

University of Nebraska - Lincoln

DigitalCommons@University of Nebraska - Lincoln

Journal of Women in Educational Leadership

Educational Administration, Department of

10-2004

PIONEER WOMEN IN MANITOBA: EVIDENCE OF SERVANT-LEADERSHIP

Carolyn Crippen

University of Manitoba, ccrippen@uvic.ca

Follow this and additional works at: <http://digitalcommons.unl.edu/jwel>



Part of the [Educational Administration and Supervision Commons](#), and the [Women's Studies Commons](#)

Crippen, Carolyn, "PIONEER WOMEN IN MANITOBA: EVIDENCE OF SERVANT-LEADERSHIP" (2004). *Journal of Women in Educational Leadership*. 129.

<http://digitalcommons.unl.edu/jwel/129>

This Article is brought to you for free and open access by the Educational Administration, Department of at DigitalCommons@University of Nebraska - Lincoln. It has been accepted for inclusion in Journal of Women in Educational Leadership by an authorized administrator of DigitalCommons@University of Nebraska - Lincoln.

PIONEER WOMEN IN MANITOBA: EVIDENCE OF SERVANT- LEADERSHIP

Carolyn L. Crippen

Leadership was characterized as patriarchal and hierarchical during the 19th and early 20th centuries. Pioneer women were often not credited with leadership qualities although many, including school teachers, journalists, suffragettes, healthcare workers, and social activists played an important role in the development of Manitoba communities. This study hypothesized that women were engaged in unrecognized leadership strategies within that contemporary culture. This research explored whether three particular Manitoba pioneer women, Margaret Scott (1855-1931), Margret Benedictsson (1866-1956), and Jessie McDermott (1870-1950), did, in fact, practice a form of leadership. This leadership form was identified as servant-leadership and defined by Robert K. Greenleaf (1904-1990) in his seminal work, *Servant as Leader* (1970/1991b). Areas of investigation included leadership theory; Manitoba history, and the role of women during the time period that was common to their lives, 1870-1930. Qualitative historical analysis methodology was used to examine the lives of the three women. Various primary sources (archival papers, autobiographies, newspapers, letters, historical photographs, and committee minutes) and secondary sources (texts related to Manitoba history, journal articles, and servant-leadership theory) were utilized. Data enabled the construction of biographical profiles of the lives of the three women. It was not the intent of the author to rewrite their histories, but rather to analyze their lives and related materials for evidence of the ten characteristics (or their proxies) of servant-leadership: listening, empathy, healing, awareness, persuasion, conceptualization, and foresight, commitment to the growth of people, stewardship, and building community.

Evidence of all 10 characteristics of servant-leadership appeared in greater abundance or frequency, depending upon the woman involved. Themes of learning, religious foundation, enabling of others, and altruism were common to the women. Their call to

About the Author

Carolyn Crippen, Ph.D., has extensive administrative and teaching experience in public education in Ontario and Manitoba and has either taught or administered (Principal & Superintendent) from Junior Kindergarten—Graduate Level. She has presented in Canada and the United States and works closely with school divisions and educational agencies across Manitoba. She is a University of Manitoba instructor (Faculty of Education). Dr. Crippen completed her doctoral studies at the University of North Dakota with a research focus on servant-leadership.

servant-leadership came at an early age. These Manitoba immigrants were active church members; pursued education; all married, and each lived in Winnipeg at one time; and lived into old age. They served their communities first, and it was through their service they became recognized as leaders.

The pioneer women of Manitoba hold an important place in Canadian history. No record of our country's past will be of greater interest or more inspiring than the record of their lives, if ever their lives are adequately recorded, as they should be. (Healy, 1923, p. 260)

Introduction

William J. Healy (1867-1950), the Provincial Librarian of Manitoba, wrote this tribute to pioneer women in his book, *Women of Red River: Being a book written from the recollections of women surviving from the Red River era* (1923, p.23). The following research addresses Healy's suggestion that the lives of pioneer women were interesting and inspiring and that they demonstrated specific leadership characteristics. The life records of three Manitoba pioneer women were investigated in response to Healy's opening statement.

Purpose of Study

In the late 1800s and the early years of the 1900s women were often not credited with leadership qualities. This study hypothesized that women were engaged in unrecognized and covert leadership strategies within their contemporary culture. Did these women, in fact, practice servant-leadership as defined by Robert K. Greenleaf (1904-1990) in his seminal work, *Servant as Leader* (1970/1991b)?

Background of Study

Three areas of influence were examined: the concept of leadership and in particular, servant-leadership; the history of Manitoba in the time period common to the lives of all three women, 1870-1930; and the role of women during that same time.

Leadership

Leadership prior to the 20th century was defined as being hierarchical, patriarchal, often related to wealth and influence of position (Bennis, 1997, p. 104-105; Owens, 1995/2001, p. 241-243). In contrast, the paradoxical term servant-leadership is inclusive of personal service to society regardless of position (Block, 1996, p.6-7) and it was through strategies of service and stewardship, that a leader was identified by the people to be a leader among equals (Greenleaf, 1976, p.16; De Pree, 1989, p. 145; Owens, 1995/2001. p. 254-255). A servant-leader was described by Greenleaf (1970/1991b) as,

Servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. The difference manifests itself in the care taken by the servant-first, to make sure that other people's highest priority needs are being served. The best test is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And what of the least privileged in society: will they benefit, or, at least, not be further deprived? (p. 7)

Role of Women

The latter part of the 1800s in Canada and in Manitoba (provincial status, 1870) was dominated by the cultural norms of the Victorian Period (1837-1901): the keeper of the home fires, nurturer of children, and the constant companion and supporter of her husband. This behavior was accepted and expected particularly by the middle and upper classes, including the government and church. Kinnear (1998, p.62) states, "Almost all women, rural and urban, rich and poor, accepted homemaking as women's work." Service to others was a moral obligation felt by the server as the right thing to do. It seems likely that the three women in the study were influenced by the Social Gospel, described by Prentice, Bourne, Brandt, Light, Mitchison, & Black (1996):

Women were particularly active in the Protestant Social Gospel movement at the turn of the century, a movement which links to earlier evangelicalism and devoted to the establishment of God's kingdom on earth and thus to the reform of the temporal world. To work for social reform seemed to women in the movement a logical extension of their maternalism." (p. 164)

Manitoba History

The Canadian prairie province of Manitoba is situated between the industrial province of Ontario and the farming province of Saskatchewan. Originally this land was inhabited by several distinct groups of First Nations people. By the 1850s the west was seen not as a wilderness but as a possibility for large communities and settlements. Canadian Confederation came in 1867 and Manitoba was the first western province to join in 1870. In 1872 under the Dominion Lands Act, settlers received a 160 acre homestead for ten dollars. If settlers could erect a house on the property and clear 30 acres of land within three years, they received clear title to the property. The transcontinental railway was built across Manitoba in 1881-1882 and immigrants were encouraged to settle in groups or colonies on the prairies. Russians, French Canadians, Icelanders, Ukrainians, Scots, Romanians, and Germans came to the prairies to establish their homes. The growing culturally diverse City of Winnipeg became a magnet for those looking for work and a Canadian financial center and railway hub (Friesen, 1987, p. 186-204).

Description of the Sample

In 1870 the recorded population in Manitoba was 24,000; by 1911 the population had increased to 461, 393 (Kinnear, 1998, p. 11, 17-18). Prentice, Bourne, Brandt, Light, Mitchinson, & Black (1996, p. 113) commented on the move by women into the cities (including Winnipeg), "Women continued to lead the shift in the population, because they moved to the cities for employment opportunities that the rural could not offer them." The three women selected for the following study, i.e., Margaret Scott, volunteer and social service innovator,(1855-1931); Margret Benedictsson, journalist and human rights activist, (1866-1956); and Jessie McDermott, teacher and rural community builder (1870-1950) were first identified in a small book of two-page vignettes, *Extraordinary, Ordinary Women* (Armstrong, 2000) published by the Manitoba Club of the Canadian Federation of University Women. After reading the book, the writer was drawn to their life stories: roles, community initiatives, and possible leadership style.

The Three Women in Brief

Margaret Ruttan Boucher Scott was born in Colborne, Ontario and later moved to Peterborough with her family. She was orphaned at 12 years. (1867) and then lived with an aunt. At twenty-two, she married a Peterborough lawyer but became a widow within three years. Without a means of support, Scott sought employment and found work with the Midland Railway sorting tickets. She was transferred to Montreal with additional managerial responsibilities and her health suffered. Upon the advice of her doctor she moved to Winnipeg and continued secretarial work and volunteering at Holy Trinity Anglican Church. With the minister's encouragement she soon took over volunteering in the inner city of Winnipeg: visiting the jail; helping those released find employment; taking food, clothing, and household articles into the boarding houses and homes of the poor. She worked with the immigrants; set up programs for children to learn personal hygiene; and eventually established the Margaret Scott Nursing Mission which served the nurses of Manitoba and doctors in state of the art community nursing. Scott never remarried; she was self taught and never in 45 years of service did she ask for financial support. Her obituary stated,

The contribution made by Mrs. Scott to public welfare was thus much greater than the present scope of the mission indicates, important although that scope is. A portion of the social welfare work now done by the city might not have been undertaken by the city, had not Mrs. Scott pointed out the need and shown the way. (August 3, 1931, *Winnipeg Free Press*, p. A1)

Margret Jonsdottir Benedictsson was born in Iceland and immigrated with her parents to the Dakota Territory in 1877. By age thirteen, she was an orphan and self sufficient. She attended Bathgate College in the Dakota Territory for two years. She moved to Winnipeg and attended the Winnipeg Central Business College at night. In 1893, she married Sigfrus Benedictsson, a well known publisher. Together they published a women's suffrage journal, *Freyja*. Benedictsson became a well known suffrage speaker and organizer who worked with the Icelandic community and the Unitarian Church in Winnipeg. As a young girl she had read about the plight of women to family violence, high birth rate, poverty and the cause of human rights. She vowed to take up their cause: Margret supported the vote for Manitoba women as well as temperance. Kinnear (1987) reinforces Benedictsson's vision for women:

While never disowning a woman's role as wife and mother, Benedictsson wished to see the woman in the family recognized as an equal partner, as in a business concern. But there was not doubt that she wished to see woman's role expand out of the family and into public life. (p. 26)

This strong outspoken feminist divorced her husband after 18 years of marriage and moved with her two children to Seattle, Washington.

Jessie Isabel (Belle) Grant McDermott was born in Bruce County, Ontario and moved with her parents to a farm at Burnside, Manitoba in 1871. She was one of 11 children. She witnessed many events in rural Manitoba: a treaty signing with local Indians; a prairie fire; building of a homestead; church festivals; life in a one room schoolhouse. McDermott went to the Manitoba Normal School in Winnipeg in 1886 and became a teacher at 16 years of age. She was active in the Presbyterian Church (later, at its creation, she joined the United Church), Mission Bands, and church committees and boards as well as the Children's Aid Society. She and Robert McDermott (a reeve) married in 1900 and she had to stop teaching in accordance with the expectation of the time. She began to write her "personal history" book, *Tales from Bellemeade* (c. 1904). McDermott established many organizations for youth and began a Mission Band in Gladstone, Manitoba after lobbying with the local all male board of trustees. Francis McDermott wrote about her mother's service:

Young people were the apple of her eye. She would give time and effort to all activities concerning young people. She was on the executive of the Portage Presbyterial (1917) and with that backing mother came home from a Presbyterial meeting in Gladstone and began to work. Baby Bands and Mission Bands were in their infancy and mother spent hours on the telephone stirring up interest in Mission Bands. (personal communication, January 24, 2003)

Methodology

This qualitative historical analysis used biographical profiles crafted from primary and secondary sources. Primary sources (located at University of Manitoba, Dafoe Library and Icelandic Library; the Provincial Archives of Manitoba; and the Legislative Library of Manitoba.) included archival sources: newspaper articles (particularly *Manitoba/Winnipeg Free Press*, and *Winnipeg Tribune*), formal obituary notices, committee minutes, autobiographies, letters, and original articles penned by the women.

Secondary sources included articles and books written by historians, journal articles, and texts related to the development of leadership. Varied

excerpts of text were consulted to discover meaning and provide opportunities for the three women to speak for themselves. A “big paper process” was utilized to cluster information into common themes and coded.

Data Analysis

After rereading of each biography several times details and themes within each biography were identified. Patterns were located within the data. Direct interpretation involved ascribed meaning to single instances (e.g. defining moment when woman chose to serve). Thematic analysis was conducted. Generalizations were presented. In essence, 6 steps were included in the study:

- Construction of the lives of 3 women from the primary and secondary sources
- Analysis of the individual life stories for the 10 characteristics of servant-leadership
- Determination of specific similarities in leadership style
- Determination of themes through analysis and comparisons
- Determine commonalities in demographic information
- Determine the lessons learned or natural generalizations

A hard copy of each biography was analyzed for indicators of servant-leadership. These were marked and named by characteristic. Proxies for these characteristics were determined by relating the indicators/characteristics to the incidents or activities outlines for similarities. A summative chart of the characteristics listed under each woman’s name was created (see Table 1 following Limitations).

Limitations

This study was not designed to identify all females that demonstrated servant-leadership in Manitoba. The life stories of three women were constructed although each was not a complete and thorough biography; it provided the essential details of each life in order to answer specific questions. Their life spans overlapped (1870-1930) but they did not match each other exactly in time and location. Hence, they may not have shared all the same life experiences and were at various ages and stages of their lives during that common time period. Information was comprehensive but not exhaustive and there may be much that is still unknown about their life stories.

Major Findings

Table 1
Characteristics of Servant-Leadership

| Characteristics | Scott | Benedictsson | McDermott |
|--------------------|-------|--------------|-----------|
| Listening | X * | X | X |
| Empathy | X + | X | X |
| Healing | X + | ? | X |
| Awareness | X + | ? | X |
| Persuasion | X | X + | X |
| Conceptualization | X | X + * | ? |
| Foresight | X | ? | ? |
| Stewardship | X + | X | X + * |
| Growth of Others | X + | X | X + |
| Building Community | X + | X | X |

Note:

X indicates the presence of evidence of that particular characteristic

+ indicates a particular strength demonstrated in the characteristic(s)

* indicates a particular characteristic(s) that was best exemplified by the woman.

? indicates weak or uncertain evidence of a particular characteristic

Research Questions

The following research questions provided direction to the study and a response to each question follows:

Research Question 1: What information provided in the lives of the three women could be considered as characteristic of servant-leadership, as identified by Robert K. Greenleaf (1970/1991, p. 1-37) or their proxies: (1)

listening, (2) empathy, (3) healing, (4) persuasion, (5) awareness, (6) conceptualization, (7) foresight, (8) commitment to the growth of people, (9) stewardship, and (10) building community? The biographical profile for Scott provided evidence of all ten servant-leadership characteristics. Evidence of the ten characteristics were found in Benedictsson's profile, although the demonstration of healing, foresight, and awareness were somewhat weaker than the other characteristics. Also, McDermott provided evidence of servant-leadership, but the findings for conceptualization and foresight were weak.

Research Question 2: What common traits (distinguishing features) were found between and among the women in terms of their servant-leadership characteristics? There were differences in strengths or abundance of the servant-leadership characteristics. Perhaps a better question to have asked of the data was, "what strengths did each woman express, in terms of servant-leadership?" Scott was relentless in her mission to make inner city Winnipeg a healthier place for children and families. She implemented practical hygiene techniques, was unique and she remained humble in her 45 year stewardship to her death. Benedictsson had greater evidence of persuasion and conceptualization in her work on behalf of women's suffrage and in her writing to promote human justice in *Freyja*. McDermott emphasized stewardship to her community, church and family and commitment to the growth of others in church groups, school, and local organizations.

Research Question 3: Was any servant-leadership characteristic(s), as listed in research question one, demonstrated by only one woman? Given that each woman displayed evidence of all ten characteristics of servant-leadership, perhaps the better question to have asked was "Which characteristic did each woman best exemplify?" Because each woman had her own particular environment, life circumstances, and specific interests, evidence of each servant-leadership characteristic varied according to each profile. Scott provided frequent mention of her strong listening skills. The story of Benedictsson reflects evidence of conceptualization, of having vision and seeing a "big picture" in her mind. McDermott's biographical profile often reflects stewardship to her community through church, social agencies, and community programs.

Research Question 4: Was there evidence in the lives of the three women of a particular theme(s), i.e., a subject or topic on which the women wrote, spoke, or thought? Four themes permeate the lives of the three women:

(1) they all pursued additional education and learning and encouraged others to do so: Scott took secretarial training; read books on healthcare; and established the Mission as a training center for healthcare workers and implemented personal hygiene programs in the Winnipeg schools. Benedictsson attended two business schools; she helped raise tuition funds for girls in her church; she used her magazine *Freyja* to inform others about the fight for human rights. McDermott completed secondary school and attended the normal school in Winnipeg; she home schooled her seriously ill daughter for several months; she established programs for youth in the local area.

(2) Each woman had a strong religious foundation: Scott was an Anglican and practiced her faith in the inner city helping the less fortunate. Benedictsson was a Unitarian and was extremely active in church committee work. McDermott writes of her faith as a young child; she worked relentlessly for the Mission Band program; she was involved in the movement to create the United Church of Canada.

(3) All of the women were enablers of others. Scott helped unemployed men find work in a wood yard she established that was taken over by the city. She assisted the poor and needy by going into their home to help them organize and clean their lodgings and make it healthier for them. McDermott assured children would receive religious training through invitations to others to have Mission Bands and provided debating clubs to enable youngsters to speak and present themselves properly.

(4) A sense of altruism and caring for others was common in their life stories. The responsibility and duty to their fellow human beings (Social Gospel Movement) encouraged Scott to devote forty-five years to healthcare of inner city Winnipeg. Benedictsson never lost sight of the plight of women and continued to write and speak out on the right to vote and working conditions. McDermott created a straw covered floor to protect her daughter who took seizures; she was active in the Children's Aid Society, and the Temperance Movement.

Research Question 5: How was the call to servant-leadership initiated in their lives? Scott provides three incidents whereby she connects with the concept of serving others. As a child she heard about the Muller Orphanage in England from her mother and felt she would like to help the poor and unfortunate (Macvicar, c.1939, p. 6-8) and while living with her aunt she met a child from that orphanage. The Rev. C.C. Owens of her church prayed for her to work with the inner city poor. One evening Scott says she had a calling and believed it was her calling and duty to serve the needy. Benedictsson, as

a young girl in Iceland, read articles and books about oppressed people, unhappily married women, and girls who wanted to break free from parental restrictions (Johnson, 1994, p. 122). She wrote that she was “angry and distressed” at the stories of “oppressed persons, unhappily married women.” She wrote of a “yearning to break down all the fetters that tie the people to evil and distress” (Kinnear, 1982, p. 176). McDermott’s call is less definitive. She was one of 11 children and one wonders if being in a large family provided a comfort level with the idea of serving and helping others? She also wrote in her book *Tales from Bellemeade* (c. 1904) of the prairie fire she witnessed as a small child and the religious fervor of reading the Bible and singing hymns and that the seeds of future labors may have been planted at that time. As well, McDermott became a classroom teacher at the age of 16 years and began formal service to children.

Research Question 6: What were the most common demographic characteristics e.g., marital status, age, ethnic origin, residence, education, religion, and community life that were shared by these women? First, they were all immigrants to the Province of Manitoba. Scott came to Manitoba from Ontario (with a brief period in Montreal) as a young widow to work as an office secretary. Benedictsson moved from Iceland to North Dakota then to Manitoba as a girl. McDermott emigrated with her family from Ontario to Manitoba as a very small child. Scott and McDermott were of British ancestry.

Second, as mentioned earlier, they were all strong active “church goers”- Scott was an Anglican; Benedictsson, a Unitarian; and McDermott was a Presbyterian and later when it was created, a member of the United Church of Canada.

Third, all three went on to further public education or formal business training. Scott took secretarial training in Montreal and learned shorthand in Winnipeg. Benedictsson went to Bathgate College in North Dakota and the Winnipeg Business School. McDermott went to the Manitoba Normal School in Winnipeg after high school.

Fourth, all three were married at some point in their lives. Scott married early in her twenties and was widowed (without children) by the age of 25 years and never remarried. Benedictsson married in 1892 at the age of 26 and she divorced her husband Sigfrus eighteen years later after having two children. McDermott married at age 30 years (1900) and remained married for nearly 44 years until she was widowed, approximately a year before her death.

Fifth, all three women actually lived sometime in the City of Winnipeg. Scott lived in the city the whole time she resided in Manitoba. Benedictsson lived in Gimli, Winnipeg, and Selkirk and moved back to Winnipeg. McDermott lived most of her life in rural Manitoba, around Portage la Prairie area, but she did live in the City of Winnipeg while she attended the Manitoba Normal School.

The sixth and last common demographic was related to their life spans. All three lived into old age: Scott (1855-1931) lived just over 75 years; Benedictsson (1866-1956) lived to be 90 years; and McDermott (1870-1950) lived to 80 years of age.

Conclusions

The crafted narratives of the three Manitoba pioneer women, Scott, Benedictsson, and McDermott provided evidence of all ten characteristics of servant-leadership: listening, empathy, healing, persuasion, awareness, conceptualization, foresight, commitment to the growth of people, stewardship, and building community. Some characteristics appeared in greater strength or abundance in each of the women. Scott was particularly strong in each of the ten areas. Some characteristics appeared more frequently depending on the woman and her life profile. Benedictsson's biographical profile illustrated frequent examples of conceptualization and vision in the areas of women's rights and the vote although McDermott's foresight and conceptualization were questionable. It may be concluded that servant-leadership characteristics were present in the stories of all three women.

Thematically, they all thought, spoke, wrote, or were involved in learning; their strong religious foundation provided guidance throughout their long lives. They encouraged others through their actions and example (Scott and McDermott). They enabled others through lectures and publications (Benedictsson). The strongest theme, altruism or caring for others was clear in the ongoing service performed by these women to their communities, in various social organizations and their churches.

As well, the women had at least 6 common demographic characteristics among them: immigrant background; active church membership; educational improvement; were married; resided sometime in the City of Winnipeg; and lived into old age.

Implications

The cultural expectation for middle-class women (1870-1930) was one of maintaining the home, bearing children, and supporting a spouse as he earned

a living. A woman could serve outside the home, in the church as a missionary, as a nurse to the sick, as a volunteer with the poor and needy, or as an unmarried classroom teacher. Some women worked in stores as clerks and in offices as secretaries. Each of the three women followed unique paths to service. Scott followed a path that included secretary, church and outreach volunteer, healthcare worker, manager, and leader of the Margaret Scott Mission. Her undertaking was to serve the poor, sick, and needy, even though she did not have formal training as a nurse. Scott used her office and secretarial skills to manage the business affairs of the Mission and carried out the life of her church through her outreach to the Winnipeg community.

Benedictsson utilized her office and secretarial skills while running the publishing business with her husband. She helped create the suffrage publication, *Freyja*. She served and led committees in the Unitarian church and Icelandic community; spoke/wrote on human rights issues, including opportunities for women, and became leader of the suffrage movement in the Manitoba Icelandic community.

McDermott started as a classroom teacher who used her educational training to organize opportunities for children and youth in the Portage la Prairie area. She was an active church member and leader on committees and boards and as a child welfare and community activist.

Although these pioneer women lived in the latter part of the 1800s, Robert K. Greenleaf wrote about these characteristics in the 1960s, and finally formulated them into a model of leadership, which he termed servant-leadership. The research results imply that it was possible for pioneer women to demonstrate leadership in their society, but they did so by fulfilling a different and unrecognized model, one that is now called servant-leadership. Women do lead despite their circumstances, and they probably always have, except we did not have the language of servant-leadership to put their acts into this particular framework.

Each of the pioneer women was an educator (not always in a formalized school sense) and involved in a teaching-learning process. Analysis of present day school leadership may reveal the existence of servant-leadership within faculties and with student "servant-leaders" in the classroom. Owens (1995/2001) states, "The transformational leader is well aware that leadership involves not command and coercion, but encouraging the constant growth and development of followers. It is a teaching-learning process" (p. 257). This is in harmony with Greenleaf. The writer is comfortable with stating that servant-leadership is transformational.

Feminist theorists, including Gilligan (1982) and Rosener (1990), suggest women may have a different way of leading than the "traditional

command and control leadership style” (Owens, 1995/2001, p. 256). Rosener’s research suggested participative, empowering, caring, transformational leadership was related to many females but, not exclusively. Thus, the examination of successful organizational structures may reveal a model, although not formalized, that is reflective of servant-leadership and promises an ongoing process of growth and development- a transformation- that was encouraged by Greenleaf. This approach may become the leadership paradigm for the 21st century.

Recommendations

Russell (1995) wrote of the importance of recording pioneer women’s stories as connection to present day working environments, “The survival strategies which have worked for them are ones which may well help other women trying to navigate the often confusing world of organizations” (p. 127). And Heilbrun (2002) writes to encourage women to continue to tell their stories so that we may hear their voices and give them recognition in their own right. In response to the observations made by Manitoba historian, Gerald Friesen (1996, p. 204), it is time for a comprehensive history of women in Manitoba to be written. Departments of Educational Administration need to include the model of servant-leadership in their courses of study. Research into the perceptions of undergraduate and graduate students of Educational Administration toward the concept of servant-leadership warrants investigation. Lastly, the writer agrees and supports the recommendation for collaborative research between and among other faculties with those in Educational Administration. Young and Levin (2002) state, “It is also important to keep in mind that as education is increasingly interconnected with other policy fields, research in such areas as economics, child development, community health, and families may have important implications for schooling and teaching” (p. xvii).

Final Thoughts

A servant-leader begins with a feeling that one wants to serve and then with deliberate choice, the desire to lead evolves. Greenleaf (1970/1991, p. 7) poses the ultimate question: “Do those served grow as persons; do they while being served, become healthier, wiser, freer, more autonomous? And what of the least privileged in society: will they benefit, or at least not be further deprived?” I believe the three women in the study would respond positively to Greenleaf’s question. They were servants first, then leaders, and with strength and endurance survived, despite a range of problems. It was through their service to Manitoba communities that these three women servant-

leaders acted as catalysts for change. Indeed, their stories support Healy's (1923, p. 260) opinion, that if told, they would provide interest and inspiration for future generations.

References

- Benefactress dead: Death calls friend of poor and needy. (1931, August 3). *The Winnipeg Free Press*, A1, A2.
- Bennis, W. (1997). *Managing people is like herding cats* (pp. 104-105). Provo, UT: Executive Excellence.
- Block, P. (1993). *Stewardship: Choosing service over self-interest* (pp. xx, 6-25). San Francisco: Berrett-Koehler.
- Bruno- Jofre, R. (Ed.). (1993). *Issues in the history of education in Manitoba: From the construction of the common school to the politics of voices*. Queenston, Ontario: Edwin Mellen.
- Correspondence samples. Margaret Scott. *Provincial Archives of Manitoba*. MG10 B9, 3, 11, 17, 24-25, 53-54, 73-76.
- De Pree, M. (1989). *Leadership is an art* (p. 145). New York: Dell.
- DeGraves, D. (2000). Margaret Scott. In C. Armstrong, (Ed.), *Extraordinary ordinary women: Manitoba women and their stories* (pp. 65-66, 93-94). Winnipeg: Manitoba Clubs of the Canadian Federation of University Women.
- Foster, J. (n.d.). *United Church youth groups*. In *Gladstone then & now: 1871-2001* (p. 136). Altona, Manitoba: Friesen, History Book Division.
- Friesen, G. (1987). *The Canadian prairies: A history* (pp. 45-204). University of Toronto Press.
- Friesen, G. (1996). *River road: Essays on Manitoba and prairie history* (p. 204). Winnipeg: University of Manitoba Press.
- Gilligan, C. (1982). *In a different voice: Psychological theory and women's development*. Cambridge, MA: Harvard University Press.
- Greenleaf, R. (1976). *The institution as servant* (pp. 1-16). Indianapolis: The Robert K. Greenleaf Center.
- Greenleaf, R. (1970/1991). *The servant as leader* (pp. 1-37). Indianapolis: The Robert K. Greenleaf Center.
- Healy, W. (1923). *Women of Red River: Being a book written from the recollections of women surviving from the Red River era* (pp. 1-23, 260). Winnipeg: Peguis.
- Heilbrun, C. (2002). *Writing a woman's life* (pp. 17-25, 44-46, 121). New York: Ballantine.
- Helgesen, S. (1990). *The female advantage: Women's ways of leadership*. New York: Doubleday.
- Johnson, S. (1994, Spring). *Margret Benedictsson, Freyja and the struggle for woman's equality* (pp. 117-127). *The Icelandic Canadian*.
- Kinnear, M. (1982). *Daughters of time: Women in the western tradition* (pp. 175-176). Ann Arbor: University of Michigan.
- Kinnear, M. (1987). The Icelandic connection: Freyja and the Manitoba woman suffrage movement. *Canadian Woman Studies*, 7(4), 25-28.
- Kinnear, M. (1998). *A female economy: Women's work in a prairie province 1870-1970* (pp. xii, 5-31, 52-63). Montreal: McGill-Queens University Press.
- Macvicar, H. (c. 1939). Margaret Scott: A tribute (pp. 6-8). The Margaret Scott Nursing Mission.
- Margaret Scott, city's angel of mercy, dies after lingering illness. (1931, Aug. 3). *The Winnipeg Tribune*, p. 1, 14.
- McDermott, I. (c. 1904). *Tales from Bellemeade* (p. xiii). Portage la Prairie: Self Published.
- Owens, R. (1995/2001). *Organizational behavior in education* (7th ed, pp. 237-262). Needham Heights, MA: Allyn and Bacon.
- Prentice, A., Bourne, P., Brandt, G., Light, B., Mitchison, W., & Black, N. (1996). *Canadian women: A history* (2nd ed., pp. 74-176, 190-236). Toronto, Ontario: Harcourt Brace.
- Rosener, J. (1990). The ways women lead. *Harvard Business Review*. 68(6), 119-125.

- Russell, R. (1995). Learning from survivors: Women leaders who have stayed the course share their stories. In C. Reynolds & B. Young (Eds.), *Women and leadership in Canadian education* (pp. 127-142). Calgary: Detsilig Enterprises.
- Shack, S. (1993). The making of a teacher (1917-1935): One woman's perspective. In R. Bruno-Jofre (Ed.), *Issues in the history of education in Manitoba* (pp. 431-469). Queenston, Ontario: Edwin Mellen.
- Shakeshaft, C. (1987). *Women in educational administration*. Newbury Park: Sage.
- Shirriff, W. (2000). Jessie Isabel McDermott. In C. Armstrong (Ed.), *Extraordinary ordinary women: Manitoba women and their stories* (pp. 5-6, 86). Winnipeg: Manitoba Clubs of the Canadian Federation of University Women.
- Thor, J. (2002). *Icelanders in North America: The first settlers* (pp. 85-86, 185, 260-261). Winnipeg: University of Manitoba Press.
- Treble, A. (2000). Margret J. Benedictsson. In C. Armstrong (Ed.), *Extraordinary ordinary women: Manitoba women and their stories* (pp. 77-78-94-95). Winnipeg: Manitoba Clubs of the Canadian Federation of University Women.
- Wolf, K. (Ed.). (1996). *Writings by western Icelandic women* (pp. 5-14, 20-38, 73-85). Winnipeg: The University of Manitoba Press.
- Young, J., & Levin, B. (2002). *Understanding Canadian schools: An introduction to educational administration* (3rd ed., p. xvii). Scarborough, Ontario: Thomson Nelson.