

LadYa

PROGRAMME OF PRIMARY PREVENTION OF HIV/AIDS AND RISK BEHAVIOUR FOR TEENAGERS

LadYa – abbreviation for “In harmony with oneself” (Rus)*

The programme was developed within the framework of the project ‘Support to HIV and AIDS Prevention and Palliative Care Initiatives of Faith-Based Organizations in the Russian Federation’

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* The title of the programme refers to the state of internal harmony, being in harmony with oneself, people and the world.

EXPLANATORY NOTE

I. Introduction

The problem of spread of the human immunodeficiency virus (HIV) among teenagers and young people in Russia today not only remains urgent – it is aggravating every year. Today the society takes a step from the declarative recognition of the importance of HIV and AIDS prevention to real actions. State and nongovernmental bodies implement various prevention programmes, campaigns and other activities.

The LadyYa Programme is aimed at primary prevention of HIV/AIDS among teenagers. Prevention programmes implemented today on the basis of the information and training approach do not cover the fundamental causes of risky behaviour leading to HIV infection. They suggest informing students about issues related to HIV and AIDS, ways of transmission, factors contributing to infection, methods of protection, as well as acquiring of relevant skills. As a result a teenager to a certain extent understands **WHAT HE CAN DO AND WHAT HE SHOULD NOT DO**. But no attention is given to the fact **WHAT KIND OF PERSON POSSESSES THIS KNOWLEDGE AND WHAT HIS MORAL VALUES ARE**. Such one-sided programmes aimed solely at informing young people, telling them about the so-called ‘safe sex’ do not address the real reasons of risky behaviour and do not contribute to preventing irresponsibility and permissiveness. Moreover, while creating an illusion of ‘security’ these programmes do not motivate people changes for the better and thus devalue the main goal of prevention – formation of a healthy personality who can build a life in accordance with high spiritual values.

The LadyYa Programme as opposed to information and instructive programmes answers the question **WHY** rather than the question **WHAT?** The programme is based on the principles of non-specific prevention aimed at creating such spiritual and moral values, which, if implemented in the behaviour of programme participants, bring the risk of infection and, consequently, the spread of HIV infection to a minimum. The programme promotes the actualization of good motives in children, building capacity to resist evil, development of spiritual and moral potential.

Currently, the concept of spirituality in a secular view is blurred. However, in religious systems it retains its essence. It is a characteristic of the soul determining predominance of moral and intellectual interests over material. Spirituality is the highest level of human consciousness: it is the basis of differential treatment of emotional events in life. Spiritually developed person is a person searching for the meaning of his existence and his destiny. Behaviour of such person is guided by certain ideals rather than primitive selfish interests. Spirituality is opposed to down-to-earth desires related to indulgence for the body and satisfaction of selfish emotional needs. It implies that a person is focused on non-material values of the highest level. Spirituality does not only characterize human existence – as it is human it constitutes our being in this capacity. The spiritual component is not just inherent to a man, along with physical and mental – animals also possess the latter two. Spirituality is a quality characteristic only of humans, which distinguishes humans from all other creatures living on earth.

Spirituality is a side of human nature which provides the proper growth, self-development and change. Development of the spiritual side is particularly important in adolescence when the leading factor of socialization is self-determination, which manifests itself in the desire to form a certain system of meanings about the world and oneself. Creating such system is impossible without finding the answers to questions about the meaning of life and about moral guidelines defining actions and behaviour.

It is obvious that “the special depth and richness, the true fulfilment spiritual life gets in the religious field” (Archpriest Vasily Zenkovskiy, “On Religious Education in the Family”). Indeed, without religious guidance inefficient, destructive forms of human adaptation to the environment tend to prevent him from a successful life, friendly and full-fledged communication with others.

The programme is focused primarily on development of spirituality among teenagers. Orthodox ethics principles are offered as a system of moral guidelines to children. These principles can become a guide to meaningful self-determination and protective factors of risky behaviour. However, as the programme is designed for mass education (schools, colleges) and teenagers of different religions take part in it, the organizational forms of work are of a purely secular nature. It should be noted that the programme is by no means ‘tool’ for converting into the Christian faith. Its main task is to contribute to spiritual development of teenagers.

This programme is different also because the issue of HIV infection, although a priority, is not presented in a series of lessons as dominant. It is studied in detail at the lesson specifically dedicated to HIV and AIDS, and runs through the discussion of the existential and moral issues. The concept of the programme is based on the indisputable fact of triune human organization, i.e. a hierarchical relationship of spirit, soul and body.

Spirituality as the limit of human subjectivity implemented on the basis of ethical principles allow a person to carry out his mission in full, to reach maximum maturity and integrity, discover the meaning and the beauty of life.

Mental capacity – in other words, the human soul – is manifested in one’s attitude to the world, work, other people and to oneself, as well as in interpretation of this relationship. Thus, the soul is a mental and reflexive category. The soul is a ‘tool’ of a person’s spiritual life, which constitutes of the voice of conscience and the moral choice. At the same time spiritual manifestations are mediated by moral qualities of the individual as the highest form of human subjectivity. Properties of a human body is a given, which restricts his freedom. Anatomy, physiology, biochemistry and genetics of the organism determine the specific characteristics, as well as the finiteness and mortality of the human body. However, the biological component (sense organs, physiology of higher nervous activity) is a necessary basis for the formation of mentality which includes a layer of person’s subject qualities and provides for his interaction with the outside world of things and people.

Thus, the programme is based on the concept of unity of mind, body and a divine origin and the subjection of human physical and psychological (related to actions) components of personality to its spiritual side. The programme is based on the idea that full personal development and achievement of maturity is possible only through its spiritual and moral education.

II. Goals and Objectives

The programme is aimed at primary prevention of HIV/AIDS among teenagers by creating a system of spiritual and moral guidance. To achieve this goal **a number of tasks should be accomplished.**

1. Key tasks

- a) Formation of understanding of Christian ethical values, creating conditions for interiorization of these values, assimilation of the proposed values by moral self-consciousness of teenagers, development of aspirations to build on these values when making life choices.

It is important to show a teenager that value awareness is always associated with emotionally intense process of choice which becomes much easier if a person is sure about what values to choose. For a person with higher spiritual values the choice is no longer a problem because this person has once and for all defined his moral path, found a source of genuine ethical understanding of life, its meaning and truth – and thus predetermined all further specific choices. Moral choice is a key part of an individual's spiritual life and it would not be possible to make without possessing a certain system of guiding ethical principles. These principles are not inherent from start: a person understands and assimilates them in the process of personal development. The most intensive part of this process occurs in adolescence. Hence the need to offer teenagers an comprehensible system of moral values and ensure conditions for their adoption and transformation in the internal controls of behaviour by mainstreaming mental (psychic) potential as a 'tool' of spiritual life.

- b) Informing teenagers about HIV infection and related issues, development of understanding of main sources of risk for HIV infection transmission.

In addition to the informative part this task, above all, implies raising the profile of values and ideas directly related to the issue of HIV infection prevention: family and marriage, abstinence and fidelity, healthy lifestyle, the value of life itself.

- c) Formation of psychological competence, an important resource of moral and spiritual, growth through:
- Development of the following skills: communication, reflexion, creative self-expression
 - Creation of conditions for the formation of skills of self-awareness as a unique and full-fledged person, with one's own views, beliefs, values
 - Creation of conditions for the formation of skills of making another person as a unique personality, to develop the ability to establish contact and build relationships based on mutual understanding, cooperation and support
 - Creation of conditions for the formation of skills of taking responsibility for their actions, attitudes, and their own lives, to develop self-reliance
 - Creation of conditions for the formation of skills of self-help and mutual assistance in situations that are potentially dangerous in terms of implementation of risky behaviour strategies

2. Organizational tasks

For the successful implementation the programme should involve not only teenagers but also people from their close environment, first of all – representatives of school administrations, teachers and parents. You need to cooperate with church and secular organizations that carry out activities related to the programme content. Work with administration and teachers involves informing them on the programme objectives and lesson content to form a positive image of the programme. In addition possibilities of using the facilities of the educational establishment: to agree with the administration general terms and schedule, a list of necessary equipment and materials, choose a suitable room.

Working with families involves education of parents and other family members about the psychological peculiarities of adolescents, and the risk of HIV infection associated with family relations. In addition, assistance should be offered to parents of teenagers in understanding their own personality, family and social resources that help overcome the problems of family, in particular, relationship problems with children. The main idea is to create a positive image of the programme among parents. This is achieved by familiarizing with its contents and methods used in the classroom. If a programme involves young people under the age of fourteen consent of parents or guardians for such children to participate in the programme, or, otherwise, a written

waiver, must be obtained. Before the training it is necessary to gather information about opportunities for assisting young people in resolving issues related to the programme, i.e. to prepare the information about when and where, if the need arises, they can find an Orthodox priest, psychologist or physician. Programme participants are informed about the activities of different Orthodox organizations, counselling, crisis centres and hotlines, volunteer organizations on HIV/AIDS, medical institutions (e.g. AIDS centres, district clinics and others).

The proposed programme is multidimensional and includes informing the participants about the programme, creating the conditions for development of their personality and behavioural resources, formation of a positive 'self-concept', development of the spiritual behavioural resources, formation of a positive 'self-concept', development of a person's spiritual sphere, informing on possible sources of assistance.

III. Principles of the Programme

Tolerance to religious and philosophical beliefs of the participants. Facilitator should remember that the programme is not aimed at converting teenagers in the Orthodox faith. It is necessary to avoid a preaching position and focus on the task of developing the moral and spiritual sphere of teenagers.

- ***Motivational readiness.*** Completion of these tasks can be achieved only in case of personal interest on the part of teenagers. Given that the topics are based on the objectives of the programme, and not directly on the interests of participants, one should try to develop motivational readiness by regularly referring to personal experience of young people and demonstrating the importance of information they receive personally for them. Creating an environment in which team members do not receive information but are prompted by the facilitator to formulate concepts themselves can be an additional 'motivator' for the participants.
- ***Holistic approach.*** The skill of interpreting one's experience gained by teenagers throughout the programme should be based on a unified ethical system. All topics should be discussed through the lens of the Orthodox views on human and his destiny, gender relations, marriage, family and parenting. The knowledge received by teenagers in the classroom will be more or less fully assimilated only if they cause a reflective emotional response. They will then form socially acceptable behavioural referents (behavioural models for specific situations). On the other hand, teenagers will learn not only about physiological aspects of the spread of HIV, but also its influence on human existence from the spiritual point of view.
- ***Take into account age characteristics.*** Choice of forms and methods of work should be based on the following:
 - for teenagers 'acting' learning forms are more effective than 'speaking forms';
 - the most effective behaviour of the facilitator is 'moderate non-instructiveness'. Overly instructive behaviour often provokes negative reaction in teenagers. In case of working with teenagers from at risk groups the facilitator should be more instructive;
 - illustrations used (parables, fairy tales, true stories) must correspond to the intellectual level of teenagers and their life experience.
- ***'From other people to myself'*** Lessons on the proposed themes at the early stages are built using semi-projective techniques that allow teenagers discussing problem in relation to "people in general". This approach helps to partially overcome the difficulties associated with reluctance to discuss topics that are personally significant for the teenager, as this demonstrates 'lack of originality' of his difficulties.

- ***Development over learning.*** Material is better comprehended by teenagers if they formulate main conclusions themselves, rather than these conclusions are presented to them by the facilitator. Independent thinking is achieved through development exercises that help connect the subject discussed to a teenager's own experience. An important role here belongs to the facilitator who should structure the discussion so that the effect of an exercise is achieved through active involvement of teenagers.
- ***Transition from recognized problems in relations with the world, other people and ourselves to more complicated ethical and spiritual issues.*** The proposed exercises are mostly based on games, nonrelated to ethical issues, as this form of work is not only more attractive to teenagers, but also the most effective. The task of the facilitator is to gradually approaching the essence of the subject lead the participants to analyzing implicit issues during the discussion.
- ***Taking into account characteristics of the natural group.*** The programme focuses on real study groups, therefore the facilitator so should remember that teenagers will continue to communicate with one another after the training cycle. This difference from a regular training group requires a high level of psychological security. The latter is achieved by strict adherence to the rules of the group work, limited discussion of personal experience of each individual, as well as taking into consideration the nature and dynamics of interpersonal relationships within the group.

IV. Programme content

The programme content is organized around existential and moral sphere categories connected in various ways to the problem of HIV:

- happiness
- my life and me
- world of soul
- communication an friendship
- "You are not alone"
- a man and a woman
- love
- family
- geneology
- culture
- health
- HIV/AIDS
- tolerance
- living with disease
- addiction to PAS (psychoactive substances)
- crisis and overcoming
- life and death
- good and evil
- values
- goals and meaning
- freedom
- choice

Each topic is covered in a separate class (or several classes if necessary). Every class is completed in form, so that the sequence of proposed topics could be changed).

The lessons are designed considering the peculiarities of processing information by teenagers; the way teenagers interact with each other and with the teacher, the logic of group dynamics and also keeping in mind the objectives to motivate teenagers for active participation in group work.

The programme is divided into several parts:

- Motivation and meaning. Its aim is to get the teenagers involved in the participation, to recognize the objectives of the programme and to motivate them to participate in it. (Lessons 1, 2)
- The part explaining the 'self-concept' is about how to communicate with peers and people of opposite sex, love, friendship, sex-role identification, and concepts of gender and culture from the point of view of modern psychology and a system of spiritual and moral values. (Lessons 3-10)
- The part regarding life crisis and ways of getting over it and facing emotional stress. It explains the concepts of health and illness, provides information about HIV/AIDS, about THC addiction. It forms the idea of attitude towards people with diseases and of tolerance. (Lessons 11-15).
- The part interpreting moral concepts, such as losses and hope, good and evil, values and aims, sense, freedom and choice. (Lessons 6-22). This part also contains the final lesson (23).

V. The main method is personal training, which provides participants with the opportunity for personal development in the context of spiritual and moral changes they undergo. The programme includes cognitive and behavioural modifiers, talks and discussions, brainstorming, mini-lectures, role-plays, psychodrama elements and psycho-gymnastics exercises.

The programme offers new activities and exercises, as well as modifications of previously published ones.

VI. Facilitator is a psychologist or a teacher who understands and shares basic views of Orthodox ethics and has previous group work experience. Facilitator should be aware of the HIV/AIDS issue to a certain degree.

Facilitator needs skills for leading a group discussion (such as active listening, focusing, structuring), creating a psychologically safe environment in the group, and building subject-subject relations with teenagers.

Best results are achieved by facilitator working in pair with an assistant who can lead discussions, organize work in small groups and ensure optimal accomplishment of tasks.

VII. Programme implementation process includes the following stages of psycho-preventive work with a group:

➤ **Motivation of group members for active participation in group work**

Each group member enters the programme with certain expectations, sometimes with unconscious wishes or just out of curiosity. At the same time almost each of the participants is anxious, has quite contradictory expectations, is unsettled in his decision to participate in the programme and is not ready to change his behaviour. The process of changing and development requires that the participation in the programme becomes an urgent necessity for each participant. Each of them needs to recognize this necessity and to overcome the resistance. To help the participants with this is the first and the most important task of facilitators.

Facilitators should run the programme according to the key motivation strategies. One of the common skills for facilitators should be asking open questions (questions that require extensive answers) or questions that can lead to a discussion. Other important facilitator's skills are

reflective (thoughtful) listening; psychological flexibility and supporting behaviour; sharing teenagers' problems; recognizing that problem behaviour of each has a certain meaning that is not easy to give up; sympathy; empathy; being able to find good reasons for changing the behaviour; optimistic views towards these changes; being able to inspire well-timed confidence and trust in the possibility of such changes. In their communication style facilitators should try to have maximum resistance and minimum instructiveness and confrontation. Empathy should be combined with teenagers' self-efficiency in order to help them believe that they are capable of changing and see the changes as something achievable. In order to reinforce teenagers' motivation towards changing their behaviour regular feedbacks should be an integral part of the lessons.

Facilitator should clearly define all objectives of working with this particular group, what kind of results and changes each participant is expecting, what possibilities he has for it and what he needs to change in his behaviour in order to reach these results. Facilitator's task is to help each participant to define and recognize the objectives. However recognition of the objectives is not an easy process. One needs to realize its multistage character. For example, the idea of the objectives on the first lesson would differ from such after a few day-works in group. Facilitator should come back to the process of recognition and defining aims and objectives again and again. Usually teenagers reveal common requirements, needs and problems. Facilitator lets teenagers feel that people around them understand them, he creates an atmosphere of mutual acceptance, makes an agreement with the group about plan of work. It is also important to plan for and to make agreements about each separate stage of work, making objectives for a short period of time (e.g. for one lesson). This helps the participants see immediate results, succeed in reaching immediate goals, and also evokes facilitator's flexible reaction on processes going on in the group.

Facilitator is required to follow a certain procedure to finalize each stage of work summarizing not only short-term (tactical) but also long-term (strategic) goals and objectives, recording changes and development of each participant. As a result the facilitator's motivational work is at the core of the programme implementation.

➤ **Studying behavioural strategies, spiritual and personal resources of participants**

It is important to remember that facilitator should always be guided by positive support for teenagers, by discovering their personal recourses and effective behavioural strategies. It is also crucial to clearly see the importance of the feedback process that implies reaction on the behaviour of each group member in a certain way. This process is a deep one and in case the group is ready for 'scuba diving' there is no need to go shallow. If the group or any of its members are not ready yet, the facilitator should be able to combine different levels of 'diving'. However giving benevolent, supporting feedbacks that would not harm teenagers' self-esteem is necessary, and this should be always kept in mind. What is important about such feedback is not just consolidation but also constructive confrontation – setting off constructive forms of behaviour against unacceptable and destructive, and also discovering problem zones of development.

➤ **Evaluation of behavioural strategies, spiritual and personal resources of participants**

Facilitator concentrates on relations between group members, discovers their personal characteristics and individual forms of behaviour. He observes and makes notes for further work, reveals each participant's problems, ways of behaviour that can be helpful or disruptive for solving these problems, considers the possibility of actualization of revealed problems for their further recognition and solution. This process is being carried out by using special psycho-preventive methods that allow participants taking another person's position: teacher, parent, teenager, HIV infected etc. During these role games facilitator asks participants clarifying questions about their feelings. This is done in order to bring teenagers closer to understanding the forms of their behaviour and also to demonstrate the connection between ineffective problem-solving strategies and not being able to enjoy life without risk behaviour.

➤ **Actualization of spiritual and personal resources; effective behaviour strategies**

At this stage facilitator must be very observant towards the processes going on in the group. Participants begin to openly discuss their problems and difficulties and to share their feeling about what is going on. Feelings are described in 'here and now' format. At this moment it is important to underline that each person has his own spiritual life but its organization is based upon moral principles – otherwise it will turn into chaos, and instead of making us strong becomes a source of blunders, contradictions and sins.

➤ **Recognizing personal spiritual needs, behaviour strategies and resources**

At this stage participants come close to understanding themselves, begin to evaluate their own behaviour from the moral point of view and acquire ability to change it. They start to reconsider their system of relationships with people around them, begin to search for new behaviour patterns, actualize the spiritual sources such as mind, self-consciousness, free will and morality (conscience).

➤ **Modification of behaviour strategies and resources**

Participants reconsider their moral values and settings and behaviour strategies, they look for spiritual transformation and form new conscious moral and ethical norms of behaviour. There are role plays to be used for reinforcing these changes. Facilitator's task is to keep the participants motivated for the changes. In order to achieve this facilitator actualizes the supporting atmosphere in the group and processes of active feedbacks. As a result the participants come to understanding of how unsettled their inner life is with so much chaos, so many failures and contradictions. They tend to use positive aspects of their personalities together with hidden inner resources they have.

➤ **At the end of the programme facilitator helps participants to summarize and to systematize the experience gained during the lessons.**

Facilitator once again sets the connection between the problems in life and effective strategies of solving them and cases of destructive and self-destructive forms of behaviour. Facilitator motivates participants toward preventive use of their experience, towards creating supporting relationships in their families and communities. Facilitator finds out about participants' plans for the future and supports teenagers' tendency towards change. He simulates life situations when participants may use the knowledge they have gained and put into practice the new forms of behaviour. He checks how participants are satisfied with their work. The work comes to an end with a traditional good-bye.

VIII. Programme implementation (3 stages):

1. Preparatory. Recruiting facilitators from psychologists, teachers, social trainers with group work experience. When selecting experts to work on the programme (facilitators) it is important to consider the interest they express, their enthusiasm, their devotion to the ideas of preventive work, and also whether they have experience in working with children and teenagers.

In order to become a facilitator one should take special training which includes information about the programme, the basics of preventive work and skills on organizing and running a programme, ability to evaluate the effectiveness of preventive work and also to take personal professional training to develop resources required for carrying out the programme.

For successful implementation of the programme and making the maximum use of it an educational establishment should be genuinely motivated in taking preventive steps. The programme should be presented in a friendly way, should be interesting, clearly formulated and understood by administration, teachers and members of staff of the educational establishment where the programme is about to take place. They should get a positive image of the programme and receive all the detailed information about the objectives and content of the lessons. It is also

necessary to agree upon using facilities of an educational establishment for the lessons with children and teenagers. The duration, schedule and venue of classes together with the list of required equipment and materials should be agreed upon with the administration.

Work with the parents includes creating a positive vision of the programme. This can be achieved by providing them with comprehensive information about the aims, content, methods and expected outcomes of the programme.

2. Main. Group work with teenagers (school pupils, vocational college students, first year students of specialized secondary schools). Along with the lessons individual counselling for students, teachers and parents should be offered (upon request).

3. Final (*analysis*). Evaluation of the results achieved compared to the expectations. Analysis of difficult situations, adjustment of the programme if necessary.

IX. Lessons structure

The programme includes 22 lessons, each lasting 120 minutes, and an additional final lesson. The recommended frequency of the lessons is once or twice a week. Target audience is teenagers aged between 13 and 17 in groups of 10-30 participants. Each lesson of the programme contains several mandatory steps:

- **Beginning/ warming up.** The objective of the warm-up exercise, apart from creating a working atmosphere in the group, is to introduce the topic of the lesson. Warm-up exercise can also serve for motivating purpose on condition that it is followed by a short debriefing (15 minutes).
- **Working on the topic.** The exercises suggested for each topic require discussions when the group would draw parallels between behaviour described in the content of the activity and real-life behaviour. After that the group turns to the discussion of ethical aspects of what was going on. During the discussion it is important for facilitator to point out the particular moments that are important for forming adequate ethical views (60 minutes).
- **Summing up** has two aims: substantive conclusion (mainly in the form of a mini-lecture delivered by facilitator) and teenagers' verbalization of their new experience by discussing what was 'new', 'interesting' and 'unexpected' (10 minutes).
- **Homework** is aimed at consolidating results of group work. It includes written verbalization of participants' views on the ethical issues discussed. The written form is preferable because it allows teenagers to fully reflect upon their point of view. Compulsory homework and special workbooks make the programme more significant and authoritative in teenagers' eyes. Homework is discussed at the beginning of each lesson in a free form facilitator decides upon (15 minutes).

As mentioned above for one topic more than one lesson can be assigned if needed.

In the programme description the lessons are presented as follows:

- Number and title of the lesson.
- Statement of the problem. Introductory information for the facilitator (framed) contains a clearly presented main idea of the lesson pointing out the importance of this problem for teenagers.
- Objective of the lesson.
- Beginning of work: several options for facilitator to choose from.
- Working on the topic of the lesson: several options for facilitator to choose from.

- End of lesson.
- Homework.
- Along with all listed above the description of the majority of lessons contains the following parts:
- Additional information for the facilitator (in italics). The information provides deeper knowledge and understanding of the problem and can be used if necessary during the lesson.
- Facilitator's conclusion (in italics). It is to be announced by the facilitator at the end of a discussion, exercise or activity.

Guided by general topic of the lesson and personal methodological preferences facilitator is free to choose the content of the lesson himself using the suggested options of activities and exercises. The manual provides a 'warm-up exercises collection' (Appendix #1) the facilitator can use in order to create or maintain the working atmosphere in a group. There are also various extra materials attached to use for preparing the lessons (Appendixes #6 and #7).

X. Forms of work

Some of the programme exercises are well-known by professional psychologists and teachers. That is why it is very important to point out that in order to reach the goal it is necessary not only to conduct the exercise correctly but first of all to have a properly organized debriefing. The following forms of work are used in order to achieve this:

- Providing information (broaden the horizons, in particular on issues concerning HIV)
- Metaphor (method of analogies)
- Changing mental patterns and false sets
- When analyzing a situation setting up logical interrelation between events
- Revealing oneself (telling about personal experience)
- Emotional involvement
- Help in responding to emotions (talking over, indirect emotional discharge)
- Role play
- Group discussion
- Analyzing situation taken from life of acquaintances or literature characters
- Setting life goals and searching for ways of reaching them
- Putting meaning into everyday events

Keeping a journal of the working process is an important condition of successful work on the programme. This can be used by facilitator to note the details of the lessons with a particular group of teenagers, to keep a record of progress, to analyze emerging difficulties and outline ways of overcoming them.

XI. Venue and materials needed

A room should be spacious enough for all the participants to form a circle and also to have individual working places at desks. It is important to decide in advance where the lessons will take place and to confirm the room requirements with the organizing party. Unsuitable environment can seriously reduce the efficiency of the lessons.

Room requirements:

- Spacious enough to allow active techniques but not too large because this may break the sense of security
- Free from anything unnecessary – objects, posters etc.
- Without sharp edges or dangerous places
- The same room each time in order not to break the sense of security

- Not pass-through and not accessible by other people
- With enough light and fresh air
- Soundproof from external sounds
- Door should be shut during lessons
- Chairs in the room should be easy to move around
- The best option would be if a room provides opportunity to sit and to work on the floor (to draw, to move around, to use body-oriented training elements)
- It should be possible to put up a sheet of drawing paper upon a wall or a board
- Possibility to use audio, video and multimedia devices.

Most of the lessons will require crayons, pens and markers, paper, scotch tape, scissors and a board. Participants are expected to have a workbook for their homework. Additional information about the materials needed is given within description of each exercise.

XII. Modifications for at-risk teenage groups

The programme allows this kind of modifications. Teenagers inclined to deviant or delinquent behaviour, teenagers with unsettled socially accepted value guideline and teenagers with asocial communities as reference groups all fall under at-risk teenage groups definition.

Only a socio-psychologist with experience of working with groups of so called ‘difficult teenagers’ should work with such participants. In this case the lessons of the programme should be given the status of obligatory, equal to other (school) subjects. This is due to the fact that risk group teenagers as a rule are not eager to reveal their inner world: such reactions as avoidance and denial in response to many tasks are typical for them. That is why to make working on the programme compulsory (e.g. as a separate school course) is a very important organizational condition.

Risk group teenagers for the most part demonstrate low cognition ability and poorly developed level of reflection (mostly of protective character), that is why during the exercises and discussions facilitator should occupy a more directive position comparing to such in a group of regular teenagers. In addition to that in their communication style risk group teenagers often find it difficult to stay within the role boundaries, and non-directive position of facilitator may be interpreted by them as indication of a low role status.

It makes sense to introduce additional rules for groups consisting mostly of teenagers of certain subculture (e.g. neighbourhood or streetwise). These rules should bring restrictions to their usual forms of self-expression (e.g. using offensive language, neglecting basic courtesy rules etc).

The lesson structure may remain the same in each particular case, however facilitator should select materials for discussion taking into account peculiarities of the participants’ life experience. Also additional issued can be brought for discussion:

- problem of absence of family
- early sexual experience
- experience of violence
- experience of imprisonment
- living with disease.

XIII. Expected outcome of the programme is to enable teenagers to develop the system of moral values that would bring down the risk of HIV infection (ideas of chastity, faithfulness, responsibility).

XIV. Programme effectiveness criteria

- Understanding of Christian system of values by teenagers
- Reinforcement and development of spiritual and personal resources, preventing self-destructive forms of behaviour
- Bringing down HIV-infection risk factor.

XV. Programme performance evaluation

Programme performance evaluation includes 3 interrelated sets of issues:

Set 1. Comparing ethic views that teenagers demonstrate after completing the work on the programme to those they had prior to the programme.

Evaluating the spiritual and personal changes that teenagers undergo can be done by applying psycho-semantic methods, for example, a free associative line method. Before and after each lesson teenagers are asked to complete an associative task with main ethic categories of the programme (see above) as stimuli. To analyze the depth of ethical views the derived associative lines are compared against the 'basic concepts' that are examined within each topic. Programme effectiveness indicator is widening the range of ethic views and including new (in comparison to the original content) associative lines and problems. Processing the outcomes of the associative experiment procedure is described in Appendix # 2.

Additional materials for interim programme effectiveness evaluation can be taken from analyzing the content of home works that would also demonstrate the discussed 'basic concepts' as main issues.

Set 2. Comparing teenagers' level of awareness of HIV issues before and after the programme.

Questionnaires demonstrate how well teenagers are informed about HIV infection and the problems caused by it. The examples of the questionnaires are in Appendix # 3. The higher number of correct answers in the questionnaire is the indicator of effectiveness of the programme.

Set 3. Analyzing programme evaluations done by teenagers, their parents, teachers and representatives of administration of teaching institutions.

Evaluations from all these people are collected as a result of a talk or a written enquiry. The effectiveness indicator is finding the programme interesting, useful and relevant to the declared goals. See Appendix #4 for a questionnaire sample.