This research will investigate the contribution of women in erecting the value system that has been foundational to the institution as well as the bolstering its academic arm.

During the 1930s and 1960s, the University of the Southern Caribbean (USC) then known as Caribbean Training College and subsequently Caribbean Union College was emerging from its beginnings as a small missionary training school into an institution of higher learning serving the wider Caribbean. Traditionally, institutional histories have spotlighted the role of male missionaries and administrators, however, this work focuses on the pivotal but under-examined role played by women in this formative period. It is not a comparison between the gender not is it a study which focuses on the equality of women or the lack there of. This paper investigates how women contributed to framing the ethos of the USC through teaching, domestic management, and spiritual leadership within the context of Seventh-day Adventist education. To do this, archival materials, denominational reports, and oral histories will be analyse to demonstrate the important role of women's labour—both intellectual and domestic in sustaining USC's operational efficiency and creating a unique culture of service, discipline, and faith. Moreover, these women have successfully negotiated the gendered and racialized hierarchies of colonial Trinidad, and in so doing created and expanded opportunities for education and leadership for future generations. Locating this study within the wider context of the Caribbean and mission history scholarship-an unexplored area in our historiography, this work interrogates the critical role of women's contribution to early Christian education in the Caribbean and add new layers and nuances to this discourse of dependency and marginality.

Through the ventilation of these untold experiences, this research not only restores women to the story of the USC's foundation but also illuminates the intertwined histories of gender, religion, and education in the colonial Caribbean.

Introduction

On the 27th of August 2027, the University of the Southern Caribbean will commemorate its centennial anniversary, marking one hundred years since its institutional origins. The institution was first established on August 27th, 1927 founded with the explicit mandate to provide education to the youth of the Seventh-day Adventist administrative block known today as the Caribbean Union Conference. This jurisdiction encompasses both the Eastern Caribbean and Northern Caribbean, including islands such as Barbados, Grenada, St. Vincent, St. Lucia, Dominica, as well as the– Antigua & Barbuda, Anguilla, British Virgin Islands, US Virgin Islands, Saba, Saint Eustatius, Saint Maarten and Guyana.

In 1929, the institution underwent its first formal reconstitution and was renamed the Caribbean Training College. This followed a subsequent renaming in 1956 when its name changed to Caribbean Union College, a designation which it retained for five decades. In 2006 the institution attained university status from the Accreditation Council of Trinidad and Tobago at which point it assumed its current name, the University of the Southern Caribbean. The period under study is 1927-1960, and the Caribbean Training College (CTC) will be used for this work to reflect the names used for the majority of the period.

The philosophical foundation of the holistic individual development as embodied in the Seventh-day Adventist educational thought assumed a central role in the formation of the Eastern Caribbean Training School. Mrs. Ellen White, the church's foremost pioneer, captures this as, the head, heart and hand. In her book *Education, sh*e noted that,

> true education means more than the perusal of certain course of study. It means more than a preparation for the life that is now. It has to do with the whole being, and with the whole period of existence possible to man. It is the

> harmonious development of the physical, the mental and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.[1]

Accordingly, education of the whole being was therefore instrumental in the development of CTC's core curriculum. This curricular framework implicitly extended to the unofficial dimensions of learning and in so doing directly impacted character formation and cultivation of humanity in the students. Understanding the centrality of this approach is key in not only the institution's growth and expansion but more so its impact on civil society through the triadic development of the head, heart and hand. Therefore, education, its delivery and accessibility as conceptualized by the Adventists, served as one of the main vehicles through which God accomplished His restorative work in the reformation of man's character to reflect His original intent for him. The role played by Ellen White in the establishment of the Seventh-day Adventist church at a time when canonical insight rested in the sole purview of men, in a measured way, carved out a space where SDA women, in small measure, felt somewhat confident to navigate male dominated spaces. Notwithstanding, it is important to note that women functioned within and outside of their roles not with an attempt to challenge to status quo but to fulfil what they believed to be their God-given mandate.

In alignment with the foregoing, the Seventh-day Adventist ethos has consistently endorsed the establishment of church-operated schools as a principal instrument for achieving its mission. This pattern is evident across regions characterized by a sufficiently established Seventh-day Adventist presence. During this period church boarding schools were already set up internationally in the USA, England, Austrilia and regionally in panama, Cuba, Haiti and Jamaica (Glenn Phillips, 1977, 10). In general, education has historically proven to be an

[1] Ellen G. White, Education, 1903, p.1

effective strategy for the formulation and promulgation of the belief systems of many Christian denominations in Trinidad and across the wider Caribbean Region. (Andrew Pearse 1956,9-24). The role of the Canadian missionaries among the Indians in Trinidad where education was used as a vehicle for the integration of the Indians into mainstream society bear testament to this (Brinsley Samaroo, 1975).

Within both the national and regional context, Trinidad - one of the earliest territories to propose a secular system of education, assumed a leading role in advancing a systematic structure of education. According to Pearse, Lord Harris was credited with this move in 1848:

> Seeing the diversity of religious belief in Trinidad, he proposed a secular education scheme free from denominational control. His scheme included provision of free schools paid for out of local rates, **free secondary** education for those who would pass the necessary entrance tests, and teacher training (Pearse 1956,12).

The Education Ordinance of 1851 facilitated the expansion of primary schools. However, the secularization of education meant that denominational schools would access no subventions or support from the state. Consequently, church schools without a robust financial system of support closed. During this period, a few secondary schools emerged, albeit they remained largely the domain of the wealthy. By the turn of the twentieth century, four secondary schools existed in Trinidad, St. Joseph Convent, Queens Royal College, College of Immaculate Conception and Naparima College; with the exception of Queens Royal College, they were all denominationally owned using the British grammar school-type curriculum and prepared students for the Cambridge exams. The unreachability of secondary education by the overwhelming majority of the population led to the popping up of small private schools whose fees were more affordable than the three established ones in Port of Spain. Although initially intending to serve in a preparatory capacity to allow students easy transition to QRC and CIC, they evolved as independent entities offering the full course of study which culminated in the completion of the Cambridge junior and senior exams. It was against this

backdrop that the Caribbean Training School developed into a denominational institution characterized by growth and resilience.

Seventh-day Adventism, introduced to Trinidad by the Flower family, a missionary couple from the United States, had by 1891 established its first fully organized congregation at Couva as a constituted church. From there several congregations emerged at different locations on the island so that by the turn of the twentieth century, local church leaders felt that the membership of the Couva SDA church, had a large enough membership base to open a small church elementary school for the children of its members. However, by 1909, it became apparent that the church school programme was facing significant financial challenges which resulted in its closure. In 1913, another attempt was made with the establishment of a school in Port of Spain with twelve students; again, the lack of financial sustainability proved to be a major setback. The impetus to set up schools at the primary level was parallel by an equally strong commitment to the provision of education for the 16-35 age group. These concerns surfaced not only in Trinidad and Tobago but also in other congregations across the region.

As early as 1895, E.W. Baxter, one of the earliest Seventh-day Adventist American missionaries to the Caribbean, considered establishing a training school in the Southern Caribbean. However, more time was needed for the churches to expand sufficiently to be able to manage and maintain the schools on their own. During a subsequent visit by church leaders across the West Indies in the early 1920s, some startling demographic trends in the membership surfaced. It was found that the church's composition was primarily children and female adults, with a major gap in the 16-35 age group. This realization served as the catalyst for the germination of ideas focused on attracting and retaining youth (Glenn Phillips 1977,13). At the same time, the increase in the number of Adventist churches in the region

led to the formulation of another layer in the structure of the world church to better care for the Latin American and Caribbean members which operated under administrative oversight originating exclusively from the United States of America.

Thus in 1922, under the leadership of E.E. Andros in Balboa, Panama, the world church leaders constituted Inter-American Division- an administrative unit. Its formation aimed at the consolidating and strengthening of regional coordination of churches as well as enhancing representation of issues pertinent to Caribbean and Latin American contexts. This allowed the leaders to bring regional educational needs into sharp focus and to set in motion a system to address them (Phillips 1977,13).

The tenacious Elder Baxter, Superintendent of the Adventist work in the Southern Caribbean, "made a strong appeal at the 1923 General Conference of Seventh-day Adventists {The organization responsible for the organization and management of the church worldwide}Fall Council held in the United States" (13). The supportive contribution to the case for the establishment of a training school in the Southern Caribbean came from another missionary, Professor Clarence J. Boyd, who had significant pioneering experience at two training schools, namely: The Huntsville School, Alabama, U.S.A (1907-1917), and the West Caribbean Training School at Las Cascades in Panama (1921-1924). Additionally, his role, as Education Secretary of the Inter-American Division gave him first-hand account of the acumen of students from the region. In the 1924 September edition of the Inter-American Messenger, he wrote:

> As far back as 1907, while serving as a teacher in the Huntsville School in Alabama, two young men came to that school from the island of Trinidad and another from British Guiana. All three were exceptional young men and came with a determination to prepare for the work. Two of them are today classed among our most active and successful colored ministers in the United States.

The need for the training of the church's young people remained a regional priority.

Further advancement in the organizational structure at this time facilitated the establishment of the CTC. In 1926, the Caribbean Union Mission was created in Trinidad, with a membership of 1030 Seventh-day Adventists (Phillips1977, 28). This further consolidated the operations of the churches as far north as Antigua to the most southerly island of Trinidad and Tobago. Pooling their resources meant the more efficient functioning of the church as a regional group and the provision of better services particularly in the areas of education and healthcare. Organizationally, the church's structure in the Caribbean was taking shape, and this facilitated the processing and support needed to initiate a boarding school in Trinidad. The Riverdale School, a Boarding school in Jamaica that attracted students from the South Caribbean, including Trinidad, had closed its doors since 1913. According to Phillips (1977,11), leaders agreed that:

> Trinidad was the ideal place to begin and nurture a training school founded on the principles of Adventist Christian education. The Colony was centrally located to serve students from as far north as the northern Leeward Islands and as far south as the northern territories of the South American continent.

Several unsuccessful options were explored in San Fernando, Point Fortin, and Valencia as the site for the Boarding School. In what was seen as an answer to prayers, the Roman Catholic owners of the 265 acre La Realista Estate cocoa estate, William Knaggs decided to sell the property and offered it to the Adventist leaders M.A. Hollister, superintendent of the Union Mission, D. D. Fitch, the local conference president, and Clarence Boyd (Phillips, 13), who were seeking a site for a boarding school. The East Caribbean Union voted to purchase the 265 acres of La Realista Estate on the 1st of August 1927, and on the evening of 27th of August 1927, Professor Boyd arrived on campus and was joined by three teachers, two of whom were female and one student on August 28th to officially begin classes at the East Caribbean Training School with Professor Clarence J. Boyd as principal. According to Phillips (1977,28), amid persistent challenges, the church leadership in Trinidad and Tobago attempted at various junctures in the first three decades of

the twentieth century to establish an educational system that complemented the church's work.

Accordingly, the CTC emerged with its primary objective being the nurturing of the church's youth while concurrently extending its educational mission to serve the broader community.

The expansion of the membership and the growing need for schools necessitated qualified individuals to function in the emerging roles; CTC was therefore tasked with training professionals to expedite the expansion of the church's work. It evolved into an institution typified by the ethos of industriousness, academic excellence, disciplined commitment, moral and spiritual grounding. The college sought to expand opportunities for the less fortunate, those who would not ordinarily have the means to pursue further studies to advance educationally. Consequently, in an era when secondary and tertiary education remained the domain of the wealthy and privileged, this modest college which commenced with a single student laid the foundation for many. The role of women in the blooming and creation its core values constitutes a recurring theme throughout the institution's existence. CTC from its infancy focused on the reflection of the philosophical underpinning of Seventh-day Adventist education which espouses the development of the whole person. This value system formed the character of the institution from its very onset.

Emerging from beginnings, the Caribbean Training College expanded access to all young persons willing to engage in labour, the sole prerequisite being the provision of a cutlass as an implement. From the onset, this institution made provision for young adults well outside of the regular school age to complete a secondary school curriculum. The first graduating class of 1935 exhibited three students including one female. These, together graduates from other schools obtained government jobs or work within the church whilst some pursued additional educational opportunities. By 1946, the institution became a Junior

College and ten years later with the name change to Caribbean Union College, the curriculum expanded further to include the offering of associate degrees and subsequently bachelors. Gaining full university status in 2006, the university offers a suite of undergraduate and graduate programmes.

The pioneer educators embodied a missional mindset. They all left the relative comfort of their homes for a sacrificial existence on the La Realista Estate in 1927. They were Linda Austin, the only Trinidadian; R.S.J. Hamilton and his wife, Inez Hamilton; and Elder Fitch from the United States. The mission-mindedness of the Caribbean Training College's employees facilitated its growth and development. The pioneers understood that the call to work at the institution was a sacrificial one, one in which they invested in the lives and eternity of young men and women.

When C.J. Boyd, the first principal, arrived on the La Realista Estate, he spent the first night alone and slept on a cot in the La Realista building, which was the only sound structure on campus at the time. This building soon became both classrooms and living quarters for the female students and faculty. On the eleventh anniversary of the college, an article was published in the College Tidings (1938,1), highlighting some of the experiences of the earlier years. It recounted that,

> When the La Realista estate was purchased in 1927, there were the estate house, some old cocoa houses, and a great many tapia houses spread here and yon across the place…..Some of the days had been very long, and sometimes it seemed like there was little progress. [2]

Working along with Boyd and the few men on campus were their wives and Ms. Austin. With the transition from tapia huts to dormitory facilities within the first year, both men and

[2] College Tidings, 1938, Published by the Caribbean Training College, p.1

women worked to clear roadways and assisted with the provision of labour for construction efforts. They transported water from a river situated at the center of the estate to the kitchen, which was located approximately half a mile from the main residential area. Operating under conditions of limited resources, women undertook essential domestic and support functions, including meal preparation, laundering, and assistance to the small male population on campus. Within this context, the conventional delineation of women's roles became fluid, extending to encompass any sphere in which their labor was required.

All members of the campus community, including students worked during the day to build the campus and prepared for night classes which begun from 8pm. Following the completion of the daily tasks which included the stereotypical washing, cooking and cleaning, both Linda Austin and Inez Hamilton joined the two male teachers in the delivery of the curriculum for two hours nightly, working what Arlie Hochschild captioned the 'second shift'. This according to Hochschild relates to "the unpaid work of childcare and housework" (Blair-Loy, M., Hochschild, 2015). The role of these frontier women also included a third dimension- the extra shift. Rose Hackman, treats with the 'extra shift' in her book Emotional Labour and attempted to reframe the view of women. She indicated that,

> Emotional labour is the unsung, often unseen, job of managing other people's feelings… It's the work that runs families and communities. Emotional labour is manipulating the heart in order to have an effect on clients … It's what creates a feeling of safety and connection, meaning and belonging within a company … women are the ones doing that heavy lifting.

This third- dimensional work undertaken by the unsung heroes significantly moulded the character of the budding institution. It is well established within the historiography that the majority of women's activities beyond the domestic sphere were concentrated predominantly within church contexts. Women functioned as Sunday school teachers, choir directors, women's club leaders and the likes. In the 1920s, the United Negro Improvement Association(UNIA) presented another forum where women expressed themselves somewhat

in the public domain, however involvement at the leadership levels remained restricted to church and charity groups. At the CTC whilst women engaged in both formal and informal leadership roles. They led out in the cultivation of the culture of care and excellence that became entrenched as part of the college's enduring legacy.

The global economic decline following the Great Depression of 1929 negatively impacted CTC's enrollment decreasing from over 70 students in 1929 to as low as 40 between 1930 and 1932. Beginning with a single student, enrollment increased to 25 by mid-October, only three weeks after the official opening of classes on 25 September 1927. This figure rose to 60 by April 1928 and exceeded 70 by 1929. By 1930, the number of faculty members had grown from four to seven, serving an enrollment of approximately 80 students. (College Tidings, 1949,1). The decline in enrolment after 1930 signalled to administration the urgent need for the adoption of creative measures in order to avert closure of the school. Members of the faculty at the time were Mr. and Mrs. Hamilton, by then Mr. Hamilton served as the institution's third president; Mr. Smith; and Ms. Linda Austin, the only West Indian on staff (College Tidings, 1950).[3] To counter this, the newly minted president, Mr. R.S. Hamilton invested in the industrial programme through the creation of industries to augment the existing agriculture farms. Through this initiative, students worked to pay their tuition and boarding expenses. At 5am students commenced work on the farm or in the factories which subsequently developed. These included a bakery, printing press, egg production and a broom shop. In this way, steady employment became available for students. Accordingly, enrollment increased so that by 1937 the student population had risen to 80 students. The expansion of faculty and leadership structures accompanied the growth in the industrial programme and supported the college's academic and spiritual mission.

[3]College Tidings, 1950`

Several additional faculty members joined the staff during the 1930s and contributed significantly to the institution's growth. The wives served not only as home makers but taught in the academic programmes, mentored and nurtured students as well built the legacies which now characterize the institution. Whilst the institution's watch words are "Beyond Excellence", this ethos was carefully cultivated by the male and female pioneers. In particular, the reports highlighted key women who instilled the values of excellence, hard work, commitment, dedication and teamwork. This unspoken curriculum operates alongside the formal academic programme with comparable significance.and in so doing engender transformational experiences for the students ushering them from 'the ordinary to the extraordinary' as reflected in the institution's mission statement.

Women educators played a central and enduring role in the development, stability, and cultural identity of the Caribbean Training College. Their influence proved foundational during the institution's formative decades. For the first two decades of the Caribbean Training College's existence, foreign missionaries largely led the establishment of the school, all except one. Of the four faculty members who assumed duties in 1927 and those who augmented the body in the 1930s, Linda Austin remained the only West Indian and Trinidadian among the team. Her presence signaled not only continuity but also the gradual emergence of indigenous leadership within a predominantly missionary-led institution. The narratives surrounding the history of the University of the Southern Caribbean is very rich in articulating the roles played by men in the institution's development, however, with the exception of one or two the same is not true for the women. The women highlighted serve only as symbols of the overall contributions of the women in the first four decades of the institution's life. From the office of the president where Ms. Constance Paul, served as administrative assistant among other roles, to the cooks in the cafeteria where women served, mentored and

mothered students and at times provided meals for them even when they were unable to pay. In September of 1927, Ms. Paul mailed numerous letters to congregations across Trinidad and Tobago and the region inviting them to join the student body of the newly founded school. Members responded so that by October 25 students enrolled from Trinidad and Tobago, Barbados, the Windward and Leeward islands. The majority of overseas students arrived from British Guyana students.

Linda Austin

Over the twenty-year period under consideration, Miss Linda Austin proved indispensable to the institution's growth and continuity. Her role was significant not only as a missionary teacher but also as a single woman serving in leadership capacities in an era when women were still very much treated as “the other”. From 1927–1947, every one of the original four faculty members except Miss Austin departed the institution for various reasons. Those who joined the staff along the way after rendering excellent service also departed. Miss Austin, with over 40 years at the Institution, served as a stabilizing force, a thread that weaved the old to the new, preserving institutional memory and context during periods of transition.

Born in Princes Town on March 3, 1902, to lower income parents David and Lenora Austin, she migrated to Panama at twelve years old with her sister to join her parents who left a few years before to seek work on the Panama Canal. She later studied at the Western Caribbean Training School in Panama under the guidance of Professor Clarence J. Boyd. She was baptized shortly before her graduation in 1926 and joined the pioneering faculty team in Trinidad in 1927. Her appointment placed her at the intersection of missionary vision and local rootedness.

Miss Austin served in numerous capacities, including dormitory matron, dean, teacher, administrator, accountant, and caregiver. In the early years, she worked alongside students, fetching water from the river, laundering by the riverbeds, and sustaining daily campus operations. One student noted that on any given day, she could be seen keeping accounts in the morning and organizing meals by lunchtime. Her service embodied the Adventist philosophy of education in which labor, discipline, and character formation were integrated.

Her impact was widely acknowledged. Mrs. Clare Hosten recalled, "She was very demanding and serious…she instilled values and qualities that played a very important role, and I was able to take the lessons into my jobs" (Personal Communication, January 13, 2026). The *College Tidings* (1950) recorded that she carried "heavy responsibilities as head of the kitchen, dining room, and laundry besides her work as treasurer, accountant, and teacher." Prescilla Noel described her as "a pleasant and helpful person who maintained a family-like atmosphere on campus" (Personal Interview, January 7, 2026), while Cynthia Ward recalled her as "a dean known for her strict but inspiring teaching methods" (Personal Interview, January 14, 2026). Glenn Phillips concluded that she "exemplified the principles of Christian education on campus" (Phillips 1994, 17). In 1949 she was referred to as being "a permanent feature of campus life". Reflecting on her forty years of service in 1967, the College Tidings carried an article which spotlighted the value of Miss Austin. It reported that,

> she came here at the inception of this college and has seen it struggled through the economic gains and losses…many have succeeded because of her and we may safely say that they succeeded for her. Throughout the Caribbean and Latin America she is known by all who passed through the halls of Caribbean Union College and even those who did not come…a woman dedicated to the cause of youth and as long as

> CUC remains her name will be an integral part of the history of this school.

Through longevity, adaptability, and moral authority, Linda Austin provided institutional coherence during four formative decades.

Lucille Williams (Mrs. Kum)

Lucille Williams, who later married Mr. Kum, the business manager, emerged as a particularly influential figure among the institution's alumni. Guyanese by birth, she enrolled at the East Caribbean Training School in August 1928 and was baptized during her five-month stay. After spending several years abroad, she returned to the Caribbean Training College as a student in 1938 and graduated in 1943. She was immediately hired based on her excellent academic performance.

In the 1940s, she served as a teacher for business and typing and assumed the role of dormitory dean in 1956. Her commitment to excellence left a lasting impression. Dr. Walter Douglas noted that “her passion led her to go into the male dorm many times to retrieve students who tried to evade her class” (Walter Douglas, Personal Interview, January 12, 2026). Phyllis Andrews reported that during later visits to the islands, alumni continued to inquire about Mrs. Kum years after her departure, so impactful was her service (Phyllis Andrews, Personal Interview, January 12, 2026).

Mrs. Kum has been accredited with the growth and development of the school of Business and Entrepreneurship, one of the leading academic areas at the University of the Southern Caribbean. In the 1960s she taught 90% of the courses in the then secretarial programme. Her influence extended beyond academic instruction to moral formation and disciplined accountability.

Inez Hamilton

Mrs. Inez Hamilton served as the pioneering force behind the college's music program and cultural life. She taught music, played the organ, and established a musical legacy that would define the institution for generations. Glenn Phillips (1994, 17) observed:

> "Mrs. Inez Hamilton, a dedicated teacher, songwriter, chorister and counsellor, had studied at three Adventist colleges in North America: Walla Walla College, Pacific Union College and Emmanuel Missionary College where she received a bachelor's degree. She would become a principal force behind the school's development."

Only one year after her arrival, in November 1928, she led the institution's first public appearance at the South Caribbean Conference biannual session in Port of Spain. She successfully established the music program and composed several songs that became central to campus culture, including the informal school anthem "*A Student I'll Be*." The song remained popular for decades and was still sung during the school's twentieth anniversary celebrations in 1947. By the time the Hamilton family departed in 1938, music was firmly established as an integral part of college life.

Music emerged as a significant medium for mission and public witness for the Caribbean Training College. Through concerts, worship services, and public performances, the institution established a visible presence within local congregations and the wider community. By the 1930s, music had become sufficiently embedded in institutional life that it was established as a graduation requirement, a policy that remained in effect for a significant period. Musical groups from the college regularly performed throughout Trinidad and Tobago. A report in *College Tidings* (1938) stated:

> Since the C.T.C. male quartet made its first appearance at the Couva church dedication last January, it has sung at services in Port of Spain, Toco, Manzanilla, Scarborough, Tobago, Roxborough. The appreciation shown by many people has

> served as a source of encouragement…in so much as quartets have become the rule rather than the exception at C.T.C.

Music fostered community, cultivated institutional pride, and served as a unifying force for students, faculty, and church members alike. This musical culture became one of the college's most enduring forms of outreach and witness.

As noted earlier, for the first two decades of the school's existence, each employee assumed multiple responsibilities. The records showed that most of the wives were gifted musically and therefore maintained the strong musical legacy initiated by Mrs. Hamilton. In the 1940s, Mrs. Steinberg, Mrs. Archibold, Olive Edwards, and others sustained this heritage. While teaching subjects such as history, geography, English, and business, they also served as music teachers and choir directors.

Annually, *College Tidings* coverage of graduations and special programs highlighted the women's role in planning and executing musical presentations. In the 1948 edition, it was noted, "Students and visiting friends were entertained with a recital in the college hall on Saturday evening given by the music students under the direction of Mrs. A.R. Tucker" (*College Tidings*, 1948). Decades later, Glenda Yarde reflected on this influence, "I never miss worship, on that I am keen, the singing transports me, and I love the Dean" (*College Tidings* 1972, 3). Through disciplined rehearsal, public performance, and worship leadership, music functioned not merely as enrichment but as formation. It shaped institutional identity while simultaneously extending the college's influence into surrounding congregations and communities.

Several other women educators contributed significantly during the late 1930s and 1940s, including: Olive Edwards, Mrs. Steinberg, Mrs. Archibold, **Rosalind Woo Mark**, and others. Ms. Edwards served from 194…to in the capacities as Dorm Dean for women, teacher and Choir Director. Students recalled that as Dean, she also assisted in "solving the problem

of social etiquette among students." in her role she created avenues for training related to the protocols of dating and courtship, mothering hundreds of male and female in the process. The value of her contribution was reflected in the thoughts expressed by students in the College Tidings. It was noted that, "throughout her career so far, Miss Edwards has always shown a loveable and winsome disposition. She has a tender spot in her heart for young people, and it is hoped that her ability and influence will add much to the progress and development of the Caribbean Training College"(CT 1949).

The culture of mentorship and care harnessed by the women folk created the ethos of care that gave parents the confidence to send their youth to CTC. When faculty support underrepresented or disadvantaged students in particular they help to level the playing field. Care-given systems are therefore more likely to remove barriers to success. From these circumstances strong alumni relations emerge. Notwithstanding its size when compared to other universities, CTC, CUC and now USC holds a solid alumni base as they feel indebted to the institutions. Moreover, there remains a very strong sense of loyalty from alumni especially those belonging to the earlier period of the institution's existence. Dr. Walter Douglas, an acclaimed scholar…., emphasizes the pivotal role played by CTC in shaping the trajectory of his life identifying that, "CUC made me who I am". Many were gifted musicians and sustained the musical legacy established by Mrs. Hamilton while also teaching subjects such as history, geography, English, and business. Their presence reinforced both the intellectual and cultural dimensions of the college's identity.

Taken together, the contributions of these women reveal a pattern of leadership that was simultaneously administrative, pedagogical, cultural, and spiritual. While foreign missionaries formally occupied the presidency and many administrative offices during the institution's early years, women such as Linda Austin, Inez Hamilton, and Lucille Williams provided continuity, moral formation, and cultural cohesion, especially to students who were

drawn from several countries across the Caribbean. Their work extended beyond classroom instruction into the shaping of institutional ethos.

In a missionary college characterized by limited resources and frequent personnel transitions, stability often rested less on formal office and more on relational authority, longevity, and disciplined service. Through music, mentorship, administrative oversight, and daily sacrificial labor, these women sustained the institution's fabric. Their contributions demonstrate that the durability of Caribbean Training College during its formative decades was not solely the result of administration but also of the steadfast leadership of women who anchored its identity, preserved its memory, and embodied its philosophy of Christian education of the whole person.

The stabilizing leadership exercised by women such as Linda Austin may be understood through Philip Selznick's theory of institutional leadership. Selznick argues that leadership in enduring institutions involves more than administrative efficiency; it also requires safeguarding institutional identity and values. He maintains that leaders become "guardians of institutional integrity," preserving the organization's distinctive mission and character over time (Selznick 1957, 62). In this light, Austin's longevity, moral authority, and continuity during periods of faculty transition functioned not merely as service but as institutional stewardship. Her leadership embodied what Selznick describes as the "infusion of value beyond technical requirements" (Selznick 1957, 17), ensuring that Caribbean Training College developed not only structurally but also normatively and spiritually.

Blair-Loy, M., Hochschild, A., Pugh, A. J., Williams, J. C., & Hartmann, H. (2015). Stability and transformation in gender, work, and family: insights from *the second shift* for the next quarter century. *Community, Work & Family*, *18*(4), 435–454. https://doi.org/10.1080/13668803.2015.1080664