A Theology and Practice for Equipping Youth Ministers in Havana Presbytery to Address Sexual Abuse in their Ministry with Adolescents/Youth

by

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In partial fulfillment of the requirements for the degree of Doctor of Ministry awarded by Knox College and the University of Toronto

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Abstract
This dissertation investigates how well prepared youth ministers from Havana Presbytery in the Presbyterian-Reformed Church in Cuba are to address sexual abuse. The thesis first situates aspects of the Cuban ecclesial and socio-cultural contexts as they relate to youth ministry and sexual abuse. Eight interviews were conducted with youth ministers, in Havana, Cuba. The findings point out a number of challenges: the youth ministers’ own lack of theological formation, the absence of a theological and biblical foundation for their ministry, and the negative influence of the ecclesial and socio-cultural hierarchical structures in limiting their ability to address sexual abuse. A Perichoretical Trinitarian framework is developed to equip youth ministers both to address theologically sexual abuse and to challenge ecclesial and socio-cultural structures that limit their ability to identify it. This theological framework seeks to promote practices that encourage adolescents/youth to live their faith in ways that will prevent their participation in abusive relationships. Practical recommendations to address sexual abuse and to provide theological education are made.
Dedication

For adolescents/youth who suffer sexual abuse.
And for my husband, Ary Fernandez Alban,
and my blood family,
Carlos (dad), Flor (mom), Ibys (sister),
and Liliana and Carlos (my niece and nephew)
for trying to build equal, respectful, and loving relationships.
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Introduction

In my early years as a pastor, in my second pastoral charge, Sofia\(^1\) and a younger girl visited me when I was sick at home. They were 14 and 8 years old respectively. In the conversation about the things they did during the summer, the youngest girl told me that Sofia wets the bed during the night. Sofia retorted: “but you do it too”. Then they started to argue between themselves, and the youngest said: “the problem is that I see a monster beside my bed at night.” To me those were paralyzing words, and after a while they went back home.

Following that moment, I started to think about their family situation and wondered if there could be a sexual abuse lurking behind her off-handed, “simple words.” I was sick at home and could do nothing; moreover, I was uncertain what I should do. After two days I got another visit. A young lady came to tell me: “because she knew that the church was the only place where the children of her neighbourhood were welcome and safe” (her words) she was going to the police office to accuse a man who was sexually abusing the girls, the same two girls who had visited me a few days before. She was also going to accuse their mother because she knew about the situation and did nothing. This young lady was also a victim herself having also been abused by a close relative when she was 12 years old. I felt helpless and prayed for the girls and for the family. I asked God for guidance to see what I could do in that situation. Days later, I attended the court as support to the girls.

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\(^1\) I have changed the real name of the adolescent of the story.
Sofía’s story was the initial motivation for this thesis. After that encounter, in my ministry especially with adolescents/youth I began to think about how many girls, and boys, could be in the same situation. I started asking myself what I could do to support others or even to work with them to prevent this happening. I wondered about the many strands that are related to a sexual abuse story, specifically in Cuban context.

The Cuban socio-cultural context is based on the Hispanic Judeo-Christian heritage. This is a hierarchical and patriarchal system that has condoned throughout the centuries what in other cultures are seen as abusive sexual practices. It has privileged hierarchical relationships of domination and subordination, within which gender and social roles are assigned. The Cuban women’s movement, before and after the 1959 Revolution, has tried to overcome these ancestral cultural principles. However it has been difficult.

The feminist movement in Cuba began at the beginning of the XX century. It started, for example, with the right to divorce (1918) and the right to vote (1934). These are important human rights, but even more important, women’s rights achieved during that time. After the 1959 Revolution, women’s social status improved in numerous ways. More opportunities to occupy public responsibility, free education and health – birth control and abortion included—, were among the social benefits for women in Cuban society. In 1974, legislation on maternity leave for women was approved – in 2003 for men. According to official statistics, in 2008 there were more than 1 million women working in the civil sector.

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with 65% occupying professional and technical professions.\footnote{Ibid.} There have been other improvements in the legal area. For instance, in 1999 there were modifications to the penal code trying to eliminate gender discrimination.\footnote{Código Penal cubano, Ley No. 87 (modificado).}

The Cuban Constitution and The Family Code, approved in 1975 affirm the equality of women and the protection of the family. However, sexual abuse is still a taboo; it remains silent within the family and in society. It takes place in intimacy and is not seen as a public affair. It is rarely reported to the police and statistics are unclear. There are considerable cultural demands in hierarchical, sexist structures that besides being impediments to the promotion of a healthy and equal society, are potentially and silently promoting sexual abuse.

**Some Definitions**

This brief introduction to the Cuban socio cultural context, which will be expanded in Chapter 2, suggests that certain key concepts in this project need to be clarified and defined at the outset. These will act as working definitions in this thesis. Although I offer separate definitions, especially on sexual abuse and sexual abusive relationships, and also on sexual harassment in chapter 2, I understand and I am aware of the connection, continuity and overlapping of these terms in theory and in real life. There is also a link between all of these concepts and the objectification of women that is part of the patriarchal system that has marked the Cuban context.

Sexual Abuse “is more often coercive than assaultive. The offender, whether stranger or not, uses his/her power to take sexual benefit of the vulnerability of the person
and coerces her/him into sexual activity.”

Any sexual contact between an adult and a minor (adolescents/youth) is abusive. It includes offenders who are adults as well as those who are themselves adolescents/youth. It comprises “certain kinds of non-contact offenses, such as exhibitionism and using minors in the production of pornography.” Sexual abuse is “defined as sinful since it violates persons and the norm of mutuality. Such abuse ‘arise from unequal power relationships, usually based on age, gender, and /or position of authority.’”

In this thesis, the primary example of a sexually abusive relationship is the relationship between a minor, adolescents/youth (under 16 years old), and an adult with a sexual component. This violates what Professor Trothen refers to as “the norm of mutuality.” It this type of relationship there is an abuse of power that implies male supremacy over female adolescents/youth using them as objects, undermining their liberty, dignity and integrity. This relationship violates another’s personhood because it objectify the other, making her a nonperson. This objectification may be as seemingly innocent as

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7 Ibid., 11.
10 Ibid.
a suggestive stare on the street to a relationship between a young girl and an older man with sexual content.

A definition of hierarchical structures refers to “the ordered structuring of persons, concepts, values that accords more value to those on the top of the hierarchy than to those on the bottom. Such hierarchical relationships are an intrinsic feature of patriarchy. Instead of recognizing and acknowledging difference, patriarchy reads superiority and inferiority into differences.”

Patriarchy refers to a “system of legal, social, economic, and political relations that validate and enforce the sovereignty of male heads of families over dependent persons in the household.” In a context like this men are encouraged to be strong, unsentimental and aggressive when “needed.” In a context like this women are often pushed to reproduce such features. “The traditional pyramidal pattern of social relations in nondemocratic forms of state governance, families, the church, and the like has sedimented the dominance of ruling men to the point of making it seem natural.

Sexism identifies “gender stereotyping of men and women as hierarchically ordered (men over women) and also confined to limited cultural identities and roles as “masculine” and “feminine”. It is expressed on many levels...reinforced in the form of verbal and physical assaults on women as sexual objects... articulated in personal, interpersonal, cultural, economic, legal, and political terms.”

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chauvinism/Machismo is when the masculinity, image of the man, is hyperbolized, and the men/el Macho, is seen as the center of the universe.”  

An Overview throughout the Dissertation

The research question that is guiding this study asks how youth ministers in the Presbytery of Havana are seeking to address sexual abuse among adolescents/youth, and how prepared they feel for their role? Having found out through interviews the youth ministers’ concerns and details of their lack of preparedness, this work has taken the research questions one more step. Suggestions are made as to how such equipping might be improved. A theological and biblical perspective is set out in Chapter 4 and recommendations are made in the final conclusion.

Based on the findings of the ministry in action research, in this thesis I argue that a youth minister’s role in addressing sexual abuse in Havana Presbytery is limited primarily for two reasons: the hierarchical structures (patriarchal and sexist features) in Cuban society and Church; and the insufficient theological foundation in the youth pastors’ ministerial formation. In this thesis I will explore how these two components (hierarchical structures and lack of theological foundation and formation) shape youth ministry in addressing this issue. I will propose a Trinitarian perspective as an example of a pastoral theological foundation for addressing sexual abuse, which emphasizes a communitarian youth ministry and equalitarian, respectful, loving relationships.

To this end, this thesis will be divided into four Chapters. Chapter 1 will focus on the ecclesial context, how hierarchical structures in the Presbyterian-Reformed church and

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its silence about sexual abuse shapes youth ministry. Chapter 2 will draw attention to the socio-cultural context in order to think about how it affects the life of adolescents/youth in particular, and how it influences youth ministers in their ability to address sexual abuse. In Chapter 3 I will present the action in ministry research. The data is drawn from eight interviews with youth ministers from Havana Presbytery. I collected this data from March 26 to May 25, 2012, in Havana, Cuba. Chapter 4 will present a theological and biblical foundation for youth ministers to address sexual abuse. Finally, the conclusions will include practical recommendations for further work for youth ministry in Havana Presbytery.

**My starting point**

There is an element in my theological and pastoral formation and perspective that guides me in the interpretation of the findings. Within a feminist-liberationist theological perspective I make use of the hermeneutics of suspicious to read between the lines of what youth ministers say and what they do not say openly. A holistic vision of sexuality, including women rights within the perspective of human rights, is also a point of view that I bring with me to the analysis and description of the action in ministry and into the dissertation.

The use of a feminist theological framework is primary for this work. Feminist theologians challenge us to be aware of the need for care, nourishment, and growth of the whole person in the context of community. According to Brian McKinlay, “Restoration of pastoral activity from a feminist perspective encompasses not only individual care but a

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diverse and complex set of pastoral practices.”\textsuperscript{19} I use the approach of feminist pastoral theology for youth ministry because it is committed to ending the “hierarchical imposition of moral authority and norms...” approach where communitarian perspective and individualized pastoral care are fundamental. \textsuperscript{20}

\textsuperscript{19} Ibid.

\textsuperscript{20} Ibid., 4.
“… the establishment of a new community life in the new society, where there is no place for... the subjection of women as objects of mercantile, commercial or sexual consumption…”

Chapter 1. Ecclesial Context

The Presbyterian-Reformed Church in Cuba (PRCC) sets out an official history of women’s leadership and gender equality in its theological statement. It ordained women earlier than other Presbyterian churches in Latin-American and other parts of the world. Throughout this chapter I argue that although the PRCC has sought to live the gospel, however, its hierarchical structures – patriarchal, sexist – limit, especially its ministry with adolescents/youth. This situation has deterred youth ministers in the Presbytery of Havana from addressing sexual abuse.

To situate the ecclesial context, first, I briefly offer an introduction to the PRCC, including youth ministry within the Presbytery of Havana. Second, I point to specific situations within the youth organization which illuminates the concern of this thesis. Third, I explain the opportunities for formation and education that youth ministers have and state their limitations. Fourth, I show that while there has been some published material in the area of sexual abuse in the past decade, there has been no reference in the PRCC’s primary official publication. Finally, I point out the importance of the 1977 Confession of Faith for a church living in post-revolutionary Cuba (since 1959). I refer to it because it includes theological statements regarding gender equality that can serve as a framework to guide youth ministers in addressing sexual abuse.


22 According to PRCC’s Polity, a Presbytery is a governing body in a determined geographical area.
I will use the PRCC polity, one book on PRCC history, PRCC magazines, and the Matanzas Theological Seminary’s (SET) curriculum, along with other pertinent resources, to situate this ecclesial context. I also bring my own experience as an ordained minister in the PRCC. As it will be seen later, in Chapter 2, where the socio-cultural context is difficult to describe, so in Chapter 1, the ecclesial context is difficult to describe for the same reasons – a scarcity of material. To make it even more challenging, this lack of material is the result of economic pressure and the need for a church to focus on surviving in a first atheist state, then secularized state.

1.1. A Brief Introduction to the Presbyterian-Reformed Church in Cuba

In 1890, in Havana, Evaristo Collazo, a Cuban patriot, organized the first group of Cuban Presbyterians.23 A few months later, Collazo was ordained as the first Cuban Presbyterian pastor.24 In 1898, with the intervention of the USA in the Cuban-Spanish war, missionaries from the Northern and Southern Presbyterian Churches arrived in Cuba.25 In the following decades, The Presbyterian Church opened schools and offered health services and other social programs to its members.26 It was also a leader in the ecumenical movement,27 joining in the effort to create the Council of Churches in 1941, and the first protestant and ecumenical seminary on the island in 1946.28

After 1959, following the revolution, the church not only suffered material losses but also lost most of its pastors and membership. For example, only eight pastors remained

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23 Rafael Cepeda, Apuntes para una historia del Presbiterianismo en Cuba (La Habana: Su Voz, Departamento de Publicaciones de la Iglesia Presbiteriana-Reformada en Cuba, 1986), 35.
24 Rafael Cepeda, Apuntes para una historia del Presbiterianismo en Cuba, 10-15.
25 Ibid., 41-42.
26 Ibid., 45, 74.
27 Ibid., 53.
28 Ibid., 188.
to provide ministry to thirty-three churches. One pastor was responsible for five churches. Many went to the USA or stayed in Cuba but left the church completely.\textsuperscript{29} In 1967 continuing the relationship with Presbyterian Church USA, the Presbytery of Cuba, which belonged to the New Jersey Synod, became The Presbyterian-Reformed Church in Cuba (PRCC). In the same gathering Ofelia Miriam Ortega Suarez was ordained the first woman pastor.\textsuperscript{30}

According to Rafael Cepeda, the Cuban Presbytery had a number of active lay men and women in roles of leadership.\textsuperscript{31} However, in a conference on the missionary heritage in Cuba, celebrated in Matanzas in 1984, a group of Presbyterian leaders and others recognized that the place of women within the church was inferior to their place in Cuban society. In other words, these leaders affirmed that the work of the missionaries did not contribute to the liberation of women.\textsuperscript{32}

With the Special Period, in the 1990s\textsuperscript{33} and the beginning of “official” openness on behalf of the government, the PRCC, as well as other denominations, experienced a vigorous growth. Its membership, as well as candidates for the ordained ministry, swelled. From that moment, other women joined Suárez and Troyano\textsuperscript{34} in the ordained ministry.

1.1.1. Youth Ministry within the Presbytery of Havana

The Action in Ministry of this thesis takes place in the Presbytery of Havana. The Presbytery of Havana is part of the PRCC, which is comprised of three Presbyteries:

\begin{itemize}
\item \textsuperscript{29} Ibid., 258-259.
\item \textsuperscript{30} Ibid., 290.
\item \textsuperscript{31} Ibid., 230.
\item \textsuperscript{32} Rafael Cepeda, \textit{La herencia misionera en Cuba} (San José: DEI, 1986), 181.
\item \textsuperscript{33} See Chapter 2. Cuban Socio-Cultural Context, page 23.
\item \textsuperscript{34} Ruth Troyano was the second woman to be accepted in the ordained ministry in the PRCC. Rafael Cepeda affirms that the PRRC recognizes her ministry but I have not been able to confirm the official date of her ordination. Rafael Cepeda, \textit{Apuntes para una historia del Presbiterianismo en Cuba}, 328.
\end{itemize}
Havana, Matanzas, and Central. The Presbytery of Havana includes nine churches with approximately three thousand members. There are churches in urban and less urban areas, but none is completely rural. The Presbytery of Havana ministers approximately to more than a hundred adolescents and youth between the ages of twelve and eighteen years old.

The Presbytery, as well as the rest of the PRCC, divides its work with adolescents/youth into two groups: *jóvenes menores*\(^{35}\) – twelve to fourteen years old; and *jóvenes*\(^{36}\) – fifteen to eighteen years old. From the beginning, I decided to respect this partition and rather than work directly with one or the other of these groups, do the research with the youth ministers who work with both age groups. I also decided to use the terms adolescents/youth when I make reference to these two groups. All nine churches have one or more adult leaders who work as volunteers with the adolescents/youth, the majority of whose families do not belong to any of the congregations.

Youth ministers are linked to adolescents/youth mainly through Sunday school. There are congregations that have bigger classes than others, as well as a more developed youth program, some of them with perhaps twenty adolescents/youth (Appendix 2).\(^{37}\) The primary roles of youth ministers include: Sunday school teaching, coordination of educational workshops and social events inside and outside church, chaperons at youth camps, and educational trips. Although pastoral care is not an assigned responsibility, it becomes part of their ministry.

The PRCC’s Polity sets the rules for the administration of the church, as well as how to proceed in the mission of the church. It states that all the decisions, including the

\(^{35}\) Junior youth  
\(^{36}\) Youth  
\(^{37}\) See Appendix # 2, Statistics of The Presbytery of Havana
educational ministry of the church are the responsibility of the Session. In spite of the authority of the Session, as I will show in Chapter 3, it is the ordained pastors rather than the Session itself who seem to be responsible for assigning the work of youth ministers. Some youth ministers mentioned that the ordained pastors are the ones who assign them to work with the group of youth. However, according to the polity of the PRCC this is not the ordained minister’s duty. Although, the Session is expected to direct their work, it seems that youth ministers lack any strong connection with the Session.

I see this way of making decisions, where the youth ministers take direction from the ordained pastor and not from the Session, as a hierarchical attitude of the church. The power rests with a person rather than with a group, whereas group decisions are basic to PRCC. Therefore, since youth ministry is not given its official place in the church, it means it is not taken seriously. It may also suggest that the church does not pay enough attention to the issues that youth are facing when its policy and ministry is relegated to what one person determines.

Some ordained ministers themselves do develop certain ministries with adolescents/ youth; but most of the time it is not an ordained minister who develops this ministry. Although youth ministers are not officially called youth ministers in the polity of the PRCC, throughout this thesis I use the term youth minister to describe the ones who

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38 The Session is the local structure of Governance, the board of a local Presbyterian church. PRCC’s Polity.

39 G-3.0303 DEFINICIÓN DE ADMINISTRACIÓN. El proceso mediante el cual los cuerpos gobernantes ejecutan sus decisiones es lo que se define como administración. Estos cuerpos gobernantes ejecutarán sus decisiones trabajando con y mediante personas capacitadas y designadas para lograr los objetivos propuestos, que, además, incluye el desarrollo de líderes, la planificación, la comunicación, la organización, los presupuestos, la supervisión y la evaluación.

G-3.0303 FUNCIONES. Estos cuerpos gobernantes pueden: …vi. Establecer planes y normas para la adoración, misión, gobierno y disciplina de la Iglesia;
work with adolescents/youth from twelve to eighteen years old in a local congregation. I use the term youth minister to refer to anyone, including ordained ministers who work in this capacity. I do so because such people are the primary ministers that adolescents/youth have. They are the ones who offer Christian formation and pastoral care, when needed, as will be seen in Chapter 3.

Contrary to the conception of many church members that youth ministers are there to entertain adolescents/youth or to keep them in the church, the ones that I interviewed confirm that they are more than that. Their passion and commitment to the church and to adolescent/youth make them take their leadership seriously. I see their ministry as undervalued within the PRCC as are their experiences and conclusions about sexuality.

Officially recognizing and naming the person in this role, as a youth minister, may be a necessary and important recommendation to the Presbytery of Havana. It could help the leadership and membership of the church to take their role more seriously, especially in the prevention of sexual abuse.

1.2. The Structure of Youth work in the PRCC

The Presbyterian-Reformed Church’s Youth Organization (JUPRECU) is comprised of youth over 15 years old at the different levels: local, presbytery, and national. Some of the youth ministers that I interviewed work directly with this organization at the local level. They participate in the activities that JUPRECU develops, help to coordinate some of the programs, or simply participate in the JUPRECU meetings. As the polity of the PRCC states, this youth organization relates officially to its structures of church
government. It means that at the local level, JUPRECU responds to the Session; at the presbytery level, to the Presbytery; and at the national level, to the Synod of the PRCC.\textsuperscript{40}

In 2008, I had the opportunity to talk to one youth, a leader of the JUPRECU at the presbytery level. According to her, JUPRECU in Havana Presbytery agreed corporately, in its annual meeting, what topics related to their current situation, they would address. For example, one of the topics they agreed to was sexuality, but they had some conflict with the presbytery. The presbytery did not refuse permission but they did keep silent about it, apparently showing indifference regardless of the youth’s own decisions and concerns. In addition, the presbytery emphasises a common agenda and topics for all age groups, in the churches, rather than recognizing that adolescents/youth have their own special issues.

This same attitude towards a common agenda has accompanied the church since the 1960’s. Cepeda, in 1967, in his conclusions to what has been one of the most important steps in the PRCC, says that the women and youth organizations should adjust their main objectives to conform to those of the National Assembly.\textsuperscript{41} Such objectives are not named; but, in the 1960’s, when the church was losing its membership and youth were few in the church, such statements made sense. The church of that time needed to get together in order to maintain and strengthen its structures and organization. At that time, a set of common objectives for the different age groups was very important, as mentioned earlier, in order to survive in an atheist, and later secular, state.

\textsuperscript{40} PRCC’s Polity: CAPÍTULO XI. ORGANIZACIONES FRATERNALES. G-11.0104. RELACIÓN CON LOS CUERPOS GOBERNANTES DE LA IGLESIA. Las organizaciones fraternales, sus finanzas y sus planes de trabajo estarán bajo la dirección, autoridad y cuidado del cuerpo gobernante o departamento específico correspondiente.

\textsuperscript{41} Rafael Cepeda, Apuntes para una historia del Presbiterianismo en Cuba, 291.
The conversation that I had with that youth leader of the JUPRECU in 2008, also makes me realizes that the different structures of church government continue to think that is possible to develop the same types of programs and themes for the different age groups and for all its membership. The civil society also has this same kind of attitude, in that organizations of women and youth exist for the purpose of supporting the Cuban government. I refer to this in Chapter 2.

To be fair, the church needs to walk together in its mission. Youth ministry is not a group, a separate ministry from the rest of the Church. I believe adolescents/youth are active participants in the mission of the Church, a point that I will develop in Chapter 4. Nevertheless, I affirm, with the PRCC 1977 Confession of Faith that: “Faith in Jesus Christ obligates the Church to place the human being into the center of its interest and concern.” For this reason, the youth’s concerns, decisions, and issues need to be looked at in a different way allowing for a distinctive agenda within PRCC.

Adolescents/youth are a significant part of the church. For this reason, their concerns must be important to the whole church. Their issues need to be re-assessed regularly by the church at all levels. This youth, the leader that I mentioned earlier, understands that she is part of the church. She told me the youth developed a “secret” agenda about the topics they wanted to talk about in their gathering because they knew it would not be allowed by the presbytery. Among these topics were sexuality, sexuality and spirituality, and other related themes. I think that other youth, youth leaders, and youth ministers are affected by this kind of pressure, to conform or to act subversively.

I believe it is the hierarchal system in the church that causes a practice of secrecy. I affirm that this system exhibits attitudes that affect people’s interests not only because of gender, race, and class\textsuperscript{44} but also for age. Indifference, silence, or pressure exercised by the Session or the Presbytery over the youth organization, are signs of a hierarchical system that disregards the lives of those who are more vulnerable, thus limiting the Church’s vision and reason for being.

Consequently, a lack of interaction and a genuine participation of all the parts exist in the church. These attitudes are also very frequent in the Cuban socio-cultural context, where social participation is very limited. This aspect will be developed in the next chapter.

Likewise, the centralization of power is another of the results of a hierarchical system. As Roberto Espejo states, centralization of power limits people’s freedom to talk about their social reality.\textsuperscript{45} The church has tried to live the gospel, but it also reflects the society in which it exists.

\textbf{1.3. Theological Formation and Education for Youth Ministers}

Since its beginnings, the PRCC has paid attention to the formation and education of its leaders and Sunday school teachers. As early as 1947, there were some efforts to organize conferences and formation camps for Sunday school teachers, as Cepeda recognizes.\textsuperscript{46} Later, when the Church lost most of its pastors and members, it offered a three month course for Sunday school teachers to help with the Christian formation of its small membership.\textsuperscript{47} A few years later, with the creation of the Agency of Program and

\textsuperscript{44} Letty M. Russell and J. Shannon Clarkson, ed., \textit{Dictionary of Feminist theologies: Hierarchy}, 143.
\textsuperscript{46} Rafael Cepeda, \textit{Apuntes para una historia del Presbiterianismo en Cuba}, 214.
\textsuperscript{47} Ibid.
Work which later became the Department of Program and Mission (DEPROMI) the church also developed opportunities for the formation of Sunday school teachers and leaders. However, this formation does not include themes that indirectly or directly could help youth ministers address sexual abuse among adolescents/youth.

The current polity of the PRCC approved in the 2009 Synod, defining the administrative duties of its bodies of government – Session, Presbytery, and Synod – states that these are responsible for developing and planning the formation of leaders. Currently, Havana Presbytery channels the formation of its leaders through the programs that Theological Evangelical Seminary (SET) offers. The main programs designed to prepare leaders who are not in the path of ordination, are the Biblical and Pastoral Institute, and the Bachelor of Christian Education, a degree that two of the youth minister interviewees obtained.

The Bachelor in Christian Education program, designed for Sunday school teachers and other leaders, includes a course, Pastoral Care of Children and Adolescents in Crisis. This course has as its main objective “to recognize the common elements of the crisis and to evaluate the impact on the person.”

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48 G-3.0305 DEFINICIÓN DE ADMINISTRACIÓN. El proceso mediante el cual los cuerpos gobernantes ejecutan sus decisiones es lo que se define como administración. Estos cuerpos gobernantes ejecutarán sus decisiones trabajando con y mediante personas capacitadas y designadas para lograr los objetivos propuestos, que, además, incluye el desarrollo de líderes, la planificación, la comunicación, la organización, los presupuestos, la supervisión y la evaluación.

49 Evangelical means protestant in the Cuban ecclesial context.

50 Description of the Course in English and Spanish.

Name of the course: Pastoral care to children and adolescents in crisis/ Acompañamiento Pastoral a niños y adolescentes en crisis

Level: Bachelor in Christian Education/Bachillerato en Educación Cristiana

Objective of the course: To recognize the common elements to all crisis and the evaluation of the impact on people’s lives. To offer some resources that help in the pastoral care to children and adolescents in crisis/Poder reconocer los elementos comunes a todas las crisis y la evaluación del impacto en la persona. Además de ofrecer algunos recursos que ayudan en el acompañamiento pastoral a la niñez y adolescencia en situaciones de crisis.
The working bibliography of the course is vast, but is limited in the number of Cuban materials. It contains two theses that were written to obtain the Master of Divinity at SET. One of the theses is on the pastoral, theological and psychological dimension of pain and suffering and the other is on pastoral care from the perspective of the counseled in the Cuban context. The other book that it is included in the bibliography, which will be cited in Chapter 2, is *Maltrato Infantil*. However as I will affirm, this book is limited in the sense that it does not discuss the influence of the Cuban socio-cultural context on child sexual abuse. This course, while positive, in its description, appears generally to omit the Cuban context. There is no consideration of the cultural and social components of child abuse and sexual abuse. There is not a working definition of child abuse. The pastoral perspective, though mentioned, is not developed.

In addition to the formation offered to Sunday school teachers and leaders, SET also offers a course on Ethics and Theology for candidates for ordained ministry. This required course includes a lecture on Sexual Ethics. The class, taught by Professor Ofelia Miriam Ortega for many years, means that many of the ordained pastors have received it. In this course, in the theme of sexual ethics, Ortega stresses the principle of mutuality as a key concept, among others, to human and sexual relationships. She states that sexual abuse against minors is a non-mutual relationship, as it is one where one person has power over

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53 Child Abuse
the other. In this lecture, she also makes clear her opposition to sexual abuse against children and minors, as unjust practices of power.⁵⁴

In these two courses, one offered to Sunday school teachers/youth ministers, and the other for candidates to the ordained ministry, there are differences. In the second course, offered to those in the ordination path, the formation is more comprehensive, extended, and contextual. The one for Sunday school teachers/youth ministers is limited, offering few contextual resources for addressing sexual abuse. This difference in the educational programs suggests that a more relevant curriculum for youth ministers is needed. Those in the path of ordination as well as those who in real life are the ones closer to adolescents/youth, meaning the youth ministers, need this type of course or courses that offer a comprehensive education, leading to a holistic formation.

Another course offered in the Christian Education Program at SET: *Particularidades del ministerio educativo de la iglesia con adolescentes y jóvenes,*⁵⁵ is still in the process of developing a more adequate syllabus to respond to the needs of the students in different parts of the country. In an email to the author on June 20, 2012, Professor Nelson Davila states that sexuality is a theme that this course must include.

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⁵⁴ Ofelia Miriam Ortega, “Ethical Principles.” Notes from Professor Ortega’s lecture at SET for the MDiv students, Matanzas, 2012.

⁵⁵ *Particularidades of Educational Ministry with Adolescents and Youth*
In addition, the Department of Program and Mission (DEPROMI) is responsible for offering materials and supplements to local churches and to their leaders, to Sunday school teachers, and to those in youth ministry. It also offers resources to ordained pastors in their role as teachers. However, there are doubts about what to teach, or about what not to teach, especially as it relates to Christian education for adolescents and youth and the current issues they are facing.

In an email to the author on June 13, 2012 the executive secretary of the DEPROMI of the PRCC revealed:

I understand that in the PRCC we do not teach about sexual abuse or sex with minors, to lay people, and pastors who work with adolescents and youth, because it corresponds to the area of pastoral psychology and pastoral care… within the DEPROMI, there was the idea to develop a curriculum for adolescents and youth called: “Our body is God’s gift.” This topic on adolescents/youth sexuality from a biblical theological perspective was, nevertheless, a scandalous idea for some leaders and pastors from local churches. Therefore, it was not developed. A person, with formation in pedagogy and biology and very committed to her local church, offered to write this curriculum, but her offer was turned down.

According to the official of the DEPROMI, the formation of Sunday school teachers in the last five years has been limited to methodological aspects of classroom management such as writing lessons, and stating objective, but with a limited inclusion of theological content and related topics. There are two concerns in this regard: first, Sunday school teachers need sufficient support and guidance in order to sustain their ministry with adolescents/youth; and second, Sunday schools teachers need a strong theological foundation in order to faithfully present thematic materials. Adolescents/youth need, from the Sunday school, more than their teacher’s own life experiences. Given the appropriate guidance, Sunday school teachers and youth ministers can effectively discharge their duties.
In addition to the importance of a theological foundation for the preparation of lessons, the teachers themselves likewise need the same in order to develop their own secure identity as Christian educators. Sunday school teachers and youth ministers need the opportunity not only to develop their identity as educators but also to be aware of their own level of comfort to address sexual abuse. For example, if the Sunday school teachers and youth ministers had the opportunity to listen to a lecture on sexual ethics, as pastors have, they could begin to assess their own ability to address sexual abuse among adolescents/youth at church.

The topic of sexual abuse among adolescents/youth is not treated in any course in the curriculum of the Christian Education Program at SET. This topic is understood as “a concern for the area of ethics or pastoral psychology.” These two advanced courses are offered in the program of Bachillerato en Teología\textsuperscript{56} and Licenciatura en Teología,\textsuperscript{57} to those in the path of ordination. Although sexual abuse is alluded to, it is not actually developed in Pastoral Theology classes. For this reason, I think that PRCC needs to be more proactive in the formation of its pastors, youth ministers, Sunday school teachers and other leaders. As I will show in Chapter 3, youth ministers think they need more formation and information to develop their ministry with adolescents/youth. They also believe that resources are limited. This they see as an impediment in addressing sexual abuse among adolescent/youth.

\textsuperscript{56} Bachelor in Theology
\textsuperscript{57} Master of Divinity
1.4. Sexual Abuse in the PRCC’s Magazines

PRCC has two main media resources, two magazines: *Heraldo Cristiano*, the primary magazine, and *Juprecu*, the youth magazine. These are, in some way, the voice to the inside and to the outside of the PRCC. What is notable is in the last decade sexual abuse is not mentioned in the *Heraldo Cristiano*. This helps to support the argument that PRCC/Havana Presbytery is marked by an avoidance of sexual abuse because it fears the patriarchal and sexist attitudes within the church. The second fact is that in the last twelve years, there have been very few articles on sexuality and gender issues either in *Juprecu* or in *Heraldo Cristiano*. Few as they are, they are important in this description of the ecclesial context.

*Juprecu* has been publishing separate articles, mainly adapted from foreign online sources, on adolescent and youth romantic relationships. In addition, there have also been a few articles on sexual education. These articles are written by Cuban male PRCC leaders, and their perspective is open in accepting and respecting diversity among youth. One article claims to be open and to respect certain trends among youth, for example the shaving of the whole body. The other article opens up the importance of a comprehensive and formal sexual education program with adolescents/youth. Sexual education is understood in these articles in a broad way, and not only as providing biological information.

Two other interesting articles in *Juprecu* were written by female pastors. Yolanda Alonso emphasizes the importance of talking with adolescents/youth about their bodies

58 See for example:
______________, “Enamorarse,” *Juprecu*, mayo-junio, 2000.3-4
and the changes operating in their live, from a comprehensive and faith perspective. She states that the church needs to help adolescents not to see their bodies as dirty or sinful.\textsuperscript{61}

Alonso is the only one who uses information and Cuban statistics on the reality of youth. To support her conclusions she uses the Cuban magazine: \textit{Sexología y Sociedad}. This magazine is difficult to find, but it provides significant and current information on the Cuban reality. The prevailing atmosphere, social and political, discourages writing publicly on Cuban reality.\textsuperscript{62} Therefore, her article is of great value in providing counter-cultural information and insight. She reveals pertinent information about when society and church have remained silent on issues of sexuality. For example, her article confirms that teen pregnancy is still very high in Cuba and also that STD is high among adolescents and youth.\textsuperscript{63} However, sexual abuse is not mentioned.

The other woman pastor, Miriam Naranjo, writes an article entitled: \textit{Was Jesus a non-sexual being}? Important in the discussion of sexuality and sexual abuse, she concludes that:

A new image of Christ is needed, a new image where the Incarnation is seen in an ample and complete sense, where we come to see his sexuality as part of his own humanity.\textsuperscript{64}

Naranjo combines a theological and pastoral point of view to the topic of sexuality within the Church.

The approaches of Alonso and Naranjo illustrate two interesting and important dimensions of sexuality and youth sexuality from a pastoral point of view. These articles were published in the youth magazine (\textit{Juprecu}), but they have value not only for

\textsuperscript{63} Yolanda Alonso, “Cuerpo y Adolescencia,” 4-5.
\textsuperscript{64} Miriam Naranjo, “¿Fue Jesús un ser asexuado?,” \textit{Juprecu}, enero-febrero 2003, 11.
adolescents/youth but also for the whole church. Unfortunately, they have not been published in Heraldo Cristiano. It is interesting to observe that foreign and sexist articles are published in Heraldo Cristiano. Yet, this magazine appears to avoid important articles written by PRCC female pastors, articles that could compel attention to sexual abuse. Adolescents/youth, and everybody needs to read such articles.

One of the foreign and sexist articles, a 2008 article in Heraldo Cristiano, is entitled: El machismo en las mujeres/Male Chauvinism among Women.\textsuperscript{65} Besides being only from a psychological perspective, in contrast to Alonso’s and Naranjo’s articles, which offer pastoral resources and theological interpretation to their topics, this article fails to recognize the socio-cultural implications in the repetition of certain attitudes among women. The article suggests that women reinforce certain attitudes, for example: being kind to men, in order to be loved. The implication is that this is women’s nature or their own fault: “…the seed of sexism is transmitted in the intimacy of the family more by the mothers than the fathers. The complicity of women is active.”\textsuperscript{66} Nowhere does it look to the systemic and socio-cultural reasons behind sexism, as this dissertation does. The appearance of this article in Heraldo Cristiano, the most widely circulated magazine in PRCC, appears to be a reaction to the feminist movement within the PRCC, which calls for gender equality and respect for women.

\textbf{1.4.1 A PRCC’s Male Pastor Writes about Sexual Abuse}

Within the PRCC context I need to mention how the work of Raimundo García, now a retired pastor, is important. García has published two books on sexuality. In his 2005


\textsuperscript{66} Ibid.
book he offers ample information on sexual education from a biological perspective, from
sexual anatomy to sex games and other related topics. At the end Garcia makes reference
to and comments on biblical texts, which he introduces as “Sexuality and Spirituality.”
Although too broad in themes, it is a good attempt to introduce sexuality from a pastoral
perspective.

García’s other book, published in 2007, also includes a variety of topics on sexual
education, including sexual abuse. García talks about sexual violence and in his
explanation I find that his terminology refers to what in this dissertation is considered as
sexual abuse. He recognizes that abusers nearly always use intimidation and
manipulation to obtain sexual pleasure from minors. However, he does not affirm the
socio-cultural reasons behind sexual abuse that children, adolescents/youth, may suffer.

1.5. PRCC’s 1977 Confession of Faith: Communitarian Perspective of Human
Beings and Gender’s Equality Statement

The 1977’s Confession of Faith sets a new theological direction for the PRCC. There are many significant aspects that could be interesting to consider, but two aspects are particularly related to this dissertation: the centrality and communitarian perspective of the human being and its explicit anti-sexist statement. Both aspects show the intention of the church to live the gospel confessing its faith in a liberating way, even as the reality of the socio-cultural and ecclesial context work to mitigate their potential.

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68 Ibid., 142.
69 Ibid., 143.
First, the 1977’s Confession of Faith begins with the human being stating at the outset the significance of the human being as a social being: The Communitarian Being.\footnote{Iglesia Presbiteriana-Reformada en Cuba, 1977 Confession of Faith, Section II: The Human being: An “Econome”, B) The Communitarian Being: The Specificity of That Which is Human, 9-10.} It affirms: “The social nature of the human being is an essential part of his existence in the image and likeness of God.”\footnote{Ibid., 9} This statement can be seen as a reaction to individualist postures within the church and society that had emphasized individualism and personal salvation. As Arce-Martinez states:

At the beginning of the 60’s ….there was an increase of pietism, conservatism, and exaggerated emphasis on liberal individualism, and an inconsiderable praise to the burgesses’ moral values.\footnote{Sergio Arce Martínez, “La experiencia de los cristianos en el proceso revolucionario de Cuba,” in Fe Cristiana y Revolución Sandinista en Nicaragua. (Managua: Instituto Histórico Centroamérica), 89.}

In other words, the theological conservatism of the Presbyterian Church before 1959, in discordance with the political and social discourse of the Revolution, took a different direction with the Confession of Faith of 1977, more consistent to the times in which the society was living. The new theological and comprehensive perspective of the human being as a communitarian being, implied the importance of people as social beings, and the importance of community participation.\footnote{Iglesia Presbiteriana-Reformada en Cuba, 1977 Confession of Faith, Section II part B.}

The communitarian being: the specificity of that which is human. The human being is a social being. The scriptures teach that the social nature of the human being is an essential part of his existence “in the image and likeness of God.” The human being is a “political” being. The scriptures teach that to be human is to live in community and in a community structured in some form. The fact of the life and death of Jesus Christ exemplifies for the church how decisive the specific social-political nature of the human being is for God.
I see the connection of this point for my thesis, especially as individualism may also encourage sexual abuse and not recognize that personal matters are important for the community. For example, an adult man may feel that he has complete control over his family and that he can do whatever he wants. This individualist attitude ignores the fact that both he and the person he controls is also part of the community. For this reason, the theological affirmation of human beings as communitarian beings is important when talking about sexual abuse.

Second, the 1977’s Confession of Faith confesses that there is no room for discrimination or injustice against anyone in the new society. It states:

… the establishment of a new community life in the new society, where there is no place for... the subjection of women as objects of mercantile, commercial or sexual consumption...\(^{74}\)

This statement is open in the sense that it does not talk about discrimination or subjection of women only within the church but also in the whole society.

It is important to see the foregoing quotation from the perspective of the “new man” that the socialist ideology was developing.\(^{75}\) The 1977’s Confession of Faith, sympathetic to the ideology of the “new man,” goes further by making theological statement about and effective service of human recuperation, living sacrificial and solidary love, unconditioned and unrestricted. for others. there Jesus Christ is present. His presence has only one identification: “I am among you as one who serves”. The church teaches that creative work and the administrative task accompanying it must be presided over by the fraternal community spirit, making all human beings brothers in the political activity that makes all better “economes” every day. The church, in its members, lives the community action (koinonia) of the Holy Spirit that makes us “companions” (koinonos) of our fellowmen and God’s “coadjutors” in the task of human redemption, when said members are realized as faithful “economes” before God and before their neighbours.


\(^{75}\) The New man was understood as a revolutionary people, people who stand in solidarity with others, who seek for social justice. In Chapter 2, I will describe further the characteristics of that “new man.” The concept of the new man is also understood to include gender equality; therefore there was no need to elaborate on that topic.
gender equality. Even so, some years after the 1977 Confession of Faith was written, Ofelia Miriam Ortega, the first ordained woman pastor in the PRCC, said “women feel oppressed within the church, especially in the decision-making process.”

To what extent can these two important statements of 1977 Confession of Faith be a help to youth ministers in addressing sexual abuse? Can they be part of a theological and pastoral framework that form and inform youth ministers in addressing sexual abuse? These questions will be developed later in Chapter 4.

**Conclusion**

To this point, the historic description of the PRCC and the Presbytery of Havana have helped me to situate the broader ecclesial context in which this thesis is situated, especially as it relates to youth ministry. Second, the description of the unique events that the church has had to encounter has been of help in situating the hierarchical structures that permeate its ministry, especially its approach to youth ministry. Third, I explained how these structures limit the formation and education that youth ministers have. Fourth, I concluded that the null reference to sexual abuse in the PRCC’s magazines and the limited references generally, are consequences of the structures of power that are not in consonance with PRCC’s theological statement on communitarian human beings and gender equality.

To sum up, youth ministry is under the umbrella of hierarchical structures that limits its ministry with adolescents/youth. These hierarchical structures of power and sexism appear

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in the formation that the church offers to youth ministers and in the silent that surrounds sexual abuse.

Chapter 2 will therefore explore the ways in which the socio cultural context shapes adolescents/youth and how it influences youth ministers to address sexual abuse.
“…this was an issue of exclusive interest for girls since they were the ones who would get pregnant.”

Chapter 2. The Cuban Socio-Cultural Context

Latin American pastoral theologian, Daniel Schipani in his book: Comunicación con la juventud suggests the importance of the socio-cultural context when developing pastoral ministry and/or theology with youth. He suggests looking to the cultural, social, and political reality in which youth grow up. Nevertheless, the socio-cultural context especially in Cuba, is difficult to bring to light in a fair way. It is diverse, interconnected, dynamic, and difficult to describe in all its dimensions. It is more than one can develop in a simple study.

In this chapter, I highlight specific aspects of the Cuban socio-cultural context in which youth ministry can be located arguing not only that it influences the life of adolescents/youth but also influences youth ministers in their ability to address sexual abuse. These socio-cultural dynamics are marked by political, social, and cultural elements that need to be named, given their potential relationship to sexual abuse.

First, of importance to mention briefly are specific economic-political situations that impact adolescents/youths lives. Second, statistics and approaches toward sexual abuse among adolescent/youth, set out some of the issues as does a succinct description of Cuban law in this area. Third, I will provide an overview of Cuban adolescents/youth, looking especially to their lack of social participation. Fourth, I look at other socio-cultural

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78 Comunication with Youth
79 Daniel Schipani, Comunicación con la juventud: Diseño para una Nueva Pastoral (San Juan: Seminario Evangélico de Puerto Rico, 1994), 17.
80 Ibid.
practices: sexually abusive relationships, sexual harassment, and the silence behind them. Finally, I look at music in the Cuban context, especially Reggaetón music as a specific component of the reality of adolescents/youth.

2.1. A Brief Overview of Aspects of the Cuban Context that Impact Adolescents/Youth

The current youth population in Cuba grew up after what is called the “Special Period,” a time of great economic hardship. At the end of 1980’s, the Communist block in Eastern Europe fell and Cuba lost its main commercial partners. Some Cuban analysts accentuate that: “that special crisis was a detonation that showed the cause of many of the problems that the country had already.” However, with this new economic crisis, Cuba suffered an abrupt and broader crisis. The social and educational systems were shaken and became less sustainable. The daily life of Cubans was deeply affected and abruptly damaged. For example, transportation, food, clothes, among other things, were very difficult, if not impossible, to find.

Gradually there have been economic reforms to overcome the crisis. In 2011, according to some economists, the Communist Party, in order to save the Revolution’s project, approved certain changes to avoid a complete social and economic collapse. In spite of such efforts, a dramatic shift took place and the life of adolescents/youth, was specifically impacted. For example, separation within the family increased as well as an escalation in the numbers of divorces and overcrowding of family homes.

82 M. Espina, et al., “El Período especial veinte años después,” 61
84 Ibid.
The separation of the family is one situation that especially impacts the life of adolescents/youth. Among the approximately 30,000 Cubans\textsuperscript{85} that immigrate every year for economic or political reasons, there are young parents. Sometimes the family cannot immigrate together and parents leave without knowing when or how they can reunite their family.\textsuperscript{86} There is also another type of temporary immigration that at present affects the lives of families in Cuba. The Government sends\textsuperscript{87} health and educational professional workers abroad, especially to Venezuela,\textsuperscript{88} to obtain economic benefits from their work. Health workers go also to other Latin-American and African countries. For this, among other reasons, many adolescents/youth live with one or without either of their parents, sometimes living with grandparents, close relatives or friends.\textsuperscript{89}

\textsuperscript{85} 20 000 immigrate to the USA.
Medical doctors or health’s personal were not allowed leaving the country for personal reasons. However, many of them leave the government’s mission and go to the USA. If they do this, the punishment will be very strict. Some of them would not be ever again with their family again, or the process in Cuba could take years. Accessed September 13\textsuperscript{th}, 2012. \url{http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1553538/}.
\textsuperscript{86} Medical doctors or health’s personal were not allowed leaving the country for personal reasons. However, many of them leave the government’s mission and go to the USA. If they do this, the punishment will be even worse. Some of them would not be ever again with their family. Accessed September 13, 2012. \url{http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1553538/}.
\textsuperscript{87} It is popular known that there are not too much opportunity to say no in these circumstances
\textsuperscript{88} For example, in a discourse, Venezuelan President Hugo Chavez said that there are 44,804 Cubans working in Venezuela. In exchange, Venezuela daily sends to Cuba 100,000 gallons of oil. Accessed September 12, 2012. \url{http://www.diariodecuba.com/cuba/9652-hugo-chavez-cerca-de-45000-cubanos-trabajan-actualmente-en-venezuela}.
\textsuperscript{89} In my ministry in Cuba I have ministered to adolescents/ youth in this situation. However, there are not statistics or news on the impact of this issue in the lives of the Cuban families. This attitude is part of the official practice of not revealing statistics that can reveal other problems behind the official projects of the government.
According to Statistics Cuba, over the last 20 years divorce has increased dramatically.\textsuperscript{90} According to Farber, it is “one of the highest in the world.”\textsuperscript{91} These statistics suggest that many adolescents/youth live with one of their parents. In a recent article, \textit{Somos Jóvenes},\textsuperscript{92} the Cuban youth’s national magazine,\textsuperscript{93} as well as Farber,\textsuperscript{94} connect the increasing number of divorces with the problem of housing. Farber states that “many of the social phenomena encouraging divorce on the island are hardly unique to the country.”\textsuperscript{95} Housing, more than ever before, is seen as a social problem that complicates many other issues. As will be seen in Chapter 3, the problem of housing provides the background to the story of sexual abuse that was identified in one of the interviews with the youth ministers.

Overcrowding is one of the most common characteristics of the Cuban households. Sharing a two bedroom house for different generations – grandparent, parents and children – is common. According to researchers on the topic, there is now a more well-known awareness regarding housing as a very complex health and social problem.\textsuperscript{96} In an interview with a government employee, Teresa Vigil, the theme of housing was connected

\begin{footnotesize}
\textsuperscript{90} Statistical Yearbook
In 1994: 48.4 divorces per 100 marriages
In 1999: 69.9 divorces per 100 marriages
In 2004: almost 70 per 100 marriages
In 2008: 3298 couples divorced who were together for less than a year.
\textsuperscript{91} Samuel Farber, \textit{Cuba since the Revolution of 1959}, 209.
\textsuperscript{92}We are Youth
\textsuperscript{94} Samuel Farber, \textit{Cuba since the Revolution of 1959}, 209.
\textsuperscript{95}Ibid.
\end{footnotesize}
by the interviewer to domestic violence. In response to the question as to whether, there is domestic violence and child sexual abuse in Cuba, Vigil responds: “it exists but it is not a serious problem…. and child sexual abuse is rare and considered a crime and punishable with long jail sentences or even with death.”\(^{97}\) However I consider her allusion to domestic violence as “not a serious problem” and to child sexual abuse as “very rare”, as part of a negation of Cuban reality where statistics on these issues are hidden and society remains silent and indifferent to this problem.

As Mayra Espina, a well-known Cuban researcher, affirms, there are both limitations and secrecy around research and statistics in the field of the social sciences,\(^ {98}\) resulting from the fact that there have been few researchers who have investigated sexual abuse among adolescents/youth. For instance, a search in Havana Universities’ libraries, revealed only two books on the sexual abuse of minors, i.e., adolescents/youth.

### 2.2. Sexual Abuse among Adolescent/Youth

Despite the silence on sexual abuse and the difficulties in obtaining information on this theme, the statistics I have been able to access, show that a significant number of adolescents/youth between twelve and eighteen years old may be suffering. I will be making reference to these studies and others. Although limited in number, these studies are an important effort to put sexual abuse in the spotlight of the Cuban context, and to remove the silence that surrounds it. In their description, it is clear that the motivation for these

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\(^{97}\) Regula Modlich, “Housing and women in Cuba,” *Women & Environments International Magazine* Spring/Summer 2001: 50/51; ProQuest, 18.

studies comes from an increase in the number of sexual abuse incidents involving children, adolescents/youth.99

Two books that mention child abuse as a subject were published in Cuba before 2012.100 One of the books, *Maltrato Infantil*,101 has been edited three times since 1998. According to Micheletena, Acosta Tieles, the author of this book, wrote an article on this issue in 1979 in *Juventud Rebelde*,102 an important newspaper in Cuba, but it is not until 1998 that his work and research was published.103

In this book, Acosta Tieles offers a panorama on child abuse and its consequences for minors and the whole of society. He affirms that child abuse, including sexual abuse, “must be a concern for the society in general,”104 a crucial statement in the Cuban context. Although this book offers widespread information about child abuse and neglect, its approach to sexual abuse is still limited. Acosta Tieles argues that, in the majority of cases of violación,105 a term that he uses to refer to sexual abuse, the aggressor “has a profound psychiatric disorder which explains why they treat their victims violently…”106 My concern is that such an approach to sexual abuse confirms the widespread myths that are very strong in Cuba; for example, seeing abusers as people with mental disorders. This

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101 Child abuse
102 Rebel Youth


105 Sexual violence
alone argues that the topic of sexual abuse needs to be opened up and discussed in Cuban society.

However, some of the cases the author shares in his book, which arise out of his work as a paediatrician, argue for a different understanding. For example, he states that sexual abuse is difficult for girls to disclose when close relatives – not necessarily with psychiatric disorders – are the perpetrators of sexual abuse.107

The other book Adolescencia y juventud: Desafíos actuales,108 focusing on the existing problems that youth are facing, offers statistics about sexual abuse in other parts of the world, but not in Cuba.109 Though it does mention the abuse of power as one reason behind violence and sexual abuse, it does not discuss how sexism is present in Cuba nor does it mention that the footprints of a patriarchal system are still deep in Cuban society. Ortiz, when talking about gender violence and sexual abuse, does admit that sexual violence is generally hidden.110 However in the end, in presenting worldwide statistics his lack of reference to Cuba hides the magnitude of the issue. Thus it becomes even more important to identify what may be ignored and hidden.

A limited number of online articles are available on sexual abuse. One interesting statistic indicates that in a period of five years, 120 people, children and adolescents, were sexually abused in the municipality of Manzanillo, province of Granma.111 The article

107 Ibid., 106-109.
108 Adolescencia and Youth: Current Challenges
110 Ibid., 75.
observes that these children and adolescents were treated in a centre named: the Commission to Validate the Testimonies of Minors.

This study looked at the characteristics of the family environment and one of the main issues the data reveals is that while both parents were legally responsible for these children and adolescents (51.6%), when sexual abuse happened both parents were not living together in the same house. Another important discovery of this study is that at the time the children and adolescents were sexually abused, some other adults relatives or not, were living together in the same house.

Another online article shows a high number of sexual abuse cases during a period of 10 years in only one hospital in Havana city; close to where the Havana Presbytery has communities and where the youth pastors interviewed for this study develop their ministry with youth. The primary reason that girls came to the hospital was for pregnancy or Sexually Transmitted Disease (STD), not because of sexual abuse. However, sexual abuse was the final diagnosis. Among these victims of sexual abuse were twenty-four adolescents (12-14) and youth (15-18) years old. Close relatives were the persons primarily responsible for the sexual abuse. The study also declares that in some of the cases the mothers did not want to name or denounce the offender.

One online article states that professionals like paediatricians and psychiatric clinics, police officers, and centres of mental health, can be a help for families and

112 Ibid.
114 I explain this age distinction in Chapter 1.
adolescents/youth when dealing with sexual abuse. This same online article names an official website that provides a list of places where families and adolescents/youth can find help and information on sexual abuse.\textsuperscript{116}

I have no evidence to suggest that these places do not exist, but in my search I was not able to find any of them. I could find no information on where they operate, and how they help victims of violence or sexual abuse. As Professor Patricia Arés Muzio states, there are no shelters in the Cuban health system where victims of violence or sexual abuse can be protected.\textsuperscript{117} In other words, it would seem that adolescent/youth can find only very limited help, from institutions not specifically created for that end, and where staff may not be trained in this field. Yet at the same time another author states that the law to protect children and adolescents in Cuba exists and those who violate these laws are severely punished.\textsuperscript{118}

A report titled \textit{Prohibited stories, severe punishment} \textsuperscript{119} confirms that the traditional and sexist myths on sexual abuse are still present in the Cuban socio-cultural context. It shows that sexual abusers are still treated as mentally sick persons. It reveals the story of a 13 year old boy, who lived with his single mother. The boy accused a close neighbor of sexual abuse. This man had a functional family and a respected position in the

\textsuperscript{116} Raquel Sierra, “Historias prohibidas con severas condenas,” \textit{Cuba Vibra, SEMlac, accessed November 1, 2012.} \url{http://www.bibliotecadegenero.com/content/cuba-historias-prohibidas-con-severas-condenas}.


\textsuperscript{118} Raquel Sierra, “Historias prohibidas con severas condenas”

\textsuperscript{119} Ibid.
neighborhood and in his job as a high military officer. He was sent to a psychiatric hospital for few years for sexually abusing a minor. The report includes the mother’s words alleging that justice was not done in this decision. The high military functions of the abuser alleviated his punishment, which according to the law should have been at least seven years in prison, and not in a psychiatric hospital. This case points to the possibility of injustices within hierarchical and patriarchal structures.

2.2.1. Cuban Law on Sexual Abuse

Cuban law on Sexual Abuse sounds very severe but it is complicated to interpret. Title XI, entitled *Crimes against the Normal Development of Sexual Relationships and against Family, Childhood and Youth*, addresses violation and pedophilia with violence, respectively. It states:

> One who commits pedophilia, using violence or intimidation, or gaining advantage over the victim’s inability to reason or to resist is subject to a prison sentence of seven to fifteen years.\(^{120}\)

What is less clear in the law is how an adolescent/youth can resist psychologically or emotionally the advances of an older person.

Lascivious abuse refers to what the law describes as “carnal access” and sets out the punishment for that offense. However, the term “carnal access” is not made clear in the legal terminology. That is, it could be interpreted in a number of ways. It may suggest sexual abuse, or it could be interpreted, as I do, as alluding to an approach, with sexual

\(^{120}\) Código penal Cubano. TITULO XI: Delitos contra el normal desarrollo de las Relaciones Sexuales y contra la Familia, la Infancia y la Juventud. Sesión Primera: Violación .ARTÍCULO 298. 1. Se sanciona con privación de libertad de cuatro a diez años al que tenga acceso carnal con una mujer, sea por vía normal o contra natura, siempre que en el hecho concurra alguna de las circunstancias siguientes: usar el culpable de fuerza o intimidación suficiente para conseguir su propósito; hallarse la víctima en estado de enajenación mental o de trastorno mental transitorio, o privada de razón o de sentido por cualquier causa, o incapacitada para resistir, o carente de la facultad de comprender el alcance de su acción o de dirigir su conducta. La sanción es de privación de libertad de siete a quince años.
components, which can include sexual intercourse or not, made to other persons, i.e., minors. More often than not, male adult sexual activity implies the use of seduction, rather than force, on a young girl. This is definitely a form of sexual harassment and also sexual abuse. In other words, the Cuban law - as it is written, interpreted, and applied - can lead to a lot of ambiguity and vacillation. It can provide the opportunity for hierarchical and sexist structures to interpret it at its convenience.

Another element of Cuban law is that only physicians, medical doctors, as a function of their roles, can validate sexual violence. It is “considered” a crime in Title XI, but Chapter IX Article 162 states that no other professional may denounce the crime. This specification in the law would suggest that sexual abuse is only considered a crime

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121 Código penal cubano. ARTICULO 300.1.- (Modificado) El que, sin ánimo de acceso carnal, abuse lasciva-mente de una persona de uno u otro sexo, concurriendo cualquiera de las circunstancias previstas en el apartado 1 del artículo 298, incurre en sanción de privación de libertad de seis meses a dos años o multa de doscientas a quinientas cuotas.
2. Si en el abuso lascivo concurre alguna de las circunstancias a que se refiere el apartado 2 del artículo 298, la sanción es de privación de libertad de uno a tres años o multa de trescientas a mil cuotas.
3. Si en el abuso lascivo concurre alguna de las circunstancias a que se refieren los apartados 3 y 4 del artículo 298, la sanción es de privación de libertad de dos a cinco años.
4. Si en el abuso lascivo no concurre nin-guna de las circunstancias a que se refieren los apartados 1, 2, 3 y 4 del artículo 298, la sanción es de privación de libertad de tres meses a un año o multa de cien a trescientas cuotas.
Este artículo fue modificado por el artículo 15 de la Ley No. 87 de 16 de febrero de 1999 (G.O. Ext. No. 1 de 15 de marzo de 1999, pág. 1).
Este artículo fue modificado por el artículo 26 del Decreto-Ley No. 175 de 17 de junio de 1997 (G.O. Ext. No. 6 de 26 de junio de 1997, pág. 37).
122 Código penal cubano, CAPÍTULO IX INCUMPLIMIENTO DEL DEBER DE DENUNCIAR.
ARTICULO 161. 1. Incurre en sanción de privación de libertad de tres meses a un año o multa de cien a trescientas cuotas o ambas el que:
a) con conocimiento de que se ha cometido o se intenta cometer un delito, deja de denunciarlo a las autoridades, tan pronto como pueda hacerlo;
b) con conocimiento de la participación de una persona en un hecho delictivo, no la denuncia oportunamente a las autoridades.
2. Lo dispuesto en el apartado anterior no se aplica a las personas que, según la ley, no están obligadas a denunciar.
ARTICULO 162. El médico que al asistir a una persona o reconocer a un cadáver nota u observa signos de lesiones externas por violencia o indicios de intoxicación, de envenenamiento o de haberse cometido cualquier delito y no da cuenta inmediatamente a las autoridades, consignando los datos correspondientes, incurre en sanción de privación de libertad de seis meses a dos años o multa de doscientas a quinientas cuotas, siempre que el hecho no constituya un delito de mayor entidad.
when physical evidence can be shown. If not, why are not other professionals permitted to validate the crime? Why are other professionals not required to denounce it?

My thesis involves supporting youth pastors, but their denunciation of sexual abuse will lack credibility unless a doctor proves it through physical evidence. This is a problem. Why is it only those who can provide physical evidence, who must denounce it but not those who can prove, for example, the psychological or spiritual damages of sexual abuse?

This law supports the sexist myth that sexual abusers are only those who use physical force to obtain sexual pleasure. It is assumed that the psychological pressure, the fear, the intimidation of sexual abusers does not inflict damage. It also implies that abusers are people with mental illness or psychiatric disorders.

The law in its omissions exposes victims in a greater way to sexual abuse. It underestimates the social and psychological long term effects of sexual abuse on adolescents/youth. My observation is that the law is strong as far as it goes, but it does not go far enough. It does not deal with the psychological, emotional, and social effects of sexual abuse. It does not sufficiently address the prevention of sexual abuse. An interdisciplinary approach to the law from a gender perspective and a multidisciplinary work on prevention is needed.

2.3. Overview on Cuban Adolescents/ Youth

Having reviewed sexual abuse as a legal matter, at this point it is important to do an overview of the characteristics of Cuban adolescents/youth. This does not intend to exhaust the complex reality of Cuban adolescents/youth or to name all the specifics of their identity, but will suggest some of the issues of their life in relation to sexual abuse.
According to official statistics, the Cuban adolescents/youth population has decreased in the past twenty years.\textsuperscript{123} Presently they are around 20\% of the population and most of them live in urban areas.\textsuperscript{124} While Cuban adolescents/youth have free access to an education and health system, Denise Blum quoting David Strug states that the number of school drop outs among this population is increasing.\textsuperscript{125}

In 1961 the government created a Pioneer organization, to which all adolescents from age 11 to 15 belonged. This organization is well described by Blum:

\begin{quote}
…It was created…to regulate behavior and encourage revolutionary values not only inside the classroom but also outside it, through meetings, work projects, excursions, parades, and other group civic activities.\textsuperscript{126}
\end{quote}

This organization’s main instruction was, \textit{Pioneros por el Comunismo, seremos como el Che}.\textsuperscript{127} In another words, it formed children, adolescents/youth in the ideal of the Ernesto Che Guevara’s New Man. This ideal, incentivized and championed by the government, worked in tandem with the educational system that was responsible for developing the social and political devaluation of personal matters.\textsuperscript{128} In this system, political values such as party identification or political activism got more attention than any other human value. Some change has occurred in that at the present, it is also stated in the official Communist

\textsuperscript{125} Denise F. Blum, \textit{Cuban Youth and Revolutionary Values}, (Austin: University of Texas Press, 2011), 213.
\textsuperscript{126} Ibid., 206-207.
\textsuperscript{127} Pioneers for Communism, we will be like Che. It refers to Ernesto Guevara de la Serna, known as Che.
\textsuperscript{128} Denise F. Blum, \textit{Cuban Youth and Revolutionary Values}, 205, 213.
Youth Newspaper, that the family is to help to reinforce moral and aesthetic values among Cuban adolescents/youth.\textsuperscript{129}

Students in grade 7 and 8 are taught that “the fundamental Cuban values are: solidarity, industry, and responsibility.” (Appendix 3)\textsuperscript{130} It seems that now official and governmental organizations recognize that more than political values are need in order to develop a “New Human Being” as was the original intention. Adolescents/youth are now taught about formal education and specific behaviors in society. This shift to see moral values as important also includes respect for other people, especially in the sharing of public space. For example: “youth should give their seat to seniors on the buses.”\textsuperscript{131}

Some of the teachings are good, but others are paternalistic and demonstrate a sexist way of thinking. For example, the syllabus (Appendix 3) of the civics’ course includes a recommendation that “boys must help girls to cross the streets and offer their seat.”\textsuperscript{132} This kind of teaching is called “norms of respect and politeness.” Even though it is something new in the teaching system in Cuba, not common in the 80s or the 90s, it is limited to formal education and social behavior. The weakness with it is that moral values such as respect for the dignity and integrity of human beings is not explicitly within in the scope of this teaching.


“La Juventud tiene arrojo para que las escuelas cumplan con excelencia su misión educativa. Sabe que falta sistematicidad, exigencia y fiscalización de la calidad de los procesos que en estas tienen lugar. El diagnóstico está hecho; depende de muchos, incluyendo a la familia, convertir la necesidad en verdad tangible.”


\textsuperscript{131} Ibid.

\textsuperscript{132} Ibid. “Los varones deben ayudar a las niñas a bajar y subir las aceras, los vehículos y cruzar la calle.”
An important characteristic of adolescents/youth in Cuba, and everywhere, is that it is a time in which biological, social and psychological changes are occurring. As Erikson argues, at this time of life, there is the search for identity.\textsuperscript{133} This search brings curiosity and interest in sex.\textsuperscript{134} For this reason sexuality is a central aspect to consider when talking about adolescents/youth.

Sexuality has been mainly associated with sexual intercourse in the Cuban context. A group of researchers highlight that in their research on “Educational Strategies for the Prevention of STD,” they found a series of programs that are directed to develop a healthy sexuality among adolescents and youth.\textsuperscript{135} They affirm that these programs have the intention of increasing knowledge and adequate behavior among adolescents/youth, so they will be able to live a healthy sexuality.\textsuperscript{136} This group found that one of the strategies that would promote more consciousness on the prevention of STD is a healthy sexuality campaign as well as a counseling focus in education. This implies that undergirding these programs is the belief that information about birth control methods and how to avoid STD, leads to adequate behavior and a healthy sexuality.

In the end, the main focus of these campaigns is the use of condoms that is the avoidance of sexual intercourse without protection. This limits the view of healthy sexuality because it does not include a comprehensive perspective of the human being.

A healthy sexuality includes and celebrates the physical, the emotional\textsuperscript{137} and the spiritual of human beings. This inclusion brings to sexuality and sexual intercourse, respect,

\begin{itemize}
\item\textsuperscript{134} Ibid.
\item\textsuperscript{136} Ibid.
\item\textsuperscript{137} Manitoba Healthy Living (ND) \textit{Healthy Sexuality}, 2011, 3, accessed December 5, 2012.
\end{itemize}
love, and dignified relationships, but these aspects are neither within the range of this research, nor in others that I have found. In Chapter 3, youth ministers will talk about this reality in the context of their ministry.

According to some specialists, Cuban adolescents start sexual relationships as early as 11 to 13 years for girls and 13 to 15 years for boys.¹³⁸ This activity may result in pregnancy that may end in abortion, which has been provided free in Cuba since 1965. Under 16 years of age abortion is only permitted with the permission of parents. Easy access to abortion may be one of the reasons that very young mothers are not common in Cuba. However it is also seen as problematic, because abortion can become a method of contraception.¹³⁹

Right now adolescents/youth are facing the issues of early sexual activity and abortion, as well as STD.¹⁴⁰ One group of researchers states that early sexual activity could also result in STD.¹⁴¹ They also state that STD is increasing among the adolescent/youth population in Cuba. In their research in one hospital in Havana City, of 327 diagnosed of STD, 288 were adolescents/youth.¹⁴² Although these numbers are high, according to Carlos

¹⁴² Ibid.
Ortiz, the government sets aside significant economic and human resources to work on the treatment of STD among the youth population. But as the same author declares “because health is about the whole wellbeing of people, and more than just the body’s health, health services should not be limited to merely advising on STD.”

Sexist conceptions that could lead adolescents/youth to STD are part of the research. An article on the *Sexual Conduct among Boys* brought this to my attention. Jorge Madiedo states that adolescents and male youth believe that the use of a condom can obstruct enjoyment or delay ejaculation. They also believe that in the sexual act females are responsible for avoiding pregnancy.

Monika Krause, a German native who worked and lived in Cuba for some decades, experienced this when working with adolescents and youth in Cuba. Farber says that Cuban schoolboys refused to attend Krause conferences on contraceptive methods and family planning, because this was an issue of exclusive interest for girls since they were the ones who would get pregnant.

Samuel Farber mentions also that when Krause interacted with the boys and asked about “promiscuity and their use of women for their own pleasure,” they told her they “need to practice their manhood.” He affirms that Krause, as a government employee, reported back what she had found and that, the feedback to her report from highly ranked educational authorities was not positive. They even laughed at her report, confirming that, regardless of the positive political changes with the Revolution with free education and health services, sexism has persisted.

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143 Carlos Ortiz Lee, “Derechos sexuales y reproductivos de adolescentes y jóvenes,” 45.
145 Samuel Farber, *Cuba since the Revolution of 1959*, 203.
146 Ibid.
147 Ibid.
The Cuban Constitution and The Family Code, approved in 1975, guarantee the equality of women and the protection of the family.\textsuperscript{148} However, gender-focused issues such as gender equality, gender violence, domestic and sexual violence and abuse, seem to receive less government attention than they should give their prominence in Cuban society.\textsuperscript{149} For example, domestic violence takes place in the intimacy of the household and it is not seen as important in the public domain. It is seen as a private affair. It is not normally reported to the police and statistics are unclear on this matter. As Patricia Grogg noted in a Havana Times article on May 29, 2009, domestic violence is an issue in Cuba right now,\textsuperscript{150} although Cuban newspapers do not report on it. In Chapter 3 it becomes clear that some youth ministers also see domestic violence and sexual abuse as “family quarrels.”

There is hope in that, as quoted by the Havana Times, a few female professionals, “under the table”, are trying to bring these issues to the forefront. It states that “women have been a social group subordinate to male power, and therein lies the most important reason behind gender violence: the use of violence as means of patriarchal control.”\textsuperscript{151} In other words, women professionals, as do Cuban women in general, still need to be accepted as genuine participants in the construction of society.

\subsection*{2.3.1. Lack of Social Participation}

As mentioned above, the Cuban government, through its socialist ideology, has shaped the life of adolescents/youth. As Miguel Lima affirms, the current psychosocial

\footnotesize{\begin{itemize}
\item \textsuperscript{148} Ibid., 201.
\item \textsuperscript{150} Havana Times is an international newspapers on Cuban issues.
\end{itemize}}
identity of Cubans has been shaped by the Revolution’s ideology. These principles have been critical in promoting a Cuban identity around values of “national-liberationist, social emancipator, and principles of human dignity.” On the other hand, Lima also emphasizes that the institutionalized ideology has been losing its capacity to orientate itself to the immediate life of people.

The idea of changing the life of Cubans to conform to such values has been difficult for the Revolution to achieve. One of the reasons that Carolina de la Torre names is the inability to offer real participation of the people, and youth specifically in the construction of the society. She sees, as does Miguel Lima, this incapacity as an impediment to bring profound changes in the psychosocial level of youth.

Taking into account that “the socio cultural identity that emerged in Cuba after 1959 continues to be a powerful influence,” with little room for a diversity of opinion and people’s actual participation, I am concerned about the impact of such a social climate on the identity formation of adolescents/youth. According to Erikson’s developmental theory on youth identity, impediments work unconstructively on child development and may cause most struggles at later stages. Marvin Leiner, talking about Cuba states:

The freedom to dissent, to express views that are not popular, to oppose bureaucratic and arbitrary policies, are all-important questions...throughout the society.

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153 Ibid., 44.
154 Carolina de La Torre, “Sobre los jóvenes cubanos” in El cubano de hoy, 196
The current situation to which adolescents/youth are exposed in Cuba is different from what Cuban psychologist and Professor Laura Domínguez says about the importance of a context where social justice and participation is paramount for the formation of their values.\textsuperscript{159} Roberto Daunis suggests that in a society where manipulation and lack of participation exist there is no interest in proposing equality among genders and gender justice.\textsuperscript{160} This lack of emphasis on social participation may put adolescents/youth in an increase of the risk of sexual abuse activity.

2.4. Other Socio-Cultural Practices

Besides the lack of social participation, there are other socio-cultural practices that need to be named. These are: sexually abusive relationships, sexual harassment, and silence. These three overlap. One is not isolated from the other in the effects that they have on adolescents/youth. These practices of sexual harassment and silence appear as normal and are probably prevalent in many of their relationships, thus no one identifies them as abusive or contributing to abuse. This creates a problem.

2.4.1. Sexually Abusive Relationships: Adult Men with Female Adolescents/Youth

Relationships between adult men and girls under 16 years old have a long history and are a common practice in Cuban. This kind of relationship is not commonly seen as wrong, unjust, or criminal. Males over 18 years old are not explicitly prohibited from establishing a relationship with an adolescent/youth who is a minor. For example, it is very


\textsuperscript{160} Roberto Daunis, \textit{Jovens: Desenvolvimento e Identidade. Troca de perspectiva na psicologia da educação} (São Leopoldo: Sinodal, 2000), 188.
common to find a 25 year old male dating a 14 year old girl. This is commonly assumed as normal or at its most critical not a harmful relationship.

This “invisibility” is part of the sexist culture that sees females as objects of men. The younger and more beautiful the girl is, the greater the prestige for the man among his male colleagues. Although this kind of relationship is “consented to by the girls,” there is not recognition that this behavior is based on the idea of male supremacy, domination, and right. The fact that the girl is a minor, means consent is not a valid concept.

The law, in its intention to protect minors, is limited. The Penal Code in Title XI, Chapter III, 1st Section: Corruption of Minors was modified in 1999 to provide a stronger penalty. It provides for a 20 to 30 year prison sentence or death penalty for those who corrupt minors under 16 years of age. While this indicates that the problem of corruption is recognized, the solution remains limited in that although it considers corruption as harmful for minors, it does not specifically define corruption. Law 310.1 affirms that the adult who inflicts violence, understood as physical violence, or intimidation, to gain his

161 Código Penal, CAPITULO III: DELITOS CONTRA EL NORMAL DESARROLLO DE LA INFANCIA Y LA JUVENTUD. SECCION PRIMERA: Corrupción de Menores. ARTICULO 310.1.- (Modificado) El que utilice a una persona menor de 16 años de edad, de uno u otro sexo, en el ejercicio de la prostitución o en la práctica de actos de co-rrupción, pornográficos, heterosexuales u homosexuales, u otras de las conductas deshonestas de las previstas en este Código, incurre en sanción de privación de libertad de siete a quince años.
2. (Modificado) La sanción es de privación de libertad de veinte a treinta años o muerte en los casos siguientes:
a) si el autor emplea violencia o intimidación para el logro de sus propósitos;
b) si como consecuencia de los actos a que se refiere el apartado anterior, se ocasionan lesiones o enfermedad al menor;
c) si se utiliza más de un menor para la realización de los actos previstos en el apartado anterior;
ch) si el hecho se realiza por quien tenga la potestad, guarda o cuidado del menor;
a) si la víctima es menor de doce años de edad o se halla en estado de enajenación mental o de trastorno mental transitorio, o privada de razón o de sentido por cualquier causa o incapacitada para resistir;
b) cuando el hecho se ejecuta por dos o más personas.
3. El que induzca a una persona menor de 16 años de edad a concurrir a lugar en que se practiquen actos de corrupción, incurre en sanción de privación de libertad de tres a ocho años.
4. La mera proposición de los actos previstos en los apartados 1 y 3 se sanciona con privación de libertad de dos a cinco años.
purpose will be punished if the minor suffers lesions or illness. However, it does not specify the type of illness, or whether psychological damage would be included. In this sense, the negative consequences of a relationship between a minor and an adult are not considered under the law.

Again, the law is clear only when physical violence or damage is proved. It does not see the power that an adult male can exercise over a female adolescent/youth who is a minor in a relationship with sexual content. It does not take into account the damage to the normal development of minors that can occur because of this kind of relationship. Since I have not found any research or study that deals with this aspect in Cuba, I could conclude that it is not a problem, since it is not the intention of this study to demonize the Cuban culture. Nevertheless, it will be seen later that youth ministers named this kind of relationship dangerous for female adolescents/youth. The youth ministers’ argument is linked to Marie Fortune awareness that “any sexual contact between an adult and a child (minor) is abusive.” Thus this common practice, consistent with the definition of sexually abusive relationship I am working with and Fortune’s, can be defined as a sexually abusive relationship.

Youth ministers presume that sexual relationships are common among such couples. As was seen above, girls start sexual relationships earlier than boys. That is they often start sexual intercourse with older or adult males. In studies consulted there was no discussion as to how this kind of relationship, a sexual relationship, is an aggravation and violation to a minor’s integrity or human dignity. There is no discussion as to the extent that female adolescents/youth are seduced by male adults who seek sexual pleasure. The question as

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163 See definition on page 4
to what difference exists between this kind of relationship and dating violence is left unanswered. Dating violence as cited by Ana María Poo and Beatriz Vizcarra is defined in the Anglo-Saxon countries as the “physical, emotional, and sexual abuse in a romantic relationship in which there is no legal attachment or cohabitation.”

In other words, the kind of relationship in which a male adult uses the power of his gender and adulthood is a sexually abusive one. There is emotional abuse when an adult subliminally uses power over adolescents/youth who are minors and the result is sexual intercourse. A balance of equal power does not exist in these types of relationships. Hence, against popular cultural understanding, I name them as sexually abusive relationships.

2.4.2. Sexual Harassment: a Common Practice

Sexual harassment is also a common practice that is viewed as normal, and to many Cubans, not harmful. This deeply rooted expression of power over women’s bodies that makes women public objects of aggression and sexual objectification was not considered a crime until 1997. In this year, a law regarding sexual offenses was introduced that included harassment. This law places a penalty of “incarceration (from three months to one year), or fines (from one to three times) for anyone who harasses another person with sexual implications.” This definition is perhaps too vague and broad, in that it leads to a great

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165 Código Penal, SECCION QUINTA: Ultraje Sexual, Esta SECCION, que constituía la cuarta, pasó a ser la quinta, según lo dis-puesto en el artículo 28 del Decreto- Ley No. 175 de 17 de junio de 1997 (G.O. Ext. No. 6 de 26 de junio de 1997, pág. 37) y su denominación fue modificada por el propio precepto.ARTICULO 303.- (Modificado) Se san-ciona con privación de libertad de tres meses a un año o multa de cien a trescientas cuotas al que:
   a) acose a otro con requerimientos sexuales;
   b) ofenda el pudor o las buenas costumbres con exhibiciones o actos obscenos;
many interpretations, which may work to the disadvantage of people when they take a case to court.

From the perspective of Cuban reality, I have not been able to find any article, research, or new reports on sexual harassment in Cuba. Nevertheless, it is common to find on the streets different expressions of harassment against women and also against young girls under 16 years old. Such is an expression of sexism that permeates the Cuban socio-cultural context. This same attitude of sexism is also exhibited against gay people, mainly men. Leiner affirms this point in his book *Sexual Politics in Cuba: Machismo, Homosexuality and AIDS*. In Chapter 3, youth ministers state that many of the adolescents/youth they work with experience sexual harassment.

2.4.3. Silence: another Common Practice

The practices mentioned above are ignored or not commonly recognized as wounding and unjust. They are also intellectually and socially unnamed and surrounded by silence. In other ways as well, in the Cuban socio-cultural context, silence is “intimately connected with violence, both implicit and explicit.” Silence is a way to cover up sexual abuse. As Marie Fortune also affirms “silence means denial, and denial enables injustice.” This means a refusal to describe and name it. As it will be seen in the interviews, even some youth ministers are unable to name it.

There seems to be little social and political awareness of the danger of sexually abusive relationships and sexual harassment. These practices are generally not recognized as detrimental and unjust. Silence around these two issues is part of the cultural sexist

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heritage that is kept secret, it is argued, for the “wellbeing of the families and society.” Acceptance of silence is a norm within “family affairs.” Thus silence also permeates this issue in the public realm.

The lack of a comprehensive plan to deal with sexual abuse is serious but silence itself presents a more serious dilemma. When silence pervades, it is even difficult to name and address the problem and hence to promote prevention and healing. Instead, it festers and affects deleteriously the whole society, families, churches, and communities. However, even with such official silence, there is one social-cultural phenomenon that speaks of sexual abuse aloud.

2.5. Music Says it All

Music has been the main voice in showing clearly these different socio-cultural issues in Cuba. Here, I give special attention to the impact of Reggaetón Music on adolescents/youth.\footnote{Reggaetón is the newest musical youth's manifestation in Caribbean music. It became popular in Cuba for more than a decade now.} I suggest its lyrics impact youth identity and culture and reinforce sexist patterns among them.

Music is an essential component of the Cuban nation. This cannot be stated too strongly. Cubans express and form life around music. It is an excellent measurement of Cubans’ actions and behaviours. As in many cultures, through the centuries music has given expression to the peculiarities of Cubans. Popular music for singing and dancing express the most profound feelings and beliefs of people; conversations flow around music as it expresses the daily life struggles of Cubans. As Karen Javorski, quoting Fairley, states
“song texts function in Cuba as newspaper articles and columns do in the cultures of many other countries.”

I would speculate that music is first among those elements that most influence adolescents/youth at the present time. It may also be the most common media of globalization for all groups of adolescent. Cuban adolescents/youth are no exception. Music provides a place away from adults, a place to establish their own identity. It also can offer pleasure and entertainment. As Samper Arbeláez says, music is a cultural product and at the same time a space for interaction and “social construction of meaning through vital and aesthetic experience.”

However, most of the music that today is consumed by adolescents/youth holds potentially negative factors in the formation of their identity development. The obvious content of the lyrics not only may offer a poor foundation for life but also may recommend habits of risky conduct. Adolescents/youth learn new forms of relationships and behaviors from music which tend to produce their own values, moral codes, and stereotypes. Reggaetón music provokes and supports specific cultural habits: sexism, gender bias, violence.

2.5.1. Reggaetón Music

Reggaetón music is now the most popular music in the Caribbean and in Cuba, more popular than Salsa and Merengue rhythms. At present, Reggaetón, the ideology of

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170 Karen Javorski in “The Beat of the Barrio: The Influence of Rap and Reggaetón on Revolutionary Politics among Cuban Youth” (Bachelor of Arts diss., Dalhousie University Halifax, 2009), 27.
most adolescents/youth, has the power to operate in different ways, including the creation of specific language, gestures and codes that determine specific attitudes and activities.\footnote{174} Without too much hesitation, I can conclude that Reggaetón lyrics express an explicit sexual degradation of women, because in such music women are treated as sexual objects. Its sexist lyrics express clearly sexual abusive attitudes of male chauvinism and supremacy.\footnote{175} Most of the lyrics are full of expressions that imply male domination.

The official and unofficial sexist stereotypes are becoming stronger than before. Sexism, machismo sentiments and unequal gender roles in Reggaetón lyrics are seen as the most worrying characteristic of this new musical phenomenon.

\[\text{\ldots in reggaetón music videos (as well as in many North American hip-hop and rap music videos), scantily clad women are not usually more than objects of lust and desire.}^{176}\]

However, Javorsky does not connect this chapter of the new beginning of objectification of women in Cuba with Reggaetón Music. She states that the accentuation of gender inequality and objectification of women as sexual objects was related to the sexual tourist prostitution phenomenon, known as jineterismo\footnote{177} that happened at the end of the 1980s. What Reggaetón music did was intensify this inequality and objectification of women. She points that:

Since the influx of foreign tourism on the island and the explosion of jiniterismo, or sex tourism, women’s bodies have become significant in popular music culture,

\footnote{174} Germán Muñoz and Martha Marín, “Music is the Connection: Youth Cultures in Colombia, in Pam Nilan and Carles Feixa, ed., Global Youth? Hybrid Identities, Plural Worlds (Florence, KY, USA: Routledge, 2006), 145.
\footnote{175} Similar to the representation of women in Rap music in North America.
\footnote{176} Karen Javorski, “The Beat of the Barrio: The Influence of Rap and Reggaetón on Revolutionary Politics among Cuban Youth,” 38.
\footnote{177} Prostitution/sex with tourist
often transforming into a type of “convertible currency” in their own right…Female Cuban’s sexuality or sexual prowess is often heralded in reggaetón songs…\textsuperscript{178}

2.5.2. One Song as an Example

The lyrics of one Reggaetón song: \textit{La corrupción},\textsuperscript{179} mentioned by the youth ministers in the interviews, provides a model of how sexist patterns detrimental to women can influence the identity and sexist attitudes of adolescents/youth.

First, there is the language used to refer to men. They call themselves “The Monstrous,” meaning that they are the best, in a superior or macho way. In this song, the male singers call themselves: “song of the bitch and the threat,” meaning they are proud of the bad things they do. This allusion to the male figure in the song is related to the force or control they have over others, women being the ones they talk to in this song. Men/male singers are the ones who do and can do bad things, but still they are to be considered “The Monstrous.” That is they are the superior that people are to value.

Second, the language used to refer to women is totally different. Women are always called by names with sexual components: “the sexy, the sensual, the one who is crazy, and the one to make love to.” Women need to be ready for them and in the way they (the males) like: “I want you to relax…don’t be fake.” Women’s body is also ridiculed and measured with sexual meaning: “cuerpote.”\textsuperscript{180} Women are pursued for their sexual attributes: “the sweat of your body seduces me.” And the lips, which are for me a sign of women’s power to talk, are viewed as something bad: “your lips taste of poison.”

Another side to this song is the prominence given to the power of men over women. It presents itself as a typical model of relationship: “Tonight we will take each other,

\textsuperscript{179}To see the lyrics of “La corrupción-The Corruption,” see Appendix # 4
\textsuperscript{180}Mighty bulk
whether you want it or not,” a phrase that is a clear example of male sexual abuse over women. It values the way men can use women for their sexual pleasure even against the woman’s will. To validate further this point, there is another phrase that says: “I will make love without any impediment.” It means, when making love nothing, not even the woman will should stop him.

After hearing La corrupción, and seeing its video, I now understand how powerful Reggaetón music is in its influence on adolescents/youth and their sexist attitudes. I can see how it may impede equal relationships among partners and discourage a healthy sexuality among adolescents/youth. According to Sanchez Olvera’s concept of sexual abuse, that is “any act that degrades or hurts women, women’s body and sexuality, and that offends their liberty, dignity and physical integrity,” is sexual abuse.181 For this author, “any expression of abuse of power that implies male supremacy over women while denigrating and conceiving them as objects is sexual abuse.”182 This definition, stated in the introduction, confirms the analysis set out above.

Therefore, this song is one of many that shows foot prints of abusive sexual behavior against girls and women. Typical of Reggeatón lyrics, this song conveys the degradation of women and male supremacy. In summary, this song expresses better than any law or article the hierarchical, patriarchal sexist reality of the Cuban socio-cultural context and how it is transmitted to adolescents/youth.

“Es cualquier acto que degrada o daña el cuerpo y/o la sexualidad de la víctima y que por tanto atenta contra su libertad, dignidad e integridad física. Es una expresión de abuso de poder que implica la supremacía masculina sobre la mujer, al denigrarla y concebirla como objeto.”
182Alma Sánchez Olvera and María de Jesús Solís Solís, “Las huellas de la violencia en el noviazgo.”
Conclusion

To this point, the description of the Cuban socio-cultural context shows how it not only influences the life of adolescents/youth and youth ministers but also makes it difficult to name and then to address sexual abuse. The political, social, and cultural circumstances named above have the potential for sexual abuse to happen among adolescents/youth. Sexually abusive relationships, sexual harassment, and silence are strong and common expressions of this context. All these aspects are specifically and currently expressed in Reggaetón music.

Chapter 3 will focus on the Action in Ministry research, specifically bringing the voices of the eight youth ministers into the conversation. The primary question asks how they address sexual abuse and how prepared they feel for their role.
“My colleague was desperate asking me to pray for him because he did not know what to do” Squall

Chapter 3. Action in Ministry, Data Collection, Analysis, and Findings

The research question that guides this study asks how youth ministers in Havana Presbytery are seeking to address sexual abuse in adolescents/youth and how prepared they feel for their role. I have used a case study\textsuperscript{183} approach as the methodology for this study, viewing it as way to illustrate the present situation of youth ministry in Havana Presbytery, and to get insights about their practices of ministry in addressing sexual abuse. The purpose is to make recommendations to Havana Presbytery based on what youth ministers themselves said in the interviews.

In this chapter I will first describe how the data was collected and analyzed. Then I will bring in the major themes or findings from the Action in Ministry research. I have divided this chapter in two parts. The first part will introduce the findings on youth ministry followed by findings specific to sexual abuse.

3.1. Data Collection

A series of questions were developed for the one-on-one interviews. They are as follows:

1. Tell me about your experience in Youth Ministry.

\textsuperscript{183} According to Myers: “Case studies are narratives descriptions about specific practice of ministry and problems that such ministerial practice is trying to address...Data therefore gets organized within a framework of themes/major ideas that work toward presenting a story.”
2. In your experience, how prevalent is sexual abuse among adolescents and youth? Can you identify some of the major issues contributing to sexual abuse amongst adolescents/youth?

3. How prepared do you feel as a minister to address these challenges?

4. What have you been doing to address sexual abuse?

5. What biblical, theological and pastoral basis supports your understanding of a prevention program with adolescents/youth?

6. What in your education has been most helpful in preparing you to address sexual abuse and youth for these questions?

7. What else do you think you now need?\textsuperscript{184}

Previous to my interviews with the youth ministers, Havana Presbytery contacted them to inquire about their willingness to participate. The Presbytery also opened to them the possibility of deciding where and when they wanted to meet with me. Eight youth ministers were able to meet in the place and date determined by them. At the interview I did follow the procedure outlined in the ethics review. I asked them to sign the Consent Form.\textsuperscript{185} All of them selected a different name rather than using their real name taking seriously my concern that confidentiality be an important part of the study. I recorded the interviews with the consent of the interviewees and also took notes while recording.

Though the Presbytery was informed about the topic of my research, research interest, method of the study, I discovered this was not communicated clearly to the youth ministers. At the beginning of the interview the youth ministers told me what information they have received about the interview and in some cases it was incorrect. They knew it

\textsuperscript{184} Appendix # 3 of the Thesis Proposal

\textsuperscript{185} Appendix # 5, of the thesis, 8 Signed Consent forms from the interviewees.
was part of my thesis for the achievement of the Doctor of Ministry degree in Canada, but they were not completely informed about the theme itself. This aspect led me to ask them, if they were willing to continue now that they knew what it all was about. They all agreed to participate. Although they recognized the willingness of the Presbytery to make the first step on the issue, some of them thought that this lack of communication could be because sexual abuse is a taboo at church. At the end I thanked them for their participation and let them know that they would be informed about the themes found in the study, as well my hope that the Presbytery would guide, in some way, its ministry with adolescents/youth in conjunction with the final recommendations of this study.

As suggested by Creswell\textsuperscript{186} as I conducted the interviews, I did not comment on any of the questions that I asked to the youth ministers. I was primarily a listener during the interview process. However much at some points I did want to ask more about their statements, I did not. I did not want to influence their answer with my questions, but later I wondered if further questions would have enriched the findings. For example, when \textbf{Atenea} says that “the person committing sexual abuse had other problems, I wanted to pursue her answer further.”

As requested by the University of Toronto Ethics Review Committee, the audio recordings were stored on a Kingston Data Traveler USB Flash Drive, following the U of T’s data security standards for identifiable and confidential data in research and encryption policy. The audio recordings were deleted from the voice recorder, and the notes taken

will be destroyed after the full completion of the dissertation and defense, as will the audio recordings from the USB Flash Drive.

3.2. Data Analysis Methodology

I conducted the eight interviews in a church that was convenient for all the youth ministers involved in the study. This worked well for me as the interviewer as I was only in Cuba for a period of two mouths to do the field research. The first month was to make all the connections with the Presbytery’s staff and the youth ministers. The second month the eight interviews took places in a safe and private room, without interruptions. One of the interviews took two hours, others a little over an hour with the shortest being fifty minutes.

Back in Toronto, I first listened to the eight interviews twice. Then I did the transcriptions reading them repeatedly to ensure familiarity with their content. Finally I started to make notes in the margins, looking for themes and any main aspects that were mentioned in the interviews. Later I wrote out the findings and divided them into the two main themes: youth ministry and sexual abuse. This division will be seen later on in this chapter.

3.2.1. Brief Overview of the Interviewees

Most of the youth ministers interviewed have been working for more than a year in youth ministry. One of them has been a leader of the Presbyterian National Youth Organization, JUPRECU, for a few years. Two other female youth pastors started their ministry with youth a year ago because somebody else, the ordained pastor of their congregation, asked them. Another started her ministry with adolescents/youth as part of her theological training. Only one of them has been working more than three years in youth
ministry. These last two are females. Two of the three males and one women were involved in Sunday school when they were younger and later became Sunday school teachers. In total the interviews included three males and five females. Five of them are from urban churches and three from a less urban environment but not completely rural.

3.3. Four Key Findings on Youth Ministry

How will the findings be presented? I will introduce what I heard from the youth ministers by presenting their own comments on specific themes. I will introduce the key findings in each session. The goal is to 1. describe how youth ministry is mainly focused on Sunday School classes, 2. show that youth ministers try to connect their ministry to the church’s ministry, 3. present their concern about the lack of adequate training they have in the area of sexual abuse and their admission that they have done almost nothing to address sexual abuse among adolescents/youth, and 4. include their biblical and theological thoughts for addressing sexual abuse.

1. Youth Ministry Is Mainly Focused on Sunday School Classes

At this point I will describe their practices of ministry by giving an overview using their own words to confirm first, that youth ministry is left to the youth ministers’ own initiative and, second that its focus is on Sunday school classes.

I have been working with the youth group for a year now…As a group we decide to look for themes ourselves and try to connect it to Bible stories, because sometimes we have received themes that are not of the interest of the youth… We only meet on Sundays and few times have had other activities on other days. Atenea.

In my church I’m a youth leader, a coordinator of events, and also Sunday school teacher. I am a children’s teacher but sometimes go with the youth’s class. That is mainly our work with youth, during Sunday school. When I am in the role of youth event’s coordinator, I work on art events, music, and play. We also watch some movies. Art is very important for us. Squall.

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187 The interviews were in Spanish and the translation is done by the researcher
Our congregation is very small so the youth group supports the Sunday school, but I work with them to help them during life changes they go through…They also lead the worship service sometimes. I organize plays, liturgical dances, so they can feel they are part of the church and do not get bored during worship. We also go camping and do a few other activities. Leonardo.

Before I worked with the youth group, they were only supporting the Sunday school program. I was appointed to this position (youth minister) by the pastor because we were hosting a group of youth from a sister church overseas, and someone was needed to work with these groups. So, we found a classroom for the two groups beside the adult class. After the foreigners left, I decided to continue with the class. I used to work with children and never had experience working with adolescents and youth (12-18 years old). But I knew them from church. The first thing that I did was to read something about the age group, later I started to ask them the reasons they come to church, what they like about it or do not like at church. Later we began to talk about the Reformed tradition, using a manual for new members of the PRCC. At the beginning it was difficult to insert them into the conversation but later they were gaining confidence and started to talk... For Christmas the class decided to organize a play for the whole church and we were able to work as a group. We also developed a program around St. Valentine’s Day and had some talk about love, family, and love to God. I am also interested in their participation in the worship service. And I ask them to stay after Sunday school to the service, once we did lead the worship service together as a group. Irma

I do whatever is needed with youth from 12-14 years old. We welcome people on Sunday mornings, we do volunteer work at the church’s garden, but mainly I work with them in the Sunday school. During the 30 to 40 minutes of Sunday school we talk about different themes based on the Bible. We try to see how we can act according to the Bible in our current time. Once we worked on youth and family. The idea came from a box that I put on my table asking them for themes to work on. The intergenerational relationship was a topic that strongly came out. Youth feel victims of the dynamics in their houses, victims of the relation between parents and grandparents, and them. So we talked about that for a while. María

I have been leader of the youth in the PRCC (JUPRECU) and know youth from all over the country where the PRCC has churches. I have tried to integrate the youth groups, create a net of friends that share the same faith. We need not only teach them bible and theology but also to create network of friendship and solidarity. Raul

I started to work with youth 15 to 18 years old in my local church and to work on the theme of sexuality, as part of my theological training. I was mainly in the Sunday school class…It was difficult to get involved with them because the only time to know them was the Sunday school. So first, I decided to let them talk about whatever they liked/wanted to be able to know them more. They talked a lot about music and musical videos. So it helped me to introduce the theme of sexuality a bit. Yani
I have been working with youth from 12-18 years old, for 4 years now. It used to be a bigger group but now is smaller because there are too many activities – related to school work that need to be done on the weekend. So I only have time with them on Sunday mornings. Sunday school runs from 10:30 to 11:45. I did take a course on writing lessons for Sunday school classes and I write my own lessons. I ask them about topics to work on and also I see their topics of interest in class conversations. I also do some pastoral care with their families, the ones who are part of the church and ask me for help related to their attitudes at home, etc… We talk about family; living together, family and intergenerational issues, etc. they were very motivated with these themes… Youth love to go out and we went to different places together: cinema, beach… I tried to combine the recreational activities with educational and devotional tasks too. I also brought a medical doctor once to talk about the body and the health. Rocío

To sum up, entertainment activities are found, but do not predominate in their ministry. Pastoral care was named as part of some of the youth ministers’ duties. Some of them also affirmed their work with families who asked for help in handling problems with their adolescents/youth. Others led activities related to art at church, coordinated social events, and developed strategies for the youth’s organization. Clearly, the majority of them were mainly connected to youth through the Sunday school classes.

Although there are themes developed at the Synod level, at this point it is also clear that youth ministry is left to the youth ministers’ initiative with little input from the leadership at the congregational level. In few cases they have been appointed to develop their ministry by their ordained pastors and not by the Sessions. This confirms my assumption that youth ministry is not part of the church mission agenda although some of them are involved in other church activities. In most of the cases, however, ministry with youth is worked out according to the necessities of the moment. None of them talked about meeting with pastoral teams, Sunday school teams, or any other part of the church structure or committees. I wonder to what extent youth ministry is neglected at the local level in the Cuban Reformed-Presbyterian context. Formal structures of governance are very important
in the church’s understanding of itself and its mission and ministry, as can be seen in Chapter I. The youth ministers appear to have no relationship to any of them.

2. Youth Ministers Try to Connect Youth Ministry to the Church’s Ministry

The church does not have a set of youth guidelines or a recognized or formal agenda for youth, leaving youth ministers to make their own decisions. Nevertheless, some youth ministers insist on the importance of connecting youth ministry to the church’s ministry.

Rocío and Leonardo are the youth ministers who most stress the idea that youth are part of the church and need to be connected to the church’s mission.

They need to feel and see that they belong to the body of Christ. So, we—the church—need to take care of people within the church’s body, take care of one another. This idea also helps youth to feel support from their churches. They need to know that somebody takes care of them. Youth need to feel that the church they belong to accompanies them in the midst of their struggles. They also need to know that the church/youth ministry is open to them, that they can talk about whatever they need. Rocío

Leonardo affirms:

We do some activities together as a group, and I try to connect them to the life of the church. They need to be integrated to church life; they need to see the church as part of their lives not only as a place to go on Sunday.

Maria, as well as Squall, talks about their ideas of connecting adolescents/youth to other church groups like gardening and music events.

On the other hand, Irma emphasizes that she has a very limited time on Sunday morning, around 45 minutes with the Sunday school class. She has no other time assigned to develop any program that could take longer. From her reference to the time, I read that the short time that is given to the Sunday school is a sign to her that there is indifference toward adolescents/youth in the church. However Irma tries her best to link youth to other church activities and insists on their participation in the worship service. For example, she asks them to stay on after Sunday school for the worship service, because she thinks it is
important for their lives. **Irma** has also asked the church leaders to have youth lead the worship by reading Scripture or doing plays and liturgical dances, so “they can feel church is part of them.”

In a broader way, **Raul** affirms that:

…The role of the faith community in offering pastoral care is indispensable for youth. Most of the time they like to talk in groups more than personally…I mean, pastoral care is not only a role that the ordained pastor must develop isolated… small groups of conversation and dialogue on different topics can offer pastoral care and support to youth and can help in the prevention of sexual abuse among adolescents/youth. In these types of groups youth ministers can play an important role, too.

He also implies that the perspective of working with youth in groups and with other members of the church is a way that youth ministry can raise the theme of sexual abuse within the community. Raul’s ideas regarding the way youth ministry can work will be part of the final recommendations of this study.

In summary, it can be seen that youth ministers try to connect youth to their community of faith and one of their goals is to integrate youth to the church ministry of the congregation and broader church. It would appear, however, that this goal is only achieved in a limited way. Some of the youth ministers offered important suggestions toward seeing pastoral care in a broader way, as a communal exercise more than a personalized one.

**3. Youth Ministers do not Feel Prepared**

Youth ministers feel as if they were thrown into a group without any direction. Most of them do not feel prepared and have done nothing to address sexual abuse among adolescents/youth, but they do consider their personal background and/or professional experience to be helpful in addressing these challenges.

**Leonardo**, as well as **Squall**, mention they do what they can but do not have enough formation to talk about sexual abuse. **Leonardo** says:
I do what I can, but I do not think I have the appropriate formation to talk on this kind of issues. I talk from my own experience, from what I think is good for them, but I need and want more preparation.

He continues:

I have not talked about sexual abuse, but I have talked explicitly about the unhealthy relationships that adolescents/youth establish, the dangerous sexual relationships, for example, young girls with adults, with males older than them, over 18. These couples, the majority, are sexually active. I think this is no good for them (for girls) to be in this type of relationship.

None of them have taken any course on pastoral theology or developed any class or program with adolescents/youth to work on the theme of sexual abuse. However, they both feel they have a lot to offer from their personal experiences both inside and outside the church. My interpretation from these interviewees is that they need and want more training and further formation to develop their ministry with adolescents/youth. These two male youth ministers introduce into the conversation what I have in an earlier chapter called sexually abusive relationships. This will be developed in part 3.7.2.

Their connection with the reality of adolescents/youth, perhaps because of their closeness in age to the group itself, has been a primary component in this discovery. They accentuate that in their talk with adolescents/youth they insist on the need to be aware of this kind of relationships with mature/older men.

Raul and Yani, in their roles as youth pastors/Sunday school teachers, confirm that their theological formation did not give them the confidence or information needed to talk about sexuality, violence or sexual abuse in their ministry with adolescents/youth. Both agree on the need for more preparation to talk about sexual abuse specifically and mention the need for more sexual abuse prevention strategies to use when working with adolescents/youth. Raul affirms:
The youth pastors need a basic training in youth psychology and on pastoral theology, which is only offered to those in the path of ordained ministry, while at the seminary… youth pastors do not have enough training to support youth…

Raul continues talking about the need to recognize youth ministry at the local level:

…because we are like a second class pastors... Our ministry is not well recognized at church. Youth ministers do offer pastoral care only from their caring about adolescents/youth not from any training they have.

Raul’s words conclude that youth ministry is not considered as important at church or at least training for this ministry is not considered an imperative. Youth ministers develop their own program for meeting with adolescents/youth yet their training and formation is very limited.

Yani on her part affirms that:

I don’t feel that well trained…perhaps my studies, my personal background gives me tools to get closer to youth, that they can trust me, but I don’t think I’m trained to deal with this theme....I think we also need to know the ethical and legal implications of it…

Then she starts to talk about an experience she encountered that now leads her to think about the ethical implications of sexual abuse, something that she was not concerned about before.

…few days ago I was with a group of youth from our church, after we finish the day camp, at dusk very close to a beach. We saw two young men who were holding a younger girl who was completely drunk. They walked away from us. Somebody wondered what they were doing with her. After that we left the beach without knowing what was happening to that girl. I now feel the sadness of not doing anything but did not know what to do. I wonder what the law says about these cases.

Although this issue that Yani commented on goes beyond my research, it is an example that supports a conclusion that youth ministers are not prepared to address sexual abuse generally and particularly they lack knowledge of the law. Raul also mentioned the importance of knowing the law:
…youth ministers need not only to develop their listening skills but also need to know the law on this issue…we need to know how to understand the issue legally and should not legitimize the silence around this issue in our context.

Yani and Raul are the two youth ministers with theological degrees. Yani gave some classes on sexuality, but admits she has not been doing very much to address sexual abuse explicitly. However, she has done more work on sexism among adolescents/youth than the others. This can be seen later in this chapter.

Raul states that he is a teacher and from the Bible he has been able to work on themes like gender and masculinity. From these themes he has tried “to break the silence that exists at church not only on sexual abuse but on sexuality in general.” Raul affirms that once he was talking about gender bias and violence with a group of young adults and one person got very angry at his comments and overreacted saying that “women are to stay at home, take care of the house and children and not need to go forward.” Raul says that people were shocked and he was wondering what to say next. He now thinks he spoke too quickly and started by saying that “that’s male chauvinism and it can be very dangerous for women’s life… because that kind of thinking opens the possibility of sexual abuse within marriage.” He says that when he mentioned sexual abuse, he saw that even the women who were on his side before, now were changing their facial appearance. This, according to him, was because it was the first time, that for sure “they heard this kind of statement at church.”

In a similar way María also stated that her professional career helps her to work a bit on this area. She is a high school teacher, and identifies the method as the problem for her in this matter, “How to talk about it with adolescents/youth at church?” She asks and
continues, “…theoretically I have the tools but how to go forward without interfering in family affairs. That is what impedes me in going forward…”

The two previous statements, Raul’s and Yani’s, can be read as evidence of a belief within the Cuban context that sex belong within the family and is not to be considered a public issue that needs to be addressed publicly. María states that she has never talked about sexual abuse and never has found the occasion during the Sunday school class to do it, although she questions why adolescents and youth do not talk about it, “I don’t know if it is because they have not experienced it or because of their fear to express it.”

Atenea was the only one to affirm to have done some work on sexual abuse in her classes on sexuality. “A few months ago, I did a class series on sexuality with youth from 14-25 years old, during some Sundays. We did talk about sexuality including violence. When I proposed it to the church leaders, it was difficult to them to accept it, but later they say it was okay to do it.” Atenea did not say why it was difficult for the church’s leaders to allow her to have these classes on sexuality nor why at the end they said she could go ahead. She says that during those classes she saw that “to some extent adolescents/youth are aware of this reality and could talk about it openly among themselves. What she meant by this reality was sexual abuse. What it is interesting is that she is not able to say the word, sexual abuse.

Atenea is the only one who strongly affirms that sexual abuse does not happen among the adolescents/youth with whom she works. From her words I see she understands the dynamics behind sexual abuse as domestic violence. For example, she says that “children may learn to be violent when violence is a common way to deal with problems.” She adds she needs more training in how to work with adolescents/youth specifically. I
perceive a contradiction between her denial of the existence of sexual abuse among her adolescents/youth and her understanding of how sexual abuse relates to domestic violence.

**Rocío** is the one who connects the question of “what youth ministers are doing” to address sexual abuse and “how they feel about their role” by saying that youth ministry has to consider the Bible in their ministry with adolescents/youth. She affirms that “the Bible is important to address this issue.” She believes that she needs more training in different aspects but that the principles of the Bible are her tools to bring about changes in the lives of adolescents/youth. However, she does not mention any of these principles that would be helpful Biblical tools. She does not affirm a literal approach to the Bible but seems concerned to know how the Bible can speak in general terms to the life situation of adolescents/youth.

### 4. Youth Ministers’ Thoughts on the Use of the Bible and Theology

When asked the question about what theological and pastoral foundation support they needed to heighten their understanding of a prevention program with adolescents and youth, some youth ministers were silent for a while. It was difficult for the majority of them to think about a theological foundation for a sexual abuse prevention program. Some of them mentioned that for their classes, sometimes, they do not even use the Bible, that most of the times they simply talk about “what is important for youth.” However, **Atenea** states:

...the Bible can’t be set aside at church programs and ministry. It is important to youth know they have something to turn to, although it has not all the answers for their problems.

She points to love as the support and basis for a prevention program on sexual abuse. She cites: “…Love your neighbor as you love yourself.” Matthew 22:39. Furthermore, she
argues that “the value that Jesus gives to women is an important aspect in such purpose. He disagrees with the common attitude towards women of his time. Jesus was against violent practices, we can see when there was a woman who was caught in adultery,” (John 8: 1-11).

Squall, for example brings the image of the Reign of God where “suffering has not room.” He asks himself: “Why some people have to suffer because x forces y, why vulnerable people have to suffer? How can these people live in peace and justice? The Reign of God is a good image that can help us to get ready for such blessing” For him justice, human rights and peace are themes related to the prevention of sexual abuse. In the same way Raul adds:

God is also with those who suffer, with Hagar and Ishmael. God listens to those who cry. In this sense Jesus is also with those who suffer with the lepers, the sick, with those that were excluded from society.

From these words I can see the importance of a youth ministry that takes seriously God’s alliance with the most vulnerable and suffering. Important are Jesus’ words of love for one another. Some of them also mentioned the New Testament’s command – that we love one another — as an important reference for work toward the prevention of sexual abuse.

Another allusion to love in some way was made by María who brings I Corinthians 13 into the conversation. Love is central for working on this issue, “love that is there for others and not against others”. She affirms that this kind of love can be brought into communal or family conversation.

Yani says that she herself relates with God’s feminine face. She believes that youth ministers can teach that “patriarchal/traditional ways of thinking don’t have to rule any longer.” She also thinks that Jesus’ approach to women, how he values women – can
empower women, and adolescents/youth to move beyond conventional cultural bias and sexism.

For Rocío, Paul’s idea of the body as the temple of the Holy Spirit is a legitimate topic to work on. For this reason, “youth need to take care of their body, respect the bodies of others.” Rochi suggests that is important for adolescents/youth to apply this principle in their sexual and sentimental relationships. Irma, similar to Atenea and Raul, affirms that teaching about love has primacy for adolescents/youth and their relationship with others. She says: “I use the bible and Jesus’ teaching to talk about love and love in our relationships with others, especially with their parents.” Then she continues talking about Jesus as a good example for a program like this.

To sum up, Jesus’ teachings on love and love in relationships are important for youth ministers. Also for youth ministers the biblical texts can help to resist the sexist and hierarchical structures of culture and can be an aid to a prevention program on sexual abuse and in addressing sexual abuse directly. The themes and ideas they identified are important in the identification of the biblical and theological foundations of a program for the prevention of sexual abuse.
3.4. Different Attitudes among Youth Ministers Related to Sexism

I found two different attitudes among youth ministers related to sexism. Some affirm the idea among adolescents/youth that women are responsible for what happens to them and for the way men approach them. Others take a contrary attitude in that some youth ministers when finding gender bias attitudes among youth, try to talk about it with them.

One youth minister who holds that women are responsible for what happens to them says that she has talked about sexual abuse with the girls, but given her assumption, it seems clear that she herself can be read as an impediment to the prevention of sexual abuse. When I asked her what have you been doing to address sexual abuse? She says that when she knows that “something like that happens to girls in the park or on the streets. I say to them, look girls, don’t go to the streets at night by yourselves, go with your mom and listen to them when they say don’t go to the street late at night because...” She affirms she has limited her approach on “sexual abuse” to this kind of talk. I think her advice to the girls is practical and useful in some way, but it is not sufficient. With a different attitude she may have developed a broader discussion on the issue.

Another youth minister said that in the conversation she had with adolescents/youth in order to get to know them better and to be able to work with them in a more confident space, she found gender bias attitudes among youth. She affirms:

…It was interesting to notice that youth have the same codes as the people from previous generations, from my mom’s generation: girls do not ask boys for a date; girls can’t explicitly say that they like somebody, they have to wait for the boys to take the initiative. The boys absolutely think that girls who start this kind of conversation with them are – una cualquiera – loose women; so these girls do not deserve a formal relationship. It is only for sex… I was surprised with these types of statements. I thought it was from an older generation, but it made me think that these attitudes have regressed since the days of The Revolution.
Talking about the specifics of gender bias attitudes among youth, Yani said: “I tried to let them see that they are part of a generation that can change this situation in our society. She states that in those classes adolescents/youth were able to talk about their dating relationships.” Yani also says that girls do not realize that sexual abuse occurs when they do not give consent to their boyfriends and still they push them to have sexual encounters. She also shared with me that boys insinuated that if a girl goes looking around for them it is clear that she wants sex with them. Her focus on gender bias and cultural stereotypes is one step toward sexual abuse prevention.

3.5. Other Important Themes from the interviews with Youth Ministers

A youth minister’s involvement at church as youth has been important in their ministry with youth. All those interviewed talk about their connections with the church in those times. Some of them passed through different denominations and later embraced to the Presbyterian-Reformed Church. Their connections with traditions where dichotomist ideas between soul and body were very strong, makes them now more able to open their ministries to issues vital to youth. However, they find that a more “open church” is also permeated with sexist practices like the silence around sexual abuse.

Youth ministers talked about the lack of or incomplete sexual education programs at school. When there are programs, they focus on avoiding pregnancy and STDs but not on healthy relationships. The few initiatives on sexual education are more about anatomy than about love, dignity, and respect for human beings. This is a problem, in that, as Leonardo affirms: “…love and respect are ignored in schools programs…Sex with a condom is the main focus of these programs.” Yani as well as Rocío talked in these terms.
The youth ministers also identified the influence of music with sexist lyrics and gender stereotypes among adolescents/youth.

3.6 What else do they need?

All youth ministers admitted that they need more training. Although some of them are better prepared than others to address sexual abuse among adolescents/youth, there was confirmation in the interviews that they need a comprehensive formation, including theological preparation. They also state the need to work with other specialists within the church and the community. Central is the need for resources and tools to work with adolescents/youth specifically. As Irma states:

In general working with youth is a challenge; I need more material, more resources to work every Sunday with them. I don’t know what to teach them most of the time because there are not enough resources and materials…

To this point the data has identified youth ministers who are trying to break the silence they see at church regarding sexuality and sexual abuse. There is one who insisted in having classes on sexuality although her church’s leaders refused. The lack of a specific and comprehensive preparation including a knowledge of the law seems to be a barrier limiting work on issues of sexual abuse among adolescents/youth. Some of the youth minister’s sexist perspectives are also impediments. From these responses in the interviews, I conclude that their particular formation in the area of sexual abuse prevention is limited by a lack of training and the social stigma in speaking about sexual abuse.

3.7. Four Key Findings on Sexual Abuse

At this point I will 1. show that youth ministers indicate that sexual abuse may not seem to be common but suspect it is hidden beneath the surface in their context; I observe how difficult it is for them to name it as such, 2. introduce what they allude to as, and I call
sexually abusive relationships, 3. state that some youth ministers show signs of sexism in their practices of ministry, 4. suggest how the Reggaetón lyrics reinforce sexism.

1. Sexual abuse: How common is it?

Youth ministers do not find sexual abuse a predominant issue in their ministry but they recognize the silence behind it and fact the topic is a taboo in Cuban society and church, may result in a misunderstanding of its extent.

In responding to the question how prevalent sexual abuse is among adolescents/youth, four of the eight youth ministers responded, at the beginning of their answer: “I have not heard about it,” María, Raúl and Rocío said respectively: “Never knew about an experience like the one you are asking me to describe” and “…it is not common to hear about this theme among youth.” When Atenea started her answer making allusion to worldwide references, a very common practice in the limited Cuban literature on this topic, she accentuated: “I have heard that this problem happens a lot in other countries…but not in our region. In our municipality, you don’t hear too much about it.”

And she continues:

...adolescents/youth mostly reflect what they feel and what happens to them, you can see it in their behavior, but the group that I work with is very happy and enthusiastic. There are always some shy adolescents/youth, but I do not think it is because they have this problem.

As was seen in Chapter 2, and confirmed in the interviews, sexual abuse is not recognized by youth ministers as a common problem among adolescent/youth in Cuba. They affirm this at the beginning of their responses, and Atenea was the one who at the beginning spoke differently and continued with this position. However, three youth pastors who at the beginning said that sexual abuse was not a problem later highlighted that they have not experienced it in their ministry but do not doubt that it could be taking place. María told
me: “the youth that I work with have not showed or mentioned it, but I don’t doubt it happens.” Raúl, almost immediately after saying that he does not know about any experience of this, made the point:

…because I have not heard of it, I do not think it is because it does not happen but because of the silence behind it. I think it is not common to hear about it because if there is silence in society there is more silence at church.

Rocío after a long pause told me:

…you know that in our society people are silent about these themes. I have not dealt with any story of sexual abuse, but unfortunately adolescents/youth start sexual activity very early these days, and many of these sexual relationships are not healthy enough. I do not say there is sexual abuse itself but at least some violence is included.

These three youth ministers (Rocío, Raul and María) do not think sexual abuse to be very common but recognized the silence behind it. On the other hand, three other youth ministers said that sexual abuse happens in their context of ministry. Yani said: “Yes, I do think sexual abuse happens among youth, but most of the time they do not realize it…” Leonardo also stated: “I have not had a direct experience with any youth who have suffered sexual abuse, but I know it happens.” And finally Squall affirmed:

Yes, we have a case of sexual abuse that included an adolescent from our faith community, a female adolescent who was sexually abused by an adult male relative. But I think that sexual abuse is mainly happening in the sexual practices among adolescents/youth and young adults (between 18-25 years old) against girls under 16.

An experience shared by one of the youth minister identified one occasion when one of his colleagues in youth ministry from another denomination called him asking for help on how to deal with a youth who was being sexually abused by a male in the family.

Squall with sad face told me:

My colleague called me asking for prayers. One of the youth in the group he worked with was molested by a male relative. He said all of them sleep in the same
room. The mother was under medical treatment and the youth did not want to cause his mother more pain by telling her what was happening to him. My colleague was desperate asking me to pray for him because he did not know what to do.

1.1. Sexual abuse: There is Difficulty in naming it

In the question I asked directly about the prevalence of sexual abuse, only the ones who recognized that sexual abuse happens among adolescents/youth were able to use the term sexual abuse itself. The ones who said; “no, I have not heard about it,” even when later they affirmed sexual abuse can occur, they referred to sexual abuse as: it, the theme, this experience, and this problem, as can be seen from the underlining from the quotes in the previous paragraphs. This connects to what Marie Fortune called the unnamed sin. It is part of the unnamed sin in the Cuban context, both society and church. Sexual abuse is a hidden dimension in Cuban life. There is no talk about it at church, and it is difficult for youth ministers to name it.

The answer of youth ministers to this question supports the affirmation in Chapter 2 that in the Cuban context sexual abuse is still a taboo in society. It is neither statistically registered nor publicly recognized. It is not in the news, and a very limited amount of work has appeared in this research field. The few studies that are available are found in a medical doctor’s digital library or to people with internet access. Youth pastors talking about the incidence of this issue among adolescents/youth validate the previous statement and connect it to the socio-cultural context in which youth ministry takes place.

2. Youth Ministers’ Concern about a Sexually Abusive Practice

As can be seen from the previous paragraph and in other places, youth ministers do not find that sexual abuse is prevalent in their context of ministry. However, they do put the spotlight on a concern that they stress is an abusive practice and connect it directly with

188 Marie Fortune, *Sexual Violence*, xii, xiii.
sexual abuse. This practice is the romantic and sexual relationships between men over 18 with girls much younger than that. What the youth ministers are naming, I would contend, is a sexually abusive relationship. Besides the culture of silence and the predominant sexism that they affirm exists, both of which are a longstanding and very common issues in the Cuban context, this practice seems to them a very specific example of a sexual abusive relationship. Young girls under 16 years old are those most active in this practice with men over 18 years old.

Some of the youth pastors see this type of relationship as a form of sexual abuse because:

…older men know how to seduce young girls, they know what to say and what not to say…so is it abuse or not? They push them to do something that at first the girls may not realize what is happening…so there is abuse in this kind of relationship.

Leonardo continues saying:

It may look like girls enjoy this kind of relationship because they are dating an older guy but deep inside them, there is a lot of pressure to do whatever a male wants, even sexual intercourse.

Squall also affirms:

It is very easy to find a young man, 25 years old with a 12, 13 or 14 years old girl. And for me in some way there is sexual abuse. The girls have been forced to have sex with their 25 year old “boyfriend”. I know there are some girls from church who are involved in these type of relationships. I know they have been obligated to have sexual relationships of this kind; and it is trendy, it is normal, it is the way you are ok with your peers who do the same. In Cuban it is common but it does not mean it is ok.

Leonardo and Squall, as well as Yani, were the ones who named this concern, something that I have also seen in my context of ministry. However they are the ones whose perspective directed my attention to this as a form of sexual abuse.
This kind of relationship arises out of sexist assumptions in which men are the ones who rule, and the girls are the ones who submit under a cloud of social dominance. It is generally not identified in Cuba as an abusive sexual practice since it is related to a belief in male power and dominance. It is a social practice that largely remains unquestioned in the wider church and society. This practice affirms the patriarchal belief that women and girls are not abused when they get involved in a relationship. Social acceptance of sexism, objectification of women, makes abuse into consent because there are those “who seek it.”

Some of the youth ministers are aware of this cultural and social practice. Some of them are also conscious of the long effects of such sexual abuse. Most of them talked about sexism as the major factor behind sexual abuse, a sexism that is still alive in Cuban society and church. **Raul** affirms: “Sexism is the problem not that abusers are sick people.” There are others who specifically think that mental health problems and not the socio cultural environment make people sexually abusive.

### 3. Sexism Alive among Youth Ministers

Some youth ministers pointed strongly to sexism and its impact on sexual abuse. As well, some shared their concern about the lack of status and respect that young women receive, especially among youth, a situation which they identified as likely contributing to the high incidence of sexual harassment and probably to “the hidden and undercover sexual abuse.” However, others showed sexist attitudes. Since such sexism is very strong in Cuba their position may limit their ministry with adolescents/youth that needs to understand the relationship between sexist attitudes and sexual abuse.

First, some of the youth ministers reproduce common and sexist myths as the main reason for sexual abuse. Their position is very much a part of the sexist culture that still sees sexual abuse from a personal point of view and not from a social and cultural
perspective. They remain convinced it is to be understood as a private problem and not a social problem that needs to be addressed publicly. A corollary of this is the view that sexual abuse happens because of aberrations and sexual disorders. People, mainly men with psychological disorders, are the ones who perpetrate sexual abuse. Two of the youth ministers said:

...people who sexually abuse others are sick people; they have had dysfunctional families and families with lots of problems. Family is the problem for this to happen, if there are alcoholics, if there are other kinds of problems that may cause this kind of attitude.

Other says: “Abuser are sexually sick, it is an aberration.”

Second, two of the eight youth ministers interviewed also reflected sexist attitudes when they made allusion to the way, “girls dress these days.” The short shorts and skirts are seen as a problem that can seduce boys and men too. “Girls need to be careful of their self and their behaviors around men.” These attitudes make girls guilty for the abusive behavior of others. This attitude removes responsibility from the abuser, minimizing responsibilities for their decisions and behaviors.

There is also confusion and misunderstanding about sexual harassment and sexual abuse, with little differentiation between them. One youth pastor said: “no, I have not heard this theme among them,” but after a pause, she started to talk about sexual harassment cases instead of sexual abuse.

Talking about girls at party she adds: “when girls are touched they need to be quieted because this can result in a fight among men. And they do not want to be the reason for a fight at a party.” This comment makes allusion to how common sexual harassment can be and how girls are expected to remain silent to be taken “seriously” and “respected,” even though it is a situation in which they are subject to harassment. It punishes girls for
what happens to them and not the person who is responsible for the harassment. It seems clear that such an assumption to which girls are exposed, the assumption that, because of their behavior they are responsible for men’s actions, should be understood as sexual abuse. A sexist attitude may be one of the causes that limit an approach to the topic.

These attitudes that see women responsible for sexual abuse or sexual harassment are an expression of a sexist society that blames women for their apparent misconduct but exonerates those who take advantage of their power to use another person’s body for their own pleasure.189

4. Reggaetón Lyrics and Dancing Reinforce Sexism

Reggaetón lyrics and dancing are seen by some youth ministers as a way of exerting power over women. Two of the youth ministers, when responding to my questions and talking about sexist practices that permeate Cuban society, especially in the adolescents/youth environment, mentioned two songs that are very popular right now: “La corrupción”190 and “Ellas son locas.”(Appendix 4)191 Yani even sang it for me “it is played everywhere and you have it in your mind.” She invited me to watch the video clip, “which is even worse,”192 she says. When I had the opportunity to listen to the song and to watch the video, both of which are very easy to find in Cuba, even though there is no Internet, I saw what she was talking about. On the La corrupción’s video, as Yani affirms:

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189 Maire M. Fortune, Sexual Violence, 10-11.
190 See the Lyrics in Appendix # 4
191 “The corruption”
192 “They (female) are Crazy”
191 “Ellas son locas’s” videos on: http://www.youtube.com/watch?v=HhXF7lBBf9k. Accessed on October 21, 2012. (on November 17, 2014: Content Warning. This video may be inappropriate for some users.)
“Women’s body is cut into pieces, most of the time what you see is their bottom and breast, most of the time their faces are cut and when it is seen, the girls are doing explicit sexual games.”

For Yani, as well as for Rocío and Squall, Reggaetón songs’ lyrics show in some way the place of women’s status right now in Cuba. Women are most valued by the “sexual content of their behavior, their mind does not count, they don’t have a face, a name, but something else to show...” These videos are widespread on the unofficial media and other social entertainment networks. You can listen and watch them everywhere. In these songs with explicit sexual content the denigration of women is very strong. This is also an abusive sexual practice, if you take into account its sexual content. Women are used as sexual objects. Here is a clear example of objectification and degradation of women. For this reason, if sexual abuse refers to all actions that hurt and denigrate people, and contain a clear sexual component, then Reggaetón songs are sexually abusive toward women.

**Conclusion**

Youth ministers tell us that sexual abuse is silenced in society and church. From the interviews with them, it would appear that they generally remain silent as well. The youth pastor who knew about a case of sexual abuse did not feel in a position to bring it forward, either with the group or with the church. Although their personal backgrounds are significant and could be helpful, sexual abuse is an evasive topic. They do not have a formal or comprehensive formation, and the majority of them did not know how to take any action in educating adolescents/youth to help to prevent sexual abuse. Some of them offered

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insights from a biblical and theological perspective to address sexual abuse. However, they also recognized their limitations in this area.

Chapter 4 will explore the possibilities of a Trinitarian theological and biblical perspective in addressing sexual abuse among adolescents/youth.
Chapter 4. A Trinitarian Pastoral Theology to Youth Ministry

In the light of the findings of my action in ministry, it is clear that a theological framework needs to be developed as a foundation for youth ministers as they act to address sexual abuse. In this chapter, I suggest a Trinitarian – perichoretical – pastoral theological approach, as an alternative paradigm that has the potential to counter the hierarchical structures of the ecclesial context and socio-cultural in which youth ministry is situated. The words quoted above provide a fitting introduction for the descriptions that follows.

To develop chapter 4, first, I affirm the importance of a biblical and theological framework as the foundation for Youth Ministry. Second, I suggest a community based youth ministry and reaffirm the Sunday school class as a fundamental ministry to be developed by youth ministers. Third, I propose three ways of addressing sexual abuse among adolescents/youth, stressing egalitarian, respectful, and loving relationships. Finally, I offer a biblical example or model.

195 I am concerned about the relationship among adolescents/youth because of the potential for sexual abuse. I recognize that the youth ministers in their official capacity have to think through the structures within their work given the tendencies within the church to be hierarchical and patriarchal.
4.1. The importance of a Biblical and Theological Foundation for Youth Ministry

Youth ministers need a more reflective and interpretive framework\(^\text{196}\) for the work they do; a framework rooted in the Bible and theology. As pastoral theologian, Andrew Root, a specialist in youth ministry, affirms:

> We need to reimagine the practice (of youth ministry) from a theological perspective… So that it is… no longer a tool for cultural assimilation through personal influence but the concrete location of Christ’s presence in the world.\(^\text{197}\)

Andrew Root’s idea that the work of youth ministers is not to keep adolescents/youth busy at church, important as it is. There is a need for more than strategic approaches to reach them. Kenda Creasy Dean affirms the importance of youth ministers apprehending the meaning of theology and making sure adolescents/youth not only know about but embrace their Christian faith, “and to experience doctrine’s overall potential for shaping the soul.”\(^\text{198}\)

A theological turn in youth ministry shows a more faithful and intentional youth ministry.\(^\text{199}\) In their work I have found confirmation for my findings that a theological framework is critical for youth minister’s ministry with adolescents/youth.

Further, although in Havana Presbytery youth ministers play a fundamental role as Sunday school teachers, their teaching lacks Biblical content. As mentioned in the previous chapter, some of them lament the fact that they do not use the Bible generally. Some of them even confessed that there are times in the Sunday school classes that they do


\(^{199}\) Ibid.
not use the Bible. Others state that it becomes easier to talk about different situations without making reference to the Bible. In their own words:

We talk about family; living together, family and intergenerational issues, etc. they were very motivated with these themes… adolescents and youth love to go out and we went to different places together: cinema, beach… I tried to combine the recreational activities with educational and devotional tasks too. I also brought a medical doctor once to talk about the body and the health. **Rocío**

A Biblical and theological standpoint is what grounds the Christian character of youth ministry. The “use” of the Bible in the Sunday school class is indispensable. It cannot be left aside, and youth ministers recognize the need to draw from it essential nurture and support for adolescents/youth faith. What they are not sure of is “how.”

The result is that youth ministers basically remain silent about sexual abuse in church and society. Part of the silence is related to their difficulty in knowing what biblical texts might support a ministry of addressing such abuse. Only a few of them highlight biblical texts that they could use to address sexual abuse. For example **Atenea** says: "Jesus´ stories against violence against women could help me to elaborate a program that seeks to prevent sexual abuse among adolescents/youth.” She adds that the love commitment also could be another model to use.

As described, in an earlier chapter, youth ministers are not only responsible for offering Christian formation and education, but also pastoral care to adolescents/youth. To this end, a biblical and theological perspective is also indispensable. But as shown, it was difficult for the majority of those interviewed to offer any perspective on a sexual abuse prevention program. If a theological foundation is critical to youth ministry more particular theological training and expertise is needed. Practical recommendations for how this might be carried out will be made in the conclusions.
As important as a biblical and theological foundation is, it does not eliminate the need for a basic knowledge of the other important fields: for example: psychology and education, from which youth ministers are able to draw. While it is argued that a theological foundation is essential in youth ministry, this does not deny the importance of the social sciences for their ministry.

A theological framework primarily allows youth ministers to embrace their work from a critical Christian standpoint. From this starting point they can define a process for how youth ministry is done. The common practice is the other way around. Generally, youth ministers do the job, as others before than them have done it, and then they move to think about possible theological and biblical support for what they do.

As indicated earlier the main focus or area of formation for youth ministers has been how to write a lesson and work to be more attractive to adolescents/youth in terms of activities. This points out clearly why youth ministers are challenged as they try to address sexual abuse. They do not have the foundation that allows them to what Dean Borgman accentuate that is, to be able to illustrate their theological location and “ways of integrating theology and youth ministry.”200 How such a foundation could be worked out in the Cuban Presbyterian youth ministry context will be interwoven further in this chapter and in the practical recommendations.

4.1.1. Trinitarian Theologies: The Perichoretic Approach

The theological foundation that I perceive as fitting for the Cuban youth ministry context is connected to a theology that focuses on the Trinity called Perichoresis. As Brazilian feminist theologian, Ivone Gebara, states, “a new symbolism is needed to do

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justice to the vital web of interdependence in which we exist.”\textsuperscript{201} Not new, but a particular insight/vision of the Trinity which Veli-Matti Kärkkäinen calls, “Divine Society.”\textsuperscript{202} This call for a new symbolism has gained attention among representatives of feminist, political, and liberation theology.\textsuperscript{203} This “new” approach to the Triune God, the perichoretic approach, emphasizes “Relationality, Unity-in-Diversity, and Communion.”\textsuperscript{204}

The perichoretic relational/communal approach to the doctrine of the Trinity was initially developed by the Cappadocian Fathers;\textsuperscript{205} but John of Damascus was the first to use the term.\textsuperscript{206} The Cappadocian Fathers\textsuperscript{207} were Christian pastors-theologians of the Fourth Century.\textsuperscript{208} The three of them were Bishops of Cappadocia and contributed to Nicene Christian theology.\textsuperscript{209} Their contribution, as Gordon Mikoski affirms, is that they developed their theology in dialogue with their ecclesial practice.\textsuperscript{210} “Basil and the two Gregorys apparently did not think great and deep thoughts about the Trinity in the abstract; rather they developed their profound Trinitarian thought both out and in service to the practice of the praise of God.”\textsuperscript{211} The Cappadocian Fathers are recognized for their approach to the Trinity as a dynamic, personal and perichoretic construal in relations.\textsuperscript{212}

\textsuperscript{203} Ibid.
\textsuperscript{204} Ibid.,14.
\textsuperscript{205} José Mario Vázquez Carballo, \textit{Trinidad y sociedad, implicaciones éticas y sociales en el pensamiento de Leonardo Boff} (Salamanca: Ediciones Secretariado Trinitario, 2008), 352.
\textsuperscript{207} Basil and Gregory of Nazianzus, and Gregory of Nissa
\textsuperscript{208} José Mario Vázquez Carballo, \textit{Trinidad y sociedad, implicaciones éticas y sociales en el pensamiento de Leonardo Boff}, 348.
\textsuperscript{209} Gordon S. Mikoski, \textit{Baptism and Christian Identity: Teaching in the Triune Name} (Grand Rapids, Michigan: Eerdmans, 2009), 77-78.
\textsuperscript{210} Ibid., 100-101.
\textsuperscript{211} Ibid., 100.
Three recent theological approaches, similar, to this doctrine of the Trinity, use Perichoresis as a framework for developing their theologies. The exponents are Catherine M. LaCugna, Jurgen Moltmann, and Leonardo Boff.\(^{213}\)

Catherine M. LaCugna, in her book, *God for Us*, and in other articles, recreates the doctrine of the Trinity as persons in communion.\(^{214}\) Her perichoretic thoughts are as follows:

Perichoresis means being-in-one-another, permeation without confusion…Each divine person is irresistibly drawn to the other, taking his/her existence from the other, containing the other in him/herself, while at the same time pouring self into the other.\(^{215}\)

Her rediscovery of the perichoretic approach, which talks about an interconnected God in terms of persons and not in terms of an abstract substance, gives the idea of a Triune God in which:

…The ultimate ground and meaning of being is therefore communion among persons: God is ecstatic, fecund, self-emptying out of love for another, a personal God who comes to self through another.\(^{216}\)

LaCugna affirms that the Trinitarian doctrine is about “total equality and complete uniqueness and diversity of the divine persons. The shared life of all persons, whether human or divine, consists in the communion that arises out of genuine diversity among equals.”\(^{217}\) She also states that the characteristics and distinctiveness of a person are wholly

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\(^{213}\) Although Moltmann and Boff do not take a clearly feminist-liberation approach, I have chosen these two theologians, as well as LaCugna, for their contribution and work on a Perichoretical theology. Moltman and Boff are pioneers in reclaiming this approach and their work is quoted because of ease of access in the Cuban context through text resources and theologians who studied with both Moltmann and Boff.


\(^{216}\) Catherine Mowry LaCugna, “God in Communion with us,” 15.

\(^{217}\) Ibid., 92.
in relation to another person. In view of that there is not a lonely person in the Trinity. There is not a separate Father, and Son, and Holy Spirit, although a person is dependently self-sufficient.\textsuperscript{218} This means that the divine persons cohabit together and act together but they are who they are in relation to the others. In other words, they exist in interrelation to the others, and there is an interdependency.

LaCugna’s perspective on the Trinity has implications for the socio-cultural and ecclesial contexts where hierarchical practices, including sexism, exist between people, in both in the church and society. Such subordination she states “…is unnatural, contrary to the nature and destiny of all personhood, divine and human.”\textsuperscript{219} Therefore, the vision that subordinates and makes differences among people, according to gender, age, social and ecclesial position, which is rooted in the Cuban youth ministry context, is unnatural. It shapes the whole society and it is difficult to eliminate even “with political changes because the same people who may promote the changes hold and reproduce such ideology.”\textsuperscript{220}

Jurgen Moltmann in his book, \textit{The Trinity and the Kingdom of God}, analyses different interpretations of the doctrine of the Trinity, articulating a social doctrine of the Trinity based on the biblical narratives of Jesus and the Perichoretical approach.\textsuperscript{221} Moltmann stresses that Christian theology has formed its belief about God in firmly held monotheistic terms. The object has been to guarantee the unity of God. Three main understanding that have tried to guarantee this unity include a) a homogeneous substance shared by the three divine persons; b) an absolute replicated or manifested in them; and c)

\textsuperscript{218} Ibid., 94-96.
\textsuperscript{219} Ibid., 94.
the monarchy of the Father to whom the other two divine personas are subordinated.\textsuperscript{222} These concepts, he writes, are the consequence of a philosophical point of view more than a biblical perspective.\textsuperscript{223} Jesus’ history in the New Testament is “the history of reciprocal, changing, and consequently living relationship between the Father, the Son, and the Spirit.”\textsuperscript{224}

Moltmann’s Trinitarian understanding is that the at-oneness of the tri-unity is positioned in the eternal Perichoresis between the divine persons.\textsuperscript{225} This notion alludes to the eternal relationship of profound love between them. As Moltmann sets it out, “…because of the love and through the personal characteristics that distinguish them from one another, the divine persons dwell in one another and communicate eternal life to one another.”\textsuperscript{226} For this author, the perichoretic love that pours out of the Triune God goes beyond the Trinity itself and reaches humanity. In such perichoretic relationships, in which persons are interrelated, love moves from one human person to another.\textsuperscript{227} A youth ministry where relationships are based on respect, love and open to a truthful friendship can contribute to the reign of God and to the life of the church in a very profound way.

The Father, the Son, and the Spirit, “live in one another to such extent, and dwell in one another to such extent, that they are one.”\textsuperscript{228} The divine persons constitute a community in which there is room for neither homogeneity nor individualism. This is a community in which there is no hierarchy but interdependence.\textsuperscript{229} As Leopoldo Cervantes-

\begin{flushleft}
\textsuperscript{222} Modalism, Monarchianism
\textsuperscript{223} Jurgen Moltmann, \textit{Trinity and the Kingdom of God}, 152-153.
\textsuperscript{224} Ibid., 64.
\textsuperscript{225} Ibid., 150.
\textsuperscript{226} Ibid., 175.
\textsuperscript{228} Jurgen Moltmann, \textit{Trinity and the Kingdom of God}, 176.
\textsuperscript{229} Ibid.
\end{flushleft}
Ortiz argues, Molmann “emphasizes that human present power relations should be
affected by Trinitarian faith.”

Neil Pembroke highlights the use of the term “open friendship” which Molmann
uses to refer to the unconditional embrace involved within the Trinity. Pembroke refers to
this expression, open friendship, as a model for establishing respectful and loving
relationships. “This unbounded self-giving in love is expressed in the way Jesus reached
out to all persons, especially marginalized.”

Leonardo Boff, the Latin American liberation theologian, in agreement with
Molmann, argues that a proper and a pertinent Trinitarian faith must start with the
threeness of God and with openness to the self-revelation of God as a community or a
society of divine persons. For him, the Perichoresis-communion model seems to be the
most adequate way of expressing the revelation of the Trinity as communicated and
witnessed by the scriptures. For Boff, the divine persons are who they are in their co-
existence, co-relatedness, and self-surrender to each other.

However, Boff goes further than Molmann and LaCugna and accentuates the
implications of the perichoretic Trinitarian theology to specific situations of his social-
political context. He accentuates that a perichoretic community should become a pattern of
relationship alternative to the ideologies and systems that dominate and objectify people
and societies. Talking about the situation of poverty and marginalization in Latin America,

Theology, 3 (2009), 170, accessed November 14, 2014.
http://getit.library.utoronto.ca.myaccess.library.utoronto.ca/index.php/oneclick?ctx
231 Neil Pembroke, Renewing Pastoral Practice: Trinitarian Perspectives on Pastoral Care and
(Aldershot, Counselling, ASHGATE, 2006), 33.
Boff makes references to Scripture Readings to support his understanding of a perichoretic-communion
perspective. These are some of them: Matthew 11: 25-7; Mark 12: 1-9;13:32
233 Ibid.
Boff states “…equal love and full reciprocal communion of love and life…is a desire for the whole society in terms of egalitarian and communitarian organization.”  

Boff also suggests how a social doctrine of the Trinity allows us to rise above the conflict between oppressor and oppressed, male and female, church authorities and church members. Leopoldo Cervantes-Ortiz expresses Boff and Moltmann’s approach when he affirms:

The doctrine of the Trinity must be read, interpreted, and lived with all its dimension of radical criticism to power abuse...wherever that power might come from. This critique that is possible in the Trinitarian faith opens the road to enhance truly democratic relations in every aspect of life.  

Boff sees many implications of this theological foundation for different structures in society. He says that when the different social organizations are able to offer to people, in their personal and social settings, a sense of freedom, there is a genuine reflection of the Trinity, “which is a living-together of diversity in the communion and unity of one life and mystery.”

Boff insists that we not limit this unity to moments of worship but in sharing and living together as Christian communities. He quotes the book of Acts 2:44-5; 4:34-6 to support this affirmation and adds: “…The unity of the Trinity, which is always the unity of the three divine Persons, is reflected in the unity of the many who make up one community.” Boff suggests other biblical texts that also support the perichoretical vision of the Trinity. For example Luke 10: 21-22

237 Ibid., 107.
At that time Jesus, full of joy through the Holy Spirit, said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure. All things have been committed to me by my Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him."

4.1.2. Trinitarian/Perichoretical Pastoral Theologies

As I have argued in the previous section, LaCugna’s, Moltmann’s, and Boff’s views have implications for the pastoral task of the church and for youth ministry. At this point I briefly refer to pastoral Trinitarian theologies, whose authors have drawn from the theologians in the previous section. These pastoral theologians see the direct implications of the Trinitarian doctrine to pastoral care and education. David Cunningham’s statement about the doctrine of the Trinity states:

The doctrine of the Trinity is not merely an abstract theological affirmation, but it should have real, concrete implications for how Christians are called to live their lives.\(^\text{239}\)

Pastoral theologians, like systematic theologians, have a similar understanding of the Triune God, but their emphasis is more on integrating a conceptual approach with its practical implications. They see the perichoretic Trinitarian idea as a way of relationship first within God (Immanent Trinity) and between God and the world (Economic Trinity)\(^\text{240}\). They see the implications of these relationships as a model for human relationships.

Gordon Mikoski insists that one cannot look at the Cappadocian Father’s Trinitarian theology separated from their pastoral and educational practices, which are focused on baptism.\(^\text{241}\) Affirming that the doctrine of the Trinity has importance for

\(^{239}\) David S. Cunningham, *These three are one: The Practice of Trinitarian Theology* (Malden, Mass.: Blackwell Publishers, 1998), 29.


Christian education and the transformation of church and society,\textsuperscript{242} he insists in seeing Gregory of Nyssa, one Cappadocian Father, as a pastor and teacher of the Church more than as a theologian.\textsuperscript{243}

Pastoral theologian Pamela Cooper-White has called the perichoretic Trinitarian “model” for human relationships, a fluid metaphor. In her 2007 book, \textit{Many Voices: Pastoral Psychotherapy in Relational and Theological Perspective},\textsuperscript{244} she starts by analyzing the relational understanding of persons. Among a list of central relational dimensions of human beings, she highlights that “human beings are loving beings. Therefore, above all, as creatures made in the image of God, human beings are endowed with the capacity for love.”\textsuperscript{245} Pembroke states that LaCugna’s and Cooper-White’s Trinitarian approaches are connected in the way that both of them see that the Triune God “reaches out the world into a loving communion of human and divine persons.”\textsuperscript{246}

Cooper-White first analyzes the relational understanding of human beings and then moves to the relational understanding of God. Then she states that the perichoretic image of the Trinity comprises the complete, equal, and mutual interpermeation of the three persons, or dynamic dimensions of the Trinity.\textsuperscript{247} She states that this compelling image communicates the relational life of God-as-God and in community with us.\textsuperscript{248}

\textsuperscript{242} Ibid., 56.
\textsuperscript{244} Pamela Cooper-White, \textit{Many Voices: Pastoral Psychotherapy in Relational and Theological Perspective} (Minneapolis Fortress Press, 2007), 80.
\textsuperscript{245} Ibid., 39.
\textsuperscript{246} Neil Pembroke, \textit{Renewing Pastoral Practice: Trinitarian Perspectives on Pastoral Care and Counselling}, 11.
\textsuperscript{247} Pamela Cooper-White, \textit{Many Voices}, 76.
\textsuperscript{248} Ibid., 80.
These authors highlight the ways that dynamic/mutual/equal relations are the hallmarks of divine life. In addition, they stress the reality that these types of relations should distinguish the patterns of human persons in communion with one another, and within the Christian communities. Neil Pembroke states:

…this dynamic of intimate communion in which there is also open space provides the ideal for Christian community. We need to draw close to each other; our sharing of life together should be deep, intimate. At the same time, we need to give each other the space to be.  

Robert W. Pazmiño, in his book, *God our Teacher*, points out that the church is called to live the Trinity in the perichoretic way. He insists that the church must live in communion with the Triune God, on the personal and communal level. That is part of their main identity as Christians. Pazmiño argues that “Christians are formed into a communal life.” This last statement guides me in affirming that a Trinitarian pastoral theology for youth ministry points toward a communitarian ministry.

The link and implications of the Trinitarian theologies analyzed above are important to a context where social, ecclesial, and personal domination and objectification permeate the lives of people. As LaCugna would suggest these Trinitarian ideas offer insights for a hierarchical and patriarchal culture and are intrinsically related to the “specific ethical, spiritual, and political demands of the Christian life.” I will be exploring, to what extent, Trinitarian theology not only offers a basis for youth ministers to develop their ministries but can also illuminate the lives of adolescents/youth. These Trinitarian tenets are essential to a youth ministry that seeks to address sexual abuse.

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251 Catherine Mowry LaCugna, *God for Us*, 395.
4.2. Trinitarian Youth Ministry: a Community based Ministry

The final part of this chapter will draw conclusions from the research findings and the findings of pastoral theology as to a Trinitarian model of youth ministry. First this research affirms the importance of youth ministers as Sunday school teachers. Second, it would suggest that youth ministry be community based and an integral part of the ministry of the church. This part echoes the PRCC´s 1977 Confession of Faith in its affirmation of human beings as communitarian beings. Third, principles of egalitarianism, respect and loving relationships are interconnected and central to developing a Trinitarian youth ministry that seeks to address sexual abuse.

Youth ministers need to give pastoral care to adolescents/youth in order to help them understand themselves, and to find ways to interact with each other that model the principles of a communitarian youth ministry. It is very important that youth ministers be aware of the youth culture. However, the interaction and the connection of such culture with the faith community are even more essential for youth ministry. Youth ministry must be a community based ministry.

From my research, two things are what matter most for such a ministry: the connection with the community of faith and the connection of the youth minister with the group itself and the connection among the members of the group. In other words, there needs to be interaction and support with and from the faith community. The way youth ministers “lead” a youth group is important in building healthy relationships among adolescents/youth. These two components assist in breaking down the silence that is
common around sexual abuse. “In order to break through the complex psychological and cultural curtain of silence…the syndrome had to be named in its broadest context.” 252

For this reason, youth ministers need to work in community with other people in ministry. Henri Nouwen’s book Creative Ministry suggests the importance of sharing responsibility in pastoral work and ministry. Nouwen confirms the danger of working in isolation and implies the importance not of an individual but the community for a creative ministry, a communitarian one. 253 Craig Dykstra identifies this need regarding youth ministry and affirms: “The care and education of youth demands… not simply a task for youth leaders, teachers, and ministers with youth. It is a task for the whole religious community.” 254 This is also a reason to affirm youth ministry as a communitarian ministry.

The words of Jaime Castillo are helpful for a definition of a communitarian youth ministry:

…The term communal/communitarian implies something effective, profound, and concrete. It is the relationship with one another. Communal/Communitarian is the relationship of mutual living that demands ethical values of human beings in function of being authentically human. In other words, love your neighbor, solidarity, respect… 255

Community participation should be primary and an essential part of youth ministry. It is invaluable to transform not only the lives of adolescents/youth, to promote loving, equal, and respectful relationships, but also for the transformation of the whole community. It is

252 Zoe Bennet Moore, Introducing Feminist Perspective on Pastoral Theology, 39.
the basis for an effective addressing of sexual abuse. It also helps adolescents/youth to grow in faith together in a healthy and comprehensive way. Dykstra emphasizes:

… the process of coming to faith and growing in faith takes place in the context of community and that God uses community as “a means of grace... faith communities have formative power in the lives of people, nurturing faith and giving shape to the quality and character of their spirits.  

As some of the youth ministers pointed out, their goals are to integrate adolescents/youth to the church’s ministry. In this sense Raul states:

…it is important to create connections, trust, and an open communication and friendship among adolescents and youth, and with the church. This is something that it is not taught at the seminary, at any level. Most of the time the church does not care for it, but youth ministers need to be aware that it depends on us to make the connection between them and the rest of the community… We also need to find the tools to create community and trust so they can become truly friends… this is hard to get from a desk. We need to be with them, be their pastors in their daily life struggles to achieve that…

This quote echoes the perichoretic Trinitarian perspective. The Trinity does involve interconnections. Separation is not natural but unnatural because it violates both the nature of God and the nature of persons created in the image of God. In this way, some of the youth ministers offered insightful suggestions toward seeing pastoral care in a broader framework.

I put a topic on the table and give the opportunity to talk, to talk in groups, to share stories. It helps to create a sense of companionship… someone is there listening to me, others who are like me can understand me... believe me, they share their stories without using names and it creates room for solidarity, companionship. And in such moments, we, as youth ministers, can offer our insights and suggestions. Raúl

The communitarian effort of youth ministry will help to overcome the pervasiveness of hierarchical structures and sexism257 within the church and in the Cuban

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context. Even if sexual abuse is not implicitly addressed, the willingness of the church to empathize with and give leadership to youth ministry may help to prevent sexual abuse because of the importance given to the group of adolescents/youth.  

Being human ultimately comprises an individual and communal human being. Organically linked by exchanges of being-for-the-other, persons as parts of relationships... The two concepts – persons and relationships - are necessarily linked, for where you find a person you must necessarily find another.”  

This biblical perspective has also the potential to break down the silence that surrounds sexual abuse in Cuba and the Cuban church. “Sexual abuse isolates the “self” from the community.” So, a community based ministry helps to break the isolation that characterizes sexual abuse.

4.2.1. Sunday School Teacher: a Fundamental Role

Being a Sunday school teacher is one of the main roles of youth ministers in Havana Presbytery and through this role they can cultivate an atmosphere of pastoral and mutual care for adolescents/youth. The insights of Cuban professor Ortega Suárez about mutual relationships emphasize this principle not only for any relationship among adolescents/youth but also for a community based ministry:

...mutual relationships are active and passive, give and receive back, and are neither authoritarian nor hierarchical... Equality is the minimum requirement of justice; mutuality is the final objective of justice.

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260 Ibid.
261 Ofelia Miriam Ortega, “Ethical Principles.” Notes from the lecture of Professor Ortega at SET. See Chapter 1, page 12.
The biblical class on Sunday mornings is an invaluable place to share, promote, and practice these fundamental values among adolescents/youth.

Raul’s words would confirm this and adds that the Sunday Bible class is also a unique opportunity to offer pastoral care and counseling to adolescents/youth.

Most of the time they (adolescents/youth) like to talk in groups more than personally… …The role of the faith community in offering pastoral care is indispensable for youth. I mean, pastoral care is not only a role that the ordained pastor must develop isolated… small groups of conversation and dialogue on different topics can offer pastoral care and support to youth and can help in the prevention of sexual abuse among youth/adolescents. In these types of groups youth ministers can play an important role, too. Raul

As he speaks of his experience, Raul echoes Castro’s point of view that it is in the group where important psychological motivations take place.262 Such invaluable opportunities need to be supported by the church. For this reason, the role of youth ministers as Sunday school teachers must be a concern for Havana Presbytery and for the PRCC.

When such attention is given to the Sunday school, at the same time, it provides an example to adolescents/youth that they too have the responsibility to care for each other. This does not happen by accident. It must be consistently affirmed and modelled by youth ministers and by the leadership of the church. The Sunday school is an invaluable space for this to take place.

The group work and the communal perspective that a Sunday school class may offer not only turns the Sunday class into a ministry that holistically supports and increases the faith of adolescents/youth,263 but also can build equal, respectful, and loving relationships among adolescents/youth. The Sunday school class can become the space

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where adolescents/youth can share their experiences and be guided from a biblical and pastoral theological perspective. Using Dykstra words: “…the beliefs, values, attitudes, stories, rituals, and moral practices of a faith community are the human forces most powerful in shaping a person’s spiritual journey.” ²⁶⁴

The Sunday school class can also become an opportunity to affirm the kind of relationship that reflects in LaCugna’s words, the nature of God and the nature of the persons created in the image of God.²⁶⁵ As viewed above, the Trinity does not involve subordination but the contrary. By incorporating, living, and sharing this Trinitarian understanding, youth ministers, being Sunday school teachers have the potential to promote healthy relationships among adolescents/youth.

In this sense the Sunday school class is fundamental for a community based youth ministry, and it is an aid to transform hierarchical, sexist, and individualistic attitudes. It helps to see how one person is in relationship with the church community. This reinforces the biblical and theological learning and perspectives of youth ministry. When the confidentiality of the individual is respected by the entire faith community, then there is also a reaffirmation of the human being as a communitarian being, as stated in 1977 Confession of Faith of PRCC.²⁶⁶

4.3. Seeking to address Sexual Abuse: Egalitarian, Respectful, and Loving Relationships

²⁶⁴ Craig Dykstra, Growing in the life of Faith, 83.
²⁶⁵ Catherine Mowry, LaCugna, God for Us, 398.
This concluding pastoral theological reflection open the way for a proposal to youth ministers to address sexual abuse among adolescents/youth. The challenge is to create egalitarian, respectful, and loving relationships. I will specifically point out what I mean by these types of relationships. Ideally this final part of my dissertation also offers an alternative to the hierarchical culture in Cuban society and the church. This theological foundation for youth ministers seeks to be a different way to change the imbalance of power, power issues, and dominance that are behind sexual abuse.

First, the Triune God relates intrinsically to egalitarian relationships. When one person is subordinated to the other, when a person is seen or taken into account more than the other, there is not an egalitarian relationship. This emphasis where there is no room for subordination or distinction among people can be supported by the biblical images of the Reign of God offered by Squall.

What is the Kingdom of God? Where there is justice and peace. Why some people have to suffer? The church needs to get together, needs to be united and work for justice. The Kingdom of God, here and now, means that women are not seen and treat as inferior. We are equals. Young women are suffering because they are treated as inferior. Women need to get together and fight against violence and sexual abuse. That is the Reign of God. Squall

Addressing equality within the Trinity may be a pattern of relationships for people. Stressing equality among people could be repetitive but it is a good reminder of the divine example. This can be an aid to gain consciousness about the unequal relationships with which adolescents/youth presently live. This is why it is so important for the church, leaders in the church and youth ministers to begin a theological conversation that supports comunitarian relationships.

In a hierarchical and sexist context where the objectification of women is acceptable the movement from that which seems almost innocent can progress easily to
sexually abusive relationships (adult men with minor girls). The silence around this practice is common, thus a different foundation is essential to support equal relationships. The consequences of sexually abusive practices can be devastating for adolescents/youth. For this reason a perichoretic Trinitarian approach that stresses another kind of relationship, can assist in restoring an environment in which the objectification of women is minimized if not ultimately eradicated.

Second, the perichoretic Trinitarian theology speaks about balanced relationships, relationships that are respectful of another person, not subordinated but complementary, diverse, and interrelated. When one person has power over the other, or subjugates the other, there is imbalance in the relationship. Respectful relationships talks about mutuality and a balance of power. Youth ministers point to the New Testament idea of the body, as the temple of the spirit and the complementary of the body (1 Cor 12:12-20) as a helpful starting point.

As identified in the previous chapter, youth ministers have a particular concern for a very specific form of sexual abuse, which is the coercive relationship which includes sex that adult men have with young girls. This sexual practice is a disproportional and unbalanced kind of relationship. It is common in a sexist context in which girls become sexual objects of men. This kind of relationship is a forced relationship due to the power that age and gender gives to men. According to Fortune, being sexually forced is the ultimate experience of powerlessness, short of death.

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268 Chapter 3, 74.
269 Marie Fortune, Sexual Violence: The Sin Revised, 4.
In a community based youth ministry, there is a sense of cooperation and an emphasis on the importance of all the members of the group. This kind of ministry teaches adolescents/youth not to subjugate others, or to allow others to subjugate them. It also teaches them not to feel more important than others, not to use other people for their own benefit but teaches them to be respectful in all relationships and contexts. Such a youth ministry provides a framework that models a practice that would stop adolescents/youth from abusing others.

Third, a Trinitarian pastoral theology emphasizes the possibility for a profound and mutual love. The triune God relates to the other person based on love. Authoritarian, violent, and individualistic relationships have no room for love. Unfortunately in the kind of relationships between girls and young men there is confusion of sex with love. These relationships are unequal and unjust, and they are not based on love.

The Trinity does talk about relationships of profound love. Addressing profound and mutual love is an invaluable way of addressing sexual abuse among adolescents/youth. It can lead them to more healthy relationships with others and themselves. Youth ministers, **Irma, Atenea, and Raúl**, view Jesus’ teaching on love,\(^{270}\) love for one another as indispensable for adolescents/youth, and supportive of a prevention program for sexual abuse. Accentuating the importance of love among adolescents/youth is also relevant because sexual desire and love are not separate things in their lives.\(^{271}\) Related to love is the biblical paradigm of friendship. At this point I offer not only a Biblical text as a paradigm for addressing sexual abuse among adolescents/youth but also for youth ministry.

\(^{270}\) Matthew 22: 39

\(^{271}\) Fernando Arzola, Toward a Prophetic Youth Ministry and Practice in an urban Context (Downers Grove, IVP Academic, 2008), 135.

Though some youth ministers affirm: “Sometimes I do not use the Bible in Sunday school classes,” as previously affirmed, they recognize the need to draw from the Bible in a way that provides a deeper understanding of and supports understanding them in a ministry that seeks to address sexual abuse.

Open friendship is a term that Moltmann offers to model the *perichoretic* view of the Trinity. It refers to the complete self-giving love expressed in Jesus’ life.\(^{272}\) **Raul** says that “creating and promoting friendship as a way of supporting and interacting with adolescents/youth facilitate to deepen their faith.” For that reason showing that there are possibilities of biblical texts for dealing with sexual abuse is critical to them in providing adolescents/youth with a biblical support for their faith. This passage below is but one example of what might be developed as part of a program for youth ministers in their work with adolescents/youth particularly in dealing with sexual abuse.

**John 15: 1-15 NRSV**

1 I am the true vine, and my Father is the vinegrower. 2 He removes every branch that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. 3 you have already been cleansed by the word that I have spoken to you. 4 Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. 5 I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. 6 Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. 7 If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. 8 My Father is glorified by this, that you bear much fruit and become my disciples. 9 As the Father has loved me, so I have loved you; abide in my love. 10 If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide his love. 11 I have said these things to you so that my joy may be in you, and that your

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\(^{272}\) Neil, Pembroke, *Renewing Pastoral Practice*, 33.
joy may be complete.\textsuperscript{12} This is my commandment, that you love one another as I have loved you. \textsuperscript{13} No one has greater love than this, to lay down one’s life for one’s friends. \textsuperscript{14} You are my friends if you do what I command you. \textsuperscript{15} I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father.

The details and controversies on the division and meanings of this text are endless.\textsuperscript{273} Yet, I would propose that this text with its challenging metaphors – the vine and the branch, the servants and the friends – provides a strong framework for the theological concept of Open Friendship for youth ministry.

First, Jesus words and actions confirm what type of life God demands from communities, what sort of life churches should embrace here and now in living the Reign of God. Communities and human relationships should be more like those that Jesus established with others, for example, calling them friends and not slaves. The reality of slavery in first century Palestine is behind Jesus word’s when calling them friends and not slaves. Interesting is that among the slaves were young girls:

Within the prevailing patriarchal-hierarchical structure of first-century Mediterranean households, servants, mainly girls, would clearly rank at the bottom of the ladder, subordinated by their gender and age as well as their slave class. In such a position, they were especially vulnerable to exploitation and abuse by their employers.\textsuperscript{274} The biblical metaphor in John 15:1-15 speaks against the prevailing world of oppression, patriarchy, and hierarchical structures that still today work to suppress people’s life. Jesus accentuates and raises his voice and asks for an end to such attitudes that put others in a subordinated relationships to all others. Hierarchical structures among people and within

\url{http://search.ebscohost.com/login.aspx?direct=true&db=rhh&AN=ATLA0000985234&site=ehost-live}. 
communities have no room in an Open Friendship ministry. Jesus owns no person and teaches others not to do so through this example of connections and equal relationships.

Second, in this passage there is an invitation to be united/interrelated to one another but also to the vine. The invitation to the community including to youth ministers is to be related to others, and to be open to others. The branches of the vine are connected to one another, and all to the vine, it is difficult to distinguish one from the other. The branches are incapable of giving except through the vine. This invitation is expressed in the way the disciples are called friends.\[275\] Separation is not part of an Open Friendship youth ministry.

Third, there is a call to live out Jesus’ love. Versus 12-15 and 16-17,\[^276\] focus on it. According to O’Day, “verse 12 is a direct restatement of the love commandment of 13:34…verse 13 is the most explicit statement in the Gospel of what means to love as Jesus loves.”\[^277\] She states that in vv. 13-15, the word to translate “friend” is intrinsically joined to the verb “to love”. So when Jesus speaks of friends he is really saying “those who are loved.”\[^278\] “Verse 14 makes it even clearer that Jesus is not simply appealing to the noble ideal of friendship in v.13, but to an understanding of friendship wholly grounded in Jesus particular love.”\[^279\]

Open friendship is not centered on a theology of atonement: “Jesus died for our sins” taking all our consequences, experiencing capital punishment on our behalf,”\[^280\]

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\[^275\] Teresa Okure, “Juan,” in *Comentario Bíblico Internacional*, Editorial Verbo Divino, 1356.

\[^276\] John 15: 16-17


\[^278\] Ibid.

\[^279\] Ibid.

\[^280\] Substitutionary Christology
Brandt critiques this kind of theology in which the youth minister becomes Jesus. He/she does not become “a substitute for adolescents/youth, the mediator of their individualized salvation.”

The role of the youth minister is about modeling the ministry of Jesus as described in John 15.

Open friendship ministry “welcomes the faith, the world of youth with respect.”

This is the idea that Henry Nouwen suggests when he talks about being a real spiritual guide:

> A real spiritual guide is the one who, instead of advising us what to do or to whom to go, offers us a chance to stay alone and take the risk of entering in our own experience.”

Youth ministers who are friends, and promote friendly relationships, not authoritarian or hierarchical, can guide youth to confirm their own opinions and self-determination. Open friendship ministry opens a window to youth ministers to facilitate the process of discernment, seeking for the healthiest choices in the lives of adolescents/youth in an age appropriate language and dialogue. In this sense, youth ministers are facilitators of transformation in adolescents/youth lives.

**Conclusion**

At this point, this thesis would affirm the centrality of a developed biblical, theological and pastoral framework as important for youth ministry. This researcher is

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282 Ibid.


convinced that this framework has the potential to educate and equip youth ministers in the prevention of sexual abuse among adolescents/youth. To that end this thesis proposes a community base youth ministry that privileges qualities for addressing sexual abuse: egalitarian, respectful and loving relationships. One unavoidable fact of these conclusions is the need to challenge the hierarchical structures of the socio-cultural and ecclesial context in which youth ministry is placed.
Conclusions and Practical Recommendations

I began this study by asking the questions, how youth ministers in Havana Presbytery are seeking to address sexual abuse among adolescents/youth, and how prepared they feel for their role. As said in the introduction, having discovered the concerns of youth ministers about their lack of preparedness, this work has taken the research question an additional step in suggesting a way forward.

This dissertation proposes a theological and biblical framework and practices for youth ministers and for adolescents/youth to address sexual abuse. A Perichoretical Trinitarian youth ministry not only builds up a ministry where adolescents/youth can be formed as egalitarian practitioners of faith (non-abusing) but also equips them with faith-based resources and a community of love to push back against the socio-cultural norm of sexual abuse. For the church youth ministers are on the front lines of recognizing all the characteristics of the objectification of women. The primary site of their work is the Sunday school. They are the ones most likely to recognize and to call the church to action around sexual abuse. For this reason, they need to receive adequate theological and biblical training as well as knowledge from the social sciences. They also need to have their ministry legitimized within the structure of the church. Through these two steps the ability of the church to respond as a whole in breaking down structures that objectify women that can lead to sexual abuse will be enhanced.

There is much remaining to be done in developing a comprehensive educational program that accepts the challenge of working to build relationships based on equality, respect, and love. This is the “story” this study narrates. It works not only in a symbolic
way of renewing theological and doctrinal concepts for youth ministers, but also in developing for adolescents/youth practical strategies of relationship.  

The recommendations of this thesis propose the creation of ecclesial communities of just relationships that would have a potential to mitigate the dangers of sexual abuse, and with it the evil of coercion and of injustice. These recommendations also seek to propose creative ways to subvert those hierarchical structures that shape the ministry with adolescents/youth. Central to them, is the commitment to provide the presbytery of Havana with an ecclesial, socio-cultural awareness on youth ministry and sexual abuse. It is my hope that these practical recommendations will be encouraging in promoting a strategy of cultural and ecclesial changes. I believe strongly that they have the potential to prevent sexual abuse in addition to transforming the ecclesial context in which youth ministry is situated. Last but not least, this dissertation will offer to Havana Presbytery the findings of the Action in Ministry as well as the final recommendations in conversation with the ecclesial, socio/cultural and theological approach that has been developed.

The practical recommendations although intrinsically related are divided into two parts. The first part of the recommendations seek to direct to Havana Presbytery to and awareness of sexual abuse in its ecclesial communities and structures. The second part focuses on a proposal for the implementation of a biblical and theological foundation of formation for youth ministers.

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285 It is fundamental to youth ministers “to integrate theology and youth ministry.”
Dean Borgman, When Kumbaya Is Not Enough: A Practical Theology for Youth Ministry, Hendrickson 1997, xii
Recommendations to Havana Presbytery, awareness on Sexual Abuse:

1. To officially within Presbyterian polity recognize, at the local level, the person in the position of youth minister.\textsuperscript{286} Sunday school teachers of adolescents/youth’s as the church front line workers must officially be appointed by the session.

2. To create and support a Sunday school class syllabus to address the objectification of women that is part of the structure of sexual abuse.

3. To support a network for the care of and a place for youth ministers to share their concerns and questions regarding sexual abuse.

4. To create and circulate resources on sexual abuse in the church’s official magazine in response to the lack of information in the Cuban context. These materials could for example include available research findings,\textsuperscript{287} and the cultural myths on sexual abuse.

5. To promote debates/dialogues, where adolescents/youth can express their ideas and be themselves.\textsuperscript{288}

6. To officially state that sexual abuse as defined by Marie M. Fortune\textsuperscript{289} is a sin. Church bulletins and information centers/murals could be used to offer information, for example, on the existence of societal laws on sexual abuse.\textsuperscript{290} Biblical texts reinforcing equality, love, respect, such the Biblical text identified by the youth ministers, could also be posted.

7. To require of youth ministers attendance at sexual education initiatives and programs with a strong emphasis on healthy sexuality, relationships of respect, and on gender issues.

Recommendations to Havana Presbytery, Theological Foundation and Formation of Youth Ministers:

1. To offer and require a minimum of courses on a basic formation in Bible, theology, and pastoral theology, with an emphasis on ethical principles, mutuality, human dignity and respect.

2. To offer and require youth ministers to attend courses on pastoral care, with an emphasis on listening, not judging, confidentiality, and referral strategies.

3. To supply materials with definitions, stories on sexual abuse, sexual harassment, particularly in light of the lack of these resources in the Cuban ecclesial and socio-cultural context.

\textsuperscript{286} This recognition seeks to take their ministry more seriously, especially in the prevention of sexual abuse. This recommendation attempts to include the voice and concerns of youth ministers to the structures of governance, and to involve youth ministry in church’s ministry.

\textsuperscript{287} For example, the research seen in Chapter 2, 28-30

\textsuperscript{288} These debates seek to educate adolescents/youth in ecclesial and social participation. It could include institutions involved around adolescent/youth lives and can be focussed on subjects that the adolescent proposes. It helps to mitigate the dangers of the power of hierarchical structures over adolescents/youth organization and youth ministry.


\textsuperscript{290} These two last recommendations seek to start breaking the silence on sexual abuse within the church and the community.
4. To include sexual abuse in the Pastoral courses offered to pastors and Sunday school teachers at SET.\footnote{It would also include domestic violence and rape. This recommendation seeks to work on social stigma in speaking about sexual. It will help to break the silence and will help youth pastors to go out of their comfort zone and disposition to address or not the topic among adolescents/youth.}
5. To offer and require, as a condition of their appointment by Session, a comprehensive program of sex education, and also to include information on adolescents/youth identity and psychological development.\footnote{For example the group settings like the Sunday school class, it demands certain training because the sharing of experiences and feelings can break up the silence and bring difficult situations to deal with.}
6. To work to promote churches as safe places, especially for those who may be dealing with sexual abuse.
7. To invite professionals in the area of psychology and health to offer lectures on the damage of sexual abuse, not only to adolescents/youth, but also to the whole community.
8. To offer and require a course on theology and gender studies. It could be the same or similar to the course that it is offered to the MDiv students at SET.

Throughout this thesis many questions are asked, questions on ecclesial and social-cultural challenges, questions about hierarchical structures, sexism, patriarchy, human relationships, and institutional roles. It is clear from the voices of the youth ministers that they like the researcher search for an answer to many of the same questions. Like the researcher they also affirm the need as those for theological and biblical formation. Other questions will expand on this work as it is disseminated in the PRCC, but this attempt seeks to begin the process of opening a window to the topic of sexual abuse. In this way the research can finally faithfully ministry to Sofia and all of the girls like her.
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Appendices

Appendix # 1
Thesis Proposal, approved February 13, 2012
Working Title:
Youth Ministers from Havana Presbytery Seeking to Address Sexual Abuse

By
Beidy Casas-Aragon

A DMin Thesis Proposal
Submitted to the DMin Thesis Proposal Committee
Toronto School of Theology
In partial fulfillment of the
DMin Thesis Proposal Evaluation and Defence

January 2012
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WORKING TERMS

a) **Sexual abuse:** Sexual abuse is any type of approach with sexual content from an older person – adult, adolescent, or youth toward a younger person, done in either in a direct or indirect manner, using his/her power to achieve sexual pleasure or benefit. Sexual abuse is a form of abuse that leaves significant imprints of a traumatic nature on the person and constitutes a situation of a power imbalance that, through blackmail, coercion or intimidation, puts the younger person in a state of extreme psychological vulnerability that in turn produces confusion, self-blame, etc.

b) **Youth Ministry/Youth Minister:** In the Cuban context the ministry that the church offers to youth is not defined as Youth Ministry. However, I will use this term, as used in North American context, to refer to the work that is developed at church with youth, including Sunday school classes, youth groups and activities, workshops, summer camps, etc. So for Youth Minister we include all people who at church develop any kind of ministry with adolescents and youth. We are including Sunday school teachers, ordained pastors who ministry with youth in specific ways, church leaders, etc.

I. The Background and Context of the Applied Research Thesis

a) **Personal background**

This Doctor of Ministry Program research is intrinsically joined to my youth ministry experiences and personal experiences as a teenager at church. I will start

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294 Ibid.
highlighting some events of my personal background that exemplified such connection.

When I was a teenager I became more engaged with my local church. One of the things that helped me to start such leadership and commitment was my participation in the camp that The Presbyterian Church had for youth. It was a touching experience to share with other adolescents who, like me, were Christians and had similar backgrounds.

In high school, I went to a boarding school 100 km from home with students who wanted to continue their post-secondary studies. For almost 50 years this type of school was the only option for Cuban youth to enter university. As students, we stayed in this school for 7, 15 or 21 days. It was just at this stage in my education, that Cuba began, what has since been called, the “Special Period in times of Peace,” a time of economic crisis that shook all the dimensions of life in Cuba. It was a hard time for all the students and professors in that school. But that reality was not limited to the school environment. I felt that youth in my hometown and church shared the same worries and concerns common in those ages, especially related to sexuality.

Many times young people do not have opportunities for in depth, real communication with relatives. It is a common practice that at this age they spend time talking about problems in small groups and with closest friends. Doubts and concerns about sex, love, freedom (independence from parents), dating, contraception methods, and others issues are common themes in conversations among them. In both my school and my church, it has been my experience that youth share their feelings and concerns with their peers.
Personally, I also experienced that there were no formal programs or spaces to talk about those concerns and problems at church and at school. We knew that adults: teachers, parents, pastors had something to say when the problem had already happened, for example, when a girl got pregnant or a boy contracted a sexually transmitted disease. There was not any prevention program or pastoral initiatives to work on those themes. In most occasions their answers were judgmental comments, pressure to get married, use abortion as a contraception practice, or simple silence. This is to not mention that sometimes the sexual problems of students were related to professors at schools. Unfortunately, I believe this reality has not changed that much. In my opinion Cuban society, and the Church, as part of it, has not sufficiently paid attention to the issues of youth’s sexuality and has done little to help them and the families in preventing some of problems they face related to sexuality.

During my work as a minister, I confirmed that many youth face similar concerns that I had. For this reason, in my pastoral ministry I focused mainly on young people. I tried to develop Bible studies series and talks on sexuality related to themes such as freedom and responsibility, love and dating, sexual abuse, and violence, etc. While recognizing that these initiatives were helpful for them, I know that these activities were not enough to effect profound changes in their lives nor did they seriously impact the immediate situations in which they live. It was clear that this was essentially a non-governmental private/particular effort and I felt really lonely in the process, having the official approval as an ordained minister, but not the active support of the church, its leaders or parents. I wondered what a type of minister I should be in order to provoke
profound changes in their lives and at the same time to be open to their issues, reality, and necessities.

A turning point in my ministry to youth was “Sofia’s story.” I was sick at home and I was honoured by the visits of many children and youth. Two of those visitors were Sofia and a younger girl. They were 14 and 8 years old respectively. In the conversation about the things they did during the summer, the youngest girl, who was more extroverted than the older one, told me that Sofia wets the bed during the night. Then Sofia retorted: “but you do it too”. So, they started to argue between themselves. Then the youngest said: “I see a monster beside my bed at night.” These words had a paralyzing effect on me, and after a while they went back home.

Following that moment, I started to think about their family situation and wondered if there could be a sexual abuse lurking behind her off-handed, “simple words.” I was sick at home and could do nothing; moreover, I was uncertain what I should do. After two days I got another visit, it was a Sofia’s close relative who came to tell me: “because she knew that the church was the only place where her children’s family were welcome and safe” (her words) that she was going to the police office to accuse an adult male of their family. He was sexually abusing to the girls, the two who visited me a few days before. She was also going to accuse Sofia’s mother because she knew about the situation and did nothing. Sofia’s relative was also a victim herself as she was also abused by an adult male when she was 12 years old. I felt helpless and prayed for the girls, the family. I asked God for guidance to see what I could do in that situation. Days later, I attended the trial and was there to support and accompany the girls. This was the only thing that I could do at that

295 I have changed the real name of the youth of the story
moment. I was without pastoral resources to help them more than to be present and maybe it was enough in these circumstances. But I wondered how to prevent other girls like Sofia from suffering situations like this. I suspected that hers was not an isolated case.

b) Geographical, Social, and Political research context

This research will take place in the Presbytery of Havana, which is comprised of 9 churches geographically located in Havana, Mayabeque, and Artemísa Provinces. Havana is the capital of Cuba and has the largest population of the country – three million people approximately. The other two provinces have around 700 000 people between them, including rural and urban zones. The rural communities are mainly agricultural, although there are small industrial areas as well. In most of the towns and cities where the Presbytery has churches, the average family income is very low.

I will highlight in the following paragraphs some specifics aspects of the social and political context that are important because of their connection with the youth context and the reality connected to sexual abuse.

According to developmental psychology, a close relationship between adolescents and youth and their family is central to develop a healthy sexuality. In these types of relationship they find support, confidence, a secure environment, trust, and love.\textsuperscript{296} At this moment many Cuban families are marked by fragmentation and separation. Two aspects help explain this situation: immigration and divorce.

Immigration is a problem that has significantly affected the Cuban population since 1959. Since then, thousands of families have been fragmented for economic or political

\textsuperscript{296} Robert V. Kail and John C. Cavanaugh, \textit{Human Development: A life Span view} (Toronto: Nelson Thomson, 2006), 349.
reasons. This situation increased with the economic crisis of the so-called “Special Period.” Around 20,000 Cubans immigrate to the USA, every year for different reasons. This is without counting the illegal immigrants, and those who immigrate to other countries, mainly Europe. Many of these people leave the family behind almost forever. Among this population there are a high number of young families where one of the family members, for example, the father, goes illegally to USA or other country and only after an arduous process - that could take years - the family might be allowed to join him.

There is another significant population that migrate to other countries temporarily (two or more years) in order to carry out responsibilities for the government, mainly in Latin American and Africa. There have been cases in which some of these parents (male or female) do not get back to Cuba. For that reasons there are children, adolescents, and youth living with one parent only, and in other cases without any of them. Grandmothers or close relatives take care of them. In sum, migration plays a key role in the fragmentation of many Cuban families.

Divorce is the other situation that significantly marks the life of families and their adolescents and teens. According to the Cuba Statistics Yearbook, the rate of divorce has gone up in recent years. From an index of 48.4 divorces for every 100 marriages in 1994, the average increased to 69.9 in 1999. The statistics also show that in 2008 there were 3298

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297 According to unofficial numbers, there are around 15,000 doctors working, for example, in Venezuela, but Cuban Government does not reveal officially these data. There could be around 35,000 Cubans working overseas in Government missions, but mainly in Venezuela. [http://news.bbc.co.uk/hi/spanish/latin_america/newsid_... Accessed: 11/10/2008](http://news.bbc.co.uk/hi/spanish/latin_america/newsid_... Accessed: 11/10/2008)

298 As mentioned, every year the government sends thousands of doctors and nurses – and some other professionals - to work overseas in government missions. Some of these professionals desert the missions and apply for a USA VISA, knowing that they cannot return home for 5 years or more. Many of them are young parents who cannot go home to see their families; nor can the family can leave the country easily to join them.
divorces in couples who had been married for less than a year along with 10,383 divorces in couples who had been married for more than 15 years. These statistics also point us toward the possibility that many adolescents and teens don’t share the same home with both their mother and father. That is to say, the number of single parent led households has increased significantly, as researcher María del Carmen Zabala has confirmed.  

Robert V. Kail and John C. Cavanaugh also emphasise the importance of establishing a solid and close relationship with tight lines of communication between parents and children in order to “reduce sexual activity at an early age.” I wonder if such a level of physical and/or emotional relationship between adolescents/teens and their parents would not constitute also a space of reaffirmation and support facing situations where a person from a position of power – be that person an adult or another young person, family member or not – tries to convince the adolescent or teen to initiate sexual activity when she/he does not desire to do so.

As implied, the fragmentation of families, whether due to migration or divorce, may contribute to putting at risk the safety of healthy sexuality in adolescents and youth due to the lack of an appropriate family environment.

Another factor that is seen in the Cuban context that is related to the separation of the family, especially in the context of divorce, is that of the complex relational dynamics in a multigenerational family where many generations live under the same roof. The majority of families who experience divorce end up having to live with relatives close by due to the

low index of available housing. This situation of overcrowding along with the lack of privacy that comes with it can at times facilitate promiscuous relations between boys, girls, adolescents, teens and adults. At the same time, this type of family situation could also give contextual space for the development of dynamics of domestic abuse that includes sexual abuse.

These aforementioned aspects are interwoven with the economic crisis to which I referred earlier as the “Special Period”. This is not to say that situations of sexual abuse are pre-determined by poverty or economic difficulties. Yet, at the same time, we must not lose sight of the fact that the realities of poverty generate situations of vulnerability and social frustration that can be an incubator for the appearance of sexual abuse practices.

It is important to include now, as a significant factor of the socio-cultural context of Cuba, the sexism that characterises it. It is crucial to highlight this due to its relationship to sexual abuse. In spite of the efforts of governmental policies after 1959 designed to effect changes in the advancement of women’s rights, said changes have not achieved the removal of the sexist foundation of Cuban society. The efforts and advances both in academic debates and in the laws established in order to support the active and equal participation of women as change agents in society were not able to transform the patriarchal cultural codes of the family specifically, and of society in general. The fact that

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301 It is estimated that 90% of Cuban homes is shared by different generations: children, youth, young parents, in laws, and/or other extended family members. Most homes have a maximum of 3 bedrooms, which means that some members are sleeping in the living rooms, dining rooms areas. It is common that more than a generation share the same bedroom. The lack of privacy leads to a high number of separations and divorce in the first four years of marriage, especially among the younger generation. One of the reasons there is a scarcity of housing in Cuba is the impossibility of acquiring a home due to very low incomes. It is very difficult to purchase building material due to the scarcity, not even in the black market is easy to find it.

the liberation of the woman, in the sense of being incorporated into public space, did not signify her liberation from the traditional domestic roles in the home has been widely discussed. Men continued to be considered the head of the family, and thus the roles within the context of domestic relations were not transformed.³⁰³

Patriarchal logic continues to configure the way men still relate to women from positions of domination and superiority. In general terms these forms of relating affect the way Cuban men and women represent and live their sexuality. Women and girls are still seen as sex objects, and hence it is not surprising to note the dissimilar forms of oppression, discrimination and abuse that women still suffer in Cuban society. These range from the undervaluation of some of their potential to various abusive practices, including domestic violence and sexual abuse. Unfortunately these cultural stereotypes and social attitudes that follow from them are passed from one generation to another.

This sexist socio-cultural reality, affected in turn by family separation, overcrowding, social inequality and the crisis of values greatly affect four main issues that young people face in relation to sexuality: early sexual activity, abortion, sexual transmitted diseases, and sexual abuse. An analysis of each of these problems and their possible linkages is beyond the scope of this investigation. My research seeks to find pastoral strategies to contribute to the prevention of sexual abuse that adolescent and youth suffer. Sexual abuse of

Julio César González Pagés. “Feminismo y masculinidad: ¿mujeres contra hombres?,” 15
adolescents and youth is one of the least studied themes in Cuba, and to which the church has given little attention.

Sexual abuse does not form part of everyday conversation in the Cuban reality, whether in family, schools, churches, or public news broadcasts. However, as Jorge Peláez and Virginia Juncal argue, sexual abuse directly affects adolescents and youth. One of the purposes of this research, as they say, was to make public the reality of this problematic in Cuba. However, only people with Internet access in Cuba (only a few) have the opportunity to hear about this research. In studying the archives of one hospital in the city of Havana, they found thirty two cases of sexual abuse in a period of ten years. Twenty-four of the cases were adolescents. The authors stated that the majority of the abusers were relatives of the adolescents. In most of the cases, the mother or the person in custody of the adolescent did not accuse the abuser. The research also emphasised that in the majority of the cases, the girls or female adolescents came to see the doctor for STD or pregnancy, which shows that sexual abuse is a taboo. A 2006 book, *Maltrato Infantil* (Child Abuse), also shows similar cases with similar results. The girls did not disclose sexual abuse, showing how talking about sexual is a taboo. In this environment where sexual abuse is still unmentionable to talk about or to research, the work of these two researchers is very important to pointing to the depth of what may be hidden.

c) Ecclesial context

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305 Ibid., 6.
306 Ibid.
307 Ibid.
This research will take place in Havana Presbytery part of the Presbyterian-Reformed Church in Cuba (IPRC). It is comprised of nine churches which in total ministry to three thousands members approximately. All these churches have a youth ministry program. There is an estimated one hundred adolescents and youth between twelve and eighteen years old in the Presbytery. The majority of the youths’ families do not belong to a Church.

Youth Ministry is mainly limited Sunday school classes and other sporadic initiatives, among which entertainment is the most frequent form of ministry. There are also other activities organized by the presbytery and national youth organization focused on Christian education and formation, vocation, spiritual programs, etc.

According to a member of my Cuban Ministry Base Group (MBG), there have occasionally been workshops, lectures on the topic of sexuality organized by the youth organization. Although these workshops were important initiative at the youth leaders of that moment, they did not in a long term way take into account the concerns and questions that all the youth and adolescents had. The MBG they did not mention sexual abuse among adolescents and youth as a concern. Maybe this is because sexual abuse is neither mentioned in official meetings nor in public events at church even though it is a real problem.

II. Statement of Research interest

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309 Comments of Dina Izquierdo, member of my MBG and leader of adolescent and youth organization at Presbytery level (2008). According to my Cuban Ministry Base Group some topics should be worked out for church at the local level as well as the Presbytery level. These are youth identity, gender, and communication within the family, freedom, and STD. They also believe that a curriculum for Sunday school classes should be developed on the topic of sexuality from the perspective of and Christian principles. However, Sexual abuse was not mention.
After what happened to Sofia and her cousin, I began to wonder if my colleagues/youth ministers would have faced similar situations and how they dealt with them. I also asked myself about the role of youth ministers and the church in order to prevent such situations and their theological bases to it. A critical step in forming conclusions about the role of youth ministers and the church in acting to prevent such situations is the need to understand exactly what is happening at the present moment. Therefore my action in ministry will focus on how youth ministers are presently responding to the issue of sexual abuse among adolescents and youth and their own perceptions of how well prepared they are.

a) Research question

Through this study I want to find out how youth ministers in the Havana Presbytery are seeking to address sexual abuse in adolescents and youth, and how prepared they feel for their role?

b) Research goals

Given the data realized from this research my overall research goals are:

- To make recommendations as to how to sensitize youth ministers and the churches of Havana Presbytery about issue of sexual abuse against adolescents and youth;
- To provide a theological foundation for youth ministers and the church as they seek to work together to prevent sexual abuse among adolescents and youth;
- To propose pastoral strategies and practices for youth ministers and the church to prevent sexual abuse among adolescent and youth.

III. Theoretical Framework and Assumptions involved in the study

a) Theological and Pastoral perspectives
My theological-pastoral approach to the issue of sexual abuse of adolescents and teenagers begins with a Trinitarian-feminist perspective. I gain insight from the interpretations of Catherine LaCugna and Jürgen Moltmann on the doctrine of the Trinity.\textsuperscript{310} I pay special attention to the notion that both authors have about Perichoresis as a key concept to describe the logic of relationship between the divine persons within the Trinity and toward the outside. Both LaCugna and Moltmann see in Perichoresis – the cohabitation and mutual interconnection of the divine persons in a profound communion of love and life – a model of community life and of relationships to consider very seriously from an ecclesiological point of view. I especially see its connections with Christian education and the pastoral care of adolescents and youth.

Other works relevant to this investigation are those of Mikoskiy Gordon and Pamela Cooper-White.\textsuperscript{311} Drawing from the interpretations of Cappadocian Fathers on the doctrine of the Trinity - with a perichoresis approach and also from Moltmann´s point of views - , Mikoski analyses some of the implications that a Trinitarian teaching approach has for the pastoral practice of the church. He sees that a Trinitarian teaching perspective provide people, and I would add, youth ministers, with the implements to challenge

“all forms of social injustice, oppression, and the abuse of power...The vision of a socially egalitarian Trinity should plant

\begin{itemize}
\item \textsuperscript{310} Catherine Mowry LaCugna (ed), “God in Communion with us.” In \textit{Freeing Theology. The essentials of Theology in Feminist Perspective} (San Francisco: Harper Collins, 1993).
\item Jürgen Moltmann, \textit{The Trinity and the Kingdom: The doctrine of God}. (San Francisco: Harper, 1980), 64
\end{itemize}
the seeds of discontent with all forms of hierarchy, patriarchy, and exploitation both in the Church and in society.”

Pamela Cooper-White, from a pastoral-psychological approach, highlights the importance of this relational approach of the Trinity for pastoral care and the type of relationships to be established between the pastors and those who need special care. In addition Roberto Pazmiño’s approach to Christian Education from a Trinitarian point of view will be a valuable aid to this research. He looks at the Trinity “in terms of both the organizational principle for the content of Christian Education and the components and processes related to ecclesial pedagogy.”

The approaches of Marie Fortune to the issue of sexual violence also are central to this research. Fortune has been a pioneer and one of the few pastoral theologians to address specifically the issue of sexual abuse. As suggested from the very title of her book “Sexual Violence: The Unmentionable Sin,” one of its contributions lies in calling attention to pastors and the church in general to what they must do to make sexual abuse an issue that is talked about, and make a positive contribution to its handling and prevention. In addition to her ethical-theological interpretation of sexual abuse as a sin that needs to be identified, exposed, and named, I find useful for my research some of her insights and clues for strategies that can be taken to prevent sexual abuse situations. These strategies are based on a pastoral-theological point of view, from a feminist theology. We will be looking at our own pastoral boundaries with youth in our role as pastors.

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For example, Fortune emphasizes the role of consensual sexual relations against coercive sexual activity for the formation of responsible and healthy sexual ethics. As she says, this can be a significant contribution to eliminating the suffering caused by sexual abuse. This aspect is of core importance in prevention, and in the formation and education that pastors can provide for adolescents and youth claims in their own interpersonal relationships of dating, love and sexuality.

Our approach is from a feminist-liberationist theological perspective. In the feminist model of approaching and working on sexual abuse, the emphasis is not on the abuser's sexual gratification, but rather the gratification that is achieved through the abuse of power that is exercised. Abuse is caused by the imbalance of power that exists in the traditional patriarchal family. This imbalance of power leads a man to dominate his wife and children, and to see them as possessions that can be used as he wishes. In addition, we frame sexual abuse as unequal positions of power that, through blackmail, coercion, or imposition, puts the child in a heightened state of psychological vulnerability that produces confusion and guilt. The adult and family handling sometimes produces the phenomenon of "secondary victimization" where the child, adolescent, or young person is challenged or silenced again.

In this sense, the work of the Cuban psychologist Patricia Ares on Cuban family is fundamental for our study on Cuban context. Ares emphasises the influence of sexism and gender stereotypes on domestic violence in Cuba.

I think the prevention of the sexual abuse that adolescents and youth can suffer is a primordial role that youth pastors can develop. Prevention includes a serious work from all

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317 Ibid.
318 Patricia Arés Muzio. “La Violencia invisible.” Inedit
the areas that surround them, and certainly youth ministry is one of them. Youth pastors, (throughout: activities, plan of actions, and new forms of relationships) can create an environment where sexual abuse be less probable to happen.

b) Assumptions Operative in the Study

The first assumption that I bring to this study is that the youth ministers from Havana Presbytery do not pay sufficient attention to adolescent and youth sexuality issues and particularly do not work on the aspects of sexual abuse prevention at Church. Furthermore, another assumption is that sexual abuse is a reality that touches Cuban adolescent’s lives but it is not sufficiently studied or seen in Cuban context.

IV. Ministry-in-Action Component

a) Research method: Case Study

As said before the research question is how youth ministers in the Havana Presbytery are seeking to address sexual abuse in adolescents and youth and how prepared they feel for their role?

I will use Case study as the method to 1) describe what the current situation is in relation to youth ministry and the prevention of sexual abuse among adolescents and youth in Havana Presbytery; 2) gain insights into the strengths and the gaps that exist among their particular practices or actions in ministry; 3) make some recommendations to Havana Presbytery based on youth ministers’ experiences.

I identified the “case” for the study, Havana Presbytery’s youth ministers and their practices to prevent sexual abuse among youth and adolescents. This case study is bounded by time (2 month for the interviews) and place/organization (Havana Presbytery). I will be
doing One-on-One interviews to eight youth ministers. Havana Presbytery, where the research will take place, will contact the youth ministers for the interviews. (Appendix 2)

b) One-on-one interview Open ended questions

1. Tell me about your experience about Youth Ministry.

2. In your experience, how prevalent is sexual abuse among adolescents and youth? Can you identify some of the major issues contributing to this experience amongst adolescents and youth?

3. How prepared to do you feel as a minister to address these challenges?

4. What have you been doing to address sexual abuse?

5. What theological and pastoral bases support your understanding of a prevention program with adolescents and youth?

6. What in your education has been most helpful in preparing you to address sexual abuse and youth for these questions?

7. What else do you think you now need? (Appendix 3)

c) Data Collection:

I will take audio recordings of one-on-one interviews. I will also take notes of the interviewee’s comments. I will later prepare a transcription of the interviews. The transcription will form the bases for me to write my thesis. The data will be store security on removable disk as a backup data collection. After the thesis is written the data will be destroyed. I will review the transcription and the notes, and I will look for the prevention of abuse themes and actions. I will use these prevention themes to write the thesis. I will sum up the themes and mail the interviewees a letter with the founded themes.

d) Interview Procedure:

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1. The interviewees will be informed about my studies and research project: Doctor of Ministry at the Knox College, Toronto School of Theology, University of Toronto, with a focus on Youth Ministry and Sexual Abuse prevention.

2. They will sign the Consent Form. (Appendix 1)

3. Decide on the time to be spent in the interview and confidentiality, if the interviewee wants to keep their name private or not.

4. Inform about the use of the results of the interview. Once the thesis is written, I will summarize the themes and send them a letter.

V. Ethics Review for Research with Human Subjects

The interviewees will sign a consent form (Appendix 1). In the consent form I will let them know that they are able to withdraw the interview at any time without any cause. I will make also the connections to have a chaplain available in case any of the interviewee needs a person to talk to during the interview.

VI. Risks and limitations of the Study

As sexual abuse has traditionally been a taboo in Church and Cuban society, it is possible that the answer may be limited for fears of even for not knowing how to verbalize some of the issues that pastors do not talk too much.

There may be also the risk that some of the youth ministers has been sexual abused and they realize it when they have the opportunity to talk about the topic in general. I will have a chaplain available to help them if it happens, someone who is around that day or who can be call on the phone.

VII. The contribution of the study:
It is my hope that this research will open a door for Havana Presbytery/IPRC to start a dialogue and awareness about the sexual abuse that adolescents and youth may suffer. I hope that this research will be an aid to youth ministers to reflect on their pastoral care, pastoral practices, and educational ministries to adolescent and youth and to see the social reality in which adolescent live, a reality which goes beyond the church walls reality.

VIII. Sample Bibliography

Books


**Journals/Magazines/articles/inedits**
- ______________. La familia cubana en el contexto latinoamericano actual. Inedit
- ______________. La violencia invisible. Inedit
- Gareth, Brandt. “A radical Christology for a radical Youth Ministry.” In Direction 31/1 (2002)
IX. Appendixes

Appendix 1  Letter of Consent for the interviewees (English)

Dear Youth Minister:

This letter is to obtain your consent as a Youth Minister to participate in my Doctor of Ministry research about the roles of Youth Ministers in the prevention of sexual abuse. You are part of a group of eight Youth Ministers who are part of this research from Havana Presbytery.

The research is to find out how Youth Ministers in the Havana Presbytery are seeking to address sexual abuse in adolescents and youth and how prepared they feel for their role.

You will asked to give 2 hours (approximately) of your time to the One-on-One interview.

I want let you know that we will meet at a place of your choice. You will be able to withdraw from the interview at any time without giving any reason. You will not be required to use your real name for the transcriptions of the interview, nor to have it used in the written thesis.

I am also asking you that if a story of sexual abuse comes into the conversation refer to it in a generic manner. Do not use the real name of the persons involved nor specific details. Maintaining congregants’ confidentiality is an important part of this personal interview.
After the thesis is written I will send you the themes found and recommendations that I will be making to Havana Presbytery.

If you agree to participate you are giving me the consent to audio record the interview. I will be also taking some notes during the interview.

If you are able to offer your time for this research, please, sign below if you are willing to do it.

Thank you for taking into consideration this request,

Rev. Beidy Casas-Aragon

I, ______________________ (please print a name) give my consent to participate in the research.

______________________________
Date

Appendix 1 Carta de consentimiento para los/as entrevistadas

Estimado /a pastor/a de jóvenes:
El objetivo de esta carta es obtener su consentimiento para participar en la investigación que estoy llevando a cabo acerca del rol de los pastores y pastoras de adolescentes y jóvenes en la prevención del abuso sexual para el programa de Doctorado en Ministerio que estoy realizando. Ud., formaría parte de este estudio junto a otras personas quienes en el Presbiterio trabajan con adolescentes y jóvenes.
Esta investigación pretende conocer como las personas que trabajan con adolescentes y jóvenes tratan el abuso sexual en adolescentes y jóvenes y cuan preparadas se sienten para ello.

Estamos requiriendo 2 horas de su tiempo para la realización de este estudio mediante una entrevista.

Quisiera dejarle saber que nos reuniremos en un lugar que Ud. escoja, y que Ud. puede abandonar la entrevista en cualquier momento y sin necesidad de justificarse. Su nombre real no será usado ni en la transcripción de la entrevista, ni en la tesis escrita. Una parte importante de esta entrevista personal es mantener la confidencialidad de las personas con las que Ud. trabaja pastoralmente, por eso le solicito que si durante la conversación surgiera la historia de un caso de abuso sexual, por favor, refiérase a ella de una manera genérica, sin usar nombres ni detalles específicos del caso.
Después que la tesis se escriba yo le enviaré por carta los temas encontrados y las recomendaciones que voy a hacer al Presbiterio de La Habana.

Su aprobación a participar en esta investigación incluye su consentimiento a que la entrevista sea grabada y que se tomen algunas notas durante la misma. Si Ud. está dispuesto a ofrecer su tiempo para esta investigación, por favor, indíquelo firmando el espacio que se provee a continuación.

Gracias por tomar en consideración este pedido,

P.P. Beidy Casas-Aragón

Yo, ________________ (por favor, use letra de molde para escribir un nombre) doy mi consentimiento para participar en esta investigación.
Appendix 2. Support letter to the recruitment of youth ministers from Havana Presbytery (English)

January 23rd, 2012

Dear Rev. Beidy Casas-Aragón

This is to inform you that our Presbytery will call the youth ministers of our churches who work with youth (12 to 18 years old) and invite them to take part in the investigation for your Doctor of Ministry thesis at Knox Presbyterian Seminary, Toronto School of Theology, federated with the University of Toronto.

Our administration staff will call them and will inform them about the theme of your thesis: youth ministry and the prevention of sexual abuse. We will also canvass convenient dates for the interviews to take place.

We are glad with this initiative and commit to supporting you in every possible manner so that the investigation can be successfully accomplished.

Sincerely,

Pbro. Pastor. Abel Mirabal Padilla

Moderador del Presbiterio de la Habana
Appendix 2. Carta de convocatoria (Spanish)

Estimada Presbítera Pastora (P.P.) Beidy Casas Aragón:

Por medio de la presente hacemos constar que nuestro Presbiterio convocará a las personas que en nuestras iglesias trabajan con adolescentes y jóvenes (12 a 18 años) para que participen en su investigación de tesis de Doctorado en Ministerio en el Seminario Presbiteriano Knox, adjunto a la Universidad de Toronto.

Nuestra secretaría llamará a todas las personas que participarán en las entrevistas, les comunicará el tema de su tesis: ministerio con jóvenes y la prevención del abuso sexual, y coordinará el día adecuado en que dicha entrevista se pueda realizar. Acogemos con alegría esta iniciativa y nos comprometemos en ayudarle en lo que necesite para que la investigación se realice de la mejor manera. Reciba nuestro saludo.

Pbro. Pastor. Abel Mirabal Padilla
Moderador del Presbiterio de la Habana

Appendix 3. Interview Protocol (English)

Project: Youth ministers seeking to address sexual abuse in adolescents and youth.

Time of interview:
Date:
Interviewer:
Interviewee:

Questions:
1. Tell me about your experience about Youth Ministry.
2. In your experience, how prevalent is sexual abuse among adolescents/youth? Can you identify some of the major issues contributing to this experience amongst adolescents/youth?
3. How prepared do you feel as a minister to address these challenges?
4. What have you been doing to address sexual abuse?
5. What biblical, theological and pastoral bases support your understanding of a prevention program with adolescents and youth?
6. What in your education has been most helpful in preparing you to address sexual abuse and youth for these questions?
7. What else do you think you now need?

Protocolo para la entrevista (Spanish)

Proyecto: Pastores/as juveniles del Presbiterio de La Habana buscando tratar el abuso sexual entre adolescentes y jóvenes.
Tiempo de la entrevista:
Fecha:
Entrevistadora:
Entrevistado/a:
Preguntas:
1- Háblame un poco acerca de su trabajo con los jóvenes (12-18 años).
2- En su experiencia, ¿Cuán prevalente es el abuso sexual en los jóvenes? (entre ellos o contra ellos). Puede identificar algunas de las cosas que más contribuyen a esta experiencia (abuso sexual. 12-18 años).
3- ¿Cuánto preparado/a se siente como persona que trabaja con jóvenes para enfrentar estos retos?
4- ¿Qué ha hecho para tratar el abuso sexual?
5- ¿Qué basamentos bíblicos, teológicos y pastorales apoyan-apoyarían su entendimiento de un programa de prevención con jóvenes?
6- ¿Qué cosas en su educación le han ayudado a prepararse para enfrentar el abuso sexual y para estas preguntas?
7- ¿Qué otras cosas Ud. piensa que necesita ahora?

Appendix 4. Letter of endorsement for the Action-in-Ministry (English)

To: Rev. Dorcas Gordon, Rector of Knox Presbyterian Seminar, University of Toronto
Dear Sister:
Please accept the greetings from the La Habana Presbytery.

The reason for this letter is to inform you that the La Habana Presbytery authorizes Rev. Beidy Casas Aragon to do her field investigation for the completion of her Ministry Doctorate thesis.

We acknowledge her interest in working with the issue of Youth Ministers and their role in the prevention of sexual abuse among 12 to 18 years old adolescents and youth. We understand the importance of working with this issue and we support an investigation performed in our Presbytery, allowing the results to assist us in the formation of our youth ministers.

Looking forward to a positive response to this endorsement letter.
23 de enero de 2012
Año de nuestro Señor Jesucristo

Para: Rev. Dorcas Gordon, Rectora del Seminario Presbiteriano Knox, Universidad de Toronto

Estimada hermana:

Reciban un saludo fraternal desde el Presbiterio de La Habana.

El motivo de esta carta es para hacerle constar que el Presbiterio de la Habana autoriza a la Presbítera Pastora Beidy Casas Aragón para realizar su investigación de campo para la realización de su tesis de Doctorado en Ministerio.

Tenemos conocimiento del interés de la pastora Casas-Aragón en trabajar el tema de los pastores y pastoras de jóvenes y su rol en la prevención del abuso sexual que puedan sufrir jóvenes menores (12 a 14 años) y jóvenes (15 a 18 años).

Entendemos la importancia de trabajar este tema y apoyamos que una investigación así se realice en nuestro Presbiterio, a fin de que sus resultados puedan ayudarnos en la formación de nuestros pastores y pastoras de jóvenes.

 Esperando que reciba positivamente esta carta de aprobación, queda de ustedes,

Pbro. Pastor. Abel Mirabal Padilla
Moderador del Presbiterio de La Habana
Appendix # 2
Statistics of the Presbytery of Havana

PRESBITERIO DE LA HABANA*
AÑO: 2012

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PRESBITERIO DE LA HABANA*

AÑO: 2012

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Appendix # 3  
Examples of 7th grade classes on civic values  

Example 1- EDUCACIÓN CÍVICA 7MO GRADO - ORIENTACIONES PARA LAS CLASES

Valores fundamentales de la sociedad cubana actual como núcleo del civismo II

**Objetivo:** Explicar los valores fundamentales de la sociedad cubana actual, (solidaridad laboriosidad y responsabilidad).

**Resumen de contenidos:** Por tradición, la escuela cubana, ha desarrollado siempre, un trabajo dirigido a formar ciudadanos, capaces de sentir el orgullo de ser cubanos, dignos, independientes, aptos para luchar contra cualquier forma de explotación y defender la Patria de cualquier amenaza y así se ha demostrado en todo el proceso revolucionario. La columna vertebral de nuestra historia representada por Félix Varela, José de la Luz y Caballero, Rafael María de Mendive y que culmina con los postulados y el pensamiento revolucionario de José Martí, engendró hombres a lo largo de las luchas por la independencia nacional, capaces de forjar un pueblo decidido a defender la Patria. Carlos Manuel de Céspedes, el padre de la patria fue uno de ellos, que en el Manifiesto del 10 de octubre, redactado por él, expresó. “Cuba aspira a ser una nación grande y civilizada, para tender un brazo amigo y un corazón fraternal a todos los demás pueblos”. ¿Qué valor se pone de manifiesto en este documento histórico? Este documento constituye el programa político de esta etapa de lucha la Guerra de los Diez años porque expresa las causas y objetivos y principios de la lucha, también se refiere a la igualdad entre los hombres y el respeto a los derechos de todos los ciudadanos y a la solidaridad como se expresa en el fragmento seleccionado. Solidaridad es comprometerse en idea y acción con el bienestar de los otros, en la familia, la escuela, los colectivos laborales, la nación, y hacia otros países. Es ofrecer ayuda desinteresada a todo el que lo necesite, rechazar cualquier manifestación de egoísmo, individualismo y ostentación, poseer un alto espíritu colectivista, identificar las causas justas y estar dispuesto a defenderla...Cuba ha sido fiel a este valor y lo ha manifestado históricamente a los pueblos más necesitados del mundo. Solidaridad no es dar lo que nos sobra, sino compartir lo que tenemos, es cooperar, colaborar de manera consecuente y desinteresada. La laboriosidad se expresa en el máximo aprovechamiento de las actividades laborales y sociales, que se realizan a partir de la conciencia de que el trabajo es la fuente de riqueza, un deber social y la vía para la realización de los objetivos sociales y personales. Es mostrar plena dedicación y satisfacción a la actividad laboral y social que se realiza. Es esta una definición que nos prueba la importancia que tiene el trabajo para el hombre. Referido a ello José Martí expresó: “El trabajo, este dulcísimo consuelo…este amigo que une, añade, sonríe […] El trabajo me place”. El maestro nos enseñó que trabajar engrandece, es decir desarrollar al hombre, lo hace útil a la sociedad, y que cuando se trabaja, se siente gusto, satisfacción por lo que se hace, siempre que contribuya al bienestar propio y de los demás y lo considera un amigo ¿y qué representa un amigo?…un aliado, un compañero, es sentir un gran afecto. Nuestro guerrillero heroico Ernesto Guevara, el Che constituye un símbolo para todas las generaciones de cubanos y especialmente para los jóvenes, un ejemplo, un modelo a imitar porque encerró en su personalidad todos los valores éticos y constituye un paradigma de solidaridad.

¿Es posible ser solidarios y laboriosos sin ser responsables? Por supuesto que no. Responsabilidad es el cumplimiento del compromiso contraído ante sí mismo, el colectivo y la sociedad. Es propiciar un clima de compromiso, consagración y nivel de respuesta a las tareas asignadas, es un deber moral. “No puede ser: ver un deber y no cumplirlo es faltar a él, expresó el más universal de los cubanos. El deber es una obligación e incumplir con las tareas asignadas, es una deshonra, una ofensa, es ser irresponsable. Entre los valores morales estudiados existe una reciprocidad, es decir, una correspondencia... unidos al patriotismo, al humanismo y la dignidad (estudiados anteriormente) y los que se estudiarán, en el próximo encuentro.

**Actividades de continuidad**
-Realiza la actividad 8 que aparece en las páginas 7 y 8 del CT I

-¿Has manifestado actitudes cívicas? Argumenta de cuál sientes mayor orgullo y exprésalo a tus compañeros.

**Actividades adicionales**

Analiza y reflexiona:

-¿Por qué constituye una necesidad tu participación en las tareas de nuestra sociedad?

-Reúnete con tus compañeros y valora ¿que problemas tiene tu destacamento o tu escuela?

-Elabora un plan para solucionarlos y valora tu participación en esas acciones.

**Contenidos esenciales a fijar por el alumno**

El estado y el sistema de educación cubano han desplegado una labor sistemática encaminada a formar y fortalecer los valores esenciales que deben identificar al joven modelo de esta sociedad, por ello debemos incorporarlos o enriquecerlos de manera consciente a la vida, para manifestarlos siempre: en la sociedad, con los compañeros y profesores y con la familia, porque es muy agradable, la armonía familiar, mostrando siempre sensatez (juicio), dejando que los adultos orienten de manera discreta, tomen decisiones propias (pero bien pensadas), se inserten cada vez más en las tareas pioneriles, así como en las transformaciones sociales que está llevando a cabo el país, de forma responsable. No debemos olvidar que la solidaridad y la laboriosidad, son valores que se practican a diario. Entre los valores morales estudiados existe una reciprocidad, es decir, una correspondencia... unidos al patriotismo, el humanismo y la dignidad (estudiados anteriormente) y los que se estudiarán, en el próximo encuentro. El desarrollo de los valores estudiados, como reguladores de tu conducta cívica, te pondrá en condiciones para integrarte de una forma responsable, independiente y comprometida al proyecto de sociedad que construimos en correspondencia con tus intereses y aspiraciones.

**Observaciones al profesor**

Esta clase da continuidad al sistema de valores morales estudiados, que constituyen componentes del civismo y tienen gran relevancia en la sociedad cubana actual, centrándola la atención hacia la solidaridad, laboriosidad y responsabilidad. Sugerimos las siguientes actividades, para el debate, reflexión y contextualización del tema estudiado con los estudiantes durante la clase:

-¿Te consideras un adolescente responsable? ¿Por qué?

-¿Crees que tienes una participación activa en tu familia? Ejemplifica.

-¿Crees que tienes una participación activa en tu colectivo pioneril? Argumenta.

-¿Qué sugieres para incrementar la responsabilidad en tu colectivo?

-¿Podemos ser responsable sin ser solidarios y laboriosos? ¿Por qué?

Example 2: **EDUCACIÓN CÍVICA 7MO GRADO - ORIENTACIONES PARA LAS CLASES**

**El ciudadano cubano, fundamentos legales y morales**
Objetivo: Explicar los basamentos constitucionales que garantizan a los ciudadanos cubanos los derechos inalienables que les competen y les permiten vivir en nuestra sociedad como seres humanos dignos y seguros.

Resumen de contenidos: Los hábitos de conducta social expresan modos de actuación, formas de cortesía y respeto, y constituyen manifestaciones de la cultura, que se han asentado sólidamente en nuestra conducta. Son conservados, transformados y trasmitidos de generación en generación. La Sociedad Socialista toma lo positivo y lo transmite, despresta lo negativo (egoísmo, fraude, la hipocresía y otros. Los términos vulgares de la calle en algunos jóvenes, (moda), son manifestaciones incorrectas que degradan, minimizan a las personas. ¿Qué elementos se deben considerar para lograr una agradable conversación? La buena pronunciación y articulación de las palabras, la claridad y la forma natural de emitirlas son factores de la buena conversación. Hablar a un ritmo adecuado. No debemos conversar con demasiada prisa, o con desesperante lentitud, cualquiera de las formas, es inapropiada, y entorpece la conversación. El tono de voz debe ser moderado. Hablar a gritos, es mal gusto, y denota falta de educación. En todos los lugares donde nos encontremos, debemos moderar la voz, y hablar en tono bajo en los hospitales, las bibliotecas, los cines, los museos, y otros. Es una demostración de cortesía iniciar la conversación interesándose por la salud del interlocutor, del oyente, y de la familia de este si el grado de amistad así lo permite. Es de mal gusto interrumpir la conversación y cambiar constantemente de tema. Las normas de saludo y despedida deben ser observadas al iniciar y finalizar cualquier conversación. La educación formal debemos practicarla, siempre. Prestémosle atención a la persona que nos dirige la palabra. Es de mal gusto durante la conversación: desviar la vista, mirar el reloj constantemente, leer, escribir, o cambiar sonrisas o señas con otros... eso, es irrespetuoso. Cuando nos encontramos en colectivo, también debemos demostrar correctos hábitos de conducta social. Evitemos en todo momento interrumpir a la persona que habla. Si estamos en desacuerdo con lo planteado, debemos esperar pacientemente nuestro turno. Si la conversación no nos resulta interesante, no debemos mostrar indiferencia. No es de buen gusto hablar al oído de otra persona en una reunión, es una actitud que denota mala educación. ¿Qué cualidades deben identificarnos? El compañerismo, la sencillez, la modestia, y la solidaridad con los demás. Entre los jóvenes, es correcto el tuteo (tratarse de tú), en casi todas las ocasiones, (íntimo, demuestra confianza), pero no olviden que a los adultos, y en particular a los profesores, deben tratarlos de usted, que indica respeto y consideración. El uso correcto de las normas de saludo y la conversación, contribuyen a fortalecer las relaciones humanas. Las normas de convivencia social adquiridas a través de la educación recibida se ponen a prueba constantemente en la calle, en los transportes públicos o cuando hacemos una visita. ¿Cómo comportarnos en la calle y en los transportes públicos? Mantener un tono de voz adecuado y evitar las llamadas estruendosas que puedan molestar a otras personas. Ceder el paso amablemente a los niños, a las mujeres y a las personas de mayor edad. Siempre que sea necesario adelantarnos a otra persona por una acera estrecha, escaleras, u otro caso, debemos pedir permiso para hacerlo. Los varones deben ayudar a las niñas a bajar y subir las aceras, los vehículos y cruzar la calle. No interrumpir la circulación de los transeúntes integrando grupos de conversación en medio del paso de las personas. Si nos vemos obligados a pasar entre las personas detenidas, pediremos permiso, nunca empujar. En los transportes públicos al subir el ómnibus, debemos hacerlo en forma ordenada. Ceder el asiento a las mujeres, a los ancianos y a los impedidos físicos, será siempre una demostración del sentimiento de solidaridad hacia los demás. No disputaremos la entrada, y siempre cediéndole el paso a ancianos y a mujeres. Si tropezamos de modo involuntario, hemos de disculparnos y tratar de reparar el daño o la molestia causados. Los hábitos de conducta social deben ser practicados por todas las personas, independientemente de la edad. Es preciso inspirar respeto, porque esta es la mejor razón para poder recibirlo de los demás. La educación formal es, comportarse correctamente en todos los lugares: en los cines, en los parques, los museos, las escuelas, las bibliotecas, los zoológicos y los acuarios, los jardines botánicos y los vehículos públicos, por citar algunos. La formación de hábitos de cortesía y buenas costumbres en niños y jóvenes, es tarea de todos, la familia, la escuela y la comunidad, todos debemos contribuir a solucionar cualquier problema social que surja a nuestro alrededor.

Actividades de continuidad

1.-) Realiza la actividad 17 del Cuaderno de Trabajo I, Pág. 12.

Actividad adicional
¿Qué significa la vida sin cortesía? ¿cómo demuestras tú cortesía?

¿Qué características debe tener un joven que sea educado?

¿Por qué la educación entre las personas hace más bella la vida?

**Contenidos esenciales a fijar por el alumno**

Los hábitos de conducta social expresan modos de actuación, formas de cortesía y respeto, y constituyen manifestaciones de la cultura, que se han asentado sólidamente en nuestra conducta. Son conservados, transformados y trasmitidos de generación en generación. La Sociedad Socialista toma lo positivo y lo trasmite, desprecia lo negativo (egoísmo, fraude, la hipocresía y otros. Los términos vulgares de la calle en algunos jóvenes, (moda), son manifestaciones incorrectas que degradan, minimizan a las personas. La formación de hábitos de cortesía y buenas costumbres en niños y jóvenes, es tarea de todos, la familia, la escuela y la comunidad, todos debemos contribuir a solucionar cualquier problema social que surja a nuestro alrededor.

**Observaciones al profesor**

Es muy importante que esta temática se trate mediante el debate de las experiencias y opiniones de los estudiantes para que puedan reflexionar sobre las conductas inadecuadas y transformen las correctas normas y hábitos de conducta social en correctos modos de actuación. Para lograrlo es fundamental utilizar como texto en esta temático “Saber Comportarse” de la Editorial Pueblo y Educación 2010 páginas 1 a la 33 y a partir de su contenido los estudiantes puedan realizar dramatizaciones que los conduzcan a esa reflexión colectiva e individual.
Appendix # 4-  
Two Reggaetón lyrics

Spanish

1- La Corrupcion, by Chacal & Yakarta

Hey! Llegaron tus cantantes./ The singers are here 
Tu sabes donde hay mamita./ Yo know baby where it is 
te preguntó, pa buscar bastante./ I ask you to pick it up 
Quiero que te sueltes y no seas plástica ./ I want you to relax and not to be fake 
Dale ponte bien bonita ponte bien sensual/ Go be nice and sensual

Chorus

Mami dime si tú toma dime si fuma, ’ díme si te la da’, pa salir por ahí pa’ ya/ Tell me if you drink, smoke, if you take it? 
pa salir por ahí pa’ ya / to go away 
Esta noche nos cogemos mami quieras o no quieras/ tonight we will take each other. Whether you want it or not.

Yo soy fan de locas sexi y conquistarte es mi meta/ I’m a fan of the sexy crazy and conquer you is my goal 
Quitarte la careta pa’ metértela completa/take out your masks and introduce it to you completed

que esta noche vengo fula pa que sepas vengo repa/ tonight I’m a full and an a repa (if you are a repa you are from the margins) 
(oh oh oh) que se bote bote, mami esto es chulería en pote, / …this is cockiness in container 
pa cumplirte los deseos como el mismo harry potter/ to make wishes come true like Harry Potter 
lo que quiero es que se note (hey)/ What I want is it be noticed 
lo que te voy a meter cuando coja tu cuerpote/ what I will introduce when I get your cuerpote (body in seperlative)

Hay puede ser con una (con una), hay/ It (sexual intercourse) can be with 1 
puede ser con dos(con dos está mejor)/ It can be with 2, with 2 is better 
a mí me gusta el cachun, me gusta el cachan/I like the cachun, I like the cachan 
(pero a ella) ella le gusta de las dos / but they (female) like of the 2

Chorus

(Yakarta te la presento)/ I introduce her to you 
me gusta tu pelo, tu cara, tu boca mamita y quiero / I like your hair, your face/your mouth baby and want it

me gustahacerme el amor disfruta del arte (hey hey hey/ I enjoy making love to you, enjoy the arts
gozate de esta que te parte/enjoy this that breaks you
déjame probar el sudor hay /allow me to enjoy your sweat
que se desliza de tu cuerpo,/that comes down over your body
Hacerte el amor bien rico y sin freno/make love to you without stop
el sabor de tus labios me sepa a veneno/the flavor of your lips tastes to poison
Arranca, Arranca! Hay esta es la fiesta donde tú te pones mal (Arranca, Arranca!)/speed
up, speed up, this is the party where you get crazy.
esto es un party privado con Yakarta y El Chacal/This is a private party with Yakarta
and El Chacal
Coro/Chorus

wa ..(hey tu sabes que nosotros parecido) wa ./you know we are similiar/
(cualquier cosa como nosotros es imposible/anything like us it’s impossible
porque nosotros somos los monstruos)because we are the mosters
wa wa wa wa wa wa waaaaa (jaja)
(hey welcome to production al clave cabron) wa wa wa wa wa waaaaaa /Welcome to
production The bastard
(sabes quién te canta Yakarta con el hijo de puta en el microphone)/you know who sings,
Yakarta, the son of the bitch in the mic
presento, la amenaza el que suena escondido papi./I introduce you to you the threat
that sounds hidden.
hey se llama Yakarta. ja ja papi esta es la carta/his name is Yakarta, jajajaja, this is
the carta
canta que no te veo con mucho talento, y poquitas de esperanza(jaja)/sing it to me, i
don’t see you with too much talent and few hopes
Viste?!.... wa wa wa wa wa wa waaaaa ( tu sabes que yo voy de fly)
yo tengo un poquitico pato...oiste.

Example 2- “Ellas son locas” by El Chakal & Yakarta

Coro: Ellas son locas, ellas son locas, ellas son locas
Ahh, piel con piel, boca con boca,
///Ellas son locas/// Bailando Reggaetón…
///Monstro///
Llegaron tus cantantes,
Tu sabes donde hay mamita, te pregunto pa’ buscar bastante
Su boca es tan linda que me seduce lentamente
Se acelera pa que el party se ponga caliente

Coro: Ellas son locas, ellas son locas…
Un besito en la cara, un tatuaje en el cuello
Cintura de modelo 60 a 200 convirtiéndose en alma
Entregándose en cuerpo una le pide a otra
Que le dé un besito pero le gustó Candelita que doy la hora
Y tú le puede a todas horas si tú tienes miedo
Rompé la consola que llegaron los gallos
A las gallinas ponedoras, pa darte ahi, ahi, como te gusta a ti
Pa que sienta lo que te voy a bajar, pa darte ahi, ahi como te prometí
Chakal, la masacre musical, Coro, ellas son locas…
Ok. Princesa ando con 50 de a 100 no es mucho, pero pa empezar creo está bien, (yo creo que está bien)
Tírense que hoy vamos a saber lo que se esconde debajo de esa piel.
Si tú tienes ganas ella también de ganársela, de comerse,
Este es el party le gustan, de las rubias, las trigueñas, las mulatas,
Que tienen gana de que, eh, eh de ganársela, de comerse.
La que tienen vala, la que pican el key, que le piden al Dj que suba la music,
Que tienen gana de que eh, eh de ganársela, de comerse.
Este Yakarta y chacal regalando puteria musical pa
Las mujeres que tienen gas de qué, ehc, de ganársela, de comerse. Coro

English

Chorus: ///They (female) are crazy///
Ahh, skin with skin, mouth with mouth
///They (female) are crazy///
///The Monstrous///
Your singers are here
You know where to find it baby? I ask you to get a lot
Her mouth is nice and seduces me
It gets hyper and the party gets hot. Chorus

A kiss on the face, a tattoo in the neck
Waist of a model, 60 to 200 becoming soul
Turnover in body, one asks the other
Give me a kiss and she liked it
Baby I am ??????? Chorus

Break the baffle that the roosters are here
And to the laying hens, I will hit you there, where you like it.
So you will feel what I will deliver for you,
I will beat you there, as I promised you.
Chakal the musical massacre, Chorus

Ok. My princess I have 50 bills of 100,
it’s not a lot, but to the beginning is enough. (I think is ok)
Today we are going to know what is hidden on that skin
If you have desires, they (female) also want to eat it.
This is the party that blond, brownish, and mulatas like

Who wants to gain or eat it
Those who have bullet, those who cut the cake,
those who ask to the DJ to raise up the music
Those who want to gain and eat it.

These are Yakarta and Chacal giving away musical puteria.
Women who want to gain and eat it.
Estimado/a pastor/a de jóvenes:

El objetivo de esta carta es obtener su consentimiento para participar en la investigación que estoy llevando a cabo acerca del rol de los pastores y pastoras de adolescentes y jóvenes en la prevención del abuso sexual para el programa de Doctorado en Ministerio que estoy realizando. Ud., formaría parte de este estudio junto a otras personas quienes en el Presbiterio trabajan con adolescentes y jóvenes.

Esta investigación pretende conocer como las personas que trabajan con adolescentes y jóvenes tratan el abuso sexual en adolescentes y jóvenes y cuan preparadas se sienten para ello.

Estamos requiriendo 2 horas de su tiempo para la realización de este estudio mediante una entrevista.

Quisiera dejarle saber que nos reuniremos en un lugar que Ud. escoja, y que Ud. puede abandonar la entrevista en cualquier momento y sin necesidad de justificarse. Su nombre real no será usado ni en la transcripción de la entrevista, ni en la tesis escrita. Una parte importante de esta entrevista personal es mantener la confidencialidad de las personas con las que Ud. trabaja pastoralmente, por eso le solicito que si durante la conversación surgiera la historia de un caso de abuso sexual, por favor, refiérase a ella de una manera genérica, sin usar nombres ni detalles específicos del caso.

Después que la tesis se escriba yo le enviaré por carta los temas encontrados y las recomendaciones que voy a hacer al Presbiterio de La Habana.

Su aprobación a participar en esta investigación incluye su consentimiento a que la entrevista sea grabada y que se tomen algunas notas durante la misma. Si Ud. está dispuesto a ofrecer su tiempo para esta investigación, por favor, indíquelo firmando el espacio que se provee a continuación.

Gracias por tomar en consideración este pedido,

P.P. Beidy Casas-Aragón

Yo, _______________________ (por favor, use letra de molde para escribir un nombre) doy mi consentimiento para participar en esta investigación.

____________________________
Fecha