Laboratory protocol

**Protocol title:**

“They walk with bare feet on broken glass, they are not developing normally, and they are not learning anything”: Provider perspectives on stigma towards native and ethnic minority street-connected youth in the Republic of Georgia

**Participants:**

22 providers, from different service organizations

**Measurement:** In-depth interviews

To elicit the HIV prevention needs of street connected youths through individual in-depth interviews with local key informants (n=22) from government institutions, law enforcement, and local health and social service providers;

**Qualitative data analysis**

Qualitative data will be audio-tape recorded, transcribed and analyzed by the Investigative Team. We will analyze recorded interviews with a pile sorting technique for identifying themes in a qualitative data to identify types of influence. Analysis of qualitative data will proceed in two steps. The in-depth interviews will produce large volumes of text to be content analyzed[[1]](#footnote-1) . We will use a data-reduction process in which emergent themes are identified and coded to yield a set of core themes. Step 1 involves writing analytic summaries – concise reviews of key findings in each interview. Analytic summaries will allow us to discuss key findings during project meetings and to efficiently analyze data. Step 2 involves systematic coding using a well-defined thematic codebook. A codebook for qualitative analysis consists of a theoretically-informed manual of codes and sub-codes, defined by specific definitional criteria that allows for systematic textual coding. All data will be coded and analyzed by the Investigative Team using Dedoose.

**Coding Categories**:

|  |  |
| --- | --- |
| **Title** | **Description** |
| Accesibility to Social/Health Services | Accebility to social services |
| Azeri Kurdish |   |
| no legal documents |   |
| Georgians |   |
| Mixed groups |   |
| Roma Moldovian |   |
| Adaptation to service centers  |   |
| Alcohol Use |   |
| Azeri Kurdish | azeri kurdish using alcohol |
| Georgian | georgians using alcohol |
| Mixed Groups | alcohol use by mixed groups |
| Roma Moldovian | alcohol use of roma moldavian  |
| Anticipated Stigma | This code refers to when providers describe street connected youth as having expectations of experiencing prejudice and discrimination . Refers to expectations of prejudice and discrcimination among the stigmatized |
| Azeri Kurdish |   |
| mixed group |   |
| Roma Moldovian |   |
| At risk children | this is definition by service provider, means that these are not street kids but at risk to become street kid |
| Attachment with Families  |   |
| Azeri Kurdish |   |
| Roma-Moldavian |   |
| Attitude towards Gender Equality | This is cultural attitudes if there is equality between men and women |
| Azeri kurdish |   |
| Children from higher social status |   |
| Conflict Between Communities  |   |
| Azeri-Kurdish |   |
| Georgian |   |
| Roma Moldavian |   |
| Conflict Between Family and Child |   |
| Criminal Activity  |   |
| Azeri Kurdish | Azeri Kurdish criminal activity |
| Georgian  | Georgian criminal activity |
| Mixed Group | Mixed Group criminal activity |
| Roma Moldovian | Roma Moldovian criminal activity |
| cultural norms |   |
| Roma modlovian |   |
| Drug Use/Drug Intoxication |   |
| Azeri Kurdish | drug use |
| Georgian | drug use |
| Mixed group |   |
| Roma Moldovian | drug use |
| Easy accessible drugs/alcohol |   |
| Education Rights Violation  | Refers to not going to Scholl, not getting formal and informal education |
| Azeri Kurdish |   |
| Georgian |   |
| Mixed Groups |   |
| Roma Moldovian |   |
| Family Background | Family experience with in children, family activities, |
| alcohol use |   |
| begging  |   |
| criminal activity/criminal history |   |
| azeri-kurdish |   |
| georgian |   |
| disabled  |   |
| divorse, separation |   |
| drug use |   |
| less education |   |
| Life style/Pattern |   |
| mental health problems  | parents  |
| prostitution/multiple partner |   |
| selling things |   |
| social volnurability |   |
| street sellers/taxi drivers other low paid jobs |   |
| Great Quotes |   |
| HIV Infection Cases/Possible Threat | HIV Infection Cases |
| HIV Prevention Programming |   |
| Human Rights Approach |   |
| Lack of Trust | lack Trustful relationship  |
| Between family and child |   |
| peer network |   |
| Public |   |
| self |   |
| service provider and street kid |   |
| Language Ability | Language ability |
| Communication Problems |   |
| Kurdish Azeri |   |
| Mixed Groups |   |
| Roma Moldovian |   |
| Low awareness about HIV |   |
| No Alcohol |   |
| Azeri Kurdish |   |
| No Drugs |   |
| No enough emotional support |   |
| No HIV testing available |   |
| Other Sexual Orientation |   |
| Path to Street Life | Child is alone, he/she does not know what to do in the street, first time when he becomes "a street kid."  |
| Azeri Kurdish  |   |
| Georgians |   |
| mixed group |   |
| Roma Moldovian  |   |
| Peer Pressure  | somebody who helps street kid to be oriented in the street, he/she understands and shares personal thoughts  |
| Police Inactivity  | Police does not care and does not react to street kids' criminal activity.  |
| Positive Discrimination  |   |
| Proactive Social Services/Positive Public Action  | Public and state organizations support |
| Protective Factors  |   |
| Ethnicity  |   |
| Experience |   |
| gender |   |
| boy |   |
| girl |   |
| having children |   |
| having partner/boyfriend |   |
| Healthy life |   |
| Provider Stigma | This code refers to when providers endorse stigmatizing beliefs towards street-connected youth |
| Azeri Kurdish |   |
| Georgians |   |
| mixed group |   |
| Roma Moldovian |   |
| Public Stigma | Stereotypes, prejudice, and discrimination endorsed by general poulation. Social Stigma  |
| Reactive Programming | emergent intervation support |
| Run Away Kids |   |
| azeri kurdzish |   |
| georgian |   |
| School Stigma  |   |
| Sexual Risk Behavior |   |
| abortion |   |
| azeri kurdish |   |
| georgian |   |
| roma-moldavian |   |
| Commercial Sex |   |
| Azeri Kudish |   |
| Geogian |   |
| Mixed groups |   |
| boy |   |
| girl |   |
| Roma Moldovian |   |
| Condomless sex |   |
| Azeri kurdish |   |
| georgian |   |
| mixed group |   |
| roma moldovian |   |
| Early Sexual Activity | Early Sexual Activity, aborshan, childdren, marrige,  |
| azeri kurdish |   |
| georgian |   |
| mixed group |   |
| roma moldovia |   |
| Group sex |   |
| azeri kurdish |   |
| georgian |   |
| mixed group |   |
| roma moldovian |   |
| Multiple sexual partners |   |
| azeri kurdish |   |
| georgian |   |
| mixed group |   |
| roma moldovian |   |
| NO commercial sex |   |
| Pregnancy |   |
| Azeri Kurdish |   |
| Georgian |   |
| mixed groups |   |
| Roma moldovian |   |
| Spontaneous sex/Experimentation |   |
| azeri kurdish |   |
| georgian |   |
| mixed groups |   |
| boy |   |
| girl |   |
| roma moldovian |   |
| Short term friendships/trustful | easy to make friends |
| Social Isolation  |   |
| frustration | between street kids |
| Social networks |   |
| Azeri Kurdish | Living condition is poor, live in cabins.  |
| Georgian | Georgian social network |
| Mixed Groups | Mixed Groups social network |
| Roma Moldovian | Roma Moldovian Social network |
| social networks by age  |   |
| social networks by friendship/street kids |   |
| Georgians |   |
| social networks by gender  |   |
| social networks by nationality |   |
| Azeri kurdish |   |
| Georgian |   |
| Roma moldovian |   |
| social networks by sexual orientation |   |
| social networks by social class |   |
| social networks by social media |   |
| social networks for manipulation |   |
| social networks mixed  |   |
| social networks relatives  |   |
| ethnical minorities |   |
| social networks with service providers |   |
| social networks with the same risk behaviour/values |   |
| Social Support  | material aid, phisical, task sharing, intimate interaction, guidance, feedback and social particiation  |
| Feedback  | Providing individuals with infromation about themselvs |
| Parent |   |
| service providers |   |
| street kids |   |
| Guidance  | offering advise and guidance on personal matters |
| parent |   |
| Service provider |   |
| street kids |   |
| Intimate Interaction  | sharing personal feelings in non directive way, emotional support |
| classmate |   |
| street kids | peers  |
| community |   |
| Family | Love to Family  |
| Service Providers |   |
| street kids |   |
| Material Aid  | providing material aid in the form of money and other physical objects; same as instrumental aid. money, food or other phisical objective. ..  |
| community |   |
| service provider |   |
| Steet kids |   |
| Physical Assistance  | Phisical Assistance sharing of tasks,  |
| parent | parent works and wants to support a child |
| police |   |
| service providers |   |
| street kids |   |
| Protective support | when someone is botherig or hassling  |
| parent |   |
| service providers |   |
| street kids |   |
| Social Participation | Engaging in social activities for fun and relaxation |
| school children/comunity |   |
| service providers |   |
| street kids |   |
| STDs and other infections |   |
| Street Activities  | any kind activities, beging, working, criminal activities, prostitution, cleaning cars,  |
| begging |   |
| Azeri Kurdish |   |
| Georgian |   |
| Mixed Groups |   |
| Roma Moldovian |   |
| carrying hard things  |   |
| azeri kurdish |   |
| computer game |   |
| internet cafe |   |
| azeri kurdish |   |
| georgian |   |
| night clubs  |   |
| girls |   |
| night time sharden  |   |
| girls/moldovian roma |   |
| organized system |   |
| play | ball, dance,singing |
| relaxation and fun |   |
| azeri kurdish |   |
| georgian |   |
| mxed gorups |   |
| roma moldovian |   |
| religious organization |   |
| azeri kurdish |   |
| school |   |
| roma moldovian |   |
| Sect/retuals |   |
| selling  | flowers, higenic things, icons, candels |
| azeri kurdish |   |
| georgian |   |
| mixed groups |   |
| roma moldovia |   |
| singing |   |
| georgian |   |
| mixed groups | armenian |
| working  | cleaning cars |
| azeri kurdish |   |
| georgian |   |
| mixed group |   |
| roma moldovian |   |
| Street kids Attitudes towards Public  | Street kids attitudes towards Public  |
| Problems in Communication  | Between Street Kids and Public |
| Protest /get status |   |
| reciprocal relationship | aggressive- aggressive, positive-positive |
| Street Kids Distruction (aggression outside) | street kids distruction  |
| Street kids Health/Menatal Health Problems | Street kids health problems |
| Azeri Kurdish |   |
| Street Kids Resilience | Street kids reasilence |
| Victimization and Violence | any kind of Violence emotional, sexual, phithical, |
| Community | Own Community |
| Parent/family/instructor |   |
| Physical Violence |   |
| Psychological Violence |   |
| Trafficing  |   |
| Physical Violence |   |
| Police  |   |
| Self Destruction  | including suicides  |
| Sexual Violence |   |
| Other |   |
| Parent |   |
| Peer |   |
| witness |   |
| Street/public |   |
| Youth Bullying |   |
| aggression towards other kids  | aggrressive, communicational problems, avoidance  |
| Physical Violence |   |
| Psychological Violence |   |

**Analysis:**

|  |  |  |
| --- | --- | --- |
| **Basic Concepts** | **Definition** | **Provider Quotes** |
| Stigma  | A deeply discrediting attribute; “mark of shame”; “mark of oppression”; devalued social identity |   |
| Stigmatization  | A social process embedded in social relationships that devalues through conferring labels and stereotyping  | Across interviews, providers report that street-connected youth are heavily stigmatized. |
|
|
| Labels  | Officially sanctioned terms applied to conditions, individual, groups, places, organizations, institutions, or other social entities | *People have especially bad feelings towards Kurdish children and Roma children. They call them ‘zigan’. If they think that a street kid is Georgian and begging in the street without parental supervision, they will call the hotline. They say, in these words: ‘They are Georgians, not zigan’ [Roma] … They think that a Georgian child should be taken care, but if she/he is zigan, it is no problem.”* Psychologist, Respondent 4 |
|
| Stereotypes  | Negative beliefs and attitudes assigned to labeled social entities |   |
| Prejudice  | Endorsement of negative beliefs and attitudes in stereotypes |   |
| Discrimination  | Behaviors that act to endorse and reinforce stereotypes, and disadvantage those labeled  | “*I brought Azerbaijan-Kurdish child to the hospital. … they made this child wait for many hours… when I complained, the doctor said that he did not have time…. This is very common. They prefer clean children with light skin.”* Manager, Respondent 13  |
|
| **Stigma Characteristics** |  |  |
| Physical  | Of the body, e.g., physical disabilities |   |
| Character  | Indicating moral weakness, e.g., criminal, mental illness | “*Ethnic minorities – Roma and Azeri-Kurdish – have more mental problems compared to Georgians . . .I have never met a Georgian street kid who had mental problems*…..*Roma children are raised in extremely dangerous environment, they walk with bare feet on broken glasses … they are not forming normally and they are not learning anything*” Peer Educator, Respondent 10 |
|
| Status | A position in society; often used with ascribed characteristics, e.g., race/ethnicity  | “*A parent of an Azeri-Kurdish child told me that they are Kurdish and this is their lifestyle – to beg and take care of their families…They do not have aim, purpose… Their purpose is to get money, and they do not even have the skills to distribute their money*.” Psychologist, Respondent 12 |
|   |
| “*Ethnic minorities – Roma and Azeri-Kurdish – have more mental problems compared to Georgians . . .I have never met a Georgian street kid who had mental problems*…..*Roma children are raised in extremely dangerous environment, they walk with bare feet on broken glasses … they are not forming normally and they are not learning anything*” Peer Educator, Respondent 10 |
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|   |
| *“More children, more money; this is the only reason for family formation in ethnic minority families.*” Psychologist, Respondent 20  |
|   |
| “*Georgians are more developed than Azeri-Kurdish and Roma children, it might be because they have more information as they speak Georgian.*” Psychologist, Respondent 4 |
|   |
| “*Azeri-Kurdish families cross the borders to make money and then go back. This community is not motivated to be integrated with Georgian society and they do not need us.*” Manager, Respondent 19 |
|   |
| Ethnic minority networks are “*closely-knit family structures*” that consist of a “*very closed community in which almost all members are relatives and very often live in one neighborhood” -* Manager 2 |
|   |
| *“Ethnic minorities have more stable, regular partners than children of Georgian nationalities.” -* Peer Educator 1 |
|   |
| “*Most of the ethnic minority’s families are not strong units… young women raise their children without fathers.*” - Social Worker 3 |
|   |
| “*Ethnic minorities have more patriarchal family structures…Girls are not allowed to stay single…Girls under 18 years old get married several times. For instance, a Roma woman can have 5 husbands in her life.*”- Social Worker 5  |
|   |
| Discredited  | Already known or immediately evident; “marks” that are visible or not concealable  | “*I brought Azerbaijan-Kurdish child to the hospital. … they made this child wait for many hours… when I complained, the doctor said that he did not have time…. This is very common. They prefer clean children with light skin.”* Manager, Respondent 13  |
|
| Discreditable  | Neither known nor immediately perceivable; “marks” that are invisible or concealable  |   |
| Changeable  | Subject to direct attempt to change by individual or group |   |
| Fixed  | Subject to change only by changing the social meaning of the “mark”  |   |
| **Target variants** |   |   |
| **Experiential**  |  |  |
| Perceived  | Belief that “most people” will devalue, discriminate the stigmatized |   |
| Endorsed  | Expressed agreement with stereotypes, prejudice, and discrimination  |   |
| Anticipated  | Expectations of experiencing prejudice and discrimination among the stigmatized |   |
| Received | Overt behaviors of rejection and devaluation experiences of negative interactions |   |
| Enacted  | Behaviors of differential treatment by stigmatizers  | “*I brought Azerbaijan-Kurdish child to the hospital. … they made this child wait for many hours… when I complained, the doctor said that he did not have time…. This is very common. They prefer clean children with light skin.”* Manager, Respondent 13  |
|
| **Action-oriented**  |  |  |
| Self-stigma | Internalized acceptance of stereotypes and prejudice | Not applicable |
| Courtesy stigma | Stereotypes, prejudice, and discrimination by association with marked groups | *“The society is very aggressive towards them… If people see me following these children, they give me such a bad look, so it is really overwhelming to do my job.*” Psychologist, Respondent 4 |
|   |
| *“Once when I was at the metro station, I met my beneficiary and I gave her a hug. All the passengers in the wagon looked at me with disgust. They told me that ‘you are the same, how can you kiss and touch this child and show affection towards her. What kind of woman are you?’ ”* Manager, Respondent 11 |
|   |
| “*I always get negative comments from people when I am engaging ethnic minority children. I hear such comments: you should not give shelter to him, rather you should kill him, they are criminals, they are disgusting, they are dirty, and etc*.” Manager, Respondent 19 |
|   |
|   |
| Public stigma  | Stereotypes, prejudice, and discrimination endorsed by the general population | “*Even journalists, when they make reports about street-connected children, have negative feelings towards them. They ask questions like, ‘Are they regular children*?’” Manager, Respondent 13 |
|   |
| *“Once when I was at the metro station, I met my beneficiary and I gave her a hug. All the passengers in the wagon looked at me with disgust. They told me that ‘you are the same, how can you kiss and touch this child and show affection towards her. What kind of woman are you?’ ”* Manager, Respondent 11 |
|   |
| “*70-80% of the mainstream society has very bad attitude towards Azeri-Kurdish children. People scream at them, they say curse words…. If street kid sits next to them, people’s facial expression shows that they are disgusting.”* Peer Educator, Respondent 10 |
|   |
| “*I always get negative comments from people when I am engaging ethnic minority children. I hear such comments: you should not give shelter to him, rather you should kill him, they are criminals, they are disgusting, they are dirty, and etc*.” Manager, Respondent 19 |
|   |
| Stigma from teachers and educational directors: “*street-connected children are different, unable to study, and they can only bring problems to school.*” Psychologist, Respondent 12 |
|   |
| “*People have especially bad feelings towards Kurdish children and Roma children. They call them ‘zigan’. If they think that a street kid is Georgian and begging in the street without parental supervision, they will call the hotline. They say, in these words: ‘They are Georgians, not zigan’ [Roma] … They think that a Georgian child should be taken care, but if she/he is zigan, it is no problem.”* Psychologist, Respondent 4 |
|   |
|   |
| Provider-based stigma  | Prejudice and discrimination voiced or exercised, consciously or unconsciously, by occupational groups designated to provide assistance to stigmatized groups | “*I brought Azerbaijan-Kurdish child to the hospital. … they made this child wait for many hours… when I complained, the doctor said that he did not have time…. This is very common. They prefer clean children with light skin.”* Manager, Respondent 13  |
|   |
| Ethnic minority networks are “*closely-knit family structures*” that consist of a “*very closed community in which almost all members are relatives and very often live in one neighborhood” -* Manager 2 |
|   |
| *“Ethnic minorities have more stable, regular partners than children of Georgian nationalities.” -* Peer Educator 1 |
|   |
| “*Most of the ethnic minority’s families are not strong units… young women raise their children without fathers.*” - Social Worker 3 |
|   |
| “*Ethnic minorities have more patriarchal family structures…Girls are not allowed to stay single…Girls under 18 years old get married several times. For instance, a Roma woman can have 5 husbands in her life.*”- Social Worker 5  |
|   |
| *“More children, more money; this is the only reason for family formation in ethnic minority families.*” Psychologist, Respondent 20  |
|   |
| “*Georgians are more developed than Azeri-Kurdish and Roma children, it might be because they have more information as they speak Georgian.*” Psychologist, Respondent 4 |
|   |
| “*Azeri-Kurdish families cross the borders to make money and then go back. This community is not motivated to be integrated with Georgian society and they do not need us.*” Manager, Respondent 19 |
|   |
| “*It is very common that Azeri-Kurdish and Roma girls of 13 start their sexual lives. It is mandatory to marry, have children and beg in the streets with children…. Their communities do not consider child marriages as criminal activity and violations of child rights*” Psychologist 1 |
|   |
| “*For Azeri-Kurdish women, children are a source of income. As they have more children, they are perceived as being more vulnerable by society, and they have more opportunities to get more support.*” Social Worker 3 |
|   |
| *“Sometimes, Kurdish-Azeri children do not want to beg anymore and they get involved in commercial sex activities*.” - Peer Educator 3 |
|   |
| *“13-14 years old Azeri-Kurdish girls often visit Turkish night bars and talk to old men, drink and entertain themselves.*” - Psychologist 1 |
|   |
| *“Anal contacts are very often with non-Georgian Ethnicities”* Psychologist 2 |
| Structural stigma  | Prejudice and discrimination by policies, laws, and constitutional practice; also called institutionalized stigma  |   |

1. Patton MQ, ed *Qualitative Research & Evaluation Methods*. Thousand Oaks, CA: Sage Publications; 2002. [↑](#footnote-ref-1)