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Bilaga 7 Alla teman på nivå 1–3

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1. Säkerhet och kontroll.

Första nivå	Citat	Andra nivå
<p>Unaccompanied children and youth express experiences of trauma, dislocation and loss [1–3].</p>	<p>... <i>“because ... I lost a lot of things ... I lost everything”</i> [2].</p> <p><i>“First of all when you are in a country which you don't speak the language, you don't know the rules and regulations, you have no friends, nobody really just to say hello or to talk to”</i> [1].</p> <p><i>“I think I had the best education, with much love and liberty. Before my marriage I went to school, I had my friends. . . . When the marriage came, I lost everything. I had no more friends, no more school, no more parents, because I couldn't see them anymore”</i> [starts crying] [2].</p> <p><i>“And my mum feel now died, I feel she died, now is (?), now my mum is live My brother died. He got gunshot, someone kill him, my uncle dead. And my uncle dead, three uncle dead, my father died”</i> (Respondent 8)</p> <p><i>“I see lots of problems in my age when I was in Afghanistan so from age ten I been seeing people die in front of me I've seen people killing each other in front of me (.) dead bodies in front of me”</i> (Respondent 1) [3].</p>	<p>Unaccompanied children and youth express experiences of trauma, dislocation and loss and struggle to understand them.</p>
<p>Unaccompanied children and youth experienced a lack of control combined with varying degrees of loss, trauma and upheaval which worked to undermine their sense of self [4].</p>	<p><i>Here he describes in some detail how, as a result of the actions of his father, he had witnessed the death of his mother and sister in a reprisal killing:</i></p> <p><i>“And what happened one day ... I was taking a shower outside. Some gun machines [sic] just start ... 'cos where I was living gun machine you can hear it everywhere, every time. And I didn't know it was happening in my house and I just hide. When it finished, it</i></p>	<p>Unaccompanied children and youth experience that earlier trauma and an unsettled status profoundly affect their daily life and lead to emotional health problems, loss of control, lack of self-</p>

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	<p><i>cool down and everything quiet. I could hear people running up and down. I came inside the room and I find my sister dead, my mum dead and my younger brother was crying there ... and I bite my tongue and I thought I was dreaming. And I catch him [brother] and shake him and say, 'what happened ... what happened?' ... he couldn't talk" [4].</i></p>	<p>confidence and make them unable to relate to their future.</p>
<p>Unaccompanied children and youth experience emotional health difficulties relating to earlier trauma in combination with feelings of insecurity about their future (the asylum process) [5].</p>	<p><i>"The most difficult thing for me was the loneliness—being so lonely was very difficult for me. And waiting for the asylum decision was really difficult. The nine months I waited were hard because of the uncertainty" [5].</i></p>	
<p>Unaccompanied children and youth express a feeling of loss of control in their lives [6].</p>	<p><i>"When something like this [rape] happens, there's nothing you can do about it you know" [6].</i></p> <p><i>"You become the lassie [dog] of the system" [6].</i></p> <p><i>"There it [the asylum system] is knocking at your door coming to get you, I'm the system, I'm coming to get you" [6].</i></p>	
<p>Unaccompanied children and youth without an unsettled status express that they are frightened, confused and unable to see a future [4,7,8].</p>	<p><i>"No, it's not special protection. I want the answer. I don't want to wait too long a time before the decision and me as a child I had been given one year discretionary leave to remain and then after one year I went to my solicitor and he told me I have to wait for three months to be interviewed again, but unfortunately I waited for another year. Some people live every day thinking what is going to happen to me ... They will kill you if you get sent back" Josef, 18, Sudan [8].</i></p>	

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	<p><i>“It just makes you feel well bad and scared of yourself. You are sometimes thinking just suicide yourself right now before you just go there and get dead. I swear down, sometimes I am thinking I am not comfortable and so what is the point in living this life” Christian, 17, Afghanistan [8].</i></p> <p><i>“In this situation you are not in your right mind. You can’t think of make decisions. All you are thinking of is getting killed and how they are going to kill you. They will kill you not with a gun, they will chop your hand one day, the other the next day, then on leg, then the other. There is nothing else you can think about” Kamal, who had just been refused asylum after eleven years in the UK.</i></p> <p><i>“If I had to go back. I don’t know what I’d do. I’ve no idea. I’m totally lost.... We don’t talk about that. There is no plan for that. I can’t plan for that. It’s impossible. It is like hell to me. If they send me back it will be killing me. It they try. I will kill myself” Aziz.</i></p> <p><i>“I can’t really imagine anything. If I had my documents, maybe I could be a hairdresser, maybe I could work in a pizza shop. I know I would look after my family but really I just don’t know” Yousef [7].</i></p> <p><i>“Last August I had to apply for exceptional leave as I got two years when I first came. I met my solicitor but the Home Office has still not given me an answer. To be honest, I don’t see a future. If I had to go home it’d be horrible. To be here – I can’t hope for too much ...” [4].</i></p> <p><i>”I said to him [solicitor], ‘if they tell that to me, I will just tell them, I will just hold a gun and I will say, ‘‘you know what, you can</i></p>	

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	<p><i>either shoot me right now or, I don't know, go and put me somewhere in a hole rather than take me to Rwanda. OK?" Because I have got nothing to go there for'. If they tell me, 'we have found your parents living safely there, they have gone back to their normal way' ... oh my God, I will say, 'please take me tomorrow morning'. But telling me they are going to give me money to start a new life ... I don't know ... 'do anything you want but taking me there, no chance" [4].</i></p> <p><i>"You don't know. In the world, anywhere, if anyone know you are in a bad situation they won't help you" Kamal.</i></p> <p><i>"I really don't know where I would go now if I needed help. Maybe Lesley (an adult friend) but I don't think she could help me she has her own plans. I don't think I would go there..... too many questions in my mind. Are the social workers gonna help me? Where can I get help?" Aziz [7].</i></p>	
<p>Unaccompanied children and youth expressed how strong feelings of uncertainty prior to leaving their home country continued when the fear of being returned back remained [6,7].</p>	<p><i>"I can just say fear. The key word I want to say is fear. Someone was trying to destroy my family but we don't really know who. I don't know anything. I was just a child playing cricket, with a stick, in the street, playing making houses of mud. I didn't really know what was wrong. My mum might have been protecting me. I don't know" [7].</i></p>	
<p>Unaccompanied children and youth express feelings of exclusion and loss of status as being categorized as asylum seeker [4,8].</p>	<p><i>"I am like a beginner in this country. I need to know if they accept me in this country. I have been here for three years but I'm down here [gesturing to the floor]" [4].</i></p> <p><i>"I have been discriminated by being separated from the other children and the others who are my age and this point is always in my heart and I think about it all the time. Why should I be so and</i></p>	<p>Unaccompanied children and youth express feelings of exclusion, loss of status and identity as being categorized as asylum seeker.</p>

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	<p><i>the others not? I cannot travel like the other people and enjoy it. It would be a joyful thing if I could do it. This is a task for the Home Office. Why should we be separated from other children, from the other humans? Am I not a human being?” Rami, 15, Iran [8].</i></p>	
<p>Unaccompanied children and youth state that it is hard to grasp the asylum process [8,9].</p>	<p><i>“I have a friend who has been here for a year without moving on. And another one has been here for six months. And some live here [at the transitional house] for just a month and then get a positive outcome on their asylum application. I don’t understand how they [the Migration Board] operate” [9].</i></p> <p><i>“You have to understand the rules of being an asylum seeker and what to say. If you change your answers they say that you are a liar. This is a politician. It is not fair ... Why do they want me to be a liar or a politician? I lived in a village. I was not a cowboy, I was a shepherd” Josef, 18, Sudan [8].</i></p> <p><i>“For Article 2, I would like to ask you a question. If two people came from the same country, same place, same time, one of them has been granted discretionary leave or temporary leave and the other refused, can you tell me how this decision is taken?” Josef, 18, Sudan [8].</i></p> <p><i>“I don’t know for Article 2 because a lot of people who come from Afghanistan and the Home Office, my friend is from Afghanistan and the Home Office give him everything he need and he has even got his mother and his father and his family. Palestinian people die every day, children, so the Home Office should be giving every Palestinian everything when he makes asylum in England but that never happens” Oulio, 16, Palestine [8].</i></p>	<p>Unaccompanied children and youth state that the asylum process is unjust, disrespectful and hard to grasp.</p>

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Unaccompanied children and youth experience that migration officers question their stories and treat them disrespectfully [8].	<i>“For the Home Office and Article 3, I would say that the Home Office is a very bad experience for me. It is like all in my mind, I can never forget. The girl came to write about me and she was going to put me in a queue for an interview and she looked at me and my clothes because my clothes were maybe so ugly, but it was different culture clothes. Still, I remember I felt like that girl came from the air because she was wearing high heels and I was wearing slippers. I felt very shy and upset and I almost wanted to cry because I knew she was laughing at me, straight in my face, and not a nice smile, but a different smile” Aisha, 16, Afghanistan [8].</i>	
Unaccompanied children and youth express that their ability to cope with the past depend on how secure they feel about the future [4].	<i>No citations found.</i>	Unaccompanied children and youth express security, hope and structure in everyday-life as important for their ability to cope.
Unaccompanied children and youth express the importance of order, routine and security in their everyday-lives [4].	<i>“College was like a haven for me, you know? A safe haven where I could go and hide. I’d be in the college morning to evening every day. Education provided a smokescreen in a way – that’s how I sort of coped with it ... until I stood on my feet. That’s my way of looking at it ... that’s my analysis” [4].</i>	
Unaccompanied children and youth express the necessity of hope [6,10].	<i>“Peter first talked about being alive but with no hope: “We don’t even count ourselves”. Later his hope had increased: “So now we are really . . . we feel like people. Now we feel like people, that we have hope for our future” [10].</i>	
At arrival in Sweden unaccompanied children and youth experience feelings of safety and kindness [5].	<i>“The main difference was that I experienced friendliness here, contrary to my situation in Iran where I didn’t have any papers and I was in constant fear that the police would catch me. People from Afghanistan are not treated kindly in Iran. But in this country, I was met with kindness and friendliness and I got the temporary legal papers until I received the decision and my refugee status,</i>	Unaccompanied children and youth express the importance of being met with friendliness at arrival to feel safe.

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	<p><i>and I felt safe while I was waiting for the outcome of my asylum application” [5].</i></p> <p><i>“When I got a place in the refugee center, the thing I remember was that it was the first time in five months that I could relax. It had been a 5-month journey and I was exhausted and ill, I had been traveling under very difficult conditions, but when I got here it was the first time in five months that I could relax. It was also the first time I was met with friendliness. Before, everything had been chaos—just chaos— but now there were people listening to me” [5].</i></p>	
<p>Unaccompanied children and youth express co-existence of ongoing distress and positive changes [1].</p>	<p><i>“... everything has just went forward slowly in a good way which I am very happy and grateful [about] ... But, as I say, not to have any word from my mother, because it seems they have lost the family home that we had. So that is another bad news, because I do not know where my mother or remaining family is living ...” [1].</i></p>	

2. Det nya landet: Både möjligheter och svårighet.

Första nivå	Citat	Andra nivå
<p>Unaccompanied children and youth express strong motivation to get education and adapt to the new society [5,6,10–15].</p>	<p><i>Asabi says she wants to become a State Enrolled Nurse or even become an ordinary nurse/--/Asabi is very determined to succeed, get educated and become an active citizen, and she proceeds: ‘ “It is me who must think of my future, of what I will become. Should I become a good person in society or just a bad person who does not work, just receives money? I would not like that. No” [11].</i></p> <p><i>“For me I want to be a success, respected, a success” [6].</i></p> <p><i>“I am planning my life every day’/---/ One must work hard, really hard. (...) I’ve been through a lot. I had to work very hard, in order to speak the language and to adapt to the culture. In order to become acquainted with people, I just had to work for it myself, and take the initiatives myself. That’s it. It was very hard for me. You have to work hard” [11].</i></p> <p><i>“It is important that we—or I—or we as refugees accept society as it is and not the other way around. We have to adapt and make sure we fit into society here; people in my situation have to do that. We have to accept this society, not the other way around. It is important that we accept society’s norms and rules in order to be able to interact in this country” [5].</i></p> <p><i>"I want to get an education. I want to be on top of my game. I want to be the best I can be, because now I have this opportunity, I don't want to let it go. It's a one-time chance. You don't want to lose it" [13].</i></p> <p><i>“It can be good for me, so that I can have hope for my life. I will be able to do anything for myself” [10].</i></p>	<p>Unaccompanied children and youth express strong motivation to get education and adapt to the new society.</p>

Första nivå	Citat	Andra nivå
<p>Unaccompanied children and youth express that cultural differences regarding eye contact with adults can lead to misunderstanding [16,17].</p>	<p><i>“When you’re talking to me, why are you not like just exactly looking in my eyes? You should be looking.’ I said, like, ‘... I don’t know, just I’m not really comfortable with it. ... And just stick my eyes into yours, you know, it’s just like it doesn’t happen that way” [17].</i></p> <p><i>“Like, when I came new, ... to give me something, I didn’t even say ‘thank you’; I didn’t even say ‘please’. ... You know? Because I’m not used to it. ... So, they can have the misunderstanding. Maybe they might think you are rude or something like that, but you are not” [17].</i></p> <p><i>“My foster dad said to me to look into his eyes. But as far as for my culture, I am not supposed to look at somebody who is older to me in their eyes especially when we are having an argument” [16].</i></p>	<p>Unaccompanied children and youth express that cultural differences regarding eye contact with adults can lead to misunderstanding.</p>
<p>Some unaccompanied children and youth express that they struggle with faith and different religious contexts [18].</p>	<p><i>“Like, if you are not strong or you don’t have people supporting you, that faith, that belief in God, it’s . . . you will know what is right, you will know you are supposed to believe in God, but our prayer for you ____ will get kind of . . . low, like. How can I put it? Like, you won’t be that strong, like you are back at home and you go to prayers and you say prayers in your own house. But, when you are here you are on your own or . . . You don’t say the prayers, you know. And, sometimes, maybe in your mind you be feeling guilty. And sometimes you may not even feel guilty. You say, it’s the environment. God knows if I’m at back at home You will try to make excuse. Like, if I am back I would pray, you know” [18].</i></p> <p><i>“Fortunately I believe in God. Right? But, for the real Christians, in situations like that, they believe that God will change this for them. But me, excuse me, for me, I wouldn’t have much time to wait</i></p>	<p>Unaccompanied children and youth struggle with different cultures and religious contexts and/or have adapted their religious practice to the new circumstances.</p>

Första nivå	Citat	Andra nivå
	<p><i>on God. Because I'm not...I'm a Christian anyway, but... I'm not really a strong Christian. . . . I believe he could do everything. But, I wouldn't have much time to wait for him to do those things" [18].</i></p> <p><i>"It's hard to say but sometimes you get disappointed, you know, but . . . you get strong. Like, go back. Maybe whatever you are disappointed about is because you sinned. So you need to go back and retrace it and, you know. . . . Yeah, because whatever you, your problem you have, if you can't talk it with God, who else can you talk it? He's your creator. He knows it. But you just have to discuss it with him" [18].</i></p> <p><i>"Fortunately I believe in God. Right? But, for the real Christians, in situations like that, they believe that God will change this for them. But me, excuse me, for me, I wouldn't have much time to wait on God. Because I'm not...I'm a Christian anyway, but... I'm not really a strong Christian. . . . I believe he could do everything. But, I wouldn't have much time to wait for him to do those things" [18].</i></p> <p><i>"It's hard to say but sometimes you get disappointed, you know, but . . . you get strong. Like, go back. Maybe whatever you are disappointed about is because you sinned. So you need to go back and retrace it and, you know. . . . Yeah, because whatever you, your problem you have, if you can't talk it with God, who else can you talk it? He's your creator. He knows it. But you just have to discuss it with him" [18].</i></p>	
Unaccompanied children and youth describe that they have adapted their religious practice to the new circumstances [18].	No citation found.	

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<p>Youth describe a sense of being different to Irish peers due to lack of interest in faith [18].</p>	<p><i>“You tell them God, they say, what’s God, you know what I mean? That’s the big difference between me and them, you know. I don’t think they know God They know but because of . . . they just know because their parents say. Yeah, God....But lots of international, actually not lots, most of international students, they talk about God very well. They know God very well because of the religion in their country and the way their parents talk, you know” [18].</i></p>	
<p>Youth express that they struggle to balance between different cultures [13–15,19].</p>	<p><i>“The ones that are doing well are the ones that take a little bit of each culture and the ones which are not doing well are the ones that are sticking to the Sudanese culture. But some of them took too much of American culture, and those are the ones that are not going to school because they forgot about where they came from before, like how bad was it in Sudan, that it is important to go to school” [13].</i></p> <p><i>“I see things that are you know not OK for me. I just leave them there and take something else that is good or OK” [19].</i></p> <p><i>“I’m kind of in between two cultures now and I’m trying to make two things work together, I’ve become an American and in the bowl of culture I’m making it back and forth you know, get good thing here and good thing there and I think I’ve become like a hybrid between here, two cultures you know and these two cultures make me, I’m making good thing out of it” [19].</i></p> <p><i>“you’ve got so many opportunities here, but at the same time there are so many distractions here” [19].</i></p> <p><i>“. . . you have to think hard of what you have been through and then to make a good decision. But if you forget Sudan . . . and just cut the whole thing just America, you might make a bad choice” [19].</i></p>	

Första nivå	Citat	Andra nivå
	<p><i>“Some people drinking all the time, and some people . . . got addicted to some new cultures, and things that then they weren’t part of our culture, they were not the part of what we expected to be doing in America” [19].</i></p> <p><i>“The ones that are doing well are the ones that take a little bit of each culture, and the ones which are not doing well are the one that are sticking to the Sudanese culture, I think. But some of them took too much of American culture and those are the ones that are not going to school because they forgot about where they came from before, like how bad was it in Sudan, that it is important to go to school, and getting your degrees so that you won’t have to live in the way you used to” [14].</i></p> <p><i>“My earning low wages wherever I am, but most especially in Europe, is a necessary evil. . . . It’s a free market. It’s a free world. I am an asylum seeker. I have no papers. If I am ready to work for low wages, good luck to me. That’s the way life is” [20].</i></p>	
<p>Unaccompanied children and youth express that supporting those staying behind and becoming economically independent affect their vocational choices [7,12,21].</p>	<p><i>Youth: “They (parents) expect me to become something like, something else, something with a higher education, or a doctor, or (laughs)”</i></p> <p><i>Interviewer: “They expect that”</i></p> <p><i>Youth: “Lawyer, that sort of thing. But I told them that I don’t have that opportunity, or it is like this, if you don’t want money from me, then I can sit and study for 5 or 10 years, then I can become a... have a real, a good job and so on. But, they want money from me, so I can’t just study for many years, you know?” [12].</i></p> <p><i>“So the village that I come from, they need electricians there. So if I become an electrician, I can work here, and at the same time I can help the people in my home country” [12].</i></p>	<p>Unaccompanied children and youth express that educational and vocational choices are affected by economic and social factors and educational system barriers.</p>

Första nivå	Citat	Andra nivå
	<p><i>“Well ... I thought that, engineer and that sort of thing, it is easier to get a job than ... Politician, I think like, I could never become a good politician, not in Norway at least ... But an engineer is more realistic” [12].</i></p> <p><i>“My goal is to pursue higher education so that I can work or help people who have it extremely difficult . . . I want to go back to work for people in Afghanistan” [21].</i></p> <p><i>“I want to be more clever. I want to be educated and I want to be someone and then maybe I can go home to Afghanistan and change something...like be a politician” [7].</i></p>	
<p>Unaccompanied children and youth identify economic, social and educational system barriers in educational choices [11,12].</p>	<p><i>Informant: “Well, it takes a long time to study and attend school. And what is worse is that after I am 20 years, I won’t get as much (financial) help. So it becomes very hard” (Male, 19) [12].</i></p> <p><i>“The difference between me and a Norwegian youth is that they have parents. They don’t need to think so much about earning a living. They can still live with their parents when they are 20, 25, 30. And so, I chose Health and Social Sciences. It is a little easier, and a faster route to getting a job” [12].</i></p> <p><i>“I have to work, attend school and do homework. It can be very difficult for I will have little money. I must pay rent, and get no help from parents. I am worried” [11].</i></p> <p><i>Youth: “Then I thought about being certified as an electrician, work for some time, and then I can study more (in college/university) to qualify for a degree as an engineer” [12].</i></p>	

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<p>Unaccompanied children and youth express that having a friend with the same interests could be important in making a decision [12].</p>	<p><i>Interviewer (to a participant who had considered data-engineering and accounting, and decided on the latter): “Can you tell me more about how you made this decision, what you did to be able to make a decision?” [12].</i></p> <p><i>Youth: “I attended an (educational) exposition and so on. ... Then I looked at the internet. And I have a friend who I have been going to school with since, like I came here, we were in the same classroom”.</i></p> <p><i>Interviewer: (...) “So you talked a lot with him about this choice then?”</i></p> <p><i>Youth: “Yes” [12].</i></p>	
<p>Unaccompanied children and youth express negative experiences of being evaluated by majority population [6].</p>	<p><i>“Like me I can’t go to a pub and say who are you, what you are, to make friends. I know who am I, and the conditions, I’m just a refugee” [6].</i></p>	<p>Unaccompanied children and youth express experiences of discrimination.</p>
<p>Unaccompanied children and youth express experiences of discrimination and racism in working life as a barrier for apprenticeship [12].</p>	<p><i>Youth: “And I have attended two years of upper secondary school in the vocational program of plumbing at the (name) high school. And then, since I could not get an apprenticeship, I did the supplementary courses for the theoretical tracks; And this has to do with kind of discrimination thing. Even if I had good grades and hardly any absences”.</i></p> <p><i>Interviewer: “You still did not succeed (in getting an apprenticeship)?”</i></p> <p><i>Youth: “No, I still did not succeed. I have tried from A to Z all the companies in this and the neighboring counties. I went from door to door and knocked to ask for a place, ... but in some way or other I was always turned down. Then I did not have other choices than to do the supplementary course” [12].</i></p>	

Första nivå	Citat	Andra nivå
Unaccompanied children and youth express concern about not being properly translated [9].	<i>“When you talk with an interpreter the meaning shifts a little.....It is not the exact same thing. Before, I couldn’t speak much Swedish, and then I used an interpreter. Then when I learned a little Swedish, I discovered that there are some differences. I say one thing, and the interpreter translates another” [9].</i>	Unaccompanied children and youth express concern about not being properly translated by interpreter.

3. Att hantera svårigheter: en balans mellan olika strategier.

Första nivå	Citat	Andra nivå
Unaccompanied children and youth describe avoidance as a coping strategy [6,10].	<p><i>“Well there’s not really a best medicine for it, so I just avoid it, you know?” [6].</i></p> <p><i>“Thinking a lot can give you trouble” [10].</i></p> <p><i>“If I think a lot, then I have to go and read a book or something. That is what I try to do. And if I’m not reading, I have to go and play a game. If I sit alone, I start to think about things. I have to have something to do to be free of thinking” [10].</i></p>	<p>Unaccompanied children and youth describe different coping strategies such as avoidance, escape, positive thinking, gaining control and comparison with present and past life-situation.</p>
Unaccompanied children and youth express that they struggle to understand their traumatic experiences [1].	<p><i>“I used to think about ... and I'm like why? How is it so? Why is it only me who survived? Why did it have to be me? I should have gone and other people stayed ...” [1].</i></p>	
Unaccompanied children and youth describe positive thinking as a coping strategy [6,13,22].	<p><i>“Let's say if I walk, I can say a thousand mile, lot of miles, just walking without food, water and all this, I say how can I not get that grade?” [13].</i></p> <p><i>“I always say, ‘I can suffer today, I don't know what is going to happen tomorrow, might be good or bad,’ but always think something good will happen tomorrow” [13].</i></p>	
Unaccompanied children and youth describe positive comparison with present and past life-situation as a coping strategy [6,14].	<p><i>“The most important thing is that I’m out of danger, I don’t worry about other things very much” [6].</i></p> <p><i>“Yeah I think what helped me to be successful was the thing that I went through . . . it was not easy coming from back Sudan . . . so whenever I do something I think about my background, how did I come here and why am I here? So all these questions helped me to formulate what I will do” [14].</i></p>	

Första nivå	Citat	Andra nivå
Some unaccompanied children and youth describe that they escape from and hide inner feelings and worry [1,10].	<p><i>“... I am trying my best, you know, to look better and to give me a little bit, you know, to lift myself and I am doing that. For example, this house is beautiful but you don't know what's inside. So, it's the same thing, like that one. For me, just to wash up and dress up and make my hair and clothes like this is just to look much better” [1].</i></p>	
Unaccompanied children and youth describe education and gaining knowledge as a way of gaining control [6].	<p><i>No citation found.</i></p>	
Some unaccompanied children and youth describe faith in religion as an important for their wellbeing and to cope with challenging experiences [1,10,18].	<p><i>“God decides when you die” [10].</i></p> <p><i>“... if you have a strong religion, you will leave most of the things that have happened to you, you know, in someone else's hands. We believe that whatever comes for us, you know, it's God really, who wants it to happen, or, you know, just for us to go forward or do something with the help of him, really” [1].</i></p> <p><i>“...I am Muslim and emmm ... I tell him, you know, all my problems, everything that happened and he gives me strength” [1].</i></p>	<p>Unaccompanied children and youth describe faith in religion as important for their wellbeing and a way to cope with challenging experiences.</p>
Unaccompanied children and youth describe that they seek God's support, especially in the asylum process [18].	<p><i>“Yeah, so, since, since I got the letter I'm not feeling good, so good. . . . Ehm . . . so, I'm thinking, worried, and all of that, so . . . but I, I trust God, and I believe in God, and God is going to bring a smile for me.... I still believe in God. And I would never go back. I will still worship my God, because he's a real God, and I believe in Him So, there's nothing that can, it can happen to me that I will never forget him. . . . So, I believe that that is God's wish that I won't get the letter” [18].</i></p>	

Första nivå	Citat	Andra nivå
Youth express trust in God in contrast to lack of trust in those around them [18].	<i>“The only, only, only friend [laughs] I trusted all the time, that’s God. . . . I don’t have any more friends, I res_, I trusted more than God, I don’t think so. You know because, always God knows more than everybody. And God’s gonna help you all the time. . . . God always gonna help” [18].</i>	
Unaccompanied children and youth report that problems with dealing with past and present can lead to excessive alcohol-use [14].	<i>No citation found.</i>	Unaccompanied children and youth report that problems dealing with past and present can lead to excessive alcohol-use.
Unaccompanied children and youth describe that avoidance of past memories created a dilemma in the long term [10].	<p><i>“If you make yourself to be safe, later on you can think about another person. When I was in Sudan I could not remember, because maybe these memories would put me in a difficult situation. I could not remember people’s deaths, because I myself needed to deal with my own life, not another person’s. Someone who is dead is dead already” [10].</i></p> <p><i>“Sometimes, if my memory takes me back to those conditions and to the way that I have lived, it may take me the whole night without letting me sleep, even here [in the United States]. Those memories have stuck in my mind and I remember them. I want to remember them, but I don’t want them to bother me when I want to do something else. But sometimes they bother me when I am doing something else” [10].</i></p>	Unaccompanied children and youth describe that avoidance of past memories created a dilemma in the long term.

4. Vardagsmiljöer: Stödjande relationer, inflytande i boende och tillgång till skola och fritidsaktiviteter är viktig.

Vardagsmiljö: Boende, skola, fritidsaktiviteter.

Första nivå	Citat	Andra nivå
Unaccompanied children and youth in transit housing express that they appreciate relations to staff members [9,23].	<i>“I don’t have any problems. If I need to go somewhere and there is no bus going there, when I need a ride, I ask him (his contact person). If I need to use the phone to call a friend, I ask him first” (Abdikarim) [23].</i>	Unaccompanied children and youth express various feelings such as isolation, loneliness and mistrust but also support and trust, independently of housing.
Transitional housing: Unaccompanied children and youth express difficulties in talking to the staff about worries and traumatic experiences [9].	<i>”It is hard for them [the staff] to understand, so it is no use talking to them. If I talk to my friend instead, who has been to almost the same or has had the same experience as I have, then he understands me better. If you talk to them [the staff] about such things, they just move their head and say that we understand, but they can’t understand” [9].</i>	
Group housing staff: Unaccompanied children and youth feel trust and mistrust [24].	<i>Kalil says: “There was one member of staff I used to trust, but I don’t trust any of the other staff” [24].</i>	
Group housing: Unaccompanied children and youth experience feelings of isolation and loneliness [15].	<i>“So me, myself, I am grateful. There’s nothing wrong with, what do you call it, the system here, or anything here, but we are just human beings so some of us have a more difficult time adapting. In my case I think it is because I’m here alone. That’s why I have difficulties with adapting. Being alone is a little bit hard. I spend a lot of time thinking of my family, being back and living with them again. You miss them very much” [15].</i>	
Foster care: Unaccompanied children and youth express	<i>“Rooms are locked and the only rooms that are open without no lock is ours” [25].</i>	

Första nivå	Citat	Andra nivå
feelings of both mistrust and trust [25].		
Living in own households: Feelings of isolation and loneliness [15].	<i>No citations found.</i>	
Foster care: Unaccompanied children and youth acknowledge that support from foster parents are valuable in questions of practical nature and pursuing their goals [25,26].	<i>“She said to me, ‘Do you want any food?’ I said, ‘Yeah’. I was starving. And then, she said to me, ‘Do you want to go to sleep?’ I said, ‘Yeah, I want to go to sleep’, because I was really tired. And then I went to sleep and it was like a dream, like, I was feeling so nice” [25].</i>	
Transitional and group housing: Unaccompanied children and youth express positive and negative experiences of living with other unaccompanied minors [9,23,27].	<i>”Right now everybody sleeps well, but from time to time many of us can’t sleep and then we are up late. But right now it’s good, we are sleeping. And those nights that I can’t sleep, I usually go to my friends’ room and then we make jokes and sit and talk” [9].</i> <i>“We all are children. We play and do things [together]. I like [it]. I like [them], but those people don’t really know who I am” [27].</i>	
Group housing: Girls with experience of living with boys in group housing express this as uncomfortable, scary and restricting their freedom of movement [23].	<i>“Sometimes you feel a bit scared and worried, when the boys are rowdy then you feel a bit worried [...] It’s not nice, you know, it is uncomfortable sometimes. A boy lives opposite my room, so I can’t go out (of my room) directly in the morning, so it is not a good thing, that boys and girls live together like this” [23].</i>	
Transitional housing: Unaccompanied children and youth experiences that living in transitional houses is temporary and therefore not optimal for creating lasting relationships [9].	<i>”It wasn’t like we were the same people all the time, since many were transferred and was just here temporarily. I had a good friend who I was close to so that we could talk, but he was deported and had to leave, so he was exchanged. No, it is not possible to talk too just anyone, even if you live together, to talk about how I feel. It’s not just me, everybody feels like this” [9].</i>	

Första nivå	Citat	Andra nivå
Foster care: Young people express different experiences of relations, from family-like to lodgers [25].	<p><i>“you’re not, you know, their child anyway, but at least show you just some respect” [25].</i></p> <p><i>“She [foster carer] told me her rules. What she likes and what she don’t like; the house; bathroom; everything” [25].</i></p>	Unaccompanied children and youth express different degrees of closeness, attachment and distance in their relations in foster homes
Foster care: Unaccompanied children and youth report experiences of foster care as business or bond beyond duty [25].	<i>No citations found.</i>	
Foster care: Unaccompanied children and youth express a frustration over being placed in foster care after making decisions on their own for many years [16,26].	<i>“I mean we were not children, right? And, and as sometime when you feel treated as a child, sometime you don’t like it” [16].</i>	Unaccompanied children and youth express frustration over restricted autonomy and wish to have influence on and contribute to everyday life routines in group housing and foster homes.
Group housing: Unaccompanied children and youth experience that restrictions and rules set by staff are limiting [23].	<i>No citations found.</i>	
Transitional housing: Unaccompanied children and youth want to have influence on everyday life routines [9].	<i>No citations found.</i>	
Foster care: Unaccompanied children and youth wish to contribute to household activities [25].	<i>No citations found.</i>	
Food is a refuge, but may create challenges [17].	<i>No citations found.</i>	

Första nivå	Citat	Andra nivå
Food can create a sense of welcome and cultural continuity [17,28].	<p><i>“I think it was like um, like, eat the same food that we eat in Nigeria. That was very nice. It made me think back about Nigeria” [17].</i></p> <p><i>“Social services was contacted that night and all I remember was I was still locked in a cell and the police officer came to say that she had good news for me that I was going to go to a house, have good nights sleep, a good shower and some good food. I was picked up from the police station by social services who had arranged for me to go to a foster house where I was looked after for a couple of months” (Aura from Uganda).</i></p> <p><i>“Then they took us to a foster home and we had our first meal in the UK” (Abdat from Eritrea) [28].</i></p>	and meals of significant importance for their wellbeing and feelings of inclusion.
Participation in decisions about food is positive [17].	<p><i>“What I like from my last foster mother, she always asked me what kind of food I eat, what kind of music I like, so, and she sometimes takes me to a place where, where there is a cultural programme [from my country], she would take me there, so because ... I always miss something about my own culture ... so she used to do that and I really liked that about them” [17].</i></p>	
Unaccompanied children and youth express food as a way of belonging, inclusion, feeling at home but also exclusion [25,28].	<p><i>“She cooked separately for herself and her husband and we had separate food . . . She cooked once every month . . . and put them in the freezer . . . Ours was frozen and hers was cooked fresh” [25].</i></p> <p><i>“Food is about compassion. I left home and I left my parents to come here. Food is the thing that makes me feel security and like there is more love for me. I feel secure and protected here. I feel like when I am there I am at my fathers home and she (the foster carer) gives me love the way that my mother used to give me love and I feel good in this love” (Grace, from the Democratic Republic of Congo) [28].</i></p> <p><i>“In the foster carer’s home it was like in prison. She had a shop and all day she was in her shop and I was alone at home and it was a nightmare for me. It was a new country and I expected different. It was my dream to come to Europe and I lost all my family in a war and I thought Europe was a very good place in my thoughts but actually it was</i></p>	

Första nivå	Citat	Andra nivå
	<p><i>different. She worked from morning until evening and she cooked once a day. . . I wasn't full and I didn't have enough food, has anyone else said they didn't have enough food? It is not your home and you just have to wait for that piece of chicken and for the person who just come it make you more sad. I used to cry a lot and not come out of my room" [28].</i></p> <p><i>"My social worker told my foster carer that she is supposed to buy fruit and sweets and chocolates for after dinner or anytime that we want and to change the food as well. (Ayesha, from Afghanistan) She never used to ask me what I would like to eat. She would just buy cheap things from Lidl's and then give it to us to eat. She never bought anything once. Okay, the first Christmas I was there, she went shopping and we went to Sainsbury's and she asked me to pick up an item that I liked and it was like one pound and she had done a whole trolley for her family shopping and she asked me to pick up one thing and that is the only thing she asked me to. You are not supposed to just buy for your own family and then buy cheap stuff for me on the side and just let me eat when you cook" (Georgina, from Nigeria) [28].</i></p>	
Unaccompanied children and youth experience that mealtime arrangements are important [9].	No citations found.	
Foster Care: Conflicts with foster parents involving money requests from friends or relatives in the country of origin [16].	<i>"Because I was sending money and then she keep on asking, 'Whom do you send money?' and 'Why do you send money to them?' and say these are my relatives, and she was like no, no, you don't have to send the money. That was a part of my money and I say that, you know, we share. We don't have money; they don't have money. If we have money, we need to share it together" [16].</i>	Unaccompanied children and youth express different types of difficulties in the relationship with their foster parents.
Foster Care: Unaccompanied children and youth misbehavior created a problem with their foster parents [16].	No citations found.	
Foster Care: Perceived problems with foster parents, such as time	No citations found.	

Första nivå	Citat	Andra nivå
and relation, can lead to leaving the foster home [16].		
Foster Care: Unaccompanied children and youth experience that foster parents misinterpret their limited communication [16].	<i>No citations found.</i>	
Foster care: Unaccompanied children and youth reported being left out and unwelcome [26].	<i>No citations found.</i>	
Foster Care: Sudanese unaccompanied children and youth experience differences in foster parental expectations [16].	<i>No citations found.</i>	
Foster Care: Unaccompanied children and youth express concern about privacy and confidentiality [16].	<i>“Like sometimes I tell her some stuff and she’ll just go and talk with a friend and everybody about the whole thing and I did not like that” [16].</i>	
Foster Care: Unaccompanied children and youth express that they must put something into the relationship in order to work out problems [26].	<i>“To become part of their family is communication, talking all the time, discussing problem[s]. And if there is no communication.. .that may cost you something.. . that you will not be a part of the family” [26].</i>	
Group housing: Unaccompanied children and youth express a wish for family like living conditions [15,24].	<i>Arash says: “I want to live with a family, I’m not used to living by myself like I do now’, indicating that living in a family is the ‘normal’ way to live for a person of his age. The municipality had, however, denied their requests, in spite of the fact that living in a family is also seen as part of a normal childhood in Sweden for this age group” [24].</i>	Unaccompanied children and youth express the importance of close relationships/family-like conditions to feel “at home”.

Första nivå	Citat	Andra nivå
	<p><i>“You know, I do not feel at home here, but, since I don’t have parents here, I need to find others to feel that life goes on, you know, there are people out there, there are friends you can be with” [Amina] [24].</i></p>	
<p>Foster Care: Unaccompanied children and youth reported about leaving foster homes despite positive relationships with foster parents [16].</p>	<p><i>No citations found.</i></p>	<p>Unaccompanied children and youth reported leaving foster homes despite positive relationships with foster parents.</p>
<p>Group living: Unaccompanied children and youth express that everyday life in Barnsele is secure and peaceful, but boring [24]</p>	<p><i>No citations found.</i></p>	<p>Unaccompanied children and youth have mixed feelings about rural location in group housing.</p>
<p>Group living: Unaccompanied children and youth feel that the location of the housing can make them more noticeable [24].</p>	<p><i>No citations found.</i></p>	
<p>Unaccompanied children and youth experience school peer relationships as sources of both support and difficulties [26].</p>	<p><i>"Like here, ladies, they chase boy[s] around - in front of people... [In Africa] the boys are the ones who chase ladies..." [26].</i></p>	<p>Unaccompanied children and youth experience both difficulties and support in school peer relationships.</p>
<p>Unaccompanied children and youth experience that school is not an arena to meet youth from the country of arrival [24, 27].</p>	<p><i>“No one from other class...comes to our class for talking In our school, I think some people racist. But not only Belgian children, also children from Turkey or Morocco, but nobody comes to talk to the newcomers” [27].</i></p>	

Första nivå	Citat	Andra nivå
Unaccompanied children and youth express that classmates are younger and more immature [12].	<i>“It is somehow difficult, yes, especially those who are in my class. I am 20 now, they are 17 or 18, they are still a little bit childish, or how I should put it?” [12].</i>	
Unaccompanied children and youth express the importance of instrumental and emotional support from foster families in managing school [19].	<i>No citations found.</i>	Unaccompanied children and youth express the importance of guidance, care and support from adults for school performance and to understand norms and values.
Unaccompanied children and youth express a strong need for a ‘parent figure’ [21].	<p><i>Saeed told that some time ago, he had been worrying greatly about some close relatives who were in trouble. He had felt sad for several months, which resulted in frequent school absences. Saeed had expected that his teachers might ask him what was going on, but no one had asked.</i></p> <p><i>Interviewer: “So you would have liked it if someone had asked how you were doing and had talked with you?”</i></p> <p><i>Saeed: “Yes, to be able to know what is going on and maybe showing me the way. Because when you are sad or come here alone, you do not know what to do, do you? You need a person to show the way”.</i></p> <p><i>Interviewer: “And do you think that might be a teacher?”</i></p> <p><i>Saeed: “Yes, I might suddenly choose the wrong way, isn’t that it? I need someone who can tell me what to do, as I have no parents. Someone who can say do ‘such and such” [21].</i></p>	
School as an arena for socialization: Need of somebody to show the right way [21].	<i>“To show the right way, not the crooked one. I want to become a good boy. Manage school and get the education I need, the job I want. When you cannot get that, how do you get by then?” [21].</i>	
Unaccompanied children and youth express need for support with educational planning and encouragement for higher studies [7].	<i>”My pathway plan should have said something about college and that I wanted to go to university they (the social worker and personal advisor) weren’t interested. I fell out with my foster carers and they just wrote about that. I’ve just had nobody to talk about these things with”.</i>	

Första nivå	Citat	Andra nivå
	<p><i>"It was really hard to go to college, the teacher was saying I couldn't do it. She said because of my language it would be too difficult to do the course I wanted to. But my social worker kicked up a fuss and they let me try" [7].</i></p>	
<p>Unaccompanied children and youth experience variations how they are understood and are supported in school [12,13,21].</p>	<p><i>"One of his teachers reminded him every day: 'Come to school and study hard, your education is free in Norway. If you want to sleep and relax here, many others can take your place" [21].</i></p> <p><i>"It was the counselor who gave me, like, bad advice. Because you become ... since you don't know much Norwegian and so on, so you should attend an easy program" [12].</i></p> <p><i>"There are many counselors who are not able (to give advice). So he said he did not know. I called a school and that's what they said. So I thought to myself; I am fed up with this, and then I just applied through the school's website for example. So really I found more information myself, than the counselor had" [12].</i></p> <p><i>Interviewer: "You are a production worker at a factory, and have an education in process technique. Can you tell me a little bit about how you became interested in this field?"</i></p> <p><i>Youth: "Uhm, yes I was thinking about how I can get a job. And then I heard from a teacher that this program is easier than the others".</i></p> <p><i>Interviewer: "Oh yeah? It was a teacher who told you?" Youth: "Who told me, yes. But actually I am (more) interested in history". Interviewer: "You are interested in history?"</i></p> <p><i>Youth: "Yes, but it isn't easy to get a job with that kind of education (if you don't speak Norwegian well), so I just chose chemistry" [12].</i></p>	
<p>Unaccompanied children and youth reported that mental</p>	<p><i>"These thoughts just come automatically, I cannot control them. They just come automatically, feeling sad. I cannot talk, I cannot write, I</i></p>	<p>Unaccompanied children and youth express that</p>

Första nivå	Citat	Andra nivå
health problems negatively affect school functioning [9,21].	<i>just sit there. I sit in the classroom or I draw when I feel sad, just draw on the table, on paper and suchlike” [21].</i>	school promotes mental health and wellbeing but also that mental health problems affect school functioning negatively.
Unaccompanied children and youth experience that school is a supportive environment that promotes wellbeing [4, 9, 21, 27].	<i>“College was like a haven for me, you know? A safe haven where I could go and hide. I’d be in the college morning to evening every day. Education provided a smokescreen in a way – that’s how I sort of coped with it ... until I stood on my feet. That’s my way of looking at it ... that’s my analysis” [4].</i>	
Unaccompanied children and youth appreciate the learning process in school in which they are expected to actively contribute with their own reflections [21].	<p><i>”In Kenya, all students are silent because they are afraid that the teacher will beat them. They use what you call it . . . a stick or cane to punish, so they keep quiet. (. . .) Nowadays, we have a substitute science teacher, she usually gives us a booklet and then we have to find out things, and say what our opinion is. We sit in a circle and express our meaning about different things. Renewable energy, for instance, everyone has to give their views concerning energy and nature. It’s good; everyone has an opinion and justifies it. (. . .) We who do not agree, we have to respect it. It is really fun” [21].</i></p> <p><i>”I was the first or second in my class who became very fond of giving a speech, talking about politics and telling others what is going on in the world. I tell my classmates what my solution is, that this problem can be solved by doing this or that, right? (. . .) Well, there is quite a difference between Norway and Afghanistan. The largest is, as I see it, that Norway is a democratic country. People are equal here and all young people are entitled to free schooling. While in Afghanistan, many young people have no chance to go to school which is a human right. There is much discrimination and people are not equal” [21].</i></p>	Unaccompanied children and youth appreciate the learning process in school in which they are expected to actively contribute with their own reflections.

Vardagsmiljö: Fritidsaktiviteter.

Första nivå	Citat	Andra nivå
<p>Activities provide a distraction from distressing memories [1,9,27].</p>	<p><i>“... to deal with my anger, I go to the gym, do boxing, do running on the treadmill, that will cool me down. I can't shout back ... I find it hard to shout at people, you know, or ... express my anger verbally, you know, I do it in the gym ...” [1].</i></p> <p><i>“I want to forget about the past. I try not to think about it. In school is good In vacation I get much bored, then I think a lot” [27].</i></p>	<p>Unaccompanied children and youth regard activities as contributing to distraction, social interaction and participation and to restore meaning and coherence.</p>
<p>Involvement in NGOs may restore meaning and coherence [11].</p>	<p><i>“Firstly, it was to get me out of the house, and secondly, to get to know others and their community and to learn things. Once a week, one afternoon from five to nine, together with the other volunteers I visit a reception centre for asylum seekers. Young people and refugee children also stay at this centre; we are together with them and try to organise activities for them” [11].</i></p> <p><i>“Whatever education and whatever position I have, I want to contribute and help, both in Afghanistan and Norway. (...) For almost seven to eight years, I only wove carpets and went to school. (...) I am thinking about how to help other people, because it happened to me. Earlier, I had such problems myself and there was no one to help me. But now, I can help” [11].</i></p>	
<p>Unaccompanied children and youth express that activities may or may not lead to active social interaction and expanded participation in new social networks [11].</p>	<p><i>“...He has many Norwegian friends too, he says. Several times a week they play football and spend time together. ‘We are good friends’, he underlines. When the interviewer asks him whether he thinks it is a good thing to have Norwegian friends, he approves: Asghar: “Yes, I have learned a lot of things from them, I have”. Interviewer: “What kind of things did you learn?” Asghar: “Language and lots of other things. There is a big difference between youth in Afghanistan and Norway. We met when I started to have</i></p>	

Första nivå	Citat	Andra nivå
	<p><i>football practice with them. At first it was a bit difficult for me, because I did not know the language and such. But eventually we got to know each other, and now we are best friends”.</i></p> <p><i>Interviewer: “Was it difficult primarily because of the language?”</i></p> <p><i>Asghar: “Yes, the language, for one does not know how to speak with them, how to make fun and jokes and things like that. We practise together three times a week and now I say lots of things (...). The language is a bit difficult for me, but they know that. I told them that I had not lived in Norway for so long that I did not understand very much Norwegian yet and could not speak it so well. They know it’s like that, but now it is quite good.</i></p> <p><i>Interviewer: Do you meet these Norwegian friends outside of football training as well?”</i></p> <p><i>Asghar: “Yes. We see movies together and such” [11].</i></p>	

5. Relationer: Stöd och vägledning från vuxna är betydelsefullt, kontakt med jämnåriga viktigt men också svårt.

Relationer: Vuxna.

Första nivå	Citat	Andra nivå
Unaccompanied children and youth express a need for social support from others [12].	<p><i>“I tend to have more trust in adults, when it comes to advice about the future. Or rather, it is not that I don’t trust my friends, but adults have experience. So they know what is right or wrong” [12].</i></p>	<p>Unaccompanied children and youth express the need for and the importance of social support from adults (e.g. legal guardians, foster parents, housing staff, teachers and social workers).</p>
Unaccompanied children and youth express desire of adult guidance and support [5].	<p><i>“There was an Iranian woman who was appointed to be my good man, and in addition to the fact that we spoke the same language, she also helped me with more personal advice and helped me with things that had to do with life in Sweden, more than what would be expected of her, more than the norm. That was the friendliness and kindness or humanity she provided. She helped me with all kinds of things - more things than she would have been expected to do as her role as my good man” [5].</i></p> <p><i>“The most important thing is the support from immediate people around the young person. For instance, encouraging the young people to go to school and to take part in education - not just to turn up every day so that you get your allowance - but to get the advice and guidance needed to actually learn for the sake of learning - to become something and make something of yourself. I think the most important thing is to be surrounded by friends and people who can guide you and encourage you to develop” [5].</i></p>	

Första nivå	Citat	Andra nivå
Unaccompanied children and youth express the importance of putting the trauma into words and to have someone who listens [1].	<p><i>“... when you talk about it you come to understand it, maybe ... maybe it happened for a reason” [1].</i></p> <p><i>“... it's like, if someone could listen to you, it means a lot, it means a lot, it means a lot to you because when someone sits down, you know, this is like my time, you know, you feel special in that moment because someone is there just to listen to you. It's all about you in that moment ... it feels good” [1].</i></p>	
Unaccompanied children and youth express the need for “cultural brokers” [19].	<p><i>No citations found.</i></p>	
Unaccompanied children and youth express that instrumental and emotional support from foster families is important for successful adaption [14,19,25].	<p><i>“She [foster carer] really pushed hard and . . . that's not just at school, that's on a lot of things, with social workers and . . . there's been a problem, or anything, she's been helping me” (Arian, Albanian) [25].</i></p> <p><i>“The people teasing me, it's back in the day where I grew up was just fists. I just punched somebody or fighting, but I changed quickly to the point where that's not the case and that's what actually my mom taught me” [19].</i></p> <p><i>“And some of them left their foster parents' house. . . . They were 18 years old and then they moved out. And those people who did that are the people who are struggling now. . . . Nobody advises them” [14].</i></p>	
Unaccompanied children and youth describe the relation to foster parents either as not very tight, as a family member or as mentors [16].	<p><i>“You know if I need something I can go to them and ask them But if they are not there, it doesn't really matter to me . . . I didn't feel very, very tight to them” [16].</i></p>	

Första nivå	Citat	Andra nivå
	<p><i>“I did feel close to my foster parents . . . They treated me like one of their sons and their kids made me feel that I am one of their brothers as well” [16].</i></p> <p><i>“It was a good experience for me. In the morning, (they) gave me a ride to school and when the school is done they brought me back home. Then from there, he shows me a lot of stuff because, I didn’t know about a lot of stuff . . . like, how to find a job, how to go out there, how to dress good when going for interview, and how to approach somebody, and how to make friendship” [16].</i></p>	
<p>Unaccompanied children and youth feel inspired by professionals for career choice [12].</p>	<p><i>“I always knew that I liked to help people, and in particular, children, I want to work with children. Yes, and so I thought that, -since I arrived here, I lived with others and observed that there are social workers who help out all the time, right, and then I decided to become a social worker ... I liked to talk with them, and they talked about being a social worker, and I said, okay, I always knew I wanted to work with people” [12].</i></p>	
<p>Unaccompanied children and youth experience that relations with adults lack continuity [12].</p>	<p><i>“There are many counselors who are not able (to give advice). So he said he did not know. I called a school and that’s what they said. So I thought to myself; I am fed up with this, and then I just applied through the school’s website for example. So really I found more information myself, than the counselor had” [12].</i></p>	<p>Unaccompanied children and youth experience that relations with adults lack continuity.</p>
<p>After leaving foster care: Positive parent-like relationship with the foster parents [16].</p>	<p><i>“She is real nice lady and pretty much I got lucky to know her and become the foster care with her . . . my relationship with them and especially with (Mom’s name) became . . . like family forever” [16].</i></p> <p><i>“Now they help me with the baby; my mom, my [foster] sister; they take turns, like they come here every weekend, try to help me, and then I went to live with them when I, of course, had the baby” [16].</i></p>	<p>Unaccompanied children and youth experience no friendly-like or parent-like relations with foster parents after leaving foster care.</p>

Första nivå	Citat	Andra nivå
After leaving foster care: Friendly-like relationship with the foster parents [16].	<i>“I still talk with them . . .on holidays, like Thanksgiving and Christmas, we always get together” [16].</i>	
After leaving foster care: Not at positive relationship after leaving foster home [16].	<i>No citations found.</i>	
Unaccompanied children and youth feel betwixt and between taking adult responsibility and being treated like a child [23].	<p><i>“Yes, we start from early on to help mother with domestic work; sometimes boys help fathers too. Then you become responsible. But here, it feels that 15-year-olds still behave like children because they are always called children” [23].</i></p> <p><i>“I don’t think children should be allowed to decide on things. School, for example. If someone doesn’t want to go to school, she shouldn’t decide. The adults have to help in that situation. You have to consider so many things (in decisions like that), like the age of the child” [23].</i></p> <p><i>“We don’t have any freedom here. If we listen to music, they (the staff) tell us to ‘please turn down the volume’ if we [...] and the food, sometimes they make good food, sometimes they don’t, then we make our own food. If we ask for something, sometimes we get a ‘yes’, but most often we get negative answers” [23].</i></p> <p><i>Children should at least be asked what they want, whether they would like to do something or not. If they are forced, if the decision is made elsewhere and you have to do it even if it is annoying; that is not right” [23].</i></p>	Unaccompanied children and youth feel betwixt and between taking adult responsibility and being treated like a child.

Första nivå	Citat	Andra nivå
Unaccompanied children and youth describe the relation to the legal guardian as formal [24].	<i>“For instance, Arash’s guardian calls him on a weekly basis, but most often the reason for these calls is that he has overslept and been late for school. Mahdi, who has turned 18 years, says that he does not keep in contact with his former guardian and that ‘it is not his [the guardian’s] responsibility anymore” [24].</i>	Unaccompanied children and youth describe the relation to the legal guardian as formal.
Unaccompanied children and youth describe the importance of the first meeting with the housing [9].	<i>“I went there by car [a police car], and they let me off and the staff came and greeted me and I came and ate here. And when I first arrived, I saw that the boys were happy and it felt good compared to the countries I have been in before. There it was a dark mood, it was a dark environment. When I came here and saw that it was just ordinary, that people were happy and they behaved and dressed normal, I became calm. So I was very happy about what I saw” [9].</i>	Unaccompanied children and youth describe the importance of the first meeting.

Relationer: Jämnåriga.

Första nivå	Citat	Andra nivå
Unaccompanied children and youth find it helpful to share experiences and to compare their own situation with others [1].	<i>“... my mate, she was like ... she used to talk about "now you see I finish college, I have to go for this, I have to go for this" and I was like, yeah, maybe I could also do it” [1].</i>	Unaccompanied children and youth describe friendship as important but not uncomplicated.
Unaccompanied children and youth express that relationship with peers is beneficial [6,10,13].	<i>“Because if you don’t have someone to talk to you keep on thinking about your problems here and back home” [6]. "The friends that had helped me a lot, because they were always telling me what to do, and if things don't go right to always keep your head up high and keep trying" [13].</i>	

Första nivå	Citat	Andra nivå
	<p><i>“If it was me by myself I could not have made it. But people were really friendly and brothers to each other. One of the big kids used to help me a lot. I didn’t know him, but he had a lot of compassion towards me” [10].</i></p>	
<p>Unaccompanied children and youth express mixed feelings in their relations to peers of similar ethnic origin [24,27].</p>	<p><i>“Shoaib says that he does not feel part of the collectivity of young Afghanimen, because he is from a different region than they are” [24].</i></p> <p><i>“Barnsele isn’t that big, but it doesn’t matter if you don’t know anyone, and, so, the same feeling follows you around all the time, you don’t feel (Interviewer: you don’t feel?) comfortable” [Shoaib] [24].</i></p> <p><i>“No, if I have a problem, never I can go there. Just, they’re my friend. When I want to go some night to have some fun or to have some laughing, just I go for them, not for talking problems” [27].</i></p> <p><i>“I don’t want relationship with other Pakistani. When I came here this was new life” [27].</i></p>	
<p>Unaccompanied children and youth express that they do not discuss personal matters with friends [27].</p>	<p><i>“Most of the time I like to keep it to myself. It’s not that important. I don’t like to bother people with my problems. Who can I talk to? I have to talk alone. I have to do everything alone in my life” [27].</i></p>	
<p>Unaccompanied children and youth experience Swedes as different from themselves [15].</p>	<p><i>Rahim: “Well, if you think of all of us immigrants, our culture is almost the same. For instance the Turkish, Iranians, Arabs are almost the same. Kurds, it’s not that big of a difference, we are almost the same. It is just the Swedes who are a little bit different, [laugh] I don’t know, for me they will always be different” [15].</i></p>	<p>Unaccompanied children and youth describe a wish to develop social relationships with young native people, but</p>

Första nivå	Citat	Andra nivå
	<p><i>Khalid: "Some of my friends are Swedish. When we play volleyball together, there on the field they always say hi. They are nice. But when we meet on the street they never say hi. Then they act like they don't know us. But when we are back on the field playing they know my name so they say hi. (...)" [15].</i></p>	<p>experience difficulties to get in contact.</p>
<p>Unaccompanied children and youth describe a wish to develop social relationships with young native people, but experience difficulties to get in contact [24,27].</p>	<p><i>"It's so hard! If I want to talk [with someone], he or she doesn't want to talk with me. At first I thought: maybe it's because I don't speak Dutch, that's why they don't want to talk to me. But now, I already speak some Dutch . . . I've been here for almost 7 months, but I have no friends" [27].</i></p> <p><i>"We don't have any Swedish friends, there is no place where you can go and find Swedish friends, talk to Swedish friends, I think it would be good if there was a place you could make contact with Swedes, but that's not possible [Mahdi]" [24].</i></p> <p><i>"I wanted to have contact with them, but it was difficult, they just looked at me, I started to say hello to them every day, I said hello and they said it back, I said 'hi' all the time, and finally I said to them 'I want to have contact with you, I want to be friends, I want to practice the Swedish language, I wanna be your friend" [Samira] [24].</i></p>	
<p>Unaccompanied children and youth describe that making native friends takes time [12].</p>	<p><i>"Youth: Not so many. With youth it is a little bit hard, but I, because, they don't easily accept foreigners, right? It takes time until you get to know them, and they accept you as a friend" [12].</i></p>	
<p>Unaccompanied children and youth reported incidences of harassment by their native peers [13].</p>	<p><i>"I think it was my senior [year] that I was riding a bus, this kid just came into my face and say, 'What's up, monkey?' That day I was so upset. I cannot do homework; I cannot focus" [13].</i></p>	

Relationer: Biologisk familj.

Första nivå	Citat	Andra nivå
Unaccompanied children and youth experience positive influence/motivation/drive from psychological presence of distant biological parents/family [7,12,13].	<p><i>”My family built bridges back home. They built one in my home city, so I really wanted to do something like that. When I arrived here I knew what I wanted to do....one day I will go back and rebuild the bridges” [7].</i></p> <p><i>”My dad was always telling me, yesterday is yesterday and today is today. You should think about tomorrow. I don’t forget these words, whenever I wake up these words are in my head. Zaki”. Interviewer: Did you talk with your mother about your choice? Youth: She said it was up to me, that I should decide. Interviewer: You are the one who decides?” [7].</i></p> <p><i>“Youth: Yes, as long as I study. The only thing she thinks about is that I have to study. And get a job and make it” [12].</i></p>	Unaccompanied children and youth express positive influence from their biological family.
Individuals wish for contact with family back home [27].	<i>No citations found.</i>	Unaccompanied children and youth express that they miss contact/closer contact with and support from their biological family and they struggle to re-establish and keep contact.
Individuals feel responsibility for their family back home [13].	<i>No citations found.</i>	
Unaccompanied children and youth felt preoccupied with thoughts of the family back home [3,13].	<p><i>“ I’m here I don’t know my family about (.) worry about my family” (Respondent 3).</i></p> <p><i>“I was thinking about my family so that’s why I was sad” (Respondent 14) [3].</i></p>	
Unaccompanied children and youth struggle to keep in contact with their biological family in some way [5].	<i>“I hope to study and get a job and to have a home and a car.I also hope to be able to see my family. I tried to get them here, when I got my refugee status, but it was not possible. Now I hope it might be</i>	

Första nivå	Citat	Andra nivå
	<i>possible for them to visit sometime in the future, if they can get their visa” [5].</i>	
Unaccompanied children and youth miss their biological family [27].	<i>“Nobody is here, I want to talk with someone but When I used to have a problem, I would talk about it with my mother, my father, my brother, my sisters but here, here it’s difficult” [27].</i>	

6. Socialtjänst och hälso- och sjukvård: Varierande uppfattningar om erfarenheter av stöd och behov.

Första nivå	Citat	Andra nivå
Unaccompanied children and youth appreciate when basic needs are met by the social services but this is not enough, as someone to confide in is equally important [1].	<p><i>“... my social worker spoke to me about it, and she was so cross with me because my landlord was saying I was not staying in the house, maybe she has a boyfriend or whatever. But then, they didn't get my point. I didn't want to be lonely, because when I was lonely I could get upset, all the memories would come back ... I had to find a friend ... at least like for two people, you could console each other” [1].</i></p>	<p>Unaccompanied children and youth stress the importance of the social services for meeting basic needs, but also report insufficiencies in and dissatisfaction with the contact.</p>
Unaccompanied children and youth report absence, infrequent or shallow nature in their contact with social services [12,29].	<p><i>“They should have seen how we as children were reacting. If they ask questions and I don't answer they should have tried to do everything to find out what is wrong with me. They only came once in a year, or a couple of months. They should have been coming every month and if they had come every month and we had known who they really were then I could have opened myself and tell them everything” [29].</i></p> <p><i>Interviewer: “No? Did you seek help anywhere?”</i> <i>Informant: “No. I don't have any father or mother I can ask”.</i> <i>Interviewer: “No, but a social worker or counselor or somebody who could help you?”</i></p> <p><i>Informant: “They don't function the way you think they function. They work very... differently from what we need” [12].</i></p>	

Första nivå	Citat	Andra nivå
<p>Unaccompanied children and youth express general distrust in health care services and negative views of mental health issues [3,14].</p>	<p><i>“That’s the part that they don’t get; they think people that go to counseling are people that are crazy, mental” [14].</i></p> <p><i>“English people and doctor people, you don’t understand me anything at all for me”.</i></p> <p><i>“Because in here everything is different in England. It’s like England is very healthy for everybody, like hospitals, doctor, family, anyone but, no, in Iran I don’t think is like someone like, if I have problem, I don’t think it’s like someone like help me, is only my parent or someone else”.</i></p> <p><i>“This doctor, I not trust him, I’m not safe”.</i></p> <p><i>“I didn’t say to anything about my problem, I didn’t tell it to anybody, you know, because I don’t trust anybody” [3].</i></p> <p><i>“Trust is the most important thing, so what I would suggest to [names service] is, I really appreciated their help, at that time I did really needed help to be honest with you, ’cos I was in a very big mess If you keep things to yourself obviously it will never ever help you” [3].</i></p> <p><i>“They different yeah (.) they is different (.) no-one like a feel sick or something in my country give a tablet or something” (Respondent 4) [3].</i></p>	<p>Unaccompanied children and youth express mainly negative views on mental health issues.</p>

Första nivå	Citat	Andra nivå
	<p data-bbox="752 411 1525 512"><i>“No CAMHS there (.) there is a hospital if he there is a you know some people trust that some people not trust that” (Respondent 9) [3].</i></p> <p data-bbox="730 563 1536 730"><i>“I went to see one hospital in Afghanistan I was really young (.) I was (.) they’re usually kids going to see mental problem (.) mental people (.) there’s just like a prison they put in there and they’re just inside the cage fighting with others (.) they’re just like making fun of people” (Respondent 1) [3].</i></p> <p data-bbox="741 782 1536 882"><i>“Yeah, in Afghanistan in winter if you got money, you go to hospital, if you don’t have money then go on street, sleep on street. Sleep on street and go crazy, innit” (Respondent 4) [3].</i></p> <p data-bbox="741 933 1536 1034"><i>“But there’s one thing is good about Afghanistan is the service is good if you’ve got the money, everything will go through, you know, straight away but in England you don’t pay” (Respondent 12) [3].</i></p> <p data-bbox="734 1085 1536 1185"><i>“I don’t want anyone say [A] is crazy. And I was very crazy actually because I try twice kill myself, I try hung myself. I cut myself, I really was crazy” (Respondent 11) [3].</i></p> <p data-bbox="752 1236 1525 1297"><i>“I say no I don’t want to go hospital to be with the mental or that kind of people” (Respondent 1) [3].</i></p>	

Första nivå	Citat	Andra nivå
	<p><i>“My friend tell me they can give you an injection and they send you in the crazy hospital” (Respondent 9) [3].</i></p> <p><i>“When I’m in the meeting I’m like one minute is one hour (.) I don’t like (laughs)” [3].</i></p> <p><i>“I lost my family I had a lot of problem (.) ... I was telling her a lot of things ... but she didn’t help me” [3].</i></p> <p><i>“They ask you one question, they ask you one word like ten times, they keep asking. They know everything but she just keep asking, I said I can’t do this. If you are keep doing this ... end of 2012 you’re going to kill me, I said I’m going to do it” [3]</i></p>	
<p>Mixed views of need for emotional and psychological support [4,6,14,21].</p>	<p><i>“Like talk to them about their past, you can’t change your past but sometimes you got let it go” [14].</i></p> <p><i>“. . . Just try to do some activities . . . get your mind off it, instead of drinking. However, when he talked to other youths about going to counseling, they were unwilling because, he noted, ‘That’s the part that they don’t get; they think people that go to counseling are people that are crazy, mental’ [14].</i></p> <p><i>“I do not believe in psychologists. When you hear a psychologist say ‘What’s on your mind’, when you’re just a little sick and think much. (...) I do not need her, and I do not know her. I will for instance never</i></p>	<p>Unaccompanied children and youth express both negative and positive experiences of mental health care and a general distrust in health care services.</p>

Första nivå	Citat	Andra nivå
	<p><i>tell her anything about my life, you understand, when I do not know her” [21].</i></p>	
<p>Youth express mental health interventions as effective or not very helpful [3].</p>	<p><i>“Well coming here the doctor helped me and the doctor tell me the reason (.) I was happy about the reason that is the most important thing for me” [3].</i></p> <p><i>“He says I’ve seen Doctor [X] twice (.) he has been very helpful (.) he always help us (.) he’s thanking him” [3].</i></p> <p><i>“CAMHS is somebody talking to you on that, now I know what it is, somebody talking to you, if you have any problem, you can talk to the doctor” [3].</i></p> <p><i>“That doesn’t helps me (.) that makes me more hard because um the all the time I was talking about the past (.) so every time I went there (.) reminding me after I went home again (.) same depression and same problems” [3].</i></p> <p><i>“I have medication, not medication that time, when you have medication get better.</i> <i>Giving me some medicines to keep my low up so that was a bit helping me (.) ... so I went back home (.) take the medicines and took it and I felt back normal” [3].</i></p>	
<p>Some unaccompanied children and youth report exploitation and neglect in the country of arrival [29, 30].</p>	<p><i>No citations found.</i></p>	<p>Unaccompanied children and youth report exploitation and neglect in the country of arrival.</p>
<p>Foster care: Unaccompanied children and youth describe</p>	<p><i>“It was horrible. He treated me like Oliver Twist. I have to work and clean the whole house, washing dishes all the time and I don’t ask for</i></p>	

Första nivå	Citat	Andra nivå
<p>exploitation and deprivation [29].</p>	<p><i>anything, you know like clothes, jewellery or something, they always say we don't have money to buy for you. I wasn't allowed to go out, I always stayed at home with the children and look after them. This was not good for Article 32. I was not allowed to talk with anybody so that is why I did not tell anybody. There was no one to help me. This was not good and not good for this Article 19..." [29].</i></p> <p><i>"Before social services and foster care I was sad. The way my auntie was behaving it wasn't really that good. She wasn't giving us nothing – no money, no food. I used to go and eat in my friend's house . . . You were not allowed to touch anything, no food, nothing and sometime my school friend was bringing me food in my school ..." [29].</i></p> <p><i>"She said, you have to leave my house. You have to find your own house. And I would like to underline something about Article 20 because where could I find somewhere to sleep? And the food. Where could I find the food? Another auntie I know had refused me also. I was very confused because everyone refused me" [29].</i></p> <p><i>"I didn't feel good because the wife kept on telling me every day that I needed to find another place. I didn't really know where to go but I eventually left that place – place where they don't have love for you is not worth it" [29].</i></p> <p><i>"Nobody noticed or acted upon the obvious, especially at school, despite the physical scars. I would be late for school because I had to care for the lady's children. I was always late and they did not ask questions. I had ragged clothes and they did not ask questions. If someone had come to me then perhaps I would have been able to</i></p>	

Första nivå	Citat	Andra nivå
	<i>open up. At the time I was walking around half alive and half dead and if someone had asked me I would have cried and they would have known that something was wrong. This clearly goes against Article 3” [29].</i>	
Unaccompanied children and youth express limited access to reproductive health services and education [30].	<i>“I been to eight GP – nobody take me. They say to me, “we’re not registering anymore” [30].</i>	Unaccompanied children and youth express limited access to reproductive health care services and education.

7. Identitet och tillhörighet: Att få ihop det förflutna, nuet och framtiden.

Första nivå	Citat	Andra nivå
<p>The level of knowledge in the new language affects daily life [13,16].</p>	<p><i>“It was tough like English-wise, I really did not know how to express myself; like whenever I had something to say, I had to figure out how to say it, especially the grammar. The person I was talking to had to figure out what I was saying. So, speaking was not that good, writing was not either” [13].</i></p> <p><i>“When I start high school, it seems like I was in the middle of nowhere. I mean the teacher is talking, I couldn't even hear what the teacher is saying right there, and he's lecturing and I have to take notes, and I don't even know what notes are. So, the teachers were having hard time understanding me too” [13].</i></p> <p><i>“It was a very, very big challenge trying to adapt to English here, and for them to understand me and for me to understand them” [16].</i></p>	<p>Unaccompanied children and youth stress the importance of being given the opportunities both to preserve their native language and to learn the new language.</p>
<p>Youth express high motivation to learn the new language [11,17].</p>	<p><i>“I don't like to speak it, Tigrinya. It's not helpful for jobs. ... That's why I like to speak English” (young person, Study A) [17].</i></p> <p><i>”At school, we learn the language as well ... However, if I only learn it at school, and I have no job, have no Norwegian friends, it becomes difficult for me to speak it. But after having worked for two months, I started to speak the language ... If it is not right, I do not think about it. I just talk” (Asabi, an African refugee girl speaking of her part-time job after school) [11].</i></p> <p><i>“So when I start working, I feel so good. They notice when I arrive at work. It makes me so happy. There are many who ask for me, who know me. When I work I am very happy. For I do not like ... if I just sit inside, I think of different things, think about what happened to</i></p>	

Första nivå	Citat	Andra nivå
	<i>me. I can become sad. When I work, I feel so good. The old people living there, I joke with them, they tell me stories from old days, when I ask. Yes, so I learn many new things there as well, about people and society and language and such” [11].</i>	
Unaccompanied children and youth express the importance of speaking their native language when in cross-cultural placements [17].	<i>“I’d love to meet people like who could speak my language really like that. ‘Cause like, ‘cause like I don’t know like, its different like from English, like when you speak your own language you could say certain things like you know funny things that you can’t say in English like you know. ... You can say silly things and like all that but in English when you are trying to say something silly you have to think of how you put it like you can’t just say anything yeah if you are used to the language then you can say anything so” [17].</i>	
Language continuity is considered beneficial when placed with carers of the same nationality [17].	<i>No citations found.</i>	
The native language may be forgotten when placed with carers where only the new language is spoken [17].	<i>No citations found.</i>	
Unaccompanied children and youth express that they want to help people back home [1,13,14,19].	<i>“Every single of us has to go to college because we need to go back and help” [13,19].</i>	Unaccompanied children and youth express that they wish for a purposive life by helping others and

Första nivå	Citat	Andra nivå
Unaccompanied children and youth express a wish for a purposive life by helping others and that helping others enhance their wellbeing [1].	<p><i>“... here in the UK, they call me for like conferences and seminars to talk about my experiences and my achievements, so ... like this can ... empower other young youth ... becoming more ... realising their ambitions and give them another way ... I just think of myself and I feel proud” [1].</i></p> <p><i>“... if at all I could go to uni, I would maybe work in a hospital or something. Get money that would benefit same other kids ...or people who are down ...” [1].</i></p>	that they want to help people back home.
Unaccompanied children and youth with resident permit do not always see the country of arrival as their future home [15].	<p><i>“If there is no war, the Taliban disappears. If the war is over, I thought of going back. Yeah, in Afghanistan I can work. I can start my own business anywhere, but I may sometimes come back to Sweden to visit. The first country is Afghanistan, and the second country is my country here in Sweden. Go to Sweden to visit, like that” [15].</i></p>	Unaccompanied children and youth with a residence permit do not always see the country of arrival as their (only) future home.
Unaccompanied children and youth describe a confusion concerning a sense of belonging [15].	<p><i>No citations found.</i></p>	Unaccompanied children and youth describe a confusion concerning a sense of belonging.
Unaccompanied children and youth describe religion as a central aspect of their countries of origin [18].	<p><i>“In Africa, like, everybody is hoping in God. They just, any, like everybody almost goes to church, every Sunday. It’s not like, some people here, just say, they just go on Christmas and Easter. Where at home you just go to church because when you hear somebody testifying that ‘I got this’, ‘Oh God gave me this’, ‘Oh I got school fees for my children’, so you just, you’d be saying, ‘Oh where is that God that is giving you all that?’ So you go to church and the . . . the pastors, oooh, . . . they kind of encourage you . . . encourage you to pray. They like preach about the hope that you are going to get things” [18].</i></p>	Unaccompanied children and youth express practising faith as a way to opt for continuity with previous culture.

Första nivå	Citat	Andra nivå
Unaccompanied children and youth express practising faith as a way to opt for continuity with previous culture [18].	<i>No citations found.</i>	
Unaccompanied children and youth describe ongoing contacts with relatives and friends living all over the world [15].	<i>No citations found.</i>	Unaccompanied children and youth describe ongoing contacts with relatives and friends living all over the world.

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