (a) an ongoing review of all narratives, including reflective and field notes; (b) corrective feedback from the participants; (c) data reduction through coding and construct development; (d) the development of analytical frameworks to facilitate the search for meaning; and (e) the reconstruction of the narratives. In using this synthesized model, I encouraged the narrators to highlight their major epiphanies and to relate these to the theoretical bases of leadership, caring, and the experiences of women. The collaboratively edited transcripts of their oral histories were analyzed to present the experiences of the interviewees, and to describe and explain the norms and values underlying their behavior (Rubin & Rubin, 1995). This analysis also identified recurring themes or constructs found within their experiences or the theoretical data.

Data analysis in this study comprised three stages: (1) coding of the transcripts to reflect the major emerging constructs; (2) identifying and establishing links between constructs; and (3) critically analyzing constructs to identify messages pertaining to educational leadership and feminine leadership.

Quality Control

I believe that my extensive experience of 29 years in education, knowledge gained as a teacher and emerging leader, knowledge of the educational system and leadership in Trinidad and Tobago, and my long established relationship with the participant-interviewees facilitate my--and the data's--trustworthiness.

I have confidence in the trust and candor of participants. This confidence is based on my personal knowledge of them, their concern for effective educational services and personnel preparation, their commitment to the optimal development of the community--that is for Trinidad and Tobago--and the collaborative efforts made to facilitate their confidentiality and anonymity. There were, however, other challenges I faced. For example, my personal knowledge and experiences with the participant-interviewees, although facilitating trustworthiness and access to "insider status", presented me with the challenge of applying to myself verbal and body language restraint. During the pilot study, there were numerous occasions when I found myself so involved in conversation, or sharing my own experiences, that I risked losing my managed subjectivity. I did identify with the perspectives of the interviewees, and felt quite comfortable with them. LeCompte, Millroy and Preissle (1992) address the challenge concerned with maintaining insider and outsider status, describing it as a schizophrenic task. We risk losing the "outsider's" perspective by over identifying with participants, and we risk losing the "insider" perspective by being too detached. Another challenges I faced related to issues of credibility, transferability, dependability and confirmability of the findings, typical of qualitative methodology (Lincoln and Guba, 1985).

Confidentiality and anonymity. While undertaking the pilot study, I was made aware that there is a high probability that participants might wish for anonymity, exclusive of my role. This I had not anticipated, although I was very much aware of the importance of confidentiality. As a consequence, I have used pseudonyms as descriptors for all participants in the study and in the narratives. Confidentiality was afforded to participants through a signed statement from the researcher, pertaining to their references, full access to notes, and use of recorded interviews. Oral history interviewing was used only for data collection. Limiting oral history to an interviewing technique allowed greater freedom of expression, whilst reducing the vulnerability that some participants may have felt, knowing that audio-taped conversations were required for archiving. The methodology did not mandate the archiving of audio-tapes, or anonymity-threatening memorabilia, and facilitated anonymity to participant interviewees.

Credibility. Lincoln and Guba (1995) recommend five major techniques for ensuring credibility: (1) member checking; (2) field based activities; (3) peer debriefing; (4) negative case analysis; and (5) referential adequacy. This study used member checking, peer-briefing and referential adequacy techniques. Member checking in the study is characterized by having participant-interviewees review the accuracy of the transcripts, agreement with initial constructs, and make final additions and clarifications to the transcripts. I also used peer debriefing, which according to Lincoln (1985), is having a critique of the study done by a “disinterested peer in a manner paralleling an analytic session and for the purpose of exploring aspects of the inquiry that might otherwise remain only implicit within the inquirer's mind” (p.308). Referential adequacy was accomplished by having the verbatim and edited narratives available for scrutiny so that data analyses and interpretations could be tested for adequacy against the raw data.

Triangulation may be of three types: (1) time, space, data, and person triangulation; (2) investigator triangulation; and (3) methodological triangulation (Denzin, 1978). I addressed data triangulation by using four participants (rather than one) from differing areas of educational leadership, namely special and regular education. Triangulation was addressed by combining data from the interviews, biographical data where available, and my field notes. Triangulation affords thick description of the participating interviewees and contexts, important for interpretation and explanations.

Transferability. The extent to which the findings of this study might be applied to other situations or individuals is addressed by the concept of transferability which is a direct function of the similarity between contexts (Lincoln, 1985). Through “thick description”, I have provided detailed information about the contexts, the data, the participant interviewees, and myself. Anyone wishing to apply the findings to another context has enough information to make such a judgment.

Dependability. Dependability concerns itself with determining the acceptability of the process of inquiry, whereas confirmability is concerned with the quality and acceptability of the findings and its interpretation. I used an audit trail to meet these concerns, and, as such, I made a record of raw data, data reduction and reconstruction, synthesis products and analysis.

Limitations of the Study

I believe that there are three limitations to this study characterized by restricted generalizability, researcher influence and bias, and the fact that the study is not completely inductive.

The first limitation to this study might be its generalizability, since the study focused on the stories of four women, who all worked within a 50-mile radius in a twin-island state. I do not aim to generalize beyond the lives of the identified women, but their messages may be transferable to similar contexts. Secondly, I recognize the potential influence of my choice of questions, style of questioning, gender, age and non-verbal cues. Thirdly, although qualitative studies are essentially thought of as inductive, this study was not completely so. I have been influenced by the research literature on my choice of questions, although my questions were not limited to any specific issues in the research literature, and I let the questions take second place to the views and stories of the participant interviewees.

CHAPTER FOUR

PRESENTATION OF THE FINDINGS

This chapter presents the reconstructed narratives developed from the topical oral history interviews of four women educational leaders: Patricia Newton, Ariel Wynna, Kulya Calypso and Daphne Johann. These lives of the women cover seven decades starting with the birth of Patricia in the early 1920's. Patricia and Ariel served their professional lives primarily in the area of special education, with Kulya and Daphne contributing through regular education. Kulya worked in teacher education and college administration and Daphne advanced the cause of curriculum development and educational reform. In this chapter, I introduce them in that order, and seek to provide answers to the questions: Who are these women? What are their experiences and perspectives on leadership, women in educational leadership, and the ethic of care?

Narrative I: Introducing Patricia Newton, Special Education Pioneer

Patricia Newton is a former head of special education services, and a pioneer in a myriad of philanthropic efforts. She has served at the highest executive positions in an extensive range of associations involved in women, social welfare, childcare, and special education issues at home and in the Caribbean region. Patricia has been honored in varied ways, which include: Caribbean, and World editions of Who's Who publications; the Presidents' Committee on Mental Retardation in the United States; the Caribbean Award for work in Mental Retardation; the National Public Service Medal of Merit (Gold) for Community Services; the Principal of the year Award (Special Education); Individual of the Year Award, and the Woman of Caribbean Award. Patricia is the only honorary women's member of a prestigious men's association and was also recognized and honored as a pioneer by a host of women, business and voluntary organizations. There are a number of institutions named in her honor, which include one special school, one primary school and three nursery schools.

She is well recognized in the Caribbean and among audiences in her interest groups in Europe and the United States. She remains active in a number of related agencies at advisory and executive levels. She has contributed to the national community, through the presentation of papers and participation at regional and international seminars and conferences. She was keynote speaker at a number of international conferences in Europe, South America, the United States and the Caribbean region.

Patricia has engaged herself in a prolific production of articles, papers and books on topics of serious concern to society. Some of her work makes useful resource material for students in varying fields. Her publications cover a range of topics that include: Leadership Training in Organizing Meetings; Mentally Retarded Children and Educational Development; The Role of Non-Government Organization in Health and Education; Women's Organizational Issues; Aging; Social Work; Violations against Women; Women and Crime; Abused Learner in The Classroom; Crisis Intervention in dealing with AIDS; and Child Care issues.

Patricia Newton is an impeccably dressed woman, in style and deportment, and one in whose presence, I feel pervasively honored. She “awes” me, despite her very congenial and sincere style. She shares her experiences and perceptions precisely and concisely.

Patricia Newton was born to Myra and Norman Unitted in August 1922. Her father was a traveling businessman and legislative councilor. She was born as one of eight children, the only surviving girl of twins. Although she lived away from her socially conscious mother, they enjoyed a “beautiful and supportive relationship”. She attended the Church of England Girls' Grammar School, which was started by her maternal grandmother, and later experienced the “finesse and formality of boarding school.” The Newton family on the advice of a maternal aunt, who was then the First Secretary of Trinico Incorporated, migrated from Grenada to Trinidad, when Patricia was 18 years old. The family took up residence in Port of Spain where she completed her high school education and subsequently attended the College of Administrative and Secretarial Studies.

Patricia attributed much of her leadership style to her parents, and her upbringing. I think my leadership style came from my mother and to her from my maternal grandmother. My leadership style comes right back to my childhood and it went through the family. My mother, on the whole, was always determined that one's effectiveness as an adult would only be realized through a good education. All of us at home were guided by that fact. The mere fact that we left [Grenada] when the boys' school was closed down is evidence that my parents were sure. They had to come to Trinidad to ensure that the boys would be able to get their secondary education with ease rather than waste time. It was all right for me at the English Catholic Girls Grammar School, but when the boys had to go to Grammar School [Grades 5-12]--two of the boys had already gone in--the school was closed. The principal resigned and came back to Trinidad and so they did not know when the school would reopen. To that situation my parents said, “No, the boys had to be educated,” and so they came here and got [the boys] into secondary school. My parents were just as committed to my education. My mother was very determined and she carried that through even in her later years while I did the MBA. I spent weekends from campus at Pace [University] and she instilled into me that idea that I must do my very best. A lot of the work I was able to do was as a result of her influence.

Patricia was encouraged by early memories of her father's philanthropy, which influenced her aspirations to a career in social work and special education. His generosity to the surrounding village families “knew no bounds.” He gave freely out of love for the people, sometimes to the annoyance of his wife. As a young girl she liked working with people and helping others but her parents ignored her interests. They wanted her to do law and although she had no real interest in it, she did study Constitutional Law for three years.

Patricia also credited her evolution as a leader to being a sister “growing up in a family dominated by boys”, but where she knew she always had their support. It afforded her an early appreciation of men as supportive persons. “A lot of what I had done was influenced by the challenges they presented. I also felt equal to them in that we all were expected to do well.”

Paths to Leadership

Patricia Unitted became Mrs. Leighton Newton and mothered four children. An era of her life ended with her husband’s transfer to England, but along with the responsibility for caring and bringing up her children, she was able to address her professional development.

I entered the work force upon passing the Public Service Examination and applied to do Social Work in the Social Welfare Department. During the early 1950’s, I became aware of the challenges facing children patients of Grand Islet and Petit Vale hospitals. I journeyed every Wednesday evening to both venues to teach these children. I was appointed to a position in Social Work in 1953, after completion of the Certificate in Social Work at the Universite Sans Souci. Later I was awarded a Colonial scholarship to study in London, England, initially in Occupational Therapy. I had long leave and my husband was in England, so I decided I am going to Dr. Langley, who was here from Swanson. He was in charge of the course in the US and that was where we did Social Work. They chose seven of us to do Social Work. And he said, “I’m very interested in the things you want to do and I am going to recommend you to go to a London school but I think the best thing for you to do is Occupation Therapy.

Patricia’s involvement in working with the children at the hospitals influenced her so much that she changed her plan of studies from Occupational Therapy to Special Education, more specifically the “Education of the Mentally Handicapped,” as it was then called.

But I then had problems with the Colonial Office because they would only pay for the things that they approved. So I fought Dr. Thompson who became knighted. But Dr. Thompson really was good to me. I kept going to him at least once a week until they decided--and then one day in the classroom in school, we were doing psychology and the clerk said to me, “After the class I want to see you.” I went to her and she said: “Look, the Colonial Office has approved what you want to study they will pay for it.”

Patricia noted the power of people with high political profiles to influence governmental advocacy; especially as it applies to persons with disabilities. Mr. Plummer . . . [of] the House of Lords, and his wife, who was a screen star, had a child with a learning disability, who was also deaf. I had aligned my self with the deaf and with the blind. One day every week I went to the blind and the deaf, my [learning] sign language and all that. They named me to help with the child. That is a job I could do on afternoons, and I said, “It was free. It didn't matter.”

When I graduated, I did so well [that] they recommended that I do a tour on the continent and look at the Montessori workers. That is how I went to Austria, which was paid for by the Colonial Office. So I went, looked at Maria Montessori's program in Austria and Ainsbrook. Then I went to Leningrad in Russia, five places I did and then I came back to London. I got permission from the . . . government to spend extra time, which I was doing looking at services. And then I worked at the Mulberry Bush which is a school for mentally handicapped children at Oxford University and that's how I met President Kennedy's sister. That is how I went to the first Special Olympics that was organized in America, Mrs. K. invited me.

She included among her professional accomplishments: (a) the Senior Certificate in the Residential Care of Children, from the Central Training Council in Child Care; (b) the Diploma in Social Policy and Administration; and (c) the Master of Business Administration. Patricia was accepted at two American universities within a five-year period to pursue doctoral studies leading to the Ed.D. in Social Work and Special Education. A traumatic experience confirmed her dedication to social reform and philanthropy when she became paralyzed for two and a half years.

I was sent for tests and medical assistance to England and the United States of America. As my condition worsened, I suffered auditory and visual impairment, as well as hair loss. Eventually, after much prayer and care, I not only walked again, but also regained my hearing and vision, and my hair grew back.

Perceiving this phenomenon of healing to be "a miracle of faith", Patricia increased and extended her philanthropic efforts, becoming one of the foremost pioneers in social work, volunteerism and special education in the Caribbean region. As indicated earlier, Patricia was a major conceptual architect of the special education services in Trinidad and Tobago, and the wider Caribbean. Her major interests initially were in the areas serving children with cognitive disabilities and behavior disorders. She was involved directly and dramatically at the Grand Islet Hospital and the Lord Clarke Schools for the Intellectually Challenged. "I served as a foundation member of the Association for Retarded Citizens and the Caribbean Institute for Research on the Mental Handicapped." This was in the 1960s.

It was Patricia Newton who, in the late 1950s, organized the first special education seminar for primary school teachers, which was titled "The Teaching of Backward Children in the Normal School."

Many other seminars targeting issues in special education were held, and I was successful in having student teachers from the Teacher Colleges do their internships there [at the special education facility she was responsible for having established]. These efforts sought to facilitate optimum benefits of a good education to all children by minimizing the ignorance of and miseducation about children with special needs. The vast majority [above 70% by 1984, according to the Marge Report] of students with special educational needs are in the normal school system.

As a special educator, Patricia journeyed from volunteer to first principal of a hospital based special education facility; to Director of the Center for Child Care and Education, under the Ministry of Health; and then to head the Division for Special Education Services in the Ministry of Education. This was her last assignment in the public service.

Post-retirement Contributions

Patricia advised that one must have a full life, and so her energies were not directed on behalf of any single cause. Following her official retirement from the public service sector, the Universite Sans Souci and the Ministry of Health recruited her to serve the broader community. Under their auspices, she taught courses in Management, looking at its functions within the health system. She also acted as Head of the Extra Mural Department and up to the period of this interview serves as counselor for the Society for Abused Women and Children.

Contributions and Awards

Patricia was modest, even evasive about her contributions to the community and the recognition, afforded to her largely from voluntary agencies. I, however, was allowed to peruse a biographical document done by a student in social work, which listed her many accomplishments. Patricia permitted me to visit her “Memoirs Room,” the walls of which were covered with awards, certificates, honoraria and artifacts from all over the world.

Patricia also represented the government of Trinidad and Tobago as Director of the first Caribbean Conference on the Mentally Handicapped. She represented the Caribbean region on the Presidents' Committee on Mental Retardation; and at another related conference in Norrkoping, Sweden organized by the European Association on Special Education. She has traveled extensively: “applying and developing special educational strategies, observed from visits and work in Canada, the USA, England, and Scotland”, and looking at the services offered at programs in Austria and Rome. These experiences proved invaluable to her as she had a keen interest in education for special children.

Experiences as a Woman in Leadership

Patricia’s contributions to women and leadership “emerged primarily through opportunities gained through her participation in a number of key organizations and conferences” in the national, regional and international arena. She has addressed international audiences on topics that include “Women in the Family” and “The Debt Crisis and Its Effect on Women Contributions to Teacher Education”.

Patricia claimed a late awakening to appreciating the role and responsibilities of women as leaders. She attested that it was not until after thirty years of social involvement that she recognized herself as a woman with leadership attributes. This realization came as a result of having to do some reflection as she prepared a paper on “Leadership as Part of Development of the Self.”

As a leader among and on behalf of women, she gained the respect of men, and did not recall any significant experience where she felt threatened or intimidated because of gender. The men she worked with were usually friends, protégés and/or mentors. She contended, with vigor, that her experiences were positive.

I had no negative experiences involving the male mentors or male dominated system I worked with. As a matter of fact I celebrated their involvement with me. I considered them my main supporters. Actually, I like working with men. I understand a lot of their feelings. Too often we women subvert male leadership and men in general, rather than enjoy the reciprocal dimension of male /female relationships.

Models and Mentors

Patricia had no shortage of mentors or models. They came in either gender, but she identifies two for special noteworthiness. Of these two persons, she ascribed the greatest role as mentor to her mother who she described in the following manner:

My mother went to university at aged 60 and she was a person who always did things [with us]...when we went to Canada...and then we went to England . . . Oxford. She was always doing things. I always pay tribute to my mother for the strength she had. She kept us going. My father [had] kept his business in Grenada while we were receiving schooling here. She had to be very strong. She died in 1974 [1974]. [On] the day I graduated with the [American] MBA, she was so satisfied. She had felt that I needed to do studies within the American system, so that my brothers knew that I was equal to them. They had studied and done well there; I had studied in England. She was very strong on that, and so we were both moved when I actually graduated. And would you believe that the day that I did my exams for admission to Columbia University to do the Ph.D., that night she had a heart attack and died? I could not even come back [to Trinidad; her mom was residing in the United States], because she had asked that in the event that anything should happen, [I] take responsibility for managing things. So I was committed to that.

Of Challenges and Perseverance

Being a pioneer, the first of many, there was an abundance of challenges for Patricia. She described her greatest challenge as the force within herself propelling her to address an almost insatiable hunger for knowledge.

As soon as there was something going on, I used to take the children with me--that was the amusing thing--they put me out of Kings College one evening because my children were making noise.

Another primary challenge came with her attempts to have special education facilities established for students with intellectual and emotional /behavioral difficulties, which at that time were described as the “Mentally Retarded” and the “Mentally Handicapped.” Up to that time, Patricia’s voluntary efforts at the hospital were limited to providing “schooling” under a tree. One day, she called upon a prominent political activist, who was soon to become a government minister, and asked that he visit her at home to discuss the matter [of educating children who were mentally handicapped]. He accepted her invitation but was puzzled as to why she was so involved with children who were the mentally challenged “Why are you at GIH?”, he asked [referring to the hospital]. “That’s a place that people are afraid of! Why are you there? You are not comfortable in your work?”

Patricia responded to his concerns by inviting him to visit her at work. She recalls: “Eventually, he came and he stood up, he looked at me and he said: “I’m going to think again.” Not long afterwards, Patricia got permission to use part of the girl’s ward for her classes.

I subsequently went to England where I managed to change my sponsored program of study from occupational therapy to special education, and while there gained permission from the . . . Government to spend extra time looking at the policies and practices of a number of related institutions and services.

A further challenge awaited her.

When I came back [to Trinidad, after completing studies] I had problems. They wouldn’t pay me [my] salary although I was appointed to the Public Service. They garnished my salary because they didn’t know what [position] to place me in. And Cabinet had to decide and they sent me up to the GIH without any post. Then, they were doing the restructuring of the Public Service, and the Secretary for Health said he was giving it [special education services] a name, just to help me get a salary. He called it “Special Instructor”. I was then committed to teach the [psychiatric] nurses two days a week and then to go the General Hospital and do a lecture [there] once a week.

It was one thing getting a position and remuneration for her efforts in establishing [special education] services, but she also had to face other barriers.

Never mind what you were qualified in, Trinidad didn’t accept the fact that you were a teacher in a psychiatric hospital.

It was very difficult even when I went to the principals’ conferences. One good thing about that was that the Union [of Teachers] always respected the fact that I was trained. I used to go to [the Teachers] Training College and lecture, and the fellows there also supported what I was doing. And call it luck, call it good fortune, I don’t know, but they supported me and realized I had something I wanted to give and I was ready to give it. So I got the kinds of support that I am looking for now. It is not as it was then. People are not so ready to support [now]. At that time I was very fortunate; even when I wrote the Prime Minister to do the training program with teachers. I trained one teacher, from every primary school, in special education. He [the Prime Minister] got his secretary to say there was no funding, so he couldn’t accept it [the proposal] but that he would take it to Cabinet. Then the letter that came said that he would give the funding from his money if I would report, as I go on, what the successes were and that was how it started. He gave the money. That’s how we started and the Minister of Education said they would also support the program, because they couldn’t do otherwise. I started the program and involved them; the Secretaries of Education and Health together opened the program every time. The strategy I used in involving them was putting my cards on the table for exactly what I wanted to do and probably they

thought to themselves, since I was so brave and bold about it, there must be something in it and they went with it.

Of the many challenges she faced in her professional evolution, however, Patricia singled out that of getting the established special education service accepted as “part of the Ministry of Education and attracting teachers to be part of it.” She also sought to have assigned teachers gain “additional salary for what they were doing and [making] them traveling officers.” By this time, she was championing the cause of another facility for students with Mental Retardation.

But I took longer to get that [School for the Mentally Retarded] established because [prospective administrators] had problems with the religious situation. They [the prospective administrators] wanted to maintain it there, like they did the prestigious denominational girls schools as denominational; and just get the money. The Ministry of Education didn't want that. Education wanted the teachers trained so that they would come under the System. That was my main challenge of life to get the special education service under the administration of Education. Of course I know Health. It was all right with Health. They had me teaching at Petit Vale [Hospital] with the children who had tuberculosis . . . for eight years.

A contributing factor to the problem, she explained, was that the Ministry of Education “sort of accepted the fact that I had a mission, but a mission they were not prepared to work on.” This contrasted with the position of the Department for Health which held taking responsibility for special education was worthwhile since it projected positively on an otherwise under-addressed aspect of their overall responsibilities.

Every time the Secretary in [the Ministry of] Health invited me to do some work or to see something or to go to Geneva or to do something, they were showing me that they accepted the fact that this unique thing that I was doing was worthwhile; and that Health was ready to promote it. But Education didn't see that. Education felt if you had to go to school, you had to go at a certain age and you get into the system. If you're out of that then you should be in a home where you don't have to have an educational experience. I fought that. What I was trying to portray was yes, some children can be in institutions but they need to have this exposure of education as part of their training within the institution. It was very difficult for [the Department of] Education to accept this. I have to give credit to Jay Dee. He had seen some of the schools in England and he was Minister of Education. He got Mr. Lexton as Permanent Secretary to see with him. Jay had already seen that in Health as Permanent Secretary and he was going to go with it. But it was difficult and I had to sell that. So I had to do things that would sell the program [special education]. And one of the first things I came up with was [having] teachers come to do their training.

Another significant challenge in the special education chapter of Patricia's life emerged toward the end of her service when she was faced with the dilemma of choosing to complete her doctorate or take charge of special education services nationally.

Special Education was very important to me so if I had to move . . . that directorship situation . . . I had to make up my mind then it was very important for us to have a Division for Special Education Services. If I thought of my personal self then, that would have imperiled the whole thing. So I stayed. I was determined all my years that there should be a division in education and if I believed that then I must prove it . . . and I felt very satisfied with my self. It doesn't matter. It was too critical! I couldn't think of me going to get a PhD. It doesn't matter. It doesn't matter at all. I lived all my life for it to change. Let it change and personally it doesn't matter to me. What is going to happen is . . . I will die knowing that it [the delivery of special education services] became effective! So I was not worried.

Her realization of this dream “that children with a learning disability will have a place” in education and her subsequent appointment as Head of Special Education Services at the Ministry of Education, presented further challenges.

I had to move all the books and papers from [A] Street to [F] Street. That was a challenge. I had to pay \$10.00 a day to park my car and I did that for 11 months. But I had to do that. Salary was a matter of \$400.00 or something different to what I was getting. I still retired without getting that because I lost some of it for taking no pay leave. That is the position. And that is why people are yet to appreciate why that intensity [regarding her contribution to special education] was there! I needed a committed person . . . yes that was what my whole goal was--somebody who would be so committed that they would take the baton and run with it.

This pervasive need for trustworthy support she associated with her being born one of a set of twins:

There is always the feeling that you need somebody to be with you. My twin sister died but I always had the support of my brothers. That made me not see this void. But twins have this kind of feeling that you want to reach out and that you want to, you know, always have somebody there as a back up. I didn't have that.

Caring is Motherhood

Patricia recognized caring as a major construct, one, which is linked to one's past experiences as well as philosophy. She reflected that: “In terms of nurturing that care that comes from my background, and has a lot to do with home, family life, and then social work.” Patricia contended that caring for her is often unconscious but recognized through her own intensity. It was her caring for the children at Grand Islet that prompted a “sit down strike to gain the girls and boys” units and the never ceasing lobby for improved special education services.” As far as she was concerned a caring spirit stays with you.

I take that with me now, I still carry this with me, you know, like I spent the whole of yesterday morning in that situation where I am looking at social workers at hospital and a woman who was raped at 70 years old, and you know I had to deal with it. I had to get through, get to Dr. Moses,

why is it he doesn't want to perform the eye operation because he and others are afraid of people who have A.I.D.S. and this woman had contracted A.I.D.S as a result of being raped. And I had the whole of yesterday working on that. But that is part of me. I am comfortable with that because I feel I have to.

It's the same way I feel with families who come to me, husband, and wife. On Thursday I had three couples until 6 o'clock. I left work late. But when the man got up after, he cried and all that, and he said "But where do you get this caring from?" and I said, "I don't know. I don't see myself as a caring person." He said, "Yes, you are." But I don't see that, which is part of my make up, my nature. I just go on. I don't see it as something I have to nurture because I am not even quite conscious of it. It is there.

When asked about an experience of hers that reflect an ethic of caring, Patricia spoke of a time when she shared her name with two institutionalized children; because they were left with no names: "There were no records with anything about them . . . They were just there. I needed a [personal] history to put in progress books and I didn't have that."

Another experience that stayed with Patricia was when she was given an audience with the Queen Elizabeth 11 of Britain. As she remembered it the Queen asked: "Why is it that you are so interested in these children ? How did you get into that? Do you have a child . . . a child who is sub-normal? Is it not easier to teach normal children?" Patricia having no intellectually challenged children responded "No, No. It is easier to see the light in a child's eye when they learn something that you wouldn't get in a normal child's eye. They are expected to know it." She remained proud of that statement and articulated philosophy.

Patricia claimed that caring is a natural attribute, which she linked to motherhood. She stressed, however, that motherhood is not, in her understanding, synonymous with childbearing, but to taking a responsibility for another's optimum growth.

In motherhood, you had a responsibility to children. You were not a mother until you proved it with the way you treat a child; it has nothing to do with just giving birth. So that enabled or was where the woman part of it came in.

Patricia recalled the circumstances that fertilized her sense of responsibility and motherhood for students with disabilities.

I had been, in the deep south, [of the island] . . . where children get Public Assistance. I was always interested in education because I went to a school where--I went to Church of England Girls High School --where English teachers prepared you for teaching . . . and I loved teaching. I came from a family that loved teaching and couldn't understand how these [children] were in homes not even going outside because there was no place for them in the school system. I remember a particular child deep in the south (of the island). Her father was a good fisherman. This child used to be lifted up and put to sit on a table everyday. And every

time I went there, she was put to sit there to pick rice. She was 14 plus [years]. She knew nothing about the alphabet. If they called her "She", that was her name. If they call her "Hi", that was her name and it bothered me that this girl would eventually probably go and get pregnant for somebody and she didn't actually have a clue. I remember looking at her hands and saying you have ten fingers and she looked at me in amazement that she had ten fingers. She was one of those children. Then there was another child in Carapia who used to sit on a box. She was 10 plus [years]. She used to tell me "only licks, only licks, only licks," and they were getting \$3.00 a month public assistance and that was all. And there is no hope for them even to go outside and play with other children . . . Then I went on the other side [of the island] working towards Cumacao, Vegaville. There was a girl who actually at 15 had a baby for her father and nobody cared. I saw children as if they were animals running on the grounds there and I wanted to go up there and see if I could help. And a prominent politician said "For what? No body is interested in that. Why do you want to do that?" And I said "Well let me see, there might be some way they can learn . . ."

Perspectives on Leadership, Women and the Ethic of Care

Leadership is passion

Patricia conceived of leadership as the acceptance of a responsibility for a cause that transcends ordinary love, where "a passion develops", and where it seeks to bridge a gap between a need and a resource. For her, such a passion was so strong that she was not even aware that she was leading.

You know when I recognized that? In 1983! Yes! When I went to Cairo and did a leadership program for the National Alliance of Women and I had to write the paper on leadership as part of development of the self. And then I thought I must have been leading. I didn't recognize it. No I never recognized that.

Patricia asserted that leadership is about relationships and the achievement of mutually satisfying goals. She believes that leadership must address this by education and discussion. She appealed for leaders to recognize the importance of partnership, shared goals, and identification of responsibilities.

It's a partnership and our children must see that. Otherwise they are getting the wrong signals. You know, last Christmas, I took out of a girl's bag a knife with which she was going to stab any man she saw because she was raped. I said, "What about your father?" She said "I hate him!" I said, "Why?" "Because he doesn't give enough money to the house and mummy is always telling me the wrong things he has been doing us." The child gets that and she goes out there and gets raped and she now wants to violate any man because of that. So I say, "You feel everybody in the world as a man is going to rape you or have intentions of so doing?" "Well all of them bad!" I said, "No way!"

Women and Leadership

Patricia did not identify any special attributes of her leadership being due to the fact that she is a woman, and rejected the construct of “feminism” which appears to be about competing with men.

I am not feminist, if feminism means dislodging myself to the extent that I feel that equality is a power consciousness I will have because I am woman. No, I don't have that. I want to dance with a man, and I'm not dancing with a woman. I feel you should share equally and I see a lot of the things we talk about that men do that we women are responsible for them doing. And we don't look at that part of us; we look at how bad men are, how they don't care for women, how they beat women. But we never ever talk about the women who violate men. We don't see that as important. I had women that I offered to take to prison for the way they treat their boy children, woman who have become sexually committed to their sons . . . No body talks about that. We talk about all the things men do, but we forget, too, that in the [discourse with men for equity in sharing and responsibility] we have tried to take away . . . try to take away from men what is . . . the head. And this is not really what equality meant. Equality didn't mean you will work for more salary as a woman so you [can] get him out of the house. Or because you work for more salary you don't wash, you don't cook, you don't do anything and you don't care what he does. Then you're annoyed because he has another woman where he finds his comfort.

Speaking from the perspective of a Caribbean women's leader who has been on the front-lines as academic, and social liberator, Patricia shared her perspectives on feminism in the Caribbean.

What feminism seems to have done is to look at women in a way as if they are apart from men and that they must be strong enough to compete. I am not in that. I need to be a woman. My femininity is the fact that a man would respect me for who I am as a woman that a man would want to dance with me and that I would want to dance with a man. A man would respect me as a woman and I would respect him as a man. I would be able to enjoy him doing the things I believe a man should do and vice versa. Women must look feminine, they must smell good and do the things that men need and appreciate of women. I cannot be what I think feminism is.

Expressing concern about what she perceived to be an evolving gender war, she added:

The generations after us must not see us as women who feel that we are stronger than men and we don't need them. Because if we are honest, we [would] realize that we all need each other. All the women who are unmarried and make you believe that they are so comfortable . . . I have a problem with that! Same thing dealing with homosexuals, they confess to you that sometimes the little nitty-gritty things that are feminine they miss (you know women would not admit that and they need to). You miss the

relationship because that's how it was from the beginning. God did not put Eve and Eva.

Recognizing the increasing number of women in the professions and their eventual assumptions of leadership, Patricia warned that a position of leadership is not synonymous with effective leadership.

Some of us who are trained in leadership skills are not able to get people to follow us, even in a professional sense. I recognize this . . . I did a program in Cairo some years ago looking at leadership skills and women as leaders. It was there that I started looking at what women feel about themselves as leaders. As leaders we have to be very objective, even able to accept people for who they are and you have to be strong enough for people to want to follow you. So then the skills of leadership are something you have to be continually reviewing, determining what it is about you that makes people want to follow you. Gender is real straightforward. I have no problem with that. There are issues that are important to men and those that are important to women. These are issues that warrant attention and continuous discussion since they are always changing . . . even in my lifetime it has completely changed. In yesteryear, the gender issue for women meant that as a woman, you had things to stay home and do. Today it does not have only that connotation. It suggests that women as well as men must be part of what the world needs. You go out there and make your contribution. So gender today, that is why we need to have a Ministry of gender affairs. We need to have discussion on what men feel about women and what women feel about men so that we could work together. So that genders unite for the benefit of the community. Until we reach there, we are just wasting time.

Patricia lamented the apparent decline in women's voices as collaborative contributors to social reform.

I think, today, that that has fallen short. I, of my self, feel that the men . . . they may not think that we want to be part of what is happening in the region unless it has to do with feminism, which they are not sure they understand. It is a pity.

Suggesting that there should be greater emphasis on gender as opposed to the more circumscribed women studies, she reminded us that there is more to gain through empowerment, rather than the acquisition of one of power.

Caring is Lifelong

Patricia valued the ethic of care as a feature of humanity. She continues: More and more these days caring is critical. We need to consider the feelings of people as we try to get them to adjust and cope with the challenges they face. The same applies to students with special needs. I cannot serve if I cannot care and I cannot care, if I do not feel. I must feel. I must care.

For her, caring in leadership is a lifelong process, which is best facilitated by modeling.

We need to encourage young men to get into the classroom and show the young boys that: look, we are here too. They have nothing now that they can look at. So when they come out of the system as bright as they are they are, not going into teaching.

She hypothesized that caring is being perceived as a feminine attribute related to careers, such as teaching and nursing that offer non-competitive salaries. Addressing these inequalities through discussion and career counseling, Patricia's made two proposals for contributing to caring leadership.

Whenever I go to classrooms and I talk to boys and girls in school, I say: "Here, look, put up your hands and let me see how many of you will do teaching." And the boys, you know, they are hesitant and I say, "Well how many of you will do social work? So . . .well . . . what you all going to do just walk about? You have to do something." "Well Miss we prefer to teach." Nobody is encouraging them. I talked with J, I think once we talked about that. We need to get there and encourage the young students, male students to come into the system. Let them see. We have a problem in terms of remuneration. The women can work for the salaries but if the men are going to be head of households with families, you need to upgrade. They are not going to go and do a degree and come back and work for that amount of money. We have to get out there into the boys schools, particularly the prestigious ones and help them to see that it's important for them to be leaders. For instance, what is happening with boys now, like its happening with girls, they don't want to go into politics. They are good leaders, a lot of them are. A lot of our boys, who make good leaders, leave our country and go outside and become great leaders, because they get the opportunities and they get a zest to be able to do things. We are not concentrating on that here and we need to.

Guiding Lights

Patricia Newton shared a concern about the young people in our society: It is imperative that we leave them a heritage of standards and values. Should we fail to do this we would have wronged them and there will be retribution. The action of youth is a direct result from the examples shown to them. It is therefore incumbent on us to carefully display behavior that would influence desirable traits.

Patricia considered necessary that we look at education and development of our young charges, not in terms of occupation, per se, but in terms of offering fulfillment through job security and job satisfaction. As such, a persons' special skills and peculiar likes must be considered in employment placement. "We need to have people who care and not people who just want to earn a living."

She described herself as "firmly grounded" and "deeply spiritual", and she spoke of seeing God reflected in everyone. Patricia identified with her maternal grandmother's saying, "God gave us two hands because He wanted us to embrace each other", which she interpreted to mean, "Sharing is loving. I need to share to live."

Narrative II: Introducing Ariel Wynna, Special Education Exemplar

Ariel Wynna is the second of our two participants who are special educators. Ariel has taught at elementary, secondary, special and teacher education sectors of the education system. Her primary contributions have been in special education where she has developed and directed courses at undergraduate and graduate levels, her leadership of a national special education association, and on various policy making projects with the teachers' association and with the Ministry of Education. She was honored for outstanding service as a teacher. She is a very popular person and professional. She is in her late forties.

Ariel Wynna is the youngest of our four participants and has served the community as an educational leader in the area of special education. Ariel is an attractive, garrulous and bubbly person of mixed ancestry. She was born in the early 1950's, in a southern part of Trinidad and Tobago. She may be described by many as a "dougla", which refers to persons of essentially mixed Indian and African ancestry. Her maiden name suggests that her ancestry extends to Portuguese roots. She is the second of four children, two younger brothers and an older sister. Her mother was an only child.

Our interviews took place at her apartment, where in the minutes prior to the interview she drew my attention to her many photographs and statements of recognition from friends and other professionals. Ariel expressed satisfaction with the evolution of her siblings and herself. She attributed their success to their character and the "strong love" and care of her grandmother. Indeed she described herself as having strong values, which she credited to her early upbringing in the church:

[From] very early in my life I was introduced to the church, I spent a lot of time with my grandmother who was a strong Christian, she lived for her church, and taught us, her grandchildren, to have a strong belief in the power of God. We would go to church all the time. I mean all the time. Then, when I was eleven, I went to high school. I went to a convent; more church, and more prayers to learn. Now, I often say I have enough religion to last me a lifetime. What stayed with me, however, was the ability to pray and have great faith that someone, out there, loves me, and will see me through anything at all.

Ariel credited much of her survival through those turbulent early years, which saw the death of her mother and the desertion by her father, as related to this strength. I often feel that if I did not have this inner strength I would have been devastated a long time ago, you know. I think also that my emotional being has also, been strengthened by this love of God, and it takes a great deal to move me. You know I have gone through many emotional hardships in my life but I am still here.

She was very close to her grandmother who also lived quite near and "would run away from home many days to sit on her lap so she could tell me about the old days." At age eight, Ariel's father had migrated to England and "never come back . . . my mother would die soon after he left."

Our father had migrated with great dreams, which never materialized. He told me just before he died, that when his wife died he took the river of no return.

Ariel began living with her grandmother upon the death of her mother. One of her earliest recollections of her grandmother was her strength.

She worked hard to bring us up when our mother died. Well, my grandmother was my father and mother; she was so strict, almost to the point of sometime sounding tyrannical. Well, you know one day I remember distinctly [was] when I was going to write the National Examination. She [my grandmother] was a vendor in the market at that time, [and] I went to get her good wishes as I was going to write my examination. She looked straight at me and told me: “Child, you better pass that exam if you don’t want to sell in the market.” I was so disappointed at her statement to me, I felt so let down, but that motivated me to pass with a very high score to gain free books and to be placed in the second form at the high school. I placed seventh in the whole island, a great achievement. As I look back now I can truly say she motivated me to succeed, in her own way, the way she felt worked. She is gone now. I loved her and I do miss her . . . [You] know I think I am a lot like her. My sister often reminds me of this.

Ariel shared her fondness of and closeness to her older sister, who she implied, has not been successful in her personal or professional life, but who continues to provide emotional support. Her sister, she claimed, visits her frequently, often staying for extended periods cooking and house managing. This relationship, Ariel rationalized, flows that sense of being cared unconditionally by her older sister: “[She] sought to protect me. She would fight other children for me”.

Despite this supportive role on the part of her sister, Ariel saw herself as the one with the moral responsibility of family leadership.

My brothers are proud of me; I know that because they often refer to me when they speak to their kids about education. They do have much more money than me, because they are both businessmen. My youngest brother is also a clergyman, again showing our grounding to the church.

By age 18, Ariel was a mother and wife. She described those as tough years, blessed with its triumphs, as she determined an interest in teaching as a career. At this time, Ariel served as a teacher of English and History at a private secondary school. By age 26, she was a single parent with three children, and she returned to teaching, following a stint in residential work as a house-mother in one of the nation’s institutions. During those years, her children were her purpose for living.

You know it is not easy being on your own. I have felt very much alone for most of my life. That is to say, without a partner who shared the same kinds of . . . ideal . . . and goals with me. I gave my children everything. That is not to say it is only material things, far from it. There are so many treasures and pleasures that we should enjoy as a family, like a walk in the park or a song together. You know, I reminisce on the times my children

and I sat down together and sang so lustily that my neighbors would say I was training a choir. I mean those kids could sing!

Ariel spoke with great pride of her children, one boy, Tyrone and three girls, Michelle, Semona, and Jeanette.

My children mean a lot to me; sometime I feel they are my world; I often think and act in ways that seems to show this. At least people often tell me to let go. I think I have. Look at where I am today, very far from them! My son, he is a wonderful young man. He is a wonderful, wonderful young man. He has become quite a high achiever. He is 29 years old and already he has a great job. He has been promoted to upper management and he has just informed me that he has bought a house. Isn't that great! You know he told me when he went for the interview for his job years ago he was asked who was his mentor, he said "my mother." I asked him why, there were so many other people in his life who he could have called. He told many things but what I remember most is that he said I had taught him to work hard and to strive for excellence.

My daughter, Michelle, is probably my secret challenge. She was the middle child and often compared herself to her brother and sister; they were the bright ones, she was not. I had to work very hard with her to help her remove this concept that she carried around for a long time. She was not an instant success . . . at exams, but . . . but I persisted by sending her back to school to redo examinations more than once. She did succeed in the end, and you know what? She was able to land herself a great job, which pays well. Her paycheck is sometimes more than her brighter siblings, and she boasts about this now. Well I knew she was also great with her hands. I did a lot to encourage her to build those skills. Now, she makes lots of money doing the projects, different projects.

She has also given me my precious little granddaughter Karla, whom I love so much. She has come to light up my life. Then there is Semona. I call her Sweetie. I firmly believe that she is the person I wanted to be. She is very brilliant, has . . . been awarded many academic prizes. She is also an artiste and an entertainer, not to mention that she is also a radio and TV personality. Oh, this young lady started to perform at four [years old] on my dining table where she would make me tape her voice over and over again, as she sang. She started performing for the public at age eight and is still doing so. She is a recording artiste and has performed calypso and other contemporary music all over the world. Shouldn't I be proud of her? I feel so good . . . when she gets on stage and recognizes me publicly in the audience . . . She has made my life more enjoyable, exciting and one worth living despite the challenges. I feel truly blessed to have her.

Ariel identified Semona as most typical of how she was as a child and would have liked to be, as an adult. She characterized her relationship with Semona as one where:

A lot of time is spent socializing, attending shows, and giving support only a mother can give. I am especially proud of my daughter who is in the public eyes in the areas of entertainment and theatre. She is quite a lady. Then came my little Jeanette, eight years after Semona, [who] is now sixteen. I certainly wasn't expecting her, you know but she came. I had just met her father and fell instantly in love, I really believed in love at first sight then. Jeanette is the baby of the family, a bright young lady, and I think very much . . . and I think she thinks that she is like her father. She came at a time when I was older, wiser and making money, so she got everything. I mean everything. You know her daddy spoils her and she just goes merrily along. She was recently successful in her high school examination and I have to get her here with me because I know she misses me and she is not doing too well without me. You see her father and I are separated and she took it very hard, now she sees us as both (as) out of her life and I know how hard that can be for a child.

Ariel considered the provision of a basic education as her most important family responsibility, since it served as catalyst and a gateway for the children that: . . . will help them go forward to achieve greater accomplishments. My first three children are all paying to continue their education in the fields they have chosen and I intend to see my last child receive a college education. I think if I want to look at a personal triumph, it would be the bringing up of my four children single-handedly; with each contributing to the society with a large degree of success in their various ways. I have always been there for my family.

Paths to Leadership

Ariel took the position that knowledge is power and that it is a life long journey.

I have always been a learner. You know I can't remember when I was not doing a course at some university. I have taken the various roles in which I find myself over the years very seriously. As a teacher in the elementary school to becoming a lecturer at the Teachers College, I worked very hard. I still meet my students from elementary school and I am always greeted fondly. I know that I will move from one position to the next. That's the way it is in my country. As soon as you get another qualification, you are moved up. That may not be the best thing . . . from educational and pedagogical point of view . . . but it is financially rewarding to move up the ranks. I hope however to continue to make changes in whatever role I find myself. Secretly I have come to believe that I am a good teacher, ask any of my hundreds of students [proudly].

Ariel Wynna employment with the public education system began in 1977, when she was 25 years old; the mother of three beautiful children; and dealing with the failure of her first marriage. Her professional journey had already taken her to teaching at a private school and serving as a housemother and assistant matron at the residential school for special education students.

I had started working at this special school in the post of Assistant Matron, because there were no teaching posts available. When a position did become available, I was overlooked because “they wanted a man” to fill the post. The decision-makers at the school felt there were too many women teachers in the school.

[Six years later] I was working as an assistant teacher at Eagleys Girls School. This was my big break to get into the profession I love. I had been given a raw deal in the school I had worked at previously. Well, the placement at Eagleys Girls' as an assistant teacher did a great deal for my self-esteem and confidence. I spent two and one half years at this school. I was encouraged to take this position by my dear friend Shanti Gopaul, who was an exchange teacher at the [special school] . . . where I had worked previously. She showed me the long-term benefits of leaving for less money. You know, I am glad that I listened to her. She believed in my potential and often shared her experiences with me. Those times have remained with me and she is still my mentor and friend. Personally, taking the teaching position at Eagleys Girls' did not help me financially, in the beginning, because I was starting at the lowest salary range, but it did do a lot for my growth as a teacher. I had a great mentor teacher whom I worked next to, and I learned many teaching and management strategies, from her that I still practice today. I was able to accomplish so much at this school. I was well respected by my principal who put me in charge of a department, and would put me in many leadership roles. She often said that I had great potential as a teacher. I learned a great deal from my experiences at this elementary school. I also made life-long friends there.

Professional Development

Ariel's journey to educational leadership began despite the challenges of being a single-mother and raising four children. [She claimed that this was with very little support from the other significant person in her life]. She attributed her development to her desire to do better and to be self-sufficient.

I also sought to develop myself professionally along the way, so it meant working and studying; I even took on extra jobs to make financial ends meet. So I developed an assertive nature and took many risks, which have paid off for me.

After serving two and one half years as an assistant teacher, Ariel was accepted into the Teachers College for training towards certification as an elementary school teacher. She was sent to an elementary school for the next four years. The opportunity to return to special education came when the principal of a psychiatric hospital special school visited her at the elementary school where she had been placed after her initial teacher training.

She came asking for me, and told me that my former principal from the Teachers College had recommended me to her. I paid a visit to the school and the rest is history.

Ariel remembered her excitement on being given the opportunity to work in special education where she had developed a love for students based on her early experience working at an institution for students with disabilities. About her position as a special education teacher with another category of disability, she said:

My work at this special school involved teaching, advisory-support, and administrative duties as the years went by. I worked at this school for about five years with some transition taking place. I was requested during my time at the special school to help in a pilot integration program of students [with other special needs] at [a] secondary school.

She explained that selection for that pilot project was based on her experience working with students with the same classification of disabilities that she had worked with at the residential institution.

They had no one else to put in the secondary school. I had just completed my Bachelor of Arts Degree, which I had taken part-time while working. I would do this for two years at the secondary school. During this time however, I was awarded a scholarship by the Government . . . to complete a Masters degree in education. Half way through this program I received another scholarship to pursue a Masters [degree] in special education. This I took up without hesitating since my first love was special education. I spent one year at the University of Long Beach [where] I worked throughout the year taking courses in first and second summer. I was told that this Master's degree could not be done in one year. I did it, primarily because I had left my children who were at different stages at school and wanted to get back home to them. In March of that year, while I was doing this Masters, I received a telephone call that my father had died in London. I was very sad because I had planned to see him. I was unable to attend his funeral for personal and financial reasons. However, I worked steadily on, holding down a student job at the human resource department of the university. In November, my grandmother died, but of course I would return to Trinidad for her funeral. The great Lady in my life was no more [close to tears]. You know when my grandmother died of course nothing could be done until I got there.

Following the burial of her grandmother, Ariel returned to Long Beach and completed the Master of Science degree in education. She graduated in December and returned home for Christmas.

There was much to celebrate with my family. Well, I then returned to the special school and I was eventually transferred to the Teachers College as a lecturer in the Foundations of Education, Special Education and the Principles and Practice of Education.

She is enjoying her classes as a doctoral student at a major American university. She has just completed her first semester and is considering doing her research on the efficacy and models of Community College. Despite the thousands of miles between Trinidad and Brooklyn University, she worries a lot about home, paying for it by her telephone charges.

I have left my family at home and this is a source of worry at this time, especially because I have left my 16-year-old daughter who I think needs guidance at this time. I am working on having her here with me. I am the mother of four children, one boy and three girls. I am at present separated from my husband. I think I am a strong, very strong woman in more ways than one. I have a very strong spiritual and psychological base upon which I thrive.

I have been there [Trinidad] until recently, when I was afforded this opportunity to pursue the Ph.D. in education. My friend . . . had left Trinidad two years ago; this I thought was great, he had accomplished a great deal in T&T, and was well respected by all. I was totally happy that he got a chance to do this [doctoral studies]. It was like the icing on the cake. I remember encouraging him to go, to get away from Trinidad. He had done so much for the country; it was now his time. Well I guess he felt the same way about me so he urged me to fill out an application, and the rest is history. Needless to say I think he was very instrumental in getting me here. You see why he continues to be my mentor.

All along my professional journey I have been involved with teacher development programs; whether it was with the University, the National Training Board, the University of Maintanoba, the Ministry of Education and in recent years the University of Steele and the Teachers Union. I developed, coordinated and taught numerous teacher development workshops, courses and seminars too numerous to mention. I believe in very positive ways to achieve the goals I have set for myself. You see I love life and all that goes with it. Anyone who knows me, if you ask them, they would tell you just that.

Childhood Lessons

Ariel readily accepted the descriptor “leader”, and asserted that her leadership skills began in her early childhood when she was looked upon to be the spokesperson when she and her siblings had to go to her parents for anything. Her experiences “playing concert” also contributed to that confidence. She recalled being told that even at six years old she was a very eager learner and performer, of songs and poems, for all who would lend an ear.

. . . very early in my childhood I had to make decisions for myself. When my mother died, I went to live with my grandmother who could not read or write. At 11 years old I had to write the national examination to go to High School. I had to fill out the parental consent forms and put in the choices of school I wanted. I also had to do a great deal for myself because my grandmother worked very hard and left home very early every day. I was also put in a position to take care of my grandmother's home and did all the chores, which included cooking from a very early age. So when others around my age were enjoying their early adolescence I had already taken on the role of an adult and I dare say a leader. I think I have always cared for others in my life. I was always the one to be

sympathetic to anyone who needed help at home or school. I also became a mother at 17 plus so I had to care of my son and his father. I think I was always a loving person who care[s] about human beings. I think that is why I leaned towards special education very early in my professional life. I felt that I could give more to individuals that others did not care about. I see myself as having always led any group with which I was involved. As far back as an assistant teacher, I was made department head of the Infant Department. When I was a student teacher I was the secretary of the Students' Guild. I moved on and became a trained teacher again being in charge of a department, and other positions in the school. I was the president of The Association for Special Education for a number of years. I was chair of many committees in education circles and I could go on and on. At home I was the head of my family, even though my kids are all grown they still seek my advice on any decision. My leadership style is one, which is of a transactional style and involves dialogue and collaboration with others. I see myself as charismatic in my approach to people with whom I work. You see I am a sweet talker. I think I can get anything that I want because of who I am and how I set about getting it. I believe that we must respect each other, regardless of the positions we hold. I see decision making as collective for the good of all. I believe in firmness but fairness . . . fairness . . . [more reflectively]. I believe I am by nature an emotional person and have to be very careful not to allow my emotions to impinge on my problem solving skills. I believe there are solutions to be found if we take time to deliberate on matters of importance. Problems are always there but solutions do come with reflective thinking. I remember on many occasions when things seemed dim, I would develop a plan of action and do whatever needed to be done. When I was at the elementary school, the courtyard facing the classrooms needed to be paved. The students and teachers were getting sick. Well, I called a meeting of the teachers. We stopped classes, students went home, and we decided that classes could not be held under those conditions. The Ministry of Education stepped in paved the yard. In another situation, we were preparing for a board of examiners meeting, and some papers had been left uncorrected. What would we do? Well we stayed up and corrected the papers until 3A.M., and had results ready the next day.

I have found myself in close association with teachers who had the vision and foresight for a better education system, you know. I call us “the reformers”; we are that group of visionaries who have steadily worked with principals and teachers for a better system. These people include people like Ronaldo Herrera, Shortlee Grey, Kay Taitt and June Soo Ting. I have been involved in teacher training programs, which placed me in decision-making roles. I have been instrumental in implementing new programs and validation and recognition issues of these programs. I sat on many education committees with the policy

makers of educational innovations in the country. I worked on the curriculum review committee. I worked with the Chief Personnel Officer and other officers of the Ministry to develop job specification for the re-grading of lectures. I worked with the committee for the recognition of the special education programs; I also worked with the Director of School Supervision to work on the creating of new posts in special education.

Developing Styles

In terms of her leadership style, Ariel described herself as having "a big heart", full of love for her charges and colleagues, and always ready to lend an ear. She shared that she has always been very assertive professionally, sometimes to the point of aggressiveness.

I never had the time to develop fears, at least not for any length of time. I was just out there doing what had to be done. I consider my greatest strength to be my love for people, which has guided all my actions as an educator. I have always been interested in people, their lives were important to me. I felt connected to others because I felt privileged to share their life stories with them. I was always sought to give some advice, or to listen to someone's sad tale. I was sought out to provide solutions for the problems of teachers, parents and friends. I have always been committed to the task and will not leave anything unfinished, even if it meant putting in extra time. You know, I am also committed to the development of the nation's children and teachers of my country. I see this as the driving force in all that I do as an educator. I believe that I must be the best that I can be so that I can be a positive role model to my students. I believe in leading by example. I also feel that as a true leader one must be able to facilitate growth of others and lead by consultation and collaboration with those with whom you work.

Jumping Rope

There were many times of struggle, risk-taking and challenges to face that may have hindered many, but with the help of friends in education and people of like mind I was able to succeed and reach to my present position. There were many challenging times when I felt that I was unfairly treated by the policy makers in education; who used my experience and expertise, but gave others the job, stating that I was young and that my time will come. I never waited, however, I moved along trying to make changes wherever I could for the betterment of my people. I believe that change is necessary when a system is failing, not just to reorganize the existing system but fundamental changes that would include the revisiting of the mission and the setting of new goals and objectives. You know education needs to evolve to suit the ever-changing demands of the new millennium.

As Ariel reflected on her journey into special and regular educational leadership since 1986, she acknowledged some major achievements and elements.

I met some of the most dynamic and influential people who played a positive role in my life even up to today. I grew personally and professionally as a person and became quite strong. I evolved in my leadership role and was able to accomplish much in education in my country. You know, if you ask someone . . . when they think of special education in my country, my name would surely come up and so would yours. That is because I have interfaced in many different situations, with all the supervisors, principals and teachers in nearly all of the schools. I have also sat with policy makers to make decisions and put policy in place for regular and special education systems and, up to recently, teacher education. I was part of the committee that developed the job specifications to upgrade teacher educators. Many would say that I rose quickly as an educational leader but it was not an easy road.

Of Mentors and Models

Ariel identified the role of mentors as an important aspect of her evolution. She spoke of six mentors, at different phases of her professional growth; four women and two men.

As a young teacher I met Ms. Eileen Wrongg. She taught the class next to mine; in my mind she was the greatest. I modeled her teaching and management style. She was wonderful with the kids. She was firm but fair. I was going to be just like her. Another [mentor] is my former principal of the Teachers' College, who influenced my life when she recognized my potential and encouraged me through words and deeds to continue my studies. And then, a few years later, the principal of the special school; who showed how much she valued my professional development by continuously reaffirming my abilities as a good teacher.

You know, I also recognize--as my mentors--two very special friends. [One is] a long time friend of 22 years, who was a teacher. She is now an attorney, Ms Shanti Gopaul. [It is she who encouraged me to leave the Barnsley Home in the early days to pursue my dreams as a teacher. Shanti was very brilliant and could mingle with the teachers and other important individuals in the school. Yet she chose me as a friend. I felt honored and I admired her humility. She also saw [my] potential and made so many positive affirmations to me, which have stayed with me. In fact she still does. She is now an attorney doing family law. She told me that she uses me as an example for other women, who feel they can't make it. She told me once this woman came into her office, and said she could not go on. She said to the woman, "Sit down, let me tell you about a woman named Ariel." This sounds quite flattering, but if I can be used as an example to others then I am happy. Shanti has been urging me to write a book about my experiences. I haven't got around to doing it.

Ariel chatted about the men who served as mentors:

I have also had a male principal during my time as a teacher. I remember [him], Mr. Eddy Oldsonn. He is now retired, but I remember him because

he had a very special place in my life and decision-making, at that time. He said to me “Ariel, we would miss you because you are contributing a lot to this school; but go if you must, because you would be able to develop yourself professionally.” So he was instrumental in helping me to evolve and move on (sigh).

In another part of my life there is Mr. Shortlee Grey: friend and colleague, very strong gentleman, sometimes too strong, but I've learnt a great deal from him. He 's the one who sees things from a logical point of view. He's the one who is quick to find answers; he's the one who helps to find solutions. I've learnt a lot from him. More recently--about 15 years ago--I met Mr Ronaldo Herrera, who had returned to Trinidad with his Masters of Education degree. He was a visionary who saw me in things that I did not envision myself. With his encouragement, friendship, and persistence, I became involved in so many enlightening experiences and innovations in education. He started projects, and allowed me to continue them as he moved on. He demonstrated confidence in me. (He) has been a very important part of my professional development, and I think he continues to be. He continues to see me through difficult times professionally, and I think that this is a continuing journey with him. He has also facilitated my continued professional development. He is truly my greatest mentor.

Sharing the Gifts

Ariel was very involved in professional development, primarily in the area of special education. As the president of a national association involving teachers with special needs; as director of a distance education program in special education, and as lecturer at a Teachers College, where;

I was part of curriculum review over the last four years and introduced a module in Special Education as part of the Foundations of Education Course. I also restructured the Elective Special Education course and developed a course on Effective Teaching, all of which I taught over the last three years. I have also been involved with the university where I [taught] a special education component to teachers once a week over the last three years.

I also just gave up the Project Directorship of a Distance Learning Program with the University of Steele, one that I held for six years. I have also been part of the course team lecturing and supervising teachers in a Certificate, a Diploma, and Masters Programs. You know, I have been . . . chairperson of the Tertiary Education Committee of the Teachers Union. I could go on. I was involved in teacher training with the Ministry of Education up to the time I left Trinidad. Now you see all the people I left behind, you know there were a lot of tears for me, and many appreciative gestures made to me by all these people. I know that I have touched many lives, by my involvement and commitment to all these various ways I served my people. However, I had to decide what I thought was best for

me at this time in my career. I had to put the priority, which I have set for myself, years ago, first . . . That is, to continue to develop myself professionally. This entailed feeling guilty at leaving unfinished work but moving on in my best interest. I was involved in some educational innovations and reforms in my country, and did play an active part in the institution of these reforms. The reforms that I talk about are really very significant for my country. You see the university still does not have a program of studies in special education. We are moving to inclusive education, and they have no choice but to include special education curriculum. I was a part of an initiative to bring a special education program to the people. My good friend came back from the University of Stelee, with a vision I believed in. He involved me in many ways in the initial stage and continuation of that program. The University because of monetary problems did not accept this program, they said. The University of Stelee validated the program and it is still continuing. As the project director of this program, I wrote the proposal to have the recognition of this course of studies by the Ministry of Education. It was recognized. I was also responsible for the revalidation of the Program by the Board of Collegiate Studies in England. It has been duly revalidated. In another sphere, (I) was responsible for the inclusion of special education module for all teachers at the teachers college. This course is now done for one semester in the program. Many beginning teachers because of the many sensitization workshops now seek the elective course.

About artifacts. When prompted to identify the special memorabilia or artifacts of her life, she proudly pointed out the many certificates, cards, posters and plaques on her wall. Her greatest treasure, she states, more than all her certificates, medals and awards, is the way in which her children see her, particularly as expressed in poetry.

In my professional life I have all the certificates, diplomas and degrees that I have gathered over the years. I was also given an award for my contribution to the teaching profession in my country. I have in my possession many tokens of appreciation from the many students and educators I have worked with. They include plaques, jewelry and cards. (Smiling now and more relaxed) Personally, the poems I have received from my daughter Semona, are some of my greatest treasures, I have collected them over the years, and I hope to have them published one day. I am reminded of a poem she sent me recently, which says: "You have a spirit that can never be broken; a heart that is filled with all the treasures that they speak of in the Bible; a mind that never stops marveling at the wonders that exist, and a soul filled with joy, beauty, energy, life and love." Don't you think that those are powerful words?

The Experience of Being Woman and Educational Leader

Ariel was asked to share whether being a woman has facilitated or handicapped her evolution as a leader. She concluded that her gender handicapped her growth.

Being woman lots of time hindered my journey in education. You see I am considered by many men to be a sensual, attractive woman. I also look younger than my age. This has served to keep me down in certain positions. Of course I fought back. Once I was told in an interview: "You are young, your turn would come" in a condescending manner. This mind you was said amongst other women, who I suppose, had to wait their turn.

Another event is that I was once asked for a date with a top Ministry official. I had to tell him that I never slept with anyone to get to where I was, and that I was not going to start now. So as a woman I was faced with disturbing situations, however I never let that bother me for any length of time. I was always at the forefront. [T]he men in my life, both personally and professionally have contributed in one way or the other to my evolution as a leader. Positively or negatively but they did contribute. I have had two husbands. I may not have been very successful in my marriages, but I have been taught great, very strong lessons. As I said before in this interview, I am a woman, and I think sometimes my strength frightens the men away. I am probably seen as a threat by the men I interact with. I feel that in my eagerness to be independent, to be strong, and to make decisions I probably did not give the men in my life . . . {struggling with her feelings} the chance to grow and develop along with me. I may be wrong, but it's the way I feel. In some instances, I would say that there were men who served as barriers. Not the men that I mentioned before (referring to those she described as mentors). If I want to generalize, it would be . . . {reflectively} that there have been some men in decision- making positions, who were barriers. Not that they wanted to keep me down, but that they felt that I had to, you know, play a part to facilitate them [before] they would be able to assist me. You know, I don't want to sound very negative, but I have had instances where I was told "Should you do this, then this would be OK"; or "I will help you if you do . . . whatever." So that, in that way, some of the men that I've been involved with professionally, served as barriers.

Caring and Being Cared for

Ariel celebrated the fact that she has been cared for by many, as friends and mentors, who rallied on her behalf "when the chips were down." Many decisions were made in her best interest.

For example, when I was in college as a student teacher, my principal knew I had three kids and would bring foodstuff for me. She did not have to do that. She would also listen to my personal problems, and help me work them out. Also, in another instance, another principal would take me home every day so I could save money, not to mention, the time off to attend to emergencies with my sick child, or any other crisis I had to attend to. The persons who have helped me were mainly women, but I also recall a male principal I had who was always willing to listen and help me, so caring may not be significant only to women. Although I have always

seen myself as being a kind and generous human being, in one way or another, in my role as educator, I have turned around to assist my students whether children or adults, and I will continue to do so.

Perspectives on Leadership, Women and the Ethic of Care

Ariel shared her perspectives on a number of issues, related to educational leadership, gender and the ethic of care. She started with a description of what leadership was.

I consider it [leadership] to be in a position of power, whether it is defacto or de jure, you know many of us forget that we are placed in positions of power by others, and we become too powerful. As they say power corrupts. Well, when we are given the reigns of leadership, it is because we are seen as visionaries, and [as] having the requirements, whether academic, political or otherwise, to move the institution along. Leadership can be seen in terms of groups whether formal or informal. We lead our families as the "head" of our homes. We lead our friends as in gangs or peer-groups. Some leaders are born, while others are made. What is important though is that there will always be need for leaders.

On Gender and Uniqueness

Ariel Wynna recognized the many contributions of women in and to educational leadership, and the lack of formal recognition accorded them. She referred to her awareness of the literature on gender.

Women have always been at the forefront of educational leadership, however few have been respected for their contributions, and those that have been somehow always follow the patriarchal model. To answer your question women can bring a unique contribution by their style of leadership that is caring and nurturing. In these times of turmoil, everyone needs someone to listen to and empathize with. Women are most times willing to lend an ear and assist persons in difficulty. Men are more inclined to use justice in meeting out decisions, whereas women tend to use moral judgments in their decision-making. You know the research has shown that men and women have different moral development stages. If this is so then women will be different in their leadership style. Who knows it may be a style that works better for most. In the area of ed. reform, I think women may be more flexible in terms of change. For too long, men have been the leaders and in many instances they have led us down the wrong path. I also feel women can bring a different dimension to a leadership role. I am not talking about those women who assimilate the male's role and try to be like men. I am talking about ruling with sensitivity, with different moral standings. Women bring a softer side to leadership; they bring caring and nurturing with them. You see, this is natural to women and this can be used positively in their role as leaders. Everyone wants to be cared for, even the males in our society. You can get people to work if you care.

On feminism. Ariel admitted to having had a problem with the notion of feminism, despite her readiness to identify with it:

I must confess, I used to think that it was when you wanted to be like a man. I am wiser now, so my view of feminism is that it is the development of women's issues from the perspective of women. It is important to recognize the voices of women. For a long time we have heard about who we are from our men. Who can best talk about us but we ourselves. We have a voice that has been silenced too long. It is time for women to take a stand and be accountable for themselves, and the things that are important to them. Women, all over the world, are speaking up now. Of course in [some] cultures it is more widespread, while it is not so in others. For example, in my country, little is heard of feminism, except in small pockets. Women are still silent by and large, and follow the male hegemony. Women who lead, do so passively, by doing what is expected; that is continuing the status quo, that of male hegemonic ideals.

The Caribbean woman. Ariel asserted that there is a unique role and perspective of the Caribbean woman.

Women are women everywhere...and we have something in common; no matter where in the world we come from. However as a Caribbean woman, I am one of a few women who have been in the forefront of education. I also believe that feminism may be a bit different for me. For example, from the U.S., there are both black and white feminists, so issues of race will come up as well as gender, class etc. In the Caribbean, we are all black, so I guess we would view ourselves in terms of class and gender issues. I would like to think that I was always a feminist, although I may not have known that. You see, feminism means giving "voice" to women on issues of race, gender, class, and other social and political issues that have been used to keep them down. I say so because the hegemony of patriarchy continues to dominate cultural and political systems in many countries including mine, and as women we are sometimes forced by our passivity to continue the status quo. I say no more. As women, we must find our spaces and make our contributions alongside men in the best interest of our nation.

Women's contribution to leadership theory. She protested the failure of the established system to legitimize the contributions of women in the field.

We are so steeped in [a] bureaucracy that is male dominated! There needs to be decentralization and more diversity in decision-making. I think it's about time women are recognized for their contribution and given their rightful place in the system. Many women are well qualified but men capture the top posts in Education because of the male hegemony that exists. Remember, I spoke about how they want a man to fill positions of power in many areas of Education. For example in the teachers college, one criteria of selection is that they wanted a man to fill the post as

principal. Promotion by seniority must cease. It is not as rampant but it exists and men get the nod before women to fill the posts many times. There are many things we can try to enhance leadership--professional training must continue in leadership skills, etc. However, I think that we need as a people to be reflective about our motives. Therefore the policymakers, who are all mainly male, must strive to be fair, remove their biases, and allow the best person to lead whether it is a man or a woman.

I also believe that men and women lead differently and through experience we can identify these fundamental differences of leadership styles. A common ground can also be sought in the styles of both men and women. It is important not to lump women alongside men and judge them by the same yardstick we judge men, as has always been done. It is time to recognize the worth of women through their own "voices" even in the issue of leadership.

Ariel asserted that despite her features, ethnicity had no negative role in her development.

I want to say that I don't think that race played a very important role in my evolution as an educator. You see I am of mixed race. I was and I am still seen as being one or the other, Indian or African. But I am also of Portuguese ancestry. So I am a "callaloo" as we say in Trinidad, all mixed up [using the metaphor of a very popular, spicy dish made of green leaves, okra, coconut milk and other condiments, to refer to her multi-ethnicity]. I used this secretly to fit in any circle. I was Indian when they wanted me to be and African at other times.

I think, because I am considered attractive, because I have long hair . . . the Indian leaders I worked with were more inclined to want to work with me. However, I have a strong affinity to the African ancestors of my nation, because I always felt that I could help them more. Now, don't get me wrong, it was not pity. I believed that Indian people look after their own; they have a particular way they help their family and friends. This seemed to me to be less evident among those of African ancestry. I have helped many students in my lifetime, the majority of them were of African decent. I still find myself in positions where I push them. That is not to say that I am racist, but I find that less islanders of Indian ancestry need my help. When I do assist them they are forever grateful. I think I am lucky to be of mixed race where I am not bogged down by racial propaganda. In Trinidad and Tobago, there is a calypso that says, "I am neither one or the other, six of one, half a dozen or the other one, so if they sending we back [referring to India and Africa] for true, they'll have to cut me in two." I think I am a true Trinidadian.

The Ethic of Care

Ariel identified caring with commitment to a cause or person in transition, or at risk, where change is needed or desirable.

You must care to determine that something needs changing and want to change it. Reformers should want change for betterment for themselves and others. To want to change a system also means that you care that something is radically wrong with the present system. Many of us don't care and go along merrily, no matter who gets hurt, as long as it does not affect us in any big way. I feel we must care deeply so that we can put a system in place that puts people first.

Ariel extended her notions on caring from commitment to service and positive change, to include recognition of the uniqueness of oneself and fellow individuals.

Simply put, that you care about those you work with. It calls for understanding and acting in ways that considers the person with human qualities of compassion, caring, loving; but it notes that persons have strengths and weaknesses, and will make mistakes because they are not perfect. It also emphasizes respect for others.

Ariel advanced a position that there is a relationship between the ethic of care and transformational styles of leadership.

There is a relationship. In fact, they compliment each other. A transformational leader is one who is charismatic and caring about the people; therefore a transformational leader is one who develops an ethic of care to serve in a more humane and understanding manner.

She supported the use of ongoing professional development to facilitate a caring leadership.

Professional training is very important in any area that a person chooses to be developed in. In my case I think there is much to learn about my profession that is forever changing, so I need to be a lifetime learner that I can adapt to suit the needs of the people that I serve. Caring can mean so many different things to different people, so it is important to gather the skills of caring for individuals in different contexts. This means continuous professional and academic development so that the research is more readily available to us.

Ariel also shared her perspective that an ethic of care is a key factor in educational reform, geared at empowering the community.

If you are talking about reform that put people first, that 's for the betterment of people, then the ethic of care is a fundamental ingredient that would be present in the style of the reformer, as he or she goes about instituting change that is cognizant of people's feelings. An ethic of care will consider change as painful for some, that time is important, that people's views are considered, and that change must be gradual in many cases.

The Sacred Task

Ariel offered some advice to future educational leaders. She argues for such persons to recognize the powerful position they hold, as developers of the next generation. She characterized such leadership as being "an almost sacred task."

They [the potential leaders] are special people and you need to do special things. They must see themselves as change agents and reformers for fundamental changes and for a better system of education. They must . . . continue to be learners, and equip themselves with knowledge, skills and attitudes that are forward thinking. They must develop communication skills, which must be kept open to the voices and needs of those they lead. They must be accountable for all their actions. They must adopt a style of leadership that fits their personality, but one, which can facilitate growth and development of our most precious resource, our people.

Narrative III: Introducing Kulya Calypso, Educational Pioneer

As I sat on the two occasions of the interview with Kulya Calypso, I felt deep emotions for this mother figure to many active and former teachers across the Caribbean. There were many twittering birds that provided background music, along with a secretly welcomed distraction to my emotive inclinations. The coolness and calm of the front porch where we sat offered a comfort that afforded reflection. Kulya Calypso is a woman who has given her life's service to the educational community at national and regional levels. Mrs. Calypso is all that is culture, all that is teacher education. She is an institution in her own right. Earning two government scholarships, she started as an elementary school teacher at her alma mater, then went on to teacher's college as lecturer, dean and principal. She is a model teacher in the truest sense of the word. Kulya is deeply loved by educators spanning four decades of her service. She continues her contribution to the community through her involvement in the church and as a connoisseur of the local culture.

Kulya Calypso was conservatively but simply dressed. She was very conversational in her style, but reflectively so, taking her time to respond. She was born in the 1930's, in northwestern Trinidad, in a district noted for its beautiful view of Port of Spain harbor. She has no children, being herself one of nine. Her husband recently died.

He came through the pupil /teacher system. He was good at the art of teaching and worked with the School Broadcasting Service. He ended up as an attorney at law. I had never thought that he would have liked to be an attorney because he was such a good . . . and caring teacher.

She identified her mother as her first leader and mentor. Her mother, she describes as being a very religious person, having a Methodist upbringing but an Anglican practice.

She became an Anglican out of circumstances, because there were no Methodist churches in St. Annes. The nearest Methodist church was Tranquility, and in those days we did not have taxis and buses running like now. She was forced, if I could say so, to send us to the Anglican school and the Anglican Church. She died an Anglican in a way, but deep down inside her orientation was her Methodist faith. She liked her Methodist hymns and she would be singing all day long over her washtub.

She reflected on her childhood experiences as being a "very responsible" one, where she was one girl among five boys for a long time.

And then at the tail end came three sisters, one after the other. Because of that, among other things I was regarded as a different specimen. I got preferential treatment, which means I got many more don'ts than dos. It was a different standard of judging me . . . from judging the siblings. Afterwards, my sisters were born, as I told you, they were the last three so that when they were born I was already a teenager. I was godmother to them in more senses than one. I was at their baptism. But in addition to this, I helped my mother with them in many ways: nurturing them, nursing them, combing their hair and so on. I got the name Nennie. Up to now the girls and the boys refer to me as Nennie. One of the ways by which we call godparents in Trinidad is Nenen. Your godmother is Nenen [or] Nennie.

That she was a girl meant that she had unique responsibilities and roles, as perceived and determined by her mother and grandmother, who was adamant that girls had to be different from boys: "Girls were generally expected to be seen and not heard". She testified further:

I was not supposed to climb trees. People believed in those days that if a girl climbed a tree, the fruit would become sour. So girls were not supposed to climb trees. But you would know that a lot of the play that we did included climbing trees, swinging on the branches, and that kind of thing.

Whereas her brothers were sent to school, regardless of the circumstances, she was kept home from school at times to stay with her grandmother, who had been recovering from a stroke.

The fact [was] that I was not supposed to play much [but] to apply myself to my schoolwork and to be obedient. I think many of these things helped me to advance; [having] the large family too, helped me to be able to deal with people. A significant amount of my time was spent on home management responsibilities, supporting my mother.

I was expected to be on hand to help my grandmother and to help my mother . . . with the smaller ones; rock them to sleep, give them their feed and to attend to their needs. So I was made to be properly much more responsible than my years.

Cooking was a central role in the household. Kulya remembered "starting to cook before I could even manage the weight of the pot", and she associates cooking with sharing food: "You always shared for everybody and made sure you put a piece of meat in everybody's plate." Helping her mother wash clothing was another important function that occurred late at nights, "because in those days people worked long hours. I remember my mother having to wash and our having to hold the flambeaux for her." Household chores took up most of her time and because her mother and grandmother frowned at "play time", this was scarce. She was particularly grateful when there were adult visitors to the home.

When they had guest or adults we were supposed to be out of the way. We were not supposed to be listening to people's conversation and the first thing they would tell us is "go and play."

These "go outside and play" opportunities allowed her some creativity in finding ways to play, although the best opportunities for play and the most exacting prices she paid for playing, were found at school.

I remember getting quite a number of "beatings" for staying on at school to play. I remember overstaying my time and then getting big stones and throwing them over my head. You were told if you did that you wouldn't get . . . hot bakes and chocolate . . . when you got home. [Nevertheless] you'd get the flogging and you would still go back and do the same thing. In my time too, one could play at hours and in places that you can't play now. You could play on moonlight nights; we could play in the streets because the sight of a car was the exception rather than the rule, even bicycles [were scarce]. Children scooted to school. Boys went to [high schools] on scooters [a child's foot operated vehicle made with a narrow footboard mounted between two wheels, with an upright steering handle], not in cars and bikes as now. We had the roads to ourselves. So in a way we could play and even when I went to high school in my teens we used to play "Rounders" and "Skip" every day at break time. To me the 15 minutes break looked so long. If you got out late you were sad. We did it everyday. So that even though my mother did not believe that I should play, I got in quite a bit of play. One thing I have never learned to play, however, are games of chance. My mother was a Methodist and she did not believe that girls in particular should play cards, so I never learned to play those games. Up to now. I might buy a lottery now and again.

Kulya included childhood fears as factors that have contributed to her personality. She shares her earliest recollections, one being her early experience of carnival, and its costumed individuals.

We, as children, were really afraid of the mas. They [the masqueraders] really used to put on masks on their faces. They made some foreboding sounds and did some spectacular acts. I really remember running between my mother's skirts.

Kulya also spoke about the apprehensiveness and foreboding she had of death: As children we were also afraid when somebody died in the village. So when you were passing near to where a person lived, you would pass on the other side of the road. You would really be afraid that you might see this person or that the person might come and pull your foot. People did not take their dead to funeral homes. The dead [person] was kept in the family home. You would keep the "Wake" there; you would do everything there; and the body would be taken from there. So that the dead were closer to you than it is customary now.

Some Pain

One of the things very much on Kulya's mind was the recent death of her sister.

She [Kulya's sister] started saying that she wanted to come back home. She said: "You realize I have not seen outside for months. I have not seen the sea". We had all become so accustomed to seeing the sea. As children, we grew up with looking out, from the house, on to the city and harbor of Port of Spain. At nights we could look out and see. We saw when the ships were coming into the harbor. She was unable [when she was ill] to look out and see the city . . . of Port of Spain. My heart really went out to her.

Paths to Leadership

Kulya constructed her leadership as having its origins in her elementary (primary) and secondary education. She loved school life and relates stories with such enthusiasm, joy and graphic details that it is often hypnotic. She described herself as being an avid reader from an early age, thanks to the tutoring of her mother.

By age five I could read anything. Some words I mispronounced when I started to pronounce them phonetically. I remember saying "Durby" for "Derby" pronounced "Darby." But she saw to it that I went to school from age three and by age five I could read anything. I know definitely [that] my ability to read stems [in] part from my childhood. When people can stop you from going outside to play, they can't stop you from reading. My love for reading, my ability to read and understand, and get through language, developed apace. In my day, we had essay-type questions. In my exams, I often did well because they were essay type and [involved] the ability to express myself in language. We did not have so much of the multiple-choice as nowadays. We didn't have intelligence tests as such.

Many of her stories centered on punishment not that she was particularly troublesome, but because the emphasis was on discipline.

Sometimes you would reach to school late too because we had to walk to school. We never got up late . . . but some of the things we had to do before going to school, we had to fetch water. I remember going as far as Coffee Water St., they call it DeGannes St. now. I remember having to go there for water. We would have to sweep up the whole yard and in those days the yard had trees. We would [also] have to look after the chickens. So that some mornings, I remember reaching to school late and finding the school gates either closed or the head teacher waiting there, to give you "hot bakes and chocolate." Of course, children made the distance on foot, we didn't have buses and maxi taxis [mini-vans used for public transportation] and cars and bicycles, as children now have.

Sometimes Kulya, as any other girl, would be punished for breaking school rules: I got licks for playing games. You were not supposed to play "3A" in school. 3A was played with stones. You had "One-zey, two-zey, three-zey", "Silence", and "Toc Toc." Some of the games you played could not be heard but when you played "Toc Toc" . . . [it was heard]. You had to take the stones and hit them. So he [the principal] heard. He came and gave us a licking for playing with stones.

Being punctual was a very serious matter and facing the wrath of the head teacher was an exercise of courage. Kulya told a story about a schoolmate.

I remember a [childhood friend] who turned out to be an illustrious colleague of mine. I remember him, for fear of getting flogged for reaching late, [spending] a whole morning under the school. Remember I told you that buildings in those days were on “pillow-trees” [stumps from tree trunks] and he spent the whole morning hiding under the school rather than getting flogged. But when he came out, he was caught. They caught up with him, because cobweb was in his hair. So he still got “hot bakes and chocolate” (laughing) for coming late and hiding under the school.

Being punctual for school was one issue, but it also extended to the home situation.

School dismissed at 3 o'clock. You were supposed to be home at a certain time. Also, all of you supposed to come home together. So that anytime you got home singly, you had to give an account of your stewardship. My parents did not believe that children should do too much playing. Playing was a waste of time. Apart from that, they had their own little jobs lined up at home for you to do. So when you came home late, you upset the apple cart. That is another thing. I remember getting flogged, on more than one occasion, for reaching home late. My mother, I remember her sometimes meeting me on the way, not waiting until I reached home, [but] coming down the road to look for me. When she met me it was licks until I reached home. Those were some of the realities in those days. When they [parents and elders] sent you on a message, they had a tendency to say [that] they would spit and you must come back before that spit dries. If you did not reach back on time you had to give an account of your stewardship. Hmm . . . Of course you would always find things to distract you on the way. You would meet other children, from other schools and stop to play. You would be attracted to a laden mango tree or you might see a caterpillar . . . and be distracted by it.

Kulya identified her early childhood experiences as having contributed most significantly to her evolution as a leader, both negatively and positively. She claims a sense of discomfort at having nothing to do and of perceiving relaxing as having nothing to do.

I was not the kind of person who could [just] relax and lime [to socialize for the fun of it] like some people can. Everyone might say I was a workaholic. In modern day leadership, you have to learn to relax and you know, socialize. I was not brought up to relax. To relax was “wasting time.”

She associated fun with food and sharing. She relates this to the strong sense of sharing and family bonding of her childhood and considers this positively. A broad smile enveloped her when she recalled:

We used to have the cook-ups and so on. My mother believed in the power of food, of eating and drinking and dining and so on. It works wonders in a number of ways that family atmosphere, family service. Regarding her public education, she acknowledged the contributions of her primary school experience, which prepared her “very well for secondary school.” I had a bunch of teachers who were really concerned about a child’s learning. They did everything to make sure that I succeeded, including giving me of their lunch. They would look up the papers or what have you, and make sure they knew all the scholarship exams that were going and send me to the various scholarship exams. They gave me lessons free of charge. All they wanted to know is that I applied myself. So that when I left primary school and I went to secondary school I had mastered, I would say all the writing skills. I had done a lot in mathematics. The only things in the secondary school that I had not done, were: (1) Arithmetical Progression ñ AP; (2) Logarithms or Logs; and (3) GP, Geometrical Progression. We had done Simple Interest, we had done Ratio, and we had done Compound Proportion.

I started music in the primary school. He [the teacher] used to teach us hymns. Some of the hymns I still know, and know them by heart. On the staff, I was fortunate to have a lady called Helen Halzell. Now, in those days, I didn’t know I was so fortunate. Helen Halzell was among one of the first women who were into pan and folk music. She was a pianist. In addition to this, she was the first woman to start a panside. She called it Hatzgen, and almost all the players were teachers. Her mother allowed her to have the practice sessions at her home, because in those days playing pan [the steel pan: the National musical instrument] in public was frowned upon. I didn’t think she could have done it on the school compound. [I went to] an [Anglican school] and in those days it was one of the largest and most modern. She [Helen] used to teach what we called the Martiniquan dances. Whenever we had a concert in those days, the “Martiniquan” [local dancers dressed as Martiniquan] dancers used to come in. And she used to do the choreography and play the music. [I] couldn’t join that. My mother would not allow that. I learnt some of the first folk songs like “Buddy Lindo”, because not only was Helen there, but Dr. Jaydee [who] was in charge of the woodwork center. He was [also] into folklore. Although I could not, in truth and in fact, join Helen’s steelband, nor could I participate because my mother said she could not afford to. As an onlooker, I imbibed this atmosphere. The school was a singing school where culture was an important thing. From early I came to realize that the creative arts: singing, music, dancing and recitation were important aspects of education.

Secondary education. Kulya’s educational journey, through secondary education reinforced her leadership potential through a broad curriculum with its sense of history.

The many social and cultural activities with which she was involved developed her appreciation of music and culture.

When I went to secondary school, I met Maybeline John. She was in charge of the music. The music was more expansive [here] than it was at the primary school and I stated having some difficulty, because music was also a subject on the curriculum. When I told my mother, she went right down to the primary school and told the teacher in the infant department-- Miss Jersey-- who sent and called a teacher called Lincoln Skinner, who is now dead. She is related to Edwyn Skynner [a national athlete]. She is Edwyn Skynner's aunt and she still has a brother who is a lay minister at [that] church. Miss Jersey told Lincoln Skynner to give me piano lessons, so that I could cope with the music, and he promptly agreed to give me piano lessons free of charge.

I have never paid a cent for my education, primary, secondary or higher, and so I find it difficult to exploit people as far as giving [private] lessons are concerned. As I said, teachers taught me for the very love of it. So I was prepared for secondary school and, where I went, we had one of the broadest curricula. Our first year, the class was called "Transition, Upper Transition." That's first form [7th grade]. We did not call it form, we called it transition, and in that first form we had 13 subjects. Everyone had to do all those subjects for at least three years. When you reached fourth form, then you could trim down to eight subjects. So all that gave me this "rounding" and "grounding" which helped me in my teacher training, and in my tertiary education. But the primary school had laid the foundation. What I liked at the secondary school, although one could not always fully appreciate it then . . . at the secondary school [I went to] you were taught to be careful and caring. No child dared tear a page out of an exercise book. You would get an "Order Mark" [a negative point recorded against you]. You could not get a new exercise book if your old one was not completed; and to prove it was complete you had to take it to the form prefect. She would check it out, then she would go and get you a new exercise book. And so your parents could be as rich as I don't know what, you could not go bending up your book [or], tearing out pages to make kites. You could not do that. Up to now, I still have some of my exercise books from there. They imported them; they were specially made books for the school. It meant you could always look back and see what work was done and this made it unnecessary to get extra lessons.

You attended in class, and if you did not attend well you would be pulled up immediately. When class was finished, you had done your work, you had your homework, and then you could play. You could see why you had the time to play games because you were prepared at primary school. You were supposed to do all the subjects. Although we had so many subjects to do, we did not have a system of what we called entire

specialization. One teacher would teach you two or three subjects in those days.

We also had the prefect system and [another] of assemblies where every class, from the lowest form, would have to take assembly once a term. Even though the school was a secondary school, it was not a secondary like [most other] secondary schools; it was a secondary comprehensive [with] a kindergarten, and a boarding section. There were pupils from [the island of] Grenada. There was a commercial class, what you call Business Studies nowadays. So that the school had what was called a primary section and a secondary section. In my days the school was one of the few schools that did the Higher School Certificate, what you call “A levels.” So it was in a way comprehensive, you see, comprehensive, and therefore, as a school child, you met a wide age range of children. There were little ones that you could baby, and help to look after; there were the people in sixth form and to me the sixth formers in those days looked like giants in school skirts, and you looked up to them. One of the essential things about that time, when you started school, you could have come to that school [normally] from kindergarten. I went in from “transition” and I remained up to sixth form. What I am saying is that you met a wide age range of girls and that helped your development, your leadership, and your followership. You had to obey, to respect the prefects. In turn I became a prefect. There were some little things I did not understand. For instance, there were certain trees on the compound that students were not allowed access to. We could not go under those trees. The mangoes were falling on the ground. We were told that they belonged to Mrs. Rice. School children were not supposed to go there. There was a gate that it is still on Kline Street. The general body of the school could not pass through that gate. Only if you were a prefect could you pass. That means if you were a prefect, and you were in fifth form. Only prefects could pass through that gate. There was a way of getting from the office to the hall by going through a sort of lobby. The general population of the school could not pass through. Only prefects could pass through. A lot of order and sometimes you could not see the reason behind it, but as I grew older I saw.

You were taught to be careful. If you dropped anything about, people picked it up. Nobody stole your things. You knew that you could go and look in lost property. To get it from lost property you would have to pay a fine. That money at the end of the term was used to give to charity like the Children’s League. So that’s the kind of school I went to and I was very grateful for having gone there.

She continued with a description of her secondary school experience: The school had a sense of history. Every year you would observe St. Annes’ Day. You knew who founded the school, and why it was founded. Then there was the question of, well, religious and moral education,

because all the children were not Anglicans by any chance, but we all had prayers every morning. The Catholics used to have their prayers by themselves, but they would come and join us by the end of assembly. Every form had to take assembly once a term, every class [correcting herself]. I am not saying form because some of the classes were not forms; like the babies. Of course you would go and get assistance from your form mistress, with what hymns you're going to use.

Kultya's secondary education accommodated much creativity, diversity, music, and participation by students, despite the strictness of some teachers.

There were Guides and Brownies. I did not join any of those things. I was too . . . what I would call too homebound. My mother would tell me she couldn't afford so and so. Many of the things I did not participate in actively, but as an onlooker. I learnt a lot and I would say I was not subjected to anything like racial prejudice at primary school, nor at secondary school.

Early Professional Life. Upon graduating from High School, Kultya was recruited to teach Spanish at her Alma Mater.

The first thing I was asked to do was to teach [using] a Spanish book that I had never heard about. They told me they only wanted me to teach the fifth and sixth forms. That was where the shortage was. I told them that I had never taught at that level before [but I did not refuse]. You never refuse. I went to the children and I told them. I said, "I have never done this before but give me a few days and I would study it and work with you." That was our attitude. As a trained teacher you were asked to [teach any subject]. All you needed, you felt, was some time. You would not say, "This was not my thing and I can't cope with it."

Following her initial teacher training, she was sent to teach in remote Carlton Bay for a short while, but was soon brought back to her first school at St. Annes.

With my Carlton Bay experience, I had to travel [and] get up early on mornings. I never complained. As a matter of fact, I hid it from my mother that I had to go that far [for a while]. She felt that I was sent that far . . . as punishment . . . because I was a naughty person.

Soon, Kultya earned a scholarship to the regional university at a campus on another island. On graduating, she was appointed as a lecturer to one of four Teachers Colleges.

When I went to the [Teachers] College, I had my degree in French, French Honors, and Spanish subsidiary. I don't have any university qualification in English. I did not do English for my degree. I had intended to do English, French and Spanish, [but] then I switched, and decided to do French honors and Spanish. So I had no university English qualifications, but I've never been afraid to teach English. I have had a certain confidence in teaching English because of the foundations I got at [my high school].

Experiencing Leadership

She considered herself to be a caring leader with a difference: “In some cases, people would call me an autocratic leader. And yet I always try to involve the students very heavily in whatever we were doing.”

Becoming a Community: Leaders and Followers

Eventually, the principal of the teachers’ college, to which she was appointed, retired. He was also one of Kulya’s primary mentors. The rapid promotion of the next senior educator in line, to the Ministry of Education’s Central Office, brought Kulya to the position of principal.

Mr. Mariaio, my mentor, reached retirement age. He had been through the gamut of the education system. He had been teacher, and principal with various responsibilities. [When] he retired Mr. Borneo became the principal. Then Mr. Borneo got promoted to the Ministry. Many people including Mr. Mariaio felt I was the logical successor.

She did not feel threatened by the responsibilities of administrating and leading a mixed college: “I was accustomed being in a household where there were more males than females.” She sees leadership as going beyond the administrative or being “office bound.” Indeed she confesses:

I can say that I enjoyed my days as a teacher more than my days as principal and teacher. I can’t say that I enjoyed principalship as much as I enjoyed the classroom. Yes, I enjoyed teaching and therefore, even as a principal I did a considerable amount of teaching . . . and supervised the students on Teaching Practice. I was not an office bound principal. I taught and I went out on what I considered the most important aspect of the students’ life, that is their Teaching Practice. For my student teachers, that was their most stressful period. Therefore I made sure that I went out on Teaching Practice.

One of the things that I did in my time [was] teaching practice, in Tobago. It was one way of easing the Tobago students, [as well as] giving some Trinidad students an opportunity to practice in Tobago.

Mr. Youngwon was very helpful and Dr. Readdin. Tobagonians were very happy to have that [experience]. I was very happy to have that. The [Ministry of Education] said I had taken a political decision. In my view it was not a political decision. It was an educational and a social decision to practice in Tobago.

Many of Kulya’s early experiences contributed to her dynamic role. This was a residential facility, which sought to attract a rich diversity of potential teachers. She explained:

One of our features at the Teachers College was that the students were [either] not exposed to, had no experience in teaching, or very little experience in teaching. This was a good and a bad thing. You see when you know that you don’t know, you [teach] yourself. It was an easy lot to work [with]. They felt they needed to catch up. For Teaching Practice, they had to be bussed to the schools. The fact that they were all traveling

together on the bus helped to knit them together, and helped them to get much work done. When you travel by bus or by train you get much more work done than when you travel by car, and you yourself have to be at the wheel. I didn't have a car. I used to have to travel by bus. So I remember working on the bus. I didn't have a car, I traveled by bus with the students and we were able to get in a lot on the bus. Sometimes it was a question of discussion; sometimes it was a question of checking their notes on the bus. So that they seldom reached to school any day without their notes being checked beforehand. And they knew [that] if they had a problem they could come to me at night, because I also lived on the campus.

Kulya described this phase in her development as on-going and symbiotic education.

I remember, too, that I learned a lot from the students. The College situation forced me to do things I never did before. I remember a student called Brady Canthwaite coming to tell me he had to teach a lesson on the sugar cane the next day. That was how I came to write the poem "The Sugar Cane."

Sharing Caring

Her experiences of being "Nenen" or "Nennie" were soon extended to the student population. She was referred to as "Ma Calypso" or "Tantie Calypso."

Some of my best memories were when we were at the campus. There was no resident nurse or doctor. There were many people on campus as residents, so sometimes the girls would come to me, feeling sick . . . and so on. I could not prescribe medical drugs to them, but a little orange peel [used to make a tea, considered to be soothing to the stomach]. Sometimes it was just a question of talking to them. Sometimes the same thing they refused to eat in the dining room--you know because it was in bulk or en masse--they will come and eat the same thing in my house . . . the same thing. But they will eat it there because of the personal touch. So, they filled a need for me and I filled many of their needs. And it was a kind of holistic approach to learning and teaching.

Eventually the residential and pioneering Teachers' College was closed, and three other colleges were incorporated into one college, the Community College for Teacher Education. The fourth Teachers College was assimilated soon after. Kulya was appointed to serve as principal of this unified model of teacher education.

People felt that I was the person best qualified to weld those three colleges into one unit. It was bit of a job welding, because they had had three separate traditions. One of the things [was] that [a particular] college had most of the Tobago students. They chose [that college] because some of the lecturers were from there [Tobago], and the nearness of the wharf [travel between Trinidad and Tobago is considerably cheaper by ferry].

Kulya explained that when they were told they had to transfer to the Community College, they had a frenzied time making arrangements.

I found myself having to find accommodation for some of them. The big problem was when they had to go home on weekends. Sometimes they had to take their washing home. They had a lot of peculiar problems and some of those problems became my own at the Teachers College.

Mentorships

Kulya acclaimed the role of mentors in the evolution of her leadership style. She testifies to the many persons, of either gender, who have contributed to her development, but she singles out three male mentors for very special mention. First there was Mr. Mariaio whom she had known for a considerable period, as her teacher, supervisor, and advisor.

I was the only girl in his Senior Methods' class, so I spent quite a lot of time with him as a student and then as principal on the staff. Then he had a system where every Friday afternoon he will have the staff socializing. He would go to his Extra-Mural classes . . . every Friday afternoon . . . in Port of Spain, then he would come back up probably about half past four or five and the staff would have a spread. Every staff member had to deliver the goods on one particular afternoon--a question of eats and drinks and laughter and chitchat. I remember the day when President Kennedy was assassinated. It was a Friday when we were in one of those meetings socializing.

We would discuss all kinds of things, and it taught me the importance of having that aspect of education. Mr. Mariaio had the art of [enjoying] food, fun, play, and making others laugh. When [he] was conducting an assembly, you would hear people laughing. You are laughing, but you are learning. I don't have that talent. But I admired him for that. So I think he had a considerable effect on me.

She described Father Cox, a parish priest, as her second primary mentor, and as a compassionate man, who laughed easily. This was during her earlier years as an elementary school teacher.

He was also a great social worker. He established an annex to the school, which went beyond an academic curriculum. It accommodated a post primary class upstairs and downstairs we had a Home Economics Center and a Woodwork Center. [He] had a considerable effect on me, you know, seeing what could be done. Once you had faith in young people, they could blossom and develop. He had a considerable effect on me, and though he was not what I would call a trained educator, he was a very effective leader. He had very great faith in me from very early, faith that I will come back and teach at St Annes and he gave me a lot of responsibility. For instance he put me in charge of the choir there in St. Annes. I used to be in charge of a confirmation class that had 56 children and he kept giving me more and more responsibilities, you know . . . It was leadership. So I led the choir at St. Annes, one of the first areas to have what was called folk instruments. There was [also] a steelband.

Father Cox had faith in me and I had faith that he would help me wherever necessary.

Another mentor was Mr. Billton, with whom Kulya worked with in her early days as the teachers' college:

Mr. Billton was the Bursar. I became the Dean and two of us were on the campus 24 hours a day. [He] was a person whose style and whose opinions are respected. I had known him before and had] met him at St. Annes, because he used to work at [a] School for Boys and would bring his boys to St. Annes. By coming to St. Annes, he had known that I had an interest in music and folk music and invited me to join him and partner him in training the choirs. The music that we did was outside the curriculum, as it were. You see, [he] was not on the staff as a teacher, but he had been a teacher, and he continued to teach extra-curricular [subjects]. I now had my feet in both camps. I was both on the staff as a teacher and with him. He influenced me a great deal, [with] his style and his grounding in primary education.

She made honorable mention of another mentor, this time a woman. I admired "Matron." One of the things I learned from her was to "see" the best in you. She was always a very charming lady. When you speak to people like that, you get something out of them . . . the best that you would like them to be. She would call every body "Lady", "Sweetie-pie" or "Dearie heart" . . . always a pleasant name.

Experiences as a Woman in Leadership

Kulya did not see gender as having handicapped her evolution in any way, noting that by the time she had entered the profession many of the barriers against women had come down. "They had already started accepting married women as teachers. All those barriers had come down." For her, the challenge was personal, where she felt unable to or uncomfortable with efforts to engage in certain conversations with men.

In certain situations I am a bit awkward and I think that has affected me to a certain extent, but I don't think officially in the line of duty that it affected me and at least I did not think so. I did not make it a problem, nor was [I] being harassed. I cannot say that people have harassed me, been fresh with me, and been fast with me. I cannot say all those kinds of things happened to me in my career or people tried to put me down because I was younger. I have never felt so. But I think too, people have respected me because I was one of the people who got my education early. When I say so, the time I went into the field, there were a number of people who had not been to university. I was lucky in that I went to secondary school and to university. It is true I didn't get into Teachers' College. I didn't try to get into College right away. In my day you had to wait at least three years, But people knowing that I had gone to university--that was one of the big plusses. We called it UCWI at the time. There was no university in Trinidad. Then I went to London afterwards. People respected, you see, my academic qualifications. And yes, people still had greater respect for

Britain than they have now. The British were highly respected, and if you were a product of something British you were more respected than you are now. I think people still respect certain qualities about the British. I had come through the British tradition.

Kulya made the point that people more likely earn respect, regardless of their or your gender, if they demonstrate respect.

I always made sure I respected my students. I found myself as a training college lecturer, working with students' time were my age. Another time, they were older than I was. It was not a question of age, it was a question of my role and I have never allowed my age or my size or any thing of the kind to cloud the issue. I was there to help. I was there to learn from . . . and to teach you.

Caring Leadership

Kulya spoke of caring as an evolutionary process, which for her was related to how she was brought up and schooled.

I had some very caring teachers, very caring teachers, who looked after all my needs as far as was possible. They saw to it that I had something to eat and not only that they taught me very well. They taught me for the love of teaching. I had nothing to offer them in terms of dollars or cents. Those teachers taught you. (speaking to the researcher) What was most important to them was that you progressed. Caring is a gift of love which I received from teachers and mentors alike. I was truly cared for, and I cared and still care for, my students and protégés.

Kulya portrayed caring as a duty and a lifestyle, tempered by caution. It was my duty to care for everyone, but somehow I would never foist myself upon people; very often I would deal mostly with people who approached me. Also, I think, as a leader, one of the things that drew people to me was simplicity. I am basically a very simple person--simple yes--and in my particular circumstance at the College, accessible, not only was I approachable, I was accessible. There was no shortage of caring interactions.

She conceded that she might have "certain masculine qualities" as a result of having spent much of her childhood with her brothers. She noted that women, generally, and as leaders, are perceived to be more caring.

They give more time to people than men. I can say that I gave a lot of my time to the students at Teachers College. A lot of my time and even, in some cases, my goods, whatever little I had, [I shared], because I grew up in a system where the teachers gave me all that they had, including their lunch. And I think women are like that, they are inclined to give. Now when you give, very often you get back more, and what you give you get.

Men are supposed to be more logical, more practical, and care free. Being caring is a full time job and as students and others gain trust in you, there are all kinds of issues that will demand time and resolve.

Kultya recalled such an incident when student teachers faced a dilemma, and she found herself where she had never been before.

One day I looked at a girl [female student teacher] and I could see she was very distraught. “The landlord has threatened to put me out.” They [her fellow roommates] felt that the landlord was wrong. He was wrong and he was right. They had made arrangements to have the place, it was a set of girls who went and made the arrangements, and of course the boys used to come around. So when these boys came around, [they] stayed late talking loudly. The landlord got angry. He was a Muslim and not accustomed to hearing that kind of talk, and they could not see eye to eye with him. I had to find myself there, where I had never been before, to talk to the man. The students were genuinely worried. What would they do if they were put out on the streets?

With her intervention, the situation was amicably resolved. She share several stories about instances where caring leadership demanded versatility and problem solving strategies.

Then there [was] Terrence Ramos, who is now Reverend Ramos. When he came to the Community College, he also came from Tobago. I remember [that] he wanted to do Elective Geography. I was able to get him accommodated with a student called Lee Stannson, also a geography major who was living with his mother in Surepe. He [Terrence] had the stimulation he wanted in geography. He and Lee would argue sometimes for hours on end and so, but they did very well. The “Tobago experience” backslid when the Fourth College closed and became a part of the Community College. The principal, Cynthia, of the Fourth College and I had known one another since we were at university. Cynthia was the kind of [person] who was very loyal.

Appreciating the elders. Kultya considered it imperative that caring be demonstrated to students or staff as they move on to other jobs or other stations of life.

One of the things that we always made sure we did--we still do it--is give people a good send-off. However short a time you spent with us. That is the situation we have inherited from the primary school where you will have a valedictory for retiring person.

Perspectives on Women in Leadership

Kultya shared a perspective that differences between men and women in leadership may be related to societal expectations and gender roles. She identified a closer relationship between female leaders and followers in education.

Women, very often, are drawn to them [the followership] by their ability to care and therefore people feel strongly for you [women leaders] and you feel strongly for them. People have a feeling that men are more heady, more intellectual in their leadership whereas women are more emotional and what one might call affected, both effective and affectionate.

The wise educator warned however that we must be cautious about the assumption of men being less caring.

There are . . . caring men but at least some give the impression that they couldn't care less. [They] give that impression although probably deep down inside they probably do [care].

Kulya recognized that women are gaining more positions of leadership, influenced by these perceptions of being both effective and affective. She contended that these perceptions are characterized by greater flexibility and caring among women in leadership, despite the pervasive notion that they are the weaker sex. She identified the broad experiences and academic curricula made available to women over the years as the catalysts.

Secondary schools gave boys mainly an academic education, [where they] were taught and still are taught, to develop physically, [and be involved] in sports, [and] outdoor games, mainly. Women [however] got a broader secondary education than boys, [which extended to] the home, too. We developed certain qualities.

They [women] therefore used [all] their strengths. In some cases they have the gift of the gab; in some cases they are more emotional, gentler.

Kulya contended that there is a need for more men in education.

You have a number of boys in school and a number of girls in schools. A lot of people feel that they should be 50-50 [the male-female teacher population], at least. [Many] people feel that women should be given leadership positions if they qualify for them. The applicant should not be given a principalship simply because he is a man. [Some] people think you could attract the men by making conditions more favorable for them and by projecting a favorable image of teaching from early on.

She lamented about the tendency in some places for a man to be hired because he is a man even though there are women who are better qualified, more experienced, and may have more to offer.

Tradition dies hard. Religious beliefs also contribute to the issue of gender and leadership. Remember, we have denominational schools and there are some denominations that believe and also project that the women's place is to be subservient and that the man is supposed to be the dominant figure.

There are others who see the role as complementary. But there are some who definitely see the role as dominant and subordinate. All those things help to determine how people view teaching and who enters teaching.

Kulya spoke about the need for clear roles for women in leadership, which must not deteriorate into some new form of "gender wars".

I think they have a responsibility to share the concerns of other women as well as to share the concerns of men. Men who are aggressive and who are offensive to women are so because they are really on the defensive. They feel threatened . . . they feel they are made to feel small so that they are hitting back. They are using their physical superiority to demonstrate their

superiority. Women, who are in leadership positions, have a dual responsibility to be concerned about other women, and to be concerned about not giving the men the wrong impression. Women have a very difficult role to make the men realize that even though they are there in positions of leadership they are not there to dominate; they are there to complement. The men see these things as being upside down and I think this is what causes a lot of the heartache, and aggression, and trauma.

Feminism: A Male Issue

Kultya identified herself as a feminist, but offered some clarification on her conceptualization of feminism.

A feminist is concerned not just about women, but about women and children . . . and also men, their male counterparts. I know the word has certain unpleasant connotations, but I think a feminist is one who brings out the best in womanhood, and seeks to get the best for women. For example, I think one of the greatest feminists that we ever had in Trinidad that I know of, and probably in the Caribbean, was Audrey Jeffers. She sought to get the best for children. Audrey set up breakfast sheds, not only for women but for working men. She sought to make them more involved. One of the things people have to remember about feminists is that a person involved in women's issue is usually involved in women and children's issues because women find that whereas sometimes men--and there is a section of our male population--who literally disown children. Women cannot do that. A number of men who contribute to children by biologically conceiving them and then fail to support the children have to be taken to court, [or] they will not maintain them. Then there is the type who maintains them in the home, but would not discipline them. Anytime [a problem arises] they say [to the children] "Go and tell your mother". All the serious issues they leave to the mother. In that sense she is a feminist! There is a need for persons of both genders to work collaboratively for the survival of the species. This does not mean that there is anything wrong with belonging to gender based organizations. In many cases there are traditional organizations to which only men belong. There are some to which only women belong and there are some places where membership is open to both male and female.

Kultya talked provokingly about some organizations where the top posts are earmarked for a certain sex.

The presidency would very often go to a male; the treasurer would very often go to a male; the secretary which people see as being a post that involves a certain amount of handwriting and correspondence and leg work, very often people feel that this is for women. So within a mixed organization this is the way people see it. You must have them [persons of both sexes]. You are not going to give a man the post of secretary (sarcastically). That is too much hard work for him. Give him the post of

president where he has to be up front and give him the post of treasurer where he is in charge of the purse strings.

Feminism and femininity. Kultya suggested that women should revisit their interpretation and definition of feminism to be an assertion of love for themselves, which is not synonymous with excluding or denigrating men, but complementary.

Feminism does not necessarily mean effeminate. It should not stop you from going after opportunities that you feel you can fill. You see, as a principal, I never felt I was at a disadvantage because I was a woman. I know there would be some circles in which I didn't necessarily appreciate the kind of conversation the males carried on, but apart from that, I never felt less than the men. And again I think I was always grateful to the men who were my mentors. I learnt a lot from them but I always know that there were some things they did that I couldn't do and there were things I could do that they couldn't do. As you see it's complementary.

I think it's a good thing for most schools to have a mixed staff. Unfortunately nowadays, there seem to be a majority of women in teaching and so the school staff reflects that. I think schools are most fortunate when they have a judicious mixture, because life is complementary, it's complementary in nature.

Caring and Leadership

The lessons of a lifetime in teacher education have convinced Kultya of the value of an ethic of care in education. She asserted:

The most important factor in successful teacher preparation [is] I think communication, and the question of people believing that you care that you care about them, about where they are going. Very often they would move mountains to live up to your expectations.

Caring is not about women, nor should it be construed as a gender issue. She contended: "Men do care and they should be proud of that ethic." To demonstrate the importance of caring and men, Kultya shared her views about the role that Jesus played in confirming that caring is about people.

Only this morning, somebody was saying: "There is only one instance in scripture where Jesus is supposed to have gotten violent; where Jesus took his cord and drove people and animals out of the temple. Those of us, who are Christians, if we really look at Jesus as a model, would see how caring he was. He always thought about peoples' needs; he fed people; he encouraged children to come to him; he went to a wedding [and] he turned water into wine. He was a leader, but he was a very caring leader. He sensed when people were hungry [and] he fed them.

She took the time to stress that women could be uncaring and competitive; a phenomena she believes which may be traced to how predominant men were in their lives.

If men were predominant in your life . . . there was a time when men were predominantly leaders . . . so that sometimes you feel you have to measure up to them. But nowadays I think it's easier for you to strike your own

path . . . In fact there are so many women especially in teaching who are the leaders. It [caring] depends on your environment and who has been the dominant and pre-dominant factor in your life.

Facilitating caring leadership. For education to empower, to change, and to motivate others, Kulya insisted, it requires caring leadership. This must not be left to chance, but must be addressed in educational leadership and teacher preparation programs. She recommended a residency requirement as one strategy.

A lot of the firms, a lot of institutions have a modicum of residential training in what they call retreats. Teachers should be exposed to some residential living.

In recalling a pleasant memory of her leadership experience, Kulya described a principal who exemplified caring leadership, and how this influenced in her own development.

It was one of my happiest teaching practices . . . for many reasons. The school, building-wise, was nothing to shout about, but Mr. Segall impressed me very much because of the personal help he gave to each student. In the first place, he took 10 students [teachers] in what I would call a small school. He personally went around, and heard every student. Whether I was there or not, I knew they were in good hands. I was able to, in a three-week practice, to see [this]. They [the student teachers] were able to see, and feel that they had moved from point X to point Y.

It was a very happy teaching practice--seeing that the students felt, and I felt, and the principal felt, and the teachers felt--and all could see that they had grown professionally, and socially. [They] were even able to give back to the school some of what they had got. Having experiences with such exemplars may contribute to the preparation of caring teachers and eventual leaders.

Another way of facilitating the ethic of care may be found, she suggested, by visiting the less advantaged.

One of the most touching moments to me, was when I used to take students to the prisons. It was a rough audience but it was amazing how the students were willing to go. We would go every year and put on a concert, and get the inmates to join in and so on. At Christmas time we would go to the hospital, which looked after our students when they took ill. At Christmas time, we would go and sing for the patients. I have seen certain patients really liven up when we put on our numbers in the hospital. I particularly remember a time, when we did a number, and there was a resident there for whom it struck a chord. She literally took up her bed and walked!

Kulya also recommended changing the descriptors used for educational leadership to deconstruct the perception that it is about power and emphasize that it is about service.

The people in the Ministry we [should not] call them supervisors, we [should] call them facilitators. One might say the basis [of descriptors] is

the focus or goal of the Ministry, but in truth and in fact, their [the supervisors'] scene of operation is partly the Ministry and partly the class - the schoolroom. [I recommend] changing the designation and area of operations. In other words, I have been in many schools [where I have] met groups of people in the school working along with the teachers.

Kulya proposed that leadership preparation programs aim to increase the awareness of the importance of succession planning and preparation: "You have to prepare people for succession and you don't necessarily prepare them after you have left. So it's a question of shared responsibility."

Teacher education and caring leadership. According to Kulya, there are some essential elements to any successful teacher/leadership effort, such as the following: (1) a vision of what teacher training is; and (2) high self-esteem; and (3) consideration, concern, and respect for the students. She spoke of the importance of communication skills training:

to improve the ability to express themselves and to improve their ability to care about one another and to care about people. Generally speaking, not only interest in the students, but in their families . . . and the role that the family plays in their success. All things, like the little dinners and little luncheons and the family days . . . contribute [to success]. In other words, a person is not another drop in the ocean. In truth and in fact, no man is an island . . . we need each other, many men feel.

On caring and being careful. Kulya cautioned about the politics of gender and caring, and acknowledged the vulnerability that she and other leaders may face.

Especially at the tertiary level, one has to be careful lest one is accused of being too personal and striking up wrong relationships. There have been very many male principals who have been very careful and male teachers at the primary level. So very often you try to put on a tough unapproachable exterior to protect yourself. But this does not mean that you are insensitive or unconcerned or uncaring about their needs . . . after all this is one community . . . one family.

Reflections on Her Leadership

For a few moments, this stalwart of teacher education became very, very quiet. I recalled the heightened awareness of the birds chirping, and a dog lazily getting up from his nap in the middle of the roadway. The dog barked reluctantly and grumpily at the courier, whose van awoke him. Kulya gave a long sigh. Has she had enough? I thought. Eventually, as if peering through a telescope to the past, she responded to my question about how she would describe her leadership experience.

Well . . . I was going through the valleys and going up the mountains.

There were times when you would be on the mountaintop and some times when you would be in the valley but you will always feel you will come out of the valley of the shadow.

Kulya had taken the responsibility for leading quite a number of teacher-followers over the years and was very proud of her protégés and their accomplishments in

education. She notes their healthy thirst for further learning and the confidence with which they approached their new tasks.

In some cases they have more confidence than I have, but they have been able to launch out, whether it is in teaching or elsewhere. Many of them have not remained in the classroom. Many of them are in education but not in teaching. Many of them are in education but not in the classroom. But wherever they go, I think they hold their own and they aspire to be dynamic leaders. I am not sure if all of them are contented followers, but they certainly hold their own. I have tried to encourage their sense of responsibility to and relationship with the community, and I see that in evidence. Also there is certain compassion, a certain fellowship that they foster and cherish. Some of the values that they cherish--the question of the humane side of things--that is one of the things that stand out. Not simply the brainwork only, the headwork, not only the headwork but also the handwork, and the heart work.

There is still in many cases the thirst for education among the teachers. I am not sure that there is the same thirst for learning among all the students and I don't know where the blame lies, whether it lies with the parents or the teachers. The children are not motivated to want to learn you see. In my day at primary school [and] in my day at Teachers' College, students wanted to learn and we the teachers enjoyed teaching them. Now I think one has a harder job motivating students and convincing them that it is important to learn and learn for your own sake. For instance, recently I was talking to a little relative of mine that felt that when the Common Entrance [examination] is scrapped, there would be no need for her to learn basics anymore.

Concerns with the low status of teaching. Kulya associated the low status of teachers with teacher preparation and recruitment. She contended that the status of teaching is not only shaped by the policy makers but by the quality of teachers. Teacher preparation must address caring as an important issue. She added that teacher recruitment is just as important and that these two factors, teacher recruitment and preparation, have much to do with how teachers are valued by the community.

I don't think that people nowadays project teaching as a favorable profession as they used to. When I was a child, I longed to be a teacher; I looked up to my teachers. You had children playing school. That was a famous game to play--to play school . . . and you playing the teacher. Nowadays, children don't hear their parents and their elders deifying teachers and so on. People still get the impression that teaching is a hard job . . . and also people have the impression that to become a teacher means you have to study too hard. This is one of the things keeping a number of boys from entering teaching. They find that there is too much study, too much sedentary "book-beating" involved in teaching. They prefer to get into something where you don't have so many hours poring over the books, you don't have to be so sedentary . . . You could be more

active and more agile and more outdoor. However there are some fields in teaching that are still dominated by men. I stand subject to correction but I think for instance, the woodworking field and many technical subjects are still dominated by men.

On Success and Successors

For Kulya, her successes and accomplishments correlated with the lifestyles and commitment to the community that her former student teachers and protégés demonstrated, and their readiness to go that extra mile. She identified some of her primary achievements:

I think I was responsible for getting them to see drama and music in a new light in education. Through teaching practice in Tobago, some Trinidadian students had a different context to teach in. It provided the Tobagonian student, an opportunity to practice, to do Teaching Practice, in his/her own home setting. The fully residential training made them [the student teachers] blossom, and even those who have left teaching have carried that spirit into their various walks of life. Many of them have left teaching, but they have not left education, and they have not left leadership and they have not left self-development. The residential experiences helped them to see how they could help other persons, and what life is really about . . . a community. Well, the non-residence part of it umm . . . I think teachers training should aim to help teachers understand human nature, to socialize, appreciate diversity, and so on. There should be provision for people to be partly residential, so probably a year in residence or a term in residence. In other words, there is no place like home; "see me and come live with me" is a different thing.

The Importance of Smell

Kulya left a special message for those who aspire to be educational leaders, noting that all teachers should consider themselves leaders.

Take time to smell the roses. Enjoy [your] work while you are working. Work while you're working, and play while you play. Enjoy what you are doing, and try to get others to derive some enjoyment too. That will help to lighten the load and that will help you to avoid burnout. Enjoy what you are doing.

Narrative IV: Introducing Daphne Johann, Educational Exemplar

Daphne is an attractive, academic looking, pleasantly dispositioned woman with very penetrative eyes, a warm smile and contagious laughter. Behind all this is a very private and tactical person, with strong, well-reflected views on national and Caribbean issues. There is a sense of Afrocentricism about her style. She is engaging, but cautious, as she outlines her valid concerns and genuine enthusiasm about the study, prior to the two interviews. We sit in a spacious well-decorated living room for the two interviews. Daphne Johann has served the education system extensively, as teacher, supervisor and policy maker.

Daphne was born in north central Trinidad; the youngest girl of six children. She is in her early fifties and still very close to her siblings, "although the closeness is not

always . . . a nurturing one.” Indeed, she explains, “in the case of one, it is close in thought . . . [his] lifestyle is so different from mine.” She is only one of her siblings to have completed high school in childhood. She perceives herself as being blessed with a rich diversity:

I was born to a Catholic mother and Anglican father. I . . . attend the Catholic Church . . . was christened in the Anglican church, because by the time I came around, at fifth place, he [my father] thought one of the children should be in his church. By the time my last brother was born, he was christened Catholic. I think my father did not have the energy to find the godparents. I went to an Anglican school (while all the others went to the RC school for most or all of their elementary education) . . . a Presbyterian secondary school, grew up in a Hindu village and [my] best friend, as a child was a Muslim.

She had fond memories of growing up, in what is a predominantly an East Indian community, and one she readily identified with.

I still feel as much a longing to be home at Divali (Hindu festival of lights), as I do at Christmas. The old neighbors look forward to seeing me, as much as I do to seeing them. One [neighbor], once called me “one of [San Bernadido] feathers”, like feather in your cap, you know the saying?

She recognized the importance of the foundational years at primary school, but she did not see them as being significant to her leadership skills: “Primary school is where you went. I did what the teacher [said]. I don’t see the primary school as having that tremendous impact.” Daphne reflected about whether she might have gained more if she had gone to a primary school that was a more assertive school.

To give you an example of what I am talking about; when I went to High School, I went as a paying student. [There] I found that several of the students who had won exhibitions--I think it was the last year of the exhibition, the second to last--quite a few of the children had won exhibitions--and I am being factual at this point--simply were not as bright as I were. They all came from similar schools and knew about exam techniques and so-so. That strategy [preparing students about examination techniques] my school was not into. So if anything, I concluded that primary school, while it was not aversive . . . [it] did not have the same academic aggressiveness, awareness or whatever. It was a comfortable place to be an extension of the village and whatever. There are a few people who stand out, who I remember well, but I don’t place the focus on primary education. I remember primary school, and the head teacher trying to get me to speak up (the head teacher was also the teacher of the common entrance class) and I could not project my voice to the front; he could not hear me. The particular day, I remember he was walking around the class beating people who did not know their work. When he got to me . . . I . . . up to today I remember. He saw so much terror that he could not hit me and he said something like--when he got to me and I couldn’t answer--he said: “I can’t take the stupidity in this class.” And he stopped

beating everybody. I honestly think that what he saw was sheer unadulterated terror and he refrained.

Paths to Leadership

Daphne taught at a Hindu Girls College, “attended a secular if not atheist university”, and then taught at a convent. She was very proud of her mother, who was able to co-purchase a piece of land at age 17, and who was determined that Daphne attend high school after an unsuccessful attempt to gain entry via the College Exhibition. She claimed that her mother literally took her to write entrance examinations for several schools, following that initial failure. It was this drive, this spirit in her mother that propelled Daphne in fourth or sixth form (senior high). One day, she found herself, “standing under a tree and virtually swearing” that as long as she had, her mother would never want.” She recalled the dynamism of her mother who was a domestic and her earliest mentor:

It was not really her social setting, but she made herself totally comfortable in it. Many of the other parents were either her employers or friends of her employers whom she would frequently serve at dinner. But she was determined that I would do well and went to every bazaar, graduation, fundraising event and PTA meeting. Sometimes I think she identified with the school more than I did. It was she who came home and said that I could go to university right in Trinidad. Her boss at the time . . . told her that they were going to open a branch of the University here. She was very familiar with that setting because she often worked with people from “the College” [The College of Tropical Agriculture was the forerunner of what is now the University of the West Indies).

The supportive role of Daphne’s mother continued through her father’s departure from the home; the challenge of senior high school years; and the economic hardships the family faced: “At the time my oldest brothers were sort of supporting the household.” Daphne had planned to go to evening classes for two years and so complete the degree in four years. The university however did not accept her as an evening student coming straight from school. She admits that her subsequent decision to do full-time studies was influenced by the fact that many of her peers, whom she thought did not have “the same readiness” that she had, were going, primarily because they had the financial means.

Experiencing Leadership

Daphne recognized herself as a leader characterizing flexibility, a positive attitude, the ability to articulate a position, good communication skills, and the readiness to not just identify a problem but to identify her own role in its evolution and maintenance.

I don’t know, you know. It is contradictory. I try to allow other people to assume leadership. I try to give things and let people do it and we come back. So, for example, we are planning a conference. I do the framework and I pass it to everybody and I say, “Fill out this framework. What is missing?” Then we sit with the framework and say, “Now who would do what?” And we assign tasks and I leave people to do the tasks. They come back and I ask questions to see how we [are] going. They come back with

suggestions and I am frequently overruled. If I am overruled, I try to take it gracefully. I try to say, "Make it work. If you overrule me and I go your way, make it work." But people describe me as a strong dominant personality. MAYBE I DON'T work from the center after all. Maybe that is how I delude myself, but the feedback is that I give far more responsibility than the people were ever accustomed to; [that they] have far more opportunities than they had before; that they have far more opportunities for training than they had before. This comes back to me as feedback, which says: "Yes I may be dominant etc, but I do manage to cater for some of the ideals." Because I think fast and do many things, there may be gaps in communication that I think I have filled but may not. Therefore I [am] trying to bring people together frequently because, if not, you [the leader] alone are the repository for a whole set of things, and that cannot be good. When you are not, there the things will fall apart. So I don't know if I have described anything. I don't have a label. I try to lead in such a way that [allow] people [to] feel whole, wholesome, and they feel that making a contribution is helping them too.

Daphne identified flexibility as a key factor in maintaining one's sanity and self in the world of leadership. This also allows a means of facilitating the growth of effective leadership skill: "Too often, persons in leadership, and who aspire to greater levels of leadership, stumble when the going gets tough, and fail to adapt to changing demands and pressures." She recalled the frustrations of former colleagues struggling to understand and cope with changing paradigms.

I do not quarrel with that experience at this point. I say to myself "People [have] grown up in a certain situation, and they had learned that rewards would be given after they have served 10, 15, 20 years, and I was asking them to go through a dramatic paradigm shift."

Since monitor days, [they think that they know] where the apple tree is; since monitor days, they [are] aiming at that apple and just when their hands reach the apple, somebody say "the game change, you should not have walked a straight line but gone and get yourself qualified."

She placed herself in the scenario as "the person breaking the line; breaking the laws of the game." Daphne acknowledges the frustrations for all as a result of change, but she saw herself as having many of the attributes that would see her through. Some of these attributes she linked to her upbringing and the unique lessons of her mother.

We have all been described as tenacious, stubborn . . . but what it said to [me] was that I have a right be a person, I have a point of view and I could hold my point of view anyway. She [my mother] held her point of view with anybody anywhere (laughing) and that, I think, would have a tremendous impact on all of us.

A second major sphere of influence on her leadership style she ascribed to her high school experience.

I say quite frankly that secondary school made me middle class. Where I went to school, there were all kinds of shaping activities- debating

competitions, floral competitions, singing competitions sports competitions. People might say what they want about competition but you are in a House and the House has to get somewhere and so on. I remember when I was in fourth . . . fourth or fifth form, I was selected to be on a debating team; it was the furthest thing on my mind. I really did not think anyone would identify me as a debater or whatever. But it turned out that it was probably one of the better experiences, because one of the things people attribute my success to is that I am very articulate, and that I can motivate people and that kind of thing. So the chances are, in fact not the chances are, I think [it is] the secondary school] that shaped me.

Daphne emphasized the symbiotic relationship between followership and leadership, and the enormous responsibility of the latter. She recalled a time when one of her subordinates said to her: “I don’t know where you going but I am following . . . I am following with a certain confidence because I feel you have it all in your head.” This statement troubled Daphne as she considered the importance and role of communication between leader and follower.

I tried to get things out of my head, and put out in the public domain; but as I get older I realize that your saying it or your writing it, is not necessarily putting it out in the public domain. Sometimes you are talking a language or you are communicating a concept that is not easy to understand. You came upon it and it seems easy to you but it need not be easy to other people and they need not know what questions to ask so that you can make it easy. The bottom line is that you cannot assume that you would always understand. You cannot assume that you have all the ideas Daphne used a recent experience to illustrate her point.

I had a very difficult experience with one person recently who said that she couldn’t speak with me and didn’t know how . . . and everyone else said to her “Well she is one of the easiest people to talk to!” But part of it was that I was so task driven that [I did not see] the pain she was going through. My advice was “Girl, just do the work . . . instead of building up [stress] just do the work!” Her own attitude was that I did not understand of her own position.

The only thing that made me feel not comfortable but less distressed about the situation was that every one else agreed with my position and found that she was the difficult person. But that is not it. I should have been able to detect that what she was experiencing was really difficult and help her over the hump. But because she had portrayed a certain self, I was unable to [recognize her] pain. The self that she had portrayed was not her true self. The self that she had portrayed was confident: “Don’t try to teach me anything. I know it” when in fact that was a cover up and I did not read through the cover up. So when we had a big thing to do, she did not do anything.

She took her responsibility as leader/follower seriously, often struggling with the changing paradigms and her own personal style as “task oriented.”

I am somebody who attempts to work with people in a way that will recognize them as people. I do not always succeed because there is a societal construct of boss/employee relationship and, whatever you do, people would see you as boss so that it becomes problematic if you do not have the boss/employee relationship when all other bosses have it. But I do try to let people know that I value their input. I recognize what they are doing and we are in a team working towards some common goals. Unfortunately, because I am frequently task driven, I may not convey what I have just said to people all the time . . . I may convey that the task is the most important thing. However I do attempt to counterbalance the task driven thing by advising people on their own professional development telling them about opportunities supporting their training.

An important positive dimension of her evolution was her readiness to be flexible as she sought to make her contribution nationally. She stressed that she did not grow up as a privileged person expecting that she must have anything by “right.” For her, she knew that she had to work to achieve her objectives. “I feel you had a community to serve, and when you needed it the community will give you back.”

I can tell anybody that my Ph.D. paid off. It impacted on the system. I got the opportunity to use it. Anything happening I would be called, to do this to do that, to back up [to give support] here . . . but when it came to giving a promotion, there was always an issue why the promotion should not come to me. One day, I looked left and I looked right and I said. “You do not qualify . . . you are not over 50, you are not male, you have not been part of the team since training college. So you forget that [wish to be promoted] . . . you continue to give because you have been blessed with the ability to give. You got opportunities to learn that people did not get and when you do the things, you grow. So you continue to grow and continue giving but you diversify. So I got engaged professionally in all kinds of things until one day when an interview panel looked and saw all the things I had done, they had no choice but to say “Who else?”

I have seen people consciously blocking things . . .like promotions for me, and other people did not get blocked. I do not reflect on those days with particular pain, because for example I was not made to sit at a desk and not do anything. I was able to do everything. If you see my c.v. People ask “How could you have done that within that space of time?” It is because clearly people gave me the opportunity to do it and I did it and I enjoyed doing it and I got a whole set of people who bring back joy to me because I did it. You do things that bring you other kinds of rewards and you work!

She recalled the comments made to her by a supervisor on entering a particular Government Ministry:

Remember this about work. You have no idea who may see your work . . . so even if you are doing it for somebody who at this time may be punitive

or whatever, remember you are doing it for you and for the future, so always do your best. I did my best.

A key element in her professional and leadership success is having positive relationships.

. . . with as many people as I can. I kept in view the greater good. I struggled for it the greater good. I kept in view the children. I kept in view who ever the client group was. I am trying to say [to my colleagues] “We are equals.” But one of the points I try to make is that everyone is important.

She drew my attention to a luncheon meeting with her department the previous day.

I don’t know if you noticed the seating pattern. I wanted to sit in the middle. I went to sit in the middle because I felt it would have allowed me to be a part of the group. I was told to sit at the end. I was told that I was resisting my role. I was told that I am leaving my visitor alone. At that point I thought, “Why fight it?”

She shared a story of the constraints faced when, as a relational leader; she was trying to develop a team among traditionalist followers.

We had an incident where we had a small staff and everyone had a key. There was a security . . . a breach in security and I was advised that the way to solve it is to control the keys. So I decided I [was] controlling the keys because the truth is I never worked in an organization where everyone had the keys. So it has been troubling for me but it was what I met, so I left it alone. So we had a discussion and I said, “These are the strategies I plan to put in place.” And then someone says, “If that is so, I coming after 8 [am] every morning, because I am not coming to sit outside.” Another thing, the fact that you could say these things, is a comment on the structure of the organization. Another one said . . . “Who is going to answer the phone when you phone half past seven in the morning?” I didn’t realize that it was a pattern I had developed, but clearly it was. Everybody laughed. And then the driver--remember this is a situation where you have a real gap in terms of status between Head [of department] and driver--he said “We are accustomed to living in certain ways. What will it do to the trust?” I threw my hands up in the air and I said, “I don’t want to violate the trust. How do we solve this problem?” I backed down and I left everybody to solve the problem. Several things [are noteworthy] . . . we could only have had that discussion [because there] was a certain amount of equality. I could only have backed down because a certain amount of trust had been built up. So I don’t feel threatened. You feel personally set back, because you’re human, but I did not feel personally threatened. I don’t feel my ego . . . personally threatened, because my ego does not hinge upon who controls the key. But for many people, who controls the key is an . . . issue. So whether my office is locked or not, was not dictated by me. I leave the office open.

But again people said to me, “Our confidential files are in there.” So when they realized that I [am] careless about leaving the door open, because I have an open door policy--and that is because I grew up in a place where people left the doors open and called out to their neighbors across the street--when they found that I really not behaving, they put a lock on the filing cabinet (laughing) which I never open.

Her flexibility and positive attitude should not be construed to mean an inability to assert and express herself using the very experiences she has had as stories to illustrate her points.

When the opportunity came up for promotion, I never hid any of the stories. Somebody asked me to do something else and I said I am willing to do it but this time I am not doing it without a promotion for these reasons: 1, 2, 3, 4, 5,6. And the person said the amazing thing is you can tell these stories without bitterness. And I said I am not bitter I am just saying that this time I am not doing it without rewards.

Another significant lesson from Daphne’s experience pertained to the evolutionary nature of leadership and the role of experience. She referred to a recent experience when faced with a task.

One of the risks to a leader, is that you may forget how many years it took to reach that point, and you ask somebody to do something and cannot understand why it takes them a long time or whatever. Therefore one of the challenges is to be able to use your experience. I was asked to present a paper on something I literally knew nothing about, or thought I knew nothing about. Frankly speaking it does not have much interest. It was one of those assignments that you just got to do and you had to do. As for the usual sources, you have them there and eventually start to read and juggle a few things in your head. And suddenly you’d realize that you have so many organizing concepts located in so many different places that you are able to pull on them and really all you need is a little stimulant. That for me is one of the joys and it is what people call being experienced.

Daphne’s testimony implied that one can and should benefit from the experiences and wisdom of more mature leaders. It was a visit to Kenya that brought this lesson home to Daphne. She shared her conviction from her observations on that trip:

Part of the empowerment was the respect given to elders, the acceptance of leadership, the acceptance of place, which in a sense made leadership easier . . . which made sharing easier, because people knew that if you succeeded was the success of the community. It wasn’t your personal striving. It is a mistake we frequently make. We frequently think we succeed because we [are] bright, we [are] brave, we [are] strong and we do not realize how many factors contributed to our being. But it is problematic because the very things that teach the role of followership can lead to rigidity. So teaching leadership, building good leaders is a really difficult thing especially since in an ethos [where] competition is so important. In the western world we stress what we see on TV, what we

imbibe, almost by osmosis, is individual achievement, and if you do that . . . leadership [that is] not based on the self is a difficult thing to achieve.

Flexibility: A Key to Effective Leadership

Daphne credited a lot of her survival skills on flexibility.

I'd like to convey to people that anything could happen to you, anything to anybody anytime (I know that, anything could happen to anybody anytime). If it [something unexpected] happens, the more important thing is how you treat it.

Daphne urged leaders to complement flexibility with humility, and noted that a leader must be able not just to identify problems but also to recognize his/her role in the maintenance of the problem and be prepared to deal with it.

Yes, if you are able to take the problem, see what you contributed to it because if you are in a problem you have contributed to it. You may not have contributed to it consciously; you may not have wanted to contribute to it. If you are in a problem, see how you have contributed to it and try to do better next time and move on.

Zigzagging the Line

Daphne claimed that her strategies for surviving the male dominated world of educational leadership involved primarily flexibility, a positive attitude to life, and learning.

There is a saying that if you keep growing, if you keep learning then you have a self and a contribution to make that is almost irrespective of what is happening around you. It is not divorced from what is happening around you, but you can shape a path. Once upon a time, we used to call it zigzagging on a line. You knew the path you were following because you knew where the line should lead. You could keep going but because of the pressures in the environment, the pushes and the pulls, you cannot really stick to a line and walk, you had to zigzag but knowing that you will keep walking on that line.

Faith is a concept that appears to be the glue to all Daphne's behaviors. She asserted that she has faith.

I cannot say I have religion in the traditional sense that many people have religion, where they belong to a church from the time they [are] born and they grew up in it and they stay in it. I have a faith that if you keep in tune with the greater goodness, if you keep in tune with God, if you encapsulate that greater goodness in God . . . things will go wrong but you will keep to a path. I once said to somebody that I am lucky and she said "No you are blessed!", and I understand what that means. I understand what it means to be sitting, and feeling that you are facing a big, big, mountain, and something happens. And you see a path . . . ahmmm. So what you find is, if you see the mountain, you say, "Somewhere there, somewhere, something good is going to happen out of this, [so] I keep going." Some people say that I am a risk taker; I have a conference

happening in a week and the money has not yet arrived, but you have to do it.

Experiences as a Woman in Leadership

There were no particular negativisms that Daphne linked to her being a woman and leader. She cited, however, numerous incidents and situations that characterized a hegemony linked to seniority, of who you know and where you were schooled.

A certain job was to be kept for a certain person. Whether that was gender, or whether the person thought that the person would have done the job better, I do not know. When the person came and got the job, they (both men at different levels of leadership] fought like lions in a den.

She shared another example:

. . . This guy who had been on the path seeing the apple, had done everything in the old paradigm to win the apple, but the paradigm shifted on him and it had a new game and new people were favored. He left the job, but he made a good decision. Some people stay in the job and eat themselves away. But he could not see how, if he was senior when this person joined the organization, this person could become his boss. He simply could not see that the domain had changed and that this new person had the skills for the domain. As far as I was able, I encouraged him to bring it to a close . . . to seek other alternatives. What I could not do was to stem his bitterness, [which] he attributed to race. It is unfortunate that the intrepid things are sometimes there for reasons other than race, gender or age, but they become layered with race, gender, and age. I am never sure what played first.

In part there was no agenda, because there were other women who, if you used the old criteria [of seniority] would have succeeded; but they did not succeed with the old criteria, and I did not succeed with the new criteria. So, you had to say that it must have been gender. What I am saying is that nobody, in that circumstance, ever tried to keep me under a bushel. One person may [have tried], but there was so many other things going for movement and progress that this person couldn't succeed, because the tide was against that sort of thing.

Daphne's experiences revealed a readiness by the dominant group to benefit from and to facilitate opportunities for her to show her mettle but reluctance to create a position [that optimized her resources], or promote her into a leadership position. There was even a level of appreciation, but she had to face the challenge that she was not representative of the status quo.

I am not male. I am not in my 50's. I do not have a track record of being taught by . . . which was the track record that got you placed in education. You were taught by . . . they knew your skills and therefore you had these opportunities created for you. I did not qualify.

She shared the following story that epitomized the context she worked with then. We had a meeting and we were doing something trying to work up a strategy . . . and I had a nice idea. So I said "Let us go on board and . . .

This person just looked at me in amazement. I said, “What is the matter?” His response was something like . . . “You are atypically logical!” The group roared. It was a heckle group and I did not pursue the matter. Well I could not pursue it then, because what people would have done [was to] laugh more. “But tell me, what do you mean by “atypically logical?” [I asked eventually] And he said . . . “I only know one other person like you” and he named a name. “It is not like your gender to be so logical.” I did not perceive [this] as an attack but I did not think I should have been told that in a meeting. I did not think it was personally packaged for me. It had to do with his worldview.

For Daphne, the greatest challenge to her integrity and well being, as a woman in leadership, was a woman who served as her senior.

My greatest challenge . . . was of the same gender. [So] gender may be an issue, for we [women] may internalize the other gender and may be acting in ways that the other gender may [be expected to] act. But it was extremely difficult and the fallout bad. I must have handled it fairly well . . . since people said, subsequently, that they had no way of knowing. But it was extremely painful. There was so much potential.

Lessons on Caring Leadership

The earliest experiences of caring and caring leadership that Daphne Johann recalled were those of her mother and her village community. There:

People looked out for each other. People share things. Sharing is something that was fundamental . . . [like] passing things over the fence. I was an adult cooking and would pass and drop food for my sister.

You buy things. If you get something that you like you would share it. When people travel you bring things for people. If somebody in trouble you see what you could scramble to help get out of the trouble . . . and people have been in trouble! All kinds of trouble! [You] just do what you have to do, which we learned, from home. [It is like] the process of sharing a mango . . . one mango and this one [person] gets a face, this one gets a face and that one gets the seed. If you have had an experience of sharing, where sharing can be taken as a gift, you do not learn to be selfish. A critical part of good leadership is not being selfish.

Caring, Daphne attested, is not a phenomenon limited to childhood experiences, but one evidenced through other dimensions, as with friendships and work relationships.

I know one particular person, who I consider a mentor, who literally went out of her way to nurture the people who were with her, who went out of her way to identify talent and say, “How could I nurture this talent?” [She] ran a learning organization when the concept was in its infancy. You crossed the threshold of her organization and she said . . . “So and so is learning shorthand . . . So and so knows economics, but he does not know sociology. I have encouraged him to enroll in a sociology class. You are entering a computerized environment, so I would suggest you learn how to use the computer.”

[She was] very stern, very “school teacherish” in style, but clearly everybody who worked in her organization . . . she secured a promotion for, as soon as it was due. She went out of her way to make sure that if you were writing something, she advised as to how you should do it. I admired her tremendously. She helped you to stay focused, and made you realize that youth, age, experience, whatever . . . is a continuum. That to me has been a very, very positive work experience. Daphne’s friendships were sacred to her and provided her with daily lessons on caring.

I have been blessed, literally blessed with a group of very supportive, very progressive friends. I can call and say “X, Y and Z . . .” And they would say, “Ent you know that is stupidity? What yuh doing that for?” On reflection (there has been a lot of reflection), there will be a time [when one will say] “It is a good thing you said that, cause I was able to do so and so.”

You feel safe. You feel, no matter what, there are some people you can fall back on, who are willing to stand up for you. That has been tremendous source of strength. I have positive friendships. There are several people I can write with, I can call up and share ideas with. So in that sense, I have experienced a lot of generosity. Like a research project coming their way, and they saying, “Why don’t we do it together?”, when, in the academic world, research is supposed to be individualistic. You are supposed to keep it to yourself. I remember doing something the morning after. a public debacle, and I look outside and these two friends appear. “We are not going to come inside. We are going to sit out here to lend you support.”

She told another story about her experience with friendship and caring. This one centers on the time of her mother’s death.

I remember my mother . . . going through her illness and death and everything else, and at the end of it I am reflecting with my sister. I said “You realize that I have these friends and they were with me through out the funeral?” She said “Throughout the funeral? They never left you from the time she became ill!” I myself had not realized it, but she was observing from the outside; comparing the reactions of her own friends with that of mine. I learned subsequently they [my friends] communicated with each other . . . and when one could not be there, they made sure the other one was.

Clevia shared these stories with much sincerity and reverence. She concluded: So in a sense I have a strong support group, strong faith, [and] a family background that is challenging. [These] taught me a lot of things. Something that makes me say [to myself] “You are so and so’s daughter. She would not have let X happened, and therefore you don’t let X happen.” People just take care of me. I [am] pampered . . . some of it comes with the job, but a lot of it is because people are caring. Therefore

your own style is rewarded and what you can create is a network . . . even though you find is that you have to struggle. If you create a caring network, the rewards come back to you many . . . many times.

An Issue of Gender?

Daphne conceptualized leadership styles as being independent of gender, but concedes that there are other factors worth considering.

I prefer to think that . . . confident, sensitive leadership . . . cuts across gender. What I do find, clearly because of their socialization, [is that] women pay attention to details in a way that men frequently don't. That is good and bad. Because women pay attention to details, things don't fall around them as fast. What [some] men frequently do, is find some woman in the office who would not make it fall apart. Secondly, a problem in female leadership that I have found, is something we call a "bed grass" quality. They are unable to give people enough space. They get into the bed grass and there a minute-by-minute, micro-perspective on things, which is a benefit because it makes things happen, but is a problem because it leads to a lot of micro-management. Men on the other hand, if they have a view, they really don't think that it needs to be discussed. That is the view and people fall in line. They are less ready to crosscheck and make sure it meets other people's needs. They feel a right of leadership in that their view is dominant, which has its disadvantages and its advantages. One of the advantages is that people tow the line and follow. One of the disadvantages is that it excludes a lot of opportunities for different views that may in fact enhance the product. So I guess instead of genderizing the business, if we outline that these are the positive things we strive for, and try to instill them in either gender, it would make a lot of sense.

She acknowledges an awareness of the struggle for advancing the cause of women in leadership, through feminism: "I describe myself as a woman. I describe myself as a woman who believes in the progress of humanity; and that we have to work together to shape that. I attempt to avoid wearing labels."

She recalls her sense of confusion the first time she entered a boardroom at an institute of higher education where 70% of the employees are women.

I was a female supervisor--my choice was either to lime [to socialize] with the female secretaries or the male supervisors. There was no group to which I would have a complete fit. When I entered another institute's boardroom, I had exactly the same feeling.

I am involved with a project that is engendering institutions, and in one of the institutions to be engendered--it is actually working, it is working! [The plan is] to engender the culture of organizations in such a way that you take care of both sets of needs. It recognizes that in some ways men are disadvantaged, and in some things, women are disadvantaged, and it attempts to address both sets of disadvantages. For example, something you wouldn't think about naturally, you hear men

talking about not having the gumption to stay at home with a sick child because that is supposed to be a woman's role. You hear women in the organization saying [how] people expect that if their husbands' move they will move; but they cannot bring their husbands with them into their new situations. You could have a community of non-working wives but you cannot have a community of non-working husbands and therefore the woman might lose an opportunity. The man may be totally imbued with the new leadership style but there is no niche for him in the new setting and nothing to cater because you don't have a category.

She takes the position that there is a role for men in the issues of feminism, which she prefers to describe as the business of humanity.

I don't know how you [are] going to get rid of discrimination biases based on one thing or the other. It is so embedded in people. But if the issue is an issue of humanity, you have to move in the direction where men have to say that women had to have this movement because they were treated unfairly or, in the interest of humanity, we have to address the wrongs. Women have to say "Well, we had some advantages in the old system [and] we need some advantages in the new. We have to give and take."

In the same way in a political situation, black persons had to say "This couldn't continue any longer." And it needed whites to say "This cannot continue any longer." So the thing must work together. But at some point you cannot say. "Because Blacks are dominant, it is Blacks time now", and . . . wipe out Whites. In the interest of humanity, and I don't mean humanitarianism, I mean humanity as a group. We will not survive if we continue in these destructive ways. So if we need to survive as a group, we need to coexist in positive ways . . . I don't think you have any homogenous society in terms of race anymore. You . . . soon, might not have a single person who can claim to be of one race or the other. In the same way, we cannot have a world with only men or only women. Therefore, to me, gender equity really means how, in the interest of humanity, we remove disadvantages of different kinds; how do we maximize the good that can come from either group and move together in the common interest?

Leadership Training

Daphne perceived caring leadership as dependent on trust, in a world where "a lot of people have learned not to trust." She, however, posited that the ethic of care can and should be an important part of leadership training. Sharing remains an important element in the ethic of care, as she perceived it.

We could devise strategies where our people learn to share as a matter of course. Probably because I have grown older, [I] begin to understand that our early socialization sets a course [where] people do not learn how important it is to see themselves as part of a wider group.

She was nevertheless cautious about the politics of caring and leadership when one has to move on to another community.

Your fear is that if you lull people into too comfortable a style your departure can become traumatic. As it has been [seen] in different places, caring cannot be singular but is related to the development of a micro-culture of sharing and commitment, followership, and trust.

Closing a Chapter

Daphne summarized her perceptions of her contributions to the nation's educational development.

Where I think my contributions lie [are] in sharing a vision, persuading people to accept that vision, and knowing that they continue to strive for that vision whether or not I am there. Not 100% of the group [of course]. One of my areas of sadness is how many people give in [to] the situations, and therefore, whoever is the new leader, that is the style they would follow. But [I remember] a new leader saying to her followership, after I had left, "Remember this is what Daphne would have stood for." This has heartened me. And the group saying, "We can't fall short of that", which means it has been successfully transmitted. I know of people who moved on because the situation had become too difficult to try and push a particular ideology, but remembered what was trying to be pushed, and tried to do it in their new situation.

I feel that here is a community of like thinkers out there, who I could reach to, as if you are reaching to the source, and who reach to me as part of that source. I may have enhanced a positive perception about a particular kind of leadership. I may have enhanced some faith in it. But I [also] know some people would say: "That only worked because Daphne was here. It wouldn't work with anybody else." If that is what is said, [then] it hasn't really succeeded, because it says it is located in one place. But where it has been brought into, it has been a success. So, one's contribution is the practice of the model of leadership . . . and the benefits that have been brought by it, and the opportunities created. A lot of people have been able to move on, in a lot of directions--because of it--and that in itself has been an achievement.

Another achievement, I think, is its contribution to mini cultures. I don't think I was in any place where I did not help to create that kind of very positive mini-culture where . . . and people come back with the feedback, without your asking, which to me is a [positive] indicator. I think some people may have learned more about risk taking in public organizations than they would have learnt if I wasn't around, and they have themselves taken a risk to move things forward.

Summative Overview

In chapter four, I introduced Patricia Newton, Ariel Wynna, Kulya Calypso, and Daphne Johann, the four women educational leaders who constitute this study, and shared their individual, topical testimonies. In these testimonies I sought to share the character of these women and their experiences, and their perceptions of educational leadership within the framework of the ethic of care through three guiding questions. The guiding questions

included: (1) What do the testimonies of these women reveal about their evolution as educational leaders? (2) What are some of their major experiences and perceptions as women educational leaders, and (3) How do they perceive, experience and nurture the ethic of care in their leadership practices?

Embedded within their testimonies are elements that reveal the earliest experiences and perspectives of the participants as leaders, as women in educational leadership, and as caring professionals. Clear perspectives on feminism, the role of mentoring, concerns about equity, and evidence of caring experiences characterize the lives of participants. The constructs that emerge from these testimonies characterize leadership as evolutionary and closely linked to the influence of “mothers”, the family context, school context, and sharing. Each participants’ testimony, however, constitutes an exemplar of views about leadership: Patricia’s leadership as achievement, Ariel’s on leadership as influence, Kultya’s on leadership as service and Daphne’s on leadership as catalyst.

In this chapter, I have summarized these viewpoints, examined common attributes, and related some of these to the literature. I have concluded this chapter with a discussion of the implications of the study for practice and future research, and with some personal reflections.

Individual Leadership Constructs

Leadership as Achievement

Patricia Newton: “My leadership style came from my mother.”

The context of Patricia’s home environment played a key role in her evolution as a leader. She portrayed her family as middle class, with high expectations and clear roles for all. From her father, a businessman, she developed a sense of philanthropism and responsibility to the community. Being the only girl among six boys she learned about dealing with competition, earning and maintaining support. It is to her maternal grandmother and mother, however, that she attributed most of her early leadership styles, which have been reinforced by her eventual challenge of being a single mother, of four children.

Her mother’s high expectations with regard to academic achievement significantly influenced Patricia’s intellectual endeavors. Her mother, who herself, completed college when she was in her sixties, encouraged Patricia to continue her academic development in the United States as her brothers did, and provided both emotional and financial support as Patricia completed her Master of Business Administration (MBA) degree.

Mentorship played a role in Patricia’s development primarily through the person of another woman pioneer who made critical contributions in terms of personal sacrifices, activism, time, and property to the social services and education of the deaf in Trinidad. Patricia described her leadership style as being achievement and relationship oriented and facilitated by a hunger for knowledge, good communication skills, confidence, vision, and a sense of mission. This sense of mission is typified by Patricia’s sacrificing her academic development beyond graduate studies in order to be available for formulating national policy for special education services. Patricia made this sacrifice in the late 1970s when the government of Trinidad and Tobago acceded to having the Ministry of

Education assume responsibility for special education. Patricia's testimony reflects a tendency to identify issues and causes. Once she assumes a responsibility, be it special educational or otherwise, she goes after the objective with full force. She contends that she does not limit herself to one or two groups or programs, but to a number of causes and efforts across the community.

For all her feelings of individualistic strength, Patricia admitted to a sense of incompleteness as a leader, which she attributes to the childhood loss of her twin sister. Patricia described herself as often feeling a need for somebody with whom to share challenges and success--a partner to plan, work, identify and meet mutually satisfying goals. The joys of achieving significant successes on behalf of the community were often being tempered by the unavailability of the followership in celebrating triumphs. Then there are times, she explained, when she needed to pass the baton of leadership in a particular cause, or situation. Leadership for Patricia Newton was portrayed in her narrative as often being a solitary exercise of responsibility and achievement. As a result, she recalled developing an intensity for the objectives she targeted that was intense and often misunderstood or unappreciated by colleagues and followers alike.

Leadership as Influence

Ariel Wynna: "If I did not have this inner strength, I would have been devastated . . ."

Ariel attributed her leadership to character; the result of a strong love from her maternal grandmother's Catholic upbringing, following the desertion by her father and death of her mother in her early childhood. Her grandmother, became both mother and father. Grandma was a disciplinarian who knew the meaning of hard work.

- Ariel says that because of these harsh realities, she was making important decisions and serving as spokesperson from quite a young age. Much of this Ariel related to her grandmother's limited schooling, and the exacting nature of her occupation as an uneducated market vendor. By 18 years, Ariel was married and a mother, by 26 she was divorced with three children.

Ariel characterized her leadership style as justice oriented, problem solving, charismatic, and collaborative. She expressed confidence that she can get anything she wants, having a "sweet mouth" (charmingly garrulous), a big heart, a ready ear, and respect for others. Her testimony illustrated her readiness to challenge the "glass ceiling", and to use her racial mix as a key to accessing the stakeholders and clients whose assistance she needed. She portrayed leadership as a task-oriented activity assumed by a person in a position of power that facilitates the growth of followers through examples of modeling and leading. She noted a tendency to be aggressive, which she blamed for many of the problems she has in her personal life.

Ariel emphasized the role of mentors in her life and the transactional style she believes she exemplifies. She identified six mentors, four of these being women who served as "gate-openers", providing direction, support, and help in identifying her strengths and weaknesses as a woman and professional.

Leadership as Service

Kulya Calypso: "I was there to help . . .and to learn from . . ."

As Kulya's first leader and mentor, her mother exemplified to her a view of leadership as being about responsibility and reinforced the notion of women and girls as

being different from boys in their roles and responsibilities. She shared that the fact that she for many years was the only girl among five boys, and her mother's perception of the role of girls, ensured a no-nonsense upbringing, characterized by much church going, nurturing and home management training. Cooking, house cleaning, bringing water from the public taps were all part of Kulya's chores, supplemented by the many times she was kept from school to take care of her grandmother or younger siblings. Kulya credited the combined efforts and modeling of her primary and secondary (elementary and high school) teachers. She ascribed to her leadership style, the importance of discipline and effort learned from her elementary school, and creativity and social skills development from her secondary school.

Kulya described her leadership as task driven, perceiving relaxing on her own as meaningless activity, but cherishing the socialization with colleagues over food and sharing. For her, leadership is clearly not about administrative functions, but about involvement with all for the common good.

Respect is an important aspect of Kulya's construct of leadership. One must respect to be respected, she asserted. This respect for others is not limited to authority figures, but applies to all persons, as members and stakeholders in the community that gave freely to her.

Kulya identified herself as a caring leader, which she says is a result of taking on early responsibilities for her siblings. She stressed the life-long nature of caring leadership and the demands that such a style makes on one's trustworthiness, versatility and problem-solving skills. She proposed reviewing the meaning of leadership to reflect the giving of service as compared with the control of power.

Kulya identified four mentors, of which the primary ones are males. These mentors included a priest, a lecturer whilst she was a student teacher, and a fellow cultural activist--all educators. From one, she developed an appreciation of leadership and the role of humor and recreation as aspects of teamwork. Another helped her to affirm her potential and worth. From the third, Kulya strengthened her joy of folklore, music and dance. She is grateful to her female mentor for lessons on graciousness, the recognition that little things mean a lot, and a recognition of the power of calling others in positive terms.

Leadership as Catalyst

Daphne Johann: "To lead in such a way that that people feel whole . . ."

For Daphne, leadership is getting the job done whilst demonstrating appropriate selflessness, self-awareness, flexibility, a positive attitude, effective communication and problem solving skills. She is comfortable being described as a relational leader, but less so about the perceptions of some that her style is to dominate. She preferred to describe her leadership style as a shared responsibility where her followers and subordinates are also enabled to also assume leadership. She eschewed being labeled as of any particular persuasion, and stresses respect for the followership. She described herself as one seeking to lead in a way that the follower feels wholesome and progressive. She warned of the responsibility that the leader has to the follower; recalling an instance when a subordinate claimed: "I don't know where you going but I am following."

Daphne attributed her leadership style primarily to the influence of her mother, her home context, and her secondary school years. Her mother, a former domestic, was described as tenacious, hard working, articulate, unselfish, persistent and convinced that education was the key to success. Daphne recalled the time when her mother made her take a number of entrance examinations seeking entry into high school, as a paying student, because she had not won a scholarship for free secondary education. Secondary education (high school) is not yet free for all students. One gains public secondary education by passing the Common Entrance examination.

Her home was in what was a rural but very diverse community where she was quite comfortable amongst various creeds, races and ethnic groups. She shared that she had the experience of being an Anglican in a Catholic home, growing up in a predominantly Hindu village, having a Muslim best friend, and teaching in both Hindu and Catholic schools. This exposure to diversity, she considered to be a major force in the flexibility and tolerance she feels is characterized in her leadership.

For Daphne: “Primary school is where you went because you had to; you did what you were told.” However, she attributed to her secondary school years the distinction of having contributed the most to her preparation for leadership. During this span of her life, Daphne developed her ability to be articulate and to motivate others; two skills which she claimed others account for her success.

CHAPTER FIVE

ANALYSIS AND REFLECTIONS

Common Elements Present in Participants' Testimonies

In this chapter, I reflect on the emergent portraits of the participants pertaining to leadership, and the lessons that may be applied to educational practice and research. Five elements describe the leadership development of each woman: (a) “mother power”, (b) educational experiences, (c) community connectedness, (d) personal responses to the dominant culture; and (e) their value of caring. These five elements all characterize a path to leadership in which the traits and responses of the participants afforded individualized journeys and experiences. For Patricia her journey along the path was motivated by a sense of mission and achievement; for Ariel it was the influence of charisma and her inner strength; for Kultyia, it was the service and comraderie of colleagues and followers; and for Daphne it was flexibility and a readiness to collaborate with her community of friends and followers.

In this chapter, I share my perspectives on the primary lesson by the narratives that caring leadership is developmental. It is born from a sense of community, which itself has a high regard for equity and interrelatedness, inclusive of either gender, and linked to a notion of authenticity and spirituality. I conclude with some of the challenges experienced on the journey, which this dissertation afforded.

Mother Power

Consistently woven within the tapestry of the shared experiences of these exemplars is the notion of mother as primary mentor and leadership model. Mother figures, including grandmothers, are recognized as mentors, models, support agents and advisors, and emerge as significant to the self-development of each participant. The role of their mother-figures focused on a perceived sense of purpose and character that went beyond the traditional. All four women claimed to have emerged as successes through the protective and principled care of mothers who took responsibility for the education and direction of their daughters. Three of the four mother figures featured in the participants' accounts were of working class status.

Family contexts.

The mothers and families of these educators shared a common valuing of educational achievement. This valuing of education, in the case of Patricia, necessitated migration to Trinidad. The importance of educational achievement also revealed itself by the role her mother played, urging Patricia onwards and modeling intellectual growth as a life long effort. Ariel's mother was more exacting, as she reminded her of the option to “pass that exam if you don't want to sell in the market”. For Kultyia, it was her mother's readiness to visit the school, to intervene on her daughter's behalf, and to celebrate the blessings that were bestowed in the form of a free education and committed teachers that formed the shaping context for her later achievement. Daphne characterized her mother as one who often identified with the school more than she did, and who was essentially an activist in her educational development.

Another feature of the family context that appears significant in participants' testimonies, is that all celebrated the role of their siblings and extended family. Brothers were identified as being responsible and having a positive influence on their development: (a) Patricia cherished the importance of supportive relationships; (b) Ariel: the sense of belonging that they afforded; and (c) both Kulya and Daphne credited these family experiences with their ability to live harmoniously and the joys of sharing.

Excluding Patricia, who emphasized the sincerity of her father as a business and community minded person, there was much silence from the women regarding their fathers. Ariel remembered her father only vaguely as a child, but was able to reconcile her differences with him before his death. For her, he was absent--a deserter. Kulya made no mention of either her stepfather or biological father in her growth, and Daphne made mention of him as a tired and defeated man who left the family domicile while she was a teenager. I wonder as to what extent the title and emphasis of the inquiry might have shaped their responses to exclude the men. I noted the absence of men as model fathers--except in the case of Patricia--or as worthy partners, as alluded to somewhat by Ariel. To what extent is this indicative of an indifferent or anti-intellectual father and partner? Or is it that the men, respecting the dominance of the Caribbean women as home manageresses, gave their support in less rigorous or voiced ways? One might consider that, perhaps, the very absence of fathers as dominant forces in their lives accommodated their evolution as leaders.

Educational Experiences

Each participant credited her early schooling with having had a noteworthy effect on her leadership development. Neither Patricia nor Ariel shared any stories about early education other than their having attended prestigious religious girls' schools. Patricia's was an English Catholic boarding school experience where, she claimed, students acquired finesse and formality; Ariel attended a convent.

Kulya's and Daphne's elementary and secondary education, respectively, set the foundations for their leadership development. Kulya spoke of her elementary education as key to both negative and positive aspects of her style. She ascribed her workaholic tendencies and the pervasive perception that to "just relax . . . was wasting time" to the rigors and discipline of the combined, almost collusionary, efforts of her mother and the school system. She celebrated her elementary education, which she asserted prepared her well for secondary education and her continued intellectual growth, which included earning two full scholarships. Daphne was less complimentary about her elementary education years, revealing a vivid recollection of "sheer unadulterated terror" at the hands of a school principal, and the school's lack of academic aggressiveness. She lauded her secondary education, which shared a historical tradition, challenged her scholarly and creative energies, and facilitated her articulateness and communication skills through a range of what she called "shaping activities." Patricia stands alone in identifying aspects of her professional training as having a direct effect on her evolution as a caring leader. This professionally influenced area she identified as social work training, which was very early in her professional life. Daphne spoke of supportive friends. There is a need to heed the words of Kulya and actively address caring leadership as a teacher preparation issue. There may be many more educators who cannot give or share if they do not care, as

Patricia testified. It should be noted that Patricia, Ariel, Kulya and Daphne all pursued vigorously their higher education, all based on their elementary and secondary school successes. They all studied abroad, and having opted to return home, would most certainly have been influenced one way or the other by their foreign experiences and observations.

Community Connectedness

These women also recognized and paid tribute to the communities that nurtured them. Daphne made the point, as it was revealed to her during a visit to Kenya, that one's success was the "success of the community", not just one's "personal striving." Her mother sacrificed considerably to send her to secondary school (having to pay school fees), and Daphne experienced the miracles of completing higher education, including a doctorate, without a scholarship. She took time to acknowledge the many factors, which contributed to her being who she is, a successful leader. As Daphne celebrated her many "blessings" she placed great importance on service to one's community. The community she considered to be an extension of her family and village context, where "people looked out for each other . . . people shared things." She used the sharing of a mango, a succulent, tropical fruit, as a symbol of one's responsibility to the community. Kulya's perception of the community was similar. Her primary community lay in the residential facility where she taught, administered, and led. Kulya's concept of communal responsibility extended to her church. She gave all; it was her life. In that learning community she was often referred to as "Ma" and "Tantie", an indication that her proteges cherish her nurturing leadership. Patricia invested considerable time with philanthropic efforts and remains involved in a broad assortment of social and professional agencies, serving in most of them as an executive officer. For her, the community extended to the nation's and the region's underprivileged women and children in particular. Ariel the youngest of the participants, made her community wherever she worked. She has also served the community in leading special educational efforts at professional and voluntary levels. The notion of community responsibility is dying a swift if not silent death at the hands of a global market where the world is the community, and since it is so big and so inequitably resourced, it is less of my responsibility. Scholars are stolen, pulled, attracted away from in the hunt for or offer of a better lifestyle. Often they are shoved or kicked out of their "community" by under-utilization or the ambivalence of the dominant bureaucracy.

Personal Responses to the Dominant Culture

Only Ariel verbalized that being a woman was a handicap to her leadership and professional development. The others regarded the challenges they faced as related, but not primarily a result of their gender. This proved one of the areas where there was much conflict for me, as I sought to separate some chaff from the wheat. First there was no problem. However, as I began my own lived experience amidst the narrative, other issues immersed.

Patricia had contended that there are no special attributes of her leadership style related to her being a woman. Nor did she identify any negative experiences attributable to her being a woman in leadership. She stated that she enjoyed "working with men", believing that she understands their feelings, and celebrating working relationships with

them. She identified men as her main supporters in her leadership development. For her, the problem of women in leadership is often the women themselves, who “too often subvert male leadership and men in general, rather than enjoy the reciprocal dimension of male-female relationships.”

Similar to Patricia’s position, was that of Kulya’s. Kulya did not see herself as having been handicapped because of her gender. She did acknowledge that a number of barriers, including the prohibition of married women as teachers, had been removed by the time she entered the profession in the 1960’s. “Respect,” she contended, is an important aspect of equity, and she professed to always having been respected despite being younger than her peers and having given respect to all without regard to gender or age: “I cannot say that people have harassed me, been fresh [disrespectful] with me, or been fast with me. Kulya held the view that Caribbean women have a unique contribution to offer--that they are well prepared for--to educational leadership. Women’s contribution, she contended, have been enhanced through their broader academic and experiential background, which included home economics at school and home management at home. These experiences offer a broader base of preparation, when compared to the narrower focus on academics and physical prowess. As such, she posited, more women are being perceived to be effective, affective, gentler, and flexible as leaders. These are behaviors that may prove to be attractive to subordinates. Her concern was that there is still a tendency for positions to be filled by male applicants, primarily on the basis of gender, “even though there are women who are better qualified and more experienced.” Such practices, she surmised, may be based on religion or traditionalism, where for example “the presidency would very often go to a male . . . [and] the secretary . . . for women.” Implying that she saw men and women as having their own unique strengths, which she contended should be complementary, she advised women in leadership to be mindful about the needs of their subordinates as men or women. Kulya warned that women leaders should not encourage the notion that women are seeking to dominate men. Instead, she encouraged leaders of both sexes to commit themselves to working “collaboratively for the betterment of the species” and to avoid the tendency to engage in gender warfare.

For Daphne, as for Patricia and Kulya, being a woman or a leader carried no negative association. In sharing her perspectives on women and leadership, Daphne spoke of leadership as being influenced by socialization, but being independent of gender. She noted that leadership can benefit from the recognition that confident, sensitive management crosses gender. Thus, she contended that any group, despite stereotyped characters, might ascribe to caring leadership styles. Daphne warned about many women in leadership having a negative “bedgrass quality” which she clarified as the inability to give subordinates much needed individual space to grow; where the leader must have a “minute by minute micro-perspective on things . . . [which] leads to micro-management.” In contrast, she characterized the male stereotype as one in which the leader does not pay attention to the details, nor collaborate enough with followers. Daphne spoke of her struggle against a hegemony which she portrayed as being less about gender, and being more about seniority and affiliation: “Who you knew, and where you were schooled.” Often, she had to comfort herself with the voiced acknowledgement

that she was not representative of the status quo, being neither male, in her 50's, nor with the approved "track record." There were times when she felt isolated, having to choose between the dominant leadership group of men and the group of women which was then primarily secretarial staff. Since then, she has been actively involved with an effort aimed at engendering the culture of organizations to take care of the needs of men and women. Through this experience she has become more aware that changing roles and needs challenge both men and women.

In contrast, Ariel considered herself as having been limited because she is a woman and younger looking than her age, asserting that men see her as "sensual" and "attractive". Ariel shared that on one occasion she was propositioned by a senior official. She revealed that "some men in decision making positions . . . were barriers" who would make it clear that if she did her part to serve them through sexual favors, then they would be able to assist her. Once she had to face the embarrassment of being told, "You are young, your turn will come." She speculated that her strength and eagerness to be independent might be factors that cause men to feel threatened by her. She stressed that there were other men who were mentors and friends, citing the majority of her mentors as men. Ariel considered major contributions of women to generic and educational leadership to be their "softer side", "flexibility", readiness to listen and empathize, and a tendency to use moral versus justice-oriented judgments in their decision-making. She hypothesized that these characteristics are among the differences in leadership styles between the sexes, evidenced in the research literature.

All four participants acknowledged roles in leadership that might involve feminist notions of sharing the problems and contributions of women. The participants all agreed with the need for efforts at gender equity and that this should be a collaborative effort involving both genders. They recognized, not so much unique attributes of women as leaders, but the prevailing context where assertiveness and flexibility may be warranted to achieve objectives. Discussions of this topic often led to disclosures about the role of assertiveness and flexibility and notions of feminism. Each woman, however, varied in her definitions of feminism and where she positions herself, as advocates for the cause of women.

Among the participants, Ariel was most comfortable wearing the label of feminist. She shared her perspective that, as a Caribbean woman, feminism is not limited to issues of gender, but involves issues of social class and politics that have been used to keep women passive and to maintain the status quo by "the hegemony of patriarchy." Daphne also speaks about this male hegemony, but appears to be more willing to deal with it through a non-gendered stance, by advocating greater collaboration between the sexes.

Ariel does not include race in her understanding of feminism as a Caribbean issue, sharing the opinion that "in the Caribbean we are all Black." In this context she was not saying that there are no Europeans in Trinidad but that the vast majority of Trinidadians, be they "Indian", "African", "European", or "Other Mixed" are essentially of mixed parentage or ancestry." She posits that a role of feminism may be to help women find their spaces and make their contributions "alongside men in the best interest of the nation", and to "recognize the worth of women through their own voices."

Although noting that it has some “unpleasant connotations,” Kulya identified with the feminist cause, which she constructed as a commitment “to bring out the best in” and for women. She was fervent about the cause of feminism as not being anti-men, but a commitment to work collaboratively with both genders, and inclusive of the interests of the children. She contended: “A person involved in women’s issues is usually involved in women and children’s issues” which might include a denial of financial support or paternity. She lamented the tendency by some men to shy away from their role as being co-responsible for disciplining their children.

Daphne considered herself a frontline advocate for advancing the cause of women but refused to describe herself as feminist, citing a discomfort with the use of labels. Instead she described herself a “woman who believes in the progress of humanity”, and shared a commitment to work together with men and women to shape that progress. She concentrated on equity and gender as issues of humanity, seeking to motivate men to address wrongs against women, not because of pressure but through recognition that “we cannot have a world with only men or only women.” Daphne lobbied for a gender equity that, in the interests of humanity, seeks to remove disadvantages against women and men and strives to “maximize the good that can come from either group and move together in the common interest.” “We all need each other. There are issues that that are important to men and . . . to women.”

Patricia considered the dual roles of men and women in the progress of the world, and the changes over time regarding the needs and feelings of both genders. “These are issues that warrant attention and continuous discussion”, contended Patricia. “Women as well as men must be part of what the world needs . . . We need to have discussion on what men feel about women and what women feel about men.” She rejected the use of the term “feminist” or the emphasis in some Caribbean countries on “Women Studies” as compared with “Gender Studies.” She explained that the term “feminist” denotes, to her, aggression, a preoccupation with power, and competition with men, elements that she wished to distance herself from. She mourned the way feminism has separated women from men “. . . as if they are apart from men; that they must be strong enough to compete [with men].” She urged that “the generations after us must not see us as women who feel that we are stronger than men and we don’t need them.”

Despite the articulated positions of these four women regarding issues of gender, there were apparent instances of contradiction within the text of the narratives. Their earlier opinions conflicted with later statements. Perhaps these instances should have merited further probing on my part. Perhaps these contradictions reveal the simple truth that the participants as individuals might not have felt overwhelmed or threatened by issues of gender, but that they were aware of its presence. Perhaps their “truths” mirror the prevailing values of historical eras or the particular context in which they may have worked. Surely the age span between the eldest of the participants at age 78 and the youngest at age 46 spanned an era which would have characterized significant changes in the roles of men and women, as alluded to by Patricia. Whatever the reason, there remain some mysteries upon which to reflect. For example the elder Patricia--very consistent in her portrayal of the men in her life as supportive and comfortable with them--portrayed men as the primary power-brokers. It was the men with whom she lobbied for change.

For Patricia, she “earned” their respect. The younger Ariel, on the other hand, testified to challenges related to sexism and sexual harassment, even whilst sharing that men claim to find her attractive, that she had a “sweet mouth” in terms of her being charmingly assertive, and speculating that men may have felt threatened by her. As with Patricia, Kulya also denied negative experiences related to her gender, recalling that she was never harassed or disrespected. She lamented, however, on the employment practices and distribution of responsibilities in organizations that are based on gender, and where men are expected to be in the powerful roles of treasurer or president, while women are relegated to more subserviently perceived roles of secretaries. Daphne, who resisted the notion of being labeled “feminist” and who shared great empathy for the changing paradigms of leadership, ironically suggested that in the years when she was not being promoted, she might have enjoyed brighter prospects had she been male and in her fifties.

These women exemplars demonstrated much interest and concern on the matter of equity in relation to individual worth and professional growth, and the need for less confrontational approaches between genders for the survival of families and communities. Leadership, they made clear, must address the needs of the followers and the community above self. Each participant identified mutual needs by both genders and portrayed serious concern with ensuring that, in the interest of women’s issues, the needs of the community are not lost.

I am reminded, however, of the positions of Leo-Rhynie (1997), Steady (1989), and Sutton and Makeisky (1981) which support the uniqueness of the Caribbean context to the evolution of women in this region--as discussed in Chapter 3. Patricia, Ariel, Kulya and Daphne were influenced by their experiences as women who: (a) all studied in the United States and/or the United Kingdom; (b) are well read; (c) have reflected on their changing Caribbean realities over the last eight decades; or (d) as a result of all of these. The extent to which these women were influenced by these experiences remain undetermined.

The Value of Caring

Each participant identified caring as an important construct in the evolution of leadership skills. The most mature of the interviewees, Patricia, described caring as a natural attribute that might not be readily taught in a formal sense but which is associated with one’s experiences and philosophy. She referred to the construct as “critical”, a “lifelong process” synonymous with a concern for another person’s feelings and having a responsibility for his/her optimum growth, and related to motherhood which she stressed should not be limited to the role of childbearing.

Patricia was uncomfortable with the idea of identifying herself as being caring. She told a story about an occasion when being complimented about her caring disposition, she responded by saying: “I don’t see myself as a caring person.” This, she explained, was not meant to be a denial that she cared or that she is caring, but more as an indicator of her discomfort with compliments and comments on attributes of her character. She preferred to get on with the act of caring, rather than being complimented by others on how caring she was. She recognized the roles of her family background, early social work experiences, and her paralysis in contributing to her awareness of the needs and vulnerabilities of others, as well as her own.

Patricia gave some detail about instances that she recalled as having an impact on her professional role as caregiver. These experiences included occasions when she: (a) had to advocate for medical assistance on behalf of a 70 year old woman who was raped and who subsequently contracted AIDS; (b) gave permission for two institutionalized children with intellectual impairment to acquire her surname; (c) worked with a young, mentally retarded woman who had no concept of herself; (d) found children living as animals; and (e) had to suffer the ambivalence that she found among prominent persons in the community. Patricia's concern was with the apparent decline of caring in the contemporary competitive, selfish world, and the tendency by some to see caring as a feminine attribute typified in nursing and infant and special education, and associated with non-competitive salaries. She did not consider the formal teaching of caring as a practical objective. She hoped that caring leaders would be identified and accepted as models, and that career counseling and discussion about the need for caring leadership and caring professional practice might encourage more young people, particularly men.

Kultya's conceptualized caring as a lifelong process, a full time effort, a chosen lifestyle and linked to being trusted and trusting. For her, it is a duty to care for anyone, although she acknowledged a certain caution about foisting herself and her ideals upon people who did not approach her, "lest one is accused of being too personal." She accepted that her accessibility, approachability and simplicity, however, made it easy to be caring. She acknowledged the pervasive notion that women leaders are expected to be more caring than their male counterparts, and that their followership is drawn by women's ability to care. She cautioned that such notions should not lead to assumptions that men are less caring. She associated any caring disposition on her part to her upbringing and schooling, noting that she had many caring teacher, who gave all that they had, "including their lunch." She received gifts of caring from her mentors and teachers and holds the view that it is right and good to share the same gifts with others.

Underscoring the importance of caring leadership, Kultya suggested that the ethic of care might be nurtured through preparation programs that require residency and an appreciation of diversity. Such programs should stress the meaning of shared responsibilities to the community. This might include visits to less fortunate citizens. Other strategies might include the following: (a) identifying and celebrating models of caring leadership; (b) changing descriptors that relate to educational leadership (so that service is the mission and not gaining power over subordinates); and (c) communication skills training via social activities "like little dinners, little luncheons . . . family days." These strategies would help us to improve our ability to "care about one another and to care about people generally speaking, not only interest in the students but in their families." Kultya suggested that these activities help us to recognize that "a person is not another drop in the ocean . . . no man is an island . . . we need each other."

Daphne shared Patricia's concern regarding the importance of caring leadership in education, and identified with Kultya its dependence on trust in circumstances where many people have learned not to trust. Daphne's construct of caring leadership included the provision of support, nurturance, looking out for each other, and sharing. She maintained that sharing and a sense of community are fundamental to the notion of caring and antonymous with selfishness. "It is like the process of sharing a mango . . . one

person gets a face (a fleshy side of the mango), and that one gets the seed.” So even though it might be one mango, it is shared so that all are pleased as far as possible.

As with the other participants, Daphne has experienced and continues to experience caring from followers, subordinates and mentors. She attested that caring is not a childhood experience but, for her, a series of relational occurrences through professional relationships and friendships. Nor is caring a promise to be always agreeable. She was proud and felt blessed that her caring friends challenge and compliment her accordingly. To be cared for is to “feel, no matter what, [that] there are some people you can fall back on who are willing to stand up for you.” She recalled that sense of strength and well being when following her mother’s death and funeral, she discovered that her friends were discreetly with her all the time. She endorsed the strategy of addressing the ethic of care in leadership preparation. This strategy, she believes, could facilitate learning to share and helping leaders “see themselves as part of the wider group.”

Ariel’s construct of caring leadership included “putting people first” and being understanding, considerate, compassionate, loving and respectful to all persons. She acknowledged that: “followers and leaders have strengths and weaknesses, and will make mistakes because they are not perfect.” Ariel identified a relationship between caring and transformational leadership, contending that a transformational leader “develops an ethic of care to serve in a more humane and understanding manner.” She mourned the tendency of some leaders, “who don’t care and go along merrily, no matter who gets hurt.” Ariel associated women with a softer, more caring and nurturing style of leadership, which she posited is “natural to them” and which is instrumental in getting committed followers: “Everyone wants to be cared for, even the males in our society.”

Ariel was aware that there are some women who “assimilate the male’s role and try to be like them” but in her experience these are in the minority. She recalled the caring style of a male mentor and educational leader who was always willing to listen and help her with the many emergencies and crises she faced as a young teacher. Ariel spoke of her many experiences, with leaders as mentors who have been models of care and who have been there for her “when the chips were down.” She relished the attention and recognition by some of her followers and her children that she is caring and considered her love for her people to be her “greatest strength.”

Attributes Across Constructs

I have determined four common constructs relevant to women and caring educational leadership, as emerging from the analysis of the narratives. These constructs include the following: (a) the development of leadership characteristics among these women were an evolutionary process, which involved a consistent environment and the presence of an orientation towards achievement; (b) a sense of community and of experiences that include caring and being cared for ; (c) regard for equity, inter-relatedness, and gender; and (d) approaches to responsibilities that reflect an recognition of a higher order and interconnectedness between leader and follower.

Leadership as Developmental

For these four women educational leaders, leadership is an evolutionary and social process involving a range of factors. Included in these factors, which one may

experience from childhood, are preparation, reflectiveness, appreciation for followers and the community, and an approach to responsibilities that reflect moral awareness.

Each participant constructed leadership in a way that incorporated their journeys through childhood with their personalities, needs, and relationships with followers and mentors. Patricia's organized self, Kulya's nurturing, Ariel's effervescence, and Daphne's progressive but cautious style all reflect styles of leadership that are natural and genuine. Although not limited to these characteristics, their evolution as leaders is intricately intertwined with their sense of the equity and interdependence of all, and an ethic of care. Their uniqueness in personality, needs and styles are evident, but all epitomize participation and leadership that addressed and attempted to change organizational constraints, and through networking, flexibility, intimacy, and personal growth, associated with transformational leadership (Bass, 1985; Conger, 1992). Nevertheless, I am not equating their caring leadership styles with transformational leadership. They are two different issues. As Taylor (1999) notes that not all transformational leadership is caring (normative-reeducative) but that some transformational leadership styles may well be directed by power and be gender-bound.

The relationships between the participants and significant others, particularly their mother figures, are very important. Ariel attested to running away, even as a child, to visit her grandmother and hear stories, which revealed an early readiness to build relationships and connect with her culture and meaning. Patricia, even in her fifties, was still being encouraged to continue studies by her mother. Daphne's and Kulya's mothers were active in shaping and nurturing their daughters to be independently minded women. Each participant evidenced a personal development clearly related to the strength of character and stability afforded by their mothers-figures. The character of their mother figures lends evidence to the theoretical position of Whitfield (1990) on the importance of a consistent environment, especially one with a clear understanding of what is, or is not, acceptable. The mothers of the participants also share a value for education, as noted in studies about the role of mothers by Cantor and Barney (1992). With only one of the mother figures of the participants being educated, educational attainment of the mothers does not, however, feature prominently, as in the findings of Shakeshaft (1989). Narratives of Ariel, Kulya and Daphne, however, challenge findings by Cantor and Barney that successful female leaders tend to grow up in two parent families where stable environments are afforded, rather than single parent families. Instead, the experiences of Patricia, Ariel and Kulya and Daphne endorse the findings of Clay (1997) in her study of two female superintendents who similarly came from single parent families, that single mothers constitute powerful motivating influences over their daughters.

Each participant revealed the importance of relationships with significant others, as with Ariel and Daphne's "sisters", Kulya's mentors and student teachers, and Patricia's philanthropic service to others and her search for a collaborative partner. There was no significant support for the notion that a daughter's relationship with her father determined her achievement or orientation, as suggested by Hancock (1989). Miller, in Cantor and Barney (1992) notes the importance of relationships to successful leaders, and deems such people to be consistently striving for approval, love, connectedness, and

recognition. Gilligan (1993) notes that women leaders invest in, build on, and develop within a context of attachment, relationship and affiliation with others.

Caring, Mentoring and Preparation as a Community Member

The canvasses of our exemplars portray women who express their feelings, live life to the fullest possible, care deeply for people, and who, in turn, are people for whom others care deeply. They acknowledged the value of feeling loved and appreciated. Cantor and Barney (1992) also endorse the importance of these elements to the development of a competent self, and a foundation for self-respect and security in the lives of educational leaders.

To varying degrees, each participant characterized a leadership where followers are recognized as having different perspectives, which Kulya and Daphne in particular respected and cherished. Through a readiness to listen to the opinions and feelings of their followers and to make themselves accessible and accommodative of divergent views and needs, collaboration is identified as an important element in the leadership style and constructs of these women educational leaders. The shared emphases of the participants about the feelings and contributions of their followers, and their use of collaboration served to describe their appreciation for relation building. By their concern for the value and humanity of their followers and clients, they individually epitomize a concern for leaders and followers, regardless of gender, and which nourishes the sense of community that they all value. These elements of their practices and concerns reveal the importance these women educational leaders place on connection, interdependence, and creating and maintaining positive relationships identifiable with the ethic of care (Marshall, Patterson, Rogers & Steele, 1996; Pazey 1995).

Ariel joined with her fellow participants in placing great emphasis on role of mentorship. She attributed most of her accomplishments to the blessings received and the advice given by mentors. This supports Whitfield (1990) and Morrison, White and van Velsor (1987) who laud the role of mentors in the socialization of women in educational leadership. Women, through appropriate mentorships, gained support, encouragement, friendship, sponsorship, career guidance, and information. Among our participants, the roles of mentors were valued, regardless of their gender, even though it is evident in the narratives that for these participants, women and mother figures were their primary mentors.

Equity, Interrelatedness, and Gender

Each participant voiced recognition of the contributions of women in leadership, which revealed concerns for equity and equality. Although sharing perspectives that women have made and continue to make unique contributions to leadership, primarily due to socialized roles and expectations, each participant argued for greater collaboration between men and women leaders, and recognition that equity and equality are cross-gender issues.

Patricia, Ariel, Kulya and Daphne individually acknowledged that they faced challenges being a woman in educational leadership, but they disagreed regarding the existence or entrenchment of a male hegemony. Ariel identified the threat of challenges related to the dominance of the male hegemony. She implied that women are often recognized primarily as sex objects, and related an incident that may be perceived as

sexual harassment. Daphne discerned the hegemony as being more akin to age, schooling and fraternity. Whereas Wolf (1993) refers to beauty as an ingredient for success in women as leaders, Ariel pointed to its perils, whilst acknowledging her attractiveness. She stated that her greatest mentor was a man, as did Kulya, but did not associate her leadership style as being imitative of men. Kulya and Patricia, however, recognized aspects of their style not being typical of male stereotypes, but as being representative of their experiences in dealing with their brothers. None of the participants took positions on the worthiness of women mentors as opposed to men mentors. Ariel and Kulya, perhaps more dramatically than but not exclusive of their fellow participants, revealed an awareness of themselves as role models and mentors to many, regardless of gender. The testimonies of these women educational leaders revealed leadership as evolutionary and accommodative of individual styles and personalities. Thus, Patricia's forthrightness, Ariel's charisma, Daphne's flexibility and readiness to network, and Kulya's nurturance and orientation to service are all fruits on a tree of caring leadership.

Moral and Spiritual Awareness

Patricia gave no detail about the role of the church and family in her evolution as a leader. She did share that she went to an English Catholic boarding and high school. She also spoke with pride of her election, as an honorary member in her church's Men's Group, an attestation to the early and continued role of her involvement in the church. These elements of herself speak more about religion than her moral awareness, but they give a framework for her self-descriptors as being "firmly grounded" and "deeply spiritual." She noted that for her "sharing is loving" and that it is the purpose of life. Patricia expressed a concern too for a heritage of values and standards that were not just materialistic or competitive but mindful of a higher order, to which we are accountable: "God did not make Eve and Eva."

For Ariel the church was ever present, from primary school to the secondary convent school. Church going was a major aspect of her weekends, often being taken despite her protestations, by her grandmother who she describes as a "strong Christian." Indeed, she asserted that she has had "enough religion to last a lifetime." Ariel describes herself as having a "strong belief in the power of God", having an inner strength strengthened by a love of God, and great faith that "someone out there loves me." She refers to leadership as being a, "almost sacred task and in discussing her perspectives on the ethic of care, she recognized the uniqueness of individuals as part of the wider community.

Kulya remembered her mother as a very religious person, being a Methodist by upbringing and philosophy, but Anglican in practice due to the problems of location. She recalled the beauty of her mother singing hymns all day over the washtub. Her testimony revealed roles as confirmation class teacher and choir mistress. Kulya placed great emphasis on mutual respect for all and service to the community of followers and leaders alike. She spoke of Jesus as a model of a caring leader, noting that sensitivity, responsibility and responsiveness are all aspects of caring leadership. In reflecting on her leadership experience she used a metaphor from the Psalms, where life is portrayed as journey through the valleys and mountains. Life is about the heart, she reminded us, and a responsibility to the community, our family.

Daphne also placed emphasis on the role of the church on the family, her upbringing and in her present life. For her, diverse experiences with religion has afforded her a faith “that if you keep in line with the greater goodness . . . you will keep in a path” that would take you safely through the mountain of challenges that you face. She spoke earnestly of her commitment to the community and her respect for the elders and followers she serves: “ I feel you had a community to serve, and when you needed it, the community will give you back” [what you need]. These indicators--the participants value of service and attitude towards the community of individuals and a higher calling-- illustrate moral awareness and spirituality, which is considered to be fundamental to transformational, caring, authentic leadership (Burns, 1978; Bhindi & Duignan, 1997; Gilligan, 1982). Morality is not analogous with religion, but is more akin to spirituality and a non-partisan sensitivity to deep and enduring meaning and interconnectedness to something greater than the self (Bhindi & Duignan). Spirituality attests to a readiness to goodness, through helping others and concern for relationships and communication (Gilligan). Noddings (in Halford, 1998) describe spirituality as an attitude or way of life that recognizes what we might call spirit but without the institutional affiliation.

Implications for Practice and Future Research

Some Lessons Learned

I expect this study to contribute to the recognition and documentation of the contributions and roles of these women educational leaders and to identify caring as a bridge linking the experiences and practices of these participants who served special or regular education sectors. The study might encourage further studies that verify the contributions of other women in educational leadership and offer alternative paths or lights to the path of emergent leaders.

The Guideposts to Leadership

The testimonies of Patricia Newton, Ariel Wynna, Kulya Calypso, and Daphne Johann evidence the four primary constructs of caring leadership, identified earlier in this chapter, as: an evolutionary process; fruits of the community; equity and interrelatedness, and spirituality. Each of these constructs or themes will be discussed here with a view to identifying implications for practice and research.

The following elements are suggested as guideposts in illuminating the path to leadership for the audience of practitioners, challenged, even stymied, by the negative aspects of bureaucratization: (a) Familial stability is important (this is not by any means limited to a traditionalist nuclear interpretation of family); (b) a spiritual base which allows for interdependence and interrelatedness among people and recognizes the intrinsic value of all humanity; and (c) a sense of mission which includes community and personal success.

Subsequent to these are some attitudes, which epitomize the journeys to caring leadership realized by the participants of the study: (a) Prepare yourself to achieve and stay focused until goals are realized; (b) Be willing to take it to the top, discreetly using your influence, and sharing your vision; (c) Respect all and be sincere; and (d) Have a flexible, positive attitude especially when things do not meet your ideals.

Regarding responses and skills: (a) Develop communicative skills that get the message across clearly; (b) prepare to be assertive; (c) Ensure that you are accessible and

available with a philosophy of service; and (d) Work collaboratively for the betterment of the followers as a member of your community.

Voices and Narratives

In directing focus on the lives of these women educational leaders, I have sought to place them center stage. This centering of their experiences and perceptions, and sharing of their voices, gives a formal recognition and legitimization of their service to the community. As researcher, it is my hope that this in turn would facilitate the further celebration of voices of other caring and authentic leaders in education. The “voices” of the participants serve as models and sources of encouragement to educational leaders, inclusive of administrators and teacher practitioners. Serving as exemplars, the participants remind and coach us that leadership is a responsibility to followers, that caring is evolutionary, and that it is nurtured by one’s sense of community, authenticity, and spirituality. The sense of community embraces elements of inter-relatedness and equity, and warrants an appreciation for collaborative practice in addressing common goals and needs. Although these are only the voices of four Trinidadian women, these represent recognized members of a community searching for leaders, and reflecting on the role of caring educational leadership and teacher preparation. The testimonies provide a basis for discussing their experiences, perceptions, roles, and contributions, and that of other community members, as posited by Witherell and Noddings (1991). Among the features--identified by Witherell and Noddings--that make narratives an effective instrument in the teaching and preparation of caring professionals, the following six stand out.

- Narratives engage the audience and thus serve as catalysts in an interpretivist function;
- Narratives help the audience to understand and recognize new concepts that might be difficult to explain;
- Narratives help us to discover as we share and tell;
- Narratives accommodate inductive and phenomenological discussion;
- Narratives can be cathartic and liberating; and
- Narratives help researchers to stay focussed on the business of improving the situations and resolving the problems in the lives of real people.

Beyond the use of the narratives of this study as a method, I also expect that these narratives might afford another source of formalized knowledge, other than that of texts reflective of other communities and contexts.

The study suggests at least two possible areas of future research within the historical and biographical tradition. Through comparative life testimonies, we may explore the perceptions and practices of four male educational leaders on leadership, gender, and the ethic of care. We can look at how the experiences of the participants in this study relate to leaders from secondary and elementary school systems, or school based and central office based leadership. The second possible area of inquiry can be in-depth single life histories of pioneering educational leaders across gender, ethnicity, and systems. These studies should include memorabilia, pictures, and other archived information aimed at making a historical contribution to education. Questions for future

researchers might include these: What do the testimonies of other women in leadership within this community tell us? How do the testimonies of male educational leaders relate to these findings? What common elements are identifiable, in a larger sample of participants, regarding the experiences of women leaders in special education and those in regular education? How do teacher educators, educational leaders, special and regular teachers and/or students utilize information gained from biographical or oral history approaches?

Caring Leadership as Evolution

Educational leaders, and more so special education leaders, are continuously challenged with: (a) educational reform initiatives as pilot projects, lacking adequate resources; (b) professional tensions regarding teacher preparation, remuneration, and the practice of inclusion; and (c) ongoing issues of equity in terms of funding, policy or legal mandates.

The study's contribution to the discussion of caring leadership and its relationship to models of transformational and authentic leadership, allows for a redefinition of leadership to include meaningful dialogue, collaboration, an orientation to service-oriented leadership, and less focus on power, competitive performance, and administrative efficiency (Bass, 1998; Bhindi & Duignan, 1997). I anticipate that the study would encourage the addressing of caring leadership as a leadership preparation issue, thus facilitating greater optimization of human resources. This is particularly important for Trinidad and Tobago, where cultural and interpersonal diversity is a major potential resource.

Further research regarding the evolution of caring educational leadership might address questions as the following: (a) Are the experiences and perceptions of other regular and special educational women supportive of the findings of this study? (b) Are there any factors that distinguish the practices of women educational leaders in special education from regular education? and (c) What would a study comparing the experiences and perceptions of male regular and special educational leaders reveal about caring and gender?

Building Community

There is a heightened sense of allegiance and commitment that these participants share towards their community, as institution and nation. They reveal themselves as offspring, bearing the fruit of caring leadership, itself nourished by the nurturance and mentorship provided by the community. Such testimonies may also serve the many promising and emergent leaders and students in the under-resourced education system of Trinidad and Tobago and its neighbors by providing a model that reminds them that we all have parts to play and legacies to claim. In these less resourced systems, special education remains a service of benevolence, where student needs might be addressed dependent on . . . and where appropriateness and adequacy of education is a privilege that might be extended to a student. Special education remains an intention to be addressed, a policy that is dependent on goodwill, and not a right supported by any legal mandate.

In the context of the community, researchers might inquire about: (a) the role of caring educational leadership and inclusive practice in community development? (b) What is the possible role of spirituality and collaboration in facilitating inclusive

leadership and practice? (c) How such inclusive leadership to the community might empower potential educators to facilitate appropriate social reform?

Uniqueness, Inter-relatedness and Spirituality

The testimonies of Patricia, Ariel, Kulyta, and Daphne might serve to stimulate discussion among educational practitioners and leaders about acknowledging and celebrating their spiritual awareness, rather than hiding it, or keeping it separate from their professional lives. To accept the spiritual is to recognize the vulnerabilities and uniqueness in ourselves, which liberates us to value and care for others, and ourselves. This acknowledgement about the importance of recognizing the uniqueness within might serve as a witness to caring and authenticity between special and regular educational leaders and other stakeholders, including students.

Research questions with regard to educational leadership and spirituality might include: (a) Is there a relationship between spirituality and leadership? (b) How do we address issues of diversity in the classroom or staff room from a perspective of spirituality? (c) Are caring educational leaders more spiritual? How do we characterize and measure spirituality?

Personal Reflections

I stand humbled and awed, at the end of this dissertation with the sheer enormity of striving to make a fair representation of the lives of these four women. I feel a loss, not being able to shout out their real names, or reveal photographs and memorabilia, with the audience of caring, committed teachers and potential leaders, themselves unrecognized and non-legitimized.

Nevertheless, I believe that despite these constraints there are important lessons to be learned from the life testimonies of these four extraordinary women and educators who successfully evaluated, translated and transformed a number of personal and professional barriers. Their narratives unveiled the place of responsible attitudes and actions to some of challenges accosting caring leadership. These challenges might be manifested through ignorance of the issues, a mechanized bureaucracy, patriarchy, changing paradigms or “bedgrass” cultures. As an emerging educational leader, I reflect on the lesson of maintaining a confident, flexible, positive, proactive attitude linked to an interdependence with followers and leaders alike and an interrelatedness with a higher order. Equipped with such a philosophical base, one is better able to offer an accessible, available, authentic set of respectful and collaborative responses characteristic of a caring leadership; one that aims to serve any needed transformation of the community. Many of the lessons gleaned and circumstances related by the stories of the participants were similar to my own development. Often I found myself on a parallel journey, exploring silently the key factors contributing to my own personal, intellectual, and professional development.

The sharing of their stories further reinforces my position on the importance of dialogue, sharing and reflection for the optimal development of leaders. I suggest that having potential leaders reflect on the stories of women and men educators within their communities might significantly enhance leadership preparation programs. Reflections would facilitate reviewing attitudes, behaviors, beliefs, communication, and leadership styles of the persons studied as well as the participants of the programs. This approach

might prepare leaders and teachers to better serve the clients and community in the diverse multi-ethnic and multi-racial land of Trinidad and Tobago where every creed, socioeconomic group and race should find an equal place in educational opportunity.

This study has proven to be an invaluable opportunity for me to learn about the dynamics, dynamism and intricacies of biographical efforts, oral history interviewing, testimonies and stories, whilst revealing the magic of these woman educational leaders. I also acknowledge the challenges faced in seeking to portray the lives of others. In particular, I recall the challenge of resisting being swept away by the currents of my--and in some cases the participants'--enthusiasm and effusiveness. I was not always successful in managing by own subjectivity and directing strategically probing questions to participants.

Noteworthy also is the realization of the influences of context and the nature of the relationship with researcher and participant, on the study. This was particularly illustrated with Ariel Wynna who I feel certain engaged in a level of confidentiality and expressiveness with me as a personal friend that would not have been evident with another researcher. Her style as an interviewee during the pilot study was in stark contrast to the more formal styles, characterized by my other participants during the interview process.

As I prepare myself for other professional responsibilities, I see the need for expanding the database of historical research to include multi-case studies, which include women and men educational leaders in other developing countries and regions. In hindsight, perhaps I should have considered questions that might have given some insight into what particular leadership demands the participants perceived as applicable to regular and special education leadership. Perhaps I should have sought to determine what leadership styles, experiences and perceptions afforded recognition that special educational leadership is different from regular educational leadership. I am not suggesting that the roles of special educational leaders are the same as regular education leadership. There is, however, a need for collaborative practice and caring leadership that is cross-gendered, as it crosses special and regular education systems. This was what I wish to celebrate.

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- Zinn, L. (1997). Supports and barriers to teacher leadership: Reports of teacher leaders. Paper presented at the Annual Meeting of the American Educational Research Association. ERIC DOCUMENT : ED 408259.

Appendix A
First Contact (Telephone/e-mail/fax/letter)

Dear

I am currently working on dissertation research for a doctoral degree in Educational Leadership and Policy Studies at the Virginia Polytechnic Institute and State University (also called Virginia Tech.). The purpose of my research is to share the voices through qualitative interviewing of four women educational executives who contributed the most to my professional development. Three other women and former educational executives from the Ministry of Education, Trinidad and Tobago have been identified for this qualitative study. They are being invited along with you to participate in this study. I anticipate your schedule but I would appreciate the opportunity to interview and work with you. Please understand that your participation and responses will be valued considerably and any mention that is made of others would be kept confidential. I will follow up with a phone call to discuss the possibility of your inclusion in this educational leadership research study, which would involve participating in at least two 30-90 minute interviews. I look forward to speaking with you soon. I appreciate your consideration in this matter.

Sincerely,

Dennis A. Conrad, dconrad@vt.edu

Tel: 1 540 231 5925 (office) 1 540 961 2118 (residence)

Home Address: 1831 Grayland St. Apt. 6, Blacksburg, VA 24060

Appendix B
INFORMED CONSENT STATEMENT

Virginia Polytechnic Institute and State University

Department of Educational Leadership and Policy Studies- Special Education
Administration,
202 East Eggleston, Blacksburg, Virginia

Consent To Be A Research Subject

Dated: _____

Dear _____

My name is Dennis Conrad, a Graduate Student at Virginia Tech. I am inviting you formally to serve as a partner and participating-interviewee in constructing and narrating the experiences of four women leaders of Trinidad and Tobago. This research study will also share "voices" from their personal and professional lives as public school leaders. I will do this by recording the stories and experiences all four women in settings, determined by them.

You are invited to participate in this research study, which aims to tell the story of your professional life as a successful woman who maintained a position of educational leadership. I will meet with you at a time and location, convenient to you. We will meet on two occasions for about an hour each visit. During the visits, I will ask you to tell me about your life as a woman and educational leader. The content of our discussions will be entirely up to you, but I hope through my guiding questions to learn about the major events in your professional life, both positive and negative, influential people or

situations which affected you, and any wisdom or guidance you might share with other practitioners. You may decline to answer any of my questions or add anything you wish beyond the scope of my questions.

Our conversations will be tape-recorded. Typewritten transcripts of my notes, our conversations and your stories will facilitate my having as much information as possible about your life. After each tape has been transcribed, I will destroy/erase it. You will have the opportunity to review each transcript and make changes, deletions, or additions. You will also be allowed to review the final written report of the research study before it is made public and again make changes.

Pseudonyms will replace the names of the interviewees. In discussing some of your experiences, you will naturally refer to individuals and/or colleagues by name. These names will be changed. For example, a male school supervisor may be referred to as Ms. T. Because this study is to be used to make positive changes in the lives of educational leaders, particularly women, we will change and eliminate information regarding you or others, which might be considered negative, hurtful or provocative. I am confident that this can be done without significant risk to the integrity of the report. I will destroy all other written materials associated with the study, upon completion of the research study.

I do not believe there are any risks associated with your participation in this study, but before agreeing to participate in this research project, please read the following explanation of the proposed procedures. It is important that you understand the purpose, benefits, risks, and precautions associated with this study.

Appendix C

Virginia Polytechnic Institute and State University

**Department of Educational Leadership and Policy Studies
- Special Education Administration,
202 East Eggleston, Blacksburg, Virginia**

I, _____ agree to participate in a research study conducted by Dennis Conrad and the Virginia Polytechnic Institute and State University. This study is dissertation research for a doctoral degree in Educational Leadership and Policy Studies and Special Education Administration. It is being conducted under the supervision and guidance of Dr. Jean Crockett.

As described earlier, the purpose of this study is to share the voices through the Oral history narratives of four women educational executives who contributed to the professional development of the researcher.

By agreeing to be a part of this study I understand that I will participate in at least two 30-60 minute interviews that will be held at times and locations most convenient to me.

I know that I may withdraw my consent and discontinue participation in this research study at any time. Duration of participation is limited to the time necessary to complete the two approximately one-hour oral history interviews. I also understand that findings of this research may be published and shared in journals, articles, speaking engagements and/or conferences. I further understand the interviews will be audiotaped

and that these tapes will be destroyed on completion of the transcripts. I realize that I may be asked to provide a vita, pictures, and other documents that will be held as confidential until the end of the study. If I am uncomfortable about such disclosure, I understand that I am not obligated to providing memorabilia. There are no risks to subjects associated with participation in this research study. Names of individuals I may mention in the course of the interviews will remain confidential and will not be used in any reports of the research. A summary of the research will be available to me at the end of the study.

I acknowledge that my participation is voluntary. Refusal to participate will involve no penalty. I will not receive any type of compensation for their participation in this study. Any questions I have concerning any aspect of this research can be answered by Dennis Conrad (1 540 961 2118 home, 231 5925 work) or by Dr. Jean Crockett (231 4546 work).

STATEMENT OF CONSENT

I have read and understood the above information. I have received a copy of this form. I agree to participate in this study.

Participating Interviewee's Signature: _____

Date: _____

Appendix D

Virginia Polytechnic Institute and State University
Department of Educational Leadership and Policy Studies-
Administration and Supervision of Special Education
202 East Eggleston, Blacksburg, Virginia

Dear

Thank you for agreeing to participate in this interview. I am researching Leadership, Gender and the Ethic of Care. You were chosen because of your impact on my life and the fact that I hold your work in high esteem. I would like to talk with you regarding the skills and events that led to your success. I would like to know about the influence of noteworthy mentors in your career. Your personal advice to administrative aspirants and today's education leaders would also be helpful.

The interview will be tape-recorded. You will have the opportunity to review a transcription of the tape before my reconstruction into a narrative. The narrative will tell your story in your own words.

Sincerely yours,

Dennis A. Conrad

VITA

1831 Grayland St. Apt. 6, Blacksburg, Virginia 24061 TELEPHONE. (540) 961 2118
WORK (540) 231 5925 FAX (540) 231 7845 E-MAIL: dconrad@vt.edu

Dennis A. Conrad

EDUCATIONAL PREPARATION

Virginia Polytechnic Institute and State University (Virginia Tech) Jan 1997-Nov. 1999
Ph.D. Educational Leadership and Policy Studies: Administration and Supervision of
Special Education

University of Manitoba, Canada Jul-Aug. 1988
Leadership Preparation

University of Sheffield, UK. 1985-1986
M.Ed. Special Education

College of Preceptors, Surrey, UK. 1984-1985
Licentiate in Education (LCP)

University of London, UK. 1983-1984
Specialist Graduate Diploma-Psychology and Special Needs

College of Preceptors, Surrey, UK. 1976-1978
Associateship in Education (ACP)

Mausica Teachers College, Trinidad and Tobago 1972-1974
Diploma in Education- Elementary Ed.

PROFESSIONAL EXPERIENCE

Virginia Polytechnic Institute and State University (Virginia Tech)
University Fellow Aug.-Dec. 1999

- Supervising Teacher Interns

Virginia Tech Upward Bound Program
Head Counselor Summer, 1999

- Counseling and academic support

Faculty of Education and the Humanities University of the West Indies
Trinidad and Tobago
Teaching Assistant Spring, 1999

- Teaching and consulting with undergraduate and graduate classes- Educational Administration

Virginia Tech, College of Human Resources and Education <i>Assistant to Dean Niles</i>	January-June, 1997
<i>Research Assistant</i>	Fall, 1997
Special Education Program <i>Teaching Assistant</i>	Fall, 1998
Virginia Baptist Children's Home and Family Services, Salem, VA. <i>Assistant to Education Director</i>	June-Dec. 1999
<ul style="list-style-type: none"> • Coordinating staff development programs, • Teaching and Consulting on special education 	
Wharton-Patrick Center, Trinidad <i>School Principal</i>	1990-1997
<ul style="list-style-type: none"> • School Administration and Leadership of services for students with emotional and behavioral disorders and associated learning difficulties 	
University of Sheffield, Distance Education Initiative <i>Senior lecture</i>	1990-1996
<ul style="list-style-type: none"> • Taught the ED, MR and LD components at undergraduate and graduate levels; • Tutor for M.Ed students 	
<i>Program Director</i>	1989-1991
<ul style="list-style-type: none"> • Administered cross-categorical program at undergraduate level 	
School for the Mentally Handicapped, St. Anns Hospital, Trinidad <i>Special Education Teacher</i>	1980-1990
Piccadilly Government Elementary School <i>Department Head –Infants</i>	1978-1980
<i>Teacher</i>	1974-1978
Rosary Boys Catholic, Nelson Street Boys and Barataria Boys Catholic Elementary Schools <i>Assistant Teacher</i>	1970-1974

Memberships

- Council for Exceptional Children
- Eastern Educational Research Association
- The Association for Special Education of Trinidad and Tobago

Proposals accepted for future presentation:

- CEC Special Education World Congress, British Columbia, Canada. April 2-5th 2000.
- International Special Education Congress, University of Manchester, UK July 24-28th 2000.

Recent Conferences and Presentations

*Daddy Nice Child: the role of single fathers in the education and care of preschool children

*Bullying among preschool children. May 1999. Paper presented at 2nd Biennial Conference on Early Childhood Care and Education, St. Augustine, Trinidad and Tobago

*Ring a ring a roses, Pocket full of poses, Balancing the act: the role of collaboration in special education service delivery.

March 1999. Paper presented at 5th Biennial Cross-Campus Conference in Controversies in Education, St. Augustine, Trinidad and Tobago

- The role of Oral history in special education reform. Discussion paper to graduate class at the University of the West Indies, Cave Hill, Barbados.
- The road from Africa , University of the West Indies, Mona, Jamaica. February 1999
- CEC National Conference, Charlotte, North Carolina. March 1999

* Inclusive education policy and practice in Trinidad and Tobago.

Paper presented at the CEC National Conference, Minneapolis, Minnesota. 1998

National Association of State Directors of Special Education, Baltimore, Maryland. 1998

- No such thing as a bad kid: A forum, Charlottesville, Virginia. 1998

* Interagency collaboration. Joint paper presented at Eastern Educational Research Association, Tampa, Florida. 1998

- Special Education Law Conference, Roanoke, Virginia. 1997

Awards

- Award for leadership in education, Trinidad and Tobago Unified Teachers Association
- National Award for excellence in teaching, Government of Trinidad and Tobago