Enabling Communication about Gender Equality, Sex and Sexuality for Unaccompanied Refugee Children

– To Evade Antagonism concerning Swedes’ Right to be Equals, Sexual and Gay by Accepting and Acknowledging Cultural Dissimilarities

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Abstract

This study researches how communication provided by supervisors working in homes for unaccompanied refugee children about gender equality, sex and sexuality should be conducted and executed for children acclimating to Sweden. This studied topic was founded in the desire expressed by RFSU to demand sexual education for unaccompanied refugee children coming to Sweden. This desire was expressed after unaccompanied refugee boys were discovered to have sexually abused and harassed a number of girls during a youth festival in Stockholm. RFSU, and the president for the Unaccompanied Children’s Union in Sweden, brought to the attention that the cultural backgrounds URC commonly have differ from the Swedish culture concerning gender equality and sexuality. Thus, the issue with communication about gender equality, sex and sexuality intended for unaccompanied refugee children is that it needs to be befitting and susceptible to them according to their usual and previous context.

The method used in this study was to implement a qualitative research method of phenomenological nature. Data were mainly accrued through a questionnaire that was answered by supervisors that currently work with unaccompanied refugee children. These answers provided with an understanding, together with the compiled frame of reference, of how to befittingly and susptently communicate about gender equality, sex and sexuality with unaccompanied refugee children acclimating to Sweden. Keep in mind, not all unaccompanied refugee children who come to Sweden are in fact refugees. However, to distinguish these children who come from other countries from other children in general, the choice was made to continue calling them unaccompanied refugee children throughout this study.

The conclusions drawn from the result of this study ended up being four. The first is that not all unaccompanied refugee children are alike, and can therefore not be seen as one identical target group. The second is that unaccompanied refugee children’s previous cultural and religious contexts, with their previous experiences about gender equality, sex and sexuality, need to be considered, along with the suitability of how to execute such information. The third conclusion is to naturally, and clearly, discuss and debate on a regular basis with a suitable supervisor. The fourth is that media, for instance pornography, can provide misguided and biased information. The practical recommendations that these conclusions resulted in are also four, and are as follows; 1) to create multiple communication materials as to satisfy most children’s needs and attitudes, 2) to learn about URC’s previous cultural and religious contexts, and their previous experiences, and have different suitable information sessions based on the needed level of privacy, 3) to discuss and debate gender equality, sex and sexuality on a regular basis in a natural setting through a suitable supervisor, and 4) to include media, especially pornography, when discussing and debating about gender equality, sex and sexuality.
# Table of Content

List of Acronyms

1 Introduction..........................................................................................................................1
   1.1 Unaccompanied Refugee Children’s Current Repercussion ..............................................1
   1.2 Problem Discussion .........................................................................................................2
   1.3 Purpose............................................................................................................................2
   1.4 Disposition ......................................................................................................................2

2 Frame of Reference ..............................................................................................................4
   2.1 URC Acclimating to Sweden ............................................................................................4
   2.2 Communication ...............................................................................................................5
      2.2.1 How to Plan Communication .....................................................................................5
      2.2.2 Communication Visualized .....................................................................................6
   2.3 Communicating Sensitive Topics ....................................................................................8
      2.3.1 Sensitive Topics, Media and Pornography .................................................................8
      2.3.2 Communicating Sensitive Topics Visualized .............................................................9
   2.4 Communication Between Cultures ................................................................................11
      2.4.1 Cultural Perspectives and Values .............................................................................11
      2.4.2 Communicating Sensitive Topics with Respect to Cultural Aspects Visualized ........11

3 Practicability of the Theories .............................................................................................14
   3.1 Analytical Model ............................................................................................................14
   3.2 Specified Research Questions .......................................................................................16

4 Methodology ......................................................................................................................18
   4.1 Method Approach ..........................................................................................................18
   4.2 Implementation of This Study .......................................................................................18
   4.3 Preliminary Study ..........................................................................................................19
   4.4 Data Collection Methods ..............................................................................................19
      4.4.1 Primary Data ............................................................................................................20
      4.4.2 Secondary Data .......................................................................................................22
   4.5 Data Analysis Method ....................................................................................................22
   4.6 The Quality of this Study ...............................................................................................23
      4.6.1 Ethics .......................................................................................................................23
      4.6.2 Validity and Reliability ...........................................................................................24

5 Data ......................................................................................................................................26
   5.1 Gender Equality, Sex and Sexuality and Media's Influence .........................................26
      5.1.1 Gender Equality .....................................................................................................26
      5.1.2 Sex ..........................................................................................................................26
      5.1.3 Sexuality ................................................................................................................27
   5.2 Media’s Influence on URC ............................................................................................27
List of Figures

Figure 1. Communication .......................................................... 7
Figure 2. Communicating sensitive topics .......................................... 10
Figure 3. Communicating sensitive topics with consideration to cultural aspects ........................................ 12
Figure 4. Analytical model .......................................................... 15
Figure 5. Gender equality, sex and sexuality, and how media influence them ........................................ 40
Figure 6. How to communicate befittingly URC .................................... 42
Figure 7. How to communicate susceptibly to URC .................................... 44

List of Tables

Table 1. Disposition ........................................................................ 3
Table 2. The respondents’ gender and time worked with URC ............ 21
List of Acronyms

*The following acronyms are continuously used throughout this study, and are therefore presented below along with the definitions provided the first time they appear in the text.*

RFSU – The Swedish Association for Sexual Enlightenment

URC – Unaccompanied refugee children

STDs – Sexual transmitted diseases

HBTQ – Homosexual, bisexual, trans- and queer

SRQs – Specified research questions
1 Introduction

This chapter introduces the foundation for this study, which consists of the reigning situation concerning the studied topic. This is followed by a problem discussion, a purpose, and finally, a disposition overlooking the chapters of this report.

1.1 Unaccompanied Refugee Children’s Current Repercussion

During the youth festival *We Are STHLM*, a large number of young girls became subjects to sexual abuse by having groups of men circle, grope and harass them. In total, during the festival year 2014 and 2015, 38 charges of sexual abuse were reported to the police. (Furusjö, 2016) In the aftermath of what occurred during *We Are STHLM*, and after the connection was made to unaccompanied refugee boys, RFSU, the Swedish Association for Sexual Enlightenment (sv. Riksförbundet För Sexuell Upplysning) came out with the desire to demand sexual education for unaccompanied refugee children (hereinafter called URC) (Törngren, 2016). In the year 2014 a total of 7 049 URC came to Sweden, 5 686 of these were boys mainly originating from Afghanistan, Eritrea, Syria and Somalia (SCB, 2015).

Even so, RFSU states that ethnicity does not have a direct link to the behavior of sexual violence. It means that sexual violence concerns gender, masculinity and power. However, since the majority of URC are teenagers originating from countries with cultures dissimilar to the Swedish culture, some concerns are still deemed necessary to point out regarding URC. One is that Sweden’s main norms and values concerning gender equality and sexuality differ from the ones reigning in the countries URC mainly originate from. (Andersson & Ljungros, 2016)

Congruently, the president for the Unaccompanied Children’s Union in Sweden says that his country of origin does not share the same values and norms as Sweden has. He further states that if the country of origin does not have the same values, especially concerning gender equality and sexuality, it is important to be informed about those differences in order to avoid culture clashes. (Törngren, 2016) Informing URC about such differences, as seen in appendix 1, generate diverse reactions. It can further be seen in appendix 1, that URC occasionally react negatively to miscellaneous matters, nor understand them, if the matters are different, unfamiliar and unaccepted. Furthermore, people who work with URC normally do not get provided with material covering how to talk about matters such as gender equality and sexuality with URC.

The differences and obstacles URC face when coming to Sweden can be understood through primary and secondary socialization (Berger and Luckmann, 1976), which are two notions that are dependent on country of origin. The authors explain that young children go through primary socialization, where the fundamental knowledge of becoming a functional member of a society is learnt. Secondary socialization, is explained, to occur later in childhood, where the child undertakes multiple roles and terminologies depending on whom interaction occurs with. It is here routines of how to interpret and how to act in different situations are developed.

In addition to primary and secondary socialization as mean to understand the differences and obstacles URC face, Samovar, Porter, McDaniel and Roy (2013) write that going from one culture to another can bring forth the phenomenon called culture shock. By this Samovar, et al.
mean that a person’s backpack, containing social norms, language and cultural values, no longer works as a personal frame of reference of how to be or behave.

Having a different primary and secondary socialization, and personal cultural backpack, mean for URC a challenge in understanding and becoming part of the Swedish society, since what was previously learnt is not accustomed in Sweden. Furthermore, URC do not possess the social and cultural tools necessary to get desired outcomes out of different social situations.

1.2 Problem Discussion

URC, when coming to Sweden, have knowledge of how to be a part of a society, and mostly how to behave in pursuance of a certain outcome in different social settings. However, this knowledge differs from the accustomed one in the Swedish society, which commonly evokes cultural shocks and clashes.

As mentioned, when information about culture, norms and values is missing, integration befalls inaccurately. RFSU states, based on cultural dissimilarities concerning knowledge and acceptance, that the need to communicate with URC about topics such as gender equality, sexual transmitted diseases (hereinafter called STDs), contraceptives and homosexual, bisexual, trans and queer (hereinafter called HBTQ) rights is dire (Andersson & Ljungros, 2016). In congruent with this, as seen in appendix 1, URC generally do not know about STDs, some have difficulties in understanding the concept of gender equality. It can also be seen that homosexuality is deemed the most difficult topic and generates the strongest and most diverse reactions. Furthermore, people who work with URC, or the supervisors, sometimes collect their own material on how to talk about these topics, since they do not get provided with that kind of material. When informing someone from a dissimilar culture, Samovar, et al. (2013), Popov and Sturesson (2015) and Gamst and Lieberman (2015) deem it important to know and understand the intended receiver before executing communication, in order for the sender to communicate understandably.

When this study started, earlier studies concerning URC generally look into the conditions of a town to care for URC, how well homes have worked with integration or how well URC have integrated into the Swedish society (Ahmadi & Lilja, 2013). However, these studies do not directly concern understanding URC, in order for supervisors at homes for URC, to communicate the sensitive topics gender equality, or the previously mentioned topics relating to sex and sexuality, in ways so they listen and understand.

1.3 Purpose

The purpose of this study is to understand URC currently acclimating to Sweden, in order for supervisors at homes for URC to enable befitting and susceptible communication about the sensitive topics gender equality, sex and sexuality.

1.4 Disposition

Table 1 presents the chapters of this report, and a short summary of them. Also, in order to guide the readers of this report, a description is presented that gives each chapter a point of interest, that also gives the relevant reader.
Table 1. Disposition

<table>
<thead>
<tr>
<th>Chapter 2</th>
<th>Frame of Reference</th>
<th>Presents the theories used to answer the purpose of this study</th>
<th>Relevant for any reader who is interested in the used theories</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter 3</td>
<td>Practicability of the Theories</td>
<td>Presents how the theories in chapter 2 are used to be analyzed with, and the developed specified research questions used to answer the purpose of this study</td>
<td>Relevant for any reader who is interested in how the theories in chapter 2 were used to answer the purpose of this study</td>
</tr>
<tr>
<td>Chapter 4</td>
<td>Methodology</td>
<td>Presents how this study was conducted and why, and a discussion over this study’s quality in terms of ethics, reliability and validity</td>
<td>Relevant for any reader who wants to understand the undertook process of this study, and the quality of it</td>
</tr>
<tr>
<td>Chapter 5</td>
<td>Data</td>
<td>Presents the collected data used to answer the specified research questions</td>
<td>Relevant for any reader who wants to read the data before they have been analyzed with the theories in chapter 2</td>
</tr>
<tr>
<td>Chapter 6</td>
<td>Analysis</td>
<td>Presents the conducted analyses of the data and theories, and a combined result of them</td>
<td>Relevant for any reader who wants to understand the undertook process that lead to this study’s result</td>
</tr>
<tr>
<td>Chapter 7</td>
<td>Completion and Realization</td>
<td>Presents the drawn conclusions and recommendations from the analyses, and a discussion over this study’s contributions and suggestions for future studies</td>
<td>Relevant for any reader who wants to read the result of this study, and to read the discussion of it and the suggestions for future studies</td>
</tr>
</tbody>
</table>
2 Frame of Reference

This chapter presents the theories used to answer the purpose of this study, and three figures that visualizes how these theories relate to each other and the further input that is needed.

As stated, the purpose of this study is to understand URC currently acclimating to Sweden, in order for supervisors at homes for URC to enable befitting and susceptible communication about the sensitive topics gender equality, sex and sexuality. This purpose outlines URC acclimating to Sweden as a matter in need of understanding, along with communication and communicating sensitive topics as matters necessary to define. In addition to these three matters, since URC have different cultural backgrounds, it is necessary to define how to communicate when the involved people have dissimilar cultural backgrounds. Samovar, et al. (2013), Popov and Sturesson (2015) and Gamst and Lieberman (2015) deem this to be important since culture has an impact on how communication should be executed, and how it could be interpreted.

Thus, the first matter looked into, and presented in this chapter, is the context URC are in when acclimating to Sweden. The second matter looked into is communication and what it entails as a notion. The third matter looked into is what communication entails when the topics are of sensitive nature. The fourth, and final, matter looked into is what communication entails when the involved people’s cultural backgrounds are dissimilar from each other’s. Finally, throughout this chapter there are three figures that have the purpose to visualize these matters’ presented theories and how they relate to each other.

2.1 URC Acclimating to Sweden

As mentioned, URC acclimating to Sweden needs to be understood in order to answer the purpose of this study. Thus, the content of this subchapter presents the context URC are in when acclimating to Sweden. This content will further argue for the need to define the next three mentioned matters, which are communication, communicating sensitive topics and communication between cultures.

Eide and Hjern (2013) attest that URC commonly suffer from stress and trauma caused by miscellaneous matters when arriving to a host country. Eide and Hjern further write that in order to better the children’s long-term adjustment, good information is imperative. Concerning new information, O’Rourke (2015) and Popov and Sturesson (2015) write that it is difficult for URC to be receptive, since the Swedish system, approach to inform and topics are unfamiliar and different from what they are used to.

Broekaert and Derluyn (2008) attest that URC go through acculturative stress, due to respecting the original culture whilst simultaneously acclimating to a new culture. However, Samovar, et al. (2013) write that to learn how to live in a new culture, or to acclimate, a person needs to learn about that culture. Additionally, Gamst and Lieberman (2015) deem that the goal when learning about a new culture is to adapt one’s behaviors and attitudes befitting that new context.

To conclude, URC, when acclimating, are in need of information about the new culture (Eide and Hjern, 2013). O’Rourke (2015) and Popov and Sturesson (2015) write that in order for this information to be susceptible, the approach needs to be familiar, and according to Broekaert and Derluyn (2008), the previous culture is often cherished and needs therefore to be respected.
The goal, when learning about a new culture, is to adapt behaviors and attitudes befitting the new context (Gamst and Lieberman, 2015).

2.2 Communication

As mentioned, communication is the second matter in need of defining in order to answer the purpose of this study. In the found context (see 2.1) it can be seen that URC are in need of information when acclimating, which further indicates the need to understand communication as a notion. Thus, this subchapter presents theories about communication.

Stier (2009) defines communication as a process where mutually known symbols are exchanged. Palm (2006) deems that knowing the topics well and planning the execution before communicating are beneficial. Congruently, Bergström (2012) advises to plan communication, since it ensures that the intended message gets received.

2.2.1 How to Plan Communication

Bergström (2012, p.56) instructs adhering to the following seven points when planning communication: goal, target group, medium, message, time schedule, budget and evaluation. The author explains that these points do not have to be executed chronologically, except for evaluation, which has to occur after the communication has occurred. The purpose of this study identifies the goal, which is to communicate sensitive topics in a manner befitting URC, and the target group, which is URC acclimating to Sweden. The context (see 2.1) further identifies the goal, which is to adapt URC’s behaviors and attitudes befitting the Swedish culture. Therefore, these two notions are not defined in detail. Budget will not be further defined at all, since it is irrelevant for the main part of the purpose, which is to understand URC currently acclimating to Sweden. Evaluation will be mentioned, since it is a part of the process to communicate, and since it is a relevant part for the purpose. However, since no communication will be executed during this study, it will not be used other than mentioned as a theory. Thus, the remainder of this subchapter presents and explains the notions goal and target group, medium and message and finally time schedule and evaluation.

2.2.1.1 Goal and Target Group

Bergström (2012) explains the goal to be the desired effects the communication will have on the target group. Bergström attest that these desired effects can be, congruently with Gamst and Lieberman (2015), to increase knowledge and thus change attitudes and behaviors. The author explains the target group to be the people the communication is aimed for and that it is important to know how they generally respond to similar topics.

2.2.1.2 Medium and Message

It is through a medium communication transfers between a sender and receiver, which, according to Berger and Iyengar (2013), occurs through talking or writing. However, Bergström (2012) writes medium to be matters such as social media, internet, television, film and newspapers. The difference between Berger and Iyengar and Bergström is that the first is relevant when deciding whether to communicate from person to person by conversing, or by conversing using the written word. The latter is relevant when the medium only uses written words, or rather not communicating by conversing from person to person. Also, in difference
to Berger and Iyengar (2013), Phipps (2012) adds body language when writing about communication when it occurs from person to person, which is how a person conducts its face, body and tone of voice when speaking. This, Phipps deems, affects how communication gets perceived. So, according to Berger and Iyengar (2013) and Phipps (2012), communication can occur through talking, and body language will affect how that communication gets perceived. Also, according to Berger and Iyengar (2013) and Bergström (2012), communication can occur through writing, and then multiple platforms can be chosen to execute that communication.

Furthermore, when deciding on a medium, it is important to base the choice on the target group’s previous experiences, current opinions and abilities with them (Bergström, 2012; Palm, 2006). Bergström (2012) also attests to consider range, which is the number of people to reach simultaneously, when deciding on a medium. Further, Bergström writes that communication entails presenting a message, and that this message needs to be argued by the sender in order to convince the receiver of its importance and relevance.

2.2.1.3 Time Schedule and Evaluation

Bergström (2012) deems it important to know when the most fruitful time to execute communication is and how often it should occur. Bergström writes that communication is not always successful, which is why evaluations are helpful to better future iterations.

2.2.2 Communication Visualized

As mentioned, figure 1 is constructed in order to visualize the content from subchapter 2.2. The purpose with this figure is to allow for an easy overlook of the essential parts, to demonstrate how those parts relate to each other and what these parts already have, and still need, in terms of information.

The circles demonstrate the main parts and the rectangles demonstrate the information still missing or already provided by the purpose of this study. The information needed in each part is indicated by question marks, and the information already provided by the purpose is indicated by the absence of question marks. There is an example demonstrating this is at the top of this figure.
To conclude, knowing the topics well before starting to execute communication is beneficial, and planning communication helps ensuring that the intended message gets received by the target group (Bergström, 2012; Palm, 2006). Bergström (2012) attests that establishing a goal gives the desired effect of the planned communication, and knowing the target group allows for
an insight of how it generally responds to similar topics. Bergström further deems that the choice of medium, which occurs through talking (and body language) and writing (and platforms), is decided based on the target group’s experiences, opinions and abilities with them, as well as by the imagined range. This author also writes that the communicated message needs argued to support its relevance and importance. It should be known when to execute the communication in order for it to be fruitful, and lastly, evaluations allow for advantageous iterations (Bergström, 2012).

### 2.3 Communicating Sensitive Topics

As previously mentioned, communicating sensitive topics is the third matter in need of defining in order to answer the purpose of this study. Communicating sensitive topics is required in the same manner as why the previous subchapter was required, that URC are in need of information (see 2.1). The purpose of this study indicates the needed information to be of sensitive nature. Presenting theories about how to communicate about sensitive topics allows to angle the notion communication more competently befitting the purpose. Thus, the content of this subchapter works as a continuation on the content of the previous subchapter and will further define figure 1.

#### 2.3.1 Sensitive Topics, Media and Pornography

When talking about certain sensitive topics, such as sex and sexuality, Buckingham and Bragg (2004) deem it important to debate and discuss instead of imposing arguments of own morals and values. The authors justify it being important, since it allows the child to reflect about the topic. In addition to this, Fletcher, Grabski, Morawska and Walsh (2015) attest to discuss how media influence the reality of matters such as gender equality, sex and sexuality, since media are easy to access and a big part of the modern lifestyle.

Martellozzo (2012) writes that media, for instance the internet, have opened up new options concerning accessing inappropriate content, for instance pornography and miscellaneous violent material, whose content might include nudity, explicit sexual material and racist hate sites. The author attests that there is a risk when children, especially young children, come in contact with this kind of content, since it could mislead them with biased advices and information. Concerning pornography, Campbell, Fisher, Kohut & Montgomery-Graham (2015) discuss that it can influence the expectations of sex and sexual acts, for instance the expectations of sex, and what is expected from a partner, might be altered to replicate what was shown in a video. This however, might not reflect reality for everyone. Rollins (2015) deems it important to be vigilant about the internet, because of its communication technologies, and since it simultaneously maintain and change sexual and gender mores.

To become ready to talk about sex and sexuality with children, Fletcher, et al. (2015) deem it important to have knowledge about the topic and to find skillful ways to initiate conversations about it. The authors attest to find appropriate topics based on the children’s previous knowledge. The authors also attest to talk about sex and sexuality on a regular basis rather than to have one big talk.

To encourage regular conversations about sensitive topics, Brubacher, Manger, Powell, Skouteris and Snow (2016) advocate developing a guide, and to have ready questions to ask daily, since it helps to eventually reach the child. The authors write that the communication
should always start with an explanation, where it should be made sure that the child understands the purpose of it. The authors attest that questions asked should be open-ended, since it allows the child to narrate an answer. Finally, the authors advice that the communication should be free from distractions and conducted by a person who has experience with the child.

2.3.2 Communicating Sensitive Topics Visualized

As now understood, figure 2 is a continuation of figure 1. The purpose with this figure is still to allow for an easy overlook of the essential parts, but now from the content in subchapters 2.2 and 2.3. This figure demonstrates the added parts, which are indicated by a grey color, concerning communication as a notion when the topics are of sensitive nature. This figure works as described in subchapter 2.2.2.
To conclude, as soon as the topics are of sensitive nature, communication is regarded a bit differently. For instance, it is important to debate and discuss sensitive topics, since it allows
for reflectance (Buckingham and Bragg, 2004). Media should be discussed because of their easy access, and because of their effect on gender equality, sex and sexuality (Fletcher, et al., 2015). In congruent with subchapter 2.2, the topics should be known prior to the execution, and the topics should be appropriate for the target group (Fletcher, et al., 2015). It is favorable to talk about sensitive topics on a regular basis, where the communication should be conducted based on a previously made guide (Brubacher, et al., 2016).

2.4 Communication Between Cultures

As mentioned, communication between cultures is the fourth matter in need of defining in order to answer the purpose of this study. As seen in 2.1, susceptible communication requires a familiar approach where cultural aspects are respected. Thus, this subchapter will continue adding to the notion communication by presenting theories concerning what to consider when the involved people’s cultural backgrounds are dissimilar from each other’s. The content in this subchapter will further define figure 2.

2.4.1 Cultural Perspectives and Values

When communicating with someone that originates from another culture, Samovar, et al. (2013) deem it important to really listen to what is said, and how it is said. Concerning potential responses, Samovar, et al. advice to keep in mind that perspectives might not be mutually shared, which could produce unexpected reactions. To avoid this, the authors attest to learn about the person’s culture in order to better understand the meaning of those reactions. Congruently with Samovar, et al., Gamst and Lieberman (2015) advice to be competent about cultural aspects, since they affect the effectiveness and appropriateness of communication. Gamst and Lieberman deem this especially important when the goal of communication is to adapt behaviors, moods or attitudes due to a new cultural context.

The reason for culture having such an impact is, according to Stier (2009), that people within cultures share values of what is deemed important and how to behave and react in different situations. The author explains these values to be what people find acceptable and normal and that they differ depending on culture. One aspect that differs from culture to culture is, as stated by Harris, Moran and Moran (2011), how people view behaviors to be appropriate based on gender. These authors explain that the same behavior done for the same reason will be viewed upon differently depending on if it is a woman or a man doing it.

2.4.2 Communicating Sensitive Topics with Respect to Cultural Aspects Visualized

As understood, figure 3 is a continuation of figure 2. The purpose with this figure is to visualize the frame of reference as a whole, and to demonstrate how every theory presented relates to each other. In other words, this figure visualizes planned communication as a notion, when the topics are of sensitive nature and when cultural aspects need to be considered. This figure still works as described in subchapter 2.2.2, and the added parts from this subchapter are indicated by a grey color.
Figure 3. Communicating sensitive topics with consideration to cultural aspects
To conclude, it is important to really listen when communicating with someone from a different culture, since the responses could be unexpected because perspectives might not be mutually shared (Samovar, et al., 2013). That is why it is important to learn about the person’s culture and to become competent about it (Gamst & Liebermann, 2015; Samovar, et al., 2013). This allows for effectiveness and appropriateness, since it is cultural values that decide what is acceptable and how to behave and react in different situations (Stier, 2009).
3 Practicability of the Theories

This chapter demonstrates the practicability of the presented theories in chapter 2, and how they will be used to answer the purpose of this study.

Figure 3 (see 2.4.2) visualizes all of the theories presented in chapter 2, and in which order they should be planned and executed, wherefore it solely is the foundation for this chapter. Figure 3 infers to further research the rectangles that contain question marks and to use them conjointly with the rectangles lacking question marks when later analyzing the compiled data.

So, this chapter presents an analytical model that demonstrates how the theories visualized in figure 3 will be used to analyze the compiled data. Further, this chapter presents specified research questions (hereinafter called SRQs) that will answer the rectangles in figure 3 that still contain question marks. By answering the SRQs, and by following the analytical model, the purpose of this study will be answered and thus result in recommendations of how to befittingly and susceptibly communicate gender equality, sex and sexuality with URC.

3.1 Analytical Model

As mentioned, the analytical model demonstrates how figure 3 will be used to analyze the compiled data, and it demonstrates which rectangles the SRQs aim to answer. Thus, the remainder of this subchapter argues for the relevance to analyze according to the analytical model, which is presented as figure 4 in the end of this subchapter.

In order to enable communication, the intended topics need to be known primarily. Thus the first matter to be analyzed is the topics gender equality, sex and sexuality, and how media influence them. Knowing about these topics will provide further input for what to find out during the data collection.

Having knowledge about the topics, it is important to start planning the communication before executing it, since it heightens the befittingness to the target group. Thus, the second matter to be analyzed is how to start planning communication, concerning goal, target group and medium.

After gaining knowledge of the topics, and after starting to plan the communication, it is important to finish planning the communication, and to create a communication guide, since it heightens the susceptibility to the target group. It heightens the susceptibility since it helps to ensure that the communication gets executed as planned, and it helps to encourage regular occurrences. Thus, the third matter to be analyzed is to finish planning communication and to establish a communication guide.
Figure 4. Analytical model
3.2 Specified Research Questions

As mentioned, figure 3 (see 2.4.2) infers to further research the rectangles that contain question marks. Hence, the rectangles containing question marks in figure 3, needs answering through conversion into SRQs. Thus, the remainder of this subchapter argues for the need and relevance of these SRQs, and to define them into separate main and sub-questions.

As seen in appendix 1, URC generally do not know about some matters concerning sex, and they sometimes find it hard to understand gender equality and to accept homosexuality. Andersson and Ljungros (2016) attest that there is a need to inform URC about gender equality and topics concerning sex and sexuality. Fletcher, et al. (2015) deem it important to also discuss how media affect these topics, since media can influence how they are perceived. However, Palm (2006) and Fletcher, et al. (2015) deem it important to first have knowledge about the intended topics, and to know them well, before starting to converse about them. Thus, the first SRQ:

SRQ1: What do the topics gender equality, sex and sexuality entail in terms of facts and how do media influence them?

When URC get information about a new culture, O’Rourke (2015) and Popov and Sturesson (2015) write that it can be difficult for them, since the approach to inform is unusual. In order to enable befitting communication, Samovar, et al. (2013) advice to understand the culture that the target group originates from. Also, Fletcher, et al. (2015) attest to know the previous knowledge the target group has about the topics, and Bergström (2012) deem it important to know how the target group has responded to the topics before. The target group’s experiences, opinions and abilities also decide which medium to be befitting (Bergström, 2012; Palm, 2006). Berger and Iyengar (2013) state that medium occurs through talking and writing. When talking, body language will affect how communication gets perceived (Phipps, 2012), and when writing, different platforms can be used (Bergström, 2012). Furthermore, Bergström (2012) states that the amount of people reached simultaneously also decides the befitting medium. Thus, the second SRQ:

SRQ2: What needs to be known about URC in order to enable befitting communication about gender equality, sex and sexuality?

• SRQ2a: What cultural aspects are found dissimilar from the Swedish culture that also are found important to be understood?

• SRQ2b: What do URC know about the topics when coming to Sweden, and how do they react and respond upon hearing about them?

• SRQ2c: What experiences, opinions and abilities with communicating the topics through talking (and body language) and writing (and platforms) do URC have, and how many can be reached simultaneously?

The cultural dissimilarities URC have concerning acceptance of gender equality, sex and sexuality (see Appendix 1), indicates the importance to make communicating about them as susceptible as possible. Bergström (2012) advises to argue about the relevance and importance of the communicated message. Bergström also advices to find the most fruitful time to execute the communication, since it is then the target group will be most likely to be susceptible.
Fletcher, et al. (2015) attest to find skillful ways to initiate the topics. Additionally, Brubacher, et al. (2016) attest to introduce the communication by explaining why it has to occur. Harris, Moran and Moran (2011) explain that the susceptibly could be affected depending on the gender who executes the communication, since both genders are not always suitable. Thus, the third SRQ:

SRQ3: How can communication about gender equality, sex and sexuality be executed in order to be susceptible?

- SRQ3a: How can the arguments supporting the topic’s relevance and importance be?
- SRQ3b: When is the fruitful time to execute the communication about the topics?
- SRQ3c: What is the optimum way to initiate and introduce the topics, and will gender of the executioner affect the suitability?
4 Methodology

This chapter demonstrates how this study was conducted to adequately answer the purpose.

Presented first in this chapter is the chosen approach for this study, followed by nine more subchapters, which present a summary of how this study was implemented, a brief description of the earlier conducted preliminary study, how data for this study were collected and analyzed, and finally, a discussion over the quality of this study in terms of ethics, validity and reliability.

4.1 Methodological Approach

The purpose of this study is to understand URC currently acclimating to Sweden, in order for supervisors at homes for URC to enable befitting and susceptible communication about the sensitive topics gender equality, sex and sexuality. This purpose entails to understand the target group. Consequently, in order to answer the purpose of this study, a qualitative approach was implemented, based on Creswell (2014), who deems the suitable approach to be a qualitative one when research concerns understanding people and what meaning they impute to different social problems. The type of research for this study was of phenomenological nature, since it aspires to understand people and their experiences about the studied topic (Creswell, 2014). Furthermore, this type of research entails that “the researcher describes the lived experiences of individuals about a phenomenon as described by participants.”, where all of the participants have personal experience with the studied topic (Creswell, 2014, p.14; Merriam, 2009).

4.2 Implementation of This Study

This study started after RFSU came out with the desire to demand sexual education for URC. From this expressed desire, the purpose of this study was roughly formed, which was to understand how to communicate topics within sexual education to URC while respecting their cultural backgrounds. After the purpose was loosely formed, information concerning why there now is a need to start sexual education for URC was compiled through a preliminary study, news articles and interviews together with information giving potential reasons for why this has happened. This compiled information gave depth and more details into the subject, which lead to the final purpose of this study.

Based on the final purpose, four sub-problems were formulated to design the content and order of the frame of reference. Theories, within these found four sub-problems, were accumulated online through Linköping University’s library site by searching the following words and others similar to them, and by choosing the findings according to their relevance: communication, communicating sensitive topics, talking about sex and relationships, unaccompanied refugee children, repercussion unaccompanied refugee children, unaccompanied refugee children knowledge, unaccompanied refugee children culture, communicating between cultures, and culture. Once the theories were collected they were summed up and visualized in figures.

The first problem in this study’s process occurred when data needed to be collected. Due to the chosen method approach (see 4.1) it gave a desire to directly ask former URC about their experiences and opinions concerning the studied phenomenon. However, when the questionnaire was sent to a person who had initially agreed to help, no contact was established and thus, no answers were collected from that point of view. Thus, in order to get the answers
that were needed, the same questions were changed to suit the point of view of the people who work with URC, since they also have personal experiences about the studied phenomenon. However, this point of view did not give enough data to adequately answer every SRQ, nor did it provide with data directly from the point of view of URC. Consequently, secondary data were accumulated.

Once all of the data were collected, compiled and presented, it was analyzed with the theories presented in the frame of reference. The result of the analyses was put into, and thus finalized, figure 3 (see 2.4.2). From the result of the analyses, conclusions were drawn that directly answered the purpose, which were further defined to recommendations directed to the first and second subchapters of this report (see 1.1 and 1.2). Finally, a discussion over this study’s conclusions and recommendations was made, which lead to recommendations for future studies.

4.3 Preliminary Study

To give the purpose of this study a solid foundation, a preliminary study was conducted before this study started. The aim with the preliminary study was, since the initial intention for this study was to directly ask previous URC, to find out the experiences people have that work with URC concerning talking and informing about the topics gender equality, sex and sexuality to URC. The result of the preliminary study is applied in chapter 1.

The aim of this preliminary study was to understand people’s experiences, thus a qualitative approach was implemented. This was chosen according to Creswell (2014), who writes that a qualitative approach is suitable when research concerns understanding people’s lived experiences. The data collection method entailed asking open-ended questions in a questionnaire through Google’s function to send out questionnaires online. This was chosen based on Creswell and Patton (2002), who write that open-ended questions are the method to use when the study has a qualitative approach, and based on Ejlertsson (2014), who writes that questionnaires are suitable when the asked topics are of sensitive nature. Also, the respondents were located in different towns and cities and needed to be reached simultaneously due to limited research time, which further made it logical to send out a questionnaire. The questionnaire was sent out to multiple people who work in homes for URC in Sweden, who were all found on a site online called HVBguiden (2016), since it was their experiences this preliminary study aimed to understand. This was done according to Creswell (2014), who states that respondents should be chosen based on their purposefulness to the researched topic.

In the end, a final amount of six respondents’ answers were collected. The analysis of these answers was done through finding recurring themes in the answers, which were then compiled into conclusions and resulted in a final text. This final text can be seen fully in appendix 1.

4.4 Data Collection Methods

The data collected in this study worked to answer the SRQs presented in subchapter 3.2. The data collection methods used were through primary and secondary data. All of the SRQs used primary data as data collection method, however, secondary data was used to fill out data where the primary data lacked and to reinforce that data with another source, which was done as a consequence of what was written in subchapter 4.2. Thence, this subchapter presents how these data were collected, where and why.
4.4.1 Primary Data

Primary data were used to partially answer SRQ1, which is about facts concerning gender equality, sex and sexuality, and partially SRQ3a, which concerns how to argue for the relevance of these topics. These data were accumulated online on a site which contained all of the facts necessary to get an answer. The site used is called UMO (2016a), whose content is for youths in general, and is about health, sex and relationships. The data collected to answer SRQ1 and SRQ3a were done in this manner because the questions needed facts that were not subjectively compiled by another person. Also, UMO provides facts directed to youths in general, which made it a relevant site. The collected data for SRQ1 gave further indications to what to ask concerning SRQ2 and SRQ3.

Primary data were also collected to further give input to media’s influence concerning SRQ1 and to answer SRQ2 and SRQ3, which is about how to make communication about gender equality, sex and sexuality befitting and susceptible to URC. These data were accumulated by constructing a qualitative questionnaire, accordingly to Creswell (2014) and Patton (2002) who deem it common to adapt a qualitative approach if the research is about people’s experiences of a certain phenomenon, and accordingly to Ejlertsson (2014) who deems a questionnaire suitable when the researched topics are of sensitive nature. This questionnaire contained long-worded and open-ended questions that were casually stated and unloaded of prejudices (Creswell, 2014; Lee, 1993; Patton, 2002).

The questionnaire was sent out via email, which contained a link to the questionnaire, to people who work with URC. These respondents were chosen based on Creswell (2014) and Patton (2002) who write that respondents should be chosen based on their purposefulness for the study, since it allows for a relevant in-depth understanding of the studied phenomenon. The number of emails, containing the link to the questionnaire, was sent out to 25 people. This was done in order to give a good chance of enough people answering, accordingly to Patton (2002), who states that when a study is of qualitative nature the number of respondents is commonly small, and accordingly to Creswell (2014), who state that the number of respondents can range from three to 10 people when the study is of phenomenological nature. In the end, a final number of six answers were collected. The formation of the questionnaire can be seen in an English and a Swedish version in appendix 2.

4.4.1.1 Formation and Execution of the Questionnaire

As mentioned, the questionnaire had the purpose to further give input to SRQ1 and to answer SRQ2 and SRQ3. SRQ2 and SRQ3 have three sub-questions each, whose answers will together answer their main question. These sub-questions, along with the data collected for SRQ1, worked therefore as the foundation for the formation of the questionnaire, since it would allow the answers to the questionnaire to adequately answer the SRQs, and in turn adequately answer the purpose of this study.

Based on the composition of SRQ2a-c and SRQ3a-c the following nine aspects were deemed necessary to be asked in the questionnaire; 1) the dissimilar cultural aspects that need to be understood, 2) URC previous knowledge about the topics, 3) how URC generally respond to the topics, 4) if URC prefer to be informed through talking (body language) or reading (platforms), 5) URC experiences with media and phones 6) how many URC should be reached simultaneously, 7) when to execute the communication, 8) how to introduce and initiate the topics and 9) will gender affect the suitability of the executioner. Each one of these nine aspects
were further defined into a total of 26 questions (see appendix 2). These questions were composed to encourage the respondents to answer how they really think and why, since those kind of answers would allow for an insight in their lived experiences concerning the above nine aspects.

Furthermore, the questionnaire contained an introduction explaining the purpose of it and what it would be used for. The topic’s nature made it important to clearly inform that the respondents would be, and stay, anonymous. The introduction made it clear what was expected from the respondents and that through answering the questionnaire they agreed to participate in the study. The language used was simple Swedish with a pedagogic tone, since it helped ensuring that the respondents would understand the questions.

The questionnaire was executed by using Google’s function to create and send out questionnaires and surveys online. As mentioned, it was sent to the respondents via email, which were all found on a website called HVBguiden (2016). This site was used to find respondents because it contains a list over the homes and facilities that currently care for URC in Sweden. However, before the questionnaire was sent out, a person with an understanding of the cultural background URC commonly have, looked through it and provided with feedback. This feedback was that the questions were free from prejudices and that it seemed professional. There was one question that needed to be reformulated, since its intention was not deemed clear. When that question had been reformulated, the questionnaire was sent out and one week was given for the respondents to answer.

4.4.1.2 Respondents

As mentioned in 4.4.1, the questionnaire was sent out via email containing a link to the questionnaire to people who work with URC, who were chosen accordingly to Creswell (2014) and Patton (2002) who state that respondents should be chosen based on their purposefulness for the study. The purpose of this study is to understand URC currently acclimating to Sweden, which further gave relevance to send the questionnaire to people who work with URC in Sweden. In subchapter 1.1 it was seen that it is mainly boys who come to Sweden as URC, and it was boys that raised the need to start with sexual education for URC. This further gave relevance to only contact homes and facilities that solely take in boys and young men. To conclude, the purposefully chosen respondents were people who work in Sweden with unaccompanied refugee boys and young men. Further variables about the respondents are gender and the time they have worked with URC, which is presented in table 2.

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Gender</th>
<th>Time Worked with URC</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Man</td>
<td>8 Years</td>
</tr>
<tr>
<td>2</td>
<td>Woman</td>
<td>6 Months</td>
</tr>
<tr>
<td>3</td>
<td>Woman</td>
<td>8 Years</td>
</tr>
</tbody>
</table>
### 4.4.2 Secondary Data

As mentioned, secondary data were accumulated to fill out gaps that were found in the collected primary data and to reinforce that data with another source, which was done as a consequence to what was written in subchapter 4.2. Mainly, the collected secondary data worked to give additional data to SRQ2a-b, and to provide the same data as was collected through the questionnaire, but from another source to give more depth and a reinforcement to the questionnaire’s answers.

The secondary data were accumulated from a PDF provided by UMO. This PDF presents a study conducted by UMO with the intention to create an adapted information site online for URC (UMO, 2016b). The information intended for this site is about topics as the ones researched in this study, and the respondents for it were URC and people who work and come in contact with them, which is why it was found relevant to use as secondary data. The difference between this study and UMO’s is that UMO, with some difficulties, also asked girls and thus came to understand the needed education for them, as well as for boys. Also, this PDF contains more information than used, which was why only those parts deemed relevant concerning the topics in this study were used as secondary data.

### 4.5 Data Analysis Method

The collected primary data for SRQ1 and the collected secondary data were in no need of empirical analyzing, since these data only consist of information and facts. However, the collected primary data for SRQ2 and SRQ3 consist of subjective information in form of long answers from multiple respondents. In order to present those data, which were accumulated to answer SRQ2 and SRQ3, as unified, they were in need of an analysis and a compilation. Thus, this subchapter will demonstrate how that analysis and compilation were conducted and why. Keep in mind when reading, the answers collected from the questionnaire (see 4.4.1.1) were written in Swedish, and the analysis of them were also conducted in Swedish, whereas the presentation of the made compilations are in English. This translation was made due to the respondents being Swedish (see 4.4.1.2), which made it relevant to ask questions in Swedish, and this study is presented in English, which made it relevant to translate the compilations into English.

The answers from the respondents were interpreted, compiled and then analyzed. It was done by finding themes in the answers that kept reoccurring, and to finalize these into a conclusional text, which was done accordingly to Griffin and May (2012) and Rapley (2011) who attest to find themes in the answers that recur with all of the respondents, and present those themes by writing a final conclusional text. The compilation of the respondents’ answers was divided into seven subchapters and ordered accordingly to which SRQ they intended to answer.
Finding themes and compiling them into a conclusional text, were done based on Rapley (2011, p.274) who attests to follow these points when doing so; 1) read one transcript and note initial ideas and thoughts, 2) transform initial ideas and thoughts into head-themes, 3) create a list of those themes, 4) cluster the themes and connect similarities, 5) create a list of sub-themes, 6) do the same procedure with all transcripts and refine the themes as you go, and finally 7) create a final list with head-themes and sub-themes.

4.6 The Quality of this Study

By the end of this study, the quality of it needed assessing. According to Jha (2008), the readers of a study need to feel satisfied of the study’s validity and that its outcomes are reliable. When conducting and presenting a study, it is important to do so with rigor, which means that the study is explained in great detail in order to demonstrate for its validity and reliability (Merriam, 2009). The author writes to conduct a study ethically in order to ensure validity and reliability. Thus, this subchapter discusses the quality of this study in terms of ethics, validity and reliability.

4.6.1 Ethics

Merriam (2009) writes that ethics need to be considered, or considered mostly, when the researcher starts establishing contact with respondents or participants. In this study, the first contact with respondents was when the questionnaire was sent out. As mentioned in 4.4.1.1, the questionnaire contained an introduction which explained the purpose of the questionnaire and the purpose of this study, which the questionnaire was designed for. Also, the introduction explained that the respondents would be anonymous when answering the questionnaire and stay anonymous when the answers got presented and used. This is deemed as an ethical approach, according to Merriam (2009), who states that the respondents need to be informed of the studied purpose and about the conditions concerning privacy in order to be deemed ethical. Furthermore, the introduction made it clear that by answering and sending in the questionnaire the respondents automatically agreed to allow their answers to be used in this study, which allowed them to choose whether or not to answer.

As stated in 4.5, the compilations of the respondents’ answers have been translated into English due to this study being presented in English. Merriam (2009) writes that there are ethical issues involving the respondent’s answers, which are that the respondents own their answers and that the researcher’s biases can affect the made interpretation of those answers. For these reasons, Merriam finds it necessary to show the respondents the made interpretations in order for them to judge and see if they reveal their answers and meanings. This was not done in this study, which affects the ethical views negatively, since there was no way to send out the interpretations to the respondents due to the fact that there was no way of knowing who the six respondents were. However, concerning this, Merriam writes that these ethical views concerns interviews, which this study has not implemented. Thus, the negative effects concerning the ethical aspects can be thought to be reduced by the fact that the collected answers in this study were in written form, and that they were analyzed thoroughly and only translated after they had already been compiled.
4.6.2 Validity and Reliability

Validity can be seen as internal validity, or credibility, and external validity, or degree of generalization (Jha, 2008; Merriam, 2009). Concerning internal validity, Patton (2002) attests that, when a study researches how respondents view a certain phenomenon, neutrality, or objectivity, is required. This can be done by presenting direct quotes from the respondents, which allows transparency to the respondents and the made interpretations when analyzing their answers. This was the intention to adapt in this study, however, since no permissions from the respondents were collected, it could not be done ethically. Instead, the compilation of the answers was done to reflect the respondents and their answers as much as possible without providing quotes. Thus, this study loses credibility, since it does not strongly demonstrate the neutrality given when dealing with the respondents’ answers. In addition to Patton, Jha (2008) and Merriam (2009) write that credibility is established when a study follows a logical path throughout the presentation of it. They mean that the findings should be logical and relevant to the study. In this aspect, this study loses credibility further, since the aim of it was to understand and directly ask URC the touched upon topics in the questionnaire (see 4.2). This did not occur, however, since the collected secondary data provided reinforcement, in form of findings accumulated from URC, mainly boys and some girls, and people who work and come in contact with them, to the answers given by the questionnaire, the lost credibility can be thought to be somewhat reestablished.

Merriam (2009) further writes that there are a few ways to estimate the validity and reliability of a study. Two of them are triangulation, to use multiple methods and sources to confirm findings, and saturation, when data and findings are concluding the same things from multiple sources. This study used triangulation by having both primary and secondary data collection methods to investigate the same inquiry (see 4.4.2). Also, this study’s data concerning respondents’ answers are saturated, since the respondents’ answers were similar to a degree that no new information was given when the last answer was sent in. These data are further saturated by the fact that the secondary data, which had the purpose to reinforce the answers to the questionnaire, provided with no new information regarding the studied topic.

In regards to reliability, Merriam (2009) writes that it is to the extent a study’s findings can be replicated by another researcher. The data collection methods used in this study do not give all the reigning circumstances in which the respondents were in when answering the questionnaire. Furthermore, six out of 25 answered the questionnaire, and there is no way of knowing which six these were. This means that another researcher cannot conduct a study like this one by asking the same respondents the same questions during the same circumstances. This means for this study less reliability in its findings, since no other can replicate it exactly. However, since the respondents’ answers were deemed saturated, and since another researcher can send out a questionnaire to the same 25 people as the ones who got the questionnaire for this study, the reliability of this study is not deemed all negative.

Concerning external validity, Merriam (2009) explains that results stemming from qualitative research generally cannot be generalized, which means that results based on some respondents in a study, cannot be applied to everyone in that same situation, since some might have different lived experiences with the studied topic. Therefore, this study cannot be generalized to everyone who finds themselves in the same, or similar, situation as the respondents did in this study. However, Merriam (2009) attests that in qualitative studies, the results can be thought to suit others that were not asked, but are in situations under similar conditions. Therefore, this study was explained in detail and the findings were stated as to not generalize, in order to allow the
readers to themselves judge if the result suited them and their situation. This establishes external validity for this study, however, to the degree qualitative studies permits.
5 Data

This chapter presents the collected data used to answer the SRQs, and thus to answer the purpose of this study. The presented data are in the same order as the SRQs they intend to answer, and they were collected as described in subchapter 4.4, and analyzed as described in subchapter 4.5.

Presented first are facts about gender equality, sex and sexuality. After that, data are presented about media’s influence on URC, cultural dissimilarities, URC previous knowledge and current responses to the topics, how URC accumulate information about the topics, how URC argues and facts about Swedish laws concerning the topics, when to execute the information about the topics, and how to initiate the topics and the suitability of the person giving the information. Presented last are secondary data about sexual education adapted for URC, this data works to reinforce the other presented data and will therefore be used conjointly when suitable in the later conducted analyses.

Keep in mind when reading, any subchapter and paragraph containing the words respondent or respondents indicate that the subchapter and paragraph is one of the compilations of the respondent’s answers. The other subchapters and paragraphs are facts accumulated from UMO’s website and study (see 4.4.1 and 4.4.2). Also, sometimes the words child and children are used, however, if not explained otherwise, these still imply URC.

5.1 Gender Equality, Sex and Sexuality and Media’s Influence

The following three subchapters present data about gender equality, sex and sexuality in terms of basic facts.

5.1.1 Gender Equality

Gender equality entails that men and women have equal power to form their lives and the society they live in. It also entails that men and women have equal right to decide over their bodies and their sexuality, without being treated differently or with enmity.

5.1.2 Sex

Sex can mean different things to different people. Sex can be done with yourself, with another person or with several other persons. When you have sex with yourself it is called masturbation. Sex with another person can happen through intercourse, oral sex and through caressing each other. The commonality with sex is that it is supposed to be pleasurable for everyone involved, and that everyone involved wants to participate. When having sex, it is important to keep in mind that diseases can be transferred between the persons. STDs are diseases that transfers from one person to another during sex. The highest risk of getting a STD is during intercourse. Protections can be used, such as condoms and femidoms, to prevent getting them.

When a man and a woman have intercourse it can result in pregnancy. There are many ways to prevent from getting pregnant. Men can use condoms to prevent pregnancy. Women can use and take many things to prevent pregnancy, for instance femidom and birth control pills. If a woman becomes pregnant but does not want to keep the child, she can have an abortion.
5.1.3 Sexuality

Sexuality can mean different things to different people, but typically it concerns the gender of the person whom you fall in love with, or are sexually attracted to. A person can for instance define themselves as bisexual, heterosexual, homosexual or other found suitable things. If a person is sexually attracted to, and can fall in love with both women and men, that person is bisexual. If a person is sexually attracted to, and can fall in love with a person with the opposite gender, that person is heterosexual. If a person is sexually attracted to, and can fall in love with a person with the same gender, that person is homosexual.

5.2 Media’s Influence on URC

Most of the respondents found that media can have an effect on how URC view gender equality, sex and sexuality. This effect was explained by the fact that they find themselves in a whole new world, where, as stated by most of the respondents, there is an abundance of pornography, which was thought to potentially influence them negatively. One respondent answered that this effect is not only true to URC, but to all youths in general. Also, this respondent brought up commercials and movies as an example of how media can affect how gender equality is perceived, which was said to occur through depicting the genders stereotypically. This respondent thought these matters to have no positive effects.

5.3 Cultural Dissimilarities

The respondents answered concurrently on the question concerning the children’s countries of origin, and whether or not they view differently than Sweden on gender equality, sex and sexuality. All of the respondents agreed that the level of difference depends on which child it concerns. One respondent answered with an example, which was if a child originates from a main city, it can view differently on gender equality, sex and sexuality than how a child from the country side does, even if they both originate from the same country.

Some of the found causes establishing differences on how gender equality, sex and sexuality are perceived, based on the respondents’ answers, are that most children originate from strongly patriarchal and totalitarian societies, where some have cultures of honor (sv. hederskulturer) consisting of taboos and segregation between the genders, and lack of gender equality. Most of the children originate from religious contexts where abortion and homosexuality are associated with taboo, prohibition or death, and also, who comes from war, poverty and trauma. Especially one of the respondents answered that these dissimilarities matters when it concerns how gender equality, sex and sexuality are perceived.

5.4 Knowledge and Responses to Gender Equality, Sex and Sexuality

According to the respondents, what the children already know about gender equality, sex and sexuality, before coming to Sweden, depends on the child in question. Some children know nothing, some know a little and some know a lot. It was understood from a few of the respondents that there is some knowledge that the west world works differently concerning women. Also, some children have experiences with sex in terms of abuse, some children know about sexualities and some lack knowledge about anatomy, STDs and what pregnancy entails. One respondent answered, concerning the children’s previous knowledge about sex, that some
who come to Sweden have been dancing boys\(^1\) in Afghanistan, which can have deranged their understanding of sex and sexuality considerably. Also, if the children have not mingled with women before, or if sex is not an openly conversable topic, then they might not have gotten much information about sex or sexuality at all.

When the children have come to Sweden, there are a few factors that decide what information the respondents give, or rather what level of information they give. Some respondents answered that the child’s age decides the appropriate level, where others answered that maturity, ability to receive information, and level of existing knowledge do.

The respondents answered that URC should get information about gender equality, sex and sexuality, and how the Swedish society works in general, and that it is important to do so by informing about matters as they really are in reality. One respondent answered that the supervisors and children often discuss matters such as how things will be if the children get Swedish girlfriends and that they then will get leave to take care of their children, that they will get to cook, clean and do laundry. Two other respondents answered that they put focus on informing about everybody’s right to his or her body, and the right to say no. Another respondent answered that they inform that it is up to everybody to decide about love and sex, but assuming that everybody involved have the proper age and that everybody consent.

The respondents answered that every child reacts differently to information about gender equality, sex and sexuality, and thinks differently about it. Most of the children are curious, interested and reacts positively when receiving it. For instance, they think it is a good thing that people are allowed to be homosexual in Sweden. Some children also think it is a good thing that men and women are equal in Sweden, but that they themselves will behave traditionally when in a relationship. Some children can be surprised about some of the topics, since they are not used to people conversing about them. Concerning gender equality, some children think it is strange that women have jobs as bosses and that they decide in their families. One respondent answered that resistance sometimes ensues when a child is challenged in its usual gender role. Two respondents answered that some are relieved upon arriving to Sweden, because of their own sexuality, and the fact that they have fled because of it.

5.5 Accumulating Information About Gender Equality, Sex and Sexuality

Concerning giving information through the spoken or written word, most of the respondents agreed that information about gender equality, sex and sexuality should be given through talking about it, person to person, since questions can then be asked directly by the child, and the supervisor can feel secure that the information has reached the child. Concerning body language, two respondents answered that it should stay neutral and relaxed but with a serious and respectful tone. Another respondent answered that it is important that both parties speak the same language.

Some of the respondents answered, that if the children look up information about gender equality, sex and sexuality themselves, they tend to use the internet for it. Another respondent answered that if the children do not get sufficient information as they desire, they will most

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\(^1\) Women are not allowed to dance in public in Afghanistan, so ‘dancing boys’ do so instead, often for wealthy and powerful men, by dressing up as women and dancing in front of them. Afterward the boys often get sexually abused (Drury, 2016; Qobil, 2010).
likely do like everybody else does in those situations, which is to search for the information themselves.

Whether or not the children want information about gender equality, sex and sexuality by themselves or together with other children, three respondents answered that it varies. It depends on the child’s personal qualities and wishes. If the child wants personal information privately, it should always be arranged. One respondent answered, concerning whether or not the children prefer to get information about gender equality, sex and sexuality by themselves or with others, that it does not really matter, since it can be done both ways. Also, if information is given to a group, everyone will get it no matter if some feel embarrassed. However, private matters are better if it occurs in private, also if a child has a personal question.

5.6 Argumentation and Swedish Laws

According to the respondents, the children argue and react to matters differently depending on their personality. One respondent answered that everybody is entitled to their opinion but that it is informed that care should be taken in how to express that opinion. Some argue about certain matters based on their religion and what it teaches. Another respondent answered that URC argue and react to matters similar to everybody else, and that the children will not necessarily argue and react differently to matters they do not agree with based on them being URC.

By knowing the laws concerning gender equality, sex and sexuality, you can prevent them and get help if someone commits such a crime against you. It is ok by Swedish law to have abortions and it is solely the woman who decides whether or not to have one. It is illegal to treat someone differently or with enmity concerning their gender, since it is seen as discrimination. It is always illegal to threaten someone to have sex or to commit violent acts to make someone have sex. It is also illegal to have sex with someone who is in a helpless condition, for instance too drunk, asleep or sick. It is illegal to discriminate someone based on their sexuality. If a person falls subject to violence based on their sexuality it is deemed as a hate crime.

5.7 Appropriate Time for Execution

When to execute information about gender equality, sex and sexuality, based on the respondents’ answers, is as soon as possible, but that enough time should go by to allow for other matters to subside for the children. Concerning when to give information, all of the respondents agreed on one thing. Informing about this should happen often and in regular intervals. One respondent answered that it is a lifelong process to understand this provided information, since it is about understanding, embracing and integrating.

5.8 Initiation and Suitability of the Executioner

The respondents had two opinions concerning how to start informing about gender equality, sex and sexuality, which depend on whether or not an interpreter is used. If no interpreter is needed, the person who gives the information should do so in a natural and empathic way that feels inspiring and inviting. One respondent answered, concerning how to start talking about gender equality, sex and sexuality that it should start in a natural setting with an easy example to ease the subject in.
If an interpreter is needed, one respondent answered that the information is given and the child reflects and asks questions. However, in such a setting it was answered that it is hard to make it natural, and it is then important to treat the situation like any other educational matter.

The respondents also deemed the following to be important when starting to inform about gender equality, sex and sexuality. The information should not be executed too quickly, or too much like how it is done in Sweden, which means not too uninhibited or free-spoken. Also, the information should be given with examples, both demonstrating positive and negative perspectives.

Concerning the gender of the person who gives information about gender equality, sex and sexuality, and whether or not it affects how the child receives it, is the second question with contrasting opinions. One respondent answered that it is usually men boys go to when wanting to talk about matters such as sex. One respondent had noticed that most boys have difficulties to approach younger female supervisor concerning matters such as sex, however, older women can be seen as mother figures and makes it a bit more natural for some. One respondent answered differently to the others by stating that gender does not matter, since the children should become used to both genders conversing about such topics. However, all of the respondents agreed that the suitability of the person is more important than gender. One respondent answered that the person should be competent about the children’s cultural and religious surrounding world’s context. Furthermore, it is important that the children have faith with the person giving the information, for instance by having established relationships.

5.9 Sexual Education Adapted for URC

As mentioned, this subchapter is not a compilation of the respondents’ answers, but facts summarized from the PDF mentioned in subchapter 4.4.2.

The children coming to Sweden as new arrivals originate from different backgrounds with different values and norms than the ones found in a Swedish child’s upbringing. This affect how the newly arrived children understand, interprets and receives new information. Many of these children understand the genders as attached with respective expectations of what it means to a man or a woman. It is common these children ask questions, such as: how can woman be bosses in Sweden? and can men at all cook? There are varieties whether or not the children can accept these differences.

How much is known about, for instance the body and sexuality, depends on where the child originates from and the previous experiences the child has with it. It also varies whether a child is susceptible or not to new information. However, it has been understood that there is a gap in the children’s knowledge about certain topics. Knowledge about the body is low. There is a definite need to teach the children about many things, which some are the body in general, about the sexual organs and that masturbation will not cause any harm and pregnancy and how you prevent from getting pregnant. There is a need to inform about abortion and that it is women who has the right concerning it. Facts about STDs need to be known, for instance how you get them, how you treat them and how you protect yourself from them. HBTQ-rights need explaining, and taught that they are ok in Sweden.

Furthermore, it is important to make clear that everybody has the right over his or her body, but not over another person’s body. This means that you have the right to say yes and no concerning
matters involving your own body. This concept can be difficult for some of the children to understand, since it is not a usual part of their lives. It is also difficult to understand and accept homosexuality, since it is seen as taboo. Many believe that God will punish homosexuals, and these values can be rooted very deep.

The newly arrived children, as a target group, are experienced in using the internet, smartphones, computers, social medias like Facebook, Snapchat, Twitter and YouTube. When the children come to Sweden, they have access to Wi-Fi through their homes and their schools.
6 Analysis

This chapter presents the analyses made with the data presented in chapter 5 and the theories presented in chapter 2. The analyses were made by interpreting data with support from relevant theories, and were conducted according to the analytical model (see figure 4).

In each subchapter, either one or more analyses are conducted in order to answer the SRQ that subchapter concerns. Each analysis presents first the relevant data, followed by the relevant theories and then the actual analysis. Keep in mind when reading, any sentence containing a reference to either chapter 2 or chapter 5, is only a version of the data and theories used for that analysis. Also, the sentences lacking a reference to either one of these chapters are the conducted analysis made from data and theories. Further, to make it more convenient, a short preamble is presented in each subchapter containing an analysis, as to clarify the intent of that specific analysis. Also, a summary is presented after each conducted analysis, or analyses, as to clarify what was actually discovered. These preambles and summaries are distinguished by being written in italic. A reminder, the order in which the data are presented is in the same order as the SRQs, and thus how they will be used to be analyzed with, except for the last subchapter (see 5.9), which will be used throughout this chapter when suitable.

Thus, the first analysis concerns and answers the first SRQ. The second, third and fourth analysis concerns SRQ2a-c and together answers SRQ2. The fifth, sixth and seventh analysis concerns SRQ3a-c and together answers SRQ3. Finally presented is the combined result of all of these analyses, which includes a revised and finalized version of figure 3 (see 2.4.2).

6.1 Gender Equality, Sex, Sexuality and Media’s Influence

As mentioned, this subchapter intends to answer SRQ1, which concerns what gender equality, sex and sexuality entail in terms of facts and how media influence them.

Gender equality entails, in Sweden, that every man and woman has an individual right to decide over their own lives, sexualities and bodies (see 5.1.1). Sex entails, in terms of facts, masturbation, intercourse, oral sex and caressing, where everyone involved has consented and has the intention to feel pleasure, also, sex entails STDs, pregnancies, protection and eventual abortions (see 5.1.2). Sexuality entails, however different depending on whom you ask, which gender you are and what gender you can fall in love with or be sexually attracted to (see 5.1.3). Palm (2006) attests to know about the topics before any communication about them is executed (see 2.2). Thus, when any communication about gender equality, sex and sexuality is planned to be executed, it is important that the person planned to do so has knowledge about those intended topics. This means that the person intended to execute communication about gender equality, sex and sexuality needs to know what those topics entail in terms of facts and information prior to the execution of any communication about them.

It was understood, that media could surely affect how URC, along with other youths, perceive gender equality, sex and sexuality, since they upon coming to Sweden arrive in a new world containing pornography and media that commonly depicts the genders stereotypically (see 5.2). Concerning this, URC are generally experienced internet and smartphone users, and they have access to Wi-Fi in the homes they live in once in Sweden (see 5.9). When the topics concern matters such as sex and sexuality, Fletcher, et al. (2016) find it important to also discuss media, since media are a big part of modern life (see 2.3). Additionally, Campbell, et al. (2015) and
Martellozzo (2012) explain that the internet, for instance pornography, offers inappropriate, misleading and biased content, which might not reflect reality for everyone, or as stated by Rollins (2015) could maintain and simultaneously change how the genders and sexualities are supposed to be stereotypically (see 2.3). So, when communication about gender equality, sex and sexuality is planned to be executed, it is also important to be prepared to include discussions about media and their effect on how gender equality, sex and sexuality can be perceived. One effect media has is that not everyone might be compelled to go about life, or love and sex, as actually desired, due to the internet and its sometimes biased and misleading advices and information. Also, pornography can produce an image that inadvertently informs how women versus men are supposed to conduct themselves and feel during sex, not to mention whom to have sex with and how. More, pornography can inadvertently give misleading advice and information about STDs, protection and other fallouts stemming from sex to any who comes across it. Furthermore, since URC come to a new world with an abundance of easily accessed pornography, and since URC generally are experienced internet users, media inadvertently can provide with misguided and biased information about how it is supposed to be in Sweden concerning gender equality, sex and sexuality.

To conclude, it is important to have knowledge about gender equality, sex and sexuality, and how media influence them, before any communication about them occurs. Facts about gender equality, sex and sexuality can get influenced by an easy access to inappropriate content with misleading and biased information. For instance, pornography might provide with misleading advice about what sex entails for men versus women. Also, media in general could influence how gender equality, sex and sexuality are perceived by providing stereotypes, and by presenting the genders accordingly. However, what media and pornography depict might not be true to everybody’s reality. This fact is an important factor concerning the influence media have on people’s realities regarding gender equality, sex and sexuality, since what people think to be true or appropriate might not be so at all, no matter who it concerns.

6.2 To Communicate Befittingly

As mentioned, the following three analyses concerns SRQ2a-c. These three analyses will together answer SRQ2, which concerns the matters in need of knowing to enable befitting communication about gender equality, sex and sexuality for URC.

6.2.1 Dissimilar Cultural Aspects to Understand

This subchapter intends to answer SRQ2a, which concerns the dissimilar cultural aspects in need of understanding when communicating about gender equality, sex and sexuality with URC.

It depends on the child in question how dissimilar URC’s cultural backgrounds are from the Swedish culture (see 5.3). However, there are some found dissimilarities that can affect how gender equality, sex and sexuality are perceived, which can be understood based on that URC commonly originate from different backgrounds with different values and norms (see 5.9). When someone is going to live in a new culture, Samovar, et al. (2013) advice to learn about that culture (see 2.1), and Gamst and Lieberman (2015) write that the goal when learning about a new culture is to adapt one’s behaviors and attitudes befitting that new context (see 2.1 and 2.4). Thus, in order for URC to learn how to live in Sweden, they need to learn about Sweden and its culture. It is important that the differences, if there are any, between the child’s cultural
background, with its values and norms, to the Swedish culture are made aware, since by doing so the child can adapt its behaviors and attitudes according to the Swedish culture, and thus learn how to live in Sweden.

The dissimilarities between the Swedish culture and the cultures URC commonly originate from are that most children originate from strongly patriarchal and totalitarian societies, consisting of taboos, segregation between the genders, and lack of gender equality (see 5.3). Also, that most of the children originate from religious contexts where abortion and homosexuality are associated with taboo, prohibition or death (see 5.3 and 5.9). Furthermore, one aspect that can influence how URC perceive gender equality, sex and sexuality is that they commonly understand the genders as attached with respective expectations of what it means to a man or a woman (see 5.9). More, one dissimilarity is that it is not always a usual part of URC’s lives that they themselves have the right to their bodies, but not over another person’s body (see 5.9). Samovar, et al. (2013) write that cultural perspectives that are not mutually shared could produce unexpected reactions during the execution of communication, which is why it is important to really listen to what is said during any kind of response (see 2.4). The authors further attest to learn about the person’s culture in order to better understand the meaning of those reactions, and thus iterate more befittingly (see 2.4). Thus, since the Swedish culture and the cultures URC commonly originate from have dissimilarities, unexpected responses can be brought forth when communicating about gender equality, sex and sexuality with URC. However, listening to these responses, and learning about their cultural backgrounds, can heighten the understanding of those reactions and thus better the communication for other times. So, by knowing that URC commonly originate from a situation as described, communication about the Swedish culture has the possibility to be executed with consideration to URC’s previous contexts. However, since these previous cultural contexts do not apply to every URC, not every situation concerning communication about gender equality, sex and sexuality has to result in unexpected responses. This further means that potential responses are not solely decided on a child’s previous cultural context, but also on the individual and its personality.

To conclude, URC generally originate from strong patriarchal and totalitarian societies, where there is segregation between the genders, and where abortion and homosexuality are associated with taboo, prohibition or death. These are cultural dissimilarities from how it is in the Swedish culture. Therefore, these cultural aspects can produce unexpected responses when providing information that contradicts this usual cultural understanding. However, this depends on the child, which is why personality also plays a part in predicting whether or not a child’s previous cultural context views differently on gender equality, sex and sexuality, and how a child might response to hearing about how it is in Sweden concerning them.

6.2.2 URC’s Previous Knowledge and Responses

This subchapter intends to answer SRQ2b, which concerns the previous knowledge URC have before coming to Sweden, and how they generally react upon hearing about gender equality, sex and sexuality.

It depends on the child in question what and how much URC know about gender equality, sex and sexuality before coming to Sweden (see 5.4). The knowledge the children possess can sometimes have been accumulated based on their previous experiences with these three topics, for instance through sexual abuse or not having mingled with women at all before (see 5.4). Generally, there is low knowledge about STDs, anatomy and pregnancy, and there are some
who knew that the west world works differently concerning women (see 5.4). Further gaps in knowledge concerns the body, masturbation, pregnancy, protection and contraceptives, abortion and HBTQ rights (see 5.9). Fletcher, et al. (2015) attest to know what the target group already know about the intended topics before planning what to communicate (see 2.3). As mentioned, what URC know about gender equality, sex and sexuality is wholly dependent on the child in question. Though, the children commonly understood before coming to Sweden that the west world works differently concerning women. This understanding touches upon the concept of gender equality, which indicates the need to further inform about the details concerning that particular topic. Concerning sex and sexuality, some children know nothing, some do a little, and some do a fair bit. The previous experiences a child has with sex and sexuality affects how they today perceive it, for instance, a child’s previous experiences might be with sexual abuse, or it might not have mingled at all with women, which could have deranged and affected its understanding of sex and sexuality. In general, it is thought that URC know little about sex and what it entails, for instance anatomy, masturbation, pregnancy, protection and contraceptives, abortion and HBTQ rights. This previous knowledge, or sometimes lack of previous knowledge, indicates the need to also communicate about sex and sexuality, and everything it entails, to the children after their arrival to Sweden.

When the children have come to Sweden, it is either the child’s age, maturity, ability to receive information or the level of existing knowledge that decides what information to provide (see 5.4). It is important to inform about matters as they really are in reality, and how things will be for URC in Sweden (see 5.4). It is also important to inform about everybody’s right to own body, the right to say no, and that everybody decides for themselves about love and sex, assuming everybody is of the right age and consent (see 5.4 and 5.9). To these matters, every child reacts individually and thinks differently about them, some react with curiosity and interest upon hearing about gender equality, sex and sexuality, and some react more negatively (see 5.4). A few state that they will adapt a traditional way to perceive these matters once married (see 5.4). Also, some children can be surprised that some of the topics are at all conversable, some think it is strange that women can be bosses and can decide in their families, and some react with resistance as soon as their normal gender role is challenged (see 5.4 and 5.9). Gamst and Lieberman (2015) write that it is important to know how the target group generally respond to the intended topics before planning the communication (see 2.2.1.1). As mentioned, the reactions and opinions that URC have concerning gender equality, sex and sexuality are, as mentioned, diverse and depends on the child in question. Knowing these responses makes it clear that every child reacts differently. Some are curious and interested to listen, but some are less so, or not all. Furthermore, by knowing this, any communication about gender equality, sex and sexuality can be adapted to suit different situations arising with a child as seen as an individual instead as a part of a target group. Communication can thus be executed with different levels of advancement, which is based on the child’s age, maturity or ability to receive, and with different adapted materials, which are based on the child’s usual responses and attitudes to the communicated topic.

To conclude, it is totally dependent on the child in question concerning previously attained knowledge, suitable level of advancement concerning which information to give, and how any potential responses can be. However, since knowledge about gender equality, sex and sexuality differs from knowing nothing to a fair bit, and having gotten deranged from experiences with sexual abuse, information is definitely needed for every child. Also, since responses can range from positive curiosity, to being surprised and to negative unacceptance, any information given needs to come from different angles as to become befitting to different needs and attitudes.
6.2.3 Talking, Writing and the Number of URC to Reach Simultaneously

This subchapter intends to answer SRQ2c, which concerns communication through talking and body language, and writing and platforms, and the number of children that should be reached simultaneously.

Information about gender equality, sex and sexuality should be given by a person, who speaks the child’s language, since that ensures that the information reaches the child and that the child has the opportunity to ask questions directly (see 5.5). When giving this information, body language should be neutral and relaxed but with a serious and respectful tone (see 5.5). When communicating by talking, Phipps (2012) write that body language affects how that communication gets perceived (see 2.2.1.2). Thus, since communication about gender equality, sex and sexuality should be provided by a person talking about them, body language is a factor to consider because it can affect how this communication gets perceived. It is best if the body language stays neutral and relaxed but with a serious and respectful tone. So, by conducting body language accordingly when conversing about gender equality, sex and sexuality, it lessens the affect it can have on how the children perceive these topics.

If the children do not get sufficient information, then they tend to use the internet to search for their own material (see 5.5), and it is common that URC are experienced internet users (see 5.9). When communication occurs through platforms, Bergström (2012) and Palm (2006) attest to know the target group’s previous experiences, current opinions and abilities with them (see 2.2.1.2). As stated, it was found by the respondents that the children tend to use the internet to accrue their own information about gender equality, sex and sexuality. This could be a common occurrence, since URC commonly are experienced internet users.

When giving information about gender equality, sex and sexuality, the children can be in a group, which means that all the children get the information even if some are impassive, or by themselves. This can depend on the level of needed privacy concerning the information, also, private sessions should always be available (see 5.5). Bergström (2012) deems to know how many the communication should reach simultaneously (see 2.2.1.2). Thus, it is better to provide with multiple occasions and situations where a child can accrue information. If a child feels embarrassed in a big group, it can hang back to allow others to discuss, which is fruitful anyway since the child will still obtain the information. In any case, whether or not to reach many children simultaneously can be decided based on the level of privacy that should be maintained.

To conclude, it is best to communicate through a person. This allows for directly asked questions and a comfort to know that the information gets received. However, the children tend to use the internet to accrue their own information. The topics, and the level of privacy, could work as a foundation whether or not to inform a group or persons individually. In any case, multiple occasions and situations can be provided to ensure that all of the needed information gets distributed.

6.3 To Communicate Susceptibly

As mentioned, the following three analyses concerns SRQ3a-c. These three analyses will together answer SRQ3, which concerns the susceptibility of communication about gender equality, sex and sexuality.
6.3.1 Arguing and the Topic’s Relevance and Importance

This subchapter intends to answer SRQ3a, which concerns the arguments supporting the relevance and importance of the topics gender equality, sex and sexuality.

URC do not argue for their causes or against other’s dependent on them being URC. However, personality can play a part, and some tend to argue for their cause based on their religion and what it teaches (see 5.6). By knowing the Swedish laws concerning gender equality, sex and sexuality, for instance abortion rights, discrimination, hate and sex crimes, they can be avoided (see 5.6). Bergström (2012) attests to argue for the importance and relevance of the communicated message (see 2.2.1.2). However, Buckingham and Bragg (2004) deem it important to debate and discuss rather than imposing own morals and values, since it allows the child to reflect rather than to just impartially listen (see 2.3). As mentioned, it was found that URC tend to argue for their matters and respond to others opinions as others generally tend to, but it could also depend on their personalities. A few has arguments based on their religion and what it teaches. However, there are laws concerning gender equality, sex and sexuality, that, by knowing them, could prevent them from being broken, or prevent a child from unknowingly befalling victim concerning them. These are arguments that can support the relevance and importance to inform URC about gender equality, sex and sexuality. However, when informing about these topics, and giving these arguments to support their relevance and importance, it should be conducted through discussion and debate. By doing so, the child is more likely to reflect about what is said rather than to just impartially listen, and thus might be more susceptible to what is being said.

To conclude, URC tend to argue like everybody else, but some might do so by stating arguments based on their religion and what it teaches. By providing information about laws concerning gender equality, sex and sexuality, crimes can be avoided, and certain acts can be understood as crimes. Thus, arguments supporting the topics relevance and importance are made. However, when informing, it is better to discuss and debate, since it allows for reflectance, and thus heightens the probability of the child being an active listener, and thus susceptible to the information.

6.3.2 The Fruitful Time for Execution

This subchapter intends to answer SRQ3b, which concerns the fruitful time to execute communication about gender equality, sex and sexuality.

Any information about gender equality, sex and sexuality should be given as soon as possible, after other matters have subsided for the children (see 5.7). Bergström (2012) deems it important to know when the most fruitful time to execute communication is (see 2.2.1.3). So, it is understood that the most fruitful time to execute information about gender equality, sex and sexuality is as soon as possible when the child has arrived, but that enough time should go by to allow for other matters to subside first.

Receiving information about gender equality, sex and sexuality involves understanding, embracing and integrating, and is thus regarded as a lifelong process (see 5.7). Fletcher, et al. (2015) attest to talk about sex and sexuality on a regular basis, and Brubacher, et al. (2016) advocate to ask questions daily (see 2.3). So, informing and talking about gender equality, sex and sexuality should happen often and regularly, since informing about such topics is about understanding, embracing and integrating, which is seen as a lifelong process. Also, in order to
allow the child to have a chance to properly take in this information, it should be executed on a regular basis, and by daily asking the child questions concerning the topics.

To conclude, fruitful execution to inform about the topics gender equality, sex and sexuality is to execute it on a regular basis, but after the child has had time to process other matters, and to daily ask questions concerning the topics. By doing this, the child has time to take in the, potentially, new information and thus come to understand and embrace the information, and integrate accordingly.

6.3.3 Initiation, Introduction and Executioner

This subchapter intends to answer SRQ3c, which concerns the initiation and introduction of the topics gender equality, sex and sexuality, and whether or not the gender of the person doing so will have an effect.

If no interpreter is needed, initiating information about gender equality, sex and sexuality should occur naturally and empathically that feels inspiring and inviting, which can be done by providing with an easy example demonstrating the information from a positive and negative perspective (see 5.8). If an interpreter is needed, initiation should be like with any other educational material (see 5.8). However, initiating information about gender equality, sex and sexuality should not be done too quickly or too uninhibited and free-spoken (see 5.8). Fletcher, et al. (2015) advice to find skillful ways to initiate conversations, and Brubacher, et al. (2016) advocate to start conversations with an explanation of the purpose of it, that any asked questions should be open-ended, and that the communication should be free from distractions (see 2.3). So, if no interpreter is used, the person who gives the information should do so in a natural and empathic way that feels inspiring and inviting. By initiating the topics in such a manner can be thought to be skillful, especially if the supervisor would naturally explain the purpose of it. However, if an interpreter is used, it is advisable to think of it as any other kind of education, and behave accordingly. So, how to initiate and introduce information about gender equality, sex and sexuality depends on whether or not an interpreter is used, and how to do so can therefore be adapted accordingly. When providing this information, it should not be executed too uninhibited or free-spoken. Also, it was found beneficial to provide with examples demonstrating both positive and negative outlooks. By providing with examples as such, it could be thought as being skillful, since it allows information to be seen from two perspectives, and could make it more understandable. Furthermore, when informing, it is advised that there are no distractions, and that when asking questions to the children that they stay open-ended, since it allows the child to narrate an answer and thus reflect over what it really thinks about the presented information.

Information about gender equality, sex and sexuality should be conducted by a person suitable for the cause (see 5.8). This means having competence about the children’s cultural and religious surrounding world’s context, and the children have faith with the person, and some sort of established relationship (see 5.8). However, the gender of this person sometimes affect the suitability of it, and could thus affect how information gets perceived (see 5.8). Brubacher, et al. (2016) attest that communication should be conducted by a person who has experience with the child (see 2.3). Harris, Moran and Moran (2011) write that people can view certain behaviors to be appropriate based on gender (see 2.4). However, it was thought to be more important to think of a person’s suitability to inform about gender equality, sex and sexuality rather than to base the choice solely on gender. However, concerning some matters, the suitability of the person’s gender can affect how communication gets perceived. Thus, it can be
said that it is most important that the person who gives information about gender equality, sex and sexuality should be competent about the child’s previous cultural and religious context and that the child has faith in that person. However, the gender of this person could still be given some thoughts, since this choice could affect how the child perceives and receives the given information.

To conclude, how to initiate and introduce information about gender equality, sex and sexuality depends on whether or not an interpreter is used. If none is used, it should be naturally and empathically that feels inspiring and inviting. If one is used, it should be conducted as any other educational material. Also, when giving information, it is better if it is not done too uninhibited or free-spoken, and it is better when examples demonstrating positive and negative outlooks are provided along with regularly open-ended asked questions. The suitability of the person, concerning cultural understanding and what kind of relationship already established with the child, is important to consider concerning the person who gives the information. However, it can still be advisable to consider the gender of the person executing the information, since it can affect how a child receives certain matters.

6.4 Combined Result of the Analyses

As mentioned, this subchapter presents the combined result of all of the conducted analyses presented in chapter 6, and is structured as to directly answer SRQ1-3 (see 3.2). This subchapter includes a revised and finalized version of figure 3 (see 2.4.2). To clarify, this subchapter contains three paragraphs and three figures. The three figures visualize the content of the paragraph presented above them. The figures put together visualizes these separate parts as a whole, and thus becomes a finalized version of figure 3.

Regarding SRQ1, gender equality entails factually that every man and woman has an individual right to decide over their own lives, sexualities and bodies. Sex entails masturbation, intercourse, oral sex, caressing, STDs, pregnancies, protection and eventual abortions. Everyone involved needs to have consented and should have the intention of pleasure. Sexuality entails which gender you are and what gender you can fall in love with or be sexually attracted to, however, what sexuality entails might not be the same according to everyone. Concerning this, the internet allows for an easy access to inappropriate materials, which sometimes contain misleading and biased information. Pornography contain such materials, which is why it could influence how sex and sexuality are perceived, and what they entail for men versus women. However, this influenced truth might not be reflecting reality for everyone. Media in general do often influence how, for instance, gender equality is perceived by providing stereotypes, and then depicting the genders accordingly.
Regarding SRQ2 and the befittingness of communication, the following concerns were found to have an effect. Country of origin can matter when it comes to how gender equality, sex and sexuality are perceived. The countries of origin URC commonly originate from, have strong patriarchal and totalitarian societies where there is segregation between the genders, and where abortion and homosexuality are associated with taboo, prohibition or death. These are not reigning factors in Sweden, and can therefore cause unexpected reactions upon providing information that contradicts this usual context. Despite this, since to learn how to live in a new culture, a person has to learn about that culture, and since the goal of learning about a new culture is to adapt behaviors and attitudes befitting it, it is still important to inform URC about gender equality, sex and sexuality as it is perceived in Sweden. Also, it is important to really listen to the answers the children react with. The knowledge URC have before coming to Sweden about gender equality, sex and sexuality differs from nothing to quite a lot. Sometimes a child’s previous experiences with these topics affect how they today perceive them, for instance, some URC have knowledge about sex and sexuality through having experience with sexual abuse. However, it tends to be a general gap in their knowledge concerning anatomy, masturbation, pregnancy, protection and contraceptives, abortion and HBTQ rights. Upon receiving information about these topics, URC tend to react either with curiosity and positive interest, or with surprise over that these topics are at all conversable, or with negative unacceptance. It is thought to be beneficial to provide information through conversing about it from person to person, and by keeping a neutral and empathetic body language that feels inspiring.
and inviting. By doing so, the child can ask questions directly, and the supervisor can be sure that the information gets received. Also, URC commonly are experienced internet users and tend to use it to accrue their own information. Some of the information about gender equality, sex and sexuality might be private, and some of this information might be facts relevant to many, which are factors to consider whether to inform the children individually or together. Furthermore, it was deemed important to keep in mind that not all URC are alike. Every child has different levels of knowledge and acceptance concerning gender equality, sex and sexuality, and the reasons for that are many and diverse. Therefore, it is important to base any information, and the level of advancement of it, on the child in question, and to adapt the content accordingly.
Regarding SRQ3 and the susceptibility of communication, the following concerns were found to have an effect. When receiving information about gender equality, sex and sexuality some children tend to argue with facts about their religion and its teachings. However, when
informing, it is important to do so through discussion and debate, since it allows the child to reflect about what is said instead of just impartially listen. Arguments supporting the importance and relevance to inform, or to discuss and debate, about gender equality, sex and sexuality, can be by bringing up relevant laws. This argues for the importance and relevance, since by knowing them, certain acts can be understood as crimes, and might thus help to avoid them from occurring. Furthermore, information about gender equality, sex and sexuality, and the arguments supporting their importance and relevance, need to occur on a regular basis. Though, it needs to start after the child has had time to process other matters. Also, it is deemed fruitful to ask questions concerning these topics daily. By doing this, the child has time to take in the information and thus might come to understand and embrace the information, and integrate accordingly. When the time comes to start informing about gender equality, sex and sexuality, it is best if it is done in a natural setting. To make information clearer, examples demonstrating positive and negative outlooks can be provided, along with continuously asked open-ended questions. Always, it is better if it is not done too uninhibited or free-spoken.

Concerning the suitability of the person giving this information, it is important that he or she has cultural understanding concerning the child’s background, that the child has faith in him or her, and that they have some sort of established relationship. However, the gender of the person giving this information needs to be considered, since it could affect how a child perceives and receives certain matters.
Figure 7. How to communicate susceptibly to URC
7 Completion and Realization

This study presents the conclusions and recommendations drawn from the analyses presented in chapter 6, and a discussion over this study’s contributions and suggestions for future studies.

This chapter presents first the conclusions drawn from the analyses presented in chapter 6 and answer directly to the purpose of this study, which is to understand URC currently acclimating to Sweden, in order for supervisors at homes for URC to enable befitting and susceptible communication about the sensitive topics gender equality, sex and sexuality. Second, recommendations are presented that are practical versions of the conclusions, and answer directly to the subchapters 1.1 and 1.2. Following this is a discussion over this study’s contributions, and finally, suggestions for future studies.

7.1 Conclusions

Not all URC are the same
As seen in subchapter 6.2 and 6.3, not all URC are the same, or can be thought as one identical target group. It is meant by this that not all children share the same cultural and religious context, or the same beliefs and values, or contain the same level of knowledge, nor do they react in the same ways or accept the same matters. This needs be considered when planning communication for URC, by adapting any communication material to suit every child’s needs and attitudes.

URC’s previous cultural and religious contexts and their previous experiences need to be considered, along with the suitability of how to execute information about gender equality, sex and sexuality
In subchapter 6.2.1 it can be seen that URC commonly originate from cultural and religious contexts that differ from the ones found in Sweden. Also, as seen in subchapter 6.2.2, URC’s previous experiences with gender equality, sex and sexuality matter when it comes to their understanding of these topics. Thus, by adapting information, based on their cultural and religious contexts along with their previous experiences, it will heighten the befittingness to them. In subchapter 6.2.3 it can be seen that the best way to inform URC about gender equality, sex and sexuality is by talking about it from person to person, or from supervisor to child. Also, since information can demand privacy, and be suitable for many at the time, supervisors can further make communication more befitting by choosing how to inform based on whether it is more suitable to do so in private, or to many simultaneously.

Naturally and clearly discuss and debate on a regular basis with a suitable supervisor
It can be seen in subchapter 6.3.1 that it is better to discuss and debate, even when arguments supporting relevance and importance are made. This allows the child to become susceptible to the information, since it will then reflect over what is said. In subchapter 6.3.2 it can be seen that it is fruitful to execute communication after the child has had time to deal with other pressing matters, and then on a regular basis with daily asked questions. By conducting communication in this manner, it heightens the susceptibility, since it will allow for time to understand and embrace the given information. In subchapter 6.3.3 it can be seen that it is beneficial to give information in a natural setting and to go about different ways to inform to make the intent clear, by, for instance, providing with examples. It can also be seen that the suitability of the person giving information about gender equality, sex and sexuality is not entirely based on gender, however, it can affect how the child perceives the given information.
and should therefore still be considered. It is more important though, that the person is competent about the child’s usual cultural and religious context, and that some kind of relationship has been established.

Media can provide misguided and biased information about gender equality, sex and sexuality
In subchapter 6.1, it can be seen that media, especially the internet, can provide misguided and biased material about gender equality, sex and sexuality. Media also commonly simultaneously create and depict stereotypical gender roles, and pornography can produce an image that inadvertently informs about sex and sexually, and this might not reflect reality for everyone. There is a chance that URC have come in contact with such material, since, as seen in subchapter 6.1, URC are commonly experienced internet users.

### 7.2 Recommendations

Create multiple communication materials about gender equality, sex and sexuality
URC come from different situations with different lived experiences, and has various knowledge and attitudes about gender equality, sex and sexuality (see 7.1). Therefore, communication materials concerning gender equality, sex and sexuality have to suit multiple purposes, as to suit many children on an individual level. Thus, by providing information suitable for each individual about gender equality, sex and sexuality, it can soften the blow caused by cultural shocks and clashes.

Learn about URC’s previous cultural and religious contexts, and their previous experiences, and have different suitable information sessions based on the needed level of privacy
Because URC commonly originate from dissimilar cultural and religious contexts, and have previous experiences that affect their understanding of gender equality, sex and sexuality, supervisors should learn about them since any communication can then be adapted befittingly (see 7.1). Also, information should be given by a supervisor to either one child or many, which should be based on the level of needed privacy (see 7.1). By doing so, it further makes the communication more befitting, since it looks to each child’s individual need.

Supervisors should be suitable to discuss and debate about gender equality, sex and sexuality on a regular basis in a natural setting
The person who gives information should be competent about the child’s usual context, and that some kind of relationship has been established. However, the suitable gender should also be considered, since it sometimes affects negatively. Informing, and asking, about gender equality, sex and sexuality should be executed on a regular basis, and in a natural setting, by providing multiple alternatives of giving the information, for instance, by providing examples. All of this should be done through discussion and debate. (see 7.1) By doing so, it further heightens the chance that the child becomes susceptible to what they hear, since it allows the child to reflect over the topics and time to understand and embrace the given information.

Include media, especially pornography, when discussing and debating about gender equality, sex and sexuality
Media, and pornography, can offer misguided and biased material that can affect how gender equality, sex and sexuality are perceived, and this might not reflect reality for everyone. URC are commonly experienced internet users, which indicates the chance that they have come in contact with such material (see 7.1). Therefore, supervisors should discuss and debate about this, since the children might have accrued some knowledge and understanding about gender equality, sex and sexuality through media and pornography.
7.3 Discussion

As seen in subchapter 1.2, there were no previously conducted studies at the starting point, that researched the same issue as this study has. Therefore, this study has contributed with input to an issue not previously researched, which is how to communicate about gender equality, sex and sexuality to URC acclimating to Sweden. Furthermore, this study has provided with a theoretical figure (see 2.4.2) that visualizes how to communicate sensitive topics with consideration to cultural aspects. This figure provides with a theoretical contribution, not by giving any new theories, but rather since it provides a visualization over how the used theories concerning communication, communicating sensitive topics and communicating between cultures, can relate to each other.

Concerning the practical contributions this study provides, they are not entirely new, since a similar study was presented during the conduction of this study. That study was used as secondary data in this study for the reasons mentioned in subchapter 4.4.2. Having said that, the practical contributions this study has provided, are useful for those who work with unaccompanied refugee boys. These people can, by reading this study and its conclusions and recommendations, consider the provided input and take it to heart when themselves are informing about gender equality, sex and sexuality. These people can only consider the provided input, since, as stated in subchapter 4.6.2, this study does not generalize its findings. However, since the supervisors commonly do not get provided with material touching upon these topics (see 1.1), the conclusions and recommendations of this study can still be found useful.

There are some matters not touched upon in this study, that was still found relevant concerning the studied topic. This study is only directed to supervisors who work with unaccompanied refugee boys, however, there still are girls coming to Sweden. Concerning this, since this study only researches unaccompanied refugee boys, it could be relevant to compare two studies, one that is directed to unaccompanied refugee boys, and one directed to either girls or both, and see if the results differ. Also, this study researches URC as one target group, however, these children originate from different countries, which has not been researched further if it is one specific country of origin that mostly affect such happenings as mentioned in subchapter 1.1. The respondents of this study have different genders and number of years working with URC, which has not been included as a matter that could have affected the outcome of this study. Finally, this study had the intention to directly ask URC the questions seen in appendix 1 (see 4.2), which makes the conclusions and recommendations in this study not being from the point of view as originally desired, and thus, this becomes relevant and interesting to do further research on. Concerning these matters, it can also be recommended to conduct and execute any future studies with consideration to the ethical aspects that this study failed to meet, conjointly with the aspects concerning validity and reliability (see 4.6).

7.4 Suggestions for Future Studies

*URC’s point of view concerning gender equality, sex and sexuality*

As mentioned in subchapter 4.2, this study had initially the intention to research the studied topic from previous URC’s point of view, which did not happen. Thus, it could be relevant and interesting to study this topic but from URC’s point of view, in order to see if there any other concerns that need to be taken into consideration concerning communication about gender equality, sex and sexuality.
Befitting communication about gender equality, sex and sexuality be to unaccompanied refugee girls
This study only researches how to communicate about gender equality, sex and sexuality to unaccompanied refugee boys. However, since there also are girls who come here unaccompanied, yet significant less than boys, it could be relevant to further study how to appropriately communicate these topics to them. As found in this study, there often is strong patriarchal societies with segregation between the genders where the children commonly originate from, which indicates that communication befitting unaccompanied refugee girls could differ from what was found in this study.

Compare a study that researches how supervisors working with unaccompanied refugee boys should communicate about gender equality, sex and sexuality, with a study researching the same matter, but directed to supervisors that work with girls, or both genders
As stated, this study only researches how to communicate about gender equality, sex and sexuality to unaccompanied refugee boys. This makes it relevant and interesting to see if the results stemming from this study would differ from a study researching the same matter but directed for supervisors working with only girls, or with mixed genders.

Specific countries of origin and their attitudes towards gender equality, sex and sexuality
This study researches communication about gender equality, sex and sexuality regarding URC. As understood, URC originate from multiple and diverse cultural and religious backgrounds, which was one of the aspects that were found relevant to consider. This further means that it could be one specific cultural and religious background, or country of origin, that matters most regarding attitudes that differ from the typical Swedish one concerning gender equality, sex and sexuality. Hence, this could be a matter in need of further research.

Could the gender of the supervisor, and the number of years working with URC, affect the result of a study like this one
This study only mentions the gender the respondents have and the number of years they have worked with URC. However, this has not been mentioned in this study as a matter that could affect the results. This could be the case, which is why it would be relevant and interesting to research if these two factors affect what a study like this would end up with.
References


UMO., 2016a. Sex. UMO, [online] Available at: <http://www.umo.se/Sex/> [Accessed 28 April 2016]

Appendix 1 The Result of the Preliminary Study

The respondents (the people working with URC) have the experience that all children react individually to miscellaneous things. Some react positively to matters others find difficult to accept or understand. They all answered that no material has been provided that cover how to communicate about topics such as gender equality, sex and sexuality. There were some of the respondents that collected their own material and worked from there. The respondents also feel that it is important not to draw conclusions when it comes to URC, since they are similar to Swedish youths with similar problems. However, they feel that culture, but not altogether, affect how they think, behave and react in certain situations.

The topics frequently discussed are STDs, gender equality, Swedish laws and culture, homosexuality and sex and relationships. STDs are the matter URC generally do not know anything about. The three aspects found in the questionnaire that emerged mostly where time and schedules, gender equality and homosexuality. URC have a hard time grasping the Swedish concept of time and the importance of keeping your schedule. They show an interest in gender equality and what it entails, but some have difficulties in understanding it. Some do not understand how women and men can converse as equals, nor how a woman can be a boss over a man. Homosexuality seems to be the most sensitive topic that gets the strongest and most diverse reactions. Some URC do not understand how a man can love a man, nor how a woman can love a woman. Some understand that it is ok to be homosexual in Sweden, but some think it is ok to kill a homosexual for being homosexual.
Appendix 2 The Questionnaire

English Version

In this questionnaire you will be able to answer 27 questions. I am grateful if you answer all of the questions and that you write your answers as honestly as possible so they really reflect what you think based on your experiences. It is ok if your answers become long. Du will be anonymous when you answer the questions and you will remain anonymous when your answers are compiled and presented in my study.

Organizations (for instance RFSU) have at the moment in Sweden started to express the need to inform unaccompanied refugee children about gender equality (that men and women have equal rights to form and live their lives and the society in which they live), sex (for instance how to have sex, how you protect from sexual transmitted diseases and pregnancies, and generally about sexual transmitted diseases and abortions) and sexuality (that it is ok to be homosexual in Sweden). This questionnaire is used in my study that researches how people who work with unaccompanied refugee children should talk and inform about gender equality, sex and sexuality to refugee children who have come to live in Sweden. This questionnaire has the purpose to understand your thoughts and feelings since you work with unaccompanied refugee children. It is important to understand your point of view since it will help to inform about gender equality, sex and sexuality in an adapted and a good way. When you have answered and sent in the questionnaire you have automatically approved that your answers are allowed to be used and presented in my study.

Thank you for having taken your time to answer my questions!

1. Man/Woman?

2. How long have you worked with unaccompanied refugee children?

3. Does the child’s age matter concerning what information you give them?

4. What kind of information concerning how Swedish people view gender equality, sex and sexuality did the children get upon their arrival?
   a. If the children did get information about gender equality, sex and sexuality, were they interested to hear about it? How did they react?
   b. If the children did not get information about gender equality, sex and sexuality, do you think they should have gotten that information? How do you think the children would have reacted then?

5. What did the children know about gender equality before they came to Sweden?
   a. Did the children know that Sweden has gender equality?
   b. Do the children know now what gender equality entails? If they do, what do they think it means and how do they feel about it?

6. What did the children know about sex before they came to Sweden?
7. What did the children know about sexual transmitted diseases before they came to Sweden?

8. What did the children know about pregnancy before they came to Sweden?

9. What did the children know about abortions before they came to Sweden?
   a. What do the children think about that it is ok to do abortions in Sweden?
      According to you, why?

10. What did the children know about sexuality (for instance, different sexual orientations) before they came to Sweden?
    a. What do the children think about that it is ok to be homosexual in Sweden?
       According to you, why?

11. According to you, do the children prefer to get information about gender equality, sex and sexuality from a person, or by reading about the information themselves?
    a. Do the children prefer to talk about subjects such as gender equality, sex and sexuality with a supervisor together with other children or by themselves?
    b. If the children prefer to read about the information, what medium do they use?
       (for instance internet, books, small booklets, with a lot of pictures or a lot of text…?)

12. When do you think the best time is to inform about gender equality, sex and sexuality to unaccompanied refuge children? For instance, should the information occur as soon as the child arrives in Sweden or should time be allowed to pass before?

13. Do you feel or think that the children’s country of origin view differently about gender equality, sex and sexuality from Sweden? If you do, in what way?

14. According to you, how should a person behave when informing about gender equality, sex and sexuality? In other words, how should he or she use body language and facial expressions, and how should the tone of voice be?

15. Does it affect how comfortable the children feel if it is a man or a woman that informs about gender equality, sex and sexuality? Or do you think that it could affect how comfortable the children feel? Why?

16. Do you think that media (for instance Facebook, Instagram, ads, television and movies) have affected how the children view gender equality, sex and sexuality? If it has, how?

17. How should information about gender equality, sex and sexuality start to make it natural and normal?

18. When the children talk or discuss with someone, how do they usually argue for their opinions that others do not agree on?
   a. How do the children usually react to matters that they themselves do not agree on? Do they think that they are entitled to their opinion or do they try to persuade?

Just nu i Sverige har organisationer (t.ex RFSU) börjat gå ut med behovet att informera ensamkommande flyktingbarn om jämställdhet (att män och kvinnor har lika stor makt att forma och leva sina liv samt det samhälle de bor i), sex (till exempel hur man har sex, hur man skyddar sig mot könssjukdomar och graviditet, samt allmänt om könssjukdomar och abort) och sexualitet (att det är ok att vara homosexsuell i Sverige). Denna enkät används alltså i min studie som undersöker hur personer som jobbar med flyktingbarn bör prata och informera om jämställdhet, sex och sexualitet till ensamkommande flyktingbarn som har kommit för att bo i Sverige. Denna enkät har syftet att förstå dina tankar och känslor angående detta, eftersom du jobbar med ensamkommande flyktingbarn. Det är viktigt att förstå din synpunkt eftersom det gör att man kan informera om jämställdhet, sex och sexualitet på ett anpassat och bra sätt. När du har svarat och skickat in enkäten har du automatiskt godkänt att dina svar har tillåtelse att bli anonymt använda och presenterade i min studie.

Tack för att du har tagit din tid att svara på mina frågor!

1. Man/Kvinna

2. Hur länge har du jobbat med ensamkommande flyktingbarn?

3. Spelar barnets ålder roll angående vilken information du ger till dem?

4. Vad för typ av information om hur svenskar ser på jämställdhet, sex och sexualitet fick barnen vid deras ankomst?
   a. Om barnen fick information om jämställdhet, sex och sexualitet, var de intresserade att höra om det? Hur reagerade de?
   b. Om de inte fick information om jämställdhet, sex och sexualitet, tycker du att de borde ha fått den informationen? Hur tror du att barnen hade reagerat då?

5. Vad visste barnen om jämställdhet innan de kom till Sverige?
   a. Visste barnen att Sverige är ett jämställt land?
   b. Vet barnen nu vad jämställdhet innebär? Om de gör det, vad anser de att det betyder och hur känner de angående det?

6. Vad visste barnen om sex innan de kom till Sverige?

7. Vad visste barnen om könssjukdomar innan de kom till Sverige?

8. Vad visste barnen om graviditet innan de kom till Sverige?

9. Vad visste barnen om abort innan de kom till Sverige?
   a. Vad tycker barnen om att det är ok att göra abort i Sverige? Varför?
10. Vad visste barnen om sexualitet (t.ex. olika sexuella läggningar) innan de kom till Sverige?  
   a. Vad tycker barnen om att det är ok att vara homosexuell i Sverige? Varför?

11. Enligt din erfarenhet/åsikt, föredrar barnen att få information som jämställdhet, sex och sexualitet från en person, eller genom att läsa om informationen själv?
   a. Föredrar barnen att prata om ämnen som jämställdhet, sex och sexualitet med en föreståndare tillsammans med andra barn eller själv? Enligt dig, varför?
   b. Om barnen föredrar att läsa om informationen, vilken plattform vänder de sig till? (Till exempel på internet, böcker, små häften, med mycket bilder eller mycket text…?)

12. När tror du är den bästa tiden att informera om jämställdhet, sex och sexualitet till ensamkommande flyktingbarn? Till exempel, ska det informeras om det så fort barnet har kommit till Sverige eller bör det gå en tid innan?

13. Känner eller tycker du att barnens ursprungsland ser annorlunda på jämställdhet, sex och sexualitet mot Sverige? Om du gör det, på vilket sätt då?

14. Enligt din erfarenhet, hur bör personen bete sig när han eller hon ska informera om jämställdhet, sex och sexualitet? Alltså, hur bör han eller hon använda kroppsspråk och ansiktsuttryck, samt hur bör tonläget på rösten vara?


16. Tycker du att media (till exempel Facebook, Instagram, reklam, tv och film) har påverkat hur barnen ser på jämställdhet, sex och sexualitet? Om det har det, hur då?

17. Hur tycker du man bör börja informera om jämställdhet, sex och sexualitet för att uppfattas naturligt och normalt?

18. När barnen pratar eller diskuterar, hur brukar de argumentera för sina åsikter som andra inte håller med om?
   a. Hur brukar barnen reagera på saker som de själva inte håller med om? Tycker de att de har rätt till sin åsikt eller försöker de övertala?