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AN EVALUATION OF CONTEXTUALIZATION AND APPLICATION
OF YOUTH MINISTRY INTERNATIONAL'S TRAINING
OF CUBAN YOUTH WORKERS

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Missiology

by
James Randall Smith
May 2012

APPROVAL SHEET

AN EVALUATION OF CONTEXTUALIZATION AND APPLICATION
OF YOUTH MINISTRY INTERNATIONAL'S TRAINING
OF CUBAN YOUTH WORKERS

James Randall Smith

Read and Approved by:

James D. Chancellor (Chair)

M. David Sills

Theodore J. Cabal

Date _____

To Lynn,
my beautiful wife and best friend
for her incredible support, patience, and understanding.
To my dad, S. H. Smith, who died in the middle of this project;
he is very proud.
To the youth leaders in Cuba for
their outstanding commitment to God,
their families, and the youth of Cuba.
To my Lord Jesus Christ,
who I pray will somehow use this work
to reach youth for Him around the world.

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PREFACE

This dissertation project would not have been possible without the assistance and encouragement given by several individuals. My committee, Dr. James Chancellor (chair), Dr. David Sills, and Dr. Ted Cabal have been very supportive and helpful, not only with this project, but also as professors, friends, and colleagues in ministry. Dr. Chancellor filled my mind and heart with his thought provoking seminars and inspired me with his dedication to training Christian leaders around the world. Dr. Sills has been an inspiration to me as I have followed his own missions training efforts around the world. As one of the professors in my doctoral program, Dr. Sills also passed along to me his passionate heart for missions. Dr. Ted Cabal has been a role model to me regarding his dedication to taking the gospel around the world, defending that gospel to all worldviews and placing the practical application of theological education as a higher priority than its consumption.

I want to give a special thanks to Dr. David E. Adams for being such an inspiration to the work of Youth Ministry International. Dr. Adams is a friend, a colleague, and one of my most respected advocates of international youth ministry leadership training.

I owe a special debt of gratitude to YMI missionary Dennis Poulette, without whose labor of love for youth ministry training in Latin American in general and in Cuba specifically, this project could not have been accomplished. I also want to thank Anna McMullin, YMI's administrative assistant, for her support by assisting with so many logistics related to this project.

I want to express my sincere and indescribable thanks to my wife, Lynn, for her support, patience, proofreading, and sacrifice by coping with days and weeks of an absent husband due to research and writing schedules. I also want to thank our three

sons, Todd, Lance, and Rob for the years of living this youth missions dream with me, while at the same time becoming the wonderful men, fathers, and husbands that make a dad proud.

Finally, I want to thank my Lord Jesus Christ for calling me to work alongside Him in this exciting and gratifying adventure of reaching and discipling the youth of the world. Youth ministry has been and continues to be one of the highlights of my life, and prayerfully this project will make a significant contribution to reaching more youth for Christ all around the world.

James Randall Smith

Louisville, Kentucky

May 2012

CHAPTER 1

INTRODUCTION

Youth Missions

When I first inquired about the subject of youth and missions back in the 1980s, the phrase “student ministry” kept surfacing from the mission leaders. I soon discovered that student ministry meant working with university students. I inquired further and developed a picture in my mind of youthful, energetic, first term missionaries heading off to some distant land to engage secular university students in a thriving urban metropolis, typically the national capitol. The student missionary’s job description simply stated: mingle with university students, build personal relationships, share the gospel, disciple any converts, and attempt to place them in the care of a local, national, or international church. In some cases missionaries attempted to plant a university student-church on or near the university campus.

The concept of reaching and discipling university students remains a good idea, but understanding this as a “youth missions strategy” undercuts a much more broad and comprehensive goal. First, I have a hard time reconciling this strategy as part of a sound missiological process which should include the training of national leaders within the local church to minister as outlined in Ephesians 4:11-13. In virtually all my witnessed examples of foreign university student missions, there existed little if any ongoing national leadership training. If training happened, few student leaders stayed on campus following graduation, making the training short-lived. Second, the targeted age scope concerns me, as this strategy gives no focus on teenagers and preteens.

Even if one’s focus is outreach to university students, cooperation with a local church best accomplishes this goal. The goal should be to assist the local church to equip

its own local volunteers in order to implement its own campus ministry within the scope of a well thought out youth ministry strategy. Far too many university student ministries are para-church in nature or led by expatriate organization workers within the campus mission organization rather than by trained national church leaders.

Again, a foreign mission agency's youth missions strategy should be broader in scope than simply evangelizing on a university campus. Certainly there are other elements to consider. For example, should not the local national churches be concerned with youth ministry? What does the work of youth missions look like outside the US, and what is the role of foreign mission agencies in addressing the need for youth ministry leadership training? Considering global youth demographics, I believe it is time for mission agencies to study the need for developing a proactive strategy that helps national churches reach and disciple its youth population. Where would one start in developing such a strategy? As suggested above, one of the first questions to arise is who are "youth?" Are the youth of a people group a legitimate sub-culture within the primary culture who, due to modern globalization, develop a significantly different worldview than that of their parents? If globalization is powerful and widespread, then how is the church going to meet this new challenge threatening the loss of its young generation?¹

Youth Ministry International (YMI) is a nondenominational evangelical mission agency dedicated to developing such a strategy that addresses global youth ministry leadership training.² However, what strategies does one use, and where does one begin to implement such a global strategy? Indeed, this is a new day requiring a new vision, which dares to see outside the box of traditional training strategies. In order to begin

¹Shirley Steinberg, Priya Parmar, and Birgit Richard Quail, *Contemporary Youth Culture* (London: Greenwood, 2006), 24-29.

²Youth Ministry International, "Nondenominational Youth Ministry Leadership Training Mission Agency" [on-line]; accessed 19 September 2010; available from <http://ymionline.com>; Internet.

developing this new motif of training, as president of this specialized mission, I asked not only who are the youth of the world, but how do we reach them in so many diverse cultures? How does one train national leaders to reach their own youth in cultures foreign to our own?

The first question addressed was, what does the term “youth” mean outside the western world? Admittedly, the term “youth” in most non-western cultures refers to unmarried young adults finished with primary and secondary school who participate in a university or in the job market. However, in some cultures, such as several in Africa, the term “youth” encompasses the range from the time a child weans to the time the individual marries.³ This easily ranges from four or five years old until age 35 or 40. Therefore, when one refers to “youth and missions,” what is the real scope of such a distinction, and what is the best strategy for reaching this youth generation once properly defined? Certainly the age-scope remains much broader than simply evangelizing college and university students.

There are questions to answer other than what is meant by “youth,” and how we reach them in so many diverse cultures around the world. For example, do we as expatriates actually do the work of evangelizing and discipling the youth in another country, or do we equip national workers to do this? Should expatriates train youth workers within those diverse cultures, or should they train the national “trainers of the trainers” of those indigenous local church youth workers? Can we train them at the highest level of formal theological and applied study and expect them to, in turn, train their own youth leaders? This last question challenged YMI to attempt a bold youth ministry leadership-training project designed to train formal academic trainers (youth ministry professors) of youth workers for the local churches of Cuba. YMI completed the

³B. Bradford Brown, Reed W. Larson, and T. S. Sarawathi, eds., *The World's Youth: Adolescence in Eight Regions of the Globe* (London: Cambridge, 2002), 5.

actual work of training these Cuban professors of youth ministry in 2008. The question remains, did the strategy work in Cuba? Perhaps even more important, was the plan based on sound missiological principles so that it might be reproduced in other contexts?

Missiology and Student Missions

Justice Anderson, emeritus professor of missions at Southwestern Baptist Theological Seminary and former missionary to Argentina defines missiology as “the science of missions. It includes the formal study of the theology of missions, the history of missions, the concomitant philosophies of mission with their strategic implementation in given cultural settings.”⁴ This study assumes that the theology, history, and established biblical philosophy of training indigenous national trainers exists and is therefore not a topic of discussion within this project.⁵ The missiological application and evaluation for this study involves the fourth element of Anderson’s definition, namely, whether or not YMI successfully implemented this strategy of formal theological training of indigenous youth professors into the contemporary Cuban Baptist church setting.

YMI’s strategy of “training the trainers” of youth leaders for the local churches of Cuba certainly required the careful application of these missiological principals and structures. One of the interesting aspects, and I believe advantages, of this particular strategy is that when the subsequent direct training of local church youth workers happens in the classrooms of the Cuban seminaries and Bible colleges, it is accomplished by Cuban youth ministry professors, not by Americans or other expatriates. This dynamic allows for the indigenous professors to work out the intricacies of the contextualization

⁴John Mark Terry, Ebbie Smith, and Justice Anderson, eds., *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions* (Nashville: Broadman & Holman, 1998), 8.

⁵By “biblical philosophy,” I mean that the strategies involved in this training process are based upon and driven by intercultural biblical concepts and not by any one culture-specific methodology or program.

process prior to conducting their own training. The Cubans delete or augment any parts of the curriculum taught by the expatriates that they consider a hindrance to contextualization prior to the teaching of prospective youth workers. Theoretically, if appropriate, this process minimizes the need for missionary trainers to become cultural experts prior to teaching the curriculum to the Cuban professorial candidates. However, Anderson rightly points out that in applying an intercultural strategy the missionary trainer should know how to “read” the culture, thus applying insights from the behavioral sciences—anthropology, sociology, psychology along with sufficient linguistic ability in order to successfully penetrate the target culture.⁶ In the case of the Cuban training strategy being considered, who better to know these factors than the Cubans themselves? Certainly the expatriate trainers need to conduct research (both etic and emic) in advance, but in the end when the final local church youth worker training takes places, it is best accomplished by those who know the culture best from a totally emic view.

Good missiology demands that a missionary conduct appropriate research of the “youth” culture of a people group. Accordingly, this research should happen before determining the scope and depth that such a training ministry must encompass to penetrate the necessary dimensions making up and surrounding the concept of “youth” in any particular culture. For example, some cultures distinguish between infants, children, teenagers (or adolescents), young adults, adults, and elders. In Western culture some sociologists divide the “youth” culture into the ranges of “early” adolescents (ages 11-15) and “late” adolescents, ages 16 and older.⁷ Still others divide adolescents into the stages of “early” adolescents (10-13), “middle” adolescents (14-18), and “late” adolescents (19-26).⁸ The United Nations and the World Health Organization (WHO) use the term

⁶Terry, Smith, and Anderson, *Missiology*, 16.

⁷Steinberg, Parmar, and Quail, *Contemporary Youth Culture*, 50.

⁸Walt Mueller, *The Space Between: A Parent’s Guide to Teenage Development* (Grand Rapids: Zondervan, 2009), 60-63.

“children” for ages 5-14, while the term “youth” denotes ages 15-24.⁹ Good missiology identifies and studies the youth culture, then uses the culture to reach the culture in any particular people group or subdivision of a people group. In addition, many sub-cultures typically exist within the general category of youth culture.¹⁰

Once the youth culture is researched and broad-based strategies developed, one must realize and act on the missiological principle that national youth and youth leaders accomplish the task of reaching youth more effectively than expatriate youth workers. The national leaders know how to more effectively develop and use a culturally appropriate methodology that has been contextualized and applied to the local heart culture of each people group. Youth Ministry International (YMI) maintains that the most effective means of reaching the youth culture of any particular people group is through extensive research of the target youth culture, including the connected and surrounding adult culture, and then equipping committed national youth leaders and workers to execute outreach and discipleship strategies. Paul Hiebert calls this principle that of creating a “bicultural bridge” that the missionary crosses to successfully reach and teach the national leaders.¹¹ The label for this YMI indigenous strategy model is “training the trainers.” The strategy involves (1) identifying God-called, passionate, committed adult local church youth workers, (2) equipping them with the needed knowledge and biblical philosophy, and (3) assisting them in developing the culturally appropriate methodology. This training may be an informal seminar, side by side mentoring, or seminary level

⁹World Health Organization of the United Nations, “Youth” [on-line]; accessed 15 August 2010; available from <http://www.who.int/research/en>; Internet. All United Nations and WHO statistics are based on these age categories. Their website states that 52 percent of the world’s population is under the age of 25, and 33 percent are between the ages of 12 and 25.

¹⁰Steinburg, Parmar, and Quail, *Contemporary Youth Culture*, 11.

¹¹Paul G. Hiebert, *Anthropological Reflections on Missiological Issues* (Grand Rapids: Baker, 1994), 148.

academic teaching. However, the ultimate goal is to leave in place a group of consistent, well trained, financially supported (preferably local support) national trainers capable of equipping and training youth workers for local churches.

Missiologist David Sills maintains that missionaries should always have an eye for training indigenous leadership who are capable of sustained development.¹² The missionary or trainer should enter a people group with a definitive exit strategy that leaves behind a well defined and capable nationally led leadership-training system. In some contexts this will require the type of formal, national academically accredited degree training that will enable the national leader to teach and train in a formal theological institution. The credentials required for such formal degree training varies around the world. Requirements vary from a simple diploma beyond secondary school in some more remote rural areas, a bachelor and master's degrees in developing countries in urban settings, or even a fully accredited terminal research degree when training in western world nations such as the United States, European countries, and other more highly developed regions of Asia and Latin America.

By the beginning of the twenty-first century, indigenous youth ministry training in Cuba developed to the level of needing national leaders who have a master's degree in youth ministry in order to teach in the seminary environment. The Baptist Conventions of Cuba asked YMI to train several Cuban youth workers to be professors for their three seminaries so they could then train a generation of youth pastors and workers for their churches.

Missiological principles suggest that in any intercultural teaching scenario, both the message (the curriculum) and the communication of said message be properly contextualized to maximize the clarity and receptivity of the message to the recipient.¹³

¹²M. David Sills, *Reaching and Teaching* (Chicago: Moody, 2010), 46.

¹³Sherwood Lingenfelter and Judith Lingenfelter, *Teaching Cross-Culturally* (Grand Rapids: Baker, 2003), 17.

The question and subsequent objective for this study is two-fold; (1) was the training curriculum properly contextualized and communicated in order to be successfully taught and passed on to the next generation of national youth leaders by the original national professors being trained, and (2) did the contextualization facilitate the successful application of the curriculum into the local church youth ministries of Cuba?

Research Objective: Evaluate the Level of Contextualization and Application of the Curriculum

Definitions of, Criteria for, and Examples of Curriculum Contextualization

When teaching in any context, whether in one's own culture or a culture that is radically different, at least two primary questions should certainly be asked; did the recipients understand what was being communicated, and are they going to be able to apply what was being communicated within their own cultural context? If the response to either of these questions is "no," then what is the point of teaching?

Though not simplistic, the basics of communication, as articulated by missiologist David Hesselgrave, are fairly straightforward. The source (the teacher) encodes a message (from culture), delivers the message, and then the respondent (the national student) decodes the message. The resulting message is hopefully received by the respondent with the same understanding of the source teacher and applied in the manner intended by the teacher.¹⁴ The difficulty is executing the process in view of many barriers that make the effort extremely complicated, and these barriers are enmeshed in culture. This problem is not in reference to just one culture, typically referring to that of the national respondent who is the target of the teaching and training, but rather three cultures: (1) the culture of the original message and its teaching (the

¹⁴David J. Hesselgrave, *Communicating Christ Cross-Culturally* (Grand Rapids: Zondervan, 1991), 40-42.

Bible's cultures—Palestinian, Jewish, Greek, Roman, etc.), (2) the culture of the source teacher (American in this instance), and (3) the culture of the respondent (Latin or Cuban in this instance).¹⁵ This communication process is one of the greatest challenges to contextualizing the message or the training delivered by the missionary to the national leader that produces productive ministry application in their culture.

Critical issues and questions for this project are; (1) what were the contextualization definitions, goals, and criteria for delivering and receiving (encoding and decoding) of the primary training curriculum, and (2) upon the completion of the delivery of the original training by YMI professors, what were the determinates and criteria for the resultant application in the local churches? In other words, was contextualization of the curriculum applied to the Cuban youth ministry culture, both for indigenous leadership instruction and for local church youth ministry application? Subsequently, were the desired outcomes accomplished? If yes or no, why or why not? What if any adjustments should be made in the overall process?

One of the challenges in attempting to determine whether or not contextualization was actually accomplished is the manifold variation in the definition of the concept of contextualization itself. As pointed out in his contribution to *The Evangelical Dictionary of World Missions*, Dean Gilliland, Professor of Contextual Theology with the Fuller School of World Missions, there are many definitions, and many models of contextualization being espoused in the field of missions and missiology.¹⁶ Gilliland states,

There is no single or broadly accepted definition of contextualization. The goal of contextualization perhaps best defines what it is. That goal is to enable, insofar as it is humanly possible, an understanding of what it means that Jesus Christ, the Word, is authentically experienced in each and every human situation. Contextualization

¹⁵Ibid., 107.

¹⁶Scott A. Moreau, ed. *Evangelical Dictionary of World Missions* (Grand Rapids: Baker, 2000), 225-27.

means that the Word must dwell among all families of humankind today as truly as Jesus lived among his own kind. The gospel is Good News when it provides answers for a particular people living in a particular place at a particular time. This means that the worldview of that people provides a framework for communication, the questions and needs of that people are a guide to the emphasis of the message, and the cultural gifts of that people become the medium of expression.¹⁷

This attempt at a definition by Gilliland generally applies to the message of the gospel, and its associated theology when first encountering a new culture. The specific contextualization issues addressed in this project are; (1) was the initial teaching of the youth ministry curriculum contextualized appropriately to the national professorial candidates so that they could then further contextualize the curriculum to their Cuban youth-workers-in-training, and (2) could these workers further contextualize the curriculum to their local church youth workers and youth for ministry application and implementation? Hesselgrave gives a broader definition of contextualization that is more applicable to the project:

Contextualization can be thought of as the attempt to communicate the message of the person, works, Word, and will of God in a way that is faithful to God's revelation, especially as it is put forth in the teachings of Holy Scripture, and that is meaningful to respondents in their respective cultural and existential contexts. Contextualization is both verbal and nonverbal and has to do with theologizing, Bible translation, interpretation, and application, incarnational lifestyle; evangelism; Christian instruction; church planting and growth; church organization; worship style—indeed with all of those activities involved in carrying out the Great Commission.¹⁸

The interesting dynamic about of the Cuban professorial training project is that the YMI professors did not need to bear the entire burden of contextualization. The future Cuban youth professors themselves shared this burden as they took the curriculum as received and understood, further contextualized it, and then taught it to the youth workers who had the subsequent task of applying what they learned to the local church youth ministry arena. Consequently, if the contextualization process were breached at any point in the teaching and training project, the resultant ministry application would

¹⁷Ibid., 225.

¹⁸Hesselgrave, *Communicating Christ Cross-Culturally*, 143-44.

theoretically be damaged. Presumably, the damage would be sufficient enough to lead to a partial or complete failure of the originally intended goal, which was to train Cuban local church youth leaders to evangelize and disciple the youth of Cuba.

The final phase of contextualizing the curriculum is the formulation of applied methodologies in the local church setting. This phase of local cultural application certainly falls within the scrutiny of critical contextualization. In other words, the applications from all the courses and curriculum taught to the Cuban professors and subsequent Cuban youth workers in the churches must pass through the grid of biblical and cultural scrutiny. Simply discovering programs that have an appealing pragmatism is not and never should be the goal of the training program. Rather, the goal is to help the Cuban church discover culturally relevant and acceptable programs that are successful within the culture, while not being in contradiction to biblical doctrines. Paul Hiebert developed a categorization of levels and extremes in contextualization that I believe are helpful in making judgments as to the effectiveness of our contextualization efforts. Those categories are: (1) *non-contextualization*—contextualization is not an issue, just go preach the gospel which is a-cultural and a-historical, and thus simply *our* Christianity, and its not-so-much-better cousin, *minimal contextualization*—conform the national church to native organization practices and translate the Bible into native languages, but still equate Christianity with our own western beliefs and practices, which is very mono-cultural and ethnocentric in approach. (2) *uncritical contextualization*—placing the national beliefs, hermeneutics, and practice on an equal footing with those of western views, and it's even more dangerous cousin, *radical contextualization*—the national culture with its views and mores absorb and dominate western Christian views and practice until biblical Christianity is unrecognizable as with the extreme cultural relativity found in some radical seeker sensitive movements in the US. (3) Lastly, Hiebert's preferred category, *critical contextualization*—the applications and teachings within the culture are studied carefully from an emic view and then compared with the prescriptive teachings of the Bible

and then carefully keeping what is not in conflict with Scripture, while rejecting those which are.¹⁹

An example of appropriate critical contextualization is actually modeled to us in Scripture by the Apostle Paul as he taught and preached in Athens, recorded in Acts 17. Paul's sermon was crafted while taking into account the Jewish, Roman, and Greek cultural worldviews. Paul understood Greek culture and actually emulated and quoted four Greek orators, poets, and philosophers, and referenced several instances of local folklore and history.²⁰ We do not know if this was a one-time occurrence at Mars Hill in Athens, or if Paul was given multiple opportunities. It is very possible that Paul had several talks with the Athenians as he shared the Gospel and his teachings on Jesus. Although the New Testament itself does not record the planting of a church in Athens, there is evidence in church history that points to such a church that was started and pastored by one of the converts from this recorded sermon in Acts 17, one Dionysius, himself a member of the Areopagas (Acts 17: 34). Church historian Eckhard J. Schnabel reports, "Eusebius, in his writings, claims to know that Dionysius the Areopagite, who was converted as a result of Paul's preaching, was the first bishop of the church of Athens; his source is the bishop of Corinth whose name likewise was Dionysios (Eusebius, Hist. Eccl. 3.4.10; 4.23.3).²¹ Regarding this same matter, scholars writing in *The New Schaff-Herzog Encyclopedia of Religious Knowledge* note, "Dionysius the Areopagite was converted to Christianity by the sermon of Paul at Athens (Acts 17:34). According to Eusebius (Hist. eccl., iii.4, iv. 23) and the Apostolic Constitutions (vii. 46),

¹⁹Paul G. Hiebert, *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions* (Grand Rapids: Baker, 2009), 20-29.

²⁰Robert Jamieson, A. R. Fausset, and David Brown, "Acts 17," in *Jamieson, Fausset, and Brown's Commentary* [CD-ROM] (Seattle: BibleSoft, 1997).

²¹Eckhard J. Schnabel, *Early Christian Mission* (Downers Grove, IL: InterVarsity, 2004), 1179.

he was the first bishop of Athens; a later tradition affirms that he suffered martyrdom there.”²² Further, both the Greek Orthodox Church²³ and the Catholic Church make reference to the first church in Athens as having been started by Paul, along with its first Bishop being Dionysius the Areopagite of Acts 17.²⁴

I believe one can say that Paul critically contextualized his preaching and teaching to reach out to the Greek Athenian culture as evidenced by the conversion of the hearers and the subsequent planting of a local church. Certainly one of the outcomes pointing to the fact that contextualization was actually achieved is the genuine conversion of the lost, as verified by Luke in Acts 17: 34.

Criteria for and Measurement of Application of the Curriculum to the Local Church Ministry

As one learns quickly in an intercultural environment, however, conversion experiences must be examined and verified to guard against nominalism (claiming Christian conversion but not living out its values),²⁵ and syncretism (blending or adding Christianity to one’s own religion).²⁶ Certainly the fruit of biblical discipleship must be present in any contextualization verification process since the goal is not just evangelism, but discipleship, which in turn produces a multiplication of a nationally led indigenous ministry. Therefore, one must ask the question, what are the criteria and outcome based

²²Samuel Macauley Jackson, ed., *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (Grand Rapids: Baker, 1952), 3: 438.

²³Orthodox Church of America, “History of Dionysius the Areopagite” [on-line]; accessed 19 September 2010; available from <http://ocafs.oca.org/FeastSaintsLife.asp?FSID=102843>; Internet.

²⁴Catholic Encyclopedia Online, “Dionysius the Pseudo-Areopagite,” *Catholic Encyclopedia*, vol. 5, *Diocese-Fathers of Mercy* [online]; accessed 19 September 2010; available from <http://www.ccel.org/ccel/herbermann/cathen05.html?term=Dionysius%20the%20Pseudo-Areopagite>; Internet.

²⁵Moreau, *Evangelical Dictionary of World Missions*, 694.

²⁶*Ibid.*, 924.

processes and measurements needed to judge the success of the contextualization processes involved in the project? I reference processes plural, since there are at least two phases of this strategy that must be appropriately contextualized.

First, the original curriculum, as taught and communicated by the expatriate youth ministry professors to the Cuban youth ministry professorial candidates, needed to be contextualized sufficiently to be understood so they could test it in their culture, translate it into the Cuban heart language and then communicate it to their students for training and application. Was this phase of contextualization done effectively? The research addressed this question by both surveying and interviewing the youth ministry professors and their students. Second, and perhaps more importantly, the final curriculum as learned by the students and prospective local church youth leaders needed to be contextualized sufficiently so as to produce the desired outcomes in the local churches. The research addressed this issue by both observing the students' ministries within their local churches and surveying and interviewing the pastors where the students serve.

The criteria for these outcomes are summarized in the YMI statement of what a biblical local church youth ministry should be, namely one whose goal is "to develop culturally appropriate programs through which every young person will hear the Gospel, and have the opportunity to spiritually mature." Moreover, the measurable criteria for said spiritual maturity are that the youth should be genuinely converted, churched, develop a craving for the Word of God, have a compassion for the lost, and live a wholly consecrated life before God. According to the training, these outcomes are to be accomplished through a five-fold program of strategy development that starts with pre-evangelism and relationship building programs (level 1), then evangelism programs and strategy (level 2), then discipleship and Bible study programs (level 3), then ministry training programs (level 4), then finally, leadership training and reproduction programs (level 5). All of these programs need to be designed after applying the critical contextualization principles used in teaching both the original curriculum and the subsequent curriculum taught by the

Cuban professors. Accordingly, these specific outcomes and related biblically sound principles of church youth ministry were used to evaluate the final contextualization's success factor (see Appendix 1).

What are some of the goals of contextualization? John Desrochers states, "The ultimate goal of contextualization is that the church be enabled in a particular time and place to witness to Christ in a way that is both faithful to the Gospel and meaningful to men, women, and children in the cultural, social, political, and religious conditions of that time and place."²⁷ Daniel R. Sanchez adds, "Contextualized approaches seek to present the unchanging word of God in the varying languages and cultures of human beings."²⁸ These considerations above were certainly the intention of the YMI Cuba training project. The question remained, however, were these goals accomplished?

How and why did this particular "Cuba paradigm" of training come about? Why did the Cubans ask for help, and why was this particular model chosen as the primary method used in delivering the training? The answers to these questions were important to the formation and execution of the training being evaluated. At the same time, the answers to these questions certainly have a direct bearing on the need for this evaluative study.

Background: What Led to the Training and the Need for Evaluation?

Historical Background

YMI has been training national youth leaders for churches in many people groups and in various cultures and nations since 1990. As a result of an invitation to conduct a national youth ministry training seminar for a Baptist denomination in Kenya in 1988, I was asked to provide extended and deeper training for several attending youth leaders in Kenya who believed God had called them into a lifelong ministry of reaching

²⁷Terry, Smith, and Anderson, *Missiology*, 333.

²⁸Ibid.

and discipling youth. Although not personally able to do any extended training, I was able to recruit a young man to go to Kenya for one year to literally move in with and train four or five local church youth leaders. In addition to the goal of having a successful youth ministry, certainly the hope was that these young men would then be willing and able to pass on what they had learned to other youth leaders. Upon completion of the one-time, one-year hands-on training, the youth ministries of all the involved churches grew exponentially during the following year. One group grew from six young people (ages 12-26) to well over one hundred youth attending weekly church services.

This one-year successful experience became the impetus to start YMI as an international youth ministry training mission, and the organization was born. YMI then exported this practical training strategy to two other countries, Ukraine and England, while also being duplicated in other regions of Kenya. The immediate success in numbers of youth being reached and disciplined was evident wherever the program was applied. These results were indeed encouraging until a reoccurring problem began to surface with alarming consistency; many, if not most, of the national youth leaders being trained eventually and of apparent necessity left the church in which they were serving due to financial hardships, or even due to being “promoted” to senior pastor positions. Moreover, I noticed that when the youth leader left the church, the youth ministry attendance dropped significantly or even died due to the inability of the remaining volunteers to maintain the needed level of involvement to perpetuate the success of the ministry. What became apparent was that this level of national leadership training did not foster on-going next-generational ministry to youth in the churches, but was totally dependent on the tenure of the one trained leader.

When I began asking youth leaders in the various countries in which we were conducting our training what needed to be done to address the above mentioned problem, the unanimous response was that they needed a formal degree in youth ministry. Their rationale was that with a degree, the position of youth pastor or youth director would be

given the proper respectability by the church and denominational leadership needed to embrace a full-time position (whether vocational or bi-vocational). This new respect would then create a desire within the denomination leadership to provide the needed expertise for those trained national leaders to further train their volunteers and thus perpetuate the ministry of youth for the long term. I knew this would be a difficult and arduous chore that meant entering into the formal seminary and or Bible college context with all the academic and financial challenges inherent to that system. In spite of the difficulties, the challenge was taken, and within two years, partnerships with two schools were formed in Kenya and Ukraine.

In 2003, YMI recruited missionaries (International Youth Leadership Trainers, IYLT) from the US and sent them to Kenya and Ukraine for the specific purpose of becoming professors of youth ministry in these two partnering schools (Kenya Baptist Theological College in Limuru, Kenya, and Kiev Theological Seminary in Kiev, Ukraine). These schools accepted these trainers, and YMI obtained formal written agreements with both schools and their associated denominations in order to begin classes for a 36 credit-hour youth major (the first we know of in a second-world developing nation). The schools, denominations, and churches, quickly and enthusiastically accepted this new plan for formal theological training of youth leaders and youth pastors.

By 2007, the schools in Kenya and Ukraine began graduating 8 to 10 youth ministers per year, and these graduates began doing, according to their own reports, successful youth work in their churches. YMI then expanded this training paradigm of our expatriate “experts” teaching classes in other national seminaries to the Mexico City Theological Seminary and to the Malaysia Baptist Theological Seminary in Penang, Malaysia. All four schools began producing well-trained graduates with a comprehensive youth major (36–42 credit hours) along with all the other necessary courses to matriculate with a Bachelor of Arts, Master of Arts, and Master of Divinity degree. Subsequent evaluation demonstrated that this formal theological training of youth leaders in contexts

outside the western world was indeed working and being embraced by the national leadership of the denominations, schools, and churches.

During this time of successful training with graduates on the horizon in four schools, Cuban leaders approached YMI through our website for the Latin American program in Mexico City. YMI's Latin American coordinator and trainer, Dennis Poulette, forwarded the Cuban inquiry to me early in 2005. The initial request from the Cuban youth workers came from the Western Baptist Convention of Cuba, and focused on the proposition that YMI get involved in teaching youth ministry at one or all three of their seminaries. Their conventions (both the Western and Eastern Baptist Conventions) wanted to begin offering specialized theological training in all three of their seminaries in the areas of worship arts, children's ministry, and youth ministry. More specifically, they were looking for someone to come teach youth ministry. After hearing about all the special circumstances and obstacles of attempting to enter a closed communist country to teach in three residential, semester-based seminaries I said, "Sorry, I don't see how YMI can do it." I told them we needed to have a missionary trainer in Cuba (boots on the ground) to teach our curriculum and since that was impossible, we could not do it. Not being deterred, they returned with a request that they themselves be allowed to teach our curriculum. I quickly said that they would not be able to do that without being trained in the curriculum and since that was impossible, we could still not help them.

Not to be denied, these Cuban leaders returned yet a third time and pleaded that something be worked out to help them. They subsequently invited me to come visit them in Cuba to discuss possible options. After much prayer, fasting and soul-searching, I traveled to Cuba with an idea. I, along with a YMI board member, traveled to Cuba to meet with Cuban ministry leadership and seminary presidents in Havana and Santa Clara.²⁹ The resultant idea was that we not come to Cuba to train youth workers at all, but

²⁹At this time I did not know that a mission organization or church could obtain a license from the US and a religious visa from Cuba, which we obtained and used

if possible, we would come to Cuba to train a select group of Cuban professors of youth ministry. This select group needed to demonstrate a calling to youth ministry, had to have already finished their theological seminary pastoral training and, upon completion of our training, would be willing to be the professors of youth ministry in the Cuban seminaries. The denomination and seminary leadership would have to agree to the complete plan in writing. We then prayed and discussed the idea in multiple meetings with many leaders and school officials until the final proposal was completed (see Appendix 2).

The Prescribed Training Strategy Implemented in Cuba

All agreed the plan was worth attempting and agreed to recruit and accept twelve people into the new professorial candidate degree program. We proceeded to develop applications and a screening mechanism with which to process and select the final student or professorial candidates. The program consisted of sending credentialed youth ministry professors from the US to Cuba two times per year (January and June) to teach two courses each time in a one-week modular format per course (two weeks of teaching each trip). Thirteen courses were to be taught along with supervised experiential course work assignments in their local churches in between the formal course work (see Appendix 3). Thus a 42-credit hour master's degree in youth ministry was offered with the hope that at least six of the candidates would graduate, and eventually begin teaching youth ministry at the three schools (two professors per school) three years later. The professors would then be ready when the new youth majors would enter their final two years of classes, focusing on their area of specialization. By the fall of 2005, 26 students applied, and 13 (12 men and 1 woman) were accepted into the program, all of them had completed the available seminary training (void of any youth ministry training), and were currently

on subsequent visits.

working with youth in their churches. These students were very mature (all married, and most having previous professional university training as doctors, engineers, dentists, and technical careers). These students were also committed leaders in the Cuban church who had a calling on their lives to contribute to the raising up of a generation of youth leaders for the churches of Cuba.

Money was raised, textbooks were selected, notes were translated, translators were secured, and professors were recruited to teach the thirteen courses. A license from the US Treasury Department was secured, religious visas from the Cuban government were granted, and the training began. In the summer of 2008, all 13 graduated with a 3.9 or higher grade point average (GPA). The students began teaching courses in the fall of 2007 as graduate assistants as part of their teacher training.

As of 2009, academic and numeric success seemed apparent. All three schools began training youth leaders who were being taught totally by Cuban professors. By September 2010, there were a total of 50 students in the three Cuban seminaries, (46 studying for a bachelor's degree and 4 studying for a master's degree) in their Youth Ministry degree programs, and 26 students had graduated to be youth pastors and workers. The program grew at a fast pace and communication with the professors we trained indicated that the applied youth programs were making a very positive difference in graduates' churches.

In spite of the apparent results, questions arose. Just how well were the thirteen courses contextualized and applied to the new youth ministry students, and how well was the curriculum contextualized and applied at the local church level? These questions needed to be answered if this training paradigm was to be considered as a possible training model in other cultural contexts. The potential is obvious, if this project is actually succeeding, then perhaps YMI could enter into other countries, conduct training, and equip youth leaders for local churches without having its trainers reside within the country itself. Rather, our expatriate trainers could enter the country, "train the trainers" of national

leaders, and then allow those indigenous trainers and leaders to contextualize the training and apply it to their context. This new multiplication training strategy would far surpass anything YMI, and to my knowledge any other international youth ministry training program, has ever accomplished. Thus the need for this research project and its objective are important and explicit. These questions needed to be answered; What was the degree of successful contextualization of the overall program? Which parts of the curriculum were actually applied to the next-level of training? Were the 13 courses we taught adequate for the needs of their youth ministry? Do some courses need to be cut, or some different courses added? YMI, and hopefully other youth ministry training organizations, will certainly profit from the findings, conclusions, and recommendations drawn from this research data.

But, how does one discover the appropriate data needed to accomplish these research goals? Which missiological, anthropological, and ethnographic research methodologies need to be applied to this project? How would the research process be executed, with whom, where, and for what duration? These methodology questions are addressed below along with the delimitations and limitations faced by the project.

Methodology: Qualitative Research and Analysis

This study applied the principles of qualitative research and analysis using the grounded theory approach. Strauss and Corbin define qualitative research, as “any research that produces findings not arrived at by statistical procedures or other means of quantification.”³⁰ Some quantification is involved in the research in order to provide a background and orientation for the readers, but the bulk of the analysis is interpretive.³¹ John Creswell defines qualitative research thusly,

³⁰ Anselm Straus and Juliet Corbin, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory* (Thousand Oaks, CA: Sage, 1998), 10.

³¹ *Ibid.*, 11.

Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzes words, reports detailed views of informants, and conducts the study in a natural setting.³²

The particular approach used in this project was that of combining grounded theory within a cross-case study design.³³ Creswell describes the work of grounded theory:

The intent of a grounded theory study is to generate or discover a theory, an abstract analytical schema of a phenomenon that relates to a particular situation. This situation is one in which individuals interact, take actions, or engage in a process in response to a phenomenon. To study how people act and react to this phenomenon, the researcher collects primarily interview data, makes multiple visits to the field, develops and interrelated category of information, and writes theoretical propositions or hypothesis or presents a visual picture of the theory.³⁴

The phenomenon in this study is that of training of Cuban professors of youth ministry by YMI expatriate youth professors from the US with the intent of training effective youth workers for the local Baptist churches of Cuba who in turn have as a goal to evangelize and disciple the youth of Cuba. The intent is that a theory will arise out of the research and subsequent analysis that bears on the ultimate contextualization of the curriculum and training process as it is incorporated into Cuban theological training and local church youth ministry. I believe this intended result is demonstrated within the following chapters of this study.

Surveys

The research and analysis started with the formulation of surveys that were administered to several categories of nationals associated with or involved in the youth ministry training (see Appendix 4). Those included in this survey work were the Cuban youth professors trained by YMI professors in the original training program between 2006 and 2008 (1st generation leaders), the youth leaders who were subsequently taught by

³²John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Traditions* (London: Sage, 1998), 15.

³³Ibid., 229.

³⁴Ibid., 56.

graduates of the original trainees (2nd generation youth leaders), and pastors of the churches where the youth leaders are currently serving. These surveys were translated into Spanish, distributed to the Cuban national leaders and workers, then back translated into English prior to my arriving in Cuba to begin the hands on research (see Appendix 5). Those who completed the surveys became the informants for the follow-up interviews that took place upon arrival in Cuba, along with a few who participated in the project but were unable to complete the survey. These surveys were conducted in the three geographical regions where the original Cuban national youth ministry professors are currently teaching in the Cuban seminaries and/or bible institutes. The questions for the surveys and interviews were designed to provide the data needed to address and evaluate the contextualization and application challenges of the overall project (see Appendix 4).

Informal and Formal Interviews

I conducted interviews, formal and informal, with the respondents to the above referenced surveys as well as with some who did not respond to the written survey. Those who completed the survey became the preferred informants selected for the formal interview research data. These informants represented the trainers,³⁵ the 2nd generation trainees,³⁶ and pastors³⁷ of the churches where those newly trained second generation

³⁵The trainers were those Cuban professors trained by the YMI professors, 12 of the original 13 (92 percent), were surveyed and/or interviewed. One of the 13 students was added to the program at the last moment. He was from a different denomination than the 12 originally approved students who were all from the eastern or western Baptist conventions. He was not interviewed or surveyed as he did not finish the program till much later due to a personal problem, and after final graduation was not able to start a CYM program at his school and has not been able to teach all of the courses or have any graduates. Therefore he is not a part of this study, though this researcher wishes him well and has great respect for him.

³⁶Second generation trainers are those who were trained by the original trained Cuban youth ministry professors, 22 of the 26 graduates (85 percent), were surveyed and/or interviewed.

³⁷Sixteen were surveyed and/or interviewed.

youth workers currently serve. The interview structures used were informal (casual, friendly conversations) and formal (structured one-on-one by appointment) thereby allowing the researcher to compare the responses in an attempt to make sure the formal versus informal dimension was itself not a factor that shaped the veracity of the data.³⁸ In addition, some of the formal and informal interviews spawned from the participant observation process described below.³⁹

Participant Observation

I conducted participant observation (passive and active) alongside the professors, trainees, and within the youth ministries of both trainers and trainees to ascertain the level of application actually being made from the curriculum being analyzed.⁴⁰ This participant observation activity (twelve events) was conducted among teaching and youth events that were normal to the local ministry schedules, thus not organized just for my visit. Impromptu informal interviews were conducted with nationals participating at these teaching and ministry activity venues to avoid intentionally contrived answers. Moreover, the interviews conducted during these participant observation sessions were conducted with multiple participants during the same event or activity to provide a degree of triangulation of the data.⁴¹

Cross-Case Study Evaluation

The research was conducted in three different regions in Cuba. These locations were in the west (Havana), central (Santa Clara), and eastern (Santiago) sections of the

³⁸James P. Spradley, *The Ethnographic Interview* (Fort Worth, TX: Harcourt Brace Jovanovich College Publishers, 1979), 58-59.

³⁹James P. Spradley, *Participant Observation* (Fort Worth, TX: Harcourt Brace Jovanovich College Publishers, 1980), 123-24.

⁴⁰*Ibid.*, 54-62.

⁴¹Creswell, *Qualitative Inquiry and Research Design*, 202.

country. These are the locations of the seminaries and Bible Institutes where the original Cuban youth professors teach. These professors also work in local church youth ministries, which provided great opportunities for determining how the professors themselves apply both what they were taught and what they teach. I found several churches in each of the three areas that utilize those who have been trained by the original Cuban professors, giving me the opportunity to conduct a cross-case analysis of the overall body of research. Cuban culture was very consistent in all three of these regions, and thus the cross-case analysis demonstrated similar traits of contextualization and application of the curriculum. The cross-case analysis also provided support for recognizing consistent contextualization and application trends and patterns in the data analysis.

Use of Translation and Translators

The translators⁴² used for conducting the formal and informal interviews and the participant observation events and ministry analysis were carefully selected in an attempt not to bias the interviews.⁴³ The selected translators were not the original trained youth ministry professors, nor were they youth workers trained by the first generation Cuban national youth professors. The translators were themselves Christians and thus aware of the Christian language used in the survey and interview process, but were not directly connected with the training or the resultant application policies and programs derived from the training being analyzed.

Those conducting the original training were not personally present during the administering of the surveys and interviews unless they themselves were being surveyed and interviewed. Further, those who translated the Spanish survey results back into

⁴²I have a very limited Spanish vocabulary and therefore relied upon translators for interacting with survey respondents and informants. Although the use of translators is not preferred, outside translators were utilized to cross-check translation for accuracy.

⁴³Carol V. McKinney, *Globe-Trotting in Sandals: A Field Guide to Cultural Research* (Dallas: SIL International, 2000), 65.

English did not participate in the training program and curriculum development being analyzed. The goal was to maintain an acceptable degree of objectivity in the entire process of gathering data so as not to bias the findings.

Noted Delimitations and Limitations

There are several delimitations and limitations that should be noted. Though I have been to Cuba on many occasions and have spent significant amounts of time with the Cuban trainers being examined, I am not an expert in the Cuban culture at large, the Cuban Baptist church culture, or the Cuban youth culture. As with the formation and execution of the training program itself, I leaned upon the assistance of qualified and mature culture brokers and interpreters who have an emic knowledge and view of the elements of Cuban culture.⁴⁴ With their help I believe that this limitation, considering the scope of this project, did not create an appreciable distortion of the project findings.

In addition, not all of those who have been trained in the curriculum being analyzed were surveyed and interviewed. However, the goal of the research was to involve at least a majority of the original participants who completed the training, and this goal was accomplished. Not all churches affected by the training were researched since access to them was limited due to the distances involved and the time allotted for the research. However, I believe there were sufficient churches available (13 churches were visited in 10 cities in 28 days) to provide a high degree of consistency in research trends thus making the findings credible.

Another limitation is that even though triangulation and translator selectivity was carefully applied, there will certainly be some degree of patronization that should be anticipated in the evaluation process. As the president of YMI, I personally participated

⁴⁴Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids: Baker, 1985), 229-30.

in much of the original project design and execution. This issue of personal objectivity is a factor for consideration when completing evaluations and data analysis.

A final limitation associated with this project was the amount of time for in-country research that was allotted, 28 days. Due to visa restrictions from the Cuban government (a religious visa is limited to 30 days), personal schedule and financial resource limitations made multiple trips into the country impossible, thus a single visit 28-day research plan was adopted. An attempt, however, was made to minimize this time limitation by having all survey and translation work done in advance of the trip, giving much care to advance travel, lodging, participant observation, and interview scheduling.

I do not believe that the referenced limitations imposed a deterrent to the objectives of the study after implementing the safeguards in the process as described above. The next chapter discusses relevant literature that speaks to the nature and process of this study.

CHAPTER 2

REVIEW OF LITERATURE

This chapter represents a review of literature relevant to this study. The reviewed literature provided a valuable resource and foundation for the study's research objectives, methodology, data evaluation, concluding observations, findings, and recommendations. The review also provided criteria important for accessing the study's limitations and delimitations. Though certainly not exhaustive, this review engages the pertinent literature that converges on the areas of focus for this project. I reference only the portions of the literature that reflect on this study and point out the relevance of the associated literature as the review progresses.

Cuban History and Culture

Although this study is concerned with the people and particularly the gospel ministry to the youth on the island of Cuba, a cursory look at the history and culture of this island-state aids in understanding the study's strategy and outcomes. Much has been written about Cuba's history; therefore, due to the limited space and focus of this study, a limited number of the most recent works by a few of the most respected experts on Cuban history are referenced. Although several resources could be cited for recent information (2000 to 2010), I primarily glean information from the works of Clifford Staten in *The History of Cuba*, and Louis Perez, Jr. in *Cuba: Between Reform and Revolution*.

Geography

Cuba, due to its location, has always been a strategic country in the Americas and for many countries in Europe and around the world. One only has to be reminded of the colonial days of discovering the Americas by Western European countries while at

the same time recalling the Cuban missile crisis of the 1960s. With its ongoing political turmoil, due to Fidel Castro and his regime, Cuba remains to this day a controversial player in American history, particularly in the arena of political and economic policies. There are several reasons for this importance, not the least of which is Cuba's geographic location, population, and politics. Some people are not aware of just how large an island Cuba is, or of its close proximity to the two other larger nations in the region, Mexico and the United States. Louis A. Perez, Jr., professor of History at the University of North Carolina and a noted authority on the nation of Cuba, summarizes some of the geographic significance of this island nation:

Cuba is the largest and western-most island of the Antillean archipelago, extending at a slight northwest southeast bearing between 74 degrees to 85 degrees west longitude and 19 degrees 40' north latitude. The coordinates establish more than the island's location—they establish too the context of its history. Geographic considerations and strategic calculations converge in fateful fashion. Cuba is situated at the key approaches to the Atlantic Ocean, the Gulf of Mexico, and the Caribbean Sea—90 miles south of the Florida Keys, 130 miles east of the Yucatan Peninsula, and 40 miles west of Haiti: the point at which the vital sea lanes of the Spanish New World empire intersect. The island dominated the maritime approaches into the Gulf from the Atlantic through the Florida Straits to the north and from the Caribbean through the Yucatan Channel to the west. Its position west of the Windward Passage placed the island along one of the principal maritime passages in and out of the Caribbean. Spain was not slow to recognize the implication of Cuba's location, and thus officially designated the island as 'Fortress of the Indies' and 'Key to the New World.' One of the political imperatives in the New World balance of power was established early and endured long: control of Cuba was vital for the control of the New World.¹

Cuba is an island that is 750 miles in length (as long as the state of Texas at its longest point), yet is only 124 miles at its widest point, and barely 22 miles at its narrowest point.² This island nation is indeed a relatively large landmass that covers an area of 44,827 square miles, about the same as the state of Pennsylvania.³ This great length of

¹Louis A. Perez, Jr., *Cuba: Between Reform and Revolution*, 4th ed. (New York: Oxford University Press, 2011), 1.

²*Ibid.*, 1, 3.

³Clifford L. Staten, *The History of Cuba* (New York: Palgrave Macmillan, 2003), 5.

the island makes the training of youth leaders on a national scale very difficult since few Cubans have cars and few have the financial resources to fly domestic airlines within the country; cross-country travel is very expensive and time consuming for nationals.

Public transportation is inadequate and only as recently as 2009, thanks to loans by the Chinese government,⁴ have Cubans had access to comfortable long distance bus travel, which most cannot afford. Automobile taxis, though fairly cheap according to Western standards, are still too expensive for most Cubans in the larger cities. In most Cuban cities, the locals either walk or ride bicycles, or ride in bicycle, ox, or horse-drawn carriages and wagons. It is still very difficult to buy cars and houses in Cuba. Those who do own cars and houses have them because relatives who owned the cars and houses before the revolution passed ownership to them. Just since 2008, because of so-called reforms by president Raul Castro, have Cuban citizens been allowed to rent cars or stay in Cuban hotels. Prior to 2008, only tourists and government politicians were allowed to stay in hotels. Interestingly, even today, unless a Cuban citizen is actually renting a hotel room, he or she cannot go into a guest's room, even if he or she is invited in by the one renting the room, but is allowed to meet hotel guests only in the hotel lobby. Prior to 2008, the average Cuban was not even allowed in a tourist hotel lobby.

All of this translates into difficult and expensive travel issues when attempting to train nationals in Cuba in a central location since the YMI trainees lived in several provinces of Cuba separated by hundreds of miles. In the training program, even though the training locations rotated from east to central to west, in order to spread out the inconvenience of travel, it was still a sacrifice for the participants to attend all the classes. However, they all demonstrated great determination and overcame these obstacles to attend all twelve sessions and graduate with excellent grades.

⁴Perez, *Cuba*, 334.

The People of Cuba

It is amazing that while Cuba is extremely close to the United States, Mexico, and several Westernized island states in the Caribbean Sea, Gulf of Mexico, and Atlantic Ocean, the majority of people in Cuba, due to extreme visa restrictions, remain culturally isolated from the rest of the world. Since the successful revolution in 1959 led by Fidel Castro, only a privileged few, mostly medical and military personnel, have been free to leave the country for an extended period of time. Cuba's current 11.2 million people have been isolated on this extraordinarily beautiful island by both poverty and communistic political extremism.⁵ Though tourists have always been allowed into Cuba, only until recently (2000) have a relatively small percentage of Cubans been allowed to travel out of the country. When they do obtain permission to travel abroad, they are typically not permitted to take their wives and children with them so that they will not be tempted to apply for asylum. Between 2000 and 2007, however, an estimated 185,000 Cubans managed to emigrate to the United States, and more than 20,000 to Spain and other western European countries.⁶ In spite of the isolationist policies and Western nation embargoes, contact with western culture through tourism and the Internet (especially social medias), globalization made its way to into Cuba, especially to its youth culture. This most recent relaxation of the Cuban travel visa policies is one of the primary catalysts that sent Cuban Baptist leaders to the United States in 2003 to search for partners who would be willing to help them with the formal training of youth workers in their seminaries.

The ethnicity of the peoples of Cuba, like most Central and South American peoples has changed extensively over time. It is estimated that at the end of the fifteenth century, the native Indian population was as high as 600,000.⁷ As a result of being

⁵Ibid., 336.

⁶Ibid., 335.

⁷Ibid., 14.

conquered by the Spanish, occupied by several European countries and the United States, and the arrival of thousands of African slaves brought in by these nations, the population of Cuba is quite diverse; 51 percent mulatto (mix of European and African), 37 percent white, 11 percent black, and 1 percent Chinese.⁸ This strong and ongoing influence by western civilizations caused Cuba to take a radically different course than most Latin cultures with regard to the civilizing development of its peoples. This significant and high-level civilization will now be examined.

Health and Education

Even though Fidel Castro was an avowed communist, his cultured background, due to Western European influence, compelled him to place a high value on education and health. Staten reports,

Compared to the vast majority of developing countries in Latin America, Africa, and southern Asia, Cuba scores extremely well on virtually all indicators of socioeconomic development: life expectancy, access to healthcare and housing, education levels, employment rates, status of women and infant mortality rates. Its literacy rate of 96 percent compares very favorably with the wealthiest countries in the world. The security net of free healthcare, free education and social security is rarely found among the developing countries of the world. Cuba has an abundance of doctors—approximately 1 for every 200 people. School attendance is mandatory through the ninth grade. The government invests large sums into day care centers and primary, secondary, and vocational schools. In 1959 (pre-Castro), there were only three universities, today universities are scattered across the entire island. The government provides for a wide variety of cultural and literary program for all citizens.⁹

In fact, the literacy rate of 96 percent was reached as early as 1962.¹⁰

Even though these are positive developments for the Cuban people, my research revealed the sad truth behind these sometimes-skewed government-provided statistics is that the high level of literacy does not positively impact the economic status of most people. The average Cuban receives the equivalent of twenty US dollars per

⁸Staten, *The History of Cuba*, 4.

⁹Ibid., 5.

¹⁰Perez, *Cuba*, 273.

month. Most families do not receive a food allocation sufficient to meet their needs and are constantly stretching the government rules or directly breaking the law in order to survive. Perez quotes a foreign resident of Havana informant in 1990:

Every day, almost every Cuban I know does something illegal just to get by. They may buy black market coffee or shoes for their kids, call in sick at work so they can have time to shop for food, swipe supplies from the office to use at home, or get their toilet fixed by a plumber working illegally. They might be members of the Communist Party or staunch supporters of the revolution but they break the law as a matter of course. And since everyone sees everyone else doing it, it becomes part of the game.¹¹

During one of my teaching visits in 2005, I witnessed Cubans illegally selling their own home-produced cheese and milk on the highway to passers-by. During that June 2005 visit, Castro suddenly, and without warning, fired all the country's gas station attendants and replaced them with uniformed college co-eds. Apparently, massive amounts of gasoline were being stolen every day by attendants and then sold on the black market. During my most recent trip in 2010, I witnessed a man taking gravel from a roadside construction site. My driver told me that the man was stealing it and taking it home to sell.

According to those I randomly interviewed on the streets, there are many hospitals in Cuba, but most do not have adequate modern equipment to diagnose and treat patients, and the pharmacies seldom have enough prescription drugs to meet the demand. The shortage of medicine is so severe that several churches I visited regularly dispensed medicines to its members after Sunday services. I was told that Americans and European friends brought these medicines into the country. The shelves of most pharmacies I visited in the cities away from Havana were empty and the people were constantly complaining that only the wealthy could afford to buy the needed medicine at special government run "dollar" pharmacies not available to the common people. During an interview in 2008, a practicing medical doctor told me that even though Cuban doctors have the skills to treat modern day breast cancer, their hospitals do not have the

¹¹Ibid., 311.

equipment to make a proper diagnosis to determine the exact type of breast cancer after performing a biopsy. The education and training under the communist system's economic structure leaves a well-trained doctor unable to perform up to his level of training. The economy is a huge frustration for all citizens of Cuba.

Economy

In 2009, according to Baptist leaders with whom I spoke, the economic situation had so deteriorated that all of Cuba's high-level secondary boarding schools had to be closed and brought from their more isolated remote locations back into the cities. Due to a shortage of certified teachers, college students who were still in school filled many teaching positions. However, this being said, the education level of the average Cuban is remains very high. This fact made training the Cuban youth workers extremely efficient, since all of the professorial candidates were highly educated, very literate, and technically savvy as to computer use. Most of the first generation students YMI trained had university degrees and were former medical doctors, dentists, and highly technical communication experts who, prior to going into ministry, made about 20 US dollars per month, the same as a gas station attendant.

Trends in education, and limited computer and Internet access are some of the reasons western globalized youth culture began to penetrate Cuban culture. I will later demonstrate how this globalization ultimately brought about the search for more sophisticated training of Cuban evangelical youth workers and the eventual request for YMI to come into Cuba to train professors of youth ministry for its seminaries.

The Cuban economy has revolved around the sugar and tobacco industry for hundreds of years.¹² Due to competing sugar and tobacco markets, the impact of the Great Depression, the dissolution of the Cuban-Soviet Union partnership in 1991, and the

¹²Staten, *The History of Cuba*, 6.

United States embargo, the Cuban economy has been suffering for nearly a century.¹³ The fact that the Cuban government owns 90 percent of all the businesses makes personal profit almost impossible.¹⁴ Since the early 1990s, the Cuban economy has made life for the average person extremely difficult. The Cuban people are not even allowed to butcher cattle from the government herds that graze on their land. I remember asking one Cuban leader how often he eats beef, and he said “every ten years,” and went on to explain that anyone caught butchering a cow was put in prison for ten years.

Politics and Worldview

Like many other Latin cultures, Cuba suffered under the iron fist and yoke of colonialism. From 1492, when the Spanish explorer Christopher Columbus discovered the northeast coast of Cuba and claimed it for the Crown, until independence was won from Spain with the help of the United States in 1898, the Cuban people suffered many hardships.¹⁵ The native Cuban tribes were either completely eradicated as ignorant savages, enslaved along with thousands of imported Africans to work in the sugarcane and tobacco plantations and refineries, or subjugated as second-class citizens by the European and American despots.¹⁶ Even after freedom from Spain was achieved, US occupation and political control from 1900 to 1952 saw the creation of a mere similitude of democracy that in essence created a system of the very poor and very rich.¹⁷

Describing this situation during the time of the early republic, Perez states,

The striking feature of the early republic was the underrepresentation of Cubans as property owners, as merchants and managers, as shopkeepers and landowners, and as

¹³Ibid., 6, 7.

¹⁴Ibid., 6.

¹⁵Perez, *Cuba*, 337-43.

¹⁶Staten, *The History of Cuba*, 11-30.

¹⁷Perez, *Cuba*, 337-53. See Appendix 6 for a chronological historical and political timetable of leaders and events from 1000 to 2009.

salaried personnel and wageworkers. They were undercut by immigration from abroad and overwhelmed by capital from without. Cubans had succeeded in creating a nation in which they controlled neither property nor production.¹⁸

This so-called freedom and democracy was simply led by one military tyrant after another, propped up by American and European money and politics. Not the least of these tyrants was Fulgencio Batista, whose corrupt socialistic government reigned over Cuba from 1935¹⁹ until Fidel Castro's liberation revolution overthrew him in 1959.²⁰ Though Fidel was not a communist at the outset of his reign, political disharmony with the United States led to a partnership with social communist-block nations and eventually an embrace of the Soviet Union with its Marxism-Leninism ideology.²¹

This communist partnership with the Soviet Union led Cuba down a political road that would change and drive a new Cuban secular worldview for the next fifty years. Following the Bay of Pigs incident in 1961 and the Cuban missile crisis during the Kennedy presidency (1962), which almost precipitated World War III, Castro broke ties with the Western World. Castro proclaimed in November 1961, "I am a Marxist-Leninist, and I shall be one until the last day of my life."²² With this declaration and subsequent isolation from the West, the worldview of Cuba as a nation, and that of most of its youth, became dominated by atheism and secular humanism. Following Castro's proclamation that Cuba was an atheistic state, the Cuban schools and educational system were forced to embrace the secular humanistic evolutionary view.²³ This major shift in the government's attitude toward religion (Castro, like most Cubans, was himself a

¹⁸Ibid., 162.

¹⁹Ibid., 210.

²⁰Ibid., 237-38.

²¹Ibid., 252, 253.

²²Ibid, 252.

²³Ibid., 297.

practicing Catholic as a child and attended a Jesuit college preparatory school)²⁴ drove religion and its advocates practically underground.

Religion and Revival

The Bay of Pigs incident (1961 attempt to overthrow Castro) and subsequent conversion to communism brought about a flurry of religious persecution by Castro's regime, including arrests and imprisonment of Baptist nationals and missionaries.²⁵ Though tensions would ease by the 1980s, repression of all religions including Christianity was ominous. Repression came in the form of nationalization of most Christian schools and camps,²⁶ a freeze on the issuance of building permits for churches, banning of proselytizing beyond the church property, and outlawing the celebration of Christmas in homes or churches to name a few.²⁷

Baptists have been present in Cuba since the late 1800s and have grown in significant numbers over the years.²⁸ The Southern Baptist Convention began ministering in Cuba in 1884.²⁹ As of 2010, according to Jason Mandryk in *Operation World*, there are more than 2,400 Baptist churches (most of which are house churches) claiming a total attendance approaching 200,000.³⁰ A state of revival has been reported

²⁴Staten, *The History of Cuba*, 86.

²⁵Albert W. Warden, ed., *Baptists around the World: A Comprehensive Handbook* (Nashville: Broadman and Holman, 1995), 296.

²⁶Ibid.

²⁷Perez, *Cuba*, 298.

²⁸Warden, *Baptists around the World*, 294.

²⁹William R. Estep, *Whole Gospel Whole World: The Foreign Mission Board of the Southern Baptist Convention 1845-1995* (Nashville: Broadman and Holman, 1994), 135.

³⁰Jason Mandryk, ed., *Operation World*, 7th ed. (Colorado Springs: Biblica, 2010), 292.

to be in progress since the early 1990s.³¹ This resurgence of spirituality affected all religions. Baptist and other protestant evangelical churches, along with Catholic cathedrals and Jewish synagogues were all soon filled to capacity. Cubanist historians Perez³² and Staten³³ noted and described this national phenomenon. According to these historians, the religious resurgence was brought about by a combination of the following events; (1) the great economic depression forced upon Castro by the US embargo and dissolution of the Soviet Union, (2) Castro's appeasement decision in 1991 to renounce atheism and declare Cuba a secular state, whereupon the Communist Party of Cuba even began allowing "believers in God" to join,³⁴ thus allowing many more freedoms to churches, (3) inviting Pope John Paul II to Cuba in 1998 (another appeasement decision) which led to the renewing of the celebration of Christmas in churches and houses, and to the issuance of permission to grant religious visas to pastors and religious professors to enter Cuba to teach and train national religious leaders.³⁵ These events, coupled with US president George W. Bush's administration's granting of US Treasury Department licensures for ministers to travel to Cuba for religious ministry and training,³⁶ ultimately allowed YMI to legally enter the nation of Cuba for the purpose of training national youth professors.

The above-mentioned chain of events directly affected YMI's decision and ability to go into Cuba to attempt the training of Cuban nationals to be professors of youth

³¹Perez, *Cuba*, 298.

³²*Ibid.*, 297-98.

³³Staten, *The History of Cuba*, 4.

³⁴*Ibid.*, 132.

³⁵Perez, *Cuba*, 297-98.

³⁶See Appendix 7 for US Treasury License.

ministry in their three seminaries.³⁷ The revival in the Baptist church, the concerns of the Cuban government worldview of secularism, the anticipated weakening of Castro's regime as realized by the turning over of power to more moderate leaders such as Raul Castro in 2008,³⁸ and the globalization of Cuba's youth culture³⁹ all worked together to motivate the Western and Eastern Baptist conventions of Cuba to enlist the services of YMI.

Protestantism and Theological Education

Historical Protestantism and the advance of evangelical theological education played an important role in this project. In his work *Cuban Christian Theological Higher Education: The History of the Eastern Cuba Baptist Theological Seminary*, Octovio Esqueda cited several Cuban historians and presented a comprehensive overview of the history of Protestantism in Cuba, including the establishment of evangelical theological education. Esqueda's study and evaluation of theological education will be referenced later, but for now, it is important to note a few of his findings regarding this Protestant and specifically Baptist presence in Cuba. According to Esqueda, the earliest Protestants to visit Cuba were pirates and British soldiers.⁴⁰ The first known Baptist to visit Cuba was Diego Thompson, a Scottish colporteur who after attempting to sell Bibles in Santiago in 1837, was deported.⁴¹ The first reported protestant service took place in Havana in 1871, led by an Episcopal Church minister by the name of Edward Kennedy.⁴² In 1885 the

³⁷Mandryk, *Operation World*, 292. For a breakdown of all religions currently in Cuba, see Appendix 8.

³⁸Perez, *Cuba*, 352.

³⁹Staten, *The History of Cuba*, 135.

⁴⁰Octavio Esqueda, *Cuban Christian Theological Higher Education: The History of Eastern Cuba Baptist Theological Seminary* (Saarbrücken, Germany: LAP Lambert, 2009), 11.

⁴¹*Ibid.*

⁴²*Ibid.*, 12.

Florida Baptist convention sent two missionaries, William Wood and Cuban Adela Fales to Cuba.⁴³ Though almost disappearing during the days of the Cuban fight for independence from Spain, after winning the war in 1889 with the help of the US, Baptists returned to Cuba along with more than twenty-four protestant missions.⁴⁴ The fact that the first elected president of Cuba, though himself a Catholic, often visited protestant church services, certainly aided the establishment of protestant missions in Cuba.⁴⁵

Southern Baptists along with several other protestant denominations were quick to establish schools throughout Cuba, before and after the revolution.⁴⁶ Following the parochial elementary and secondary schools came the establishment of multiple protestant colleges used for training local Christian workers, including the first Baptist seminary founded in Havana in the Fall of 1906 by John McCall, a graduate of the Southern Baptist Theological Seminary in Louisville, Kentucky.⁴⁷ The seminary in Havana has served the Western Baptist Convention for more than one hundred years. Esqueda reported that at the end of 2002, the Western Cuba Baptist Convention had a membership of 15,906, 186 local churches, and 1,111 house churches.⁴⁸ It was in 2003 when the chairman of the Youth Department of the Western Baptist Convention, first contacted YMI asking for assistance in training youth workers for all of Cuba. The Cuban Evangelical Seminary was established in 1928, and serves the Los Pinos Nuevos (The New Pines) evangelical denomination, one of the largest in Cuba.⁴⁹ YMI also trained a youth ministry professor

⁴³Ibid., 13.

⁴⁴Ibid., 15.

⁴⁵Ibid., 16.

⁴⁶Ibid., 17.

⁴⁷Ibid., 18, 19.

⁴⁸Ibid., 22.

⁴⁹Ibid., 23.

for this institution. Many other protestant and evangelical seminaries were founded during those first fifty years following the war for independence, including the Eastern Baptist Convention Seminary (Colegios Internacionales de El Cristo), founded in 1949 in Santiago,⁵⁰ and later, another Baptist seminary in Santa Clara.

In spite of the hardships brought upon the evangelicals by the Castro revolution of 1959, and the subsequent loss of foreign financial support, the seminaries continued to grow and produce workers for their churches.⁵¹ Though Fidel Castro would make claims that he was not against religion, the revolution brought much persecution upon evangelical churches and their ministries. The many hardships included the nationalization of many schools and camps, closing of some schools, arrests of pastors and missionaries (including Southern Baptist Herbert Caudill), curtailment of Christian literature distribution, revoking of new building permits for churches, and the outlawing of public, personal, and cooperate evangelism off of church property.⁵² In spite of these hindrances, the revival of the early 1990s led to thousands of new believers, and according to Baptist convention leaders, the need for new strategies of youth ministry evangelism, discipleship, and leadership training.

Though Baptist youth work had been emphasized since the very first Baptist Youth Congress was held in Ciego de Avila, Cuba on August 11, 1938,⁵³ the time had come for help from the West. The Baptist youth leaders of Cuba saw the need and seized the opportunities afforded by the new freedoms offered by Castro, and after contacting YMI through the newly accessible Internet, came to the US seeking assistance. The three

⁵⁰Ibid., 78.

⁵¹Ibid., 86.

⁵²Ibid., 101-06.

⁵³Herbert Caudill, *Meet the Youth of Cuba* (Atlanta: Home Mission Board Southern Baptist Convention, 1942), 127.

Baptist seminaries including the more recent seminary established in Santa Clara, Cuba, sent a total of twelve students to the YMI professorial training program, four from each region of the country (East, Central, and West). The result is that now all three seminaries have youth ministry degree programs taught by YMI-trained youth ministry professors. In addition, three of these original professorial graduates are the directors of a Center for Youth Ministry (CYM) at each of the three seminaries. Moreover, with full approval of the seminaries, their board of directors, and denominational convention leadership, those holding department chair CYM positions are paid a full time salary through a grant provided by YMI. This grant funds the position, not the individual, and is contingent upon a five-year commitment by the seminary and the professor being funded.

Conclusion

Though certainly not a comprehensive overview of the history of Cuba and evangelical work there, the previous summary provides context for the atmosphere leading to the eventual YMI-led program for training youth workers for the Baptist Conventions of Cuba. Though religious freedom has certainly not been restored to Cuba, the work of the Holy Spirit and the more favorable political climate of the early twenty-first century produced the environment that led to the facilitation of YMI's new Cuban training paradigm. Moreover, the factors in Cuba's history were taken into consideration when preparing YMI's trainers for teaching in the modern Cuban context. The next section of this literature review will concern itself with the literature that addresses the primary concerns of this study; contextualization and application.

Defining Contextualization in Mission Work

In the mission community, when one uses the word contextualization, the first thought is often that of contextualizing the gospel of Jesus Christ. Moreover, the question of contextualizing the gospel message becomes one of; did those hearing the gospel understand the meaning of the gospel when they heard it, not with just their ears, but with

the ears of their own culture? Culture itself is a complex word that involves language, symbols, worldview, traditions, religion, family, mores, social customs, political nuances, safety issues, and a litany of other factors that surround the mind of the recipient of the Gospel message. Paul Hiebert defines culture as “the more or less integrated systems of ideas, feelings, and values and their associated patterns of behavior and products shared by a group of people who organize and regulate what they think, feel, and do.”⁵⁴ Hiebert further declares that culture has at least three dimensions: (1) cognitive dimension—knowledge, logic and wisdom; (2) affective dimension—feelings and aesthetics; and (3) evaluative dimension—values, morals and allegiances.⁵⁵ It should not be too difficult to come to the conclusion that contextualization must be a very complicated process when one is attempting to communicate a message, the Gospel, or otherwise. It is no easy task to insure that the recipient will be able to understand the message exactly as it was intended by the sender who’s culture is significantly different than that of the recipient.

Hesselgrave maintains that in order for properly contextualized communication to take place, one must have a good understanding of not just two cultures; that of the sender and recipient, but also of a third culture; that of the Bible and its peoples.⁵⁶ In an attempt to clarify this issue of communicating messages or teaching and preaching between two cultures (bicultural) or even between three or more cultures (multicultural), Hesselgrave suggests that there are not three, but seven dimensions of culture that must be understood. According to Hesselgrave, these dimensions need to be bridged or crossed so that the recipient is able to understand and apply the message as intended by

⁵⁴Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids: Baker, 1985), 30.

⁵⁵*Ibid.*, 30-31.

⁵⁶David J. Hesselgrave, *Communicating Christ Cross-Culturally* (Grand Rapids: Zondervan, 1991), 108.

the sender.⁵⁷ In other words, if between the sender and receiver there are extreme differences within many or most of these seven dimensions, then the “cultural distance” is great, and would thus require an extensive contextualization process to close the distance between understanding, responding, and applying the message the sender is attempting to communicate. This process of closing the cultural distance is a very important part of this study’s objective and will later be addressed in more detail when looking at the different forms, theories, and categories of contextualization. What are the varying definitions of contextualization as applied to the communication of the Gospel and biblical principles across cultures?

Definitions of Contextualization

There are many variations in the definitions of contextualization found in my review of mission literature. In *Evangelical Dictionary of World Missions*, Dean Gilliland states,

There is no single or broadly accepted definition of contextualization. The goal of contextualization perhaps best defines what it is. That goal is to enable, insofar as it is humanly possible, an understanding of what it means that Jesus Christ the Word is authentically experienced in each and every human situation.⁵⁸

That having been said, below are several other definitions that capture the mainstream of the writing on the concept of contextualization. Moreau, Corwin, and McGee suggest a succinct and fundamental definition of contextualization in their work *Introducing World Missions*, that perhaps best represents the goal of YMI’s training project in Cuba:

The core idea is that of taking the gospel to a new context and finding appropriate ways to communicate it so that it is understandable to the people in that context.

⁵⁷Ibid., 163-64.

⁵⁸Scott A. Moreau, ed., *Evangelical Dictionary of World Missions* (Grand Rapids: Baker, 2000), 225.

Contextualization refers to more than just theology; it also includes developing church life and ministry that are biblically faithful and culturally appropriate.⁵⁹

In his book *The Facilitator Era: Beyond Pioneer Church Planting*, Tom Steffen, who also authored the classic work; *Passing the Baton: Church Planting that Empowers*, describes the struggle of defining contextualization in the realm of modern missions when he says,

Contextualization is at the center of the concerns of those within the missional movement, even though their critics would say that some—not all—who emphasize contextualization have abandoned good theology in the process. Be careful in your own judgment. The movement for contextualization is not monolithic, and it's a moving target methodologically and theologically.⁶⁰

Moreover, as to the term contextualization, I agree with Steffen who, though speaking about church planting, has this to say regarding missions terminology, “We must be careful not to become too romantically involved with any term; the concepts must never take a back seat to the nomenclature, which always has a shelf-life.”⁶¹

In their work *Cultural Anthropology: A Christian Perspective*, Grunlan and Mayers define contextualization as simply “the developing of a theology from within a culture.”⁶² They elaborate on their succinct definition:

As we introduce the gospel in another culture, we must attempt to lay aside our own cultural understanding and manifestation of the gospel and allow understandings and manifestations of the gospel to develop in the light of the host culture, that is, to become contextualized.⁶³

⁵⁹Scott A. Moreau, Gary R. Corwin, and Gary B. McGee, *Introducing World Missions: A Biblical, Historical, and Practical Survey* (Grand Rapids: Baker, 2004), 12.

⁶⁰Tom A. Steffen, *The Facilitator Era: Beyond Pioneer Church Multiplication* (Eugene, OR: Wipf and Stock, 2011), 10.

⁶¹*Ibid.*, 56, 57.

⁶²Stephen A. Grunlan and Marvin K. Mayers, *Cultural Anthropology: A Christian Perspective*, 2nd ed. (Grand Rapids: Zondervan, 1988), 278.

⁶³*Ibid.*, 26.

Further qualifying their definition, Grunlan and Mayers maintain, “In order to be effective in ministering cross-culturally, we must be cultural relativists as well as advocates of biblical authority.”⁶⁴

In their comprehensive work *Contextualization: Meanings, Methods, and Models*, Hesselgrave and Rommen, after documenting the etymology of the word contextualization and admitting the confusion concerning a lack of consensus as to its definition, make this summary statement:

Whatever its definition, contextualization involves knowledge of both a message and an audience. To be more explicit, it involves understanding a message revealed by God in Holy Scripture and respondents who have an inadequate or distorted understanding of God’s revelation. Contextualization (translation, explanation, and application) then should be faithful to the nature (and message) of biblical revelation, and yet correct the inadequacies and distortions connected with revelational understandings of other religious traditions.⁶⁵

In attempting to define and explain the concept of contextualization, Glenn Rogers, in his book *A Basic Introduction to Missions and Missiology* writes,

Contextualizing the gospel does not involve changing the gospel in any way, adding anything to it or deleting anything from it. Instead, contextualization means telling the authentic story of Jesus in a way that will be clear and understandable, culturally appropriate and accessible to the people of a given culture. Contextualization is what Paul was talking about in 1 Corinthians 9:19-23. Contextualization is not only something that must be done as the gospel is preached. As the Christian faith takes root in a culture, it must be completely authentic to that culture. Jesus did not intend that Christianity be a Jewish faith (or an American faith) that is transplanted into other cultures. It is to be a faith that becomes native to each place where it is planted.⁶⁶

David Sills in his work *Reaching and Teaching*, defines contextualization within missions as “the process of making the gospel understood.”⁶⁷ Sills further explains that any attempt to make the message of the gospel and its related biblical teaching

⁶⁴Ibid., 27.

⁶⁵David J. Hesselgrave and Edward Rommen, *Contextualization: Meanings, Methods, and Models* (Pasadena, CA: William Carey Library, 2000), 128.

⁶⁶Glenn Rogers, *A Basic Introduction to Missions and Missiology* (La Vergne, TN: Mission and Ministry Resources, 2003), 58, 59.

⁶⁷M. David Sills, *The Missionary Call* (Chicago: Moody, 2010), 195.

understood should take into consideration the local cultural context where the teaching and training is done.⁶⁸ That cultural context, as Sills points out, does not only include language and customs, but can also be effected by generational differences within the same culture as it pertains to children and youth, especially due to globalization.⁶⁹ This generational deference is one that YMI trainers had to confront in the Cuba training project due to the impact of globalization on the youth culture of Cuba. Sills goes on to say that contextualization does not only apply to preaching and teaching the gospel and doctrine, but must also take into account the application and methodology that are a result of the teaching.⁷⁰ Moreover, according to Sills, contextualization should be sensitive to even extra biblical matters as long as the message of the Gospel is not changed or watered down. Sills states,

We can enter other cultures and communicate the gospel in ways that they can readily understand, making the adjustments that are necessary for them to ‘hear it’—especially regarding extra biblical matters. Aspects that may be contextualized include things such as language, music style, musical instruments, clothing style, and building material. Contextualization adjusts for extra biblical aspects; the message never changes.⁷¹

Van Engen in his work *Mission on the Way: Issues in Mission Theology*, embraces, as healthy contextualization, the view of Charles Taber who states,

As converts together study and obey the Scriptures, and as their testimony begins to penetrate the broader context, it is indeed the aim of contextualization to promote the transformation of human beings in their societies, cultures, and structures, not into the image of a western church or society, but into a locally appropriate, locally revolutionary representation of the Kingdom God in embryo as a sign of the Kingdom yet to come.⁷²

⁶⁸Ibid.

⁶⁹Ibid., 198.

⁷⁰Ibid., 199.

⁷¹Ibid., 200.

⁷²Charles Van Engen, *Mission on the Way: Issues in Mission Theology* (Grand Rapids: Baker, 1996), 84.

Theories, Forms, and Criteria of Contextualization

Once one understands what contextualization means in regard to taking the context into consideration when attempting to communicate across differing cultures, there are other factors involved in properly understanding and defining the concept of contextualization. Several varying controversial theories, criteria, and forms of contextualization have arisen. For example, Hiebert makes distinctions between what he calls “critical,” “noncritical” and “uncritical” contextualization.⁷³

Critical contextualization. Critical contextualization means that when training in any particular cultural context, one must enjoin the national leaders in the process of making sure that everything that is done in their culture is screened by the Scriptures. This goes further than contextualization alone, which simply makes sure the teaching “fits” in the culture or can be understood by the culture. As Hiebert explains, critical contextualization establishes theological foundations for contextualization, first by making the Scriptures the “final and definitive authority for Christian beliefs and practices,”⁷⁴ and second, realizing that “the priesthood of believers assumes that all the faithful have the Holy Spirit to guide them in the understanding and application of the Scripture to their own lives.”⁷⁵ Accordingly, it is important in training foreign nationals, that once the Scriptures are applied to all YMI strategy, we allow the culture to make any practical adjustments that are important for acceptance and application into the target culture. In other words, if the cultural practice, method, or “tools” do not violate critical scriptural screening, one should not ask that the practice be automatically changed or deleted from the youth ministry practice of the target culture.

⁷³Paul G. Heibert, *Anthropological Reflections on Missiological Issues* (Grand Rapids: Baker, 1994), 75-92.

⁷⁴Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids: Baker, 1985), 191.

⁷⁵*Ibid.*

Hiebert's method and steps for accomplishing critical contextualization are summarized as follows: (1) exegesis of the culture, study the culture phenomenologically through proper ethnographies in order to understand the old ways without initially judging them; (2) exegesis of Scripture and applying proper biblical hermeneutics; (3) critical response, the people critically evaluate their past customs in light of their new biblical knowledge, keeping some, modifying some, and rejecting others; (4) new contextualized practices to be explicitly Christian; and (5) checks against syncretism.⁷⁶

Noncritical contextualization. Hiebert called the era of mission work from 1850 to 1950 the era of noncontextualization.⁷⁷ According to Hiebert, noncontextualization was the practice by missionaries that meant at best ignoring, and at worst condemning, the historical customs, practices, and beliefs of the target culture.⁷⁸ This extreme lack of contextualization taught that there is basically nothing in the traditional non-Christian culture that should not be destroyed before any legitimate form of Christianity could be formed.⁷⁹ The result of this lack of any contextualization was that “the gospel was seen by the peoples as a foreign gospel. To become a Christian one had to accept not only Christianity but also Western cultural ways.”⁸⁰ A second consequence of noncontextualization was more subtle, the “old beliefs and customs did not die out. Because they were not consciously dealt with, they went underground;”⁸¹ in other words—syncretism. Syncretism is the practice of not replacing an old belief system

⁷⁶Hiebert, *Anthropological Reflections on Missiological Issues*, 88-91.

⁷⁷*Ibid.*, 76.

⁷⁸*Ibid.*

⁷⁹*Ibid.*

⁸⁰*Ibid.*, 80.

⁸¹*Ibid.*

with that of Christianity, but rather simply adding Christian beliefs to one's own pagan beliefs.⁸²

Uncritical contextualization. The opposite of noncritical contextualization is uncritical contextualization. The uncritical contextualization philosophy is that of allowing the culture itself to change the message and adopt its own theology based on viewing the Scriptures through the lens of one's own culture, rather than attempting to understand and adjust one's culture and theology after examining and viewing that culture through the lens of Scripture. This is an under-emphasis of critical scriptural application to the process of contextualization. Heibert explains,

Embracing an uncritical contextualization, however, had its problems. Obviously the denial of absolutes and of truth itself runs counter to the core Christian claims of the truth of the gospel and the uniqueness of Christ. Moreover, if the gospel is contextualized, what are the checks against biblical and theological distortion? Where are the absolutes?⁸³

As David Bosch said in his classic work *Transforming Mission: Paradigm Shifts in Theology of Mission*, "We therefore have to adopt a firm stand against every attempt at a non or under-contextualized approach in mission."⁸⁴

Bridging the Cultural Distance

Another theory and criteria that is attached to the idea of contextualization is that of cultural distance between cultures and proposed theories of how to close or bridge that distance. Hesselgrave believes that when a message is encoded by the sender who lives in one culture, that encoding process must take into account the respondent's ability to decode the message according to seven dimensions of culture: (1) worldview—ways of perceiving

⁸²Ibid., 81.

⁸³Ibid., 84.

⁸⁴David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis, 1991), 426.

the world; (2) cognitive processes—ways of thinking; (3) linguistic forms—ways of expressing ideas; (4) behavioral patterns—ways of acting; (5) social structures—ways of interacting; (6) media influence—ways of channeling the message; and (7) motivational resources—ways of deciding.⁸⁵ Hesselgrave maintains that misunderstandings within these seven dimensions of culture form “cultural distance” between the sender and receiver of inter-cultural messages and teachings.⁸⁶ Hesselgrave believes that if there are extreme cultural variances within many or most of these seven dimensions, then the “cultural distance” is great, and would thus require an extensive contextualization process to close the distance between understanding, responding, and applying the message the sender is attempting to communicate.⁸⁷ Hesselgrave has basically taken Ralph Winter’s concept of cultural distance in cross-cultural evangelism and expanded it to include his seven-dimensions of cross-cultural communication that form a barrier to contextualization.⁸⁸

Hesselgrave explains,

At Lausanne in 1974 Ralph Winter categorized cross-cultural evangelism as being E-1, E-2, E-3 evangelism (Later, the category of E-0 evangelism was added.) These categories denote differences based on the degree of ‘cultural distance’ between the evangelist or missionary and respondents in another culture. The difficulty encountered in any particular instance of evangelism (or communication more widely conceived) is directly proportional to the degree of difference between the two cultures involved. Winter’s idea was both perceptive and important because in these days of rapid transportation and instantaneous communication geography does not present anything like the barrier to communication that culture does. On our seven-dimension diagram cultural distance is indicated in terms of narrowing ‘funnels’ between cultural distance in any of the dimensions, the greater the impact of impingement on the message, how it should be encoded (contextualized) and how it will be decoded (interpreted).⁸⁹

Hiebert proposes the creation of the “bicultural bridge” as one theory and

⁸⁵Hesselgrave, *Communicating Christ Cross-Culturally*, 163-64.

⁸⁶*Ibid.*, 171.

⁸⁷*Ibid.*, 169.

⁸⁸*Ibid.*, 164. See Appendix 9 to view the dimensions of cross-cultural communication.

⁸⁹*Ibid.*, 169.

strategy for closing and crossing Hesselgrave's cultural distance.⁹⁰ Hiebert explains,

How does the gospel move from one culture to another? In a day of mass media and modern technology we are tempted to think of radio, television, and the printed page as the chief means of communication [I believe today, Hiebert would include the Internet]. Rather, communication of the gospel across the chasms of cultural differences rests upon the quality of interpersonal relationships between human beings—between missionaries and the people they serve. This relationship between people of one culture and those of another culture is the *bicultural bridge*. Communication across the bicultural bridge takes place within the *biculture*: a new culture that arises in the interaction of people from two different cultural backgrounds.⁹¹

Hiebert addresses this cultural bridge theory in contextualization even further with his concept of the missionary as a “culture-broker.” Hiebert contends,

Building the bridge between cultures is, however the central task of missions. It is crucial in bringing the gospel for the first time to areas where no churches exist. The bicultural community is where the two worlds meet. It is made up of people who retain ties to their original cultures but who meet and exchange ideas. Such people are ‘culture brokers.’ Like money-changers who trade dollars for yen or rupees, they are essential to the communication between two cultural worlds. Missionaries are such brokers.⁹²

Another set of criteria and guiding principles for implementing the contextualization process is that espoused by Daniel Sanchez. A summary of his principles is as follows:

First, the Bible must be the final authority in the contextualization process and not merely a partner of a subservient source in the development of human ideologies or syncretistic doctrines. Second, the supracultural elements of the gospel must be preserved in the contextualization process. Third, local leaders need to be at the forefront in the reflection, which results in contextualized theological formulations, ecclesiastical structures, and evangelistic methodologies. Fourth, theological formulations, which are developed, need to be informed by previous theological reflection (e.g, dogmatic theology) and to be in dialog with the broader Christian community to avoid heresy and syncretism. Fifth, syncretism needs to be avoided in the process of local theological reflection. Sixth, patience and humility need to be exercised by the broader Christian community (especially missionaries). An appropriate question is whether the opposition (voiced by nationals) is based on cultural or Scriptural concerns. Seventh, adequate tools for an analysis of a

⁹⁰Paul G. Hiebert, *Anthropological Reflections on Missiological Issues* (Grand Rapids: Baker, 1994), 148. See Appendix 10 for more information on the bicultural bridge.

⁹¹*Ibid.*, 147.

⁹²Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids: Baker, 1985), 229.

sociocultural context need to be utilized. Eight, a contextualization model which does justice both to the Scripture and the sociocultural context needs to be employed.⁹³

Conclusion

Taking all of the above discussion into consideration, David Hesselgrave gives perhaps one of the most balanced and comprehensive explanations and summaries of the contextualization process. Placing a proper emphasis on theological foundations, Hesselgrave states,

Contextualization can be thought of as the attempt to communicate the message of the person, works, word, and will of God in a way that is faithful to God's revelation, especially as it is put forth in the teachings of Holy Scripture, and that is meaningful to the respondents in their respective cultural and existential contexts. Contextualization is both verbal and nonverbal and has to do with theologizing; Bible translating, interpretation and application; incarnational lifestyle; evangelism; Christian instruction; church planting and growth; church organization; worship style—indeed with all of those activities involved in carrying out the Great Commission.⁹⁴

These definitions, theories, and criteria for proper contextualization of the Christian message and mission have been critical to YMI's training project in Cuba and the subsequent research project addressed by this study. As much as possible, the professors and trainers sent to teach the prospective Cuban professors adhered to these criteria for contextualization. As we American (along with two South Americans) youth ministry professors taught what we believed to be intercultural principles of youth ministry to our Cuban brothers and sisters, we kept the above definitions and ideas in our thoughts and applied them to our teaching (words, concepts, and style).

This study is not about the specifics of how YMI's trainers applied these principles of contextualization to our message and methodology, which would be a topic for another study. This research project's goal was to determine if the message of our training and the delivery methods used to convey that training did in fact pass the tests of

⁹³John Mark Terry, Ebbie Smith, and Justice Anderson, eds., *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions* (Nashville: Broadman and Holman, 1998), 332-33.

⁹⁴Hesselgrave, *Communicating Christ Cross-Culturally*, 144.

contextualization. More specifically, did we as Americans contextualize the message as good culture brokers so that the program's first generation graduates (Cuban youth ministry professors) could then successfully comprehend and further contextualize the training to second generation graduates (Cuban youth workers) in order to then apply the training into the local churches and into the lives of Cuban youth? That is the question.

Biblical and Extra-Biblical Models of Contextualization and Application

This section of the literature review focuses on the consideration and observation of models of contextualization and application that have the same contextualization target as that of the YMI project being evaluated in this study; that of training the trainers of national workers by teachers of one culture to trainers in another culture. The first part of this section looks at several biblical models of contextualization training, while the latter part reviews historical models of contextualization in missions work that have similar goals to those of the YMI project being evaluated.

Biblical Models of Contextualization

Before examining examples in the Bible of contextualized training of trainers across cultures, it is important to understand the biblical principle of training trainers. The main premise of the YMI "training the trainer" principle is taken from the Scriptures. Second Timothy 2:1-2 quotes the apostle Paul from a letter that was written to Timothy, who at the time was the pastor of the first century church of Ephesus: "You then, my child, be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also."⁹⁵ Here, the principle of training the trainers is apparent; Paul, who was instructed by Jesus Himself and the Holy Spirit (Acts 9: 4-17: 13:46-47, Gal 1:15-17),

⁹⁵Unless otherwise noted, all Scripture references are from the ESV.

trained Timothy, who was then instructed by Paul to train leaders in the Church of Ephesus who “will be able to teach others also.” To add emphasis to the importance of Paul’s statement, it is noteworthy that this training strategy was one of the issues brought to Timothy’s attention immediately before Paul’s death in Rome.⁹⁶ In this, Paul’s last spiritual will and testament, he passes on the critical principle of ministry multiplication.

Further, this “training the trainers” principle is founded upon an even broader and inclusive foundation; the training strategy of Jesus himself. As pointed out in Robert Coleman’s classic work *The Master Plan of Evangelism*, Jesus had a strategy to train a few key leaders (the twelve apostles) to then become the trainers of the next generation of leaders. Commenting on Jesus’ principle of training the trainers, Coleman writes,

This, of course, puts a priority on winning and training those already in responsible positions of leadership. Here is where we must begin just like Jesus. It will be slow, tedious, painful, and probably unnoticed by people at first, but the end result will be glorious, even if we don’t live to see it. We must decide where we want our ministry to count—in the momentary applause of popular recognition or in the reproduction of our lives in a few chosen people who will carry on our work after we have gone. Really it is a question of which generation we are living for. It is necessary now to see how Jesus trained his men to carry on this work.⁹⁷

Jesus trained a few select leaders who would then be commissioned to go into the world and teach other leaders who would share his teaching to their own worlds (Matt 28: 18-20, Mark 16:15, Luke 24: 45-47, John 17:18; 20:21, Acts 1:8). Knowing and understanding the principle of “training the trainers” is not the real issue addressed in this project, but rather, the focus is that of executing the strategy of the principle across cultures.

The Incarnation as a Model of Contextualization

God the Father becoming the God-man in the person of Jesus Christ the Son of

⁹⁶William M. Ramsay, *St. Paul, The Traveler and the Roman Citizen* (Grand Rapids: Baker, 1962), 360.

⁹⁷Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids: Fleming H. Revell, 1963), 38-39.

God is the mystery of the incarnation, or God in the flesh. This idea of the incarnation is spoken of in prophecy in the Old Testament (Gen 3:15, Isa 7:14; 9:6, 7; 53:1-12) and fulfilled in the New Testament as here referenced by the author of John's gospel:

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. (John 1:1-5, 15).

In their work *Encountering Theology of Mission: Biblical Foundations, Historical Developments, and Contemporary Issues*, Ott and Straus maintain, "The incarnation has also served as a model for contextualizing both the message of the gospel and the life of the church in specific cultures."⁹⁸ The idea that God left His culture or heaven or eternity and came to earth's human culture to share His message of redemption and salvation to mankind is indeed a model of contextualization. Without pressing the analogy too far, one could certainly say that to communicate with man, God became a man so that he might better understand man's world and thus span the cultural distance from holiness and perfection to sinfulness and flesh to communicate the gospel message (Heb 2:18; 4:15, 12:1-3). Though some argue that the incarnation is not a model for contextualization, I believe Ott and Straus are correct in their affirmation of this analogy.⁹⁹ Ott and Straus summarize their conclusion:

To summarize, we affirm an incarnational model of mission understood as humble self-renunciation for the sake of others whereby the life and love of Christ became manifest to others. Mission in the spirit of Christ is an undertaking of selfless love, a surrender of rights and privileges in order to serve and identify with others for the sake of the gospel. Incarnational mission profoundly defines the character of mission, which in turn impacts our understanding, our method, and our commitment in mission.¹⁰⁰

⁹⁸Craig Ott and Stephen J. Strauss, *Encountering Theology of Mission: Biblical Foundations, Historical Developments, and Contemporary Issues* (Grand Rapids: Baker, 2010), 102.

⁹⁹*Ibid.*, 103.

¹⁰⁰*Ibid.*, 104.

Though missionaries do not have the power of Christ to “become one of them,” they can certainly make every human effort to understand those they are trying to reach and teach by studying their culture, which includes such elements as language, worldview, social distinctions, mores, symbols, and religious beliefs. There is certainly more to the incarnation than contextualization, however, the essence of contextualization within mission work can certainly be found in God’s action to reach out to fallen man, whether it be the pursuit of fallen Adam and Eve in the Garden of Eden (Gen 3:8-13), or Jesus coming to earth in the form of human flesh (John 1:14). We, in like manner following this example, reach out to those of other cultures, disciple them, and then teach them how to reach their own culture and people with the life-changing gospel. That is what YMI is attempting to do in Cuba.

The Work of the Apostles

When reading and studying the Scriptures, one quickly notices the existence of the task and challenge of taking this new gospel of salvation across cultural distances. The cultural distances faced by the early church varied greatly: from small distance; Palestinian Jewish Christian to Palestinian Jew (Acts 15) and Greek Christian to Greek (2 Tim); to medium distance; Palestinian Christian Jew to Palestinian Greek (Acts 8), Palestinian Christian Jew to Palestinian Roman (Acts 10), Palestinian Christian Jew to Asian Roman (Acts 13); to great distance; Palestinian Christian Jew to Asian Greek (Acts 19:8-10), Jewish Christians and Greek Christian to Roman Christians in Rome (Book of Romans). In Acts 19, Paul trained Asian Christians in the school of Tyrannus, who in turn went out into all of Asia preaching the Gospel. Paul had to cross from his own Jewish and Tarsus culture into the culture of Ephesus to train the workers and elders of the church of Ephesus in Asia Minor.

While ministering in the city of Lystra, Paul and Barnabas encountered Greek mythology and witnessed how the culture of the Greek Gods distorted their preaching of the Gospel to pagan peoples who knew nothing of Christianity (Acts 14:11-15). After

churches were planted in these pagan cities, Paul and Barnabas returned to train and ordain elders so that the preaching and teaching could continue and be done by the national leaders themselves (Acts 14:21-26). It is obvious that Paul trained Timothy, half Jew and half Greek, who then traveled with Paul as a co-laborer and then later became a cross-cultural trainer of European Christian workers in Macedonia and Greece (Acts 20:4, 1 Cor 4:17, 2 Cor 1:19).

Paul understood that contextualization was important to communicating the Gospel across cultural distances as indicated in his statement in 1 Corinthians 9:19-23:

For though I am free from all, I have made myself a servant to all, that I might win more of them. To the Jews I became a Jew, in order to win Jews [Acts 13]. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win the weak. I have become all things to all people, that by all means I might save some. I do it all for the sake of the Gospel, that I may share with them in its blessings.

Regarding the above passage, Glenn Rogers states,

Contextualization is what Paul was talking about in 1 Corinthians 9:19-23. Paul put himself in the place of the people with whom he was working at any given moment. When he worked with Jewish people he thought like a Jew. However, when Paul worked with non-Jewish people he tried to think about life from their point of view. He adopted (as much as possible) their worldview, preaching and teaching from a Hellenistic cultural perspective. He did not preach a different gospel. He preached the same Gospel in a different way, or from a different point of view. A comparison of Paul's sermon in Acts 13 to a Jewish audience, and his sermon in Acts 17 (Athens) to a non-Jewish audience is an example of contextualization.¹⁰¹

Since Paul went back to all of these places where converts were won, it makes sense to presume that Paul, as was his motif, trained elders and leaders in these intercultural settings who then became the trainers of the leaders, who in turn ministered to others (Eph 4:12, 13); training the trainers cross-culturally.

Extra Biblical Historical Models of Contextualization and Application

Ancient church missions history models. There are models of contextualized

¹⁰¹Rogers, *A Basic Introduction to Missions and Missiology*, 58-59.

teaching ministries in modern mission, which will be examined below, however the idea of cross-cultural teaching and training others who would then train workers is not new. As the church began to spread beyond the Roman Empire, deeper and wider chasms of cultural distance would need to be crossed to train Christian leaders if the world was to be reached with the Gospel. Early missions history records many examples of this strategy; however, the limitation of space will only allow a glimpse at a couple of them. Later, we will look at more recent examples and models of contextualizing the training of trainers.

Patrick and Columba. According to George Hunter III, the principles of contextualization were modeled by the mission teams lead by Saint Patrick (396-493) to the Celtic peoples of Ireland in the fourth and fifth centuries. As pointed out in his work on Celtic Christianity, *The Celtic Way of Evangelism*, George Hunter III believes that Patrick did a successful job of contextualizing the gospel into the Celtic culture.¹⁰² Hunter believes that Patrick lived out David Bosch's contextualization proverb, "The Christian faith never exists except as "translated into a culture."¹⁰³ According to Hunter, the missionaries of Saint Patrick's team used many Celtic social practices, environmental values, and symbols to teach and communicate their church planting strategies and the Christian gospel and doctrines.¹⁰⁴ Patrick's ministry is important to this study since it is obvious that Patrick trained many leaders to train others, who though they came out of the Irish Celtic population were apparently successful in implementing the same contextualization principles as they took the gospel and church planting strategy to other cultures in Western and Eastern Europe.¹⁰⁵

¹⁰²George G. Hunter III, *The Celtic Way of Evangelism* (Nashville: Abingdon, 2000), 77.

¹⁰³Bosch, *Transforming Mission*, 447.

¹⁰⁴Hunter, *The Celtic Way of Evangelism*, 56-75.

¹⁰⁵*Ibid.*, 76-94.

An even more specific early historic model of the implementation of contextualization for theological and practical training through higher education is seen in the work of Columba (521-596).¹⁰⁶ Columba, an Irish missionary who subscribed to the methods of Saint Patrick, left Ireland to reach out to Scotland with the Gospel message. History records that Columba established his base of operation on the small Island of Iona, just off the coast of Scotland.¹⁰⁷ It was from this island that Columba began training the trainers to reach Scotland and beyond. Missions historian Robert Glover writes,

After founding several monastic communities in Ireland, he crossed the Irish Channel with twelve companions in 563, and on the small Island of Iona, the most famous center of the Druid superstition, established a center, which became one of the most noted missionary schools in history.¹⁰⁸

Thus, contextualization of mission generally and of theological leadership training specifically, dates back to the New Testament era and the ancient church of the third to sixth century. Planted solidly on this foundation we shall now look at contemporary models; a few from different global contexts, and a few more specifically within the Latin culture.

Modern Global Models of Contextualization

As previously pointed out, contextualization is not only concerned with the message of the Gospel, but with all church related practices including that of the theological education of its leaders, which is what the YMI project attempted. In 1979, Bradley Brown, a former Southern Baptist Missionary to Liberia, wrote a Doctor of Ministry dissertation entitled “The Contextualization of Baptist Theological Education in

¹⁰⁶Robert H. Glover, *The Progress of World-Wide Missions* (New York: Gordan Foran, 1924), 52.

¹⁰⁷Ibid.

¹⁰⁸Ibid.

Liberia.”¹⁰⁹ Brown began working in Liberia in 1963 and in 1968 began working with the Liberian Baptists to establish a Theological Seminary for the training of pastors and church leaders.¹¹⁰ Brown worked with Liberian leaders to contextualize the theological education program by considering six areas of contextualization concern: (1) planning—was this something that the nationals wanted, needed and were willing to participate in; (2) administration—the administration needed to be a joint effort by missionaries and national church leaders; (3) curriculum—the curriculum needed to be directed toward the needs of the church and adopted by the national leaders; (4) instruction—the instruction, though done primarily by missionaries in the beginning had as a goal to involve as many national leaders as possible, according to their ability, with the ultimate vision of the nationals teaching all the courses; (5) field education—an important emphasis was made on having the students serve in the field, planting or working in existing Liberian churches with a vision of localizing the theological training as soon as leadership was available; and (6) field placement—stressing the need to make sure graduates are deployed throughout Liberia and not just in the urban regions, the program prepared and assisted students (orientation and financial) to work in the areas of Liberia that needed assistance.¹¹¹ All of these same areas of concern were addressed in the preliminary planning process for the YMI project. The major difference was that from the beginning, all the students in the program were committed to becoming national professors. Brown surveyed Liberian Baptist leaders, pastors, and potential students to obtain input into all of the above areas of contextualization. One of the interesting results of the survey is a quote by the then president of the Liberian Baptist Convention, “The Liberian minister will serve within his

¹⁰⁹Bradley D. Brown, “The Contextualization of Baptist Theological Education in Liberia” (D.Min. project, Southern Baptist Theological Seminary, 1979).

¹¹⁰*Ibid.*, 4.

¹¹¹*Ibid.*, 42-56.

own national context, so it stands to reason that he should be trained within his own social and cultural setting in order to be best prepared.”¹¹² This concept was a key to the success of the YMI project, both in the training of the professors in multiple locations within Cuba, and similarly, the new professors trained the prospective youth leaders in three different locations throughout Cuba where most would be ultimately serving.

Fergus King, was a veteran missionary in Tanzania from 1992 to 1998, and now works at the United Society for the Propagation of the Gospel in London, England. King wrote an article titled, “Theological Education and Mission,” which was actually an address to a Tanzanian Anglican conference in 2001 that had a focus on theological education.¹¹³ King is a western educated missionary who participated in theological education in an African context and had to deal with areas of contextualization. For example, one of the issues that I continually confront within the countries where I travel is whether or not degree-level theological higher education is needed at all in the developing nation context. Why not just train at the certificate, seminar conference level? King addresses this issue:

Theology needs to compete with the university sector. Churches, seminaries, and colleges are under pressure to conform to the standards set by the academic world. To an extent this is one of the factors driving the current debate towards degree-level education within the Anglican Church of Tanzania. Theology must be able to keep up with the educational standards of society to have enough respect to be heard in society. Like it or not, part of this includes degrees and academic skills. In addition, it is also necessary for the voice of the Anglican Church in Tanzania to be heard as an ‘educated voice’ within the world church. If its educational standards are judged as sub-standard, its voice, rightly or wrongly, will be disregarded in global decision-making.¹¹⁴

King’s point is that the expectation for quality of theological education in developing nations is rising and requires an appropriate high-level response by national evangelical

¹¹²Ibid., 64.

¹¹³Fergus King, “Theological Education and Mission,” *Mission Studies* 19 (2002): 77.

¹¹⁴Ibid., 80.

seminaries. One of the things about the YMI project that appealed to Cubans is the fact that the courses being taught were of the same quality as those offered in the US, and were being taught by the same credentialed professors who taught the courses in Western Seminaries. Interestingly, more and more seminaries, in countries where YMI is now offering this same program, are requiring Vitas that demonstrate doctoral level credentials that meet their own government's accreditation requirements. This is true of YMI's anticipated programs in Nairobi, Kenya, at the African International University, and at a seminary in Jakarta, Indonesia. Further addressing the contextualization issue, King states,

Part of the failure to deliver (actually allowing nationals to play an active role in the learning process) either in institutions or programs, comes from a failure to examine the context of the theological education program. A program that has been set up by outsiders, answering their needs and questions, may never actually deliver answers to questions being asked in a different context.¹¹⁵

Tharcisse Gatwa is a professor of missiology in the Protestant Institute of Arts and Social Sciences in Butare, Rwanda, and is a theological consultant for the All Africa Conference of Churches. Gatwa says,

Christian Education in Africa is at a cross-road. It took its original inception within western models and systems of education. Ministerial formation was done in small biblical colleges operating on a residential model. Because of this, the idea of adapting education in general and theological education in particular, to the growing needs of a growing church never occurred.¹¹⁶

To make the leap into the twenty-first century global mission church, Gatwa maintains,

To undertake the journey, the Africa Christianity will need to revisit the curricula taking into consideration a theology of the healing of the memories of the African people, the systems and models of education to make them more contextual.¹¹⁷

In other words, teaching and training in Africa is going to take a retooling of the contextualization models of the past. Africa is becoming more sophisticated and even its theological seminaries are being affected. In his article, Gatwa reveals the study of dozens

¹¹⁵Ibid.

¹¹⁶Tharcisse Gatwa, "The Cross-Cultural Mission: An Agenda for Theological Education in Africa," *Missionalia* 38, no. 2 (2010): 321.

¹¹⁷Ibid.

of theological seminaries across Africa that shows these changes, not the least of which is that twelve of the seminaries surveyed offer master's degrees, and four offer doctorate degrees.¹¹⁸ This calls for a new higher level of professorial credentials when it comes to teaching and training in many African countries. Along with more highly trained professors, the African seminaries are asking for new curricula that meets the needs of a more sophisticated and globalized student, in other words, a move to critical contextualization of a new order.

Models of contextualization within the scope of training nationals can be found all over the world in modern missions. For better association with the current study, however, the reviews will now focus on a few models that are found in Latin cultures similar to that of Cuba.

Modern Latin Examples and Models of Contextualization

Some have questioned the use of Western professors to teach and release national professors and students without the use of nationals to teach alongside western professors. YMI did not use Latin or Cuban professors in our master's degree training program. In 1960, Jose Miguez Bonino, an evangelical protestant leader working in Argentina and Uruguay had this to say about the contextualization issue regarding the training faculty:

The case for national faculty has been sufficiently made—usually by missionaries. It is high time for the national to plead the case for missionary (by which I mean teachers from abroad) professors. We cannot let a stupid nationalism blind us to that need: theological education in our countries cannot let go the experience, the insight and the ability developed by the mother churches in centuries of life and thought. And these things cannot be found in books: they have to come to us embodied in the missionary.¹¹⁹

¹¹⁸Ibid., 329-31.

¹¹⁹Jose Miguez Bonino, "Theological Education for a Church in Transition: Viewpoint of a Latin American," *International Review of Mission* 49, no. 194 (1960): 155-56.

Bonino, commenting on the issue of contextualization of the curriculum:

We have to key our program to different types of needs even if it complicates our organization and breaks down some of our neat, academic classifications. We have to keep on training pastors for the common—and basic—life of the congregations. But we need also a mobile specialized ministry: with students, workers, for teaching for social work, for music and other fields.¹²⁰

In 1984, Jose Enrique Ramirez, former director of a Bible Institute in Costa Rica, addressed the Consultation on Latin America and Mexico regarding what theological education should look like in Latin America. Ramirez made a compelling statement among many about the requirements for a pertinent theological education in Latin America:

The first fundamental requirement for a pertinent theological education in Latin America today is that it must be a properly Latin American theology. A lot of ink and time has been spent discussing theological themes in Latin America. Many times these discussions have been overheated and dramatic, something common to our nature. However, it is worthwhile to ask ourselves to what extent the themes discussed respond to situations pertinent to our continent. The problems we are dealing with, the heresies we are fighting, and the kind of arguments we are involved in generally are not about the problems of the context and time in which the student is living but more about dogmatic battles that took place in the country of origin of the professor, who normally is a missionary.¹²¹

Ramirez not only addresses the contextual nature of the theology and discussions in the classroom, but he also addresses the contextual method of teaching when he says, “The teaching methods should be: (1) participatory, (2) contextual, and (3) critical.”¹²² He also addresses the contextual consideration of the type of student being taught when he states,

In all of these cases, it should be remembered that those for whom our education is intended not only have a limited educational background in general, but their pastoral work must be combined with a secular job; their economic limitations prevent them from traveling to educational centers and from buying textbooks.¹²³

This was a factor in the YMI project. We selected professorial candidate students who had already completed a seminary education. In addition, most of them had already earned a

¹²⁰Ibid., 156.

¹²¹Jose Enrique Ramirez, “The Fundamental Requirements of a Theological Education in Latin America Today,” *American Baptist Quarterly* 3, no. 4 (1984): 333.

¹²²Ibid., 338.

¹²³Ibid.

secular university degree, thus enabling them to academically handle the masters-level training.

In her telling article “Ecumenical Theological Education in Latin America, 1916-2005,” Sherron George, Theological Education Consultant and Liaison for South America for the Presbyterian Church (USA), demonstrates the new high level of theological training that is being offered in Latin American institutions.¹²⁴ The existence of hundreds of schools and dozens of associations of theological seminaries gives credence to the increased interest in not only a theological education, but also a theological education that is taught by professors who have the credentials that come from degree programs that take on the new globalized world of Latin America with all of its modern nuances. YMI saw this interest demonstrated by the Cubans’ response to the formal degree training and subsequent opportunity to be involved in this higher level of theological training of their own denomination’s youth workers.

Conclusion

There are hundreds of training centers and schools on mission fields around the world. And in these schools it is easy to find western or foreign missionary professors teaching nationals everything from church planting, to music, to pastoral studies, and many other duties within the church. Moreover, one will also find it common that nationals are doing much of the teaching. Likewise, it is still common to see missionaries teaching in national training centers and schools all over the world. One of the issues involved in this study is that of going into a country and training those who will be the national professors without the trainers having ministered or even lived in the host country. Can contextualization be accomplished, both in the training of the professors, and in the training of the national workers by those professors who were trained by the foreign teachers?

¹²⁴Sherron Kay George, “Ecumenical Theological Education in Latin America, 1916-2005,” *International Bulletin of Missionary Research* 31, no. 1 (2007): 15-19.

Finding models of this specific nature is difficult. Another variance with the YMI strategy being evaluated is that even when missionaries train nationals in national schools, doing so for the intentional purpose of producing qualified national professors is rare. Another related common observation is that in most nationalized seminaries I have visited and read about, as will be seen in the Cuban context, the professors are volunteer pastors who teach in seminaries whenever they can. Typically what happens is that the turnover in national professors is high, and the quality of teachers is mediocre at best, not having an academic degree higher than the degree level in which they are teaching.

In his book *The Facilitator Era: Beyond Pioneer Church Multiplication*, Tom Steffen talks about the necessity and trend in modern missions of facilitating the national church members to do the work of the ministry rather than depend on foreign missionaries. Steffen believes that foreign missionaries and even non-career missionaries can and should be facilitators of national workers in several ways.¹²⁵ Steffen says that these expatriate facilitators can actually be separated into three categories: parachute facilitators—who go in for quick training classes and then leave; semi-permanent facilitators—who go in for several months to a few years; and permanent facilitators—who stay for four or more years.¹²⁶ Steffen differentiates between pioneer church planters and ministry facilitators:

Instead of modeling the ministry long term [role of pioneer church planter], many facilitators coordinate or train others for ministry in multiple ways. They help people think through issues and get past problems. They cultivate the environment and connect existing dots, and they offer encouragement, expertise, challenge, critique, stimulation, guidance, and so forth. Rather than initiate, facilitators enhance. Rather than do the job, they aid and champion its completion.¹²⁷

It is the “champion its completion” aspect that YMI attempted with its Cuban professorial training program.

¹²⁵Steffen, *The Facilitator Era*, 60-66.

¹²⁶*Ibid.*, 62.

¹²⁷*Ibid.*, 63.

The focus of this study is on a specific culture (Cuba) and a specific subculture (youth) as it applies to training youth professors and youth leaders for local churches. How does this review of Cuban history and contextualization apply to the current Cuban youth culture and the theological opportunities to impact local church youth work through theological education?

Cuban Youth Culture and Need for Seminary Trained Youth Leaders

As mentioned in chapter 1, many church leaders and youth workers in virtually all of the countries where YMI had been doing informal training began asking for the formal training of youth leaders; youth leaders who upon completion of their studies would have a thorough working knowledge of theology, the Bible, and contemporary youth ministry practice. All of these leaders expressed the belief that youth culture was becoming far too complex to be directed by volunteers who did not have adequate theological and practical training. Indeed, the globalization of youth culture and its direct impact on the present and future youth culture of Cuba is one of the primary reasons that the Cuban leaders approached YMI for assistance. The Cubans were fearfully aware that when, not if, communism fell and the Western youth culture flooded in upon them that they needed to be ready with trained youth leaders who could meet the needs of Cuban youth inside and outside their churches. These Cuban leaders were confident that by itself, seminar level training of volunteer workers was not meeting and could not meet the coming needs of youth ministry in Cuba and therefore wanted to raise the level of youth worker training to the seminary level. This final section of the literature review will address the contemporary globalization of youth culture and the associated need for formal theological youth ministry training globally and in Cuba.

Globalization of Contemporary Youth Culture

In their very comprehensive two-volume study *Contemporary Youth Culture:*

An International Encyclopedia, published in 2006, editors Steinburg, Parmar, and Quail present the findings of more than eighty contributing scholars and youth specialists from twelve different nations and dozens of universities. This 700-page work looks at international youth culture and its many sub-cultures from a variety of viewpoints as revealed in the work's outline: Section 1, Studying Youth Culture; Section 2, Media Culture and Youth; Section 3, Youth Identities and Subcultures; Section 4, Politics and Youth Activism; and Section 5, Teaching and Learning In and Out of School.¹²⁸

According to Steinburg, though a new era of youth has been emerging since the end of the World War II, the development of new information technologies of the late twentieth and early twenty-first centuries has created a “new adolescence.”¹²⁹ Steinburg explains,

In respect to changes in access to information it can be argued that young people now in the era of the new (postmodern?) youth possess huge amounts of information about topics traditionally viewed as the province of adults. Some scholars have argued that youth often have more information than adults in these domains because of the time many have to access TV, radio, the Internet, music, and other media. One of the traditional ways suggested to differentiate between youth and adults has involved knowledge of the world. In light of recent changes in information access it is safe to conclude that traditional distinctions between youth and adulthood may no longer be relevant. . . . In conversation with youth and educators the recipe for conflict is apparent. Concurrently, this same recipe for conflict is present in the interactions of parents and youth in the social context created by the new adolescent. . . . While the labor market demands that they delay their entry into the workforce to a later and later age, youth are seduced by the material desires of a consumption-based view of selfhood and educated by an information environment that opens the secret knowledge of adulthood to them far earlier in their lives than previously considered appropriate. . . . Thus youth in this new social context receive conflicting signals about their role in society, about what it means to be adolescents. . . . In the new adolescence the distinction between the lived worlds of adults and youth begins to blur. Certainly youth and adulthood are not one and the same; however, the experiences of adults and youth are more similar now than they were before.¹³⁰

The above observations send a signal to church leaders that the days of treating teens and young adults as children need to end. The church of the twentieth century needs to see

¹²⁸Shirley Steinberg, Priya Parmar, and Birgit Richard Quail, eds., *Contemporary Youth Culture* (London: Greenwood, 2006), 1: vii-x.

¹²⁹*Ibid.*, xiv-xv.

¹³⁰*Ibid.*

these trends and start ministering to adolescents using more “adult” oriented ministry methods and strategies. This radical shift to a more adult-oriented youth culture with all the associated “adult” challenges is a global phenomenon that is apparent in the literature.

In their work *The World’s Youth: Adolescence in Eight Regions of the Globe*, editors Brown, Larson, and Saraswathi recognize that differences certainly exist between the youth cultures of the various countries; between urban and rural, rich and poor, political and non-political, and those with religious diversity, yet, a global trend in youth culture is emerging in the twenty-first century. Brown writes,

As more young people are pulled into, or eagerly embrace, a global youth culture, similarities among the world’s youth could become more pronounced. . . . the world’s youth appear to be gravitating toward a common set of experiences, a common destiny. In the face of this, those who have little access to the trappings of this global culture, or who reject it in the face of religious or cultural mandates, *may grow more estranged not only from the adolescents in other nations, but also from age mates in their own country.*¹³¹

It is the last line in the above quote that characterized the fear of the Baptist church leadership of Cuba; that the churches of Cuba would become estranged from their own youth culture and thus fail to appropriately minister to the youth in their churches and reach the unchurched youth of twenty-first century Cuba.

The globalization of western youth culture is spreading like a tsunami, especially in the urban centers of the world. Globalization spreads through access to cultural information in business, education, and in access to medias such as music, radio, TV (for youth MTV), and of course the Internet. Consider the following statistics reported by Rodrigues and Smaill in their work, *Youth, Media and Culture in the Asia Pacific Region*, published in 2008. In Rodrigues and Smaill’s book, China youth researcher Ian Webber reports that as of 2007, China has more than 137 million Internet users, second in the

¹³¹Bradford Brown, Reed Larson, and T. S. Sarawathi, eds., *The World’s Youth: Adolescence in Eight Regions of the Globe* (London: Cambridge, 2002), 13, 19. Emphasis added.

world only to the United States.¹³² Even more intriguing is the fact that of the 137 million, 72 percent are under the age of 25.¹³³ It is also interesting to note that while the majority of China's 600 million youth remain in the rural areas and remain relatively unaffected by the Internet, this is changing rapidly as in just one generation the urban population of China went from 17 percent to 40 percent.¹³⁴ Another example of this proliferation of globalization is seen in the response to a reality television program in China called *Super Girl*, a show fashioned after the American show *American Idol*.¹³⁵ The program is considered the most successful program in the history of Chinese television. This was demonstrated when on the second season's final night, in August of 2005, more than 400 million Chinese tuned in to watch, about one third of the population of the country.¹³⁶ In addition, voters in the contest used SMS cell phone text messages, resulting in more than 8 million text message votes being cast.¹³⁷

The youth culture globalization phenomenon is having a devastating effect on local cultural norms. This effect called "glocalization" is a relatively recent phenomenon that is basically the result of a process called "cultural absorption," where new international trends in clothing, music, and ideals are wrapped in more local traditional clothes in an attempt to cling to a national identity.¹³⁸ This absorption process is important to understand as it is the key to the glocalization process and therein lies the fear that not

¹³²Usha Rodrigues and Belinda Smaill, *Youth, Media and Culture in the Asia Pacific Region* (Newcastle, UK: Cambridge Scholars Publishing, 2008), 55.

¹³³*Ibid.*, 56.

¹³⁴*Ibid.*, 61.

¹³⁵*Ibid.*, 118.

¹³⁶*Ibid.*

¹³⁷*Ibid.*

¹³⁸Douglas W. Blum, *National Identity and Globalization: Youth, State, and Society in Post-Soviet Eurasia* (New York: Cambridge University Press, 2007), 32.

only churches, but entire nations have in response to the globalized youth culture. Blum, in his outstanding work *National Identity and Globalization: Youth, State, and Society in Post-Soviet Eurasia*, describes the absorption process:

Western culture is carried by multiple vectors; including popular music, films, television, tourism, and migration. As such, diffusion takes place through broadly dispersed social and technological channels, which frequently circumvent state institutions and affect mass publics directly. In its most obvious forms the diffusion of pop culture in each city takes place in typical fashion, as young people are inundated by global media flows and then imitate Western styles of dress, music, and behavior. While it is possible to detect variations and subcultures, in urban settings the general tendency is to absorb superficial styles uncritically (and at times even unwittingly). Much of this is purely a matter of fashion and image, as youth respondents in a focus group (in Russia) freely admitted: 'In the West they will do something because they want to. Here they will do it like, I'm doing something Western. It has prestige.'¹³⁹

To demonstrate how serious this glocalization of globalization problem is for national cultures, Blum's research revealed that national governments are paying a lot of money to hire what are called "cultural entrepreneurs."¹⁴⁰ The entrepreneur's job is basically to become experts in the new globalized youth culture in order to create subtle national programs that creatively prevent the national youth culture from totally discarding the national traditions while at the same time enjoying some of the modern international youth culture trends.¹⁴¹ Blum describes the challenge:

Such artistry requires a subtle touch and sleight of hand, to divert the youth from temptation while at the same time offering at least some material benefits—and this, despite the state's empty cupboard. It is the entrepreneur's job to choreograph this intricate step.¹⁴²

One of the best examples of the effects of globalization is that of international business. Many are even making their living negotiating the globalization maze in the name of profit. Richard Lewis, chairman of Richard Lewis Communications, an

¹³⁹Ibid., 75.

¹⁴⁰Ibid., 196.

¹⁴¹Ibid.

¹⁴²Ibid.

international institute for cross-cultural and language training, has written several books and has offices in more than a dozen countries. Lewis trains the employees of companies all over the world to go into cross-cultural settings to negotiate business ventures and contracts. Lewis' clients include World Bank, Nokia, Rolls Royce and other powerful companies that are spreading their business plans and culture around the world equipped with the contextualization training provided by Lewis' organization.¹⁴³ In Lewis' work *When Cultures Collide: Leading Across Cultures*, Lewis provides cross-cultural training for his "culture brokers" with culture tips for working with more than eighty countries.¹⁴⁴ Below is an example of Lewis' secular cross-cultural training that we in missions would do well to heed. Taken from his popular book *The Cultural Imperative: Global Trends in the 21st Century*, Lewis instructs,

The assumptions, values, and beliefs of cultures change slowly, not quickly—in some cases they hardly change at all. It is all too easy to associate the rapid acceptance of worldwide technology and surface behavior and appearances with cultural change. Absorption of modern techniques, fast-food chains, and fashion has virtually nothing to do with deep-rooted core beliefs. For five decades we have seen Japanese executives traveling the world wearing Western suits, shirts, and ties; they carry the same luggage, briefcases, calculators, alarm clocks, watches, and cameras as we do (or we carry theirs), but this does not mean that they think like we do, or even want to. We standardize our dress and accessories for convenience, but the mental agenda remains hidden and inviolate.¹⁴⁵

Lewis provides on-line cross-cultural profile evaluation and training that even compares individual personality traits with those of other cultures to determine the areas of needed skill compensation training.¹⁴⁶ Missionary training institutions and agencies could likely learn valuable contextual communication principles from organizations like those of Lewis.

¹⁴³Richard Lewis, *When Cultures Collide: Leading across Cultures*, 3rd ed. (Boston: Nicholas Brealey International, 2008), xix.

¹⁴⁴*Ibid.*, xi-xiii.

¹⁴⁵Richard Lewis, *The Cultural Imperative: Global Trends in the 21st Century* (Boston: Intercultural, 2003), 230.

¹⁴⁶Richard D Lewis, "Cross-cultural Training Profile Training Instruments" [on-line]; accessed 30 September 2011; available from <https://secure.cultureactive.com/index.lasso>; Internet.

David Livermore, cross-cultural leadership trainer and executive director of the Global Learning Center at Grand Rapids Theological Seminary, points out the effects of the globalization of youth culture in his 2009 work, *Cultural Intelligence: Improving Youth CQ to Engage Our Multicultural World*. Livermore testifies to the need for globalization training:

Increasingly, adolescence is a phenomenon in the developing world too. Youth in places such as India and Nigeria represent a far greater percentage of the population than do youth in places such as the United States and Canada. And as globalization continues to unify youth with a common taste in music, movies, and fashion, the need for culturally specific ministry to youth is growing all over the world. Ten years ago, I would talk with older church leaders in Indian churches who could not see the need for ministry specifically targeting young people. They viewed it as something that would merely segment the generations and breed disrespect among young people. To a certain degree, I echoed their concern and was resistant to importing youth ministry there. Now I, like many others, receive far more invitations than I can possibly accept to help develop church-based youth ministry in places such as India. India, not unlike Brazil, China, and Croatia, is a place where youth culture is burgeoning. This is especially true in urban settings where there are many university and polytechnic schools, the promise of better paying jobs in call centers, and abundant accessibility to MTV.¹⁴⁷

A final example of the globalization of western youth culture and its ill effects upon the youth cultures of developing nations is found in *Youth in an African city: A Report of the Nairobi Youth Survey and Consultation*. Contributions were made to this survey of the youth culture in Nairobi, Kenya, by more than fifty denominations, schools, and youth ministry organizations.¹⁴⁸ Chandran states the purpose of the study on Nairobi, the sprawling urban center and capitol of Kenya, a country where more than 70 percent of the population is under the age of 30, and a city whose churches' attendance is 40 percent youth ages 15-29:¹⁴⁹

Youth in Nairobi are growing up at a time when traditional morals and values have

¹⁴⁷David A. Livermore, *Cultural Intelligence: Improving your CQ to Engage Our Multicultural World* (Grand Rapids: Baker, 2009), 103.

¹⁴⁸Emil Chandran, Paul Mbutu, and Larry Niemeyer, *Youth in an African City: A Report of the Nairobi Youth Survey and Consultation* (Nairobi: Daystar University, 2004), 101-02.

¹⁴⁹*Ibid.*, 1, 2.

little influence on their lives. Because of this, youth workers find youth unresponsive to the message of the Bible and Christian youth programs that address their needs. It would aid youth workers to find which factors influence youth attitudes and behavior so those programs can be developed to meet specific needs.¹⁵⁰

The fears of the Cuban church leaders regarding the globalized youth culture are indeed well founded. In the last five years of this first decade of the twenty-first century I have seen break dancers in the streets of Kiev, Ukraine and Jakarta, Indonesia. I have seen skateboarders on the sidewalks of Nairobi, Kenya and Penang, Malaysia. I have seen teens sitting in the city park texting their friends and taking pictures with their cell phones in Kathmandu, Nepal, Jakarta, Indonesia, and Delhi, India. I have seen rap musicians doing concerts in Mwanza, Tanzania, and Rio De Janiero, Brazil. And, yes, I have seen rollerblading teenagers and “screamo” rock bands in Santa Clara, Cuba. Have Cuban youth been affected by the globalized youth culture?

Cuban Youth Culture

In 1942, Herbert Caudill, a courageous missionary to Cuba with the then Home Mission Board of the Southern Baptist Convention (he was imprisoned by the Castro government after the revolution),¹⁵¹ wrote a small book entitled *Meet the Youth of Cuba*. Caudill’s book did not appear to demonstrate concern for the globalized youth culture. Caudill’s areas of concern were the lack of educational opportunities for the youth, and the lack of strong Baptist doctrine and leadership within the Baptist Young Peoples Unions.¹⁵² By the twenty-first century, neither Castro’s communist revolution, the spiritual revivals of the 1990s,¹⁵³ or the visit to Cuba by Pope John Paul II¹⁵⁴ could prevent the

¹⁵⁰Ibid., 3.

¹⁵¹Esqueda, *Cuban Christian Theological Higher Education*, 105.

¹⁵²Caudill, *Meet the Youth of Cuba*, 39, 121.

¹⁵³Perez, *Cuba*, 297.

¹⁵⁴Staten, *The History of Cuba*, 132.

globalized youth culture from spreading to Cuba. As the literature reveals, the positives and negatives of the globalized youth culture have inundated the Cuban culture in spite of limited access to the primary driver of globalization, the Internet. These trends drove Cuban church leaders to seek out YMI for help in developing a formal seminary level training program to prepare Cuban Baptist youth workers to meet the challenges facing the modern Cuban youth culture described below.

In 2004, the prestigious Rand Corporation, a nonprofit research organization whose goal is “to provide objective analysis and effective solutions that address the challenges facing the public and private sectors around the world,”¹⁵⁵ commissioned and funded the study, “Cuba After Castro: Legacies, Challenges, and Impediments.”¹⁵⁶ One section of this detailed 210-page report, “The Cuban Youth: A Demographic, Social, and Political Profile,” was written by Damian Fernandez, Professor of International Relations at Florida International University, and gives particular attention to the contemporary Cuban youth culture.¹⁵⁷ Fernandez begins his report with a common disclaimer by all who try to access the modern Cuban youth culture:

Although I use the term ‘youth,’ I do not pretend to include in that term all young people at all times. Cuban youth, like youth everywhere, had never been homogenous. But little is known of the sociocultural diversity of the younger generations because scant data are available.¹⁵⁸

In spite of the scarcity of academic research and literature, Fernandez provides some very important and telling demographic and social data about the Cuban youth culture: youth defined in the culture as ages 13-30; youth represent more than 30 percent of the population

¹⁵⁵Edward Gonzalez and Kevin F. McCarthy, “Cuba after Castro: Legacies, Challenges and Impediments” [on-line]; accessed 30 September 2011; available from http://www.rand.org/pubs/technical_reports/2005/RAND_TR131.pdf; Internet.

¹⁵⁶Ibid.

¹⁵⁷Ibid., 65.

¹⁵⁸Ibid.

and 50 percent of the entire population is under 30 years of age; more than 70 percent of Cuban youth live in the cities (20 percent in Havana); the average schooling completed is ninth grade; 20 percent attend or have attended university; they show less than expected interest in political activism; they are highly disappointed with the policies of the communist/socialist government; and they yearn for “an alternative relationship between the individual and the state and for greater social and economic space for authentic participation and self-expression” (a western culture value).¹⁵⁹ According to Fernandez,

The Cuban youth, entering adult life with lofty aspirations, time and time again confront the inability of the system to deliver the goods and benefits promised.¹⁶⁰

During this stage of their life, young Cubans want to manifest their individuality, something they find difficult, if not impossible, to do within officially prescribed parameters of the revolutionary code of conduct. Yet, many find ways to do so, despite the fact that their actions and self-identification entail running high risks (harassment, loss of employment, closed educational opportunities).¹⁶¹

In spite of the government’s efforts of socialization to match the revolutions’ values, Fernandez reports, “the youth form networks of friends that generate horizontal solidarity, below and outside the state’s purview. In them, not infrequently, the youth engage in activities contrary to state dogma. The result is a subversion of the state’s objectives.”¹⁶² These subversive results are obvious as Fernandez reports, “Disaffection with politics within the youth is as common as desocialization. Official Cuban sources point to one-third of the young as having considered leaving the island, and to the insufficiencies of the formal youth organizations.”¹⁶³ The frustrations to the youth are everywhere and drive the youth to looking for solutions outside their culture. Fernandez continues,

¹⁵⁹Ibid., 69, 70.

¹⁶⁰Ibid., 71.

¹⁶¹Ibid., 73.

¹⁶²Ibid.

¹⁶³Ibid., 85.

Economic scarcity, especially of food, is the single most-important daily preoccupation for Cubans of all ages. But for the young, other material preoccupations also take center stage: employment, clothing, entertainment, travel, and housing.¹⁶⁴

The young both accommodate themselves to and resist governmental demands. They evade agricultural work, voluntary service, and meetings of the CDRs. They skip school, drop out of school, and dodge the draft. Criminality had increased among youth, particularly during the economic crisis of the 1990's.¹⁶⁵

Resistance to the official ideology, its codes, and its expected behavior is seen in attitudes and in linguistic, material, graphic, and ideational forms, from the music of choice to fashion, from tattoos to relations with tourists, from academic fraud to graffiti.¹⁶⁶

Fernandez concludes his report with several prophecies regarding any post-Castro Cuba, but perhaps most telling is, "A post-Castro government will be confronted by a host of immediate and long-term problems in relation to youth: political apathy, migration, brain drain, demands for economic goods, rising inequality, potential class conflict (which overlaps racial tension), prostitution, increased drop-out rates, and criminality (including drug consumption, which could easily put Cuba at the center of a transnational phenomenon).¹⁶⁷

In addition to being academically accurate, the above Rand report is a rare published look into twenty-first century Cuban youth culture. However, there are other published looks into the Cuban youth culture, namely the contributions made by reporters from online media publications. Though difficult to document, they are worth consideration since they appear to support the more academic report released by the Rand Corporation. A few headlines and excerpts from these online media sources are reported below. It is appropriate to note that there is an official government sponsored Cuban

¹⁶⁴Ibid., 91.

¹⁶⁵Ibid., 92. CDR is an acronym for Committees for the Defense of the Revolution, which are neighborhood committees formed by Castro to be the "eyes and ears" of the government.

¹⁶⁶Ibid., 93.

¹⁶⁷Ibid., 101.

youth newspaper entitled “Juventud Rebelde.co.cu, The Newspaper of Cuban Youth”¹⁶⁸ that is basically nothing but a propaganda tool used by the Castro government to promote revolutionary ideals and announcements to the youth population.

Notice this May 2010 headline from the online publication, *The Independent Americas*, “Cuba’s Disaffected Youth Finds Its Voice” continuing, “Their music is banned by the state, but rappers Los Aldeanon are still making a big noise in Havana.”¹⁶⁹ A July 2008 headline from the *Christian Science Monitor* online announces, “Cuba’s Youth: Restless but Not Often Political,” “They just want the freedom to travel and access to the tech touchstones of their generation: iPods, Facebook, and text messages.”¹⁷⁰ The online publication *Newser*, reports in an article in July 2008, “Cuban Youth Prefer Facebook to Revolution” and continues, “They’re resigned to small freedoms, not to sweeping change.” The online publication *Caribbean 360 News* reports in September 2011, “Cuban Youth Look Abroad,” and explain, “While for their parents, leaving Cuba was a traumatic event because of the impossibility of returning, for younger generations, moving abroad is becoming more and more of a normal decision, just another alternative for the future.”¹⁷¹ Finally, from the *Inter Press Services News Agency (IPS)*, comes this headline in April 2011, “Youth, Love and Sex—Fewer Constraints,” with the tagline, “Cuba’s young people today feel they have more freedom to navigate the waters of romantic feelings in an

¹⁶⁸Cuban Youth Government Newspaper [on-line]; accessed 30 September 2011; available from <http://www.juventudrebelde.co.cu/culture/>; Internet.

¹⁶⁹The Independent Americas, “Cuba’s Disaffected Youth Finds Its Voice,” [on-line]; accessed 30 September 2011; available from <http://www.independent.co.uk/news/world/americas/cubas-disaffected-youth-finds-its-voice-1975615.html>; Internet.

¹⁷⁰Christian Science Monitor, “Cuba’s Youth: Restless but not Often Political” [on-line]; accessed 30 September 2011; available from <http://www.csmonitor.com/World/Americas/2008/0726/p01s01-woam.htm>; Internet.

¹⁷¹Caribbean 360 News, “Cuba’s Youth Look Abroad” [on-line]; accessed 30 September 2011; available from http://www.caribbean360.com/index.php/news/cuba_news/359198.html#axzz1ZH9LNejf; Internet.

uncomplicated way.”¹⁷² The IPS’s article author, Ivet Gonzalez, reports that new trends in love and sex among Cuban youth include open homosexuality,¹⁷³ living together in a non-married arrangement, and having sex for the first time at the average age of 16.¹⁷⁴

These and other signs of youth culture globalization drew the Cuban Baptist leadership to ask YMI for help. However, the request by the Cuban leadership was not for informal seminars and conferences as, in their view, that form of training though helpful, was not an effective and multiplying long-term strategy. The leaders who approached YMI wanted formal seminary training.

The final section of this review of literature will examine this relatively new request for formal academic training in the area of local church youth ministry, both globally, and within Cuba. This is an important consideration, since according to Cuban youth leaders, previous to this project by YMI, formal youth ministry theological training was not available in Cuba.

Global and Cuban Youth Ministry Theological Education

Formal theological education in youth ministry is a relatively new phenomenon. According to McNair, local church youth ministry itself can be traced back in history for about 200 years,¹⁷⁵ paid youth workers back to 1915,¹⁷⁶ and professors of youth ministry

¹⁷²Ivet Gonzales, “Youth, Love and Sex—Fewer Constraints,” *Inter Press Service* [on-line]; accessed 30 September 2011; available from <http://ipsnews.net/news.asp?idnews=55357>; Internet.

¹⁷³It was reported to me in December 2010 while in Cuba, that one of Raul Castro’s daughters is openly a lesbian. Raul’s daughter is reportedly an open advocate for homosexual rights and as a result, any open criticism of homosexuality may result in harassment by elements of the government.

¹⁷⁴Gonzales, “Youth, Love and Sex—Fewer Constraints.”

¹⁷⁵Tavis Roth McNair, “A Descriptive Analysis of Youth Ministry Programs in Selected Academic Institutions” (Ph.D. diss., Southern Baptist Theological Seminary, 2009), 52.

¹⁷⁶*Ibid.*, 50.

to 1949.¹⁷⁷ The first known comprehensive 30 or more credit hour¹⁷⁸ formal bachelor's degree in youth ministry can be traced to 1970 at Lynchburg Baptist College in Lynchburg, Virginia.¹⁷⁹ The literature review for this project cannot identify the first full 30 plus credit hour formal youth ministry degree program outside the United States. However, if the first such degree program did in fact originate in the US, it is certain that the theological education of youth workers has spread outside the borders of the United States to many countries of the world.

Global Youth Ministry Theological Education

The first institutions outside the US offering more than a minor, concentration, or emphasis in youth ministry at the formal theological level in a developing non-western country¹⁸⁰ that have been identified by this author are: the Alliance Graduate School in Manila, Philippines,¹⁸¹ the Kenya Baptist Theological College in Limuru, Kenya; and the Kiev Theological Seminary in Kiev, Ukraine. The last two mentioned were started by YMI in partnership with the institutions in 2003. The next two that I am aware of are those started by YMI at the Mexico Baptist Theological Seminary in Mexico City, Mexico in 2005 and at the Malaysia Baptist Theological Seminary in Penang, Malaysia in 2007. As

¹⁷⁷Ibid., 51.

¹⁷⁸In the majority of academic institutions, a full major is required to have a minimum of 30 credit hours, a minor needs at least 15 credit hours.

¹⁷⁹David E. Adams, "The Development of Youth Ministry as a Professional Career and the Distinctive of Liberty University Youth Ministry Training in Preparing Students for Youth Work" (D.Min. diss., Liberty Baptist Theological Seminary, 1993), 77.

¹⁸⁰There are a few seminaries in Europe and other countries that offer a few youth courses, a concentration, or an emphasis in youth ministry, but I could find none that offer 30 plus credit hours of youth ministry specific courses at the bachelor's or master's level.

¹⁸¹Alliance Graduate School, "History" [on-line]; accessed 1 October 2011; available from http://ags.edu.ph/?page_id=188; Internet.

mentioned in chapter 1, the request for formal theological training in youth ministry came to YMI in early 2000 from those who had only been trained through informal seminars and conferences. Now, that same request is coming from youth workers in many countries around the world. Church and denominational leaders from more than a dozen countries have approached YMI since the first formal degree program was initiated by YMI in 2003 in Kenya and Ukraine. All have asked YMI to come help them begin formal training degree programs in their national schools.

This yearning for formal theological training in youth ministry continues to come from many regions of the world such as Kenya.¹⁸² The newly fully accredited Kenya International University began negotiations with YMI for help in producing a master's degree in Youth and Family ministry in 2011, which if approved, will service eight East African nations. Following the example of the Kiev Theological Seminary in Kiev, Ukraine, with YMI's assistance, two other institutions in Ukraine now offer a bachelor's degree or diploma in youth ministry. In his study of global youth ministry, David Livermore references formal youth ministry theological education in his work stating, "In the last decade, a surge in formal youth ministry initiatives suggest that Smith's estimate has indeed changed. Certainly the need for theological education and practical training remains, and the needs are still many."¹⁸³ The Cuban Christian leadership also saw the need for theological education of youth workers.

Cuban Youth Ministry Theological Education

Cuban evangelicals have offered formal theological training since 1906 when the Western Baptists opened the first seminary in Havana.¹⁸⁴ Two other Baptist seminaries

¹⁸²Chandran, Mbutu, and Niemeyer, *Youth in an African City*, 77.

¹⁸³David A. Livermore, *Global Youth Ministry: Reaching Adolescents around the World* (Grand Rapids: Zondervan, 2011), 24.

¹⁸⁴Esqueda, *Cuban Christian Theological Higher Education*, 19.

and several other evangelical seminaries were established between 1906 and present day.¹⁸⁵ However, there is no record of a full degree in youth ministry until YMI partnered with the Baptist Seminary in Santa Clara, Cuba to offer a master's degree that would lead to both bachelor's and master's degrees being offered in three Baptist seminaries by 2008. All three seminaries contracted with YMI to start a bachelor's or master's degree in youth ministry at the conclusion of the first YMI sponsored master's degree program in Santa Clara.¹⁸⁶ About the same time (2003) that Western Baptist youth leaders were in the US talking to YMI leaders about help with establishing a youth ministry degree program in Havana, Ernesto Fernandez, the rector of the Baptist Seminary in Santiago, Cuba, made a proposal for changes to the Santiago seminary to the Commission of Ministerial Preparation.¹⁸⁷ Recommendation 29 in Fernandez' proposal was to "create courses for different levels: Christian education, music, **youth ministry**, and children ministry."¹⁸⁸ Recommendation 3 was to establish areas of specialty for the faculty,¹⁸⁹ which indeed became a reality when the new youth major was established there in 2008; a youth ministry faculty member was declared director of the seminary's center for youth ministry. As of 2011, all three Baptist seminaries had a staff of three or more youth ministry professors, all with a master's degree in youth ministry. In addition, each seminary has a center for youth ministry department director who is paid full-time by the seminary through grants from YMI based upon a five-year commitment to the position by the directors. As reported by Esqueda, rector Fernandez, in a personal communication in 2002, also recommended "funding full-time faculty positions would allow the institution

¹⁸⁵Ibid., 19-35, 107.

¹⁸⁶See Appendix 11 for a sample agreement.

¹⁸⁷Ibid., 146.

¹⁸⁸Ibid., 148. Emphasis added.

¹⁸⁹Ibid., 146.

to better train its students by improving the quality of the education they receive.”¹⁹⁰ The formal theological training of local church youth ministry leaders had arrived in Cuba at the request and wishes of the national leadership, but the training of professors came from outside Cuba. This project attempts to determine if the professorial training program by YMI actually resulted in an effective national theological education program that was successfully contextualized and applied at the local church level.

Conclusion

The literature reviewed in this chapter added great depth to the understanding of the challenges and processes involved in the teaching and training of Cuban professors of youth ministry. Ultimately, this training venture was about cross-cultural teaching at the master’s degree level in order to produce Cuban professors who could then transfer the newly acquired training to another generation of Cuban youth leaders. The importance of applying the principles of critical contextualization to the task of teaching cross-culturally cannot be overstated. Having a thorough understanding of the worldview of a particular culture is one of the most significant tasks and challenges for the cross-cultural teacher and trainer.

One of the finest works I have read on this subject is a book by Judith and Sherwood Lingenfelter entitled *Teaching Cross-Culturally*. I truly believe this book to be a must read for anyone attempting to teach in a cross-cultural setting. As the Lingenfelters point out, “One of the first steps in teaching cross-culturally is to clarify and value the cultural distinctives of the participants.”¹⁹¹ The Lingenfelters’ unique concept of one’s own culture being a “palace” or a “prison” is very enlightening. As they explain, our own personal culture is our palace as long as we are operating and teaching to those within our

¹⁹⁰Ibid., 143.

¹⁹¹Sherwood Lingenfelter and Judith Lingenfelter, *Teaching Cross-Culturally* (Grand Rapids: Baker, 2003), 17.

culture.¹⁹² However, when we attempt to teach and train in a different culture, our own culture becomes rather a prison to us. When this happens and we do not make the appropriate contextual adjustments, we make critical cultural mistakes. As the Lingenfelters point out, “We are blind to other ways of seeing and doing things, and we assume that our way is the only way that is appropriate. We become frustrated and angry with those who insist on breaking our rules, and we attempt to enforce our rules on them.”¹⁹³

When one ignores the culture and associated contextualization issues, one falls victim to losing the real curriculum that one intends to teach by allowing the “hidden curriculum” to color, weaken, or even negate the intended lessons and training. As the Lingenfelters describe, “the hidden curriculum is the cultural agenda for learning that surrounds schooling . . . (the hidden curriculum) represents the cultural values transmitted in the schooling process.”¹⁹⁴ In other words, in the atmosphere of teaching that surrounds the curriculum, the nationals are interpreting what is done and how it is said, just as much or more than the stated curriculum itself. If the trainer looks at the national student inappropriately, uses the wrong tone of voice, gets too close or too far from the student (cultural physical distance), wears the wrong clothes, uses an inappropriate illustration or metaphor, he or she may at best distract the nationals from the intended lesson, or at worst, cause rejection of the lesson altogether.

All of the issues mentioned above are concerned with a training ministry wherein an outsider becomes acculturated sufficiently to apply successful contextualization methods. One accomplishes this by conducting both etic (outside the culture) and emic (inside the culture) study and research of the target culture. Though etic research is

¹⁹²Ibid.

¹⁹³Ibid.

¹⁹⁴Ibid., 28-29.

valuable, the emic perspective is particularly important to this project due to the initial idea that the Cuban nationals trained to be the youth ministry professors would be expected to contextualize every lecture of every youth course before the first national youth ministry student attends their first class. In other words, the expatriate teachers and trainers of the national youth ministry professors gave the freedom and license to make any critical contextualization amendments to their formal training prior to teaching their first course at the three Cuban seminaries.

In like manner, researching the effectiveness of the YMI training program in Cuba also needs to take on a more emic than etic approach. The hands-on, in-country research methodology used for this study will be examined in the next chapter.

CHAPTER 3

METHODOLOGY

This study was directed at evaluating the quality of the contextualization and application of the formal youth ministry training delivered to twelve professorial candidates in Cuba. The methodological design for the research, though referenced in chapter 1, along with the subsequent data evaluation procedure is described in more detail in this chapter. I traveled to Cuba and twice traversed the length of the island nation, personally meeting with project participants in each region where the graduates were teaching and serving in local churches. Translators were arranged to be in each region of research, and all participants received the survey tool several weeks in advance of the researcher's arrival in each location.

Population

The population for this study consisted of three groups: (1) the original (first generation) Cuban professors who were trained by YMI expatriate professors, (2) the graduates (second generation students) of the programs from the three schools where they were taught by the first generation Cuban professors, and (3) the pastors and leaders of the churches and seminaries where the first and second generation trainees teach and practice what they were taught.

Sample

The sample engaged by the surveys and other research tools was small but sufficient, given the goals of the project and since the population for the study was also small. All twelve of the original 12 trained Cuban professors (100 percent) were surveyed and interviewed in all three regions of the country where they now teach.

Twenty-two of the 26 graduates (85 percent) who were trained by the original professors were surveyed and interviewed. Sixteen of the pastors and leaders of the churches and seminaries where second generation graduates were taught, and now minister, were surveyed and/or interviewed. As referenced in chapter 1, the research data was obtained by using the following tools and methodology.

Methodology: Qualitative Research and Analysis

This study used the principles of qualitative research and analysis using both grounded theory and cross-case study design.¹ The phenomenon in this study was the training of Cuban professors of youth ministry by YMI expatriate youth professors from the US. The purpose of this training was to provide effective youth workers for the local Baptist churches of Cuba who, in turn, would evangelize and disciple youth. The intent of the grounded theory approach was that a theory would arise out of the research and subsequent analysis that would speak to the question of the effectiveness of the level of contextualization of the curriculum and training process, especially as they were incorporated into the formal Cuban theological training process and then applied to local church youth ministry practice.

In his instructive work *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions*, Paul Hiebert describes the grounded theory research design:

Grounded theory begins by gathering facts, organizing categories, and only then formulating theories that can be later tested by quantitative means. Researchers gather data by observations, participant observation, interviews, and other qualitative methods. They seek to present the views of those studied, but they also take

¹John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Traditions* (London: Sage, 1998), 62, 229. Creswell describes the *cross-case analysis* as the process of comparing the *within-case analysis* with a thematic analysis across the cases, and suggests that this tradition can be combined with a *grounded theory analysis* to create a hybrid research data analysis format.

responsibility for interpreting what is observed, heard, or read in their own research-based frameworks.²

The above description of the grounded theory approach fit the objectives of this study and was believed to provide the best opportunity to answer the questions raised by those objectives with the least amount of subjectivity. The research methodology and tools described in this chapter were selected for this study to provide sufficient data that would yield just such a theory in order to validate or deny the contextualization and application questions raised by the study.

Cross-Case Study Evaluation

The research was conducted in three geographic regions in Cuba. With negligible variance, the area schools used the same curriculum³ and were all taught by either a first generation graduate or a credentialed second generation graduate who only taught the introductory 100-level courses. Due to the objective of this study, the variance in the degree level being offered at the three schools does not hinder the outcome of the project. The purpose was to evaluate whether or not the curriculum was contextualized and applied effectively. The cross-case study comparison approach was therefore not hindered by the degree being offered since all three schools taught the entire original curriculum, but simply at different levels of intensity and in different time frames. The cross-case study evaluation was applied to data from the results of the research in all three regions where the participants who were trained in the project taught the curriculum. The cross-case study evaluation methodology added a unique feature to the data analysis

²Paul G.Hiebert, *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions* (Grand Rapids: Baker, 2009), 172.

³The Santa Clara Seminary, which sponsored the original master's degree, continued to offer the training at the master's level, while the Havana and Santiago seminaries offered the training as a bachelor's degree. Although a fourth school, a one-year Bible institute, was started in Pino del Rio by one of the first generation graduates, the school will not be used in the cross-case study comparison since the youth ministry curriculum varied substantially from the three original seminaries.

process by being able to measure any consistency or variances that might appear when attempting to discern the project's general conclusions, especially when and if it was discovered that the data was drawn from differing subculture contexts.

Translation and Translator Guidelines

As mentioned in chapter 1 and as instructed by the study's overseers, in every location where the research was conducted, careful attention was given to the selection of translators. Only translators who were not in any way involved in the original training program were employed to assist in conducting formal and informal interviews. However, translators were intentionally selected who were Christians and also those that were knowledgeable of evangelical youth ministry verbiage and culture so that they could more easily follow the line of discussion involved in the interview process. Similarly, after completing the research, the translators utilized for checking data and interviews were in no way involved in the training project. This protective mechanism in translation was designed in an attempt to maintain a credible degree of objectivity in the entire process of gathering data so as to minimize bias in the interview process that might taint the data analysis, findings, and conclusions.

Survey Process and Execution

The research began with the distribution and completion of surveys (see Appendix 4) that were administered to the sample of nationals associated with or involved in the youth ministry training analyzed in this study. The surveys were translated into Spanish, distributed to the Cuban national leaders, and then back translated into English for analysis. Without using any selective criteria, as many of those completing the surveys as possible were contacted and used as informants for follow-up interviews. These surveys were distributed to the participants in all three regions where the original Cuban national youth ministry professors were currently teaching in the Cuban seminaries. The questions were designed to determine specific data regarding how those

surveyed evaluated the training they received. The national workers were asked their opinions of how successful and applicable the curriculum and training they had received was, with regard to their ministry in the churches.

Survey 1: Youth Ministry Professors (First Generation Students)

The first survey asked: “What contextualization changes, if any, did you make to the twelve courses taught prior to teaching the courses to the youth ministry majors at your seminary?” The options were “deletions,” “additions,” or “any other changes (if any).” The survey listed each course offered: YM 101-Principles of Youth Ministry, YM 102-Youth Culture, YM 202-Programs In Youth Ministry, YM 203-Youth Ministry Curriculum Development, YM 223-Contemporary Communication to Adolescents, YM 331-Ministry to Troubled Youth, YM 347-Discipleship in Youth Ministry, YM 351-Youth Camps & Retreats and Campus Outreach Ministry, YM 448-Contemporary Youth Missions, YM 451-Youth and Family Ministry, YM 498-Youth Ministry Leadership Internship, and YM 403-Professional Orientation to Youth Ministry.

Survey 2: Survey for Youth Ministry Graduates (Second Generation)

The same questions asked to those in category 1 were also asked of those in category 2 (the 2nd generation graduates whom the 1st generation graduates taught). Both the original professorial candidates and those trained by them were taught using virtually the same twelve courses listed. After making very clear that there was no right or wrong answer and that total honest responses were desired, they were asked about each course and asked what courses they would delete, add, or change. They were interviewed and asked if they believed the content of the twelve courses was contextualizable into the Cuban national church, and youth culture.

Survey 3: Survey for Pastors Where Youth Courses Are Being Applied

This survey was given to the pastors of the churches where the 1st and 2nd generations trainees are serving in the youth ministry of the church. The following questions were asked:

Names of YMI-trained youth leaders serving in your church:

1. Number of Youth in your Church
2a. (age 11-13 _____), 2b. (age 14-18 _____), 2c. (age 19-24_____).
2. Are you a Seminary Graduate? *Yes _____ No _____
*If Yes, - which Seminary? _____

***Contextualization/Application Questions**

3. Have you been pleased with the youth ministry in your church since the training principles have been implemented? If YES, (give 2 or more reasons).
4. How has the youth ministry grown numerically and spiritually after the new training strategy was implemented, if at all?
 - 4a. Numerical growth: (Indicate average number of youth between ages 11-24 before the new strategy and the present number).
 - 4b. Spiritual growth: (If growth has occurred as a result of the implementation of the new training strategy, please characterize the growth and cite a few examples).
5. General assessment comments about the new strategy: positive or negative.
List any suggestions for changing the training in any way.
 - 5a. Positive comment
 - 5b. Negative comments
 - 5c. Suggestions for changes

The pastors who work with first or second-generation trainees who are the youth pastors of their churches were surveyed and interviewed to primarily test the application of the training. The surveys and interviews were designed to find out if the pastors are confident that the training their youth pastors received is actually working in the church. The pastors were given the opportunity to grade the work of their youth leader and make suggestions as to how they would change the training if at all.

Where and when possible, the context and views expressed in the survey data served as an excellent cross-reference tool when those who completed the survey also participated in the formal interview process described next. This cross-referencing process was especially helpful since most of those completing the surveys also agreed to participate in the formal interview process.⁴

The Interview Process and Execution

The interviews were conducted with a translator, recorded, and then transcribed for analysis. The interviewed informants represented all three samples of the target population. Most of the interviews were formal in nature (structured one-on-one by appointment) while by design, some were spontaneous and informal (casual, friendly conversations), a result of the many participant observation events attended.

By design, I was also involved in many forms of participant observation (passive and active) where the trained professors, trainees, and church young people could be observed. These activities were regularly scheduled activities and events where aspects of the training results were observed, recorded, and discussed with the national leaders in order to discern any relationship of the event to the training being evaluated. These activities were in the form of academic youth classes, youth group activities, youth evangelistic events, volunteer training sessions, church services and other activities involving the youth ministry that were not planned or scheduled by the researcher. When informal interviews were spawned out of these activities, this researcher was intentional about asking similar questions of more than one participant in sufficient isolation so as to provide triangulation of the data. The participant observation tool was especially helpful in discerning the application aspect of the study with a high level of objectivity. In his work, *Christianity Confronts Culture, A Strategy for Cross-Cultural Evangelism*, Marvin

⁴See Appendix 4 for a complete survey and interview questionnaires.

Mayers explains,

Participant observation is the primary tool of the social anthropologist. He enters the other society and keeps his eyes and ears open. By applying conceptual models, he 'sees' things that others would tend to overlook. In this way, he puts together material available to him because of his objectivity. Others tend to ignore certain things, since they are involved subjectively in the experience.⁵

The formal interview categories and questions that follow are displayed next.

Interview Category 1 (First Generation Youth Ministry Master Student/Professors)

1. You spent 3 years taking 12 courses for a master's degree in youth ministry taught by Youth Ministry International. Correct? Over all did these courses successfully meet your expectations for better equipping you to minister to the youth of Cuba and to teach and train Cuban youth pastors to minister to the youth of Cuba through evangelism and discipleship?
2. Can you give any specific examples of how these courses helped you personally minister to youth?
3. Can you give any specific examples of how your teaching of these courses to other Cuban youth ministers helped them minister to the youth in their churches?
4. Which courses, that you took in the original training, have you personally taught to other Cuban youth workers? Do you feel you were able to successfully convey the content of those courses into the Cuban culture?
5. Would you add any youth courses to the master's degree courses you were taught in the professorial training program? If yes, what would they be?
6. Are there any of the courses you were taught in the original professorial training that you would delete when training other Cuban youth workers to be professors of youth ministry?
7. What is the greatest challenge winning the youth of your city/Cuba to Christ?
8. What is the greatest challenge discipling the Christian youth in your church?

Interview Category 2 (Second Generation Youth Minister Students. (Graduates)

Church:

Seminary Attended:

⁵Marvin K. Mayers, *Christianity Confronts Culture: A Strategy for Cross-Cultural Evangelism* (Grand Rapids: Zondervan, 1974), 212.

1. In your view, did the youth ministry major as taught by the Cuba youth professors adequately train you to successfully minister to the youth of your church community? If yes, can you give specific examples of how you have applied the content of any of those courses successfully in your youth ministry?
2. Do you believe the courses you were taught were appropriate for Cuban youth culture? Can you give an example?
3. Are there any courses in the series that you believe were not appropriate for Cuban youth culture and Cuban youth ministry? If so which ones and why not?
4. What is the greatest challenge winning the youth of your city/Cuba to Christ?
5. What is the greatest challenge discipling the Christian youth in your church?

Interview Category 3 (Pastors of Churches with Graduating Youth Pastors/Students)

Name of your church:

Youth Leader's Name:

1. What is the greatest challenge winning the youth of your city/Cuba to Christ?
2. What is the greatest challenge discipling the Christian youth in your church?
3. Do you support the idea of having a full time youth pastor in your church? Is your youth worker a volunteer? Full time paid?
4. What do you believe is the greatest need in training youth workers for Cuban churches?

Interview Category 4 (CYM Directors)

Seminary Name:

1. Youth professors involved in teaching youth courses:
2. Current # of students in the youth major by year and degree (BS or MA)

1 st	2 nd	3 rd	4 th	Total
-----------------	-----------------	-----------------	-----------------	-------
3. Current # of graduates by degree:

BS:	MA:
-----	-----
4. Youth Courses Offered: Full Titles.
5. Youth ministry courses you have personally taught (title and description)
In Teaching Order:
6. Other courses required for the completed seminary degree by category:

The above interview questions were used as an outline for conducting formal

interviews with those selected to be informants to the data collection process. These formal interviews were scheduled by appointment with the permission of the participant and with full knowledge of the purpose of the interview and the role of the researcher. Those interviewed were asked to be honest and objective when answering the questions and told that their contribution to the project would be kept confidential when the final document was written. The interviews were designed to research all sample groups to hear the personal stories in an effort to discern specific critical elements that would give evidence of the training's contextualization and application or the lack thereof.

Criteria Grid for Data Evaluation

The data gathered from all research tools; surveys, interviews (formal and informal), and participant observation notes, was given to a bilingual research assistant who possesses both an emic understanding of Latin-American culture and a missiological understanding of the objectives of the project, yet who was not personally involved in the training project. With as much objectivity as possible, the assistant was directed to review all survey responses, recorded interview transcriptions, and participant observation notes, and then arrange the resultant data in a manner and format that could be compared and analyzed. Even though Cuban nationals translated the surveys and audio-interviews, the research assistant was able to again read and listen to the actual surveys and interviews to crosscheck the translations.

After several meetings with the research assistant, for the purpose of further clarification of the data contexts and the researcher's personal notes, the data was organized and submitted for review and study by this author. The answers to the survey and interview questions were listed and grouped according to the specific categories of respondents; 1st generation trainees, 2nd generation trainees taught by the 1st generation trainees, and the church, school, and denominational leaders with whom both the above generations of trainees worked and ministered. The data was analyzed as a whole, and for the purpose of cross-case study comparison, was grouped and analyzed according to

the three geographic school regions where the students taught and took classes; Havana (west), Santa Clara (central) and Santiago (east). In addition, the participant observation notes were gleaned for examples of application of the youth curriculum into local church ministry and culture as a whole, and then again according to the three regions for cross-case study comparison.

Ethical Authorization

Upon receiving the authorization for conducting research on human subjects from the Research Ethics Committee of the Southern Baptist Theological Seminary, and approval of the project prospectus, the research for this project was implemented according to the methodology described above. The arrangement and summary of the data's resultant findings as gathered through the research methodology is presented next in chapter 4 of this dissertation. The concluding analysis and evaluation of the data findings is presented in chapter 5 of this dissertation.

CHAPTER 4

DATA PRESENTATION

This chapter presents the data discovered by this researcher as a result of the research methodology presented in chapter 3. The data findings are presented in the following order: Cuban CYM directors, 1st generation master's level student professors, 2nd generation graduates, pastors where graduates are serving, participant observation data, and finally, a summary comparing the data when grouped according to the three seminaries where the courses are being taught (Havana-west, Santa Clara-central, Santiago-east) for the purpose of the cross-case study analysis. The analysis of the data presented in this chapter and the subsequent conclusions offered, pertaining to the goals of this project, are presented in chapter 5.

Due to the sensitivity issues surrounding the political opposition of the government of Cuba towards evangelical ministries in Cuba, the names of the informants are not revealed in the data presentations or the subsequent analysis of the data. It should be noted that the raw data summary charts and tables used for this presentation and the subsequent analysis are archived by category and list the name of the informant with an assigned number. When referencing specific information in this chapter's tables, appendices, or quotes by individual informants, footnotes cite only the number of the informant and the data summary report where the informants are listed. For example, when citing a statement from a 1st generation survey, the footnote simply states that the information or quote is from a 1st generation survey informant found in the 1st generation interview summary report, then cites the informant's assigned number. Similar citations are made when referencing specific information or quotes from 2nd generation surveys and interviews, pastor surveys, and interviews. Therefore, none of the original surveys,

interview documents, or subsequent summaries are included in this project in a manner that reveals the informants' names. However, all original hand written notes, scanned written interviews (Spanish and English), interview transcriptions, data summary reports, and audio and video recordings have been electronically scanned and archived by this researcher.

CYM Director Data

All three Center for Youth Ministry (CYM) directors of the three youth ministry programs at the Havana, Santa Clara, and Santiago seminaries completed a 1st generation survey, and were interviewed. All three CYM directors were 1st generation graduates of the initial YMI master's degree training program. Table 1 summarizes the pertinent numeric data taken from the formal interviews of the three directors. The information and views attained from the surveys and interviews of the three CYM directors is extremely valuable to this project. Of all the informants, the persons in this position have the best overall view of the training that is taking place at the three seminaries. Moreover, the three directors are not only in contact with the youth leaders they have trained in order to observe the application of the training, but all three are themselves working as a youth leader in their own churches.

CYM Director Formal Interviews

The information in Table 1 is current as of November 2011, based upon updates from the three sites obtained since the original research period conducted in November/December of 2010. The remaining data in this chapter is current as of the date of the research done in November/December 2010.

Based on the information in Table 1, all three targeted seminaries are operating as planned with at least a bachelor's degree in youth ministry being offered, and in the case of the Santa Clara program, a master's degree is being offered instead of a bachelor's degree.

Table 1. CYM director interviews

	Seminary	# of Youth Professors	# of Current students	# of graduates	Degree Offered	Courses Taught
1	Santiago	14 (4 of 1st generation; 10 of 2nd generation)	27	18	B.A in Youth Ministry	All 12 basic courses
2	Havana	8 (6 of 1st generation; 2 of 2nd generation)	12	5	B.A in Youth Ministry	All 12 basic courses; plus 2 additional: Latin Models of Youth Ministry, and Teamwork
3	Santa Clara	3 of 1st generation	5	3	M.A. in Youth Ministry	All 12 courses, plus Education Administration
	Totals		44	26		

In addition to demonstrating that all three seminaries are operating as planned, Table 1 indicates that all three programs are minimally offering the same twelve basic youth ministry training courses that they themselves were taught (see Appendix 3).¹ The thirteenth course² offered in the original master's degree professorial training (YM 501) was an education administration course designed to assist professors with teaching techniques and administrative duties needed to teach at the seminary level. This thirteenth course was designed to be taught at the master's, not bachelor's degree level. However, according to the president of the seminary, the Santa Clara program chose to keep the

¹The twelve core courses include an internship course (YM498) that was fulfilled by completing field experience assignments between the modular courses. These field experience assignments were designed to force the students to apply the coursework in their local church youth ministry context.

²This course was actually the 12th modular course taught in the series since the internship course was fulfilled by field experience assignments between modular course work.

course due to a decision to continue offering the training at the master's level for the purpose of preparing more professors of youth ministry. All three CYM directors indicated in their respective formal interviews that they are completely satisfied that the courses being taught are indeed meeting the needs of their youth ministry majors.³ When asked if they would add any additional courses to the degree program, the three directors stated that sometime in the future they would like to offer additional courses in worldview, youth leader life organization, and church team leadership.⁴

Table 1 also displays that a total of 26 students graduated (2nd generation) from the three schools, and as of November 2011, 44 students (3rd generation) are enrolled in their youth ministry degree programs. Moreover, all three seminaries are using the 1st generation professorial graduates as teachers in their programs. The interviews revealed that the three seminaries are sharing professors, thus offering a cross-pollination effect for the Eastern and Western Baptist conventions. In addition, the interviews revealed that the Havana and Santiago seminaries are using some of their qualified 2nd generation graduates to teach a few of their bachelor's level youth courses. The program directors reported that some of the 2nd generation graduates were allowed to begin teaching since they had already earned master's and even doctorate degrees in other fields of study prior to graduating from the youth program.⁵ The reason for having graduates in this two to three-year time frame is due to the fact that the Cuban seminary system requires students to take general courses during the first two years of their program. After completing these core courses, they then take the courses for their major concentration (youth, pastoral, worship,

³Archived Interviews, Informant-5, 8, and 9, Question-1. Further references to archived material is abbreviated as follows: L = level (1 is 1st generation, 2 is 2nd generation, 3 is pastors); I = Informant; Q = question; Transcription = audio written transcription (if applicable).

⁴Archived Interviews, L-1, I-5, 8, and 9, Q-5.

⁵Archived Interviews, L-1, I-5, 8, and 9, Q-1.

Christian education) during their final two years of study. Therefore, many of the youth majors were ready to graduate in 2010 or early 2011. All three programs are growing and attracting new students into their youth ministry degree program.⁶

The three directors were chosen for the CYM position based upon their proximity to the schools and with the recommendation of the school's presidents and convention leadership. The Havana CYM director has been in place since the beginning of the program in 2008. The Santa Clara program has suffered from a leadership turnover and is currently being led by its third CYM director due to two relocation moves by prior directors, one of whom immigrated to the United States in early 2010. The current CYM director at the Santa Clara seminary moved to the city of Santa Clara, is revitalizing the program, recruiting new students, and has begun a new youth ministry diploma level extension program that meets in two cities and as of this writing is training more than twenty-five youth leaders.⁷ The Santiago CYM director is the second leader in this position and has made a minimum five-year commitment to the position beginning in the fall of 2011. All three CYM directors have obtained full-time salary support that enables them to commit their full-time effort to serving as CYM and local youth ministry directors. The goal of the seminaries in making the CYM directorship a paid position is consistency and longevity of quality teaching and supervision.

The formal interviews of all three CYM directors were extremely positive, particularly when responding to and answering four of the most critical questions that directly inquired into the issues of application and contextualization. These involve questions 2, 3, 4b, and 6, which were: (2) Can you give any specific examples of how these courses helped you personally minister to youth? (3) Can you give any examples of

⁶The Santa Clara program was the weakest in growing and attracting new students due to leadership turnover.

⁷This information was received in October 2011 by e-mail from the Santa Clara Director.

how your teaching of these courses to other Cuban youth ministers helped them minister to the youth of their churches? (4b) Do you feel you were able to successfully convey the content of those courses into the Cuban culture? And (6) Are there any youth courses that you were taught in the original professorial training that you would delete when training other Cuban youth workers to be professors of youth ministry (see Appendix 4)? All three directors cited several examples for question 2. The Santa Clara director stated that the courses gave him a comprehensive plan for discipling, mentoring, and training youth to serve.⁸ He also stated that before the training on leadership recruiting and equipping he had very few volunteer leaders, but after the courses he had recruited and trained more than twenty leaders who are working in more than five different areas of youth ministry in his church.⁹ In response to question 2, the Havana director stated that the courses on communication to youth had greatly enhanced his ability to teach the youth of his church and that the courses greatly improved his ability to advise and train his volunteer leaders.¹⁰ The CYM director at the Santiago seminary responded to question 2 by stating that the courses as a whole greatly enlarged his personal vision for working with youth. In addition, the Santiago director commented that the basic structure outlined in the foundational principles of youth ministry course gave him a definitive biblical structure for designing the programming of his youth ministry;¹¹ specifically referring to the five levels of programming used to produce spiritually mature youth (see Appendix 1). These responses certainly address the application element of the research.

The responses of the three CYM directors to question 3, regarding examples of how the teaching of the youth courses at their seminaries has helped the youth workers

⁸Archived Interview, L-1, I-9, Q-4.

⁹Archived Interview, L-1, I-9, Q-3.

¹⁰Archived Interview, L-1, I-8, Q-2.

¹¹Ibid.

who were trained, were telling. The Santiago director made the comment that after the youth leaders began implementing the training, churches began applying the same ministry principles to many other areas of ministry within the churches. The Santiago director shared that revival and growth occurred in most of the churches where the new youth ministry strategies were being applied.¹² The pastors themselves, in a later section of this chapter, corroborate the assertion associating church revival to the youth ministry. In response to the question about helping the church youth workers, the Santiago director reported an interesting observation, stating that as a result of the courses being applied in the churches, many ministers who were serving as “general” associate pastors have decided to work in the churches specifically as youth pastors.¹³

This researcher interviewed at least three youth workers who were previously lead pastors of churches who, after taking the youth courses, resigned and went to work at other churches as the youth pastor (2 in the Havana region, and 1 in the Santa Clara region). The CYM director at Santa Clara responded to question 3 by stating that the training gave youth leaders being trained an overall comprehensive plan for discipleship and training. He said the youth leaders had been pushed to reach the non-Christian youth for Christ, but were never effectively trained to disciple and equip them once they became Christians.¹⁴ He also referenced the five levels of programming used to produce spiritually mature youth as effective tools for this new discipleship strategy (see Appendix 1). In response to question 3, the director at the Havana seminary stated that one of the best examples of helping the youth leaders was that of giving them a vision to reaching out to

¹² Archived Interview, L-1, I-5, Q-3.

¹³ Archived Interview, L-1, I-5, Q-1, transcription.

¹⁴ Archived Interview, L-1, I-9, Q-3, 4.

other ethnic groups in Cuba through mission trips just as they were instructed in the youth missions course.¹⁵

In response to question 4b, all three CYM directors emphatically stated they were able to successfully convey the content of the original courses to their students with minimal contextual adjustments. They all stated they had to change the illustrations to more relevant Cuban examples, but overall were able to transfer the course content successfully.¹⁶ The Havana director stated he had to make some adjustments in the programming material to accommodate the Cuban church, convention, family, and student schedules, but that the principles were transferable. He also commented that all the schools had to make some adjustments to the classification and definition of the adolescent development of Cuban youth compared to the American models. He quickly added that the adjustments were not disruptive to the application of the curriculum principles being taught.¹⁷ For example, in Cuba there is no “middle school, high school, college” developmental classification, but rather simply teens (ages 11-16) and youth (ages 17-25).

In response to question 6, which asked if they would delete any of the original courses from the youth ministry training curriculum, all three CYM directors responded that they would not delete any of the original courses.¹⁸ They agreed all of the original courses should be taught in their respective programs. As referenced in Table 1, all three directors offer all twelve of the basic training courses, though the Havana program has actually added two courses: Latin Youth Ministry Models and Teamwork.¹⁹ At the time of this writing, almost four years after the graduation of the original professors, all three

¹⁵ Archived Interview, L-1, I-8, Q-3.

¹⁶ Archived Interviews, L-1, I-5, 8, 9, Q-4a.

¹⁷ Archived Interviews, L-1, I-8, Q-4.

¹⁸ Archived Interviews, L-1, I-5, 8, 9, Q-6.

¹⁹ Archived Interviews, L-1, I-5, 8, 9, Q-5, 6.

seminary youth ministry training programs are still offering the twelve original youth ministry training courses.

CYM Director Surveys

The three CYM directors, though part of the original twelve trainees, were surveyed and interviewed separately. The data from the surveys and interviews obtained from the twelve original 1st generation informants is presented later in this chapter, but due to their import role, a reference to the CYM director's particular survey responses is made here as a separate presentation. The primary purpose of the surveys for the 1st generation master's degree professors was to determine if they felt it necessary to make any contextualization adjustments to the original curriculum, taught by YMI professors, prior to or during the teaching of the courses to the 2nd generation youth pastor students in their schools. The survey for the three directors revealed their adjustments in the data presentation in Table 2. The directors are only identified by the city of the school where they are directors. The data reveals that they did make contextual adjustments for some courses and none for others.²⁰

The data in Table 2 reveals the contextual adaptations that these CYM directors made when they began teaching some of the courses in 2007 (only 100 and 200 level courses). The thirteenth course, YM 501: Education Administration, is only being taught in the master's level program at the Santa Clara seminary, and the only change suggested by the Santa Clara Director was that of adapting the course curriculum to reflect local Cuban seminary administration, teaching and organizational policies. YM 498 was not adjusted by the CYM directors in the above report since these were field experience assignments made for application in the students' local church ministry. However, the directors alluded to the extreme application importance of these assignments, which are

²⁰For comparison to the course descriptions see Appendix 3.

assigned, graded, and evaluated by the course professors and CYM directors for course credit.

Table 2. CYM director course contextual adjustments

*Indicates courses the Directors personally taught

Course	Havana	Santa Clara	Santiago
YM101 Principles of Youth Ministry	No Adjustments	*-Study other examples of healthy Youth ministries. -Survey church youth ministries for strengths and weaknesses. -Study relationships of youth and senior pastors	*-Adjust adolescent age development to Cuban church (11-16, 17-24) -Emphasize levels of commitment with the 5 levels of programming
YM102 Youth Culture	No Adjustments	-Add updated study of Cuban Youth Culture. -Study how Cuban youth culture impacts teens. -Study ideas on how to shape Cuban youth culture	-Increase the workload of the course to more study of Cuban Youth sub-cultures
YM202 Youth Ministry Programming	*-Adjust calendar assignments to Cuban national and church schedules. -Adjust budgeting to fit Cuban limitations. -Adjust the micro-programming to our culture's lack of freedom in planning	*-Study how Cuban secular and Christian programs affect church programs. -Add text book: <i>Think For Change</i> - by Maxwell	*-Add plan to accomplish the vision and mission. -Teach how to adapt the micro-programming to available resources
YM 203 Curriculum Development	No Adjustments	No adjustments	*-Apply some principles of the Cuban secular system.
YM223 Communication to Youth	No Adjustments	*-Show videos of Cuban & other Latin speakers. -Have students listen to Cuban speakers	-Adjust student homework assignments to local contexts

Table 2—Continued. CYM director course contextual adjustments

YM 331 Ministry to Troubled Youth	No Adjustments	-Present updated Cuban statistics of troubled youth. -Add descriptions of Cuban jobs that cause problems. Invite Cuban counseling specialists to classes with helpful services. -Study of Cuban laws affecting these problems. -Visit rehabilitation centers	-Adjust to match specific local Cuban Youth culture problems facing our youth
YM 347 Youth Discipleship	No Adjustments	*-Focus on Jesus' methods & design a Cuban model of discipleship for their youth	-Just add the text book: <i>Dynamics of Discipleship Training</i> by Kuhne
YM 351 Camping & Outreach	No Adjustments	No adjustments	-Add ideas that apply to our Cuban church camps
YM 448 Youth Missions	*-Focus on missions inside Cuba, but keep world vision focus	No adjustments	*-Focus on Cuban mission work since we cannot leave the country
YM451 Youth & Family	No Adjustments	No adjustments	No Adjustments
YM 403 Professional Orientation	No Adjustments	No adjustments	No Adjustments

First Generation Graduate Survey and Formal Interview Data

All twelve of the 1st generation students who participated in and graduated from the original professorial master's degree training were surveyed and formally interviewed as part of the research process. The three CYM directors represented in the above data summary are also included here since they were also part of the 1st generation group. The primary purpose of the surveys and formal interviews for this 1st generation

group was to determine if they believed the original training was adequate to prepare them to teach the courses and discover if they had decided to delete or add to the original course curriculum for contextualization purposes before teaching the material to the Cuban youth ministry students. The results of the surveys and interviews for these 1st generation graduates are presented below.

Before asking about the contextualization adjustments to the curriculum, several categories of miscellaneous information was collected through the surveys and interviews which give some pertinent background on this group of informants. The relevance of this data to the project analysis is presented in the next chapter. The general information is summarized and listed below.

1. At the time of the research, all 12 of the 1st generation participants were not only teaching some of the youth courses in one or more of the three seminaries, but were also working with youth in a local church, either as the primary youth pastor, or in the position of a volunteer worker in some part of their church's youth ministry.
2. Five of the 12 1st generation participants were full-time pastors when they started the youth ministry master's degree course work. All 5 were selected for participation in the program due to their interest and/or calling and desire to focus on youth ministry in Cuba. By the time they completed the three-year program, 3 of the 5 had resigned their churches as senior pastor and decided to take a position as youth pastor of a local church. This is interesting since in my world experience the trend is to move from being a youth pastor or worker to a senior pastor, not the other way around.
3. At the beginning of the original training there were no reported full-time paid youth pastors in either the eastern or western Baptist conventions. By the time of graduation 5 of the 12 became full-time paid church youth workers. At the time of this research, two years after graduation, 2 are still full-time senior pastors (although they are involved in teaching youth ministry and youth camps), 1 is a full-time self-employed pastor and youth pastor leadership trainer, 2 are full-time youth ministry coordinators for the Baptist conventions, 4 are full-time youth pastors in local churches and 3 are full-time Center for Youth Ministry directors at the 3 seminaries referenced in this study while also working as youth pastors or volunteer workers in their churches. One of the original 12 immigrated to the United States in 2010, but served as a youth ministry professor and full-time youth pastor from 2007 until 2010.²¹

²¹The participant who migrated to the US is working in a church in Miami and oversees the church's youth pastor and does informal youth ministry training with Latino ethnic church youth workers in the Miami area. The survey and interview data collected from this informant pertained to his experience in the training project and youth ministry prior to immigrating to the US.

4. Marriage: 100% (all but one have children).²²
5. Age: 1 (28), 5 (30-35), 4 (36-39), 1 (40), 1, (51)—Average Age = 35.5 years (average age at time of start of original training = 30.5 years).²³
6. Years of ministry experience: 2 (7-9), 6 (10-14), 4 (15-20)—Average ministry experience = 12 years.²⁴
7. Number of youth (ages 11-24) that these leaders work with in their personal churches at the time of the surveys in 2010. These numbers represent the average number of youth who are involved in one or more church youth ministries weekly. 3 (45-59), 5 (60-79), 3 (80-110), 1 (250-300)—Average youth attendance = 83 youth.²⁵
8. All 12 of the 1st generation participants stated that they supported teaching all 12 of the original youth ministry courses that they were taught by the YMI participating professors.²⁶ As reported in the above section (see Table 1), the CYM directors added 1 or more courses, but did not delete any of the original 12 core courses (see Appendix 3). The one seminary that offers the training at the master's level, also kept the thirteenth course offered in the original training that was designed to teach good professorial teacher and administrative skills.

First Generation Surveys

Tables A1 and A2 in appendix 12 report the responses from the twelve 1st generation participants to the survey questions which asked them how they made contextual adjustments to the curriculum before they taught it to their youth ministry students in their classes as professors (see Appendix 12). The surveys address the twelve core courses of the training program, which includes the YM 498 internship course that provides 6 credit hours of the total 42-credit hour master's degree. The final course, YM 501, was not evaluated since it was not designed to be taught at the bachelor's degree level. The YM 498 internship course is not included in the data report since this course was comprised of post-course field experience assignments and virtually all of the twelve

²² Archived Surveys L-1, I-1, 4, 10, Q-13, 4, 9.

²³ Ibid.

²⁴ Ibid.

²⁵ Ibid.

²⁶ Archived Interviews, L-1, I-all, Q-6.

graduates remarked that they would not change the concept of the field experience work, but would adjust the assignments to meet the application criteria of their classes. One-hundred percent of the 1st generation graduates reported the internship field experience course work was invaluable to understanding how class theory was applied to the local church ministry, as they has themselves experienced.²⁷ Table A1 reports the informants' adjustments to 5 of the 10 courses, and Table A2 reports on the remaining 5 courses (see Appendix 12).

Tables A1 and A2 report specific adjustments that the graduates made or would make prior to teaching the courses to 2nd generation youth ministry students. The tables also indicate which courses the graduates have already taught. It is noteworthy that many of the graduates said they would make no changes to many of the courses, but nearly all made some contextual adjustments to the courses that they actually taught. Only three graduates reported no contextual adjustment comments on a course that they had taught and that was only on one course each. All of the other courses had contextual adjustments made to them only by the professors who actually taught the courses. The adjustments were noted on the surveys. Of the 65 contextual adjustments reported being made or suggested, only 24 were made about courses the informants had not personally taught. Moreover, the 3 CYM directors made 7 of those 24 contextual adjustments though they had not personally taught the courses in their seminary. Therefore, only 17 of the 65 contextual adjustments (26 percent) were reported on courses that had not actually been taught, either by those making the comments and/or by CYM directors responsible for the teaching of the courses. These factors are considered in the analysis presented in chapter 5.

As mentioned previously, all of the core courses received some sort of contextual adjustment with the exception of the field experience internship course. Table 3

²⁷ Archived Surveys, L-1, I-all, Q-10k.

reports a summary of how many times each of the courses were contextually adjusted by the twelve graduates.

Table 3. Number of times courses were adjusted by 1st generation graduates

YM 101 – adjusted by 8 out of 12 Principles of Youth Ministry	YM 347 – adjusted by 6 out of 12 Youth Discipleship
YM 102 – adjusted by 6 out of 12 Youth Culture	YM 351 – adjusted by 7 out of 12 Camps/Retreats and Campus Outreach
YM 202 - adjusted by 5 out of 12 Programming of Youth Ministry	YM 448 – adjusted by 6 out of 12 Contemporary Youth Missions
YM 203 – adjusted by 4 out of 12 Curriculum Development	YM 451 – adjusted by 4 out of 12 Youth and Family Ministry
YM 223 – adjusted by 6 out of 12 Communication to Youth	YM 403 – adjusted by 4 out of 12 Professional Orientation
YM 331 – adjusted by 6 out of 12 Ministry to Troubled Youth	

1st Generation Formal Interviews

One hundred percent of the twelve 1st generation students were not only surveyed to determine how they would or in fact did make contextualization adjustments to the course they were taught before teaching themselves, but also they were formally interviewed (see Appendix 4). The formal interview questions were designed in part to document the original twelve 1st generation students' view of the quality of the course work they received, evaluate the sufficiency of the degree program to enable them to adequately train youth workers for Cuban churches, and determine whether or not youth ministry students were actually applying the courses. The following paragraphs report

responses to the formal interview questions. There were a few other questions that were asked in the interviews that are of interest to this researcher (questions 7 and 8 dealing with the difficulties of evangelizing and discipling Cuban youth), but are not germane to this project objectives and is therefore not be reported in the data.

After formal interview question 1 verified that all of the 1st generation students actually graduated from the program, formal interview question 2 asked the 1st generation graduates to give some specific examples of how the courses have help them personally minister to Cuban youth. All twelve graduates responded with two or three examples, which was not intended to be an exhaustive response. The following is a summary of some of the examples cited. Five of the 12 stated that the courses gave them a clear vision of what quality youth ministry should look like with clear goals and intentional strategies. Seven stated that the courses equipped them to successfully design, plan, prepare, and produce youth Bible curriculum, and other programs such as camps, mission trips, parent ministry, evangelism and discipleship initiatives, and programs to counsel troubled teens. Three stated that the courses helped them to teach and communicate to youth. Three of the 12 stated that the course work helped them recruit and train a volunteer adult leadership team to work with the youth in their churches.²⁸

Below is an example of a typical response by the 1st generation graduates regarding the field experience assignment application of the courses:

Every one of the classes that we received in the Master's program was a blessing for our church. When we returned from the first modular session where we took the two courses, Principles of Youth Ministry and Youth Culture, our thought process had changed. We learned how to do a more excellent ministry and began to implement the things that we learned. It happened with every one of the classes and in each of them, the practical work helped us. We implemented every one of the principles from each of the classes. The theory helped a lot in the classes, and the post-class work was always the practical way to utilize what we had learned. From the first moment we received all of the vision we went away beginning to put it into practice. We learned the theory and then afterward the field experience assignment

²⁸These examples are from the Archived Level 1 Interview notes and transcribed audio interviews.

helped us because it was focused on our local ministry. We had to go away implementing it, and the change or transformation in my ministry in 2006 was very visible. The leaders began to see a different ministry and a different way of doing ministry with different results.²⁹

Formal interview question 3 asked 1st generation graduates how their own teaching of the curriculum had assisted their youth ministry students to minister to their own youth in their churches. All twelve graduates gave two or three examples such as: helped a student develop a one-on-one discipleship program that did not exist before the discipleship class; saw students improve in their ability to teach and communicate to youth; saw students build a biblical foundation upon which to build their local church youth ministry; saw a student learn how to successfully recruit a volunteer leadership team of youth workers; two of the graduates saw their students plan and organize an actual complete one-year youth program calendar; saw one of the students design a successful program to help parents of his youth; three graduates cited that their students were successfully researching and better ministering to the various youth subcultures in their communities; saw a student organize and manage their churches first youth camp and retreat ministry; saw a student design and organize a college student small group ministry for the church; saw one of their students apply the youth ministry principles to all the ministries of their church and even bring about a revival in their church.³⁰

Question 4a asked the graduates which youth ministry course they actually taught in their seminaries (see Appendix 12). Question 4b asked if they believed they were able to successfully convey the content of those courses in the Cuban culture, and one hundred percent of graduates, now professors, responded yes.³¹

Question 5 asked each of the twelve graduates if they would add any courses to the master's degree program that would better equip them to train youth workers, and if

²⁹Archived Interview, L-1, I-12, Q-1, transcription.

³⁰Examples are from Archived Interviews, L-1, Q-3.

³¹Archived Interview, L-1, Q-4b.

so, what courses would they add. Four of the 12 said they would not add any courses to the curriculum. Eight of the 12 said they would add a few courses to the original master's program, namely: another counseling course, a course on team leadership and a more comprehensive course on youth evangelism. All of these subjects were covered in the original course work, but more extensive training was desired in all three areas.³²

Question 6 of the formal interview asked the twelve 1st generation graduates if they believed that any of the original master's degree courses should be deleted from their original training program or from the program they were teaching. All twelve graduates stated they would not delete any courses that they were taught and would not delete any of the original courses from the programs they were now teaching in the seminaries. One graduate suggested eliminating the professional orientation course by spreading the course content among the other courses, but not deleting the subjects taught in the course itself.³³

Second Generation Graduate Survey and Formal Interview Data

At the date of this research there have been twenty-six graduates from the three seminaries where 1st generation professors are teaching. Twenty-two of the 26 (85 percent) 2nd generations graduates were either surveyed (16 graduates—62 percent) or formally interviewed (20 graduates—77 percent) or both surveyed and formally interviewed (14 graduates—54 percent). The number of 2nd generation students who actually graduated and the number who were surveyed and/or interviewed are reported by seminary in Table 4.

³² Archived Interview, L-1, I -6,8, Q-5.

³³ Archived Interview, L-1, I-4, Q-6.

Table 4. Second generation graduates interviewed and surveyed

Seminary	Graduated	Interviewed	Surveyed	Interviewed & Surveyed	Interviewed or Surveyed
Havana	5	3	4	2	5
Santa Clara	3	2	2	2	2
Santiago	18	15	10	10	15
TOTALS	26	20	16	14	22

The 26 2nd generation graduates represented 17 churches; 5 in the west (graduates of the Havana seminary), 11 in the east (graduates of the Santiago seminary), and 1 in the central (graduates of the Santa Clara seminary). The surveys and interviews indicated that in those 17 churches, the graduates minister weekly to just less than 2,000 youth.³⁴ There were a total of 22 churches involved in this research project (represented by the 1st and 2nd generations students and the pastors surveyed and/or interviewed). The data revealed that in those 22 churches the 1st and 2nd generation graduates minister to more than 3,000 youth between the ages of 11-24.

Before reporting the information from the surveys and interviews of the twenty-two 2nd generation graduates, a few more general results are reported (as of December, 2010): age: 40 percent were under the age of 30, and 60 percent were between the age of 31-41; 30 percent were single, 70 percent married; years of youth ministry experience: 5-10 (86 percent), 11-15 (14 percent); paid full-time by the church before graduation—0 of 22; paid full-time by the church after graduation—21 of 22;³⁵ Cuban

³⁴Youth attendance is summarized: weekly attendance 30-50 (6 churches), 60-100 (5 churches), 110-250 (3 churches), 280-310 (3 churches), average of all churches =112.

³⁵The first full-time paid youth pastors of the Eastern or Western Baptist Convention were three of the 1st generation graduates.

geography of ministry location: west-22 percent, central-10 percent, east-68 percent.³⁶

Second Generation Surveys

Sixteen of the 22 2nd generation graduates completed the written survey. The primary purpose of the written survey was to discover if the graduates were able to apply and implement the training they received through the youth ministry degree program as taught to them by the 1st generation graduates and professors. Accordingly, a relevant question asked in the survey is: In what ways (if any) were each of the twelve youth courses implemented into the church youth ministry where you are participating (give one or two program and structural/managerial application examples for each course listed below).

Reporting the details of all the examples regarding the twelve courses mentioned in the surveys would take up too much space in the text of this report, but are available in the archived copies of the surveys. A summary of their responses and the elements of the examples of application are reported in Tables A3 and A4 in appendix 13. As in the report of the 1st generation graduate responses, references to survey question 10k regarding the YM 498 Leadership Internship course are omitted from the data report in this section. Therefore, for the same reasons, examples of application to only the eleven core courses are cited. For purposes of clarity, the actual course numbers are cited in the tables, and cross-referencing of course titles and numbers on the surveys can be seen on the survey questionnaire to the 2nd generation graduates in appendix 4. Analysis of the survey responses is discussed in chapter 5 along with more details of their responses. References to more specific details reported in the survey is noted and discussed in the analysis of this data in chapter 5. A less detailed but revealing summary of the application responses given by the graduates to their training is cited in Table 5. The table

³⁶Archived Interviews and Surveys, L-1.

reports the percentage of the sixteen respondents who gave examples of how they applied the training received from each course into their church ministry. The table also gives a brief citation of specific and categorical examples given by the survey respondents.

Table 5. Second generation course application responses to surveys

Youth Course	Respond	Citation of application examples
YM101- Principles of Youth Ministry	88%	Gave ministry purpose, helped the entire church ministry, helped design effective programs, started reaching out in a culturally appropriate manner, provided vision and strategy training for volunteers
YM102- Youth Culture	88%	Discovered our youth sub-cultures, established relational evangelism programs, applied evangelism to sports, art, music, schools, neighborhoods
YM202- Programs in Youth Ministry	88%	Implemented micro & macro programming for leadership development and training, established commitment levels to ministry, improved program organization and planning, and calendar planning
YM203- Curriculum Development	30%	Trained teachers, developed youth curriculum plan, applied teaching techniques, increased the domain of teaching methods
YM223- Communication to Youth	63%	Contextualized messages to youth, improved skills in speaking at workshops, applied to Sunday School & church sermons
YM331- Ministry to Troubled Youth	75%	Started one-on-one counseling, trained youth and parents to counsel youth, started prison counseling ministry.
YM347- Discipleship for Youth	88%	Started small groups, developed specific plan for new believers and others, disciplined leaders, started a discipleship team, wrote devotional guide, class for baptism and membership, started workshops for leaders
YM351- Camps/Campus Outreach	70%	Established camps for leaders, believers/unbelievers, developed specialized retreats for edification, spiritual gifts, workshops on relationship evangelism at schools
YM448- Youth Missions	60%	Took students on Cuban mission trips, started a missions camp, planned weekends for mission outreach trips, planned special mission services for youth at church

Table 5—Continued. Second generation course application response to surveys

YM451- Youth & Family	75%	Counseling parents, workshops for informing parents, planned family retreats, designed program for ministering to and with parents. Prayer for the families
YM403- Professional Orientation	63%	Started training and teaching leaders to be organized and professional, secured professional help with management and administrative duties

Second Generation Formal Interviews

Twenty of the 26 2nd generation graduates were formally interviewed. All interviews were recorded, interpreted, and transcribed. An outline document was used as a guide for all of the 2nd generation formal interviews (see Appendix 4). In addition to the survey data, there were three primary questions asked and discussed in the formal interview in an attempt to further measure the levels of contextualization and application of the coursework they had taken. Formal interview question 1 asked the direct question: in your view, did the youth ministry major as taught by the Cuban youth professors adequately train you to successfully minister to the youth of your church community? All 20 of the graduates said yes.³⁷ If the answer to question 1 was yes, they were asked in question 1b to cite one or two examples of how they applied the content of one or more of the classes in their youth ministry. All 20 graduates cited at least one example of how they applied the courses to their church youth ministry.³⁸ The responses are summarized in Table 6.

Formal interview question 2 asked: do you believe that the courses you were taught were appropriate for Cuban youth culture? All 20 of the graduates responded yes.³⁹ If they said yes, they were asked in question 2b to give an example of how the coursework fit the Cuban youth culture. Twelve of the 20 graduates cited at least one

³⁷Archived Interviews, L-2, I-all, Q-1.

³⁸Ibid.

³⁹Archived Interviews, L-2, I-all, Q-2.

specific example of how the courses were a fit to Cuban youth culture (see Table 6).

Question 3 asked: Are there any courses in the series that you believe were not appropriate for Cuban youth culture for Cuban youth ministry? All 20 graduates responded no to the question,⁴⁰ and 4 of the 20 cited a contextual concern about one or more of the courses, though all said there were minor concerns. The 4 concerns were: (1) mission trips would need to be done inside Cuba because they could not travel outside the country, (2) a few details about camping and retreats did not fit their church situation, (3) the legalism of their church made implementation difficult, and (4) some of the textbooks were too American and did not always fit Cuban Culture.⁴¹

Responses citing contextualization and application examples for questions 1b and 2b are summarized in Table 6. The graduates are referenced by informant numbers that align with the archived 2nd generation data summary reports. More specific references to the interview responses are included in the analysis of the interviews in chapter 5.

Table 6. Second generation interview report (by informant #)

#	Question 1b: (Example of application of coursework to church youth work)	Question 2b: (Example of appropriateness of coursework to Cuban youth culture)
1	Better communication in teaching to youth, and better knowledge of youth	Knowing adolescent age characteristics has helped in the task of reaching them
2	Learned how to plan programs for the youth and even to structure the church	Training on researching youth subcultures helped design programs to reach them
3	Gave our youth ministry structure, and started camps and retreats	N/A
4	Learning the right philosophy led to better mission trips and camps	Started involving our youth in Cuban Missions trips

⁴⁰Archived Interviews, L-2, I-all, Q-3.

⁴¹Archived Interviews, L-2, I-6, 9, 10, 15, Q-3.

Table 6—Continued. Second generation interview report (by informant #)

5	Our programs were changed to the new structure, added sports, leadership training and youth services	Church is over 100 years old, so we are moving slowly by adding camps, retreats, and leadership training
6	Able to analyze annual plans and deleted repetition, added small groups	N/A
7	Counseling course helped meet needs, programming helped to plan better	Subculture studies gave me a vision on how to reach the various youth subcultures
8	The philosophy gave me appropriate division of ministry goals and program development	Made me realize that Cuban church problems exist in churches all around the world
9	Started a leadership training program	N/A
10	The philosophy gave a new and better vision for our youth ministry	N/A
11	Principles gave us a fresh vision	Youth culture principles fit our needs
12	We received a better vision for ministry from the principles taught	The programming philosophy changed everything, counseling troubled youth fit
13	The programming helped us plan much better for annual calendar	Communication class met the needs of our youth and helped reach new cultures
14	Established a leadership training program and started camping program	N/A
15	Trained for mission programs, started the idea of longevity of youth ministry	Fit our need to plan and execute our programs better
16	Gave us a vision for missions and helped us teach the Bible to youth	N/A
17	Helped our planning, helped discover our youth culture and start camps	N/A
18	Started training programs, gave us a biblical philosophy, started counseling	Met needs for an evangelism & missions program, and gave a practical philosophy
19	Helped me be a better communicator	N/A
20	The philosophy worked good for us	Learned more about our own youth culture

Pastors Where Graduates Serve: Survey and Formal Interview Data

As a means of triangulating the research findings, this researcher surveyed and interviewed pastors where the 1st and 2nd generation graduates served as youth leaders. This data was gathered in order to discover the pastor's evaluation of how well the youth ministry course graduates were doing and how well their training was contextualized and

applied at the local church level. At the time of the research, the 1st and 2nd generation youth graduates⁴² were serving as either paid or volunteer youth leaders in 22 Baptist churches that were part of either the eastern or western Baptist conventions of Cuba. The pastors of 16 of the 22 churches where the graduates served were either surveyed, formally interviewed, or both (see Table 7).

Table 7. Pastors of graduates surveyed or formally interviewed

Total Pastors Contacted	Surveyed Only	Interviewed Only	Surveyed & Interviewed
16 of the 22 churches	4	3	9

Surveys and formal interview outlines were used to obtain information that addressed the performance of the graduates, their view of the success of the training their youth leader had received in the seminary and what suggestions they had for improvement, if any.⁴³

Before presenting summaries of the survey and interview data, the research revealed the following contextual information about the pastors with whom the graduates served as youth pastors: The data represents the findings from 16 of the 22 churches where the graduates serve; age of the pastors: 5 (30-36 years old), 7 (39-46 years old), 2 (56 years old), 2 (70-76 years old); geography: West-5, Central-2, East-9; seminary education: 14 graduated from a Cuban Seminary, 1-no seminary, 1 (unknown); marital status: married-15, single-1; ministry experience: 3-5 years (40 percent), 6-10 years (20 percent), 11-15 years (10 percent) 16-20 years (20 percent), no answer (10 percent); full-time paid youth pastors serving: 15 churches paid the youth ministry graduate-youth

⁴²Many 1st generation graduates were serving as youth leaders in churches while at the same time acting as professors in the seminaries.

⁴³See Appendix 4 for copies of the pastor survey and interview guide.

pastors a full-time salary, 1 of the churches had a graduate who served as a volunteer (some churches had more than one full time paid youth ministry graduate on their staff).⁴⁴

Pastor Survey Data

Of the 16 pastors contacted through the research, 13 completed the written survey (see Appendix 4, Survey 3). The survey questions were designed to further test the contextualization and application quality of the formal youth ministry training program by looking into the youth ministry of the churches where the graduates served through the eyes of the senior pastors of those churches. Results of the 13 completed surveys are reported in Appendix 14, Table A5 and are analyzed for evidence of contextualization and application in chapter 5. A succinct summary of the results is stated in the following paragraphs.

The pastors were asked to, as objectively as possible, simply state if they were pleased with the youth ministry in their church since the graduates had implemented the training principles (survey question 11). Without hesitation, all 16 responded yes in the surveys and interviews.⁴⁵ Question 11b asked them to state an example or two of how they thought the training had been successfully implemented in their church youth program. All 13 were able to give one or more examples of what, in their view, was a successful implementation of the training that helped the youth ministry in their churches.⁴⁶

Question 12a and 12b asked pastors if they had witnessed numerical and spiritual growth in their youth ministry as a direct result of the graduate's ministry. As

⁴⁴ Archived Surveys and Interviews, L-3, I-9, Q-1.

⁴⁵ Archived Surveys, L-3, Q-11a.

⁴⁶ Archived Surveys, L-3, Q-11b.

for numeric growth; 2 of the 13 testified of 50-60 percent growth since the training was applied, 5 testified of 90-120 percent increases, 5 testified of growth of 200-450 percent and 1 said they had seen no growth since the graduates had only been in place for two months. Fifteen of the 16 pastors gave several examples of how the youth of their church had grown spiritually as a result of the graduate's ministry, while one said it was too early to judge.⁴⁷

The last question (13) of the survey asked a three-part question requesting that they give a general assessment of the new training's impact by (13a) citing a few positive assessments of the graduate's ministry, (13b) any negative assessments, and (13c) what they would suggest as changes to the youth program if any. All but 1 of the 13 pastors made several positive comments on how the youth ministry strategy was working in their church. Only 1 had no response to this survey question, but was positive in a subsequent formal interview. Two pastors had a negative comment. One pastor said that the youth pastor needed to slow down on the evangelism a bit and spend more time on discipleship since the evangelism was being so successful that they could not keep up with the discipleship of all the newly converted youth, and that the youth pastor needed to slow down and make changes a bit slower so the older church members could adjust to the new methodology and learn to deal with the youth culture.⁴⁸ The other negative was actually a suggestion by one of the pastors that the Baptist conventions need to get more involved in responding to the new strategy, and recruit more youth workers and insist that those workers complete the new youth ministry degree training offered at the seminaries.⁴⁹ The pastor's responses to the survey questions are summarized in appendix

⁴⁷ Archived Surveys, L-3, Q-12.

⁴⁸ Archived Interview, L-3, I-7, Q-7, transcription notes.

⁴⁹ Archived Survey, L-3, I-1, Q-13b.

14. The ramifications of the survey responses as they speak to the contextualization and application issues of this project are analyzed in chapter 5.

Pastor Interview Data

Of the 16 pastors who worked with the graduates, this researcher was able to meet personally with twelve of them and discuss at length the quality of both the youth workers that had been trained, along with the work and contributions they made to the churches. Of the twelve pastors who were formally interviewed, 9 had also filled out a pastor's survey, which gave added insight to the interview process described in the following paragraphs. Several of the pastors, due to their Cuban university higher education experience (as was the case with many of the 1st and 2nd generation graduates) were able to carry on much of the interview in English. All of the pastors were enthusiastic to share information about their church's youth ministry and their youth directors. This researcher spent some time inquiring about the overall youth culture of Cuba and the challenges the culture presented to youth ministry for the churches. A summary of results of the pastor's interviews is reported in Table 8.

One of the primary issues discussed in the interview process was whether or not the youth graduates who worked for them were being paid full-time by the church or whether they were bi-vocational volunteers (see Table 8). To the surprise of this researcher, as indicated in the data, all but 1 of the youth workers working for the 16 pastors contacted were being paid full-time, and 21 of the 22 2nd generation graduates were being paid full-time by their churches, or by support solicited by their churches from sources outside Cuba. All twelve pastors interviewed totally supported the idea of paying a youth pastor a full-time salary and the one who was not paying their youth pastor wanted to start doing so as soon as possible. The reason for paying or raising full-time salary for the youth workers (men and women) was unanimous; they saw the good job the graduates were doing with the limited time available and wanted to free them to dedicate 100 percent of their available work schedule to the youth ministry of the church. They

thought youth ministry was that important. In fact, 100 percent (7 of 7) of the original 1st generation graduates, who are still directly involved in youth ministry, are paid a full-time salary for their ministries in youth work.⁵⁰ In contrast, before the original training began in 2005, there were no full-time paid youth pastors in either the east or western Baptist conventions of Cuba.⁵¹ It is apparent that this formal training program has, for the present time, raised the level of respect and support for youth ministry in the local church so much that the churches have deemed the positions worthy of a full-time paid position.

The final question addressed in the formal interview process (question 4) asked the pastors what they believed was the greatest need in the training of youth workers for Cuban churches. The idea behind the question was to see if the course work offered addressed the need for training as expressed by the very pastors who were out in the field working with the people of Cuba. One hundred percent of the pastors responded to the final question, and without realizing the total results of their comments, actually referenced and reinforced the primary elements and principles of all eleven basic core courses offered in the youth ministry training program (compare interview question 4 comments in Table 8 with the course descriptions in Appendix 3).

Table 8. Interviews of pastors where graduates serve (by informant #)

#	Question 3: Paid vs Volunteer Youth Leaders?			Question 4 - Greatest need in training for workers?
	3a - Support idea of full-time youth leader?	3b - Is your youth leader a volunteer?	3c Is your youth leader full time paid?	
1	Yes	Yes	No	Sub-culture study, personal problems, how to disciple/ counsel youth, mentorship training

⁵⁰Archived Interviews, L-1, I-all, notes and audio transcriptions.

⁵¹Archived Interview, I-9, audio transcription.

Table 8—Continued. Interviews of pastors where graduates serve (by informant #)

2	Yes	No	Yes	Developmental programs for youth
3	Yes	No	Yes	Developmental programs for youth
4	Yes	No	Yes	Need all the courses taught in this program
5	Yes	No	Yes	Strong commitment to God, clear vision of ministry
6	Yes	No	Yes	Know Bible principles, know how to counsel youth, know how to contextualize the ministry
7	Yes	No	Yes	They all would benefit from this youth ministry seminary-level training
8	Yes	No	Yes	Need a worldwide vision to understand and have a vision here in Cuba
9	Yes	No	Yes	Understand genuine conversion, have maturity to be able to know and how to live and work with others, youth and adults
10	Yes	No	Yes	Know how to develop programs for youth according to the unique development of youth
11	Yes	No	Yes	Have a vision, discipleship, but walk in the Spirit
12	Yes	No	Yes	Need to know how to work as a team and be unified

The results of the data gathered from the surveys and interviews from these 16 pastors are analyzed in chapter 5 with further reference to some of the expanded statements made by the informants that the tables and appendices did not have the space to reveal. The next section reports the data that was gathered as a result of the participant observation events experienced during the research.

Participant Observation Data

This researcher intentionally sought out and scheduled attendance at events where participant observation research could be applied to the project. By the end of the in-country research time period, twelve events had been attended and documented. The purpose of this method of research was to objectively observe the 1st and 2nd generation graduates and their youth ministries in order to determine whether or not contextualization and application of the training was taking place as intended. This researcher's personal participation in the twelve events varied from complete involvement, simply active, moderately active, or passively active. Table 9 is a brief summary of those events and some of the primary observations from this research. For a detailed description of the twelve events and total recorded observations see appendix 15.

Table 9. Participant observation data

#	Date	Activity	Notes
1	11/19/10	Havana seminary Introduction to Youth Ministry Class - junior status – 3rd generation students	Six 3rd generation youth ministry students; students had taken YM101 as sophomores; I was asked to teach the class; Without advance notice, I gave an oral exam about YM101, the primary principles course taught by me to the 1st generation graduates, These students had been taught YM 101 by a 2nd generation graduate 6 months earlier. The idea was to see if these students understood and learned the material as I intended 5 years earlier. An extensive 1-hour oral exam was given, not a question was missed
2	11/21/10	Church service & youth Sunday School class in Havana, led by a 1st generation graduate & his 1st generation youth pastor	I taught the youth Sunday school class; they combined the youth for the class; there were 25 youth ages 11-25; youth were responsive and asked good questions; age grouping was too diverse; lesson was directed to high school and college age youth; I was not told the middle school students would be in the class

Table 9—Continued. Participant observation data

3	11/21/10	Middle school age small group discipleship retreat - directed by two 2nd generation graduates from the Havana seminary	All (40) students were present for a discipleship retreat using small groups as the teaching format; game time and small groups for Bible studies and discussions were used; games were good and students responded well; small groups led by adult volunteers who were engaged and communicated well; were confident about their work and indicated pleasure in the youth ministry training they received
4	11/25/10	Thursday PM service for international university students, held at a church Santiago, eastern Cuba	A student-led event held in a church facility in Santiago; About 150 students from more than 17 countries were in attendance. The service used music, testimonies and a preacher; The Christian students brought non-Christians to the service to hear the Gospel and Bible teaching; The students were taught to reach out to international students by the curriculum taught in the original master's program.
5	11/27/10	High school age youth leadership training retreat - 15 churches were represented for a 3 day/2 night retreat; training covered campus outreach and evangelism; held at a church in eastern Cuba.	More than 350 teens from 15 churches were present; sessions were taught by several 1st and 2nd generation graduates of the formal youth program; well organized and good spirit; power point and video presentations; students participated in drama and choreographed music; worship was student led and sign language was used for deaf teens; they said it was a combination level 4&5 programming event as taught in the principles class; fulfilled campus outreach strategy as originally taught; they taught students to reach their peers in school
6	11/28/10	Sunday PM service church in eastern Cuba; the teen youth pastor is a 1st generation graduate.	The service was filled to capacity, as were all the churches I attended, worship music was enthusiastic and led by a 2nd generation youth pastor; both youth pastors were paid full time; audience contained 100+ teens; the youth were very excited to participate in singing and responded to the preaching; interacted with 6 high school age teens after church who were part of a leadership team implemented as per our teaching in the programming class

Table 9—Continued. Participant observation data

7	12/2/10	Youth ministry leadership planning meeting for a church in central Cuba. The youth pastor is a 1st generation student, and professor.	Meeting conducted without the youth pastor present; he trained them and passed on leadership ability to them; they were volunteers who worked in the youth program; Youth pastor is full time paid by the church; he developed this team, recruited and trained them, as per our teaching; team was planning for the upcoming Sunday program; very confident in their work. 8 leaders involved.
8	12/2/10	Baseball event: central Cuban church youth team playing a city secular team for evangelism; Youth pastor was a 1st generation student	Observed a baseball game being played between the church youth team and a city secular business team. The purpose was for relationship building for the purpose of evangelism. Several city team members were converted. The sports evangelism was a result of the training from the original training. Volunteers who were trained by the 1st generation graduate led the team.
9	12/4/10	Saturday PM weekly youth service at church in western Cuba; pastor is a 1st generation graduate and professor	Meeting for youth 16-24 held at the church; Service was packed full with youth; I was the primary speaker; this was a level 2 evangelistic meeting & youth invited non-Christian youth. 4 students accepted Christ; was led by the youth pastor who was trained by the pastor; youth leader led worship music; was well organized as per the training; after the meetings the youth go into the parks for one-on-one personal evangelism even though it is illegal
10	12/4/10	Monthly youth leadership team training session for a church in western Cuba	This was a gathering of all of the church's youth leaders for monthly training as instructed in the original curriculum; I was the guest teacher; taught on youth sub-culture studies; they were very engaged and enthusiastic
11	12/5/10	Sunday PM church service –in western Cuba, was a Christmas season kickoff used as an outreach to the community	This service was significant since much of the program was led by the youth ages 14-25; youth had significant roles in the program, as instructed in the original training; the youth had formed a dance team that ministered in the service; forming student ministry teams was also part of the original program curriculum
12	12/7/10	Interacted with Unchurched Cuban youth in a city park in western Cuba	These youth were hanging out in the park and the researcher was able to talk with them through an interpreter; they demonstrated a significant knowledge of western pop culture; they spoke very good English; they explained the military service required of all youth

An analysis of the data from these participant observation activities is presented in chapter 5. The following is a summary of a few details about the participation events to put them in context: this researcher was able to observe 1st and 2nd generation graduates working in all the events; there were Cuban youth participating in all the events; the events demonstrated an application of several aspects of the original core course teaching; this researcher was able to interview some participants at all events to inquire about the contextualization and application components; geographic orientation: 7 events in the west, 2 events in the central, 3 events in the eastern regions of Cuba; graduates observed in events by region: 12 graduates in the west, 14 in the east, and 2 in the central regions of Cuba.

Cross-Case Study Data

The final data presentation references the comparison of the data by geographical region, thus looking at the graduates and the contextualization and application results of their training as three case studies. In other words, the data is reviewed again by separating the findings by the three seminaries where the 1st generation students taught and where the 2nd generation students graduated. The questions addressed in the cross-case study analysis were whether the 1st generation graduate/professors contextualized the courses differently than their peers in the different regions and seminaries, and whether or not the 2nd generation graduates applied the training differently with differing results? If the courses were contextualized and applied differently in each of the three regional seminaries and churches, did the success factor vary accordingly?

Table 10 is a summary of the data, by research category and seminary region, considered relevant to the cross-case analysis presented in chapter 5. All of the pertinent data was re-sorted by the three seminary regions for comparison and analysis. Though archived, a complete submission of all of the comparison data by region is not included in this document due to its volume. However, this researcher believes that the summary in

Table 10 along with more details referencing the comparisons in chapter 5 sufficiently justifies the concluding analysis.

Table 10. Cross-case study data comparison

Data Category	Seminary Regional Division Comparison (teaching, graduating, serving)		
	Havana (west)	Santa Clara (central)	Santiago (east)
General: courses/ students	-Graduates: 5	-Graduates: 3	-Graduates: 18
	-Current Students: 12	-Current Students: 5	-Current Students: 30
	-Courses Offered: 14 (added teamwork & Latin Models)	-Courses Offered: 12 -Certificate offer: yes (30- students)	-Courses Offered: 12 -Certificate offer: yes (40- students)
	-Certificate offer: no		
1st generation participants and general data	Total - 6	Total - 3	Total - 3
	-Married – 100%	-Married 100%	-Married 100%
	-Age: over 30–100%	-Age: over 30–66%	-Age: over 30–100%
	-Ministry Experience 5-10 years: 50% 11-20 years: 50%	-Ministry Experience 5-10 years: 67% 11-20 years: 33%	-Ministry Experience 5-10 years: 0 % 11-20 years: 100%
	-Survey & Interview	-Survey & Interview	-Survey & Interview
	significant Variances – No, very similar.	significant Variances – No, very similar	significant Variances – No, very similar
2nd generation participants and general data	Total – 5	Total – 2	Total – 15
	-Married – 0%	-Married - 100%	-Married – 90%
	-Age: over 30 – 75%	-Age: over 30 - 50%	-Age: over 30 – 60%
	-Paid full-time: 5	-Paid full-time: 1	-Paid full-time: 15
	-Ministry Experience 3-5 years: 75% 6-10 years: 25%	-Ministry Experience 6-10 years: 100%	-Ministry Experience 6-10 years: 80% 11-15 years: 20%
	-100% Satisfied-Yes	-100% Satisfied–Yes	-100% Satisfied–Yes
	-Survey & Interview	-Survey & Interview	-Survey & Interview
	significant Variances – No, very similar	significant Variances – No, very similar	significant Variances – No, very similar

Table 10—Continued. Cross-case study data comparison

Pastors of graduates: participants & general data	-Total – 5	-Total – 2	-Total – 9
	-Married - 100%	-Married - 100%	-Married - 85%
	-Age-over 40: 20%	-Age-over 40: 50%	-Age-over 40: 50%
	-Grow average: 90%	-Grow average:120%	-Grow average:250%
	-Spiritual Growth: Yes	-Spiritual Growth: Yes	-Spiritual Growth: Yes
	-Paid Director: ALL	-Paid Director: ALL	-Paid Director: 8 of 9
	-Satisfied: 100%-Yes	-Satisfied: 100%-Yes	-Satisfied: 100%-Yes
	-Significant Variances - NO	-Significant Variances – NO	-Significant Variances – NO
Participant Observation data	-Events: 7	-Events: 2	-Events: 3
	-Application: Yes	-Application: Yes	-Application: Yes
	-Youth Respond: Yes	-Youth Respond: Yes	-Youth Respond: Yes
	-Similar Culture: Yes	-Similar Culture: Yes	-Similar Culture: Yes
Though the interview and survey answers from the 1st and 2nd generation informants and pastors certainly differed in content, there were no observed variances that would suggest any pattern or trend of any significant differences in the seminary teaching, or the application of the course work in the churches. There was a significant amount of connectedness happening between the 1st generation professors that produced a unity and similarity of the program teaching and application. ⁵²			

In the next chapter, the findings from the data gathered from the various research methods are analyzed. Conclusions are presented that this researcher believes are supported by those findings.

⁵²Although each 1st generation graduate/professor had a primary teaching position in one of the three seminaries, virtually all of the twelve professors shared in meeting the course teaching needs at all three seminaries. They also called upon each other to teach in youth camps, retreats, and seminars. A bond developed between all the 1st generation graduate/professors over the three-year period while taking the original master degree courses. This cross-pollination of teaching and interaction actually brought about a new unity between the eastern and western conventions that had not existed for many years. This was certainly an added blessing and result of the training project.

CHAPTER 5

OBSERVATIONS AND ANALYSIS

This study was directed at evaluating the quality of the contextualization and application of the formal youth ministry training delivered to twelve professorial candidates in Cuba. In the previous chapter the data findings were presented in the following order: (1) Cuban CYM directors, (2) 1st generation master's level student professors, (3) 2nd generation graduates, (4) pastors where graduates are serving, (5) participant observation data, and (6) a summary comparing the data when grouped according to the three seminaries where the courses are being taught, for the purpose of the cross-case study analysis. In this chapter the observations and analysis of the data findings are presented for the purpose of evaluating the findings' relevance to accomplishing the goal of this research project. As stated previously, this research project's goal was to determine if the training message and the delivery methods used to convey that training passed the tests of contextualization. Furthermore, did the YMI professors sufficiently contextualize the training curriculum so that the 1st generation graduates could then successfully comprehend and further contextualize the training to 2nd generation graduates so that they could apply the training into the local churches and the lives of Cuban youth?

This chapter looks back at the six data presentation divisions and for each area of data attempts to answer the questions: (1) was the training curriculum as taught in the YMI sponsored master's degree in youth ministry sufficiently contextualized in its original presentation, (2) after graduation, were the 1st generation students able to successfully contextualize and teach those courses to the 2nd generation of youth ministry students in a manner that enabled the youth worker to successfully apply the training to the local church youth ministry, thereby producing the desired results of reaching and discipling

the youth in those church communities? The surveys, interviews, and participant observations were designed as research tools to provide the data to answer these questions. This chapter reveals the resulting conclusions yielded by the evaluation and analysis of this data.

When evaluating the data findings in lieu of the project goals, this researcher kept in mind the contextualization definition and goals stated in the prevailing literature, especially that of David Hesselgrave in his previously stated summary of the contextualization process:

Contextualization can be thought of as the attempt to communicate the message of the person, works, word, and will of God in a way that is faithful to God's revelation, especially as it is put forth in the teachings of Holy Scripture, and that is meaningful to the respondents in their respective cultural and existential contexts. Contextualization is both verbal and nonverbal and has to do with theologizing; Bible translating, interpretation and application; incarnational lifestyle; evangelism; Christian instruction; church planting and growth; church organization; worship style—indeed with all of those activities involved in carrying out the Great Commission.¹

In other words, were the messages found within the youth ministry degree courses communicated in a manner that were, as Hesselgrave states, “meaningful to the respondents in their respective cultural and existential context?” Moreover, if the answer to this question is “yes,” then did the application of said courses yield the desired results stated in the foundational philosophical statement for the entire YMI teaching project?² The goal of the curriculum for the teaching project in Cuba was that the twelve basic core courses would ultimately prepare the youth leaders to accomplish this stated goal in the Cuban churches. As stated in the methodology chapter, this study is not primarily concerned with the specifics of how YMI trainers and professors applied the principles of

¹David J. Hesselgrave, *Communicating Christ Cross-Culturally* (Grand Rapids: Zondervan, 1988), 144.

²The YMI youth ministry philosophical statement is: “The goal of youth ministry is to develop the culturally appropriate programs through which every young person will hear the gospel and have the opportunity to spiritually mature.” See Appendix 1 to view the complete philosophical model used to guide the project.

contextualization to the curriculum message and methodology, which would be a topic for another study. Rather, the study is more about whether or not the 1st generation graduates, when they assumed the role of professors of youth ministry in the three seminaries, did in fact contextualize the message of the core courses and passed them on to the Cuban youth leaders in their classes who would then ultimately be in the position to apply the training to the Cuban church youth ministries. Before presenting the data analysis and evaluation, it is important to understand the format this researcher used to make those analysis evaluations.

Data Evaluation and Analysis Format

This project used a qualitative-descriptive design strategy. Moreover, the primary specific guiding qualitative tradition is that of grounded theory. In addition, though not the primary method, a cross-case study analysis was incorporated into the research design due in part to the geographic separation and independent function of the three seminaries involved in the project. The cross-case study comparison is used to test theories arising from the data concerning contextualization and application. The question precipitating the cross-case study analysis was whether or not the three different seminaries and professorial teams contextualized the teaching differently and produced a different application by the local church youth leader graduates.

Though this is not a direct quantitative research design, the quantitative element cannot be ignored. The quantitative results revealed in the data from the survey, interview, and participant observation methodology are not ultimately the determinative factor in the analysis process, yet it is a part of the grounded theory analysis that tests the theories derived from the data. One can only imagine what direction the analysis would take if the vast majority of the surveyed and interviewed informants had simply said they did not believe the courses were appropriate to Cuban culture or that they could not be contextualized for application in Cuban church ministry. As revealed in the data presentation of chapter 4 the quantitative element of the report is overwhelmingly in

support of the propositions, the contextualization and application of the formal academic youth ministry training as a whole, the relevancy of all the courses in particular, and the contextual application success in the churches. However, even though the quantitative support is important and should be considered, the primary analysis is weighted toward the qualitative factors, especially the grounded theory aspects.

The grounded theory tradition analysis is used per the following factors of application. Hiebert describes the grounded theory research design:

Grounded theory begins by gathering facts, organizing categories, and only then formulating theories that can be later tested by quantitative means. Researchers gather data by observations, participant observation, interviews, and other qualitative methods. They seek to present the views of those studied, but they also take responsibility for interpreting what is observed, heard, or read in their own research-based frameworks.³

In their work *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*, Strauss and Corbin define grounded theory research and analysis as “theory that is derived from data, systematically gathered and analyzed through the research process. In this method, data collection, analysis, and eventual theory stand in close relationship to one another.”⁴ Regarding the analysis within the grounded theory tradition, Straus and Corbin state, “Analysis is the interplay between researchers and data.”⁵ The analysis process for this project is just that, interplay between this researcher and the data presented in chapter 4. Strauss and Corbin further elaborate about the grounded theory research process:

Theory derived from data is more likely to resemble the ‘reality’ than is theory derived by putting together a series of concepts based on experience or solely through speculation (how one thinks things ought to work). Grounded theories,

³Paul G.Hiebert, *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions* (Grand Rapids: Baker, 2009), 172.

⁴Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*, 2nd ed. (Thousand Oaks, CA: Sage, 1998), 12.

⁵Ibid., 13.

because they are drawn from data, are likely to offer insight, enhance understanding, and provide a meaningful guide to action.⁶

This researcher initially entered this project with a simple question, “What happened after the YMI sponsored Cuba training ended?” As this research began it was apparent that the contextualization and application issues were of primary concern to all involved in the teaching, receiving, and applying of the training. The grounded theory tradition proposes that the initial interaction between the primary question above and those Cuban people and institutions involved in the project produced the four categories of individuals that were engaged by the surveys, interviews, and participant observation process. These four categories (CYM directors, 1st generation student/professors, 2nd generation graduates, pastors where graduates serve) were analyzed after a high level of research saturation was accomplished due to the limited number of participants involved. Creswell describes this *constant comparative* method: “This process of taking information from data collection and comparing it to emerging categories is called the constant comparative method of data analysis.”⁷

Creswell asserts that the data analysis process of most grounded theory studies involve at least the following three-step format: (1) the open coding process of forming categories of information about the phenomenon being studied and the subsequent formation of subcategories according to the thematic properties that unite and dimensionalize the data, (2) the axial coding that assembles and presents the data in ways that explore conditions, strategies, and consequences for the phenomenon, and (3) the selective coding phase, which integrates the categories and data presentation into a narrative that puts forth conditional propositions or hypotheses the researcher believes emerge out of the research.⁸ The first two steps in this format were completed and

⁶Ibid., 12.

⁷John W. Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Traditions* (London: Sage, 1998), 57.

⁸Ibid.

reported in chapters 3 and 4, and the third and final step in the process is presented in the following analysis.

Evaluation and Analysis of CYM Director Research

The three CYM directors of the youth ministry training programs at the three seminaries at the time of the research were also members of the original twelve students in the YMI-sponsored training program. The director at the seminary in Havana was the first to assume that position and remains the director. His wife also completed the original training and teaches several youth courses at the seminary. The director of the program in Santa Clara is the third director of that program; the first and second directors in Santa Clara, though being graduates of the original training program, served only one year each, due to one pursuing further education and the other immigrating to the US. The current director has been in the position for two years and has made a commitment to serve for at least five additional years. The turnover of leadership in the Santa Clara seminary is, according to the current director and seminary president, to a large degree responsible for the small number of youth majors involved in the program (see Table 1). The director at the Santiago seminary is the second man to hold the CYM leadership position. He has been director since 2009 and has made a minimal five-year commitment to the position. All three of the current CYM directors are committed, mature leaders. All three have served as youth pastors in their home churches and are respected by convention and seminary leadership, co-professors, and students alike. All three are responsible for the youth ministry degree program at their respective seminaries including designing curriculum, teaching classes, and selecting and appointing professors to teach classes. In other words, the roles of these three persons are critical to their respective youth ministry training programs. The opinions and views of these directors, as they relate to this project, are very important and are therefore considered as a separate category in the analysis process.

According to the data presented from both the surveys and the interviews from

the three directors (see Tables 1 and 2), all three CYM directors believe the original courses they personally experienced successfully trained them as youth workers and they, in turn, were successful in training those attending the youth classes in their seminary. All three gave multiple examples of how the courses helped them and their students minister to the youth in their churches.⁹ The CYM director at the Santa Clara seminary gave the following testimony:

These courses helped me establish a strategy in the ministry to young people. They helped me design programs depending on the level of spiritual growth needed by the students. So, now I can design programs with specific purposes. And, in the long term, this will help by actually reaching the purpose that I was trying to accomplish. It also helped me develop a developmental structure in the youth ministry program. Therefore, our ministry is divided into four main groups: teenagers: middle age (11-13) high school young people (14-16), college young people (17-20) and, the young people over 21 years old are divided among two groups, (married young people and the unmarried). There are four teams of leaders who work with these groups.¹⁰

The pastors of these directors and their students (2nd generation graduates) also testified to the successful application of the curriculum training. Therefore, since the data gleaned from the CYM directors is sustained by the cross-referenced data from their peers and students, this researcher believes that the data supports the proposition that the application of the courses they and the other youth professors taught, was indeed successful in reaching the youth with the Gospel of Christ and leading them in spiritual growth.

In addition, the data gathered from the interaction with these directors demonstrated that they, personally and through directives, made contextual adjustments to the youth curriculum they had been taught prior to teaching it to the 2nd generation youth ministry students (see Table 2). The specific contextual adjustments made by the directors were clearly needed and supported by other 1st generation student survey and

⁹See Appendix 12, Tables A1, A2, Informants 5, 8, 9.

¹⁰Archived Interviews, Level-1, Informant-9, Question-2, Transcription. Further references to archived material is abbreviated as follows: L = level (1 is 1st generation, 2 is 2nd generation, 3 is pastors; I = Informant, Q = question. Transcription = audio written transcription.

interview data (see Appendix 12) and by the data reported from the 2nd generation graduates (see Appendix 13). The CYM director at the seminary in Havana gave this testimony about the contextualization issue:

About the microprogramming lesson, we needed to adapt it to our context, taking into account our country's poverty and lack of freedom, yet extract its essence. The original microprogramming lesson was expressed from the perspective of ministering in (1) a developed country, (2) a country with much more freedom of action and of expression, and (3) a cold rather than hot culture country.¹¹

This category of data supports the proposition that the original directors did indeed contextualize the course curriculum before teaching the courses themselves to 2nd generation students. Their students understood the teaching and successfully applied the lessons learned to their church ministries where the results met both their expectations and those of their pastors (see Appendix 14, Table A5).

Evaluation and Analysis of 1st Generation Graduate/Professor Research

As stated in the introduction chapter, 13 out of the 26 applicants were selected for the original cohort of students for the original master's degree in youth ministry. Of the 13, 12 finished the program and began teaching in a center for youth ministry established at three seminaries, 2 associated with the western Baptist convention, and 1 associated with the eastern Baptist convention. The thirteenth 1st generation graduate, who eventually finished the course, represented a separate evangelical denomination. Though he is teaching some of the courses at his seminary he was not allowed to establish a CYM. Consequently, he is not included in this project research. All twelve of those who completed the course work and began teaching in an established CYM also participated in the project survey and formal interview process. Chapter 4 reports summaries of the data gathered from these twelve graduates and professors. As for the ministry involvement of these twelve graduates; three of them are now the full-time paid directors of the three

¹¹ Archived Survey, L-1, I-8, Q-10c.

CYM's at the three seminaries, all teach in one or more of the seminary CYM programs, two serve either as senior pastors with convention youth ministry responsibilities, four serve as full-time paid youth leadership trainers and part-time youth workers for the two Baptist conventions and three serve as paid church youth pastors.

As reported in chapter 4, all twelve of the 1st generation graduate/professors stated that the thirteen courses taught to them adequately prepared them to teach the curriculum to youth ministry students at the seminaries where they serve as full-time or adjunct professors of youth ministry. One 1st generation graduate made the following comment about the course, YM 102 Youth Culture,

This course is excellent in the level of analysis and basic training on cultural studies. Also, for us this course added an extra level of deeper comprehension of cosmovision. And, information about the influence of the media on youth culture was very valuable.¹²

The survey data documented the opinions of these graduates regarding not only the academic viability and cultural relevance of the courses they completed, but also revealed the contextual adjustments they made and recommended to be made to the courses prior to teaching them (see Appendix 12; Tables A1, A2). These data reports support the proposition that contextualization was applied and accomplished upon the twelve core courses before they were taught by the twelve 1st generation graduates. An example of the contextualization process can be observed in this comment made by one of the graduates when referring to the course YM 451-Youth and Family Ministry: "Before teaching this class I would add more information about family dynamics, roles, and the main challenges in the Cuban families."¹³ Another 1st generation graduate commented about YM 331-Ministry to Troubled Youth,

This course should be more specific to counseling cases in different cultures and countries, for example, in Cuba it is very rare and difficult (since it is not well known) to talk about anorexia or bulimia. But, one can talk about communal living

¹² Archived Survey, L-1, I-5, Q-10b.

¹³ Archived Survey, L-1, I-3, Q-10j.

(several generations living in the same home), peer pressure, and other situations that are present in Cuba.¹⁴

The professors sent to Cuba through the YMI-sponsored program not only encouraged this contextualization process, but gave examples of how the process has been applied in other cultures where the courses were taught, such as Mexico, Ukraine, Kenya, and Malaysia. The data reveals that the twelve 1st generation graduates made sixty-five contextualization adjustments and recommendations to the twelve core courses taught to them. Moreover, those actually teaching the classes to the 2nd generation students made the majority of these adjustments (74 percent). This factor projects the notion that the professors took their teaching responsibility seriously when it came to teaching material that applied to the Cuban context. They were not just passing on the course material as illustrated by Western models of ministry; they made it their own. This researcher believes that this data supports the proposition that a contextualization attempt was not only made by the 1st generation professors, but was made appropriately.

The formal interview process revealed that the 1st generation graduate/professors applied the courses taught in the program to their own ministry and reported observing the successful application within the ministries of their students. The 1st generation graduates reported more than 26 examples of personal application and more than 16 examples of observed applications by their students.¹⁵ One of the eastern Baptist convention youth department leaders and 1st generation graduates reported,

For me I would say the courses surpassed my expectations and I can tell you this, I have never been a part of the kind of study where you could receive theory and as homework go apply the theory and as a result see that everything worked in harmony. And, my own experiences in the ministry made me change my expectations. In a sense, I was at first threatened with the idea of teaching the courses. Now, it is not threatening to teach something that has a practical application in life and that can be done, it's not only theory, it works. For me it was just very moving, it was ministry changing. I could tell many things but that is one of the aspects. Overall it was

¹⁴ Archived Survey, L-1, I-6, Q-10f.

¹⁵ Archived Survey Summaries, L-1, I-1-12, Q-2, 3.

something of a movement. I think of the courses like programming or philosophy, perhaps all of them were so transforming.¹⁶

One of the 1st generation graduates, a former medical doctor commented on how the courses helped him and the students he is teaching:

I think the courses exceeded my expectations. The general philosophy of youth ministry course was just what we needed. It gave us a complete vision for youth ministry. We also learned how to teach effectively to youth. We learned how to prepare a one-year program and a yearly curriculum and activities according to the philosophy. We learned how to do counseling with young people in crisis in our nation. We learned about the different religions of the world and subcultures in our nation and I am going to use that with college students. We are training the students how to debate and defend their faith, which is very important for our ministry here.¹⁷

The data supports the proposition that the 1st generation graduates not only contextualized the courses before teaching, but also applied them to their own ministry. They also reported observing this application in the ministry in the churches where their students serve:

The courses met all my expectations when the teaching was completed. They equipped me and trained me in my personal spiritual life and in my professional life as a professor. The courses impacted my intellect, but also impacted me in a spiritual way. I am able to better understand the youth in my church, their needs and their problems. I have a better vision for working with the youth.¹⁸

These 1st generation graduate professors were mature and well educated. Nine of 12 had advanced university degrees in such professions as medicine, dentistry, communication technology, and education.¹⁹ All had many years of ministry experience and a seminary-level theological education. This information attests to the exceptional quality of the students who participated in this program. The quality of the students certainly had an impact on the outcome of this program and is taken into account in chapter 6, when commenting on the future application of this paradigm of intercultural

¹⁶ Archived Interview, L-1, I-10, Q-1, transcription.

¹⁷ Archived Interview, L-1, I-6, Q-3, transcription.

¹⁸ Archived Interview, L-1, I-2, Q-1,2, transcription.

¹⁹ Archived Interview, L-1, I-1-12.

training. Moreover, the quality of these students gives additional credibility to the views expressed in the research data and the propositional theories extracted from the data; that the 1st generation graduate professors appreciated, contextualized, applied, and taught the original training program courses in a manner that, in the end is accomplishing the goals of the original project.

Evaluation and Analysis of 2nd Generation Graduate Research

This researcher holds that the data revealed from the research conducted with the 2nd generation graduates was the most telling of all. The fact that there was such a high level of saturation of this group by the research (22 of 26 graduates) is a very powerful positive factor in the analysis process. Accordingly, this researcher personally interacted with and formally interviewed 20 of those 22 graduates who participated in the study (see Table 6). These interviews were significant in length and were taped, translated, transcribed, and electronically archived for review. This researcher believes that the formal interview and survey data gathered from the 2nd generation graduates supports the proposition that the course work taught to them by the 1st generation graduates was contextually understandable, culturally appropriate, and applicable to the local church youth ministries. As reported in chapter 4, these 2nd generation graduates whole-heartedly affirmed the above propositions. The unanimous written and verbal affirmation, illustrated in the following paragraphs, is a powerful quantitative testimony supporting the above propositions,²⁰ but it is not the only supporting data. After hearing some of the testimonials, a qualitative analysis of other data factors is proposed.

In addition to the reported references, many personal testimonials were given by the 2nd generation graduates regarding their contextual understanding of the courses taught to them and of their own personal application of the training to their own ministries.

²⁰See appendix 13, Tables A3 and A4; chapter 4, Tables 5 and 6.

Regarding application, one 2nd generation graduate in eastern Cuba reported, “For instance, I think that all we learned is practical. From the moment we started the courses, all the programs that we created for the youth department in the church have been based on what we have learned.”²¹ Another graduate in the eastern region said,

As for the other courses, when we took youth and family ministry course we created a parental counseling program. Working with the parents was one of the greatest problem areas in our youth ministry work. Having this parental counseling program we developed a ministry to Christian and non-Christian parents as well. We began to train the parents, like teaching prayer and time administration and we also created some services with parents and teens together. And that way we now minister to the needs in the entire family. Apart from the basics we also developed a plan to go to different houses in which we give counseling to the family whether they are Christian or not. It has been good and we have different testimonies of non-Christian parents telling of the things that have happen in their houses and with their children, and all these ministries have been developed in their houses through the ministry of counseling with the parents. Then due to the house meetings, we have the parents coming to the church.²²

This above response to the original course on youth and family ministry is the result desired by the course curriculum that was taught by the professors sent in by the YMI project. This and similar testimonies support the proposition that these 2nd generation students understood the original curriculum in proper context and applied it as intended. One of the 2nd generation graduates in the west gave this testimony:

I work with teenagers from 11 to 16 or 17 years old. In this ministry we used to have only 9 or 10 students who were really involved, and who had a strong commitment to the Lord and with one another. After my training I now have 34 students, and of those 34, only a few of them were committed Christians before, most are new believers who we won to Christ. And, we have also been able to win some parents to Christ and then we have been able to involve some of those Christian parents in our church in the youth work. All these results have come after I had learned all of these things from my training.²³

Another western region 2nd generation graduate shared about application and contextualization:

First of all, the training helped me to communicate to leaders in the church and how

²¹ Archived Interviews, L-2, I-16 transcription.

²² Archived Interviews L-2, I-11.

²³ Archived Interviews, L-2, I-13, transcription.

to work with the youth. I was able to tell them that we have to focus on their spiritual lives. We are not here to entertain them but we need to relate to them and work in their spiritual lives. I was able to teach them that a youth pastor wasn't a person who was just in this for a while; no, it was a person called by God to work for a lifetime. I said I believe it was necessary to pay for someone to work full time for many years. Another area was planning. For example, I didn't know how to plan with goals and purposes. I only did whatever I pleased, or what I had done before, or I just planned a program without any goals or purpose. But now I am planning with purpose and goals. Another is being a counselor, because the teenagers who attend here don't have Christian parents and they have problems in their schools, and in their families and they need help from us. This course helped me to help them, and to not only help them but their families also. Yes, the courses were appropriate for our culture because we had Cuban teachers who were already here and able to teach us within the Cuban culture.²⁴

The following testimony of a 27-year-old eastern region 2nd generation graduate provides a typical testimony to contextualization and application:

I'd like to begin by saying that for a long time, we have been working with the youth in our churches with no or little training, trying to do it with what we had. The training came at the precise time. It arrived at the most important time we needed it. The quality of the teachers who taught us was excellent for two reasons: number one, they have the knowledge of what they are teaching about and the second is because they are Cubans. Because they were Cubans, they contextualized the things they were teaching us. One example of how the training helped us now is the course we had on camps. The homework for the course was to plan a camp and do it. We didn't only learn to do it academically speaking, but after we prayed about the practical assignment, the Lord gave us a wonderful idea for a camp. So the camp we made up was the idea to join together a group of young people who desired to be ministers or leaders. We wanted to help them discover the ministry or the calling that the Lord had given them. We wanted to assist them in this process and to help them take further steps of obedience in their calling by the Lord. The first camp experience was with 80 young people and the next one was with 200! All this happened because of a homework or project assignment.²⁵

For this researcher, by far one of the most inspiring testimonials came from a 2nd generation graduate who was the director of the eastern Baptist convention youth ministry. As documented in his formal interview, he stated that after completing the first course, Principles of Youth Ministry, which stated a biblical philosophy and strategy for youth ministry in the local church, he required all of the 27 leaders in the convention's 15 districts to be instructed in this same youth philosophy and programming curriculum.²⁶

²⁴ Archived Interviews, L-2, I-19, transcription.

²⁵ Archived Interviews, L-2, I-14, transcription.

²⁶ Archived Interviews, L-2, I-8, transcription.

He went on to say that due to the new structure and strategy for evangelism, the convention had set a goal to increase the attendance of youth in the eastern Baptist convention from the current 6,000 to 16,000 by 2015.²⁷ While doing this research in November 2010, this researcher attended a retreat where 350 young people (the leaders in their youth groups), representing all fifteen districts, were meeting for three days to be trained in strategies to reach the non-Christians in their schools (see Appendix 15, Event 5). This retreat was part of the strategy to reach the goal of winning 10,000 youth to Christ during the following five years.

The above testimonials support the proposition that the contextualization and application of the course work was accomplished. Moreover, the Cuban teachers, who displayed an accurate understanding of the curriculum and their student's ministry context, positively impacted these 2nd generation students. Taking into account both the surveys and interviews, the twenty-two reporting 2nd generation graduates testified of more than 250 examples of contextual application of the training they received from the youth courses taught at their seminaries. This researcher could not find any data that pointed to a direct violation of the original curriculum's intent as to the equipping of youth workers in Cuba.

Other data considerations that add to the qualitative analysis are the factors of age, experience, maturity, and full-time paid status. More than 60 percent of the 2nd generation graduates are over the age of 30, 70 percent are married, and 100 percent have 5 or more years of experience working with youth. These were not young, inexperienced, single adults; they were mature and serious about the characterizations they gave regarding their training and ministries. In addition, none of the twenty-two participating graduates were working as full-time paid youth leaders prior to beginning the training. However, 21 of the 22 reported being paid full-time upon graduation. Quite honestly, this researcher was surprised to discover the number of full-time paid graduates. However, this change

²⁷Ibid.

from volunteer to paid status would appear to support the proposition that the training these youth leaders received gave rise to their respectability and value as youth workers in the local churches of Cuba; a significant accomplishment.

Another factor in the analysis is that the vast majority of these 2nd generation graduates knew that this researcher had the intention of surveying and interviewing the pastor of the churches where they were working. This awareness of the researcher's intent to interview the students' professors and pastors certainly provided a measure of triangulation, accountability, and credibility to the data collected. It should be stated at this stage of the analysis that this researcher found no conflicting or contradicting reports in any of the data from the 1st generation graduates, 2nd generation graduates, or pastors, whether reporting about the same courses or the same church ministries. This factor adds credibility to the propositions extracted from the data.

It is important and appropriate to point out that in the data collected the 1st generation graduates made and suggested multiple critical contextual changes to the course work prior to teaching the courses to the 2nd generation students. However, there were no contextual or cultural corrections made by the 2nd generation graduates in either the survey or interview data. They unanimously, from three different schools, thought the courses were contextualized appropriately and were applicable to their ministries. This would appear, both quantitatively and qualitatively, to support the propositions that the plan to have the 1st generation graduate/professors contextualize the coursework prior to teaching the 2nd generation students was both cogent and successful.

It should be noted that this researcher did not attempt to discover how many, if any, 2nd generation students started and dropped out of the training at the three seminaries, only that 26 graduated from the youth ministry degree program and 22 of those participated in the research.

Evaluation and Analysis of the Research Data from the Graduate's Pastors

As reported in chapter 4, at the time of the research, the 1st and 2nd generation youth graduates²⁸ were serving as either paid or volunteer youth leaders in 22 Baptist churches that were part of either the eastern or western Baptist conventions of Cuba. The pastors of 16 of the 22 churches where the graduates served were either surveyed, formally interviewed, or both (see Table 8). Geographically, 5 of the pastors were from churches in the west, 2 in the central and 9 in the east regions of Cuba. The pastor's ages ranged from 30 to 76.²⁹ Again, the purpose for surveying and interviewing the pastors of the churches where the 2nd generation graduates served was to add a triangulation factor to the data as to whether or not the training the graduates received was indeed being applied successfully at the local church level.

As exemplified in the testimonies, the data from the surveys and interviews overwhelmingly (all 16 pastors) supported the proposition that the courses taken by the 2nd generation graduates serving as youth workers in their churches were successful in preparing their youth workers for the task of leading the youth ministries of their churches.³⁰ Fifteen of the pastors interviewed liked the work of their youth leader so much that they somehow paid their youth worker a full-time salary, and the sixteenth pastor was trying to determine how to do the same.³¹ The percentage of actual growth in the numbers of youth attending the 16 churches ranged from 50 percent to 450 percent, however, the majority of churches experienced growth of 100 percent or more (see Appendix 14, Table A5). This quantitative data certainly gives credibility to the proposition that the training

²⁸Many 1st generation graduates were serving as youth leaders in churches while at the same time acting as professors in the seminaries.

²⁹Archived Interviews and Surveys, L-3.

³⁰Ibid.

³¹Ibid. As reported in chapter 4, 21 of the 22 2nd generation graduates were paid a full-time salary.

was applied successfully. Another quantitative data analysis indicated that in the 13 written surveys and 12 formal interviews, the 16 pastors contacted cited more than 65 examples of how the graduates had applied the training to the benefit of their church youth ministry.³²

As reported in the following examples, the pastors, in response to the survey and interview questions, reported more than merely quantitative data. The pastors made many qualitative statements representing their support and critique of the youth ministry work done by their graduate or graduates (one church hired three graduates). A pastor in eastern Cuba had this to say about the work of his 2nd generation graduate:

I give thanks to God for the spiritual growth among the youth. Many of the youth are now ministry leaders, for example, leading evangelistic cell groups. The youth ministry has also helped to restore broken relationships as a result of divorced parents, by helping the youth to forgive their parents. The number of youth that are currently coming has increased substantially. In the past we used to lose them when they would reach the youth age, but now it is different, they stay in the church.³³

Another pastor of a church in the Havana area reported,

Before the youth leaders started their work the biggest problem in our church was that the adults were self-sufficient and did not feel that the church needed youth ministry, and so the youth did not feel needed. The youth were not serving in the church and the youth ministry was in crisis. Now the youth want to and are allowed to take responsibility and the entire church is growing, and the youth were taking the lead. Now we have a much stronger young adult generation.³⁴

One interesting factor that kept occurring within the data from many of the pastors was the fact that as the youth group grew, so did the church numbers as a whole, and in more than one situation, the pastors reported that a church wide revival broke out.

As one such pastor in eastern Cuba reported,

Our church is in a state of revival, a spiritual revival, even today. God is moving His hand among us here, of that there is no doubt. We are convinced that it is because of the training of the youth leaders that we are now talking about. The training they have received has been used to cause God's hand to move in His church. We are

³² Archived Interview and Surveys, L-3 written transcribed notes.

³³ Archived Surveys, L-3, I-1.

³⁴ Archived Surveys, L-3, I-6.

growing numerically, and especially in youth and teenagers. The church is being blessed because of this training of the youth leaders of our church. Thank you very much.³⁵

One pastor in the east had recently hired one of the graduates and completed his survey only two and a half months after the graduate started working in the church. In spite of the short time of the youth leader's service in the church, the pastor was able to report,

Before answering I must clarify that the time of the work of the leader in the youth ministry is only of two months and a half. But even so, we are satisfied with what he has achieved in this short time. First, because he has already started a leadership training program. Second, there is continuous attention being given to the adolescents that we did not have before. Even though the time is short to see the quantitative results, we have seen major unity as a group, and better involvement by the youth in the church activities. We have come to know of some cases where the adolescents have stopped cheating in their schools. I am completely satisfied so far.³⁶

These testimonials are typical of the responses that the pastors gave to the question of the success of the youth programs in their churches as a result of the application of the training received by their youth leaders. Only one pastor reported a criticism of the work of his youth leader; first, he said the youth leader might want to slow down on the evangelism a bit and spend more time on discipling the new youth converts since there were so many (250 non-Christians attended one retreat); and second, he said the changes in the methodology of the youth ministry were of some concern to the older church members and therefore caution and wisdom needed to be applied a little more in the timing of those changes.³⁷ However, this pastor did not feel these were major criticisms; just adjustments he felt needed to be made. Overall, he was very pleased with the work of his youth pastor.³⁸ This researcher believes that the data gathered from these pastors supports the proposition that the training received by their 2nd generation

³⁵ Archived Interview, L-3, I-5, transcription.

³⁶ Archived Surveys, L-3, I- 4.

³⁷ Archived Interview, L-3, I-7, transcription.

³⁸ Ibid.

graduates was successfully contextualized and applied to their church youth work, at least in the view of the pastors contacted.

Evaluation and Analysis of the Participant Observation Research

Chapter 4 reported that this researcher conducted participant observation at twelve events that represented different aspects of the youth ministry work of both 1st and 2nd generation graduates.³⁹ The observed events were not planned for the benefit of this researcher, as they were all part of the regular routines of the youth programs and services in the various churches. Of the twelve events, the researcher was able to directly interact with the participants in eight of the twelve events. In the remaining four events the researcher merely observed and noted the findings.

Before evaluating the individual events, a few important observations can be gleaned from the twelve events taken as a whole. First of all, as previously noted, the participation observation reflected all three seminary regions; 7 events in the west, 2 events in the central, and 3 events in the eastern regions of Cuba. The graduates observed in the events by region are 12 graduates in the west, 2 in the central region of Cuba, and 14 in the eastern region. Regardless of the geographic location, the youth ministry application of the curriculum appeared to be consistent. In other words, except for specific youth program variations, the basic philosophy and strategy of the observed activity was consistent with the original curriculum regardless of the location where the graduates were trained.⁴⁰ Moreover, none of the participant observation events revealed any noticeable deviation from the original teaching given to the 1st generation students. This appears to further support the proposition that the original curriculum was contextualized consistently

³⁹For a brief overview and summary of the twelve events, see Table 9. For a detailed description of each event see appendix 15.

⁴⁰More about the consistency of overall ministry strategy in the different ministries is noted in the cross-case study analysis.

and applied effectively across the Cuban culture. Eleven of the 12 events⁴¹ revealed one or more obvious applications of the curriculum they received from the Cuban teachers, which directly paralleled the original concepts taught to the 1st generation graduates.

Utilizing the list in Table 9 by event number, an evaluation and analysis of the participation events is reported below. Event 1 was extremely revealing. This researcher asked permission to observe a youth ministry class in the western seminary that was being taught by a 1st generation graduate. The graduate approved and then extended an invitation for this researcher to actually teach the class. After accepting the offer, this researcher discovered that this class of about seven students were 3rd generation students who had actually been taught the core introductory youth course the previous semester by a 2nd generation graduate. As circumstance would have it, this researcher was presented an interesting opportunity. The youth course that had been taught to the 3rd generation students the previous year by a 2nd generation student was the primary philosophy course, YM 101-Principles of Youth Ministry (see Appendix 3). This researcher's host professor, one of the 1st generation graduates, was *the* professor who taught YM 101 to the 2nd generation graduate who then taught YM 101 to these 3rd generation students. Making the situation even more interesting is the fact that this researcher himself taught the original YM 101 course to *the* host professor referenced above. This situation presented a rare opportunity to give the 3rd generation students a verbal test to see if what the researcher taught, five years previously to the 1st generation graduate, was understood in the same way after being passed down through two generations of Cuban professors. Without any prior notice, the researcher was given permission to give an oral exam to test the students' understanding of the principles and strategies taught in the YM 101 class. The interaction was recorded and transcribed. The results were very revealing. The students answered

⁴¹Event 12, as noted in Table 9, was a youth culture interaction with Cuban youth in a park and thus was not a church sponsored event and only involved the youth leader and the researcher.

every question perfectly. The researcher even tried a few “tricky” questions in an attempt to solicit an incorrect response, but without success. In fact, the students quickly corrected this researcher to redirect the question in the correct manner. It is clear from this experience that at least for this one very critical course, the proposition can be made that the content of YM 101 was appropriately contextualized. The lessons of this course were passed down through three generations of Cuban students, and though passing through lenses of language and cultural, they were articulated with the exact same understanding with which the researcher taught them five years previous.

The evaluation results of participation observation event 1 can be similarly restated for almost all the other events. This researcher interacted with the graduates and actual students and youth volunteers with questions as to the “why” of the activity being observed in order to ascertain whether or not they could articulate the purpose and plan of the activity in which they were involved. In each case, the answers paralleled the teaching given in the original training courses. For example, in event 8, the baseball team evangelism event, the player-coach rightly responded to this researcher’s questions about the purpose and nature of the baseball program stating that the event was a “level 1 pre-evangelism relationship building” event.⁴² The coach further stated that the baseball game earned them the “right to be heard” when presenting the gospel at the “level 2 evangelism” event,⁴³ which in this case was a small group discussion held at a later date. During the interview, this researcher asked the player-coach if the strategy was successful, to which the coach replied, yes, there had been three saved from the team they were playing that day, a city television station baseball team.⁴⁴

⁴²See strategy model in appendix 1, Level 1 programming.

⁴³Ibid.

⁴⁴Archived event video recording with interpreter and participation observation researcher notes.

Similarly, in event 11 in western Cuba, a traditional church evangelistic Christmas service featured a female youth ballet dance team. The 1st generation graduate revealed that the leader of the team was a young ballerina who had been converted a few months earlier and then asked to organize a ballet dance team to be used to reach out to the community and other dancers.⁴⁵ The strategy of developing youth outreach teams is a level 4 program strategy.⁴⁶ Event 5, an eastern Cuba youth leadership retreat, was a direct result of the course, YM 351-Campus Outreach & Evangelism (see Appendix 3) and of programming strategy level 5, in which youth are trained to lead their peers in ministry.⁴⁷ In the case of this youth leadership retreat, the students from the fifteen districts of the eastern Baptist convention (about 350 students) were being trained and then sent back to their churches where they were to lead their peers in a strategy to share the gospel in their public schools.⁴⁸

Event 4, an international college student service, reflects the application of YM 448-Contemporary Youth Missions (see Appendix 3). This event ministered to approximately 150 college students from more than sixteen countries in South America and Africa. Among other strategies, YM 448 taught the students to reach out to non-Christian international college students who were in the country studying at local universities as a missions opportunity that might result in the students returning to their country of origin as Christians and missionaries to their own people.⁴⁹ Moreover, each of the outreach events analyzed above (events 8, 11, 4) reflected the primary philosophy taught in YM 101 regarding the spiritual maturity goal of having a “compassion for the lost,” one of the

⁴⁵ Archived participant observation researcher notes.

⁴⁶ Appendix 1, level 4—“equipping for doing ministry.”

⁴⁷ Appendix 1, level 5—“leadership modeling and development.”

⁴⁸ Archived participant observation researcher notes.

⁴⁹ Ibid.

five “C’s” goals and measurements of spiritual maturity for the youth of the church (see Appendix 1).

Similar results could be said of event 6, a western Cuban church regular Saturday evangelistic rally designed to draw non-Christian youth into the church to hear the gospel. The event was exciting and culturally appropriate with contemporary youth music and relationship building games and activities. The night of this particular event, this researcher gave the gospel message and four young people were converted to faith in Christ. In addition, after the event, according to their weekly custom, the youth leader and several youth walked to a local public park and fearlessly shared the gospel with non-Christians, a risky venture outlawed by the government.⁵⁰ Again, this activity, according to the 2nd generation graduate youth leader, was a reflection of his training in the youth courses. Moreover, the youth leader reported that this outreach strategy for and by the youth was not a part of the youth ministry strategy of this church prior to his coming.⁵¹

Volunteer leadership recruiting and development taught in YM 202-Programming of Youth Ministry (see Appendix 3), was observed in events 7 and 10 in central and western Cuba respectively. In both cases, the 1st generation leader in central Cuba, and the 2nd generation leader in western Cuba reported that these leadership planning and training events were the result of the training they had received in YM 202.⁵² Both youth leaders reported that prior to their training, the church did not have a committed, trained leadership team capable of effectively ministering to youth.⁵³ In the case of event 10, this researcher was asked to participate in the ongoing training of the volunteer leadership team. The researcher discussed the need for studying the youth

⁵⁰Ibid.

⁵¹Ibid.

⁵²Archived participant observation researcher notes.

⁵³Ibid.

subcultures of the community for the purpose of developing a culturally appropriate outreach strategy. The workers were asked about the various subcultures in their community, at which time they proceeded to give a detailed account of their efforts to identify the subcultures and minister to them.⁵⁴ This strategy was taught to the original students in YM 102-Youth Culture (see Appendix 3) and was passed down to the 2nd generation youth workers in this church with apparent success.

Event 2 demonstrated how the youth leader at his western Cuba church applied the lessons of YM 202-Curriculum Development (see Appendix 3). The youth leader, a 1st generation graduate, applied the lessons of this course that taught him the need to teach the Bible in a systematic manner with an appropriate pedagogy that took into account adolescent developmental characteristics and learning skills.⁵⁵ The pastor of this church testified that the graded age/sex separation application had taken the discipleship and Christian education of the youth of the church to a greater level of success.⁵⁶

The youth retreat observed in event 3 demonstrated the skills of three local 2nd generation graduates to plan and execute a successful weekend retreat as taught in two of their courses, YM 223-Communication to Youth and YM 351-Camps and Retreats (see Appendix 3). The youth leaders involved in this retreat utilized the small group teaching techniques with which they had been trained, in combination with the graded sex/age grouping according to their physical, emotional, and social development. Further, these retreat leaders testified that prior to the training they received, the churches had always combined the youth together, ages 12-24, boys and girls, resulting in a very inadequate discipleship training model. The model they were using during the retreat was the model

⁵⁴Ibid.

⁵⁵Ibid.

⁵⁶Archived Interviews, L-3, I-2, audio transcription.

that had been taught to them in the YM 347-Discipleship in Youth Ministry course (see Appendix 3).

Finally, participation event 6, an eastern Cuban Sunday evening church service, revealed a very interesting and somewhat surprising observation. The service was filled to capacity and even had people looking in the windows of the church from the streets outside (about 700 people packed the church building).⁵⁷ Of particular interest to this researcher, this service demonstrated an unusually large number of highly energetic youth in attendance.⁵⁸ Immediately after the service this researcher met with about six teenagers from the service who testified that the high percentage of youth attendance was typical of all their church services.⁵⁹ The two youth leaders, one a 1st generation graduate, the other a 2nd generation graduate, both gave testimony that the church was in a state of revival, especially among the youth. Prior to this revival, they would need to take the gospel to the youth in the community away from the church, but now the youth came to the church to hear the gospel.⁶⁰ The youth leaders admitted that evangelism still took place outside the walls of the church, but that the church had gained such a favorable reputation for loving and ministering to youth that now many unchurched youth came willingly to participate in church services and events where they heard the gospel.⁶¹

Many other similar examples could be cited from the participation observation events, but this researcher believes those referenced above are sufficient to support the proposition that the 2nd generation graduates of the formal youth ministry training program

⁵⁷This was the typical experience of the researcher for each of the five church services he attended. The services were always filled to capacity with standing-room only.

⁵⁸Participation observation researcher notes, approximately 30 percent of the audience appeared to be between the ages of 11-25.

⁵⁹Ibid.

⁶⁰Ibid.

⁶¹Ibid.

did in fact receive a successfully contextualized curriculum, and further, they appropriately applied that training to their local church youth ministries. At this time attention will be directed to the insights gained by a cross-case study analysis of the data when sorted by the three regional locations of the seminaries where the students graduated and served in their local churches.

Evaluation and Analysis of Cross-Case Study Research

Very early in the research design process this researcher became aware of the fact that the youth ministry students who graduated from the seminary in the west predominantly came from and served in churches in the west. The same observation was made of the central and eastern seminary regions. In other words, the professors (1st generation graduates) and students (2nd generation graduates) both lived in the region before and after completing their training. This fact made a cross-case study analysis of the data both possible and potentially revealing. The issue to be confronted by the cross-case study analysis was whether this apparent separation in geographic isolation, whether by historic traditions or physical transportation and economic challenges, would result in a difference in the contextualization and application of the training in any of the three regions. Did the 1st generation graduate/professors contextualize the courses differently than their peers who were teaching in the other regions and seminaries? Did the 2nd generation graduates apply the training differently with differing results? These questions are addressed next in the analysis.

Based upon the research data in this study (see table 10), the answer to both the above questions is “no”; the contextualization adjustments and application processes do not appear to significantly vary within the three regions. There were negligible differences in the contextualization changes made by the 1st generation graduates who taught the courses and negligible substantive differences in how the training was applied by the 2nd generation graduates, regardless of location. Of course there were a few structural differences in the three seminary study programs: the eastern seminary added

one or two additional courses; the western seminary expanded one course into two courses in order to add more course content; the central seminary decided to teach the courses as a master's degree program rather than a bachelor's degree program, and kept the education/administration course used in the original master's training to help them be better professors; both the western and eastern seminaries added a certificate program for church volunteer youth workers and; all three seminary programs varied their experiential learning assignments in the local churches. However, all three seminary programs retained and taught the 12 original basic core courses and, as noted, made very similar contextual adjustments before teaching the courses.

As referenced in chapter 4, all 1st generation graduate/professors made several needed contextual adjustments to the courses, but when one looks at those changes, they were very similar in scope and content. The similarity of the contextualization and application process might be explained by the following reasons. First, a strong camaraderie and friendship had developed among the twelve original 1st generation graduate/professors during their three years of taking courses together. Prior to the start of the project there was very little personal, intimate communication between the youth leaders of the eastern and western convention. In other words, the coursework fostered a unity that had not existed before. The result of this friendship and camaraderie was that over the three-year training period they collaborated on all courses, homework, and application assignments. This continued up to the point of beginning their teaching experiences. Secondly, when the original courses were taught, the location of the teaching rotated between western, central, and eastern locations. On many occasions the classes actually took place in the seminary facilities. This rotation of venue led to significant relational interaction between the convention and seminary leadership and the students who all had graduated from one of the three seminaries. Thirdly, and perhaps most significantly, when the teaching began, they all helped each other by guest lecturing and serving as adjunct professors in the school programs of the seminaries other than the one

to which they were primarily assigned. In other words, when a course needed to be taught and a professor was needed, they often called upon one of their new professorial friends from a different region to teach the class. This immediate cross-pollination of teaching certainly impacted both the consistency of course content and the type of application assignments made by the guest professor. Lastly, this researcher noticed that when the two convention youth leaders organized youth ministry training camps and activities for their youth, they would invite and utilize the professors from other parts of the country to help with the training. For example, when this researcher attended the evangelism training retreat for teen leaders from all fifteen eastern Baptist districts (see table 9, event 5), one 1st generation graduate from the west, and one from the central region were used to lead and teach several seminars during the retreat.

This cross-pollination of teaching and ministering between the 1st generation leaders certainly could account for the high degree of similarity between the philosophy, curriculum, and application methods found in the three regional training programs. Whether this cross-pollination was the cause or the effect, the result is that the three programs are very similar in philosophy and curriculum. In addition, a unity of purpose and passion for youth ministry has spread across both Baptist conventions that did not exist prior to the original training project. This unity should certainly be viewed as a positive outcome, and perhaps the effects of this newfound unity will have a much greater long-term ministry benefit than even that of the original project itself.

Another factor that may have played a role in the similarity of the church application work is that the pastors involved in the interview process were all aware of the entire project and knew the professors. Therefore, there was some obvious “comparing of notes and results” between the pastors as they met together at convention meetings and training seminars. Finally, this researcher was informed that several western missionaries, who work in all three regions, were sharing the results of the youth ministry training among churches across the entire island. Regardless of the exact reasons, the data supports the

proposition that the three different programs showed no substantive contextual or application variances.

The only practical variation that stood out in the data, that has not been mentioned, is that of the difference in the number of youth ministry students involved in the three different programs. The eastern district has significantly more students involved in their youth ministry training program than the other two (see table 10). Not only has the eastern seminary graduated more youth pastors, but they also currently have more students enrolled in their program than the west and central seminaries combined. This researcher did not make an attempt to discover the reasons for this difference in enrollment, but speculates that issues such as promotion capability, leadership time and capability, funding, proximity of students, and turnover of leadership play a role. However, this is only speculation based upon observation and discussions with a few of the youth leaders. Now that all three directors of the CYM programs have obtained full-time financial support and can dedicate all their time to the responsibilities of the position, the three schools are expected to have an increase in student recruiting and enrollment.

Grounded Theory Evaluation Summary from Research

Utilizing the constant comparative method of data analysis⁶² this researcher studied the information from data collection and compared it to the data categories that emerged and evolved out of the research. Moreover, the resulting analysis brought interaction between the quantitative data and the propositions put forth, and upon studying said research data this researcher concludes that the quantitative data supports these propositions. Though summarized here, the propositions have been noted and put forth throughout the process of this project. These propositions were considered and progressively either supported or rejected as the data was gathered, organized, and

⁶²Creswell, *Qualitative Inquiry and Research Design*, 57.

analyzed. As with any grounded theory research project, there were a few surprises along the way that added or took away from some aspects of the propositions.⁶³ The relationship between the emerging categories of exploration and the resultant data findings was not only cohesive, but also as noted next, produced significant and substantive propositions. The relationship of this study's findings to any broader application is addressed in the final chapter summary, but the impact of the findings on this project in Cuba is demonstratively founded.

The somewhat overlapping yet distinctive propositions that have emerged from this research data are as follows: (1) broadly speaking, the YMI formal training project's goal of producing several qualified professors of youth ministry for three seminaries in Cuba was realized, (2) the goal to effectively teach and communicate the large volume of curriculum (42 credit hours) of master's level course work within the Cuban culture by expatriate professors of youth ministry was accomplished, (3) the challenges to the 1st generation graduate/professors to contextualize the original course material in a manner that would communicate clearly and be applicable to the church ministries of Cuba were successfully overcome, (4) the contextualization efforts of the 1st generation professors resulted in successful ministry application as evaluated by both the graduated youth leaders and the pastors of their churches, (5) the key position of the director of the Center for Youth Ministry (CYM) needs to be a full-time position that is stabilized with consistency and longevity in order to yield a high quality program, which may include addressing the financial needs of the CYM director, (6) the application of the training received through

⁶³The following are some examples: I discovered that the vast majority of the 2nd generation graduates were actually working full-time in their churches. One 1st generation graduate had actually started a fourth training school. The CYM directors were in need of full-time financial support in order to accomplish their work at the seminaries and churches. Prior to this training project, the two Baptist conventions were not experiencing a high degree of unity, but after the project's completion, due to the numerous interchanges between the graduates, unity was improved. These surprises added new dimensions to the resultant propositions.

the Cuban seminary training yielded, in principle, the same results intended by the original curriculum's applied study design (see Appendix 1), and perhaps most significant (7) the youth of Cuba with their blend of traditional and pop cultures, responded positively to the reorganization of the Cuban church youth ministries that took place as a result of the application of the new training. Ultimately, the Cuban young people themselves responded to the new approach and philosophy of ministry offered by the graduates by listening to and believing the gospel for salvation, and upon becoming members of the churches, grew in spiritual maturity (the litmus test of the entire project).

The final chapter briefly summarizes the project process and serves as a conclusion to this study by reflecting on the project process, limitations, final evaluation, and recommendations for further research and application.

CHAPTER 6

CONCLUSION

This study was directed at evaluating the quality of the contextualization and application of the formal youth ministry training delivered to twelve professorial candidates in Cuba. Though some inherent limitations are certainly acknowledged, valuable lessons have been learned that will affect YMI's ministry training practice for years to come. In addition, though the research and evaluation process has certainly produced some conclusive and immediate results, there is certainly more work and research to be done to verify both the project's long-term results and its viability for anticipated application in other intercultural contexts. This final chapter briefly addresses these matters.

The Process Reviewed: A Story of People

The process of this project was more than research; the process was really a story about the people of Cuba. More specifically, the story was about the Cuban youth leaders and their families and the journey they endured to accomplish the task of training youth workers for their country and their people. The journey was one of laughter, tears, frustration, intrigue, elation, fear, fatigue, and inspiration. All these emotions penetrated the story that evolved throughout the more than seven years from contacting YMI, to completion of this research project. The dedication witnessed and the inspiration provided by the Cuban youth leaders and students was invaluable and life changing for them and the YMI training team. This story was important to note in this project because the success of this training project was dependent upon the dedication, courage, endurance, and faith of twelve men, one woman and their families and leaders. No one but the Cubans themselves knows the real extent of the hardships and struggles that were endured to

graduate with a master's degree and become a professor of youth ministry.

Cuba is a unique place, about which much of the world knows very little. The people suffer every day through the agony of political stress, strain, and fear. Some of the people in this story have suffered through imprisonment, extreme financial hardship, emotional stress, family stress, and health problems, yet they never quit. One had to miss one class due to a terrible car accident in which his son lost an arm, but finished by eventually retaking the course when taught later by one of the Cubans. The one woman in the group had a baby immediately after taking one class, but never missed an assignment. One student's wife had a baby during one of the class sessions at a nearby hospital, but he attended the classes and finished the work, visiting his wife and newborn in the evenings. Many of the leaders spent long hours traveling to the training sites over rough roads in vehicles that would break down multiple times before arriving to class. Some traveled part of the way to the class in horse and ox-drawn carriages and bicycle taxis. They had to pray for God to supply the funds for their transportation and food and lodging, and on two occasions the need was not met until the last week before classes began.¹ They never complained.

This researcher began the first training class by challenging the 1st generation students not to "ring the bell." The researcher used the analogy of the US Navy SEAL's training program. The Navy SEAL's rigorous training program is only successfully completed by about 25 percent of the men who begin this elite, special forces training program. When a Navy SEAL trainee wanted to quit the program he would go to a large bell, ring it three times, then walk away from the grueling and tortuous training.² I

¹According to the original project agreement the Cubans had to provide all in-country food, lodging, and transportation costs for themselves and the visiting professors.

²US Navy SEALs, "Navy SEAL Recruit Training" [on-line]; accessed 30 December 2011; available from <http://information.usnavyseals.com/2009/09/navy-seal-recruit-training.html>; Internet.

challenged the Cuban leaders that the program would, of necessity, be a grueling test for them, involving three years of constant study, application, and sacrifice. They would spend four weeks per year away from their families, in some instances travel long distances on bad roads, eat “camp food,” stay up late at night studying for exams, commit hours of extensive pre- and post-course reading and writing, and sit in chairs eight hours per day for two weeks with a one-day break. If they failed one course they were out of the program. If they missed one course for any reason they were out of the program. This was to be a one-time opportunity that would not be repeated, at least by the YMI team. The YMI professors could not come back and repeat the courses for anyone. It was now or never. Why point out this “human side” in this formal doctoral project? There are at least two reasons to do so. First, the reality is that the results of the project were not just about academia, but were also about the people, their passion for God, for the lost souls of young people and for each other. Second, any anticipated success of a similar project in another cultural context must take into consideration the quality and commitment level of those professorial candidates accepted into the training.

The Cuban leaders anticipated the rate of attrition for the project might be as high as 50 percent, they just did not know if they would be able to complete all the courses given the array of circumstances and problems they faced. Therefore, in order to produce 6 youth ministry professors, 2 for each of the 3 seminaries, 12 prospective professorial students were accepted into the program out of 26 applicants. Well, they all finished and not one of them rang the bell! At the graduation ceremony, the twelve graduates presented a homemade wooden bell to the researcher with the inscription: “We did NOT ring the bell!” They called themselves the Cuban “Dream Team,” named after the first US Olympic basketball team permitted to use US professional basketball players in 1992 that won the gold medal!³

³NBA, “The Original Dream Team” [on-line]; accessed 30 December 2011; available from http://www.nba.com/history/dreamT_moments.html; Internet.

This project is not only a story of surveys, interviews, numbers, and theories, but also about men and women who love God and love the Cuban young people. Men and women who would not be denied the opportunity to serve their Lord in one of life's greatest tasks; winning the next generation of Cuban young people to Christ. This human story, much of which cannot be told publically, is perhaps the real reason for any success. *Gloria a Dios* (Glory to God) as the Cubans would always say, giving any and all glory to God for His grace, mercy, and provision. Indeed, the men and women made and continue to make this project what it is and what it is yet to become.

Project Limitations

The research for this project certainly had inherent limitations as mentioned in chapter 1. There was a language barrier between this researcher and the informants, even though an attempt was made to secure quality translators during the research and back-translators⁴ during the data review and organizational process. Certainly, the issue of personal bias was a concern for several reasons: this researcher is the founder of YMI and certainly had to be cautious when conducting the interviews and data analysis so as not push for a "successful" conclusion; the Cubans themselves wanted to be looked upon in a positive light by the president of YMI, their friend and partner; and the translators themselves might want to interpret the interviews with a supportive slant since they were being paid by this researcher to assist him.

This researcher constantly attempted to emphasize the need for objectivity at every step of the process, including the use of translators and back-translators that had not personally participated in the training and did not have anything substantive to gain

⁴A back translator is someone who, in this case, looked at the English translation work in the recorded interviews and the written surveys and "back-translated" the translation into Spanish to make sure the English cited by the primarily Spanish-speaking translator conveyed the message intended by the Spanish-speaking informants. This was done to not only check for accuracy, but also to make sure the translators were not just saying what the researcher wanted to hear.

by influencing a “successful” conclusion to the project. The four categories of informants; the 1st generation graduate/professors, the 2nd generation graduates, the pastors for whom the 2nd generation graduates worked and the volunteers involved in the participant observation events and informal interviews, were consistently asked to be honest and objective with their responses. The researcher also spoke with missionaries working in the Cuban context who were not personally involved in the project. These missionaries attested to the overall success and effectiveness of this training project.

Overall, this researcher contends that a sufficient saturation level was attained by the data and an adequate level of source triangulation was obtained in the research methodology to provide substantive support for the concluding propositions resulting from said data analysis.

Final Evaluation

The final propositions stated in the concluding portion of chapter 5 summarize this researcher’s findings as a result of the data analysis. Moreover, as stated in chapter 5, the methodology and data findings more than meet the standards for a grounded theory qualitative analysis. The interaction with the data supported those grounded theory propositions that emerged from the project process as it evolved. In addition, the data demonstrated that the criterion of contextualization noted in associated literature presented in chapter 2 was appropriately met when applied to this training project. Sufficient contextualization approaches and training were utilized and transferred by the original YMI expatriate professors in order that the 1st generation graduate/professors could, and in fact would, further contextualize the original course work prior to teaching those courses to the 2nd generation students. Further, the data demonstrated that the 2nd generation graduates sufficiently contextualized and applied the resultant training to meet the approval of the church pastors, denominational leaders, and volunteer leaders and students involved in the research process.

Recommendations for Further Research and Application

This researcher realizes that the final evaluation cannot conclude that every part of this project can automatically be applied to other cultural contexts with equal results. There are too many variables that could affect any such application. Such variables include issues of culture, different language barriers, student quality and commitment level, leadership support, financial limitations, and geographic and political isolation, to name a few. However, the results are so positive that this researcher believes that the final evaluation certainly should include further research to evaluate the possibility of applying this training paradigm to other cultural contexts. In order to make such an application, further research needs to be completed to evaluate and establish a criterion that may need to be met before any attempt is made to use this particular Cuba training paradigm in a different intercultural setting.

Finally, it is the opinion of this researcher that the results of this project warrant serious consideration by youth workers, educators, missionaries, mission agencies, global church networks, and theological institutions. This Cuba paradigm just may be a tool that can and should be attempted in other mission fields to train the trainers of youth workers. In addition, this paradigm may also be useful for training the trainers of other leaders of local churches such as pastors, family and children workers, and worship leaders. The search for new training paradigms to equip and train church leaders in both partially and severely limited access countries and people groups should be of great importance to any serious missiologist. The hope is that this project will aid in the search.

APPENDIX 1

YMI PHILOSOPHICAL MODEL

Youth Ministry International

OUR GOAL: Matthew 28:19-20, Ephesians 4:11-13

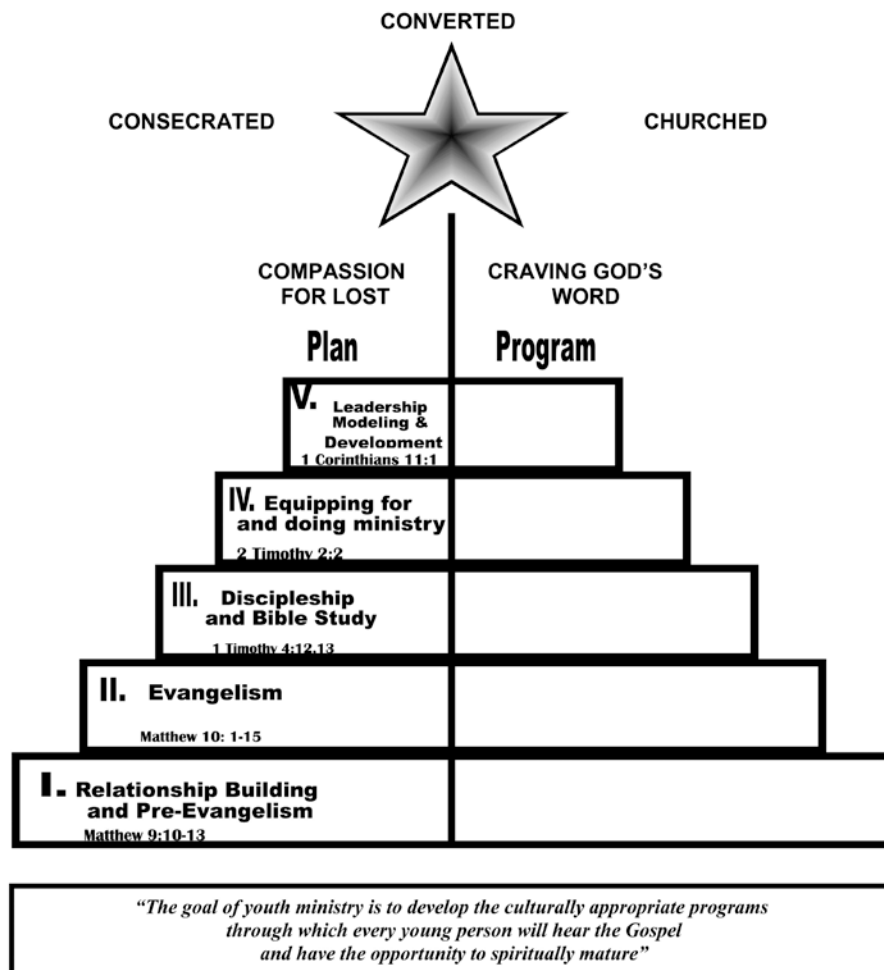


Figure A1. YMI philosophical model

APPENDIX 2

CUBAN TRAINING PROGRAM OUTLINE

Cuban Youth Ministry Professor Training Program

Dates for First Training Session: January, 2006

Courses to be Taught:

- Course #1 YM101 Principles of Youth Ministry
(8:00 am – 12 & 2:00 – 6:00pm) Five Days for each Course
- Course #2 YM102 Youth Culture
Sunday (Between two weeks of study)
 - Own Student Worship Service AM
 - Special Training Sessions as needed
 - YM 187 ministry field-experience assignments
 - Pre-course and post-course assignments will be required for each session below.

Dates for Second Training Session: First two full weeks of June, 2006

Courses to be Taught:

- YM 202 Programs in Youth Ministry
- YM 203 Youth Ministry Curriculum development
- YM 287 SME Supervised ministry experience assignments

Dates for Third Training Session: First two full weeks of January, 2007

Courses to be Taught:

- YM 223 Contemporary Communication to Youth
- YM 331 Ministry to Troubled Youth
- YM 387 SME Supervised ministry experience assignments

Dates for Fourth Training Session: First two full weeks of June, 2007

Courses to be Taught:

- YMHE 301 Higher Education Administration (Special CE course)
- YM 347 Discipleship in Youth Ministry
- CYM Special Management training (Sunday Afternoon and Eve)
- YM 489 A - Internship supervised ministry experience assignment

**Upon Successful completion of this portion of the training, the candidates will be permitted to begin CYM assignments and teaching, but only under the course name of the YMI professors (until all courses are successfully completed and the Master's degree is awarded). At that time the courses may be taught under their own name and credentials. Upon successful completion of the courses the degree of Masters of Arts in Youth Ministry will conferred upon the students by one of the participating seminaries.*

Dates for Fifth Training Session: First two full weeks of January, 2008

Courses to be Taught:

- YM 351 Camp and Retreat Ministry (Plus Campus Outreach section)
- YM 448 Contemporary Youth Missions
- YM 489 B - Internship supervised ministry experience Assignment

Dates for Final Sixth Training Session: First two full weeks of June, 2008

Courses to be Taught:

- YM 451 Youth and Family Ministry
- YM 403 Professional Orientation to Youth Ministry
- Certification Examination
- Graduation – MA in Youth Ministry

Miscellaneous Items**Number of Youth Professor Candidate Students**

- Minimum to Start – 6 Approved Professor/Students (confirmed by 10/15/05)
- Maximum - 12 students
- * Goal is to have 6 students finish (2 for each seminary)

Logistical Responsibilities by both Parties:**Cuban Convention Responsibility to Furnish**

- Food and ground transportation and lodging for two weeks.
(Within the guidelines of religious visa. With exception of any airfares, hotels, or car rentals either required or desired by YMI staff.)
- Cuban religious visa application

YMI Responsibility

- Airfare for YMI professors to Cuba
- Curriculum
- Textbooks
- Religious Visa costs and processing

(Textbook provision: Send by CD or lash drive, send textbooks with different People)

Application and Selection Process for Professor/Student Candidates (For Cubans)**I. Timeline**

- Applications/Requirements - Out by July 15th
- Applications receive by selection committee - Sept. 15th
- Applicants selected and acceptance confirmed – Oct. 15th

II. Process

- Review applications and written assignments.
- Select for and conduct personal Interviews by at least two committee members
- Inform of selection and acceptance to 7-year commitment. (3-classes, 4-teaching)

III. Selection Personnel Committee made up of Conventions and Seminaries that agree to approve and be involved in the Program.

- One representative from each involved convention (president of Youth department)
- One representative from each involved Seminary (Havana, Santa Clara, Santiago)
- *Minimum of 6 youth professor student candidates (maximum of 12 students)

Professorial Candidate Selection Criteria and Commitment/Qualifications

I. Education

- Approved seminary degree with grade average of minimum “B” or higher.
- Proof of graduation and grade verification documents must be provided.

II. Ministry Experience

- Minimum 5 years of ministry experience (before/during/ or after Seminary)
- Teaching and leadership skills will be evaluated.
- Personal testimony
- A one-page paper will be required to explain each of the above requirements.

III. Youth Ministry Experience

- Youth ministry involvement and experience will be evaluated.
* a one-page paper will be written to explain the youth ministry experience.

IV. Calling/Vision for Youth Ministry (Desire and interest in youth ministry)

- A Two-page paper will be required to explain the candidate’s vision and passion for youth ministry and youth ministry leadership training.

V. Personal Information/Qualifications (all the following items will be evaluated)

- Sex... male/female (no requirement)
- Age (seminary graduation required or college degree in another field)
- Marriage/Single status (no requirement, however commitment for either status will be evaluated and confirmed as much as possible)
- Family (commitment will be evaluated)

VI. Recommendations/ Approval

- Church/Pastor (written recommendation)
- Peers (character references)
*Two character references will be required from two adults other than pastor or family members. Must have known the candidate personally for a minimum of two years. (use prepared reference questions)
- Selection committee convention leadership approval
- Selection committee seminary leadership (faculty) approval

VII. Personal Commitment to Program by students

- Time (7 years, 3 classes, 4 teaching)
- Class time (four weeks per year, two times per Year)
- Earn GPA “B” or higher
- If miss one course – dropped from program. (unless during second year, but all courses must be completed before final CYM assignment can be made)
- If fail one course – dropped from program.

APPENDIX 3

CUBAN PROJECT COURSE DESCRIPTIONS

YM 101 Principles of Youth Ministry **3 hours**

A brief history of the growth of student ministries, orientation to various student ministry positions, principles necessary for successful student programming, and a survey of methodology involved will be studied.

YM 102 Youth Culture **3 hours**

Basic determinants critical to adolescent culture will be evaluated and observed. Identification, integration, and application to the contemporary youth culture is emphasized. Focusing on the science of the anthropological and societal nature of the “people grouping” of the young, special attention will be given to reaching the global adolescent within the context of his or her culture.

***YM 187 Supervised Youth Ministry Experience: Survey** **1 hour**

An experiential learning introduction of field education at a Center for Youth Ministry approved site church. This course gives the student the opportunity to serve three hours per week observing and participating in an effective youth ministry under the guidance of a supervisor.

YM 202 Programs in Youth Ministry **3 hours**

This course explores administration and management of student ministry including outreach and teaching strategies for students and their families. It includes teacher enlistment and training methods. The student will acquire skills to administrate and develop programs. Budget planning and Implementation will also be included.

YM 203 Youth Ministry Curriculum Development **3 hours**

An examination of Sunday Church youth ministries with a development of Biblical curriculum, promotion of the total student ministry, and the establishment and maintenance of a ministry team ministry. The student is taught how to write and critique curriculum, and an overall system of youth Christian Education.

YM 223 Contemporary Communication to Adolescents **3 hours**

A study of platform techniques, sermon construction, teaching strategies, lesson preparation, and general speaking qualifications within the context of biblical guidelines and cultural appropriateness. Special emphasis is given to adolescents and age appropriate communication.

YM 287 Supervised Youth Ministry Experience:

Small Group & Programming

1 hour

This experiential learning course focuses on the traditional Sunday School and small group youth ministry programs. Three hours per week is required. Certification track.

YM 331 Ministry to Troubled Youth

3 hours

An examination of typical conflicts that the contemporary student confronts in his life. Special attention is given to conflict resolution in relationships and spiritual giftedness, temperament, and group process.

YM 347 Discipleship in Youth Ministry

3 hours

Principles and methods of spiritual maturing in the context of the social, physical, and cultural youth development.

YM 351 Youth Camp and Retreat Ministries &

Campus Outreach Ministry

3 hours

An overview of Christian camping including promotion, planning, programming, staffing, and evaluation. For Campus Outreach, starting a campus ministry from “scratch” will be the primary focus of this course. Special attention will be given to evangelizing students, working with school officials and legal issues.

YM 387 Supervised Youth Ministry Experience:

Outreach & Campus Ministry

1 hour

Participation in and/or the supervision of evangelism to adolescents at a Center for Youth Ministry approved site under the supervision of a tenured youth ministry professional involving three hours per week. This experiential learning course will give special consideration to outreach to students on the public and private school campus.

YM 403 Professional Orientation to Youth Ministry

3 hours

Students will focus on their call to ministry examining personal growth and commitment. Job descriptions, staff development and relationships, goal setting, time and financial management, etc., will be emphasized. Students will learn to write a professional resume.

YM 448 Contemporary Youth Missions

3 hours

An overview of evangelizing adolescents as a distinct people group in a cross-culture environment. Special attention is given to equipping nationals and to programming exposure trips and internships overseas.

YM 451 Youth and Family Ministry

3 hours

A comprehensive examination of the adolescent in context with the family dynamic. This course will not only examine the traditional home but will also investigate the non-traditional home. Special attention will be given to providing strategies and resources to parents.

YM 498 Youth Ministry Leadership Internship

3 hours

The supervised ministry experience and internship classes are conducted in the “approved

site” local churches chosen for this purpose. Special leadership experience assignments are given. In combination with the above experiential assignments complete the YM 498 internship course credit. (6 credit hours).

YM 501 Youth Ministry Education Administration

3 hours

This course prepares those students taking the above curriculum at the master’s degree level the additional training needed to function as a professor of youth ministry in an institution of higher learning. Such skills as teaching communication, classroom organization, curriculum preparation, administration guidelines, etc. are taught to assist the professor become part of a training school.

This is a 42 credit hour program: 12 courses (36 credit hours) and 6 credit hours of supervised ministry experience courses (187,287,387, 498) at an approved site church.

APPENDIX 4

CUBAN NATIONAL LEADERSHIP SURVEY

Survey 1: Youth Ministry Professors (English Version)

First Generation Students

Those first trained by YMI trainers to be the Cuban Youth Ministry Professors

I. General Information.

1. Name: _____
2. Age: _____
3. Married (Yes - No)
4. Number of years of youth ministry experience: _____
5. Email: _____
6. City: _____
7. Seminary Where you Teach: _____
8. Church where you serve: _____
City: _____
9. Number of Youth in your Church
9a. (age 11-13 _____), 9b. (age 14-18 _____), 9c. (age 19-24 _____)

II. Contextualization/Application Questions.

10. What contextualization changes if any did you make to the twelve courses taught (listed below) prior to teaching the courses to the Youth ministry majors at your seminary.
 - 10a. Course: YM 101 - Principles of Youth Ministry
 - Deletions, Additions, or any other changes (if any)
 - 10b. Course : YM 102 - Youth Culture
 - Deletions, Additions, or any other changes (if any)

- 10c. Course: YM 202 - Programs In Youth Ministry
- Deletions, Additions, or any other changes (if any)
- 10d. Course: YM 203 - Youth Ministry Curriculum Development
- Deletions, Additions, or any other changes (if any)
- 10e. Course: YM 223 - Contemporary Communication to Adolescents
- Deletions, Additions, or any other changes (if any)
- 10f. Course: YM 331 - Ministry to Troubled Youth
- Deletions, Additions, or any other changes (if any)
- 10g. YM 347 - Course: Discipleship in Youth Ministry
- Deletions, Additions, or any other changes (if any)
- 10h. Course: YM 351 - Youth Camps & Retreats and Campus Outreach Ministry
- Deletions, Additions, or any other changes (if any)
- 10i. Course: YM 448 - Contemporary Youth Missions
- Deletions, Additions, or any other changes (if any)
- 10j. Course: YM 451- Youth and Family Ministry
- Deletions, Additions, or any other changes (if any)
- 10k. Course: YM 498 Youth Ministry Leadership Internship
- Deletions, Additions, or any other changes (if any)
- 10l. Course: YM 403 Professional orientation to Youth Ministry
- Deletions, Additions, or any other changes (if any)

*These surveys will be completed and the responses translated into English prior to arriving in the country and will be followed up with formal and informal interviews discussing the participant's answers to the surveys.

Survey 2: Survey for Youth Ministry Graduates

Second Generation Graduates

Those who have graduated from the seminary program and are serving in churches.

I. – General Information.

1. Name: _____
2. Age: _____
3. Married (Yes - No)
4. Number of years of youth ministry experience: _____
5. Email: _____
6. City: _____
7. Seminary Where you Graduated: _____
8. Church where you serve: _____
City: _____
9. Number of Youth in your Church
9a. (age 11-13 _____), 9b. (age 14-18 _____), 9c. (age 19-24 _____).

II. Contextualization/Application Questions.

10. In what way (if any) were each of the twelve courses above implemented into the church youth ministry where you are participating (give 1 or 2 program and structural/managerial application examples for each course below)

- 10a. Course: YM 101 - Principles of Youth Ministry
- Program & structural/managerial application examples (if any)

- 10b. Course : YM 102 - Youth Culture
- Program & structural/managerial application examples (if any)

- 10c. Course: YM 202 - Programs In Youth Ministry
- Program & structural/managerial application examples (if any)

- 10d. Course: YM 203 - Youth Ministry Curriculum Development
- Program & structural/managerial application examples (if any)

- 10e. Course: YM 223 - Contemporary Communication to Adolescents
 - Program & structural/managerial application examples (if any)

- 10f. Course: YM 331 - Ministry to Troubled Youth
 - Program & structural/managerial application examples (if any)

- 10g. YM 347 - Course: Discipleship in Youth Ministry
 - Program & structural/managerial application examples (if any)

- 10h. Course: YM 351 - Youth Camps & Retreats and Campus Outreach Ministry
 - Program & structural/managerial application examples (if any)

- 10i. Course: YM 448 - Contemporary Youth Missions
 - Program & structural/managerial application examples (if any)

- 10j. Course: YM 451- Youth and Family Ministry
 - Program & structural/managerial application examples (if any)

- 10k. Course: YM 498 Youth Ministry Leadership Internship
 - Program & structural/managerial application examples (if any)

- 10l. Course: YM 403 Professional orientation to Youth Ministry
 - Program & structural/managerial application examples (if any)

*These surveys will be completed and the responses translated into English prior to arriving in the country and will be followed up with formal and informal interviews discussing the participant's answers to the surveys.

Survey 3: Survey for Pastors Where Youth Courses Are Being Applied

These are the pastor of the churches where the 1st and/or 2nd generations trainees are serving in the youth ministry of the church

I. – General Information.

1. Name: _____
2. Age: _____
3. Married: (Yes - No)
4. Number of years of ministry experience: _____
5. Email: _____
6. City: _____
7. Church where you serve: _____
City: _____
8. Names of YMI Trained youth leaders serving in your church:
9. Number of Youth in your Church:
9a. (age 11-13 _____), 9b. (age 14-18 _____), 9c. (age 19-24 _____).
10. Are you a Seminary Graduate? *Yes _____ No _____
*If Yes, - which Seminary? _____

II. Contextualization/Application Questions.

11. Have you been pleased with the youth ministry in your church since the training principles have been implemented? (11b) If YES, (give 2 or more reasons).
12. How has the youth ministry grown numerically and spiritually after the new training strategy was implemented, if at all?
 - 12a. Numerical growth: (indicate average number of youth between ages 11-24 before the new strategy and present).
 - 12b. Spiritual growth: (If growth has occurred as a result of the implementation of the new training strategy, please characterize the growth and sight a few examples).

13. General assessment comments about the new strategy: positive and/or negative.
List any suggestions for changing the training in any way.

13a. Positive comments

13b. Negative comments

13c. Suggestions for changes

*These surveys will be completed and the responses translated into English prior to arriving in the country and will be followed up with formal and informal interviews discussing the participant's answers to the surveys.

Formal Interview Questions

1st Generation Youth Ministry Master Student/Professors

Date of Interview:

- Seminary where teaching youth ministry courses:
 - Name:
 - Age:
 - City:
 - Church:
1. You Spent 3 years taking 13 courses for a Master's degree in Youth Ministry taught by Youth Ministry International. Correct? Over all did these courses successfully meet your expectations for better equipping you to minister to the youth of Cuba and to teach and train Cuban Youth pastors to minister to the youth of Cuba through evangelism and discipleship?
 2. Can you give any specific examples of how these courses helped you personally minister to Youth?
 3. Can you give any specific examples of how your teaching of these courses to other Cuban youth ministers helped them minister to the youth in their churches?

4. Which courses that you took in the original training have you personally taught to other Cuban youth workers? Do you feel you were able to successfully convey the content of those courses into the Cuban Culture?
5. Would you add any youth courses to the Master's courses you were taught in the professorial training program? If yes, what would they be?
6. Are there any of the courses that you were taught in the original professorial training that you would delete when training other Cuban youth workers to be professors of youth ministry?
7. What is the greatest challenge winning the youth of your city/Cuba to Christ?
8. What is the greatest challenge discipling the Christian Youth in your Church?

2nd Generation Youth Minister Students. (Graduates)

Date of interview:

Name:

Age:

City:

Church:

Seminary Attended:

1. In your view, did the youth ministry major as taught by the Cuban youth professors adequately train you to successfully minister to the youth of your church community? (1b) If yes, can you give specific examples of how you have applied the content of any of those courses successfully in your youth ministry?
2. Do you believe the courses you were taught were appropriate for Cuban youth culture? (2b) - Can you give an example?
3. Are there any courses in the series that you believe were not appropriate for Cuban Youth culture and Cuban youth ministry? (3b) If so which one's and why not?

4. What is the greatest challenge winning the youth of your city/Cuba to Christ?
5. What is the greatest challenge discipling the Christian Youth in your Church?

Pastors of Churches with Graduating Youth Pastor/Students

Date of Interview:

Name:

Age:

City:

Church:

Youth Leader's Name:

1. What is the greatest challenge winning the youth of your city/Cuba to Christ?
2. What is the greatest challenge discipling the Christian Youth in your Church?
3. Do you support the idea of having a full time youth pastor in your church?
Is your youth worker a volunteer? Full time paid?
4. What do you believe is the greatest need in training youth workers for Cuban Churches?

CYM Directors:

Date of Interview:

Name:

City:

Seminary Name:

Youth Professors Involved in teaching Youth Courses:

Current # of Students in the Youth Major by Year and Degree BS or MA
1st 2nd 3rd 4th Total

Current # of Graduates by Degree

BS:

MA:

Youth Degrees Offered: Full Titles

Youth Ministry Courses Taught (Title and Description)
In Teaching Order:

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

11.

12.

13.

14.

Other Courses Required for Degree:
By Category:

APPENDIX 5

ENCUESTA DEL LIDERAZGO NACIONAL CUBANO

Encuesta 1: Profesores de Ministerio Juvenil (Spanish Version)

Primera generación de estudiantes

Aquellos entrenados por primera vez por profesores de MJ para ser maestros de MJ en Cuba.

I. Información general.

1. Nombre: _____
2. Edad: _____
3. Casado (Si - No)
4. Años de experiencia en el ministerio juvenil: _____
5. Correo electrónico: _____
6. Ciudad: _____
7. Seminario donde actualmente enseña: _____
8. Iglesia donde actualmente sirve: _____
Ciudad: _____
9. Número de Jóvenes en su iglesia.
9a. (edad 11-13 _____), 9b. (edad 14-18 _____), 9c. (edad 19-24 _____)

II. Contextualización / Preguntas de aplicación.

10. ¿Qué cambios contextuales has hecho a los 12 cursos listados a continuación antes de enseñarlos al grupo de ministerio Juvenil de tu seminario?
 - 10a. Curso: MJ 101 – Principios del Ministerio Juvenil
 - Menciona qué quitarías, qué agregarías o cualquier tipo de cambio que realizarías.
 - 10b. Curso: MJ 102 – Cultura Juvenil
 - Menciona qué quitarías, qué agregarías o cualquier tipo de cambio que realizarías.

- 10c. Curso: MJ 202 – Programas en el Ministerio Juvenil
- Menciona qué quitarías, qué agregarías o cualquier tipo de cambio que realizarías.
- 10d. Curso: MJ 203 – Desarrollo Curricular en el Ministerio Juvenil
- Menciona qué quitarías, qué agregarías o cualquier tipo de cambio que realizarías.
- 10e. Curso: MJ 223 – Comunicación Contemporánea con Adolescentes
- Menciona qué quitarías, qué agregarías o cualquier tipo de cambio que realizarías.
- 10f. Curso: MJ 331 – Ministrando a Jóvenes con problemas
- Menciona qué quitarías, qué agregarías o cualquier tipo de cambio que realizarías.
- 10g. Curso: MJ 347 – Discipulado en el Ministerio Juvenil
- Menciona qué quitarías, qué agregarías o cualquier tipo de cambio que realizarías.
- 10h. Curso: MJ 351 – Campamentos, Retiros y ministerio de alcance.
- Menciona qué quitarías, qué agregarías o cualquier tipo de cambio que realizarías.
- 10i. Curso: MJ 448 – Misiones Contemporáneas Juveniles
- Menciona qué quitarías, qué agregarías o cualquier tipo de cambio que realizarías.
- 10j. Curso: MJ 451- Ministrando a las Familias
- Menciona qué quitarías, qué agregarías o cualquier tipo de cambio que realizarías.
- 10k. Curso: MJ 498 Prácticas del Liderazgo del Ministerio Juvenil
- Menciona qué quitarías, qué agregarías o cualquier tipo de cambio que realizarías.

10l. Curso: MJ 403 Orientación Profesional en el Ministerio Juvenil.

- Menciona qué quitarías, qué agregarías o cualquier tipo de cambio que realizarías.

Estas encuestas se contestarán y posteriormente las respuestas serán traducidas al Inglés antes de llegar al país y serán objeto de seguimiento con entrevistas formales e informales para discutir las respuestas de los participantes a las encuestas.

Encuesta 2: Encuesta de Graduados del Ministerio Juvenil

Segunda Generación

Aquellos que se han graduado con el programa del seminario y ahora están sirviendo en sus iglesias.

I. – Información General.

1. Nombre: _____
2. Edad: _____
3. Casado: (Si - No)
4. Años de experiencia en el Ministerio Juvenil: _____
5. Correo electrónico: _____
6. Ciudad: _____
7. Seminario donde actualmente enseña: _____
8. Iglesia donde sirve: _____
Ciudad: _____
9. Número de Jóvenes en su iglesia:
9a. (edad 11-13 _____), 9b. (edad 14-18 _____), 9c. (edad 19-24 _____).

II. Contextualización / Preguntas de aplicación.

10. ¿De qué manera (si existe alguna) fueron implementados los 12 cursos que se mencionan abajo, en el ministerio Juvenil de la Iglesia donde actualmente sirves? (da 1 o 2 ejemplos de cómo fue aplicado en programa y estructura para cada una de la categorías mencionadas a continuación).

10a. Curso: MJ 101 – Principios del Ministerio Juvenil
 - Ejemplo de Aplicación en el Programa o la Estructura, o cualquier otro cambio (si lo hay)

- 10b. Curso : MJ 102 – Cultura Juvenil
- Ejemplo de Aplicación en el Programa o la Estructura, o cualquier otro cambio (si lo hay)
- 10c. Curso: MJ 202 – Programas en el Ministerio Juvenil
- Ejemplo de Aplicación en el Programa o la Estructura, o cualquier otro cambio (si lo hay)
- 10d. Curso: MJ 203 – Desarrollo Curricular en el Ministerio Juvenil
- Ejemplo de Aplicación en el Programa o la Estructura, o cualquier otro cambio (si lo hay)
- 10e. Curso: MJ 223 – Comunicación Contemporánea con Adolescentes
- Ejemplo de Aplicación en el Programa o la Estructura, o cualquier otro cambio (si lo hay)
- 10f. Curso: MJ 331 – Ministrando a Jóvenes con problemas
- Ejemplo de Aplicación en el Programa o la Estructura, o cualquier otro cambio (si lo hay)
- 10g. Curso: MJ 347 – Discipulado en el Ministerio Juvenil
- Ejemplo de Aplicación en el Programa o la Estructura, o cualquier otro cambio (si lo hay)
- 10h. Curso: MJ 351 – Campamentos, Retiros y ministerio de Alcance
- Ejemplo de Aplicación en el Programa o la Estructura, o cualquier otro cambio (si lo hay)
- 10i. Curso: MJ 448 – Misiones Contemporáneas Juveniles
- Ejemplo de Aplicación en el Programa o la Estructura, o cualquier otro cambio (si lo hay)
- 10j. Curso: MJ 451- Ministrando a las Familias
- Ejemplo de Aplicación en el Programa o la Estructura, o cualquier otro cambio (si lo hay)

- 10k. Curso: MJ 498 Prácticas del Liderazgo del Ministerio Juvenil
- Ejemplo de Aplicación en el Programa o la Estructura, o cualquier otro cambio (si lo hay)
- 10l. Curso: MJ 403 Orientación Profesional en el Ministerio Juvenil.
- Ejemplo de Aplicación en el Programa o la Estructura, o cualquier otro cambio (si lo hay)

*Estas encuestas se contestarán y posteriormente las respuestas serán traducidas al Inglés antes de llegar al país y serán objeto de seguimiento con entrevistas formales e informales para discutir las respuestas de los participantes a las encuestas.

Encuesta - #3: Encuesta para Pastores donde los Cursos de Ministerios Juvenil Han Sido Implementados

Pastores de las iglesias en las cuales los entrenadores de primera o segunda generación están actualmente sirviendo en el área de ministerio Jivenil)

I. – Información General.

1. Nombre: _____
2. Edad: _____
3. Casado: (Si - No)
4. Años de experiencia en el Ministerio Juvenil: _____
5. Correo electrónico: _____
6. Ciudad: _____
7. Iglesia donde actualmente sirve: _____
Ciudad: _____
8. Nombre de los líderes capacitados en MJJ que sirven en su iglesia.
9. Número de jóvenes en su iglesia.
9a. (edad 11-13 _____), 9b. (edad 14-18 _____), 9c. (edad 19-24 _____).
10. ¿Es usted graduado del Seminario? *Si _____ No _____
*En caso de serlo, - ¿de cuál seminario?

II. Contextualización / Preguntas de aplicación.

11. ¿Ha estado satisfecho con el Ministerio Juvenil de su iglesia, desde que se implementaron los principios de formación del ministerio?
Si su respuesta es positiva, de 2 o más razones.

12. ¿Cómo ha crecido el ministerio Juvenil numérica y espiritualmente a partir de que se implementó la nueva estrategia de principios de formación?
 - 12a. Crecimiento Numérico: (Indique el promedio de jóvenes que se encuentren entre los 12-24 años, antes y después de la nueva estrategia).

 - 12b. Crecimiento Espiritual: (Si ha habido algún crecimiento espiritual desde que se implementó la estrategia de formación, describa el crecimiento y dé algunos, ejemplos).

13. Observaciones Generales, comente acerca de la nueva estrategia tanto positiva como negativamente. De algunas sugerencias de cambio de cualquier tipo.
 - 13a. Comentarios Positivos

 - 13b. Comentarios Negativos

 - 13c. Sugerencias de Cambios

*Estas encuestas se contestarán y posteriormente las respuestas serán traducidas al Inglés antes de llegar al país y serán objeto de seguimiento con entrevistas formales e informales para discutir las respuestas de los participantes a las encuestas.

APPENDIX 6

CUBA HISTORICAL CHRONOLOGY¹

1000 B.C.	Ciboney Indians (Guayabo Blanco) migrate to central-western regions of Cuba.
1000 A.D.	Ciboney Indians (Cayo Redondo) settle eastern third of Cuba.
1100-1450	Successive migration waves of Arawak Indians (Sub-Taino and Taino) disperse across Cuba and displace Ciboney from all areas of the island except the western extremities.
1492	Christopher Columbus reconnoiters the northeastern coast of Cuba, establishing Spain's claim of possession.
1508	Sebastian de Ocampo completes the first circumnavigation of Cuba, thereby establishing definitively its insularity. The information gathered by Ocampo about Cuban coastlines and harbors is used in preparation for Spanish occupation of the island.
1511-1515	An expeditionary force under the leadership of Diego de Velasquez departs from Espanola and enters eastern Cuba at Maisi. The Spanish conquest of Cuba is completed within four years. The seven original towns (villas) are established: Baracoa (1512), Bayamo (1513), Havana (1514), Trinidad (1514), Sancti Spiritus (1514), Puerto Principe (1514), and Santiago de Cuba (1515).
1519	Havana is relocated from its original site on the Gulf of Bata-bano to its present location on the north coast.
1519-1540	Migration from Cuba to Mexico, Central America, South America, and Florida threatens the island with depopulation. The last significant Indian uprisings against Spanish rule occur.
1538	Santiago de Cuba is formally selected as the capital of Cuba.
1538-1560	Cuba is subjected to attacks by French and English corsairs. Smaller coastal settlements are sacked and plundered. In 1555, Jacques de Sores destroys Havana, raising concern among Spanish authorities for the future security of the island. Plans are completed to construct fortifications for the protection of Havana. The trans-Atlantic fleet convoy system (flota) is inaugurated.

¹Louis A. Perez, Jr., *Cuba: Between Reform and Revolution*, 4th ed. (New York: Oxford University Press, 2011), 337-53.

- 1594 The status of Havana is elevated from town (villa) to city (ciu-dad).
- 1602-1607 Government efforts to curtail contraband in Bayamo lead to the first successful colonial rebellion against Spanish authority.
- 1607 In an effort to reduce contraband and improve coastal surveillance, insular administration of Cuba is reorganized into two governing units. Havana is formally established as the capital of the island under the authority of a captain-general and exercising juridical authority over all the colony and administrative responsibility for Mariel, Cabana, Bahia Honda, Matanzas, and 50 leagues into the eastern interior, coast to coast. The administrative authority of Santiago de Cuba is restricted to Bayamo, Baracoa, and Puerto Principe.
- 1700 Bourbons claim Spanish crown and place Philip V on the throne, precipitating the War of Spanish Succession (1700-1714).
- 1715-1730 Political administration is centralized across the island. Local town councils (cabildos) are deprived of the authority to distribute land to settlers. Position of teniente de rey is established to substitute for the captain-general upon the death of an incumbent. The measure reduces insular initiative in selecting a replacement from local government officials.
- 1717-1723 Spain establishes a tobacco monopoly (Factoria), provoking series of popular armed rebellions among tobacco farmers.
- 1728 University of Havana founded.
- 1733 The authority of Havana is expanded. Henceforth all administrative units on the island are placed under the jurisdiction the capital. The division of authority between Havana and Santiago de Cuba ends in favor of the former.
- 1740 The Real Compania de Comercio is chartered for the purpose of consolidating Cuban trade and commerce into one monopoly enterprise.
- 1762-1763 The English seize and occupy Havana for ten months, opening the port to world trade.
- 1764 The intendancy system is introduced into Cuba as a means to improve efficiency in administration and increase centralization of authority.
- 1776 North American colonies rebel against England, thereby encouraging increased commerce between the newly independent nation and Cuba.
- 1778 A free trade decree provides a score of Cuban cities with direct commercial access to Spain and its colonies in the New World.
- 1789 The island is divided into two ecclesiastical jurisdictions: the eastern half of Cuba is placed under the authority of the Bishop of Santiago de Cuba; the western half of the island, together with Louisiana and Florida, are placed under the jurisdiction of the newly established bishopric of Havana. A royal decree authorizes free trade in slaves.

- 1791 Slave rebellion in the French colony of St. Domingue precipitates the migration of French coffee and sugar planters to Cuba. The destruction of St. Domingue's vast agricultural wealth provides Cuba with the opportunity to expand sugar and coffee production.
- 1792 The Sociedad Economica de Amigos del Pais is chartered.
- 1800 As a result of the Haitian invasion of Santo Domingo, the audiencia is transferred to Cuba, conferring on the island supreme judicial authority over Puerto Rico, Louisiana, and Florida.
- 1808 Napoleon invades Spain and establishes his brother Joseph Bonaparte on the throne. Colonists in Cuba proclaim their loyalty to the deposed Ferdinand VII.
- 1809-1810 A conspiracy is organized by attorneys Roman de la Luz and Joaquin Infante. The plan joins creoles and free people of color in an effort to establish an independent republic.
- 1810-1826 The wars of independence spread among Spain's mainland colonists. With the end of Spanish rule, thousands of loyalists, clerics, and soldiers migrate to Cuba, thereby reinforcing the presence of pro-Spanish elements on the island and contributing to the Cuban loyalty to Spain. Henceforth, Cuba is recognized officially as the "Ever-Faithful Isle."
- 1811-1812 Jose Antonio Aponte, a free black carpenter, leads an uprising that involves whites, free people of color, and slaves. Designed to put an end to slavery, the rebellion secures supporters across the island.
- 1817 Spain and England sign a treaty proclaiming the end of legal slave trade in Spanish colonies, effective May 1820.
- 1818 A royal decree opens Cuban ports to free international trade.
- 1821-1823 A conspiratorial movement is organized by poet Jose Maria Heredia and creole army officer Jose Francisco de Lemus. Known as the "Soles y Rayos de Bolivar," the movement aspired to the abolition of slavery and the establishment of the independent "Republic of Cubanacan."
- 1824 Creole ensign Gaspar A. Rodriguez launches an ill-fated rebellion for independence.
- 1826 Manuel Andres Sanchez and Francisco de Aguiro Velasco organized a short-lived separatist rebellion in Puerto Principe.
- 1837-1838 The first railroad in Cuba, and the first railroad in Latin America, commences operation, linking Havana with Bejucal and Guines. The subsequent expansion of the rail system in Cuba reduces substantially the transportation cost associated with sugar production.
- 1844 La Escalera conspiracy is uncovered.

- 1847 Club de La Habana is founded. The Club emerges as the center of creole conspiracy seeking annexation to the United States. Membership includes many of the most prestigious creole sugar planters, including Count of Pozos Dulces, Miguel Aldama, Cristobal Madan, and Jose Maria Sanchez. A government decree formally authorizes the importation of Asian indentured laborers into Cuba.
- 1848-1851 Three abortive filibustering expeditions are organized by Narciso Lopez.
- 1851 Annexationist uprising led by Joaquin de Agüero in Camaguey province is suppressed in May. Another rebellion led by Isidoro Armenteros in Trinidad is put down in July.
- 1853 Jose Martí is born.
- 1865 The Reformist party is founded. Representing the interests of creole property owners, the new party adopts a program urging modification of tax and tariff regulations, separation of military and civil functions in the office of governor general, and Cuban representation in the Spanish parliament.
- 1866 The first trade union of Cuba, the Asociación de Tabaqueros de La Habana, is founded.
- 1866-1867 Elections are held in Cuba for the position of sixteen delegates in the Junta de Información, in which fourteen creoles from the Reformist party are elected. The Junta was expected to negotiate with the Spanish government a series of insular reforms. Upon arrival in Spain, the Junta is dissolved. The Reformist program subsequently flounders.
- 1868-1878 On October 10, 1868, the “Grito de Yara” announces the outbreak of the Ten Years’ War in Oriente province. In 1869, insurgent representatives convoke an assembly at Guaimaro in Camaguey province to establish a unified provisional government under a new constitution. The republic in arms is headed by President Carlos Manuel de Céspedes. The insurrection expands across Oriente and Camaguey and briefly into the province of Las Villas. The inability of the insurgents to carry the war to the western provinces dooms the rebellion.
- 1870 Spanish government enacts the Moret law, whereby Madrid commits itself to the emancipation of slaves on a gradual basis.
- 1878 Pact of Zanjón in February brings Ten Years’ War to an end. According to the terms of the peace settlement negotiated by Spanish General Arsenio Martínez Campos and the insurgent command, Spain pledges to institute a program of political and administrative reform and extends amnesty to insurgents. Asian contract workers and African slaves who participated in the rebellion receive guaranteed unconditional freedom. A month after the negotiations, Cuban General Antonio Maceo denounces the pact (the “Protest of Baragua”) and renews Cuban commitment to armed struggle. In May, all insurgents lay down their arms. A new political party, the Liberal party (Autonomist) is founded. Reviving the old creole reformist program of the 1860s, the Autonomist party urges gradual emancipation of slavery with indemnification to owners, juridical equality with Spanish provinces, and tax and tariff reforms. In the same year, pro-Spanish elements also

form a new party, the Partido Union Constitucional. The peninsular party demands the retention of traditional colonial relationships in favor of Spanish interests. The island is reorganized into six civil provinces, each taking the name of its respective capital: Pinar del Rio, Havana, Matanzas, Santa Clara, Puerto Principe, and Santiago de Cuba.

- 1879-1880 A new separatist war breaks out in Oriente in August 1879. “La Guerra Chiquita” is led by General Calixto Garcia and involves many of the ranking veterans of the Ten Years’ War. After nine months of desultory armed conflict, the rebellion is crushed.
- 1880-1886 Spain enacts a new law abolishing slavery, whereby emancipation is planned on a gradual basis over the course of an eight-year transition period of tutelage (patronato). Two years before the scheduled expiration of the patronato, a Spanish decree totally abolishes slavery.
- 1885 The first labor federation of Cuba, the Circulo de Trabajadores de La Habana, is founded, joining into one union cigar workers, shoemakers, bakers, lithographers, and carpenters.
- 1891 Spain and the United States sign the Foster-Canovas Treaty, whereby Cuban agricultural products receive tariff concessions in the U.S. market in return for reciprocal duty reductions for North American imports.
- 1892 Under the leadership of Jose Marti, a new party is founded in Tampa, Florida. The Cuban Revolutionary Party (PRC) proclaims its commitment to the independence of Cuba and renews the Cuban determination to win independence by armed struggle. Jose Marti is elected chief delegate of the PRC. Cuba produces the first one-million-ton sugar harvest. The first National Labor Congress convenes in Havana.
- 1894 The Foster-Canovas Treaty lapses, and old tariff rates are reinstituted.
- 1895 The Cuban war for independence begins on February 24. Jose Marti is killed in battle in May. The following September, insurgent Cubans meet at Jimaguayu (Puerto Principe) to establish a provisional government under a new constitution. Salvador Cisneros Betancourt is elected president of the republic in arms. In October, Antonio Maceo and Maximo Gomez launch the invasion of the western provinces.
- 1896 In January, Maceo completes the westward march into Mantua (Pinar del Rio) while Gomez commences military operations in Havana province. General Valeriano Weyler arrives in Cuba and launches the “war with war” strategy. In October, the reconcentration policy is inaugurated. Antonio Maceo is killed in battle in December.
- 1897 In October, Weyler is recalled. The following month autonomy is granted to the island.
- 1898 In July, the United States intervenes in the Cuban war. One month later, Spain capitulates to the United States. In December, Spain and the United States sign the Treaty of Paris, whereby sovereignty of Cuba is transferred to the United States.

- 1899-1902 The formal military occupation of Cuba by the United States commences on January 1, 1899. In 1900, a constituent assembly convenes to prepare a new constitution. In February 1901, the United States enacts the Platt Amendment and requires the Cuban constituent assembly to incorporate the statute into the new constitution. In June, the constituent assembly adopts the Platt Amendment by a vote of 16 to 11, with 4 abstentions. In national elections in December 1901, Tomas Estrada Palma is elected president. On May 20, 1902, the United States ends the military occupation of Cuba, formally inaugurating the Cuban republic.
- 1903 The United States and Cuba sign three treaties. The Permanent Treaty enacts the Platt Amendment into a formal treaty relationship. A second accord, the Reciprocity Treaty, concedes a 20 percent concession to Cuban agricultural products entering the U.S. market in exchange for reductions between 20 to 40 percent on U.S. imports. In the third agreement, Cuba leases the sites of Bahia Honda and Guantanamo to the United States. A naval base is constructed in Guantanamo.
- 1905 President Estrada Palma obtains a second presidential term by defeating Liberal candidate Jose Miguel Gomez in a disputed election.
- 1906 In the “August Revolution,” disgruntled Liberals rebel against Estrada Palma. The Cuban government is unable to defeat the insurgents and requests U.S. military intervention.
- 1906-1909 The U.S. military occupies Cuba and governs the island through a provisional government.
- 1907 The Agrupacion de Color is founded by Afro-Cubans protesting racism in the republic.
- 1908 In national elections held under U.S. supervision, Liberal candidate Jose Miguel Gomez wins election to a four-year presidential term (1908-12).
- 1912 The United States cedes its rights over Bahia Honda in exchange for larger facilities at Guantanamo Bay. Armed rebellion by Afro-Cubans protesting political, social, and economic conditions. The revolt is brutally repressed. The U.S. military intervenes at the site of the conflict in Oriente province to protect North American property.
- 1912-1920 Conservative Mario G. Menocal is elected president in 1912 for a four-year term. After a disputed presidential election in November 1916, in which Menocal won a second term, disaffected Liberals organized a rebellion in 1917, the “February Revolution.” The United States undertakes an armed intervention in the regions of the political disorders and maintains a military presence in the eastern third of Cuba until 1922.
- 1917 Cuba declares war on Germany.
- 1920-1924 Liberal President Alfredo Zayas governs Cuba. Due to political and economic problems, the first three years of the Zayas administration were under the direct control of U.S. special envoy General Enoch H. Crowder.

- 1920 Second National Labor Congress convenes in Havana. “Dance of the Millions “ Between February and May, the price of sugar reaches the extraordinary price of 22.5 cents per pound, only to collapse to 3.7 cents in December. The Cuban economy plunges into disarray and depression.
- 1923 The Veterans and Patriots movement organizes to protest social, economic, and political conditions in the republic. The first National Congress of Women meets in Havana. Under the leadership of Julio Antonio Mella, the first National Congress of Students convenes in Havana.
- 1924 Gerardo Machado elected to his first term as president (1924-28).
- 1925 At the third National Labor Congress, union delegates establish the first national labor federation, the Confederacion Nacional Obrera de Cuba (CNOC). This same year, the Cuban Communist Party (PCC) is founded.
- 1927 The Customs-Tariff law is enacted, providing Cuban manufacturers and industrialists substantive protectionist relief. Opposition to Machado increases. Carlos Mendieta leads disaffected Liberals out of the party to organize the new Asociacion Union Nacionalista. University of Havana students establish the Directorio Estudiantil Universitario (DEU).
- 1928 Through unconstitutional means, Machado is elected unopposed to a new and extended six-year term of office.
- 1930 The U.S. Hawley-Smoot Tariff Act reduces the Cuban share of the U.S. sugar market, exacerbating economic conditions on the island. The CNOC, led by Ruben Martinez Villena, organizes a general strike in March against the Machado government. In September, student demonstrations result in the death of Rafael Trejo.
- 1931 Old-line political chieftains led by former Conservative President Mario G. Menocal and ex-Liberal Carlos Mendieta launch an abortive armed uprising against Machado.
- 1932 The first national union of sugar workers, the Sindicato Nacional de Obreros de la Industria Azucarera (SNOIA), is founded.
- 1933 The worsening political crisis in Cuba prompts the United States to dispatch Ambassador Sumner Welles to organize mediations between the Machado government and the opposition. The mediations commence in July. A general strike in August brings the brewing political crisis to a climax with a military coup ousting Machado and installing Carlos Manuel de Cespedes as president. In September, the “Sergeants’ Revolt” led by Fulgencio Batista overthrows the Cespedes administration and aids the establishment of a new provisional government headed by Ramon Grau San Martin. Known as the “government of 100 days,” the Grau regime inaugurates a wide range of social, economic, and political reforms. 1934 In January, Batista overthrows the Grau government and installs Carlos Mendieta as president. In May, the United States abrogates the Platt Amendment. Ramon Grau San Martin and others organize the first new post-Machado political party, the Partido Revolucionario Cubano (Autentico).
- 1935 A general strike forces the resignation of President Mendieta, who is replaced by Jose A. Barnet.

- 1936 Miguel Mariano Gomez is inaugurated president and within twelve months is ousted by Batista. Batista replaces him with Federico Laredo Bru, who serves the balance of the four-year term.
- 1938 The Communist party obtains recognition as a legal political organization.
- 1939 The CNOC is reorganized as the Confederación de Trabajadores de Cuba (CTC).
- 1940 The constitution of Cuba is promulgated. Fulgencio Batista is elected president for a four-year term.
- 1942 Cuba declares war on Germany, Italy, and Japan.
- 1944 Ramon Grau San Martin elected president for a four-year term and carries the Autentico party into power. Communist party is reorganized and changes its name to the Partido Socialista Popular (PSP).
- 1947 Eduardo Chibas breaks with the Autentico party to organize a new opposition party, Partido del Pueblo Cubano (Ortodoxo).
- 1948 Carlos Prío Socarras is elected president for a four-year term.
- 1951 Eduardo Chibas commits suicide.
- 1952 Fulgencio Batista seizes power through a military coup and ousts the Prío administration, thereby ending constitutional government in Cuba.
- 1953 Fidel Castro attacks the Moncada barracks in Santiago de Cuba. The attack fails and survivors are sentenced to fifteen-year prison terms.
- 1954 Running unopposed, Batista is elected to another four-year term as president.
- 1955 Batista proclaims a general amnesty in which Fidel Castro and other participants in the Moncada attack are released from prison. The leader of the newly organized 26 of July Movement departs for Mexico to organize armed resistance against the Batista government.
- 1956 Fidel Castro returns to Cuba aboard the Granma yacht and establishes guerrilla operations in the Sierra Maestra Mountains of southeastern Cuba. Colonel Ramon Barquin is arrested for organizing an antigovernment plot within the “armed forces. More than two hundred officers are implicated in the conspiracy.
- 1957 In January, Fidel Castro leads the first successful guerrilla operation against the Rural Guard post at La Plata in the Sierra Maestra foothills. In March, the Directorio Revolucionario led by Jose Antonio Echeverria attacks the Presidential Palace in an effort to assassinate Batista. The assault fails and Echeverria is killed. In September, a naval uprising in Cienfuegos leads to the temporary seizure of the local naval station.

- 1958 In March, Raul Castro establishes guerrilla operations on a second front in the Sierra Cristal Mountains in northern Oriente province. In the same month, the United States imposes an arms embargo against the Batista government. The attempt by the 26 of July Movement in April to topple the Batista government through a general strike fails. In May, the government launches a major offensive against guerrilla forces in the Sierra Maestra. Government military operations fail, and the guerrilla columns mount a counteroffensive. In late December, a military coup led by General Eulogio Cantillo ousts Batista.
- 1959 A general strike in early January forces the military government to relinquish power to the 26 of July Movement. On January 8, Fidel Castro arrives in Havana. The following month, Castro becomes Prime Minister. In May, the government enacts the agrarian reform bill.
- 1960 In May, Cuba and the Soviet Union reestablish diplomatic relations. The following month, the Cuban government nationalizes U.S. petroleum properties. In July, the United States cuts the Cuban quota. Between August and October, additional North American properties are seized, including utilities, sugar mills, banks, railroads, hotels, and factories. In mid-October, the United States imposes a trade embargo on Cuba. In the course of the year, a number of mass organizations are founded, including the militia, the Committees for the Defense of the Revolution (CDRs), the Federation of Cuban Women (FMC), the Association of Young Rebels (AJR), and the National Organization of Small Agriculturist (ANAP).
- 1961 In January, the United States and Cuba sever diplomatic relations. In April, the Bay of Pigs (Playa Giron) invasion fails, with some 1,200 expeditionaries taken prisoner. The Cuban government proclaims the “Year of Education,” inaugurating a national campaign to eliminate illiteracy.
- 1962 October 22-28: the missile crisis.
- 1965 The PSP is reorganized as the Cuba Communist Party (PCC).
- 1967 Ernesto Che Guevara is killed in Bolivia, thereby dealing Cuban advocacy of armed struggle (foquismo) a serious and irrevocable blow
- 1968 Fidel Castro tacitly endorses the Soviet invasion of Czechoslovakia, announcing the beginning of Cuban reconciliation with the Soviet Union. The Cuban government launches the “revolutionary offensive” leading immediately to the nationalization of the remaining 57,000 small businesses and preparing for the ten-million ton crop of 1970.
- 1970 The sugar harvest totals 8.5 million tons, short of the much heralded and symbolic target of ten million tons. The economy falls into serious disarray.
- 1971 Poet Herberto Padilla is arrested and charged with writing counterrevolutionary literature.
- 1974 Poder Popular (People’s Power) inaugurated in Matanzas province, establishing local elections for municipal assemblies.

- 1975 The Family Code is promulgated, establishing a comprehensive body of law regulating family, marriage, and divorce. The First Party Congress convenes. Cuban combat troops participate in the Angolan war for national liberation against Portugal.
- 1976 The new socialist constitution is promulgated. The government is reorganized around a Council of Ministers headed by the president. The administrative units of the island are reorganized into fourteen new provinces: Pinar del Rio, Havana, the city of Havana, Matanzas, Cienfuegos, Villa Clara, Sancti Spiritus, Ciego de Avila, Camaguey, Las Tunas, Holguin, Granma, Santiago, and Guantanamo.
- 1977 The United States and Cuba establish limited diplomatic relations by opening interests sections in Washington and Havana.
- 1978 Cuba inaugurates family reunification program, whereby Cuban exiles are permitted to return to the island for brief family visits.
- 1979 At the sixth Nonaligned Movement Summit in Havana, Fidel Castro is elected president of the organization. The Soviet invasion of Afghanistan later in the year effectively neutralizes Cuban leadership of the Nonaligned Movement.
- 1980 The Mariel boat-lift results in the emigration of 125,000 Cubans to Florida. The Second Party Congress is convened.
- 1983 The U.S. armed intervention in Grenada results in the capture and arrest of Cuban construction workers and soldiers.
- 1985 The United States inaugurates Radio Marti broadcasts to Cuba. Havana responds by suspending family visits to Cuba.
- 1986 Limited family travel to Cuba is reestablished. The Third Party Congress is held.
- 1987 Cuba and the United States sign a pact whereby Cuba agrees to accept the return of 2,000 “undesirables” who arrived during the 1980 Mariel boat lift. In return, the United States agrees to accept 20,000 new Cuban immigrants annually. News of accord sparks riots among Cuban inmates in U.S. detention centers.
- 1989 Cuban combat troops begin evacuation of Angola.
- 1990 The Soviet Union proposes new trade, arrangements with Cuba on hard-currency basis at real market value. The Soviet Union replaces the ruble with the dollar as the accounting unit. The Cuban government announces a new series of austerity measures associated with the Special Period.
- 1991 The Fourth Party Congress is convened.
- 1992 U.S. Congress enacts the Torricelli bill, increasing trade sanctions against Cuba by prohibiting U.S. subsidiaries in third countries from trading with the island.

- 1993 The Cuban government legalizes dollar transactions and authorizes limited self-employment.
- 1994 A delegation of Cuban emigres, including representatives of opposition, holds a series of meetings in Havana with government leaders. Havana and Washington sign an agreement whereby the United States authorizes the legal immigration of 20,000 individuals annually, and in return Cuba pledges to control illegal immigration.
- 1996 Cuban air force fighters shoot down two civilian aircraft flown by Brothers to the Rescue. Helms-Burton bill ("Cuban Liberty and Democratic Solidarity Act") enacted into law.
- 1998 Pope John Paul II visits Cuba.
- 1999 National Assembly enacts Law No. 88, the "Protection of National Independence and Economy of Cuba," imposing terms of imprisonment for aiding the anti-Cuban policies of the U.S. government. Five-year-old Elian Gonzalez arrives in Miami.
- 2001 Cuba authorized to purchase \$30 million worth of agricultural products from the United States, the first commercial transaction between both countries in almost forty years.
- 2002 The Cuban government announces the closing of 71 of the total 156 sugar mills, accounting for 3.4 million acres and representing more than 60 percent of the total land area previously planted with sugar cane.
- 2003 The Cuban government arrests seventy-five dissidents, who are subsequently tried and sentenced to prison terms ranging between six and twenty-eight years.
- 2004 The George W. Bush administration announces new restrictions on U.S. travel to Cuba, including reduced Cuban-American family visits and the curtailment of remittances to the island. The Cuban government ends dollar transactions in the local economy.
- 2006 July 26: Fidel Castro's last public appearance to commemorate the fifty-third anniversary of the attack on the Moncada barracks. July 31: Raul Castro assumes presidential duties as Fidel Castro prepares for emergency surgery and temporarily cedes duties as President of the Council of State, President of the Council of Ministers, First Secretary of the Cuban Communist Party, and Commander in Chief of the Armed Forces to his brother, First Vice-President Raul Castro.
- 2008 In February, Fidel Castro announces he will not accept reelection as President of Cuba and formally resigns. Raul Castro elected President by National Assembly. In May, private ownership of mobile telephones, VCRs, DVDs, microwave ovens, and computers is authorized. In June, the policy of salary equality is abandoned, thereby encouraging workers and managers to earn performance bonuses. In July, in an effort to boost lagging food production and reduce dependence on food imports, the government increases the amount of land available to private farmers and profit-earning cooperatives. In August, Hurricanes Fay and Gustav batter Cuba. In September, Hurricane Ike makes landfall twice on Cuba,

ravaging tobacco and sugar cane crops across the full length of the island. In November, Hurricane Paloma strikes the Cuban south coast. Also in November, Russian President Medvedev visits Cuba to improve political and economic ties. And Chinese President Hu Jintao visits Cuba to promote trade, commerce, and investment.

2009

In January, President Raul Castro visits Russia and signs agreements for expanded cooperation in agriculture, manufacturing, science, and tourism. In March, far-reaching reorganization of the leadership of the cabinet ministries replaces long-time Fidel Castro—appointees with new officials. In April, President Barack Obama lifts U.S. restrictions on family travel and remittances to Cuba and commits at the Summit of the Americas to “new directions” of Cuba-U.S. relations.

APPENDIX 7

US TREASURY DEPARTMENT—YMI CUBA LICENSE

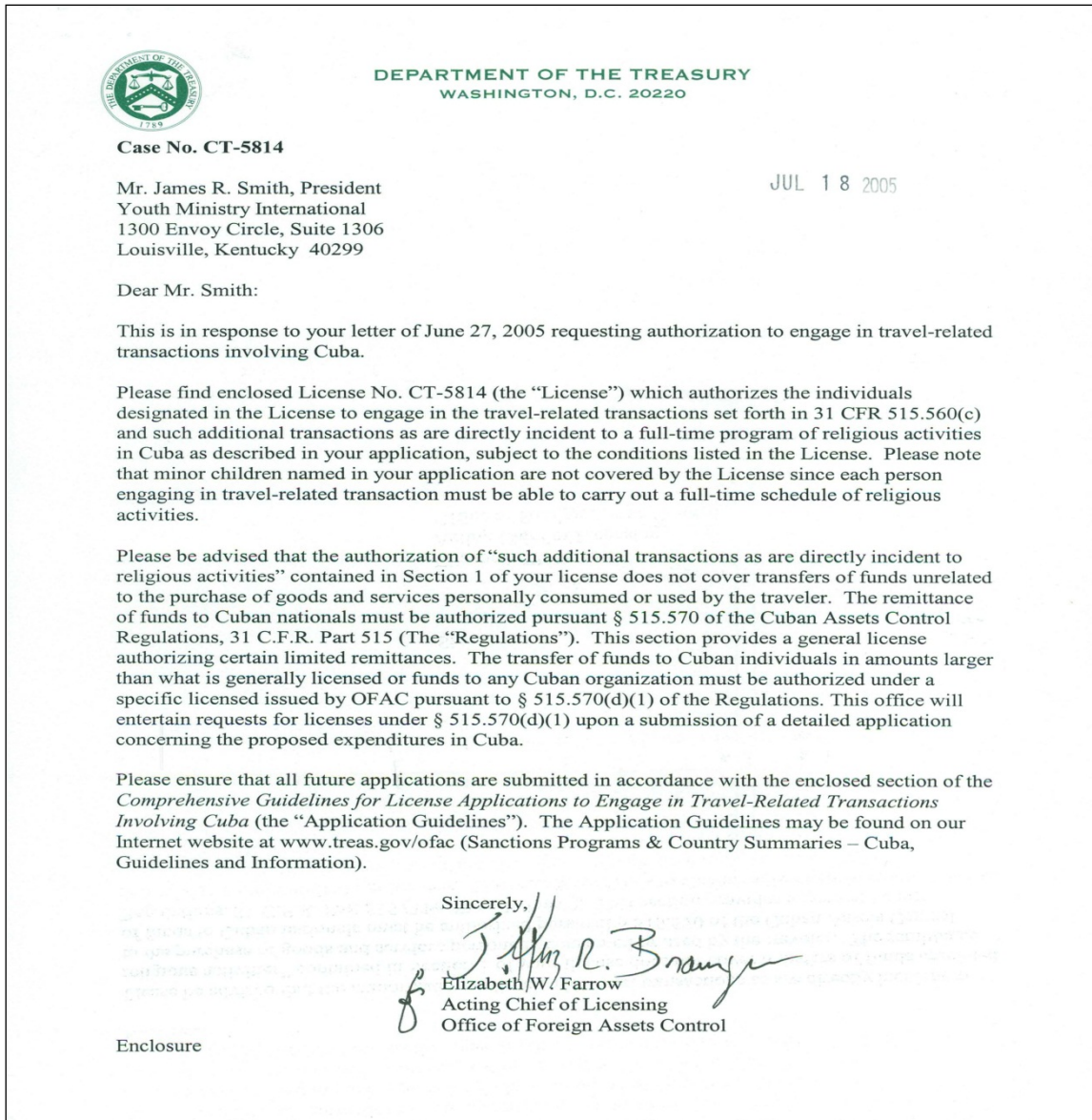


Figure A2. US Treasury Department license approval, part 1



DEPARTMENT OF THE TREASURY
WASHINGTON, D.C. 20220

Cuban Assets Control Regulations

License No. CT-5814

L I C E N S E

(Granted under the authority of 50 U.S.C. App. 5(b), 22 U.S.C. 2370(a),
22 U.S.C. 6001 et seq., Proclamation 3447, and 31 CFR Parts 501 and 515)

To: **Youth Ministry International (the "Licensee")**
1300 Envoy Circle, Suite 1306
Louisville, Kentucky 40299
Attn.: James R. Smith, President

1. Pursuant to your application dated **June 27, 2005**, the following transactions are hereby licensed:

*****SEE REVERSE*****

2. This license is granted upon the statements and representations made in your application, or otherwise filed with or made to the Treasury Department as a supplement to your application, and is subject to the conditions, among others, that you comply in all respects with all regulations, rulings, orders and instructions issued by the Secretary of the Treasury under the authority cited above and the terms of this license.

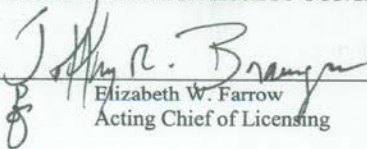
3. The Licensee shall furnish and make available for inspection any relevant information, records or reports requested by the Secretary of the Treasury or any duly authorized officer or agency of the Secretary.

4. This license expires on **June 30, 2006**, is not transferable, is subject to the provisions of Title 31 C.F.R. Parts 501 and 515 of the Code of Federal Regulations and any regulations and rulings issued pursuant thereto, and may be revoked or modified at any time at the discretion of the Secretary of the Treasury acting directly or through the agency through which the license was issued, or any other agency designated by the Secretary of the Treasury. Willful misrepresentation by you or your agent to secure this license is grounds for declaring it void from the date of its issuance, or from any other date, and may constitute a violation of law. 18 U.S.C. 1001. Violations of this license or other provisions of 31 C.F.R. Parts 501 or 515 may subject you to the penalties described in 31 C.F.R. §515.701. Attention is also directed to 18 U.S.C. 545, 19 U.S.C. 1592 and 1595a, and 50 U.S.C. App. 16.

5. This license does not excuse compliance with any law or regulation administered by the Office of Foreign Assets Control or another agency (including reporting requirements) applicable to the transactions(s) herein licensed, nor does it release Licensee(s) or third parties from civil or criminal liability for violation of any law or regulation.

Issued by direction and on behalf of the Secretary of the Treasury:

OFFICE OF FOREIGN ASSETS CONTROL

By  7/18/05
Elizabeth W. Farrow
Acting Chief of Licensing

[Attention is directed to 19 U.S.C. 1592 and 1595a, 18 U.S.C. 545, 18 U.S.C. 1001,
50 U.S.C. App. 16, and 31 CFR 515.701 et seq. for provisions relating to penalties.]

Figure A3. US Treasury Department license approval, part 2

Licensee: Youth Ministry International

SECTION 1 – AUTHORIZATION: (a) This license authorizes the Licensee's representatives listed below to engage in travel-related transactions involving Cuba set forth in 31 CFR 515.560(c) of the Cuban Assets Control Regulations (the "Regulations") and such additional transactions as are directly incident to a full-time program of religious activities in Cuba as described in your application, subject to the conditions set forth in Section 2 below.

James R. Smith

Jimmy Scroggins

Christopher Thomas Maddox

Dennis Poulette

David Adams

Michael David Sills

Micah Patterson

Troy Temple

Chris Bumbalough

Eduardo M. Ramirez

Karen Elizabeth Maddox

Gary Almon

(b) This license authorizes **one trip per calendar quarter** during the validity period of the license.

Authority: 31 CFR 515.560(c) and 515.566(b).

SECTION 2 - CONDITIONS: It is a condition of this license that the activities undertaken in Cuba constitute a full-time schedule of religious activities.

SECTION 3 - WARNINGS: (a) Except as authorized in Section 1 above, nothing in this license authorizes any person subject to the jurisdiction of the United States to engage in any transaction or activity prohibited by the Cuban Assets Control Regulations, 31 C.F.R. Part 515. This license only authorizes travel-related transactions consistent with a full-time schedule of activities authorized by this license.

(b) This license does not authorize the export of any goods or commodities to Cuba. An export license issued by the Department of Commerce is required for this purpose. For questions relating to the licensing requirements for the exportation of commodities and humanitarian goods from the United States to Cuba, please contact the U.S. Department of Commerce's Bureau of Industry and Security at (202) 482-4811.

SECTION 4 – RECORDKEEPING REQUIREMENT: The Licensees shall keep a record of the transactions under this license. Such records shall be made available for examination upon demand for at least five years from the date of each transaction. The Office of Foreign Assets Control may require the submission of a report from the Licensees or any individual traveler concerning the activities undertaken pursuant to the license. A report from the Licensees is required on activities undertaken pursuant to this license in conjunction with an application to renew or extend this license.

SECTION 5 – INFORMATION: (a) For information concerning the categories of travel for which licenses may be issued, please refer to our *Comprehensive Guidelines for License Applications to Engage in Travel-Related Transactions Involving Cuba* on our Internet website at www.treas.gov/ofac (Sanctions Programs & Country Summaries – Cuba, Guidelines and Information).

Figure A3—Continued. US Treasury Department license approval, part 2

License No. CT-5814
Licensee: Youth Ministry International

Page 3 of 3

(b) The Department of State publishes consular information sheets (and, when necessary, travel warnings) on every country and territory in the world, including Cuba, which are available on the Internet at <http://travel.state.gov>, or through the State Department's fax-on-demand service at (202) 647-3000. An abridged version of consular information sheets can be heard by calling (202) 647-5225.

SECTION 6 - PRECEDENCE: The authorization contained in this license is limited to the facts and circumstances specific to the application.

Figure A3—Continued. US Treasury Department license approval, part 2

APPENDIX 8

RELIGIONS OF CUBA

President), in 2008. Subsequent economic reform has not been accompanied by civil or political change; political opposition remains illegal despite increasing dissident activity, prompting emigration and pervasive hopelessness.

Religion

Strict control of all church activities and repression of religious freedom in earlier years of Communist rule, but since 1990 the degree of pressure has lessened. A secular rather than atheist state, discrimination against Christians is illegal. But discrimination and harassment continue as growing churches are often perceived as a threat to regime stability. The Cuban Council of Churches is the Protestant umbrella body sanctioned by the regime. It endorses an expression of faith more in keeping with the revolutionary ideals of the regime, including liberation theology.

Religion	Pop %	Population	Ann Gr
Christian	56.53	6,333,820	0.8%
Non-religious	25.01	2,802,208	-1.9%
Ethnoreligionist	18.00	2,016,783	0.6%
Hindu	0.14	15,686	1.5%
Chinese	0.14	15,686	0.0%
Other	0.14	15,645	0.0%
Buddhist	0.04	4,482	-4.4%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	43	5.66	634,000	4.3%
Independent	14	1.83	205,000	4.2%
Anglican	1	0.12	14,000	7.0%
Catholic	1	48.37	5,420,000	0.5%
Orthodox	1	0.08	10,000	3.5%
Marginal	1	1.16	130,000	0.9%
Unaffiliated		1.5	168,000	-0.6%
Doubly affiliated		-2.19	-245,000	0.0%

Churches	MegaBloc	Congs	Members	Affiliates
Catholic Ch	C	808	3,474,359	5,420,000
Assemblies of God	P	4,500	110,000	169,000
Jehovah's Witnesses	M	2,906	93,000	130,200
Bapt Conv of E Cuba	P	2,300	36,452	113,000
Evang Pentecostal Ch	I	306	55,000	110,000
Methodist Ch of C	P	533	16,000	60,000
Bapt Conv of W Cuba	P	1,118	19,000	45,600
Los Pinos Nuevos	P	250	27,000	45,090
Christian Pentecostal Ch	I	600	18,000	45,000
Seventh-day Adventist	P	262	25,100	33,000
Presbyterian Reformed	P	270	8,100	19,550
Pentecostal Holiness Ch	P	257	18,000	19,000
Ch of God (Cleveland)	P	65	4,100	14,637
Episcopal Church	A	54	4,895	14,000
Open Bible Standard Ch	P	226	7,000	14,000
Other denominations[46]		2,098	80,215	120,017
Doubly affiliated				-245,000
Total Christians[61]		16,553	3,996,221	6,167,094

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	8.8	980,553	3.5%
Renewalists			
Charismatics	7.1	798,836	3.8%
Pentecostals	3.5	395,488	3.8%

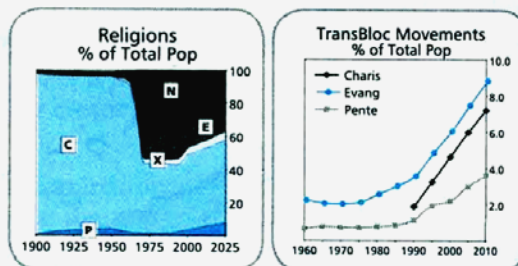


Figure A4. Religions of Cuba¹

¹Jason Mandryk, ed., *Operation World* (Colorado Springs: Biblica, 2010), 292.

APPENDIX 9

HELSELGRAVE'S DIMENSIONS OF CROSS-CULTURAL COMMUNICATION

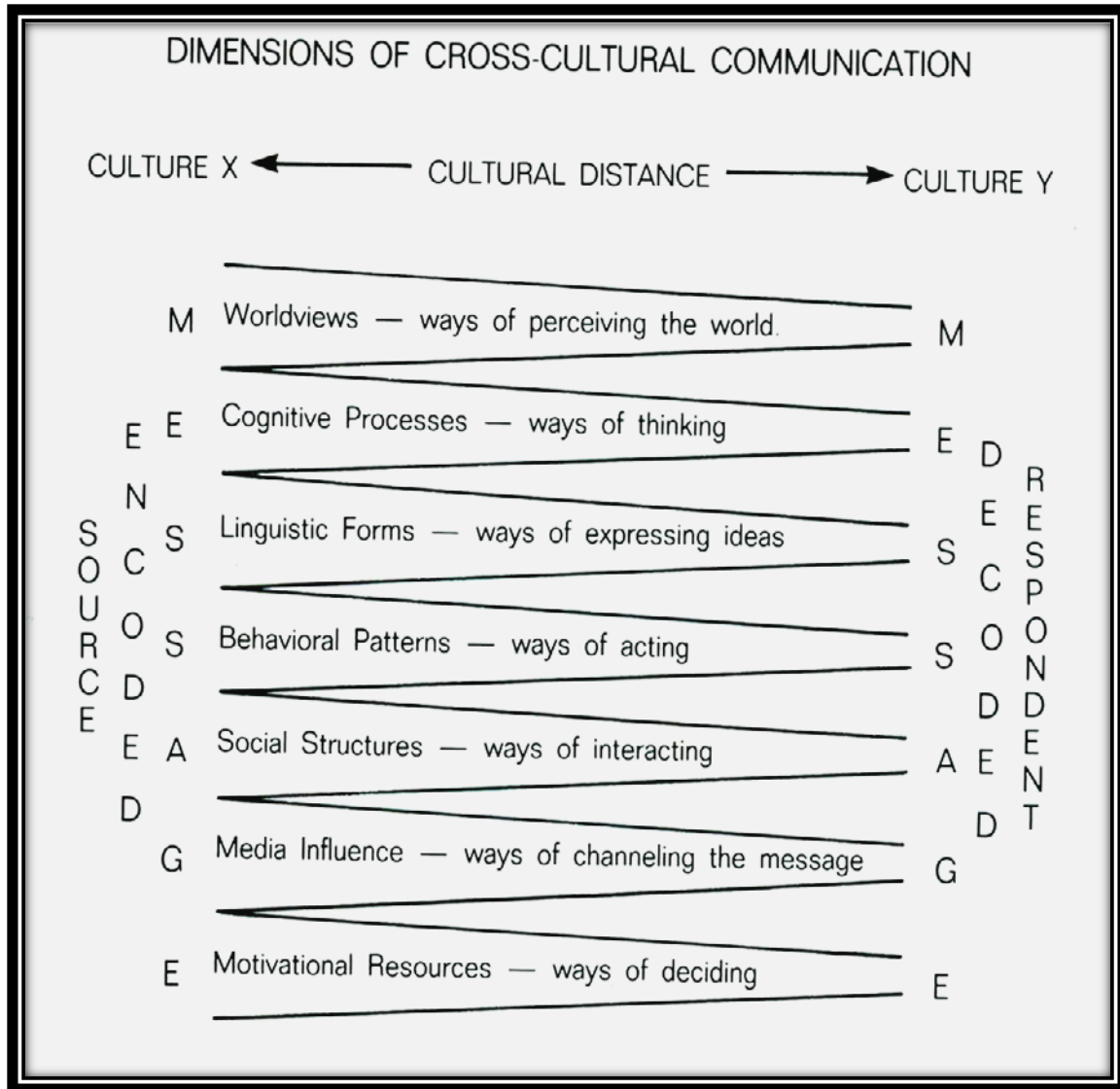


Figure A5. Dimensions of cross-cultural communication¹

¹David J. Hesselgrave, *Communicating Christ Cross-Culturally* (Grand Rapids: Zondervan, 1991), 164.

APPENDIX 10

HIEBERT'S BICULTURAL BRIDGE

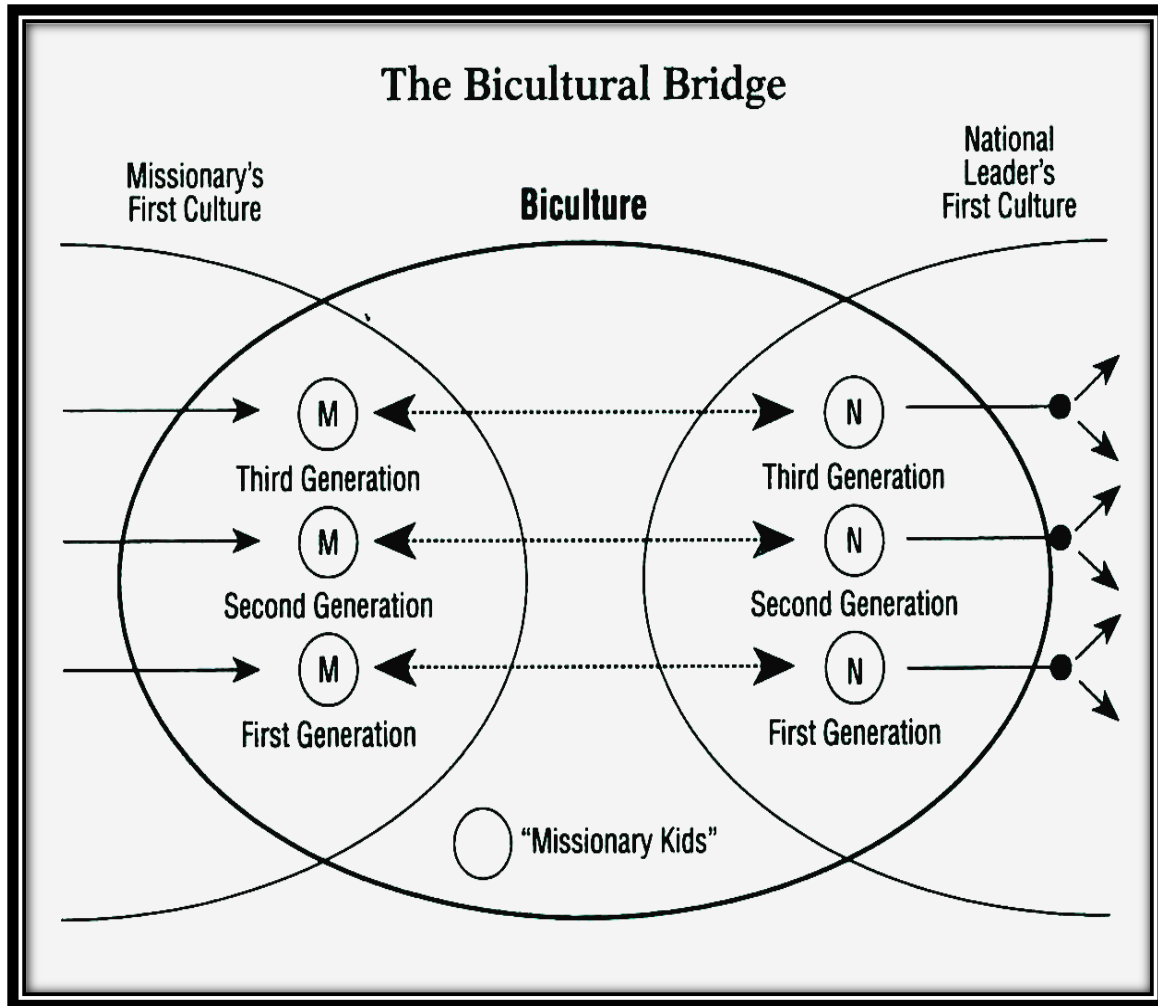


Figure A6. Hiebert's bicultural bridge¹

¹Paul G. Hiebert, *Anthropological Reflections on Missiological Issues* (Grand Rapids: Baker, 1994), 148.

APPENDIX 11

SAMPLE SEMINARY AGREEMENT TO INITIATE YOUTH MINISTRY DEGREE PROGRAM

Partnership Agreement with Youth Ministry International and the Havana Baptist Theological Seminary of Havana, Cuba

We, the undersigned, agree to partner in the cause of Christ in training Youth Ministers for future Gospel ministry. As part of fulfilling the Great Commission, we are committed to the training and mentoring of future youth pastor/directors. We agree to uphold the highest standard of excellence with regard to the educational training, spiritual development, and personal accountability of each youth ministry student.

As an officially recognized *Youth Ministry International Certified Institution*, and per this stated agreement, the Havana Baptist Theological Seminary agrees to establish a Center for Youth Ministry inclusive of a thirty-nine (39) credit hour bachelors degree youth major. The seminary agrees to staff and provide funding for the full time position of Director for the center and teach the YMI curriculum in agreement with Youth Ministry International. The director is responsible for the supervision of the youth major which includes but not limited to curriculum, instruction, student advisement, field education supervision, research, recruitment, promotion, and certified church site development.

The Center for Youth Ministry at Havana Baptist Theological Seminary agrees to provide a comprehensive academic program preparatory for the Youth Ministry student. Furthermore, the Center agrees to have regularly scheduled meetings with each certified church site supervisor, and pastor.

Functioning as a partnership, this agreement affirms the autonomy of the Certified church(s), the Havana Baptist Theological Seminary, and Youth Ministry International. If all parties agree as to the positive result of this partnership, this contract may be renewed for an additional three academic years. During this current contract year and the subsequent potential three year contract, Havana Baptist Theological Seminary agrees to maintain the qualifications, standards and curriculum and staff assignments as agreed upon and approved by Youth Ministry International. Any subsequent agreement and partnership with YMI will one of consultation only. As such, it is with great enthusiasm that we, the undersigned, enter into this agreement.

date
Dr. Randy Smith, President
Youth Ministry International

date
President, Baptist Convention
Havana Baptist Theological Seminary

date
Rector
Havana Baptist Theological Seminary

(Signed Agreements due by July 15, 2005)

Details of Provision by Both Parties

I. Youth Ministry International

Per the duration of the above or any subsequent signed partnership agreement with the Havana Baptist Theological Seminary of Cuba, Youth Ministry International agrees to:

- Provide continued onsite Training of CYM Directors and Professors for the tenure of the above signed partnership agreement.
- Provide youth major curriculum and textbooks for students in the youth major in printed or electronic format.
- Provide financial resources for YMI staff travel to Cuba for training and consultation.
- Provide financial resources to set up the CYM at the seminary, i.e. computer, projector, textbooks, and translation printing costs for curriculum materials, and a small stipend for needed startup personnel for the duration of the agreement.
- Provide financial resources for application for and procurement of Cuban and U. S. A. Religious Visa for work in Cuba with the seminary.

II. Havana Baptist Theological Seminary

Per the duration of the above or any subsequent signed partnership agreement with Youth Ministry International USA, the Havana Baptist Theological Seminary agrees to:

- Operate the CYM as per the agreement with YMI as to staffing, curriculum, and supervised ministry experience training.
- Provide the resources for the in-country expenses for YMI USA staff professors or consultants, i.e., food, lodging, transportation. (as per religious visa requirements, excluding any necessary or desired hotel accommodations, flights, car rentals)
- Apply for and secure Cuban religious visas for all YMI USA personnel traveling to Cuba.
- Promote for and recruit students for the youth major degree program
- Secure annual agreements with certifiable local churches for the supervised ministry training of the youth major students. Maintain a minimum of regular monthly meetings with church pastor.

I understand and agree to the above provisions of this partnership agreement:

_____ Date _____
Dr. Randy Smith
President, YMI

_____ Date _____
Rector, Havana Baptist Theological Seminary
Havana, Cuba

APPENDIX 12

FIRST GENERATION SURVEY DATA

Table A1. First generation survey data—contextual adjustments to YM 101-YM 223

#	Contextual Adjustments Made to Courses (N/A = No Adjustments)				
	YM 101	YM 102	YM 202	YM 203	YM 223
1	N/A		*Use Cuban calendars, adjust budget to resource limits, micro-programming limited to lack of freedoms	N/A	
2	*Apply Cuban adolescent characteristic	N/A			
3	*Deeper studies in Cuban adolescent development	*Delete some content on dimensions of culture not in Cuban culture	*Add: time to emphasize small groups	*Add: time in how to make curriculum for Cuban youth	*Delete theoretical types; add more teaching on technique
4	*Add examples of healthy Cuban models, survey strengths and weakness, relationship with senior pastors	Updated Cuban youth culture, impact of culture on teens, how to shape Cuban youth culture	*Show how Cuban secular and Christian programs affect church programs add book <i>Think for Change</i> by Maxwell.	N/A	*Add videos of Cuban & other Latin Speakers, require students to listen to Cuban speakers (live)
5	N/A *Taught this course	*Add more on global youth culture	*Great course, just use applicable Cuban programming	N/A	Use a teacher who knows how to communicate to Cuban Youth

Table A1—Continued. First generation survey data—
contextual adjustments to YM 101-YM 223

6	*Philosophies of Latin youth ministries & other ways to determine youth spiritual maturity.	*No change to principles, but adjust to Cuban youth sub-cultures	Add giving examples of programs for one year in a given Cuban church and others common to all churches	Less technical terms, develop local curriculum, sync with Cuba edu. systems	*Add written guide for ways to speak with stories & how to begin dialogue
7	*Psychology of Cuban adolescent development, working with parents, other Latin Models	N/A		*How to develop a specific Cuban curriculum, add teaching methods	N/A
8	*Teach the Cuban adolescent psychological development, less time on leadership.	*Focus on Cuban youth subcultures and teach on training parents to know culture	Add elements of how to evaluate a program	N/A	
9	N/A				
10	*Add contextual age of youth in Cuba, pyramid of programming	Add focus on subcultures in community	*Add way to reach vision and mission of ministry, steps of micro programming	*Apply some principles from the Cuban Education system	Principles need no adjustment, contextualize homework only.
11	N/A				N/A * Taught this class
12	Add more models of Latin philosophy of Youth Ministry	N/A			Add more teaching homiletics details

* courses the informant actually taught in their seminary.

Table A2. First generation survey data—contextual adjustments to YM 331-YM 403

#	Contextual Adjustments Made to Courses (N/A = No Adjustments)					
	YM 331	YM347	YM 351	YM 448	YM 451	YM 403
1	N/A			*Focus on missions in Cuba, keep world vision	N/A	
2	N/A		*Latino camp & retreat models	N/A		
3	*Add more material on specific counseling techniques	*Add more detail on how to disciple in small groups	*Add how to prepare retreats in single local churches	*Focus on national mission work	*Add family dynamics, roles and challenges for Cuban family	*Could be a shorter class as some info is covered in other classes
4	Statistics of Cuban youth problems, invite in counselors & specialists study laws that relate, visit rehab centers	*Focus on Jesus’ methods & design a Cuban church model of youth discipleship	N/A			
5	Teacher should know how to counsel Cuban youth problems	Life transfer is critical to Cubans, emphasize relational discipleship	N/A	Focus on National missions, but teach living out missions	*Study of behaviors in dysfunctional Cuban families, ministry to parents.	Focus on a youth workers walk with Jesus and spiritual disciplines
6	Add material specific to counseling for specific Cuban youth problems	Add examples of developing disciples in Cuba context advantage & disadvantage of methods	N/A	Focus on Cuban missions	Add written material on Cuban case-studies on solving Youth & family problems	N/A

Table A2—Continued. First generation survey data—
contextual adjustments to YM 331-YM 403

7	N/A	N/A	N/A	N/A	N/A	N/A
8			Add Bible studies for camps and retreats, delete the history of camping	N/A		
9	*Principles of crisis intervention for most frequent Cuban problems, practicum, case studies	N/A	*Focus on personal relationship evangelism and add focus on university students	N/A	*Tools for evaluating Cuban family dysfunction how this affects youth, knowledge of Cuban family systems	Add an emphasis on the leader's duty to model personal evangelism
10	Add factors & problems particular to Cuban needs	Add book <i>Dynamics of Discipleship Training</i> by Gary Kuhne	Add ideas of camp materials that fit Cuban church camps	*Focus on national Cuba missions	N/A *Taught YM 451	N/A
11	N/A	*Add Cuban context issues	Add Cuban context issues	Focus on national missions	Add Cuban family context issues	Add Cuban context to practical issues
12	N/A		*Add models of camp ministries in Latin Countries	N/A		

* courses the informant actually taught in their seminary.

APPENDIX 13

SECOND GENERATION GRADUATE SURVEY REPORTS

Table A3. Second generation graduate survey report for
YM 101-YM 331 (by informant number)

#	Application and Implementation Examples of Youth Courses (N/A-no application cited)					
	YM 101	YM102	YM202	YM203	YM223	YM331
1	Works with local church strategy; we plan dynamic & impactful programs	Programs of interest in cultures of youths 12-17	Programs organized per age & level of faithfulness	N/A	Applied in teaching at church, Sunday School & Special programs	N/A
2	Was possible to build mission work with youth, reason for it, and define purpose	Beginning to study subcultures of youth	Trained workers in programming designing for leaders to work in ministry events	N/A	N/A	Train leaders to work with troubled youth; working in counseling of youths
3	Work together with pastor; have contextualized, non-traditional ministry	Going into subcultures of city using sports	Applied through all the year in programming from micro- to macro-programming	Has not been applied due to the context in which our church moves	Constantly applied different methods, contextualized to age/culture: speak their language & test results	Time alone with youth, counseling sessions per each youth, work on special problems to help the youth
4	Used to train leaders in district Bible centers & informal counseling	Helped us reach our soccer players and hence started sports ministry	For 2 years all services planned & put in practice with principles from course	Nothing now, but future plans exist to created curriculum	Workshops to teach leaders about contemporary speaking methods	Counseling time implemented once a week & equipped 8 counselors

Table A3—Continued. Second generation graduate survey report for
YM 101-YM 331 (by informant number)

5	To join the purpose with the necessity of youth ministry	N/A	Helped to plan with better effectiveness	N/A	N/A	N/A
6	Made a base philosophy; identified levels of commitment of youth & used as a base	Identified components of the culture in my youth; greater acceptance of subcultures	Have used this all over in the youth department	Trained our youth leaders to evaluate student curriculum	Renovation of ways to communicate the word to my youth	Application of principles in counseling; deepening knowledge of counseling
7	N/A	Went to schools to visit youth; used sports to reach youth in parks; used art at school	Helped to make programming with clear objectives	N/A	We make our own gospel tracts & evangelism event invitations, go to youth hot spots to give biblical information	Working w/ low-income youth & poor families & bring them to our homes & counsel them
8	N/A	Outreach done through building relationships with friends/ classmates; applied to youth cellular phones	Applied macro- and micro-programming	Trained and prepared leaders to develop curriculum	More relevant communication to youth & present a more practical form of the Gospel to the youth	Created a ministry to focus on ex-convict youth & ministered in prisons; offer food, counseling & pastoral attention

Table A3—Continued. Second generation graduate survey report for
YM 101-YM 331 (by informant number)

9	Subordinate youth program to church program, keep our program informal so youth feel comfortable with the message	Adjusted music to youth's taste with appropriate doctrine; youth compose music & are use youth in church evangelism.	Planned programs around a clear purpose for past 3 years according to spiritual needs of the youth	N/A	N/A	Increased counseling to the youth with problems and to the parents, and in some cases use professional help
10	We use this in district workshops	Formed discipleship workshops for youth subcultures	Applied training in seminary classes, district workshops, & training of new leaders	N/A	Made SS classes all over convention, wrote of camp lessons	N/A
11	Allowed us to create philosophy for our practical ministry. Now we worked as a team	N/A	Prepared and implemented macro & micro programming that allowed better organization	N/A	N/A	N/A
12	Now reaching youth in their culture through sports, birthdays, fellowship, and Sunday School	Subculture training made school evangelistic outreach very effective	Used macro/micro programming of our ministry since 2009; use levels to evaluate programs	Curriculum planning lessons are opening doors to our youth	Learned to teach using modern parables, sometimes biblical narratives	Counseling to a sexually abused young women; follow-up until they continue strong in the Lord

Table A3—Continued. Second generation graduate survey report for
YM 101-YM 331 (by informant number)

13	Applied principles by setting goals for our ministry, his gave our ministry much respect by the church leaders.	Using different programs for different neighborhoods & different cultures of students	Implemented preparation of topical study series, and teaching long term series studies	N/A	N/A	Do 1on1 counseling and follow-up applying the different techniques
14	Applied all the principles of youth ministry to create a Christ-centered ministry. Gave our Church a working vision	Focus pastoral research toward subcultures of believers; set goals set to reach subcultures	Know student's commitment level and shepherd them according to needs; applied micro and macro-programming	Practice the education method and applied the 3 areas of learning	N/A	More effective in counseling area; This trained us to shepherd/ counsel homo-sexual youth
15	Now have a written goal in ministry; have strategy for reaching, discipleship, and maturing youth	Implemented program for youth culture/subcultures, learned to use their language (not vulgar) to facilitate relationships	Use balanced macro-programming to meet youths' different levels of spiritual maturity needs	Can now prepare classes without depending on other materials alone; know better domains & different methods to teach	Developing announcements & ways to approach youth; messages with contemporary language & illustrations for youth	We now give attendance to youth that have different crises; now have a counselor ministry
16	Now have ministry goal & organized ministry	Use baseball games with unbelieving youth as evangelism technique	Curriculum on fellowship, service evangelism, discipleship, and leadership	N/A	Learn to share the Word through Bible stories told in fun ways	Learned how to better befriend youth, now counseling parents and youth

Table A4. Second generation graduate survey reports for YM 347-YM 403 (by informant #)

#	Application and Implementation Examples of Youth Courses (N/A=no application cited)				
	YM347	YM351	YM448	YM451	YM403
1	Added: new program for new believers; course for youth leaders	Once or twice a year we have local youth retreats with leaders, & new believers; yearly 5-day camp	Missionary camp to receive biblical teaching & help in fixing camp - not repeated	2-3 times per year have workshops for parents; learn the doubts & concerns of parents	Applied the training of our leadership team
2	Trained our leaders in discipleship; developed discipleship net for neighborhoods & educational centers	N/A	N/A	N/A	N/A
3	Have a discipleship team (one leader assigns new believer to 'disciple maker' and lasts 3 months)	3 local camps at church & 1 in distant area yearly for workshops, relationship development, & fun activities	We've put aside weekends of some months to preach to youth in other communities & prepare for evangelism	This course is 100% fulfilled through a program of visitation of families and helping them	Some youth feel called to work as part of our youth ministry and are being trained this end
4	New believer cell groups for 2 years multiplied in 2 year basic discipleship Plan is followed with youths once per week	2 camps: one for get-away to reestablish relationships; one for small groups for reaching city	We put into place a mission trip to a community - took 14 youth 2 leaders	Have getaways with parents and youths yearly with good results	Have future plans for a leadership development program using these principles
5	N/A				
6	Implemented a intentional and practical plan for discipleship	Better structure and organization in programming & making camps; better results in implementation	Change in my vision in doing miss with youth; programed missions camps with youth of our church	Created opening to work & counsel families; have a better vision of importance of work with families	Established a professional orientation for counseling youth

Table A4—Continued. Second generation graduate survey report
for YM 347-YM 403 (by informant #)

7	Created discipleship material for new believers; and personal work	Used retreats/summer camps for youth in church and unbelieving youths	Involve youth in missions & evangelism work of church focusing on their age group (using music in missions trips)	Meet with youth and parents regularly about characteristics of youth	Invite different professionals to teach workshops for our leaders
8	Use mentorship in discipleship, I also use the educational approach	Started camps for singles and unbelievers	Started mission trips that offer options of service for youth; use them to develop gifts & talents	Conducted surveys with youth parents; to provide services & counseling for parents	Develop formal educative system within our teaching ministry that follows purpose & vision
9	We provided personal devotionals in style of 'The Silent Hour' also put discipleship devotion material in Sunday School and for small groups	Now have 2 retreats per year; 1 for edification and 1 for developing gifts and talents	N/A	Started programs to guide parents through problems; My family for Christ day, for teens to bring family for gospel, and fun, etc.	Give orientation in a personal way informally to our leaders
10	Have used the material to teach district discipleship workshops	Started to use camps for training, conventional youth pastor led camp	N/A	N/A	N/A
11	N/A				
12	Personally discipled 3 youth, conducted 3 leadership trainings in church. developed discipleship programs (small groups, prayer cells)	2010 Summer camp 'Baraeoa' planned	Missionary trip done in Aug'09 to La Cantera; youth trained in evangelism & communion service	Spend more time with youth's parents; do fasting & prayer with parents; started counseling to parents	Bring in Professionals that serve the Lord from their work to share testimony and skills with us.

Table A4—Continued. Second generation graduate survey report
for YM 347-YM 403 (by informant #)

13	Developed small groups, encourage youth to work in specialized ways in community (handicap, mute, deaf)	N/A			
14	Trained our Leaders to grow and produce disciples	Started some local & district camps to build up youth and leaders	Done 3-day trips; evangelized and ministered to spiritual needs of youth	Greatest gap was working with families; Established counsel of parents through work-shops, prayer	Helped in evaluation of ministry and showed where we needed to work in areas of weakness
15	Developed discipleship notebooks selection per needs and levels of youth maturity	Implementation of different retreats with greater effectiveness; have better understanding of church and of local retreats	Have future plans using the good training to prepare programs with a missionary focus	Have larger and better approach to ministering to parents Provide help for youth with difficulties in relationships with families	Implementation of my professional portfolio and a personal work schedule
16	Started discipleship classes for baptism and membership	N/A		Spend time getting to know parents now; workshop for parents 'Leaving a legacy for your children'	

APPENDIX 14

SURVEY OF PASTORS WHERE YOUTH WORKERS SERVE

Table A5. Surveys of pastors where youth workers serve (by informant #)

*	11	12a	12b	13a	13b	13c
1	Yes, many youth are now leaders in YM attending evangelism cells	450% 15 to 70	Growing in their burden for the unsaved	Implement- ation of training strategy built relationship	The convention can involve itself more in under- standing new strategies	Continue training new leaders, focus more on the work of the Holy Spirit
2	Yes, like the numerical and spiritual growth	60% growth	Youth praying and preaching on their own; asking about Bible and want to learn	Youth are leading, growing in spirit. Maturity, adults discipling youth	None yet	None yet
3	Yes, Bible study has improved and many leaders recruited	120% 20 to 50	Youth go to their own service in their own way, more excited about Bible study	Improved teaching, communi- cation, better relationships with teens, better planning skills and goals	Some cultural things, reach more rural youth	None yet
4	Yes- Priority of leadership training and enthusiasm	None yet	None yet	Good leadership recruiting and training	None yet	None yet

Table A5—Continued. Surveys of pastors where youth workers serve (by Informant #)

5	Yes, reaching the non-Christians and growing spiritually	90% 20 to 38	Level of commitment increased many are involved in church	Better work with younger teens; youth are more prepared to work for Christ & committed to work for Christ	None yet	Intensify work and extend it as help to churches that don't have this ministry and don't have resources
6	Yes, our kids are excited about serving, witnessing	300%	Yes, have deepened our youth	Have had tremendous growth and great leadership training	None yet	None Yet
7	Yes, the priority of leadership training and enthusiasm in the youth	100%	More youth involved in ministries; more youth interest in Bible study	Equip and motivate youth to serve; amplify vision of YM; involve more people in service	Transmit the vision to the leaders, implement little by little; emphasize the need for committed leaders	None Yet
8	Yes	120%	Involved in missions; participation in church, greater Bible learning	Reaching other youth to serve both in and out of the congregation	They propose to follow better to please the Lord	None Yet
9	Yes, better organized and good planning, loves our youth	50%				
10	Yes, our students are enthusiastic witnesses, are growing spiritually	300% many youth visit the church	Many youth are church members baptized & part of ministry, many lead & passionate for evangelism	After installing the new strategy for both pastors, it has given accelerated steps toward excellency and a vigorous walk with the Lord	None Yet	

Table A5—Continued, Surveys of pastors where youth workers serve (by informant #)

11	Yes, gave purpose to our youth ministry	200%	Yes, enthusiastic about Bible & evangelism	Outreach is great, youth are excited about church	None yet	Need more space in the church.
12	Yes, helped us set priorities for ministry	100%	Witness to their friends and support the church	Love involvement in the church, youth love the Lord	None yet	Need to recruit more volunteers
13	Yes, our growth has be wonderful and Bible Study is good	300%	Love the Bible and are fearless evangelists	Leaders are being recruited and trained, evangelism	None yet	None for now

*Column number headings refer to the question numbers in appendix 4, Survey 3

APPENDIX 15

PARTICIPANT OBSERVATION DATA REPORTS

Participant Observation 1

Activity Description: Havana Seminary Introduction to Youth Ministry class: Junior Status 3rd generation whose teacher was a 1st generation youth ministry graduate student/professor. The researcher gave the class an oral exam on the original YM 101 Principles of Youth Ministry class they had taken in the spring semester of 2010.

Date: 11/19/2010

Observations/Notes:

1. This was a class of six youth ministry-major students at the seminary in Havana. A 1st generation professorial/student was the teacher of the class. These students already have had YM 101 - Principles of Youth Ministry, which was taught the previous semester to ALL seminary students as sophomores, no matter what their major.
2. Starting their junior year (year 3 of their program) the youth majors were having their first youth ministry classes. The class this day was - Introduction to Youth Ministry Models, and was being taught by one of the 1st generation graduate/professors.
3. The professor asked the researcher to teach the class and I ask him if I could basically give them an oral exam/interview about the class YM 101 Principles of Youth Ministry they took the previous spring semester, this class is the foundational youth ministry strategy and philosophy course for the entire youth major program. Their teacher had been a 2nd generation graduate of the youth major at the Havana seminary who had been taught by the 1st generation graduate professor.
4. The idea of this encounter was to see if these 3rd generation students learned and understood the fundamental principles of the youth ministry program as it was taught by the researcher to the 1st generation students, who then taught a 2nd generation graduate, who then taught these students.
5. I gave them an extensive, more than 1-hour, recorded oral exam on the principles of the class. I even used trick questions to try to confuse them, but they did not miss one single question or give one incorrect principle back to me. I quizzed them concerning the overall mission statement, the goals of spiritual maturity, levels of programming to accomplish those goals, the difference between programs and philosophy and cultural adaptation principles, and they answered 100% of the questions correctly.
6. The students had no advance notice that I was going to give them this oral exam.

Conclusion: They comprehended the material and thus the lesson was successfully passed down through two Cuban national teachers.

Participant Observation 2

Activity Description: Sunday AM Church Service and Youth Sunday School Class Baptist Church in Havana. The pastor and youth leader of the church are 1st generation graduate/professors.

Date: 11/21/2010

Observations/Notes:

1. I taught the youth Sunday School class. They combined the teens and youth for the class. There were about 25 youth between the ages of 11-25. On a normal Sunday AM, the youth were divided (as they were instructed in the original training) into three classes, 11-13, 14-17, and 18-24. The total youth group actually meets on Sunday evening where they average about 100 youth, 11-24 years of age.
2. Youth were responsive and had several questions about the lesson. The age grouping was too diverse and the lesson was directed more to high school and college age. I was not told the middle school students would be in the class.
3. The church had a good spirit and was filled out to the street.

Conclusions: The Sunday School was arranged and organized as instructed and had a curriculum plan for three graded groups.

Participant Observation 3

Activity Description: Observed a youth (age 11-13) small groups discipleship retreat program, which was directed by two 2nd generation youth ministry graduates from the Havana Seminary, representing two churches in the Havana area.

Date: 11/21/2010

Observations/Notes:

1. I was impressed with the event. The youth leaders had all the students together for a discipleship retreat using small groups as the teaching method and format.
2. They had a game time (about 40 youth total at the retreat) and then divided them into small groups for Bible studies and discussions.
3. The games were good and the students responded well.
4. Adult volunteers led the small groups, and the teachers seemed very engaged and appeared to be communicating well.

5. Both youth leaders were full-time paid by the church. They seemed very confident about their work. They both indicated great satisfaction with the youth ministry degree they had received. They commented that they learned the aspects of the retreat from their training.

Conclusion: These leaders have applied what they learned about program planning, retreat design, small group ministry, and communication techniques.

Participant Observation 4

Activity Description: Thursday evening church service for international college students, held in the church facilities of a church in Santiago, eastern Cuba

Date: 11/25/2010

Observations/Notes:

1. This was a student-led event at a church in Santiago.
2. We had taught the 1st generation students the importance of reaching out to international students studying at the local universities. I had no idea at the time that the Cuban government had a large scholarship program for international students.
3. The 2nd generation youth leaders accomplished this by having a special service just for international students who attended the university in Santiago.
4. According to the leader, the students present at the event represented 17 different African, Central and South American countries.
5. There were more than 150 in attendance at the service.
6. They used the service as a worship service (lots of different ethnic styles of music) and as a place to invite non-Christian international students as well.
7. The event was well done and it seemed that the students were very happy to be there.

Conclusion: The leaders had applied the focus on reaching out to international university students in a culturally appropriate manner.

Participant Observation 5

Activity Description: Middle adolescent (high school age) leadership training retreat. The retreat was in the eastern part of Cuba, in the city of San Luiz at a church site. The eastern Baptist convention sponsored the retreat and the church was hosting the retreat. There were 15 other churches represented that had sent teens to the 3-day 2-night retreat. The purpose of this leadership training retreat, which was part of a series of leadership training retreats, was to train key student leaders of the youth groups how to do campus outreach and evangelism.

Date: 11/27/2010

Observations/Notes:

1. There were more than 350 teens from 15 churches in the eastern Baptist convention.
2. Several 1st and 2nd generation graduates of the formal youth ministry degree program were teaching the retreat lessons.
3. Leading the teaching were a combination of:
 - One 1st generation graduate from Santa Clara
 - One 1st generation graduate from Havana
 - Three 1st generation graduates from Santiago
 - Several 2nd generation graduates from the participating churches
4. The event was very well organized and a good spirit prevailed.
5. The instructors used power point and video projection.
6. Students participated using drama and choreographed music presentations.
7. Worship was student led and sign language was also used for hearing impaired teens.
8. The leaders themselves said the event was a combination of levels 4 and 5 in the programming model training.
9. The event was a fulfillment of the campus outreach class they received from the original training.
10. The campus outreach and student leadership training and development was being appropriately contextualized and applied.
11. They were teaching the students to reach their peers in their schools. This was difficult since the schools are communist controlled and do not allow adult church leaders to go in, therefore, the students must be trained to do the evangelism in the schools.

Conclusion: Several aspects of the campus outreach, communication, retreat programming and basic philosophy were being applied.

Participant Observation 6

Activity Description: Sunday evening church service in eastern Cuba. The teen ministry (12-16 age) youth pastor, a 1st generation graduate was the host. He was also a professor of youth ministry at the Santiago Seminary. The 1st generation graduate was paid full time, and the church had just recently hired a 2nd generation graduate to work with the 17-24 year old youth.

Date: 11/28/2010

Observations/Notes:

1. The service was packed to capacity and overflowed into the streets, as were literally all the churches I attended throughout the research period.
2. The worship music was enthusiastic and was led by the newly hired youth pastor. Again, the churches paid both youth pastors full-time.
3. The worship team of musicians and singers included several teens and college age youth.
4. The audience contained more than 100 teens and youth who were very excited to participate in the singing and responded to the preaching.
5. I met with and interacted with about 6 high school-age teens after the service who were part of the youth worker's "leadership team," which had been implemented as per the teaching on this issue in the original master degree courses. This teen leadership group not only supported the youth leader, but were leaders themselves in their program.

Conclusion: The youth leaders were applying the training that taught them to form youth ministry teams that were used by the church. The pastor said the youth ministry had brought revival to their church and was continuing to present day.

Participant Observation 7

Activity Description: A leadership-planning meeting for the youth ministry of a church in Caibarein, Cuba. The meeting was led by one of the 1st generation graduates. He is also a professor of youth ministry in Santa Clara.

Date: 12/2/2010

Observations/Notes:

1. The meeting was being conducted without the youth pastor being present, led by a volunteer, as he had trained them and passed on the leadership ability to them. They were volunteers who worked in the youth ministry program.
2. Youth pastor was full-time paid by the church and had developed this team. He recruited and trained them as per the teaching in the original programs class.
3. The team members were going over the details of the upcoming Sunday program.
4. They seemed very confident and were seasoned leaders who had been trained and equipped by the youth pastor.
5. There were 8 leaders in the meeting.

Conclusion: This youth leader has applied the volunteer leadership recruiting training from the course work in the youth ministry degree program.

Participant Observation 8

Activity Description: Baseball event by a central Cuban church youth team playing a city secular team as an evangelism strategy. Youth pastor is a 1st generation graduate and also a professor of youth ministry in Santa Clara.

Date: 12/2/2010

Observations/Notes:

1. The church youth baseball team was organized for the purpose of challenging the city's secular business teams for the purpose of evangelism.
2. Youth pastor was full-time paid by the church and organized the sports program as a result of the original training he received as one of the 1st generation graduates.
3. The church baseball team coaches and student leaders used the same language to describe the strategy behind the program as was taught in the original master degree training: level 1 – relationship building pre-evangelism and level two evangelism presentation.
4. The player coach reported that after the games they would invite the secular team players to a small group Bible study where the Gospel would be presented. The coach reported that three members of the team they were playing that day had become Christians as a result of the program.
5. The youth pastor reported that he had requested a church in the US donate the baseball equipment so that they could offer the program. The quality of the equipment attracted the secular teams to get involved since their own equipment was outdated and sparse.

Conclusion: This youth leader has applied the volunteer leadership recruiting training from the course work in the youth ministry degree program.

Participant Observation 9

Activity Description: Saturday night weekly youth service at a church in western Cuba, pastored by a 1st generation graduate professor trained in the original program. He had been a youth pastor in Havana and is a youth professor at the seminary in Havana. Though now the church pastor in this western city, he also started a Bible institute where he trains church planters and youth pastors and worship leaders. He trained the youth leaders per the training he received as a 1st generation professorial student. I was asked to preach at this youth evangelistic event held in the church.

Date: 12/4/2010

Observations/Notes:

1. The meeting was for youth, ages 16-24.

2. The meeting was held at the church, as it was against the law to hold such a meeting at any other public location.
3. The meeting room was full to capacity, with youth standing on the building balcony because they could not get into the meeting.
4. I was the primary speaker, and the meeting was designated as a level #2 evangelistic meeting. The youth had invited many unchurched, non-Christian youth to attend. Four students accepted Christ that night!
5. The youth pastor who had been trained by the 1st generation graduate himself led the service. The youth leader also led the worship music. It was an exciting event.

Participant Observation 10

Activity Description: Youth leader training seminar for youth leaders of a church led by a 1st generation youth graduate/professor and now pastor.

Date: 12/4/2010 (Sunday Afternoon)

Observations/Notes:

1. There were approximately 25 volunteer youth leaders and 3rd generation youth ministry students attending the seminar. Some were from the region around Pinar Del Rio, but most were from the church in Pinar Del Rio where the seminar took place.
2. The entire trip to this far western city in Cuba was not planned until after I arrived in Cuba.
3. I did not know until I arrived in Cuba that this student, one of the original 1st generation students, had moved to this city to pastor the church and to start the Bible Institute to train church planters and youth pastors.
4. I taught at the event and did some training about the subject of researching the youth culture, evangelism in Cuba, and some discipleship issues.
5. The group was very responsive and interested in youth ministry as a calling for the local church.
6. An interesting aside was that the topic of homosexuality came up (I had discovered in another region that it was a fast growing concern in Cuba) and for some reason they did not want to talk about it. I found out later why: Rael's (present leader of Cuba, Castro's brother) daughter is a lesbian and has been promoting gay rights and the gay lifestyle in Cuba for the past few years. Thus, any criticism of homosexuality (if heard by a "spy") would be considered anti-Rael and thus anti-government as well, which could be trouble for the church and for those in the session.

Conclusion: This leadership meeting was an expansion of the normal youth ministry lay-leader training program for the church and youth group. This was a good example of

how the youth director of the church was applying part of the original programs class (YM 103) as taught to these youth leaders.

Participant Observation 11

Activity Description: This was an event at a western Cuban church. The event was the annual Christmas season “kick off” Sunday evening service. The purpose was an evangelistic outreach to the community.

Date: 12-5-2010 (Sunday Evening)

Observations/Notes:

1. This was a special service (the third annual event) that kicked-off the “Christmas Season.” This was the first Sunday of December, and was a growing event.
2. This year the church auditorium was packed (about 300). They added an overflow room with a live camera feed to a projector. The overflow room was packed as well (about 150). There were people out in the streets looking through the church windows.
3. The purpose of the event was evangelism, using the “decoration of the church building” as an event to attract visitors from the city. The church is in the very center of the city, so it was easy to walk to the church.
4. There was lots of music, decorations, and choreography. The pastor spoke and shared the gospel, then invited the people to accept Christ in their hearts. No public invitation was given to come to the front of the church and pray, but the pastor invited them to come to the church for more information.
5. The pastor said he knew that “government spies” were in the service, so he had to be a bit careful with the invitation.
6. The information pertaining to youth ministry application was multiple.
 - a. There were many youth in the service that had been invited and many were said to be non-Christians.
 - b. The decoration and dance teams were all youth.
 - c. One of the dancers was a young lady (about 20 years old) who was a ballet dance artist, who had recently become a believer and had started a Christian dance team as a ministry to young girls in the church.
 - d. The youth were used in various capacities throughout the service, which is a testimony to the youth minister and the pastor. Not many churches would use the teens in the church service in such a manner. Part of the original training taught them to do so.

Conclusion: Many aspects of youth involvement in the church programs were exemplified at this event. The youth were excited to be a part and the adults appeared to accept them as co-laborers on an equal level.

Participant Observation 12

Activity Description: Hanging out with unchurched Cuban high school youth in a park in Pinar Del Rio (western Cuba).

Date: 12/7/2010 (Monday afternoon) during school time.

Observations/Notes:

1. When walking around the city with the pastor, we came to a city park and witnessed many high school age teens from a local secondary school who were in the park practicing some government class drills (sort of like U.S. high school ROTC programs practicing their military drills).
2. There were several other students (middle school age) watching the high school students.
3. I interacted with the middle school students and they told me about how they all have to do the military drills while in school, and then all have to serve 2 years in the military. This applies to girls and boys alike when they graduate from high school or right after college, if they go to college.
4. They were excited to talk to the “American.”
5. The older “ROTC” students all wore school uniforms. The middle school age students were apparently already out of class and had changed clothes and looked very “Western” in their appearance (several spoke fairly good English).
6. The Pastor said that as of 2008, the high school students now go to school in the city (the Cuban government could no longer afford to operate the boarding schools out in the countryside where the students used to go to school for weeks at a time away from their homes for private communist teaching). Also, due to a lack of funds, the students even have to go into the parks to eat their lunch. I watched as the students came out of the school building for lunch, at which time the youth leaders and their volunteer workers began talking to the students and sharing the gospel and inviting them to church events.

Conclusion: This evangelism strategy was encouraged in the original training in the campus outreach class. This youth group had put the strategy into practice.

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ABSTRACT

AN EVALUATION OF CONTEXTUALIZATION AND APPLICATION OF YOUTH MINISTRY INTERNATIONAL'S TRAINING OF CUBAN YOUTH WORKERS

James Randall Smith, D.Miss
The Southern Baptist Theological Seminary, 2012
Chair: Dr. James D. Chancellor

This dissertation examines Youth Ministry International's (YMI) paradigm for training Cuban youth workers that sends credentialed expatriate professors into a limited access country, partners with a national seminary, and delivers a master's degree to qualified candidates, who upon completion of the program qualify as professors who then train students to be youth leaders in churches. The goal was to determine if the courses taught to national professors were contextualized to them, whether the national professors further contextualized the courses to students and if the graduating youth leaders successfully applied their training.

Chapter 1 introduces the ministry and strategy of YMI and its vision to assist churches, within people groups of the world, equip youth leaders with a Biblical and intercultural philosophy and strategy. In addition, the chapter outlines YMI's Cuban training program and goals.

Chapter 2 provides a review of literature addressing factors surrounding the project objectives: Cuban historical cultural background; definitions of contextualization; effective contextualization criteria; contextualization models; past and current attempts at Latin American contextualization and; examples of Cuban youth culture as ministry opportunities.

Chapter 3 explains the project's chosen methodology and how it was

implemented in Cuba. The chapter describes the research methods used to gather the data for the descriptive qualitative analysis used in search of an emerging grounded theory that addresses contextualization and application viability.

Chapter 4 summarizes the data findings from the research methodology applied to four categories of informants; 1st generation graduate/professors, 2nd generation graduates, pastors where the graduates serve and students and volunteer leaders in churches where the graduates serve. The chapter also includes data comparisons for a cross-case study analysis within the three seminary training regions.

Chapter 5 analyzes the data from the research and presents propositions that emerged from the grounded theory tradition of analysis. The chapter draws conclusions regarding the effectiveness of the training contextualization and application. A cross-case study analysis compares the data from the three seminary locations.

Chapter 6 concludes by reviewing the project's process, inherent limitations, final evaluations, proposed recommendations for further research and potential application to future missions training endeavors.

VITA

James Randall Smith

PERSONAL

Born: April 17, 1947, Tyler, Texas
Parents: Sidney Herman and Ruby Smith (both deceased)
Married: Lynn Carroll Jarvis, August 5, 1967

EDUCATIONAL

Diploma, John Tyler High School, Tyler, Texas, 1965
G.Th., Baptist Bible College, 1970
B.A., Liberty University, 1986
M.A., Liberty Baptist Theological Seminary, 1998
D.Div., Lexington Baptist College, 1998

MINISTERIAL

Led Middle School Ministry, High Street Baptist Church, Springfield, Missouri, 1968-1969
Pastor of Student Ministry, Firestone Road Baptist Church, Canton, Ohio, 1970-1982
Pastor of High School Student Ministry, Thomas Road Baptist Church, Lynchburg, Virginia, 1982-1990
Pastor of Student Ministry, Calvary Church, Grand Rapids, Michigan, 1990-2000
President, Youth Ministry International, Grand Rapids, Michigan and Louisville, Kentucky, 1990-

ACADEMIC

Adjunct Professor of Youth Ministry, Liberty University and Liberty Baptist Theological Seminary, Lynchburg, Virginia, 1985-1990
Adjunct Professor of Youth Ministry, Grand Rapids Baptist Theological Seminary and Cornerstone University, Grand Rapids, Michigan, 1994-2000
Adjunct Professor of Youth Ministry, Grace Bible College, Grand Rapids, Michigan, 1995-2000
Adjunct Professor of Youth Ministry, Lexington Baptist College, Lexington, Kentucky, 1996-1999
Associate Professor of Missions and Youth Ministry, Southern Baptist Theological Seminary and Boyce College, Louisville, Kentucky, 2000-2011
Adjunct Professor of Youth Ministry, Santa Clara Baptist Theological Seminary, Santa Clara, Cuba, 2003-2008
Adjunct Professor of Youth Ministry, Kenya Baptist Theological College, Limuru, Kenya, 2003-
Adjunct Professor of Youth Ministry, Kiev Theological Seminary, Kiev, Ukraine, 2003-
Adjunct Professor of Youth Ministry, Malaysia Baptist Theological Seminary, Penang, Malaysia, 2005-
Adjunct Professor of Youth Ministry, Himalayan Graduated School of Theology, Kathmandu, Nepal 2009-2012