A research study on cultural competence at HVB homes in Sweden.

In the memory of my wonderful grandpa Lajos Zsoka. A man that valued knowledge highly.

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Abstract

In autumn 2015 the largest refugee crisis occurred in Europe since world war two (Myndigheten för samhällsskydd och beredskap, MSB 2018). Sweden experienced a migrant flow from various countries because of wars and conflicts in the world (Swedish migration agency, 2016). Many unaccompanied minors, mainly from Afghanistan, needed to be taken care of in different family homes or HVB homes. To provide nursing and basic needs for the unaccompanied refugee children, the personnel must be able to handle and understand cultural differences and situations that may arise from this. Cultural competence can be crucial to provide good care for these minors. Purpose; The purpose of this study is chosen in order to understand if adequate training is available for the staff at HVB homes, if the staff feels informed about cultural diversities and if the education given helps in order to detect problems and thus be aware of them. With the help of this research, the author hopes that problems such as untrained personnel and lack of knowledge regarding cultural sensitivity can be highlighted in order to develop fitful education to give optimal care for the unaccompanied refugee minors. Knowledge is one of the pillars for the development of a well-functioning society. Method: The study was performed as a qualitative interview study in which three interviews were made with personnel working at different HVB homes. As a complement to deepen the study online surveys were used. Result: The information collected in this paper states that personnel at HVB homes lack adequate cultural competence and have seen negatively affecting cultural practices. The personnel do not have tools and knowledge to deal with problems that may arise, which limits the safety of the unaccompanied refugee minors.

Keywords: Integration, Cultural Competence refugees, Cultural competence at HVB homes, Social work.
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List of Abbreviations

Assimilation: A person that abandoned their own culture to adapt to a majority.

AIHRC: The Afghanistan Independent Human Rights Commission

Bacha Bazi: boys that dance to entertain powerful and rich men and do other activities asked from the man that has the boy in his custody.

BASW: British associations of social workers

BBIC: Barnets behov i centrum, in English Child’s needs in center.

God man: In this study, an adult person representing the parents because the children are minors without parents in Sweden.

HVB: Hem för Vård och Boende (Home for care and living)

IVO: Inspektion för Vård och Omsorg (Health and Social Care Inspectorate)

MSB: Myndigheten för samhällsskydd och beredskap

SAMHSA: Substance Abuse and Mental Health Services Administration

SIGAR: Special Inspector General for Afghanistan Reconstruction

SoL: Socialtjänstlagen (Social Services Law)

UNHCR: The UN Refugee Agency
1. Introduction

1.1 Migration
In autumn 2015 the largest refugee crisis occurred in Europe since world war two (MSB, 2018). Sweden experienced a migrant flow from various countries because of wars and conflicts in the world (Swedish migration agency, 2016). The year of 2014 has seen continuing dramatic growth in mass displacement from wars and conflict, once again reaching levels unprecedented in recent history. Immigration to Sweden has increased and decreased in periods, but since the war in Syria and the conflicts in Afghanistan the numbers of refugees has increased significantly in 2015 (UNHCR). People fled to Europe and other safe countries to have a better life, safety and freedom. According to the Swedish migration agency (2016) 162 877 refugees applied for asylum in Sweden during 2015. Out of the applying refugees 35 369 were unaccompanied refugee children (Migrationsverket, 2016). 23 480 of the unaccompanied minors claimed to be afghans. Other unaccompanied minors came from Syria, Irak, Somalia and other countries affected by war and conflicts (Migrationsverket, 2016).

Neither the government, Government Offices or the State or Municipal Authorities had preparedness for so many people to flee to Sweden. It was difficult to arrange the reception and to find places for all the people to stay. With better knowledge, the reception of people who came to Sweden in autumn 2015 had been able to become more legal and effective (SOU, 2017). Many of the unaccompanied refugee children were teenagers, and for them not only a traumatic past would follow but also the way to Europe and all the challenges that came along with it (Migrationsverket, 2016).

The unmanageable situation created the opportunity for mistakes, both in the Swedish migration agency, social services, police and other governmental agencies. Information spreaded in the newspapers about minors who "disappeared" from the arrival point, Malmö central station (SOU, 2017). Even after world analyzes, the refugee reception came as a shock to Sweden's authorities, which clarifies that the number of how many unaccompanied refugee children that arrived at Sweden and how many that disappeared will remain
unknown (Migrationsverket, 2016). This is problematic because underage refugees are vulnerable and easily fall victim to sex trafficking which creates a double exposure by being a minor and then being sexually exploited (Andersson et al., 2010).

Research on unaccompanied refugee children is an expanding area where internationally conducted studies have political, psychological and legal approaches regarding the target group. The researches around the subject has been criticized according to Stretmo (2014) for its limited knowledge of the everyday life of the unaccompanied refugee children and everyday strategies that they have developed in the host countries. This leads to one-dimensional descriptions of unaccompanied refugee children, enabling categorization and invisibility of structural conditions under which they live (Stretmo, 2014).

On the other hand, the everyday life of unaccompanied refugee children with a focus on well-being, relationships and school is central to Swedish studies (Stretmo, 2014). Studies emphasize the importance of unaccompanied refugee children's importance of their opportunities to bring their own action in matters concerning participation, the child's perspective and the child's best interests; opportunities for influence in everyday life, e.g. bedtime or food selection (Malmsten, 2012).

Knowledge based on the children's perceptions can help professionals in social work to evaluate and improve the care that children within the social services are affected by (Lundström & Sallnäs, 2013).

Research about cultural competence and the necessity of education and understanding among professionals working in HVB homes is important these days according to the number of refugees.

At a time when Sweden bears responsibility for ensuring that thousands of unaccompanied refugee minors have their need for housing, care and security, it is important that the minor’s own culture and experiences are used to get as good integration as possible and for the unaccompanied refugee minors well-being. To illustrate whether cultural competence could make a difference or not, the author of this study will use the example of the custom bacha bazi.
1.2 Purpose
The research purpose is to receive knowledge if adequate training is applied to personnel at HVB homes, if they feel informed, and if the education received help them understand cultural diversities. The author of this research want to collect this type of information to see if cultural competence makes difference in order to perceive possible situations in HVB homes. To measure the current level of knowledge of relevant culture, a specific custom called Batcha Bazi will be used as an example. The choice of specific custom as an example is made because it is a custom practiced in Afghanistan and the majority of minors living in HVB homes are refugees from Afghanistan (Migrationsverket, 2016).

The questions about cultural awareness and if it is useful competence or not may still be accurate. The subject of if and how this custom is practiced in Sweden's HVB homes. The author of this thesis analyzes how competent the staff at different HVB home feel and are in terms of a specific practice, Batcha Bazi. The author has chosen the practice Bacha bazi in order to narrow down the context of how culture is treated at the HVB homes in Sweden. By using Bacha Bazi as an example one can see how cultural competence is used, needed or not needed in various works with people from different cultures. The specific subject of current HVB homes personnel knowledge about Bacha Bazi will be a praxis to show if cultural awareness is important among work with unaccompanied refugee minors. This thesis provides information about Bacha Bazi and can lead to information to prevent illegal cultural practices or lift up and evaluate some customs that will contribute happiness and diversity to the society in Sweden. With the help of an analytical framework the author is able to find different variables, categorize the data and analyze them in the future.

1.3 Research problem and research questions
The topic of cultures meeting in current Sweden is highly relevant. The media has been full of different assumptions around unaccompanied refugee minors. Big parts of the civil population have turned into volunteer workers, acting for the rights of Afghans to stay in Sweden (Vi står inte ut, 2019). People who never have been interested in integration have evolved into participating in the debate about unaccompanied refugee minors, on both good and bad terms. Groups as “Vi star inte ut, men vi slutar aldrig kämpa” were teachers, social workers, family homes, personnel from HVB homes and other civilians has increased (Vi
står inte ut, 2019). Political parties with a critical attitude towards immigration has grew bigger. Which shows how much the new situation with a large increase of refugees to Sweden has created.

11. Do staff at HVB homes feel informed about cultural diversities such as Bacha Bazi?
12. Has Bacha Bazi arisen at various HVB homes in Sweden?
13. What signals do the staff think there is to know if a minor acts as a Bacha Bazi at the HVB home?

2. Theoretical framework

2.1 Attachment theory

John Bowlby is the creator of the attachment theory that has been developed to help families and grown-ups with their psychological health. Bowlby explain the attachment theory as the need of security to survive as a mechanism already existing when we are born. When babies are born, they are dependent on the caregiver close to them, the babies react to hunger, danger, attention and claims this from their caregiver. “This is where safety and comfort lies” (Howe, 2009). Bowly express the perfect cocktail for a child uprising as:

“If she is loved, she will feel lovable and loving. If she is rejected, she will feel unlovable and emotionally alone. If she is valued, she will experience high self-worth. If attachment figures are reliable and responsive, she will learn to trust. Children who are confident that their parents will be there at times of need and have them in mind grow up to be more independent and autonomous.” (Howe, 2009)

Attachment theory explains the individual’s own development, behavior and well-being based on social relationships and upbringing. The caregivers of the baby shape the path for the child’s future. The shaped path affects how the child sees itself and others. How well other needs are satisfied as food, help with hygiene and affection from the caregiver affects how the child comprehend the psychosocial self. The parent or caregiver teaches the child the emotional aspects that makes the child develop on a psychosocial level, called intersubjective. An extra effort from the caregiver’s results in a social child with good self-
esteem. The development of the unaccompanied refugee children has to a certain extent been achieved and the children are, according to the theory, already influenced by how they have been treated by their caregiver. However, the unaccompanied refugee children is still developing as teenagers, where the HVB personnel take place as the caregiver. To strengthen the child in itself and build on the child's social relationships is according to the attachment theory influencing the child's development and self-image (Ibid).

Every child unfortunately do not experience a good upbringing, Bowly define them as, ambivalent attachments and avoidant attachments. Ambivalent attachments are the result of a parent or caregiver that is not 100% stable in their own physiological health. Love is unpredictable and the caregiver often disregards the child's feelings and needs. Children and adults with this type of caregiver often develop a behavior that requires attention, is fragile, demanding and generally extroverted disorderly. Frustration and anger are common as a consequence of the shifting feelings from the caregiver. The child develops to be a clingy person at the same time as the child are afraid to be left alone. In later stages in life the behavior can be seen clearly in various relationships with others. The idea of being left is unbearable, but at the same time, the person creates fights, trouble and drama to keep the person in the relationship, but only pushes the person away. The feeling of not being worthy of love or even being loved is obvious. The way of dealing with relations is also to be found in the relationship to the social workers. The second model of the caregiver, avoidant attachments is when the parent or caregiver rejects the child's needs, regarding attention and emotions. One of the consequences of being raised in an emotionally dismissive way is that the child develops into feeling emotionally self-reliant. When the child is left alone with their feelings, the behavior continues, the child will not be stressed when left alone, away from the caregiver. At later stages in life, the person do not show emotions and choose to not create drama or fights. Close and intimate relationships are long-awaited but almost unreachable because the individual often cannot depend on anyone else. A common defense mechanism is to turns off feelings in order to not get hurt, by not letting someone in, there is no room for someone to see behind the wall built up. For some, the loneliness is so influential that the person tries to suppress the feelings with alcohol or drugs (Howe, 2009).

The last explanation of behavior is the child that has been exposed to child abuse, neglecting and trauma. Parents or caregivers that lacks interest, care and rejection of the child's needs,
creates a child who has difficulty understanding and managing their own feelings, but also to understand the feelings of others. When the child has been poorly taken care of, the risk of poisonous relationships and ill health increases to be a consistent pattern of the child's life. To give a child an optimal childhood the caregiver or parent need to meet the feelings, mental state and understand the social aspects of the child. A genuine interest for the child's best is in favors when working with children as a caregiver (Howe, 2009). Through this theory it is clarified what the children's needs are, what is needed by HVB personnel as current caregivers and how a child who has been badly exposed from previous conditions can behave later in life.

2.2 Social learning theory

Bandura's theory, Social learning theory explain the correlation between social interactions and the upcoming of various behaviors. The theory states that people learn from each other and adapt different behavior by imitating and adapting the same behaviors when realizing the outcome is for the alleged behavior (David L, 2015).

Four different variables are important in order to adapt the behaviors of others, attention, memory, motivation and the ability to create their own perception and connect behaviors to develop the same, similar or affected behaviors. The behavior of another can be perceived as a behavior that is not meant to show and the perception of the behavior is what is adapted. When the person has adapted the behaviors and attitudes from different relationships, the person makes their own version of the behaviors and hence there is a new behavior pattern. The behavior pattern may be the same or changed completely (Ibid).

The social learning theory explain the development of behaviors with four variables. Attention, retention, reproduction and motivation. Attention, to be susceptible to various behaviors. Most people have developed through past experiences, but to be receptive to new behaviors, a certain level of receptiveness is important. Retention, in order to connect behaviors, actions and connect various variables to organize them to make sense. Reproduction of the behavior which has been perceived by the recipient, both physical and psychical. Motivation in order to have the will to adapt the behavior and relevant information, everything differs in the circumstances of experiences and early learned
behaviors from other social interactions. By meeting different people and experience, analyzing and absorbing new behavior, a guide is created for how to behave yourself and be as a person. The theory explains human behavior through the interaction between all people you meet and impression through various cognitive, behavioral, and environmental influences (David L, 2015).

The behaviors are not one-way oriented, but are explained as giving and taking different behaviors, and through these exchanges the population are developed. Bandura explains behavior of three different components, the environment, behavior and psychological processes. Bandura’s research has analysed minor’s aggression problems, the theory explains the behavior to affect the environment and the development for the external social aspects. This theory may explain the behavior of Bacha Bazi within Sweden. The old pattern and behavior that is known from the minor’s background affect the new way of behaving in Sweden. Some of the boys that has seen their father, family members, siblings and other people around them using Bacha Bazi or accepting Bacha Bazi may quickly develop to an accepting thinking and behavior around the subject even in Sweden.

When applying the theory on the personnel working in HVB homes it is important to see the aspect of how deep the other co-workers go into the subject. If the co-workers have a jargon among each other that shambles the subject around Bacha Bazi, the behavior of neglecting the subject can be adapted by other colleagues, even if a new co-worker is introduced to the work. This behavior can cause a shameful attitude around the subject, and useful and important information can be excluded. If a colleague, on the other hand, speaks about the subject and shares knowledge, this behavior can also be adapted which may have positive or negative effects (David L 2015).

3. Background

3.1 Unaccompanied refugee children

According to the International Committee of the Red Cross Central Tracing Agency and Protection Division (2004) unaccompanied children are defined as
“A person under the age of 18 who is separated from both of their parents and who is not taken care of by any other adult who by law or custom has such responsibility”.

Unaccompanied refugee children has also been viewed as children that has to be protected against receives the country's culture and norms (Mellan det förflutna och framtiden, 2010).

Unaccompanied refugee children have, by virtue of being unaccompanied and underage, the right to a faster asylum process, a suitable accommodation (for example a family home with or without family ties or an HVB home), an adult person who takes responsibility for an unaccompanied refugee child, in Swedish called “God man” and a good support in everyday life. Since July 1, 2006, the municipalities (and the social services that investigate support needs and decide on possible actions) have the responsibility for receiving all unaccompanied children in Sweden during the asylum process, for the children who have been granted a residence permit, but also for the children who are waiting for enforcement of a rejection decision. Unaccompanied children also have the right to education and to have the opportunity to go to school and on the same terms as all other children in the country have the right to health and medical care (Government Government 2005; National Board of Health and Welfare 2007). This division of responsibility means that the National Board of Health and Welfare has a supervisory responsibility for unaccompanied children and young people, while the Migration Board investigates the child or the asylum reasons for the child and repays the municipalities for their expenses during the asylum period (ibid).

Sweden among with many other countries has been criticized because of the lack of care of the unaccompanied refugee children (SOU 2017, UNICEF, 2010).

The children are viewed as an “anchor” in order to receive residence permit in order for the whole family to come to Sweden. Even though usually unaccompanied refugee children get a residence permit because of "particularly distressing reasons" instead of residence permits through asylum which is not valued as much since often the reason for residence permit has gone through because of the absence of the child’s parents. The children are in need of security, school systems, healthcare and daily care from adults (Andersson et al., 2010).
In conjunction with a large increase of refugees, various accommodation were created in Sweden to create temporary housing solutions to provide food, shelter and registration. When they first arrived, the unaccompanied minors were placed in “transitboenden”, a temporary camp. This temporary house holding only provided the basic needs as shelter, food and the transport to the migration agency to be registered to the system. However, when the refugee flow decreased researchers and inspection authorities had the opportunity to evaluate and immerse themselves to find out how, when and why some factors influence the integration and structure of different HVB homes for unaccompanied minors. An HVB home (a home for care or living) is activities that deal with or are focused on nursing, support or education (IVO, Inspektionen för vård och omsorg, 2013).

A problem that has appeared in Sweden and in Norway is the disappearance of unaccompanied refugee children some claims one of the reasons is human contraband and sexually abusing of young people and others in a vulnerable situation without being aware of the system and how to seek asylum which opens dangerous situations, especially for kids. Information for all working in the environment of different cultures, both positive and negative are important, especially in order to gain minors safety (Andersson et al., 2010).

**Afghanistan**

As mentioned, 23 480 of the 35 369 applying for asylum as unaccompanied refugee minors are afghans and the afghan ethnicity is most dominant of most of the HVB homes (Migrationsverket, 2016).

Afghanistan is a country containing many different ethnic groups, the three biggest groups is Tajik, Hazara and Pashtun. These groups are dominant within the country, but it exist many other smaller groups that follows. In some regions in Afghanistan the ethnicity is valued very seriously and can be beneficial and devastating for the path of the individuals for the rest of their life. The groups believe in different prophet which separate them in to Shia or Sunni Muslims which are two different forms of Islam. The different ethnicity groups speaks different language. Dari is the head language spoken within the country. The different ethnicity groups are a big part of the reasons for different wars, conflicts and other
consequences within Afghanistan. It is not the only reason, Afghanistan is a very poor country and has been a “play field” for many bigger power wars between internal and external powers. Russia, USA, Iran, Pakistan and several other countries have had their fingers on the “play field” distributing to the ongoing conflicts within the country (Institute for war and peace reporting, 2016).

The reasons for the bad shape of today's Afghanistan may be discussed and the factors that push people to leave the country are many. Poverty, several wars, lack of opportunity for individual independence and development depending on who the individual are, lack of security, non-gender friendly treatment, Taliban’s, IS, American soldiers, weak government and other. Overall Afghanistan is not a safe country. The conditions for the population in Afghanistan has forced millions for decades to leave the country for a safe and better life. Even though many refugees has returned to Afghanistan it is still millions displaced within Afghanistan and in other countries. However, the Syrian war escalated in 2015 and the migrant flow increased in general in the world, and so did the afghan refugees (Migration Policy Institute, MPI, 2008).

According to the institute of war and peace (2016), 14.5 million children lived in Afghanistan. Only 9.5 million of these children was at the same time in school getting an education (Institute for war and peace reporting, 2016).

3.2 Bacha Bazi
Bacha bazi is explained as a costume from Afghanistan and other Asian countries. The costume is well practiced in some provinces of Afghanistan (Nawazi, 2017). The costume is when a young boy dance to entertain powerful and rich men and other activities asked from the man that has the boy in his custody. The practice often include the boy to wear makeup and women clothes and to wear small bells which are tied to the boy’s wrists and ankles, called “Mazari”. The boy often have had months to years of practice and are in some cases “owned” by an older man that can have the boy at home or in other places where the boy is available at times to times. Some of the bacha bazi are forced to “give” sexual acts. Batcha Bazi are called “dancing boys” in several discussions, and it is a tradition which is widely practiced. The bacha bazi often dance as women as entertainment, at both parties, weddings and other events (ibid). According to some the dancing is not sexually associated. It is considered as a tradition, and the bacha bazi practice the dance as a work. But in several
cases told by the bacha bazi boys themselves the boys are sexually abused after the dancing is finished and do not choose to join the sexual acts happening behind the closed curtains. The subject is taboo to talk about in Afghanistan but are still normalized, accepted and practiced in many parts of the country. The reason for why some of the boys become a Bacha bazi is because a desperate life situation. The boy’s family can be very poor and do not have another choice than to sell their own child. Another entrance to the life as a Bacha Bazi is orphans picked up from the street, and some of the boys have been kidnapped from their “owner” (Healy, 2017). One of the most aware news about Bacha Bazi is the documentary "The Dancing boys of Afghanistan". The documentary interviewer claims that the country he lives in also practices Bacha Bazi and is interested in exchanging information about the customs (Healy, 2017).

Another documentary that shows the practice of Bacha bazi from a military perspective is he documentary “This is what winning looks like” (2013). In this documentary the men “owning” the Bacha Bazi boys are policemen, rich and powerful people. The American military forces who are the point of view in the documentary shares different stories about Bacha Bazi and the practice around the area (Anderson, 2013).

The HVB staff working in HVB homes where there are many unaccompanied children may work with both predators of using Bacha bazi and victims used as Bacha Bazi. The documentary “This is what winning looks like” (Anderson, 2013) shares the reaction from the personnel that has to work under the circumstances of the presence of Bacha Bazi and predators that use Bacha Bazi. The documentary provides a qualitative method clearly shows the problem of Bacha bazi in relation to men in higher positions. The documentary makes it possible to see the problematic situations between the American militaries’ cultural values and some Afghan police officers. Major Bill Steuber is the commanding officer in the operation in Afghanistan showed in the documentary. In an interview with Steuber he clearly express dissatisfactions working with police officers and other high posted people that use Bacha bazi. Which give this research another point of view of working with the offenders and with the victims at the same time. If the action of Bacha Bazi is practiced within HVB homes in Sweden it may give a perspective of how the personnel will continuing to work with both predators and victims at the same time (Anderson, 2013).
The documentary Dancing boys of Afghanistan introduces the viewer to a domestic angle of Bacha Bazi. The documentary opens up the opportunity to understand parts of the practice and clues on how it can occur. To be able to investigate and obtain adequate information in Swedish studies, there is a need of information about how the practice occur in Afghanistan.

Bacha Bazi has become prominent because of a number of reports of rapes at some HVB homes in Sweden between unaccompanied refugee children (SVT, 2017). An article written by Frida Björk (2017) about the group rapes with afghan minors is loaded with “taboo-coated substance”. According to the article, the last year, fifteen afghan boys has been prosecuted of rape on other boys. The article present an interview with one of the victims, a 14-year old boy from Afghanistan. In this particular case, the rape happened at an HVB home in Sweden (Björk, 2017).

In a published report from Institute for War and Peace Reporting (2017) boys “working” as a bacha bazi are interviewed. The report clarifies the problem of sexual abuse that may follow with Bacha Bazi as a profession (War and Peace Reporting, 2017).

The Afghanistan Independent Human Rights Commission, AIHRC (2017) states that the way to protect the minors from abduction, raping and to be forced to practice Bacha Bazi is not by controlling the predators since the men using Bacha Bazi is often educated. The way to protect the children from these criminal acts is to educate the children. Illiterate children represent 48% of the victims and 87% of Bacha Bazi cannot attend school (AIHRC, 2017).

When researchers have examined unaccompanied refugee children and their current physical and mental health, it has proven to be significantly worse than children born in Sweden (Religionsvetarna, 2017). The reason why unaccompanied refugee children feel worse than children born in Sweden can be many, the escape may have been traumatizing mixed with bad conditions in the home country such as poverty, working since young age, have the “wrong” religion, born in the “wrong” ethnic group or have been forced to work as a Bacha bazi. All of the mentioned actions is the reality for many miners that used to live or live in Afghanistan (ibid).
After all, not all Bacha bazi are forced to dance. An interview in The Guardian (2009) made with a boy working as a bacha bazi puts the light on this. The interviewed boy who has been dancing as a Bacha bazi since he was 13 years old express his love for dancing. Even though he express the value of acting carefully when working, since some of the men has assumed that they could spend the night with him. The boy states that he turned down offers from men that offered him money to stop dancing, because of his love for dancing.

One of the reasons for the upcoming of bacha bazi is because the lack of the ability to move freely for women in Pakistan and Afghanistan (The guardian, 2009).

**Bacha Bazi in Afghanistan**

In 2016 Afghanistan's president Ashraf Ghani made a statement to tighten up the laws and address the problem of Bacha Bazi, although the exploitation of the boys is ongoing. Antonio Guterres, United Nations Secretary, pointed out that law about bacha bazi should cover more widely in order to view the act as a criminal act. SIGAR wrote a report on Afghanistan's military troops and how they abduct and violate the rights of the children within Afghanistan. The report is written in order to guide Ashraf Ghani to follow other countries laws in order to lessen the criminal acts against the human rights. Phelim Kine the writer of the article explaining the statement from USA regarding the practice of Bacha Bazi, argues that if there are no laws prohibiting the practice of Bacha Bazi, it opens the possibility of normalizing the act rather than criminalizing it (Human rights watch, 2017).

In Afghanistan there do not exist a specific law against the practice, Bacha bazi, which is a gap in the law enforcement. Article 427 in the law system is the closest conventions which concerns Bacha bazi. This law criminalize that minors dance, rape and abduction against their will. The punishment for pederasty and rape in Afghanistan is a long prison sentence. AIHRC (2016) reported statistics from the hearing of 31 victims of Bacha Bazi, 36 men using Bacha Bazi and some elites’ powerful persons and local witnesses. 56% of the predators using Bacha bazi were in the age between 41 to 50 years old, while most of the victims (42%) were between 13 to 15 years old.
The report states that the main reason for using Bacha bazi is for personal interests, to see the boys dance and entertain, to perform sexual services, and the men express joy from the boys. Some of the reasons to keep a boy as a Bacha Bazi is to show one's power, since many rich and powerful men have a Bacha Bazi. 29% of the predators pay the victims because of their poor financial situation, 13% states that they got access to the boy through their friends and 9% admitted they had used violence and threats in order to make the boy stay as a Bacha Bazi. 86% of the predators in the report claims that the boys are satisfied with their work as a Bacha Bazi. The boys in the report claims differently, 87% of the boy’s state that they do not want to work as a Bacha Bazi. 81% of the boys want to quite as a Bacha Bazi and 55% of the boys tells that they have been threaten to life and beaten with various tools in order to force them to stay in the care of the “master/owner” (AIHRC, 2017).

4. Swedish system and unaccompanied refugee minors

4.1 BBIC

There are numerous policies and laws to ensure that the value of all people is equal regardless of religion, minorities, age, gender, sexual orientation, socioeconomic assets or race (Socialstyrelsen, 2018). The social worker need to follow these guideline and maintain these values in order to work in the social services.

Many people would agree that cultural customs are important to maintain no matter of which country the person comes from. Most of the education within the social service sector contains the rights of the children, an example in Sweden is BBIC (Barnets behov i centrum), in English Child’s needs in center. BBIC contains the policies and educate personnel in both treatment homes, HVB homes and in social services. BBIC was created to maintain the importance of children's rights. Unaccompanied refugee minors’ rights is a part of the BBIC model and one of the main rules is the right to have the opportunity of access to their background culture. Most of the laws and policies are made in order to protect human rights, such as the right of practicing their culture (Socialstyrelsen, 2018).
4.2 Social work

Howe (2009) means that social work is a wide field that allow large amounts of space for different problems and problem solving. Social work is in general a challenging field. The sociological field cannot measure the results from their research in an equivalent way compare to research such as mathematical and other objective topics. Therefore, that kind of research results are simplistic and clear answers with numbers. Researches made in sociological fields can be difficult and challenging because the measures is driven by emotions instead of numbers. A number is a number; however, feelings, relationships, thoughts and emotions can be described in different terms and have different meanings depending on the person expressing it. Writers and researchers in the social sector prove that their research, thoughts and solutions are not incoherent, but structural and categorizing, through creating social work theories. As social aspects are wide and containing several thoughts and ideas, many theories have been created in order to explain human behavior in the society (Howe, 2009). To be able to express feelings, emotions and cultural values in the sociological field the involved need to understand the language of each other. Howe (2009) highly values the communication and experience as an important attribute from the person working with clients.

Communication is one of the main tools to work with people in need and to help them develop their needs and improve their life (Howe, 2009). Do everybody need the same actions from personnel? And even if they do, will everybody still express it and put the same words on the same action? Different perceptions becomes a major question of interpretation in many departments when working with people. But even though if the personnel working with the children have similar experiences and speaks the same language, situations can be perceived differently depending on the person. The knowledge that researchers and social workers have found in the past will pass on to next generations. They will adapt, learn, and assimilate to the same knowledge and work ethics that has been before (Howe, 2009). The question is, is that always the optimal way of working? New circumstances has appeared in Sweden with the large number of refugees, will this type of work methods be appropriate for the new target group?
5. Literature review

5.1 Cultural competence
There are many disagreements about what the concept of cultural competence includes, and different studies present several different definitions of the concept.

SAMHSA (2016) defines cultural competence as “Cultural competence means to be respectful and responsive to the health beliefs and practices—and cultural and linguistic needs—of diverse population groups. Developing cultural competence is also an evolving, dynamic process that takes time and occurs along a continuum”.

Cultural competence according to Almutairi’s model (2015) for a multicultural care environment (Critical Cultural Competence) contains competencies that include: critical awareness, critical knowledge and critical skills in relation to cultural competence. The professionals should learn about different cultures in order to develop the cultural competence and to cope with interacting in different multicultural contexts. Critical awareness involves the acknowledgment of socio-cultural differences, individual attitudes and values, and awareness of possible challenges that may arise in multicultural interactions. Critical knowledge, on the other hand, involves cultural knowledge and knowledge of communication challenges. It also emphasizes the importance of effective communication in multicultural relationships. Cultural competence skills are underpinned by critical awareness and knowledge in multicultural meetings. This means that the professional must have an ethically and culturally correct attitude and should be able to adapt the care according to the client’s needs and take into account the individual’s beliefs, traditions and expectations (Almutairi, Dahintenb & Rodney, 2015).

Phillips (2011) points out in his research that individuals who work with people and communication can make it easier in their work if there is some knowledge of other cultures. Sheikhis (2013) research provides an opposite argument to this which highlight that too much knowledge of a culture risks dying the supervisor's view of the applicant with the risk that the person only sees the culture instead of the individual.
Kamali Masoud (2002) is one of the authors who provided important information to the debate on whether personnel’s cultural competence affects the clients. In his book *Cultural competence in social work* the ethnic background of the social worker has been evaluated in relation to their cultural competence. Social workers with foreign background have recently been valued and increased in Sweden. Supplementary courses for foreign social workers have been created, but not to exploit the competence of diversity. Social workers with a foreign background have the competence to spread cultural awareness. The cultural knowledge is beneficial in communities where diversity is greater. Cultural competence in social work is an ongoing debate since a long time ago. Two of the countries who are involved in the debate are USA and England whose social workers have developed various policy documents to promote the ethnic diversity of social workers in order to higher the quality of the social work with adequate knowledge (Masoud, 2011). The British associations of social workers (BASW) created policy documents that concluded by their study that the majority of the social offices in England have policy documents with information on work with different ethnicities and cultural differences. Kamali (2011) states that cultural and ethnic diversity in social work is beneficial. And that the biggest threat against a good social work with ethnic minorities is white Englishmen that at the time were dominant as social workers in England.

“Man såg med andra ord dominansen av vita engelsmän bland socialarbetarna som ett hinder för att bedriva ett för etniska minoriteter socialt bra arbete” (Masoud, 2011).

Translated by author:
"In other words, the domination of white Englishmen among the social workers was seen as an obstacle to pursuing socially good work for ethnic minorities" (Masoud, 2011).

5.2 Education and training of cultural competence

Sousa & Almeida (2016) points out the importance of education and training of cultural competences. Their research presents how cultural competence is practiced within the educational programs in Portugal. The authors of the article claims that “some countries” value cultural skills while Portugal with other countries do not. In the countries claimed to value cultural sensitivity, the cultural aspects has different central questions, in the countries
that values it the questions is HOW to develop cultural knowledge and include the knowledge in the social sector. While Portugal and “other countries” that do not value the cultural sensitivity that much are asking whether IF they should include cultural competence (Sousa & Almeida, 2016).

In a recent study from 2013 which IVO (Institutionen för Vård och Omsorg) translated by the author Health and Social Care Inspectorate made IVO strongly points out the importance of adequate training for staff working at HVB homes. According to IVO, education in terms of helping and supporting unaccompanied refugee minors are lacking and do not meet the requirements. The report includes laws, methods and treatment models to enhance what is working and what is needed to improve. The Socialdepartementets law (3 kap. 3 § SoL) requires that personnel is obligated to possess the knowledge that is adequate in order to be able to meet the unaccompanied refugee minors needs (Riksdagen, 2001).

The test made by IVO (2013) in order to control the quality of HVB homes is necessary for the different homes to maintain the standards required by the Swedish state. The report cares for cultural values, even if it is on a very thin surface. The results of the control also show that HVB homes for miners with problems has a higher standard when using different treatment models and the HVB homes with unaccompanied refugee minors do not have the same quality. Unaccompanied refugee children are though not placed within HVB homes because the need of treatment, but because the absence of parents in the country. These miners’ needs is to get support in order to integrate to the society. The gap in the test is the control of deeper understanding for different cultures, even if unaccompanied refugee children is not placed for treatment many of the miners has traumas needed to treat. This case study shows the lack of adequate education when working with Afghan refugee miners in Sweden. With this information it is possible to bring knowledge when IVO do their controls for the requirements and quality at the HVB homes. The knowledge that the system lacks information would create opportunities for changes in the test of IVO and would be beneficial both for the unaccompanied children, the personnel at HVB homes, the society and development and integration in many parts of Sweden (ibid).

Winman (2017) introduced a web based transnational course in the area of integration. In the everyday work with refugee’s integration became important since the increasing amount migrating to Europe. Not only the topics involved in the personal’s education like service and organization matters, knowledge about cultural diversities is needed to assume a good integration and understanding. The result shows that it is not only important to educate about
different cultures but also important to educate from a personal view from where the personnel works. “As the students have different backgrounds the teachers have to account for the local hermeneutics needed, and for the knowledge embedded in information and categories”.

Sousa & Almedia (2016) also point out that social services education with cultural sensitivity and diversity can prevent a “color-blind view” which would be beneficial to the work. The study is based if and how the institutions of social work programs and education includes cultural sensitivity. The authors point of view for making the paper is in order to change the development in Portugal, and if succeeded the results can be included in other development programs in other countries. The research is a subject that reflects many situations in current Europe. The prominent increase of refugees on the way and in Europe 2015 came with a big challenge to several countries. The authors choose to highlight Yans (2008) research that states that professions within the social department do not appreciate the cultural sensitivity that is needed. According to the results of this article and study the social services programs and courses in Portugal do not value cultural competence. The education and courses analysed in the article of Sousa and Almedia (2016) states that 7 out of 12 courses refers to information about cultural sensitivity. The 19 analysed courses and education programs do not include diversity, cultural sensitivity, cultural competence as “elemental” according to the survey (Sousa and Almedia 2016).

6. Methodological framework

6.1 Hermeneutic analysis method

In this thesis a Hermeneutic analyze method is applied. This analyze method provide the individual's own perception of various phenomena. The informants have the opportunity to share their own perceptions and thoughts. In Hermeneutic research there is no general working model or workflow regarding the analysis and interpretation process (Westlund, 2009). Different researchers have different inputs, and within the hermeneutics quantitative data can deepen the interpretation. Frequency tables, number of statements and quantifiable categories can be used to support a reasonable interpretation. The interpretation can be
further strengthened by making tables that clarify the number of statements in each category (ibid). According to Dahlberg (1997) “the hermeneutic research approach strives for understanding, to preserve what understanding is and how understanding takes place”. Important key concepts are the language, the written word, understanding, pre-understanding and context (ibid). In order to understand and gather information from the staff on the premises about their perception of Bacha Bazi, a hermeneutic analysis has been applied, which allows the individual’s own perceptions to come through. The concerned subject of this thesis is broad, and therefore more than three individuals’ perceptions would make an honest, credible and trustworthy response material. To be able to deepen in the subject with more and different aspects, online surveys has also been used to strengthen the response material. Through the data from the in-depth interviews, literature and the online surveys, the results are supported and make this survey more credible. Hermeneutic analysis and interpretation models to analyze collected data differs from authors to author.

Hermeneutic circle

To find a pattern in the collected data from the online-surveys and in-depth interviews, different variables are created. Variables as phrases, words and motives helps the categorization of the data. When the answers are divided in this manner, a combined result can be found. With the help of collected data, previous research and literature the hermeneutic circle is created. The hermeneutic circle is described as the connection between valued data, not the small parts on its own. To use different data from different sources, increase the understanding of the subject. Smaller and larger research contribute to the debate which create the hermeneutic circle, the whole information.
6.2 Data collection

In order to collect data for this thesis the author has used semi-structured interviews, online-surveys and literature. The literature search was done in the databases Diva, google scholar, PubMed and the library at Linne university in Växjö. Keywords used were "cultural competence", “cultural competence refugees”, “social work”, “cultural competence at HVB homes”, “integration” and “cultural skills”. Articles which the author found relevant and books within the topic where used.

Online-survey

In order to receive a wider answer response along bigger parts of Sweden an internet survey were spread. With the help of the technique Snowball sampling it was possible to gain 52 answers to the survey. Another method to gain respondents was by Facebook and publishing it in several activist groups, anti-racism groups and demonstration groups. The groups on Facebook includes several HVB personnel that is active in the work with unaccompanied refugee minors.
The quantitative data was evaluated and analysed by the author and then divided into three different categories/steps. The six steps are taken from the The development model of Cultural Sensitivity (Almeida & Sousa 2016). In this thesis three steps are created instead of the six steps because of the received data there is no detailed answer options and therefore six steps are not necessary. High scores among the participants show high cultural sensitivity and competence (step 3). A low score shows a lack of competence (step 1). Step 2 includes the middle in between of ethnocentrism and ethnorelativism.

14. Step 1 includes Denial and Defense.
15. Step 2 includes Minimization and Adaption.
16. Step 3 includes Integration and Acceptance.

In-depth interviews

Three persons have been interviewed with a semi-structured method. The motivation for selected interviewees is due to their experience of work in the environment that the author has chosen to investigate. The environment at HVB homes reflects different cultures, which requires cultural competence by the personnel. The reason for this method is to give the author the opportunity to add questions during the interview and to create a relaxed approach. In interviews regarding sensitive topics it is important to be able to be flexible since it can be difficult for the person getting interviewed. In order to find interview objects, the author contacted the chairman for a volunteer organization in southern Sweden and asked for three people that have worked or are working at HVB homes for unaccompanied refugee children. To not preserve the chairman’s identity for the organization, the voluntary organization's name will not be presented in the essay. The informants have different ages and work at different HVB homes in Sweden. Quantitative and qualitative data is used because in purpose to receive a wider perception. The qualitative answers are detailed in a way that is not possible for the online-survey to give. The quantitative data gives a broader representation of answers which supports the qualitative data. The three interviewed objects do not know each other, and the interviews have taken place on different occasions, privately, for the interview objects not to affect or be affected by each other. The informants
were informed before the interview began about their right to cancel their participation at any time before, during or after the interviews.

The author has collected data by in-depth interviews in a qualitative manner to be able to obtain emotions and personal opinions about the subject from the personnel. The interview questions have been asked by the author and some added questions in cases where the answers were not clear enough or could be developed. The interviews have been recorded, transcribed and analyzed by the author. In cases where the author wanted the interviewee to develop their answer, follow-up questions were asked "What do you mean?" "Can you give an example?". The answers from the interviews facilitates and enables if and where extra education around cultural groups is needed and if Bacha Bazi is practiced in Swedish HVB homes and how well known it is by personnel working at current HVB homes. In this thesis an analytical framework will be practiced during the research. The reason for the choice of framework is the wideness of already existing data. The topic is well-debated, yet has a deficient examination of the HVB homes, the staff's competence and whether the staff themselves think about the education competence of culture. Through new in-depth data from individuals, the author can supplement and add information about the knowledge regarding Bacha Bazi.

Have you or are you working at a HVB home/or similar?
What was the main ethnicity of the children?
What is your highest education level?
What education did you receive when working with refugee minors?
Did you have any education before working with refugee minors?
What was your knowledge about the culture at current time? Have you learned something new about specific culture?

I want to evaluate the level of information about cultures and personnel at HVB homes in Sweden. Since the dominant unaccompanied minors come from Afghanistan I have chosen to narrow it down to one specific custom.

Do you know about the custom Bacha bazi?
Can you explain what you know about the custom Bacha Bazi?
What is your experience of Bacha Bazi?
Have you ever experienced any signs of Bacha Bazi at your work?
What is your experience of Bacha Bazi?
What signs do you think is possible to see for personnel working at HVB homes to recognise if the custom is practiced at the home?
Appendix 1, Schedule for in-depth interview

After the interviews were completed, the author transcribed the interviews. Additional words such as stuttering in speech and filling words that indicate uncertainty and attempts to find words to express themselves "correctly" are included as it belongs to a challenging subject which this is. The answers were compared with the other interviews and categorized to create common variables in the answers (Bryman, 2013). All the analysis of the interviews has been done manually in to relevant themes which can later be linked to similar themes created for the analysis of the online survey. Some of the underlying themes are the feeling of inadequate knowledge of other cultures, lack of knowledge and insufficient knowledge of how to prevent the situation if it arises or even knows if it is there.

6.3 Limitations and Delimitations
The choice of data collection is a with a goal-oriented selection in order to receive relevant answers and information to this research (Bryman, 2013). With the help of the survey and in-depth interviews of HVB personnel, the author has been given the opportunity to share information about the staff's own perspectives on culture, cultural differences and to what extent it affects integration. The snowball method was used in order to reach as many participants as possible to the online survey. Because one can never know who is responding to the questionnaires when they are online, the author wanted to ensure the credibility and provide more in-depth answers and therefore choseed to use in-depth interviews.

Information about the study was given before the interview to the interviewees, but the information was very limited because too much information could destroy honest, unprepared answers. The three participants in the in-depth interview approved the use of the material and the author informed more specific details after the interview and the use of the information was once again approved by the participants. The in-depth interview maintained 13 questions (appendix 1) but as a semi-structure model was used some questions was added during the interviews. Every interview was approximately 1 hour long including pauses and small talk. All interviewees have been promised anonymity. Information will not be shared such as time for the interview, name, place and other information that can reveal the person's identity. As the answers to the interview often responded to several questions at the same time, a semi-structured interview was appropriate and advantageous (Bryman, 2013). The
interviews were planned to take less time but because the topic for the interview is very wide, the conversations flowed well. A challenge in one of the interviews was the specific name for the custom, Bacha Bazi. The author explained the custom in other words and the interviewee was reminded of the custom and got the opportunity to respond. When the explanation "the dancing boys of Afghanistan" tells quite a bit, this may have ruined some of the actual experience but as the interview prolonged the author understood that the interview object was aware of the custom before the author explained the meaning of the name Bacha Bazi. Two out of the three in-depth interviews was carried out in public places. These two interviews were recorded and scripted by the author to give the opportunity to listen to the interviews afterwards. The recording may have affected the interviewees to become more rigid in their response alternatives, but due to easy-to-do questions in the beginning of the interview, the author perceived that nervousness dropped. The third in-depth interview was held over the phone. The author recorded while the conversation was going on and the interviewee was perceived as safe and gave descriptive answers. Although the author prefers an eye-to-eye meeting as it ensures the interviewee's identity, the identity was ensured through the information that appeared in the conversation.

In the online-survey an information sheet welcomed the respondent in both Swedish and English to make the respondent fully aware of the information, see Appendix 4. Unfortunately, the answers have not been equally distributed between men and women, as the women were over-represented. The online survey was also distributed on various human rights groups on Facebook, as several employees at HVB homes are members of these groups. The study is limited to examine the specific custom Bacha Bazi although many other cultures are seen at HVB home, the reason for specific chosen practices is because Afghan boys are the dominant ethnic group in Swedish HVB homes at the moment. To be able to delimit the answer results and make the essay feasible, only employees at the HVB home have been included. Studies that involve the social services with unaccompanied refugee children has been done but the author of this paper believes that HVB personnel that meet the children daily have a more comprehensive view on the situation related to this thesis.

The average time to answer the questionnaire ranged from 1 minute to 1 hour. The average time was between 2-5 minutes, which represented 40% of the participants and 29% of the participants took 5-10 minutes to answer. Of the 52 respondents of the online-survey 71%
were women and 29% were men. The reason for the difference between men and women in the online survey can be the various number of women and men working in the social services. According to the article "The Gender in Social Work: Why Don't More Men Work With a master's in social work?" 83% of the social workers were female in 2015 (MSWcareers, 2019).

6.4 Ethical considerations
Ethical considerations are based on the Swedish Research Council's four requirements which are intended to “protect the individual who participates in studies. The four requirements of the authors are; the consent requirement, the information requirement, the use requirement and the confidentiality requirement” (The Swedish Research Council, 2012). Regarding this the participants' integrity and dignity will be protected by the author throughout the process. Participation in the study will be voluntary and the participants will be able to interrupt their participation at any time without having to state any specific reason. All respondents who answered the questionnaire (online survey) are considered to have voluntarily participated in the study. All collected data will be treated confidentially and the participants' identities will neither be saved nor reported. All interviews will be deleted after the author has made the transcription and analysis (Kvale & Brinkmann, 2009., Trost, 2010).

6.5 Analytical framework
The development model of Cultural Sensitivity Almeida & Sousa (2016) is used to analyze the collected data. Through the six-step model, the model explains how responsive a person is to other cultures. With the help of the development model of cultural sensitivity the author can interpret the data collected. The model provides a predetermined measure of what is considered culturally conscious or culturally inapprehensive. The word culture has a broad concept and can be defined in different ways; hence the model simplifies so that the author can focus on collecting new material for the ongoing debate. The model includes the sex step

17. Denial, when personnel is not aware of the existence of other cultural customs it makes it impossible to pay attention to possible problems existing. In the example
with Bacha Bazi one reason for denial may be the lack of knowledge or taboo covering regarding the area that makes the staff deny it.

18. Defense, personnel in this category may be defending the kids involved, both in terms of predator and as victim since the subject of Bacha Bazi is sensitive. Defense can be applied to several situations where the subject can be perceived as sensitive to the staff.

19. Minimization, the personnel in this step acknowledge that there is, but make the problem indifferent to the fact that similar problems or opportunities exist in other cultures. In the example of Bacha Bazi one recognizes the custom, but the custom does not become investigated but minimized to be a problem that also happens in the Swedish culture.

20. Acceptance, personnel in this stage accept the fact that customs exists, as Bacha Bazi, personnel may accept Bacha Bazi as a cultural tradition but do not get more involved than recognizing the custom.

21. Adaption, personnel in this stage is more involved within the custom and culture. In adaption, it is possible to cooperate between cultures which open the doors to recognize possible problems or opportunities. Meeting the other culture enables the understanding of culture and the possibility of influencing other individuals' views of their own culture.

22. Integration, at this stage, the staff can fully absorb the other culture. In the case of Bacha Bazi, for example, the personnel have wide knowledge of Bacha Bazi, which gives the opportunity to recognize behavior around the custom. At this level, the positive parts of the culture of others can be used in the Swedish culture in a positive way.

7. Presentation of research results

7.1 Online survey
The online survey was answered by 52 people working at the HVB home.
The online survey had two different types of response options. Four of the eleven questions could be answered with 1-4 predetermined answer options (appendix 5&6). The seven other questions could be answered with text up to a maximum of 500 words (appendix 7,8 & 9). When the participant has been given the opportunity to write their own answers to the questions, various answers have been developed. The author has therefore chosen to create categories within the response alternatives that may include most of the answers received. Response results that fit into more than one of the response categories have been placed in both appropriate categories in order to present honest answer results. The answers to the questions are presented for reasons of relevance.

34 % of the participant HVB personnel has come across Bacha Bazi as an issue in their work with unaccompanied minors (figure 10).

**Figure 1**
1. *What gender do you consider yourself as?*

<table>
<thead>
<tr>
<th>Gender</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr</td>
<td>71%</td>
</tr>
<tr>
<td>Miss</td>
<td>29%</td>
</tr>
<tr>
<td>Mx</td>
<td>0%</td>
</tr>
</tbody>
</table>

**Figure 2**
2. *How old are you?*

<table>
<thead>
<tr>
<th>Age</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>20–30</td>
<td>44%</td>
</tr>
<tr>
<td>30–40</td>
<td>24%</td>
</tr>
<tr>
<td>40–50</td>
<td>16%</td>
</tr>
<tr>
<td>50–60</td>
<td>16%</td>
</tr>
</tbody>
</table>

**Figure 3**
3. *On which level is your current education?*

<table>
<thead>
<tr>
<th>Education</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Highschool</td>
<td>10%</td>
</tr>
<tr>
<td>University</td>
<td>71%</td>
</tr>
<tr>
<td>Other education</td>
<td>19%</td>
</tr>
</tbody>
</table>

**Figure 4**
4. *Do you understand the language that unaccompanied refugee minors speak to each other?*

<table>
<thead>
<tr>
<th>Response</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>75%</td>
</tr>
<tr>
<td>Yes</td>
<td>25%</td>
</tr>
</tbody>
</table>
Figure 5
5. What training did you receive before working with refugee minors?

<table>
<thead>
<tr>
<th>Training Type</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>No training</td>
<td>69%</td>
</tr>
<tr>
<td>Yes, I received training</td>
<td>20%</td>
</tr>
<tr>
<td>Other</td>
<td>11%</td>
</tr>
</tbody>
</table>

Figure 6
6. In what ways do you work with unaccompanied refugee minors?

<table>
<thead>
<tr>
<th>Service Type</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>HVB personnel</td>
<td>82%</td>
</tr>
<tr>
<td>Social services</td>
<td>12%</td>
</tr>
<tr>
<td>Other (family home, contact person etc.)</td>
<td>6%</td>
</tr>
</tbody>
</table>

Figure 7
7. What training did you receive when started working with unaccompanied refugee minors?

<table>
<thead>
<tr>
<th>Training Type</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>No training</td>
<td>69%</td>
</tr>
<tr>
<td>Yes, I received training</td>
<td>20%</td>
</tr>
<tr>
<td>Other</td>
<td>11%</td>
</tr>
</tbody>
</table>

Figure 8
8. Do you have knowledge of the different customs from the countries the refugee minors come from?

<table>
<thead>
<tr>
<th>Knowledge Level</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>26%</td>
</tr>
<tr>
<td>No</td>
<td>49%</td>
</tr>
<tr>
<td>Limited informed</td>
<td>19%</td>
</tr>
<tr>
<td>Not clear answers</td>
<td>6%</td>
</tr>
</tbody>
</table>
7.2 In-depth interview

The interviews were recorded, transcribed, and analysed. The answers in the interviews were rich in content and hence took time to analyze. In the transcriptions, similarities from the answers were clear. The answer had similar statements, descriptions of emotions and situations, which showed a pattern of the participants' experiences.

Due to the consistent similarities, the author chose to categorize the information. To present the answers from the interviews in a functional and delimited way, meaning-bearing units (sentences and phrases) were created. In order not to remove the context from various answers, relevant surrounding text is included but only the information that is relevant to the context for the answer. The reason for choosing certain categories and answers is due to the relevance concerning the research questions. In order to create an informative overview of the interviews, the meaningful units were coded in conjunction to fit categories. The meaningful units then got separated to the appropriate category. With the help of the different categories, themes arise that enable a summary of the interviews in order to be presented in an understandable and informative manner.

After the interviews were completed, they were transcribed by the author. Additional words such as stuttering in speech and filling words that indicate uncertainty and attempts to find words to express themselves "correctly" are included as it belongs to a challenging subject which this is. The answers were compared with the other interviews and categorized to create common variables in the answers (Bryman, 2013). All the analysis of the interviews has been done manually in to relevant themes that can later be linked to similar themes created for the analysis of the online survey. Some of the underlying themes are the feeling of inadequate knowledge of other cultures, lack of knowledge, insufficient knowledge of how to prevent the situation if it arises or even knows if it is there.
<table>
<thead>
<tr>
<th>Meaning unit</th>
<th>Concatenated unit of opinion</th>
<th>Category</th>
<th>Code</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Interview object 1:</strong> “I did not have any information at the time” “No, the only information that came out was very practical. How to work and how they do the accommodation, where to put knives and so on…” “but it was non-information about what the kids had suffer from before, what they needed specific help with, so no… Non-education in that matter. I had no clue “</td>
<td>No education or information about the children or their descent. Only practical information. No cultural awareness in the beginning.</td>
<td>No cultural knowledge of the target group in the start</td>
<td>Step 1</td>
</tr>
<tr>
<td><strong>Interview object 2:</strong> “Uh ... well... I don't think I really had much knowledge. I have my own interest in the world and middle eastern and son. but the first time I worked with it I didn't know much.”</td>
<td>Limited knowledge in the beginning but a personal interest of the world in general</td>
<td>Restricted knowledge of the target group</td>
<td>Step 2</td>
</tr>
<tr>
<td><strong>Interview object 3:</strong> “No information at all, only that there are countries far away where there is war all the time…” “I have learned a lot of information over time.” “Culture is different in the way that education is not as common in Afghanistan “.</td>
<td>No cultural awareness in the beginning. Learned about culture with time. Differences in culture is that education is not as usual</td>
<td>No cultural knowledge in the start, learned some with time</td>
<td>Step 2</td>
</tr>
</tbody>
</table>

Table 1, Processed and analysed data of Q6 (Appendix 7)
<table>
<thead>
<tr>
<th>Meaning unit</th>
<th>Concatenated unit of opinion</th>
<th>Category</th>
<th>Code</th>
</tr>
</thead>
</table>
| **Interview object 1:**
“richer men like the type utilize younger sweet boys eh ... by getting them to dance for them and to behave a bit like girls and then sexually exploit them”
| Rich men sexually exploit young boys and compel them to act feminin |
| Partly informed about the custom |
| Step 2 |
| **Interview object 2:**
“No, not really at all about such. Really nothing at all about this “
| No information at all |
| Unaware about the custom |
| Step 1 |
| **Interview object 3:**
“Yes, men who use boys for sexual services. But not only for intercourse but subjecting them to acting as girls to increase the desire for men”
| Men that forces boys to behave feminin to have sex with them |
| Step 2 Well informed about the custom |
| Step 3 |

Table 2. Processed and analysed data of Q8 (Appendix 8)

8. Analysis

8.1 Analysis of online-survey
The data from the online-survey includes and adds a greater number of experiences to the research. The answers are converted from words into the different categories. The quantitative data was evaluated and analysed by the author. To evaluate the response results the *The development model of Cultural Sensitivity* (Almeida & Sousa 2016) will be a measurement of cultural awareness. The chart illustrates the answers level of cultural awareness.
sensitivity according to the model. The six-step model whose steps previously explained is transformed to three steps because for the specific data no detailed data is reviled, and six steps are not necessary. A low score shows a lack of competence of the participants of the online-survey (step 1). Step 2 includes the middle in between of ethnocentrism and ethnorelativism. High scores among the participants show high cultural sensitivity and competence (step 3).

Step 1: Denial and Defense.
Step 2: Minimization and Adaption.
Step 3: Integration and Acceptance.

The questions selected 7, 8 and 9 (Appendences 7&8) is analysed to present the answers regarding training and knowledge. The data also present how the participants experiences their own cultural awareness in relation to the training and education at their work. The answers are similar and point to the same direction. Steps 1 to 3 show on the scale of cultural awareness. The responses from the survey have also been categorized in the same way, if they are culturally aware, rather conscious or unconscious. The diagram shows how many of the participants demonstrated which step in which question.
The correlation between the answers is measured. As presented in the chart, Step 1 Denial and Defense is dominant in all questions except question 8 (appendix 8).

Step 2 includes Minimization and Adaption are consistently less elongated compared to the other two categories except on question 8 (appendix 8).

Step 3, Integration and Acceptance is in second place on the scale and has relatively high results that test the reliability of the answers on these three questions. (Tavakol & Dennick 2011).

With the help of the in-depth interviews, the author can get more detailed answers where information about how much knowledge the person in question actually has. The interviewees in the in-depth interviews are knowledgeable and committed according to the voluntaries organization that presented them to the author, but only one out of three had a clear idea of what Bacha Bazi is. While the quantitative data showed that 26 % of the participants knew the information about the cultural heritage from other countries (Figure 8).
8.2 Analyze of in-depth interviews

The online answers were as mentioned less detailed when the author did not have the possibility to explain the questions or ask for more developed answers. In the online-survey question number 7 (*appendix 7*) What training did you receive when starting working with unaccompanied refugee minors? 69 % replied no and 20 % answered yes, which was a higher percent than the author expected. When comparing the answer from question 7 from the online-survey and question 4 (*appendix 1*) in the in-depth interviews two of the participants receiving education in the beginning of their work with unaccompanied refugee minors. The training received was various courses regarding asylum processes, honor-related violence and a work-shift with already working personnel at the HVB home. When the author asked follow-up questions to comprehend what kind of training that was received, the two participants explained that their training was very thin. All three interviewees requested a wider specific training, accurate to the minors living at the accommodation. The answer was not only regarding cultural differences but the lack of information of the individuals (the minors) and their experiences. The interviewees requested training of how to meet diverse trauma experiences that minors shared with the personnel, and if there were specific do’s and don'ts. The in-depth interviews made it possible to understand what the personnel comprehend as training and gave another point of view regarding the level of training given to the participants. The training received appears as mostly practical and all three participants requested more knowledge of the specific culture. The interviewees of the in-depth interview point out a lack of training and relevant education to work with unaccompanied refugee minors.

The in-depth interviews shows different levels of knowledge regarding the subject of Bacha Bazi. All three candidates mentioned the lack of information about specific work group. All participants mentioned limited knowledge of Bacha bazi and were aware of some of the kids that was exploited as Bacha bazi before they came to Sweden. All three participants had experienced that their own working group had suspected that activities such as bacha bazi had taken place in the accommodation. Because of the lack of knowledge on the subject there was no possibility of securing the suspicions.
The personnel had no information about signs or behavior that would clarify if the custom was practiced. They did not know how to deal with the problem, with the answers, the author understood that no one was talking about it, did not know about it or at least did not act on it. The situation was perceived by the author as a problem that was in the shade even in the cases where strong suspicions and the staff knew that the custom had taken place it was not dealt with. The interviewed expressed that the personnel at the accommodation did not act on the problem because the lack of knowledge around the subject. Later answers during the interviews show that the persons did not know the details of the activities mentioned. They expressed limited information about the culture of Afghanistan. The information they shared with the author had been received from friends and by the minors themselves, not from work. Throughout the interview’s frustration was an underlying tone regarding the community building around the unaccompanied, the staff and the living places. One participant expressed specifically that the development plan for the minors felt totally unplanned and made good integration difficult to achieve. One of the accommodations was located in the middle in the forest far from the community core.

The Social learning theory (David L, 2015) presented four variables in order to develop various behavior depending on the people in the surrounding. Attention, memory, motivation and the ability to create an own perception and connect the behaviors to each other. The author's interpretation of the participants in this essay, was the big amount of involvement regarding integration and cultural awareness, but also frustration over the poor level of knowledge regarding the specific custom bacha bazi. With the social learning theory two example of various situations can occur at a workplace.

Example 1 to the social learning theory: The workplace have a person fully aware of the custom and do not mind to share information around the subject. The personnel is engaged in their work and pay attention to the new information received, they choose to priorities and remember the new information delivered to them, because of their engagement in the minors they are motivated to send forward the information to educate other personnel at the workplace (David L, 2015). But in order to do all previous steps the ability to create their own perception and connect behaviors to develop the same, similar or affected behaviors. But in order to connect the variables is needed, and is that possible without adequate information? An extra aspect to example 1. It is also possible for the personnel at HVB
homes to pay attention to behaviors among the minors, remember the behavior of some, motivated to gain the minors best of interests and the ability to connect all factors above as mentioned. But when the lack of knowledge of Bacha bazi is so wide, is it possible to complete all steps in the model? (David L, 2015).

The response results showed that the training that has been given to two of the three interviewed persons. It appears that the training was mostly practical, and all three participants ask for more knowledge about the individuals and cultural information. The interviewees of the in-depth interview point out a lack of work training and missed relevant education to work with unaccompanied refugee minors. Two out of three have received various courses on asylum process, honor-related violence and have been given the opportunity to follow on a work shift to learn from existing staff, but even on these occasions they feel that training of staff is inadequate.

Example 2, to the social learning theory: When the personnel, responsible for the HVB personnel’s level of education and the ones responsible for the quality of the care for minors required in Sweden is tested with this theory, the theory falls flat down as long as no information about cultural differences is acknowledged. The attention would be focused to understand what the problem at specific HVB home was instead of already have the information and concentrate on how to solve and handle it. According to Bowly in the Attachment theory (Howe, 2009) the child with Ambivalent attachments (caregivers with problematic physiological health) demand attention, is sensitive and demanding. Frustration and anger is common in the child’s behavior and it may cause a lot of problem for the HVB homes and the minor. The theory also explain avoidant attachments (Caregivers that neglect the child’s needs of attention and emotions). The minors then do not show emotions and do everything in order to stay away from confronting situations. This person have a hard time with relationships and do not want to depend on anyone. These behaviors is very hard to handle as an HVB personnel since it is hard to reach the minor. The minor also do not like to depend on anyone, which makes it even harder to create the relationship where the minor have the trust and capability to get help from personnel to take care of the problems, an fitful example would be to manage a situation where bacha bazi is the cause, in this situation, the minor becomes totally dependent on the staff at the HVB home.
To reach out to teenagers is hard as it is, to help teenagers with a traumatic past is even more difficult. If cultural competence would been implemented to the HVB personnel to above examples it would be possible to provide a better, faster and safer care.

8.3 Relationship between collected data
The responses from the interviews was categorized and analysed. In this chapter, the similarities and relationships of the answers are presented. Some variables emerged more consistently than others and the author has chosen to present below. One consistent pattern is the that the personnel’s knowledge is not sufficient to cover the needs required at HVB homes.

The in-depth interviews explain the personnel’s experience with no adequate experience but still the desire to help the residents at the HVB homes. The interviewees share approximate answers regarding their knowledge and experiences. Same thing is expressed, insufficient in their professional role. The model used earlier in the analysis in this research Development model of Cultural Sensitivity (Sousa & Almeida, 2016) which has been interpreted and simplified by the author in to three steps instead of six can also categories the level of knowledge of the answers from the answers of the three interviewees. The knowledge of bacha bazi is restricted by all three participants. One interviewed possessed information about Bacha Bazi, the information came from a minor. Some knowledge was found among the interviewed and the author asked how they had gained knowledge of the subject.

No one received information through training from work but gained the information from the minors. Lack of introduction in terms of general information to work with unaccompanied refugee minors and adequate information about the minor’s culture. One of the participants received training, but also expresses that the type of received education would not help in situations where cultural competence can be advantageous.

The qualitative data supports the results presented above. Question 7, What training did you receive when starting working with unaccompanied refugee minors? 69 % answered that they did not receive any training which reinforces previous response results. IVO present data from their research in 2013 that was made on different HVB homes, the education of the
personnel at HVB homes in order to help and support unaccompanied refugees’ minors are not meeting the requirements. The survey shows a lack of competence with not within which area (Health and Social Care Inspectorate, 2013) which can be cultural awareness.

Through the created categories, other themes appeared. One of the themes created, showed the interviewees' perception of their colleagues, limited commitment and the distribution of time at the workplace. The system's and workplace's financial cutbacks which resulted in less personal at the accommodation. Less personnel affects the amount of time during the day. Other common themes in the analysis of the answers was the limitation of time and commitment from the personnel.

The lack of commitment and time affect the personnel’s assets to investigate and solve possible problems. One participant claims that some co-workers was not dedicated to the work. The interviewee stated that part of the uninitiated staff could find information on the internet. The perception may be due to its own high commitment and high work ethic. Often, information must be presented by the employer, the staff usually do not have to find information themselves when it includes the tasks, even if one can do so. Other interviews expressed the same experience, limited commitment and time at the work. Another of the interviewed explain that information of different cultures was founded because private interest of cultures and the world. The boss asked this person to "keep an extra eye” on a boy that the boss claimed to be bacha bazi. It emerges that no other information or guideline was presented from the boss. The personnel already a full schedule and there were no time to "keep an extra eye”. But when the staff's schedule allows extra work tasks, what should they keep an extra eye on?

Due to this it was difficult to make efforts to help the youth, which shows in lack of time and task assignment. The boss did not create schedules with the possibility to take care of unpredictable situations, even with the knowledge that one minor was in an exposed situation. The online-survey do not strengthen this statement, the questionnaire do not have a specific question regarding the engagement and time at the HVB home. This angle would be interesting to read in another research report. Another viewpoint on the answers from the online-survey is the perception the majority of answers are written with “the feeling of caring”. The results are perceived as comprehensive with a personal significance for the
subject. The reason for this perception is answers that contained sentences like "my kids" and "I know minors as ..." and so on, which shows a kind of engagement by the interviewees.

9. Closing discussion

In this essay, the practice of bacha bazi is used as an example to illustrate the importance of cultural competence, to understand and be able to help and guide in one's work through knowledge of different phenomena in different cultures. It also illustrates the gap of knowledge regarding cultural competence.

The results are interpreted as saying that cultural competence is probably in short supply among many who work with unaccompanied minors.

23. Do staff at HVB homes feel informed about cultural diversities such as Bacha Bazi? The fact that 71% (figure 3) of those who answered the questionnaire have a university degree is an indication that the education they received lacks education of cultural competence and cultural diversities according to their answers on the rest of the questions. Another reason for the lack of cultural competence may be that most of the respondents are 20-30 years old. Perhaps their young age has played a role in the result because they may be too young to have had the opportunity to gain knowledge about different cultures through their experience of life.

Kamali (2002) points out that one important way to achieve cultural competence is knowing the language the persons who come from a certain culture speaks. In this study 24% of the respondents stated that they cannot speak the language spoken by those they care for. However, requiring all who work with unaccompanied ministers to speak their language is impossible.

What is more remarkable is that just over 69% stated that they had not received any education prior to their work. Only 20% stated that they had received adequate training. It can be discussed what the respondents mean by adequate education, do they mean facts such as routines and practical details, or do they mean training on how to take care of and support unaccompanied minors in the best way?
Unaccompanied refugee minors are a vulnerable group from the start and in need of good care. To be able to offer that, the staff need to be knowledgeable in the field of culture. Since incidents that can be linked to Bacha bazi have been discovered at several HVB homes in Sweden, it shows to what extent it is needed. Some of the reported rapes have happened at HVB homes. Personnel-groups who are aware of various ways of expressing culture may prevent the situation. An addition is that not all rapes need to come from bacha bazi initially, but the view of rape can be influenced by the culture route. For the author of this essay, cultural differences are positively reinforcing to the Swedish culture, however, it is important to highlight fewer positive sides with cultures as well. To enable a separation between criminal acts and cultural heritage, these need to be investigated and valued.

Through collected quantitative and qualitative data, previous research, and comparisons and analyses through used methods, a clear picture is presented that cultural competence is valued. Although this is of public value, not all personnel know what the custom bacha bazi is though it is an activity well known in Afghanistan. Most of the results from this study show that cultural competence is not implemented at HVB staff. Sousa and Almeidas (2016) research states that the countries that explicitly value cultural competence ask themselves HOW to develop cultural competence, instead of IF they should do it. The statement does not agree with the results from this study. Cultural competence is valuable according to many authorities in Sweden (Socialstyrelsens 2018, Riksdagen, 2001). Unaccompanied refugee minors have the right to take part in culture from their home country, and education is in demand among those who wish to work with unaccompanied minors.

The BBIC model (Socialstyrelsen, 2018) has the child's rights as a starting point. Sweden has recently started to value social workers who possess cultural competence more than previously done (Kamali, 2002). IVO is also one of the state agencies that prioritizes cultural values. Various research and authorities in Sweden say that culture is important. But the discussion considering HOW to develop the cultural knowledge (Sousa, Almeida, 2016) is not implemented on the staff at HVB home according to this research summary.

24. Has Bacha Bazi arisen at various HVB homes in Sweden?

The custom, bacha bazi have been used as an example to measure cultural competence. The qualitative interviews provide a broader picture of the perception and experience of HVB staff. Only these 3 interviews are not representative of all HVB staff but get reinforced with
the 52 responses from the online survey, because of this the answers are more telling for the majority of HVB staff.

In the online-survey question 9 (figure 9) “Have you come across Bacha bazi an issue related to your work with unaccompanied minors?” Some of the answers were included to more than one category, answers like “Yes, and some of the kids has the experience of being a bacha bazi before as well” in these cases the result was presented in the relevant categories. 21 persons of the 52 had come across Bacha bazi as an issue at HVB home they worked in. An issue can have more than one definition, but the word issue is still negatively loaded.

3. What signals do the staff think there is to know if a minor acts as a Bacha Bazi at the HVB home?

Unaccompanied refugee minors are in a larger need of treatment and care because of many of the minor’s background. When a child is exploited for organized criminalization, trauma and are thrown in to a whole new world with different language and traditions it is important for special treatment in order for the child to function in the new society (Andersson et al., 2010).

The research question “What signals do the staff think there is to know if a minor acts Bacha Bazi at the HVB home?” was included in all three data collections. Unfortunately, the suggestions to this question was various from answer to answer, which do not show continuously. Victims of rape react differently to abusing, some express anger, sadness and panic while the same incident can result in a transparent behavior (Scarce, 1997). Thoroughly examining this specific issue could develop the knowledge of staff who would be developing for the children at HVB homes. The research presented here shows that a puzzle piece is missing in order to be able to make a complete puzzle, cultural competence.
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Figure 1
1. *What gender do you consider yourself as?*

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr</td>
<td>71%</td>
</tr>
<tr>
<td>Miss</td>
<td>29%</td>
</tr>
<tr>
<td>Mx</td>
<td>0%</td>
</tr>
</tbody>
</table>

Figure 2
2. *How old are you?*

<table>
<thead>
<tr>
<th>Age Range</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>20–30</td>
<td>44%</td>
</tr>
<tr>
<td>30–40</td>
<td>24%</td>
</tr>
<tr>
<td>40–50</td>
<td>16%</td>
</tr>
<tr>
<td>50–60</td>
<td>16%</td>
</tr>
</tbody>
</table>

Figure 3
3. *On which level is your current education?*

<table>
<thead>
<tr>
<th>Education Level</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Highschool</td>
<td>10%</td>
</tr>
<tr>
<td>University</td>
<td>71%</td>
</tr>
<tr>
<td>Other education</td>
<td>19%</td>
</tr>
</tbody>
</table>

Figure 4
4. *Do you understand the language that unaccompanied refugee minors speak to each other?*

<table>
<thead>
<tr>
<th>Response</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>75%</td>
</tr>
<tr>
<td>Yes</td>
<td>25%</td>
</tr>
</tbody>
</table>
### Figure 5
5. What training did you receive before working with refugee minors?

<table>
<thead>
<tr>
<th>Training Type</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>No training</td>
<td>69%</td>
</tr>
<tr>
<td>Yes, I received training</td>
<td>20%</td>
</tr>
<tr>
<td>Other</td>
<td>11%</td>
</tr>
</tbody>
</table>

### Figure 6
6. In what ways do you work with unaccompanied refugee minors?

<table>
<thead>
<tr>
<th>Service Type</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>HVB personnel</td>
<td>82%</td>
</tr>
<tr>
<td>Social services</td>
<td>12%</td>
</tr>
<tr>
<td>Other (family home, contact person etc.)</td>
<td>6%</td>
</tr>
</tbody>
</table>

### Figure 7
7. What training did you receive when started working with unaccompanied refugee minors?

<table>
<thead>
<tr>
<th>Training Type</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>No training</td>
<td>69%</td>
</tr>
<tr>
<td>Yes, I received training</td>
<td>20%</td>
</tr>
<tr>
<td>Other</td>
<td>11%</td>
</tr>
</tbody>
</table>

### Figure 8
8. Do you have knowledge of the different customs from the countries the refugee minors comes from?

<table>
<thead>
<tr>
<th>Knowledge Type</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes.</td>
<td>26%</td>
</tr>
<tr>
<td>No.</td>
<td>49%</td>
</tr>
<tr>
<td>Limited informed</td>
<td>19%</td>
</tr>
<tr>
<td>Not clear answers.</td>
<td>6%</td>
</tr>
</tbody>
</table>
Figure 9
8. Did you feel informed about cultural differences at your workplace?

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>26%</td>
</tr>
<tr>
<td>No</td>
<td>48%</td>
</tr>
<tr>
<td>Limited informed</td>
<td>18%</td>
</tr>
<tr>
<td>Not clear answers</td>
<td>6%</td>
</tr>
</tbody>
</table>

Figure 10
9. Have you come across bacha bazi as an issue related to your work with unaccompanied minors?

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>34%</td>
</tr>
<tr>
<td>No</td>
<td>34%</td>
</tr>
<tr>
<td>Some of my kids has experience it but not at the HVB home</td>
<td>11%</td>
</tr>
<tr>
<td>Not as a problem at the work place.</td>
<td>16%</td>
</tr>
<tr>
<td>Do not know what Bacha Bazi is.</td>
<td>5%</td>
</tr>
</tbody>
</table>

Figure 4
Hermeutic circle
Table 1  
Processed and analyzed data of Q6 (Appendix 7)

<table>
<thead>
<tr>
<th>Meaning unit</th>
<th>Concatenated unit of opinion</th>
<th>Category</th>
<th>Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>“I did not have any information at the time” “No, the only information that came out was very practical. How to work and how they do the accommodation, where to put knives and so on…” “but it was non-information about what the kids had suffer from before, what they needed specific help with, so no… Non-education in that matter. I had no clue”</td>
<td>No education or information about the children or their descent. Only practical information. Knowledge awareness in the beginning.</td>
<td>No cultural knowledge of the target group in the start</td>
<td>Step 1</td>
</tr>
<tr>
<td>“Uh … well… I don’t think I really had much knowledge. I have my own interest in the world and middle eastern and so… but the first time I worked with it I didn’t know much.”</td>
<td>Limited knowledge in the beginning but a personal interest of the world in general</td>
<td>Restricted knowledge of the target group</td>
<td>Step 2</td>
</tr>
<tr>
<td>“No information at all, only that there are countries far away where there is war all the time…” “I have learned a lot of information over time.” “Culture is different in the way that education is not as common in Afghanistan”</td>
<td>No cultural awareness in the beginning. Learned about culture with time. Differences in culture is that education is not as usual</td>
<td>No cultural knowledge in the start, learned some with time</td>
<td>Step 2</td>
</tr>
</tbody>
</table>
Table 2. Processed and analyzed data of Q8 (Appendix 8)

<table>
<thead>
<tr>
<th>Meaning unit</th>
<th>Concatenated unit of opinion</th>
<th>Category</th>
<th>Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>“richer men like the type utilize younger sweet boys eh .... by getting them to dance for them and to behave a bit like girls and then sexually exploit them”</td>
<td>Rich men sexually exploit young boys and compel them to act feminin</td>
<td>Partly informed about the custom</td>
<td>Step 2</td>
</tr>
<tr>
<td>“No, not really at all about such. Really nothing at all about this”</td>
<td>No information at all</td>
<td>Unaware about the custom</td>
<td>Step 1</td>
</tr>
<tr>
<td>“Yes, men who use boys for sexual services. But not only for intercourse but subjecting them to acting as girls to increase the desire for men”</td>
<td>Men that forces boys to behave feminin to have sex with them</td>
<td>Step 2 Well informed about the custom</td>
<td>Step 3</td>
</tr>
</tbody>
</table>

Table 3
Compared analyzed data Q7, Q8 & Q9 (Appendices 7&8)

![Bar chart showing comparison of Q7, Q8, and Q9 across steps 1, 2, and 3]
Appendix 1, Schedule for in-depth interview

Have you or are you working at a HVB home/or similar?
What was the main ethnicity of the children?
What is your highest education level?
What education did you receive when working with refugee minors?
Did you have any education before working with refugee minors?
What was your knowledge about the culture at current time? Have you learned something new about specific culture?

I want to evaluate the level of information about cultures and personnel at HVB homes in Sweden. Since the dominant unaccompanied minors come from Afghanistan I have chosen to narrow it down to one specific custom.

Do you know about the custom Bacha bazi?
Can you explain what you know about the custom Bacha Bazi?
What is your experience of Bacha Bazi?
Have you ever experienced any signs of Bacha Bazi at your work?
What is your experience of Bacha Bazi?
What signs do you think is possible to see for personnel working at HVB homes to recognise if the custom is practiced at the home?
Appendix 2, Presentation online-survey

**Interview HVB personnel**

The information is available in Swedish below. If needed the answers can be written in Swedish.

My deepest gratitude for taking the time to answer this interview.

The main objective of this research is to find out more about how much information staff at HVB homes have about the needs of the refugee minors in their work. Whether more information would be useful. The interview is anonymous, your identity will not be revealed in any published work. The answers from the interview will be deleted when the study is over. The author will have access to the interviews and answers until the thesis is done. Because this is a student thesis there is a possibility that the tutor and the examiner will have access as well but the information will not go further.

Om det behövs kan man svara på frågorna på svenska!

Min djupaste tacksamhet för att du tar dig tid att svara på intervjun.


START SURVEY NOW
Appendix 3, question 1 & 2

1. Which gender do you consider yourself as?*

   Viket kön anser du dig själv vara?

   Miss

   Mr

   Mx (not man or woman, or both)

2. What is your age?*

   Hur gammal är du?

   20-30

   30-40

   40-50

   50-60

Appendix 4, question 3 & 4

3. On which level is your current education?*

   På vilken nivå är din nuvarande utbildning?

   Highschool

   University

   Other education

4. Do you understand the language that unaccompanied refugee minors speak to each other?*

   Förstår du språket som ensamkommande minderåriga talar med varandra?

   Yes

   No
Appendix 5, question 5,6 & 7

5. What training did you receive before working with refugee minors?*
Vilken utbildning fick du innan du började jobba med ensamkommande minderåriga?

Type one or a few words...

6. In what ways do you work with unaccompanied refugee minors?*
På vilka sätt jobbar du med ensamkommande minderåriga?

Type one or a few words...

7. What training did you receive when starting working with unaccompanied refugee minors?*
Vilken utbildning fick du när du började arbeta med ensamkommande minderåriga?

Type one or a few words...
Appendix 6, question 8, 9 & 10

8. Do you have knowledge of the different customs from the countries the refugee minors comes from?*

Har du kännedom om de olika seder från de länder som ensamkommande minderåriga kommer ifrån?

Type one or a few words...

9. Did you feel informed about cultural differences at your workplace?*

Kände du dig informerad om kulturella skillnader på din arbetsplats?

Type one or a few words...

10. Have you come across bacha bazi as an issue related to your work with unaccompanied minors?*

Har du stött på bacha bazi som ett problem relaterat till ditt arbete med ensamkommande minderåriga?

Type one or a few words...