

BOOSTING YOUNG CITIZENS' DEONTIC STATUS

Interational allocation of
rights-to-decide in participatory
democracy meetings

SIMON MAGNUSSON

SÖDERTÖRN DOCTORAL DISSERTATIONS

BOOSTING YOUNG CITIZENS' DEONTIC STATUS

Interactional allocation
of rights-to-decide in
participatory democracy meetings

SIMON MAGNUSSON

Subject: Swedish
Research Area: Studies in the Educational Sciences
School of School of Culture and Education



Södertörns högskola
(Södertörn University)
The Library
SE-141 89 Huddinge

www.sh.se/publications

© Simon Magnusson

Cover illustration: Lovisa Axén
Cover layout: Jonathan Robson
Graphic form: Per Lindblom & Jonathan Robson

Printed by E-print, Stockholm 2022

Södertörn Doctoral Dissertations 209

ISSN 1652-7399

ISBN 978-91-89504-13-4 (print)

ISBN 978-91-89504-14-1 (digital)

Abstract

This thesis explores the social organization of rights-to-decide in participatory democracy meetings where adolescents are invited. In such meetings, young citizens are given the opportunity to influence decision-makers and participate in determining future political action. Specifically, this thesis focuses on how social inclusion in decision-making is accomplished in adolescent-politician interaction as well as youth-peer interaction.

Employing a Conversation Analytic perspective, naturally occurring participatory democracy meetings are analyzed to explore how adolescents are offered possibilities to influence decisions. The data investigated consists of a popup democracy workshop and a yearlong participatory democracy project (approx. 81 h), where adolescents are invited to contribute to decision-making.

Three papers comprise the current thesis and examine 1) how adolescents are encouraged to participate in decision-making, 2) how a youth participatory role is delimited, and 3) how jointness is accomplished in decision-making. These questions are approached with a social deontic framework where human powerplay is investigated through participants' interactional negotiations of rights to determine action. The analysis reveals that the participating adults' pep talks and instructions offer a narrow adolescent role of influence. Inclusion therefore ultimately becomes alignment to adults' conceptions of who the adolescents are and how they should contribute to decision-making. Furthermore, the analysis shows how adult community representatives elicit adolescents' negative emotional experiences and transform these into deontic building blocks in the impending decision-making. Community representatives' superior deontic rights permeate the initiatives of inclusion directed at adolescents. Regarding jointness, the analysis reveals that, in adolescent-politician interaction, jointness is not accomplished, rather asymmetries of power are re-established by participants. However, in adolescent peer interaction joint decision-making is accomplished through verbal, embodied and material resources.

By studying interactional efforts of inclusion, this thesis tackles critical aspects of the practices that facilitate and constrain political participation. The thesis extends our understanding of youth inclusion in decision-making by illuminating complex challenges inherent in the practice of inviting adolescents to participatory democracy meetings. By tackling these issues, this thesis also contributes theoretically and analytically to central notions within social deontics and research on joint decision-making and points out crucial future directions for research on inclusion and political action.

Keywords: youth participation, decision-making, inclusion, deontics, participatory democracy, jointness, conversation analysis

To Leslie Knope

Tackord/Acknowledgments

Luften tätnar när vi närmar oss det italiensk-nordiska slottet. Det luktar rosor och kyrkligt fuktangrepp. Jag har fått skjuts i epatraktor av ”Alva”, ”Amanda” och ”Ludvig” hela vägen från ”Norda”. Med landsvägen i håret hoppar jag av flaket, tackar för allt, och går mot portarna till Sigtunastiftelsen. Jag har vunnit på Eurojackpot och köpt alltihop. Nu är det fest och jag har bjudit in alla som på ett eller annat sätt hjälpt mig med avhandlingen.

När jag blickar upp mot det gulockra tornet tänker jag på mina tre akademiska arbeten och att alla handlar om kommunpolitik: kandidatuppsats, masteruppsats och avhandling. Är jag en kvävd kommunal eldsjäl? Bör jag flytta hem till Gävle och bli starke man? Inte just nu. Ikväll är det fest. Jag går upp för trappstegen och skjuter upp entrédörrarna. Jag kramar om ungdomsstrategen från ”Norda” – kommunens egen Leslie Knope. Vilken eldsjäl. Jag fortsätter in i byggnaden och reflekterar över dessa fem år. Det har varit jag och en datorskärm med osorterade worddokument. Men den här tiden har också varit full av människor och upplevelser. Och ikväll kommer dom. Bjöd jag in alla?

Min huvudhandledare Mats Landqvist står i rosenträdgården. Han har fluga och ser glad ut, pratar säkert om sin häst. Nog ville han väl att jag skulle dragit åt diskurshållet och alldeles säkert fokuserat mer på verksamheten. Men trots det så förblev han alltid så entusiastisk och avdramatiserade allting med en handledsvift. Fick mig att känna frihet i att utforska mina forskningsintressen. Bland rosorna står också Lina Nyroos och kastar huvudet bakåt i ett gapskratt. Detta sydländska humör och kroppsspråk är så underbart. Tänk att hon noggrant läste artikel två under pågående cellgiftsbehandling. All kudos till henne som stöttat i både analytiska och livsfilosofiska frågor. Jag fick en handledare och en vän i ett.

Jag känner en rysning längs ryggraden upp i nacken. Sedan hör jag det. ”Vem spelar på en pipa en låt av gryningsluft?” Förklädd gud strömmar ut genom fönstren. Jag rundar pelarna som omgärdar trädgården, går in genom baren och ser i flygelns ände min kör Primula Veris. Gnistrande ögon och sjungande ansikten möter mig som dom gjort varje torsdagkväll efter ändlösa redigeringsstimmar.

”Hör ni vad det är?” frågar jag en klunga människor som står i foajén. Det är Gustav Lymer som kommenterade min första artikel och förbättrade den rejält. Han pratar med Helen Melander Bowden, min bihandledare i Uppsala som också generöst hjälpte mig att få till artikel två. Dom har med sig Clara Iversen också. Undrar om hon minns när vi hade Kino Schegloff på hennes kontor i Engelska parken. Jag måste tacka henne för utmärkta kommentarer på artikel tre.

Runt ett ekbord sitter alla från samtalslabbet i Uppsala och TIM i Stockholm. Jag hör lika briljanta kommentarer om kvällens meny som dom gett mig under våra data-sessioner. Leelo Keevallik, min opponent på slutseminariet glider förbi. Hoppas hon inte märkte att jag var lätt irriterad på hennes pet och frågor. Jag borde gå fram och säga att jag efter två natters sömn insåg att hon hade rätt.

I baren står en kvinna i fortfarande utomhusmörka fotokromatiska glasögon. Det är Katrin Uba från Statsvetenskapliga institutionen i Uppsala. Hon vet nog inte hur stor del hon har i att jag faktiskt blev doktorand. Tänk att hon anställde mig i nästan två år som projektassistent trots att jag läst *noll* poäng statsvetenskap. Det är hennes brinnande intresse för protester som gjorde att jag själv blev intresserad av politiskt deltagande. Hon skickade mig till och med som sändebud till Paris, Bryssel och Kreta. När hon inte ser smyger jag ner mitt cv i hennes handväska. Kanske behöver hon en ny assistent efter sjunde oktober.

Jag hör några tala engelska. Det är mina handledare från Uppsala. Anna Lindström dricker en kopp Gevalia. Hon som ledsagade mig in i CA-kulten och lärde mig samtalsanalysens grunder. Det kan inte finnas någon så engagerad i samtalsanalys som denna kvinna. Och det smittar av sig och sitter i år senare. She interacts with Lorenza Mondada who seems to talk about the cultural history of the cod. I buy her a drink, a small reimbursement for the times she generously bought me drinks in Basel and Helsinki. Anna-Malin Karlsson verkar också vara intresserad av torskens historia. En klok människa och bra handledarin hopp. Och vilken lärare under masterprogrammet i svenska. Hon uppmuntrade mig att söka forskarutbildningen i nordiska språk (jag antogs ej!).

Suddenly the choir stops singing and beautiful tones streams out from the organ. It is Melisa Stevanovic playing Bach. It has been so much fun to have an endless email thread consisting of intriguing analyzes of tv-series. As soon I was bored with the dissertation it always lifted my spirits to discuss Lucifer – the Ruler of Hell's deontic and sexual status with her.

Jag blir törstig av dessa minnen. Var finns det något att dricka? Min lillasyster Alva kommer fram med en smoothie. "Vilka är dom som målar?" Hon pekar mot två stafflin. "Ja, det är Eric Stocksélius som illustrerade artikel två och Lovisa Axén som illustrerat både artikel tre och gjort omslaget." Jag höjer smoothien mot konstnärerna och nickar. "Vem är hon i grönt hår?" "Det är Arne Jos!" svarar jag och minns när vi träffades som stipendiater här på Sigtunastiftelsen. Omedelbar (platonsk?) förälskelse.

Plötsligt blir det alldeles kallt. Golvkandelabern intill stafflierna fladdrar till för att sedan släckas. Ur en källartrapp stiger rök och när den skingrats något ser jag svarta kåpor. Jag försöker se vilka dom är men tygfladdret svävar likt dementorer genom lokalen. Medan varelserna skrider över gården hör jag viskningar: "Det är dom anonyma granskarna". Jag sväljer ett nervöst "tack å hej" medan dom försvinner över trädtopparna. Läskiga men faktiskt oerhört hjälpsamma i reviewprocessen. Generösa rent utsagt med förbättringsförslag.

När värmen återkommer och ljusen tänds igen förnimmer jag leenden som riktas mot mig från en soffgrupp. Det är mina doktorandvänner. Dessa år hade varit out-härdliga utan denna udda skara. Marcus Sandborgh, Johanna Scheelhas och Linda N Narfström. Sara Hellman som varje dag skickar nihilistiska tiktoks och korrläst hela kappan. Ulrika Németh skrattar till över sin weissbier. När hon köpte en ny kaffeburk till vårt gemensamma arbetsrum med texten "Do stupid things faster with more energy – Drink coffee!" förstod jag omedelbart att vi skulle bli vänner. Jag hör att samtalet handlar om en man i Hälsingland som vet hur man kan hålla ner kemikalier i tanken för att få igenom en bilbesiktning. Det är Niklas Öhman som pratar initierat. Maša Avramović drinks a Pepsi Max. What a genius, she does not know yet that I have prepared a Kalashnikov salute for her later this evening. Jag gläds över att mina Södertörndoktorander slagit sig i slang med mina doktorandvänner från andra lärosäten. Sara Rönnqvist diskuterar med Emma Abrahamsson och Fredrik Andréason. Det verkar vara roliga och kritiska samtal, som alltid med dessa människor. Agnes Löfgren nynnar på en aria och jag tänker med värme på våra gemensamma läsningar av Multimodal interaktionsanalys. Ida Melander och Anna Heuman äter mjukglass med kulört strössel och dricker Rizzo Frizzante. Dom pratar om Dan Brown. "Han visar hur mellanrummet mellan Jesus och Maria Magdalena utgör en triangel i Da Vincis Nattvarden." "Ja, det är ett socialsemiotiskt bevis för den heliga graals existens!"

Klara Bertils kommer in i rummet och lyser upp med sitt gravidglow. Ingen har funnits där som Klara. En gång skulle jag videofilma en medborgardialog men var djupt hjärtekrossad. Hon tog mig under armen till skolaulan. Hjälpte till att installera kamerorna och stannade kvar med mig och dom trehundra missnöjda medborgarna. Denna insats beskriver perfekt vad för slags människa hon är. Det är en lyx att ha en god vän att dela elände och lycka med som också kan vara en intellektuell sparring-partner.

Svenskämnet på Södertörn verkar ha köpt något gott i baren och jag minns alla trevliga stunder tillsammans. Jag har stormtrivts med dom. Karin Milles, Linda Kahlin, Hedda Söderlundh, Jessica Holmdahl, Humlan Majuri, Frej Persson, Zoe Nikolaidou och Daniel Wojahn med flera höjer en skål mot mig. Pelle Ledin och Theresia Pettersson reser sig. "Ska du med ut?" "Kanske senare" svarar jag. "Jag måste heja på alla." "Vi har klickcigg." Jag följer med mot utgången.

En dörr står på glänt och jag hör välkända ackord från ett piano. Jag tackar för nikotinet, fimpar och går mot dörren. "When you're down and troubled". Jag känner igen rösterna. "And you need some lovin' care". Runt en flygel står mina vänner i vackra festkläder. Det närmar sig refräng och min bästa vän Anna Hed kommer in med kontrabasen. Maja Nilsson, Martin Emretsson, Emil Erixon, Sophie Sjöqvist, Lisa Fagerström, Julia Svanberg, Alexandra Loonin, Sara Parkman, Fabian Hällström och systrarna Rundström klämmer i från tårna: "You just call out my name!"

Golvet börjar vibrera och taket ovanför öppnas. Vi hissas uppåt och in i den för-gyllda festsalen en våning ovanför. När gamla taket blir nya golvet ser jag mina bröder

Kristoffer och Robin. Dom diskuterar politik. Det är dom som har lärt mig, deras lillebror, kritiskt tänkande. Mina föräldrar Gunilla och Åke kommer in. ”Fanns ingen parkering”. När jag var sex eller sju år fick jag ett kassaskåp av dom. Nu står det i Flemingsberg, fyllt av hårddiskar. Mormor ler mot mig från ett dukat bord. Hon bär päls och svarta Versacesolglasögon. Hon har alltid intresserat sig för mitt skrivande och tänkande. Medan gästerna ringlar in och tar sina platser i festsalen får jag syn på en oljemålning på väggen. I en guldrum ser jag farmor. Hon ler vänligt i sin mörkblå kavaj och håller en påse pommes frites. Hon ser underfundig ut och jag saknar hennes humoristiska tajming och dialektala slagkraftighet. Hon var den första jag spelade in genom att ofta och oetiskt gömma en diktafon ovanför spisen i stugan.

Jag fingrar på en tjock lunta som ligger på min stol vid honnörsbordet. Det är alla tacktal jag skrivit till alla fantastiska människor som är här. Det kommer att bli en lång kväll. Jag hör det välbekanta ljudet av en kniv som klingar mot ett glas. Toastmadame Ellinor Eriksson utropar: ”Kära gäster, det är dags att ta sina platser!”

Contents

List of papers.....	15
1. Introduction.....	17
1.1 Aim	19
1.1.1 Research questions.....	20
2. Participatory democracy and the formation of future citizens	21
2.1 Participation as citizen formation.....	21
2.2 Children and citizen education	22
2.3 Youth participation	22
2.4 Interactional research on political participation.....	24
2.4.1 Adult participatory democracy meetings	25
3. Theoretical framework.....	29
3.1 Conversation Analysis and ethnomethodology.....	29
3.2 Social situation and participation.....	31
3.2.1 Three dimensions of social relations in interaction: <i>Deontics, epistemics, and emotions</i>	33
3.3 Social deontics.....	34
3.3.1 Deontic authority and deontic rights	36
3.3.2 Deontic stance and status.....	37
3.4 Previous studies on social deontics in interaction.....	41
3.4.1 Sustaining asymmetry.....	41
3.4.2 Inflating the weaker participant.....	41
3.4.3 Grammatical and format-driven studies	42
3.4.4 Joint decision-making.....	43
4. Method and material	45
4.1 CA methodology and naturally occurring interactions.....	45
4.2 Gaining access and building trust	46
4.3 Data collection	48
4.3.1 Limitations of the data collected	51
4.4 Ethics and data collection.....	52
4.5 Transcribing audiovisual data	54
4.6 Epistemological and ideological aspects of data sampling.....	55
5. Overview of the papers.....	59
5.1 Paper I – Constructing young citizens’ deontic authority in participatory democracy meetings	59

5.2 Paper II – Establishing jointness in proximal multiparty decision-making: The case of collaborative writing.....	61
5.3 Paper III – Engaging adolescents’ negative emotional experiences as a resource for decision-making.....	63
6. Discussion	67
6.1 Interactional allocation of rights-to-decide	67
6.2 Shaping institutional participation	68
6.3 The role of deontic status in participation.....	70
6.4 Compliance as inclusion.....	71
6.5 A clash between projected and actual inclusion	71
6.6 Proximity and social deontics.....	73
6.7 Deontic authority.....	74
6.7.1 Collective deontic authority.....	76
6.8 Concluding remarks.....	77
7. Svensk sammanfattning	79
Literature	85
Paper 1	97
Paper 2	119
Paper 3	139

List of papers

Paper I: Magnusson, Simon. (2020). Constructing young citizens' deontic authority in participatory democracy meetings. *Discourse & Communication*, 14(6), 600–618. <https://doi.org/10.1177/1750481320939704>

Paper II: Magnusson, Simon. (2021). Establishing jointness in proximal multiparty decision-making: The case of collaborative writing. *Journal of Pragmatics*, 181, 32–48. <https://doi.org/10.1016/j.pragma.2021.05.003>

Paper III: Magnusson, Simon (Accepted). Engaging adolescents' negative emotional experiences as a resource for decision-making. *Research on Children and Social Interaction*

Other relevant publications

Magnusson, Simon. (2017). Spelet mellan bilderna : Sekventiell analys av åhörarens möjligheter att delta under bildspelspresentationer. *Språk och Stil*, NF 27, 221–248.

Bertils, Klara., & Magnusson, Simon. (2019). Att koka ihop ett beslut : En multimodal interaktionsanalys av gemensamt beslutsfattande i vardagen. *Språk och stil*, NF 29, 73–98.

Holdo, Markus., Öberg, PerOla., & Magnusson, Simon. (2019). Do citizens use storytelling or rational argumentation to lobby politicians? *Policy and Politics*, 47(4), 543–559. <https://doi.org/10.1332/030557319X15613700896551>

Magnusson, Simon., & Stevanovic, Melisa. (2022). Sexual consent as an interactional achievement: Overcoming ambiguities and social vulnerabilities in the initiations of sexual activities. *Discourse Studies*. <https://doi.org/10.1177/14614456221119101>

1. Introduction

In thriving democratic societies, citizens should experience a joint sense of opportunity and ability to influence future courses of action. Citizens should, and expect to be able to, have a say in decision-making that affects them. However, a widespread feeling permeates society that everything can happen while nothing can be done (Bauman, 2017). The future generation, that is children and adolescents, claim that they lack the power to influence decision-makers and feel society's leaders do not listen to them (MUCF, 2019). This is why initiatives that transform adolescence from a time of worry to one of opportunity are needed (Paulsen, 2020).

One such initiative is *youth participatory democracy meetings*, meetings in institutional settings where adolescents talk to each other and community representatives about future states of affairs. These meetings are often designed and facilitated by local authorities, where meetings is a broad term that covers many types of participatory activities, from workshops and small group discussions to large meetings in plenum. A meeting can consist of adolescents proposing ideas regarding concrete planning issues or partaking in longer processes spanning years (Lindholm et al., 2015; SKL, 2012). These meetings are considered an opportunity for adolescents to meet and influence decision-makers and foster a sense of power to bring about change. However, in these meetings, adults formally have the superior rights to make the final decisions. Nevertheless, adolescents are invited by authorities to participate in the co-creation of how parts of society ought to be. Therefore, the participatory conditions comprise a potentially sensitive and complex endeavor to facilitate inclusion.

While invitations to participatory democracy meetings offer an opportunity to exercise influence, the policy documents advocating participatory democracy reveals an underlying belief that many social problems can be solved by discussing and making collective decisions regarding the future. Such issues are deteriorating political participation, mistrust in authorities, and politician disgust (Tahvilzadeh, 2015c). Furthermore, if authorities share some of their decision-making power with citizens, the citizenry might feel included, come to care for the common good, and society will become a better and more sustainable place (Bornemark, 2016; Lindholm et al., 2015). Concerning adolescents, youth participation is deemed necessary because it allows young people to exercise their rights as citizens while promoting individual development, leading to an improved democratic society (Checkoway, 2011; Nir & Perry-Hazan, 2016; Richards-Schuster & Pritzker, 2015). In essence, through allocating small portions of rights to be part of decision-making processes, society and its citizens can be improved. Youth participatory democracy meetings thus become a fruitful setting for understanding how ideals of inclusion play out in

asymmetrical interactional settings. The current thesis investigates how inclusion is accomplished in naturally occurring decision-making processes.

There are several challenges with participatory democracy, one being how participation that offers actual possibilities to influence *decision-making* can be achieved (Checkoway, 2011; Hart, 1992). To make an historical analogy, according to the tales of King Arthur, he had the round table made to prevent quarrels among the knights. The round table's configuration would afford a sense of equilibrium (Kibler, 1996). I find this analogy quite good at explaining the challenges associated with contemporary participatory democracy and the importance of this thesis. A round table has no head, and the people sitting at the table have, superficially considered, the same status. The table's form enables the impression of an equal distribution of decision-making rights and exhibits a belief that the form of the meeting alone will erase asymmetries. However, in the actual meetings, how was the power distributed to determine action, make proposals, or make decisions? How did King Arthur accomplish the sought-for ideal of inclusion interactionally in this pervasive hierarchical setting? This model of inclusion may seem a productive way of taking active steps to facilitate inclusionary participation. However, from a social interactional understanding of participation, it is superficial and presents several challenges.

Inclusion in participatory democracy meetings is, in the current thesis, conceptualized as inclusion in decision-making. From an interactional point of view, decision-making in organizations is a socially situated process of assessing future states of affairs and reaching a commitment to future action (Boden, 1994; Huisman, 2001). Inclusion in decision-making thus becomes a question of how participants coordinately reach commitment for future action and position themselves in relation to each other during this process. Interactional research on how people make decisions together has shown that achieving jointness might be especially tricky in contexts where some participants have institutional positions and adherent authority while other participants lack those features (Clifton et al., 2018; Landmark et al., 2015; Stevanovic, 2021; Stevanovic et al., 2022; Stevanovic, Lindholm, et al., 2020; Stevanovic, Valkeapää, et al., 2020; Valkeapää et al., 2019). These participatory patterns are often visible in interactions that invoke an institutional agenda where at least one party has authority or expertise. For example, in health care settings an ideal of shared decision-making prevails when the patient is invited to participate in the decisions regarding treatment (Barnes, 2017; Charles et al., 1997; Landmark et al., 2015). This poses a potential interactional challenge since maintaining institutional roles and upholding ideals of inclusion and jointness might be incongruous. A similar challenge has been described within participatory processes as a clash between bureaucratic standards and participatory ideals associated with open public discourse (Llewellyn, 2005; Sjögren, 2021). In line with this, even when superior actors include subordinates in decision-making, the differences in deontic rights still risk ruining genuine jointness (Stevanovic, Lindholm, et al., 2020; Stevanovic, Valkeapää, et al., 2020). This is

because when superior parties shepherd subordinate parties towards inclusion, these shepherding actions might conversely constrain jointness.

The idea of having adolescents participate in decision-making processes stands or falls with the authorities accomplishing inclusion in decision-making. However, even though the core of participatory democracy meetings is inclusion in *social interaction*, this method for political participation is relatively unexamined from an interactional research perspective. Moreover, as social interaction is the method deployed by authorities to achieve democratic and personal development, research should draw on the long tradition of social interaction to analyze these procedures. Therefore, the current thesis contributes to this endeavour by providing a study of how adolescents' rights-to-decide action in participatory democracy interaction is offered, regulated, and negotiated interactionally.

In order to understand how inclusion in decision-making is accomplished, the theoretical framework of *social deontics* is deployed (Stevanovic, 2018). Within social deontics, a participant's capacity to decide action can be captured by analyzing naturally occurring interaction. When it comes to the right to determine actions, such as *rights-to-decide* in interaction, this belongs to a person's *deontic rights*. This is a central concept in this dissertation as inclusion in decision-making processes – interactionally – is about the social organization of rights-to-decide. For example, in asymmetrical interactions such as when politicians have some institutional rights and a youth participant does not, the social allocation and regulation of deontic rights becomes highly relevant when the subordinate individual's room for maneuver is at stake.

To allow for an investigation of interactional allocations of rights-to-decide, an analytical apparatus that captures human sociality as an interactional achievement is necessary. Therefore, for this thesis, a conversation analytical perspective is applied where social relations and situations are seen as co-constructed in talk-in-interaction (Sidnell & Stivers, 2013). Within this field, rights-to-decide action are investigated as actions negotiated *through* and *by* the actions of the interactants (Stevanovic & Peräkylä, 2012). For this reason, inclusion in decision-making processes is investigated through video recordings of naturally occurring participatory democracy meetings between adolescents, politicians, and public servants. The interactions are then analyzed in detail with a focus on what is actually said and done in the very participatory democracy encounters, how the counterpart responds to these actions and if the participants' actions facilitate or constrain participation.

1.1 Aim

To encourage adolescents to participate in creating a more democratic society, as well as become active citizens, participatory democracy meetings are organized by the authorities by the means of social inclusion in decision-making processes. In order to understand how this is executed, the current thesis investigates how inclusion is accomplished in practice. While the authorities want youth participation to offer the

possibility of affecting decision-makers by participating in meetings, the same questions posed regarding King Arthur's initiative remain. What does this influence look like *in action*? And how do the inclusionary invitations from authorities play out in practice?

This thesis aims to investigate behind the etiquettes of initiatives and ideals of inclusion and jointness. It investigates what inclusion is made to be through the analysis of how rights-to-decide are negotiated and cooperatively talked into being in participatory democracy interactions. The current thesis contributes to filling vital gaps in prior research, since fine-grained analysis of how youth participation is accomplished *interactionally* in participatory democracy meetings has not yet been investigated.

1.1.1 Research questions

Three research questions guide this dissertation:

1. What are the interactional practices through which young citizens in participatory democracy meetings are encouraged to contribute to decision-making?
2. How is young citizens' participation configured in interaction?
3. How and to what extent is jointness accomplished in decision-making processes?

2. Participatory democracy and the formation of future citizens

In the following chapter a background to political participation is presented. A special focus will be given to youth participation and citizen formation as well as previous interactional studies on participatory democracy.

2.1 Participation as citizen formation

Simply put, democracy has both a representative and a participatory part. The representative part of democracy consists of elections where politicians are elected to, ideally, represent the people's will and values. The participatory part, however, consists of in-between participation in the democratic system itself and might entail actions, from participating in protests to joining a political party. This dissertation focuses on the participatory part of democracy, which will be discussed further below.

Citizen participation may be defined as “action by ordinary citizens directed toward influencing some political outcomes” (Brady, 1999, p. 737). Participation as means of fostering good citizens is an idea that has been around for centuries (for a more in-depth overview, see Mansbridge (1995), for instance Machiavelli argued that the only way for human beings to acquire a broadened understanding of their own and others' interests is through actual citizen participation (Pitkin, 1999, p. 96). In a similar spirit, Alexis de Tocqueville reflected upon American democracy when claiming that participation is for freedom what elementary school is for science (Tocqueville, 1997). Through participation, citizens learn to take responsibility, understand obligations and rights, and develop a sense of order and balance of power. Mental education as the art of maintaining the common good is achieved through practicing participation and thinking beyond the self-interest one's closest family members and friends. Through participation, citizens are fostered to care for the common good (Mansbridge, 1995). After the Second World War, these ideas were revived to prevent democratic states from facing the same tragedy as Germany. In the wake of this, Arnold Kaufman launched the term *participatory democracy* (Kaufman, 1960). He argued that through participation “the development of human powers of thought, feeling and action” would be accomplished (s. 184). However, Kaufman's ideas lost popularity in the 1970s and 1980s as deliberation became popular (Mansbridge, 1995), but in recent decades, participatory democracy has again gained interest in public administration.

In Sweden, participatory democracy meetings are widespread in public administration because the Swedish Official Democracy Report (SOU 2000:1) in the year

2000 proposed that participatory democracy should be the preferred strategy for vitalizing the Swedish democracy (Kulturdepartementet, 2000). The political aim is described as an antidote to increased dissatisfaction, decreased political participation, and increased politician disgust (Tahvilzadeh, 2015b). The goal is a strong democracy where citizens *feel* included in decision-making. In 2006, SKR, the Swedish organization that represents and advocates for local government and regions in Sweden, received the mission to create manuals and educate and organize local and regional authorities on how to implement participatory democracy meetings. As a result, today most of Sweden's municipalities conduct these methods regularly (SKR, 2022).

2.2 Children and citizen education

Children and adolescents also encounter democratic forms of participation outside participatory democracy initiatives. Both their participation in the traditional education system and their upbringing play a crucial part in the formation of future citizenship. For example, children may be scaffolded towards accountability of social action in everyday matters by their parents (Cekaite, 2010). Also, parents posing two alternatives between which the children must choose may be seen not only as a form of socialization of accountability, but also decision-making (Antaki & Kent, 2015).

Traditional education is an institution in which young people are prepared for their future life as adult citizens. This entails both learning about how society works as well as participating in formal and informal activities in school that might foster democratic future citizens. In that vein, research within education has investigated how school activities might promote democratic citizenship. In preschool, small children are included in decision-making through their embodied affective relations with the environment (Ungerberg, 2019). For older children and adolescents, one form of participation is peer work involving collaborative forms of problem-solving and/or decision-making (Bowden, 2019; Tholander, 2007b). Other forms are group discussions during seminars (Nyroos, 2008), teacher-led discussions (Liljestrand, 2002), student-led conferences (Tholander, 2011), deliberation (Englund, 2005, 2007; Tholander, 2006), equity constitution (Sahlström, 1999), participatory education in student group work (Tholander, 2007a), and critical thinking training in upper secondary school (Nemeth, 2021), all of which can be regarded as preparation for a life as an active citizen.

2.3 Youth participation

While education is considered by many to be a crucial institution for preparing future citizens, the Swedish state agency for youth questions, MUCF, states that the reason why young people do not feel listened to is that “the school has failed with its mission to convey knowledge of how democracy works [my translation]” (MUCF, 2019, p. 107). In line with this reasoning, the Swedish government's youth political program states that adolescents do not want to “play democracy” in school but instead exercise

real societal influence (SKL, 2012; Sveriges ungdomsråd, 2009; Utbildningsdepartementet, 2014). Participatory democracy is through these policies made a pacemaker to traditional citizen education. Since a considerable amount of hope for increasing young citizens' beliefs in the democratic system and young citizens' capacities to act as active citizens is placed on the activities associated with participatory democracy, the crucial question then is what kind of participation authority-designed meetings and workshops might offer.

Even though traditional education aims at preparing adolescents for political participation, the Swedish Agency for Youth and Civil Society states in their yearly reports on youth participation that young people feel they lack the power to actually influence (MUCF, 2019). The same effect can be seen internationally among young people, where they are said to be more worried about their future than earlier generations while feeling less able to bring about change (Paulsen, 2020). Ultimately, this is partly why youth participation is advocated by national and international authorities stressing the need to change adolescence into a time of opportunity instead of risk (ibid).

One such initiative to promote children and adolescents' right to participate in decision-making is Article 12 in the Convention of The Right of The Child (now law in Sweden). This article protects children's right to participate in political decision-making. The convention constructs children as full-fledged individuals with the right to be part of decisions that affect their lives. Moreover, the article recognizes children's capacities to form and express views, act for change, and participate (UN, 2019). In light of children's legal rights to be incorporated in decision-making, active steps for social inclusion are advocated. For example, the United Nations formulates social inclusion concerning children and adolescents both as a process and a goal:

Social inclusion is defined as the process of improving the terms of participation in society for people who are disadvantaged on the basis of age, sex, disability, race, ethnicity, origin, religion, or economic or other status, through enhanced opportunities, access to resources, voice and respect for rights. Thus social inclusion is both a process and a goal. [...] Promoting social inclusion requires tackling social exclusion by removing barriers to people's participation in society, as well as by taking active inclusionary steps to facilitate such participation. (UN, 2016, p. 20)

Inclusionary steps to facilitate participation for individuals under the voting age is offered in different forms. Involvement in political parties and youth councils are some channels for potential influence on decision-makers. However, such initiatives along with participatory democracy meetings differ from other forms of political participation in that the authorities are the designers of the meetings. Compared to social movements and grassroots mobilization (Della Porta & Diani, 2020), such as school strikes, the authorities become both inviters and the gatekeepers who regulate what influence is allowed. From an interactional perspective, this is highly relevant

since facilitation and constraints to act are then ongoingly shaped by the authorities in social interaction.

Another challenge with youth inclusion concerns the pervasiveness of pessimistic views about adolescent competence among adults. Some claim that young people lack political maturity, have less knowledge about politics than adults, and are not as interested in politics (Chan & Clayton, 2006). A common view of adolescents is that they are not developed and competent as adult citizens and should instead be regarded as citizens-in-training (Kassman & Vamstad, 2019). In the current thesis, I will not try to upgrade or downgrade the participating adolescents' social or political competence based on normative assumptions about the group. Life-span categories such as adolescents and adults will not be used in any normative sense in the analysis (see Osvaldsson Cromdal & Cromdal, 2019 for an ethnomethodological understanding of children's social competence).

Adolescents have a right to participate and authorities should offer inclusionary initiatives. However, challenges such as asymmetries in knowledge and power seem to be genuine predicaments that come to life in democracy initiatives. Generally, democracy as a situated activity is demanding of the participating citizen. Standing up to privileged and powerful people can be challenging, and the forms that participatory democracy meetings take might not always favor participation. Moreover, it might be difficult for grown-ups and potentially even harder for teenagers and kids:

Democracy is hard to love. Perhaps some people enjoy making speeches, or confronting those with whom they disagree, or standing up to privileged and powerful people with claims and demands. Activities like these, however, make many people anxious. [...] most people would rather watch television, read poetry, or make love. (Young, 2002, p. 16)

In the citation above, Young highlights some interactional demands of participating in democracy activities. It touches on the complexities of rights-to-decide action in interaction and the need for those rights to be recognized by other more powerful actors. However, while exact numbers do not exist, most municipalities in Sweden work with youth participation in local politics (SKR, 2022). Adolescents' rights to participate and the challenges of accomplishing inclusion for this group make up the current dissertation's most crucial argument for why this context is vital to study from a social interactional perspective. When authorities make social interaction a method for societal and individual development, it is imperative to draw on the long tradition within social interaction research to better understand how inclusionary initiatives play out as situated and local achievements.

2.4 Interactional research on political participation

Within the social interaction tradition, political participation has been studied in a variety of settings such as *political speeches* (Atkinson, 1984b, 1984a; Clayman, 1993;

McIlvenny, 1996), *political press conferences* (Clayman et al., 2006; Keel, 2017), *political tv and radio shows* (Ekström & Moberg, 2014; Fitzgerald & Housley, 2002; Fitzgerald & Thornborrow, 2017) as well as *adult participatory democracy meetings*. The key traits of the temporal, sequential, and spatial organization of the participatory democracy meetings in research within Conversation Analysis, hereafter CA, will be presented in this section. For a more detailed overview of political participation in interaction, see Mondada & Keel (2017).

2.4.1 Adult participatory democracy meetings

Participatory democracy meetings have been studied within the conversation analytic field. For example, an extensive conversation analytical project has investigated citizen participation in a municipal transformation of a former military site into a public park in Lyon (hereafter referred to as the *Lyon project*). Lorenza Mondada and her team followed the city park transformation for over six years, and the publications on these data have provided critical insights into the social organization of participatory democracy as a situated local achievement. Within the Lyon project, some focuses are for instance turn-taking, management of proposals, interrogatives and repairs, spatiality, public writing, and historicity in interaction.

In collaborative planning meetings, Mondada (2011) explores space-making as an interactional achievement where different dimensions of spatiality are made resources in organizing brainstorming and negotiations in planning. By doing so, participation in general and the democracy activity in particular are shown to be organized through the interactional and praxeological construction of an *interactional, representative, and inscriptional space* (ibid). Within brainstorming activities, inscriptional space and writing have been further investigated (Mondada, 2016). In brainstorming sessions, public writing made by the facilitator is the outcome of discussions, which makes citizens' proposals archivable and part of the project's history. When reaching agreement on the proposals to be written down, the facilitator turns and walks toward the inscription space. In this way, the facilitator's movements towards and away from the inscription space are part of how public agreement is accomplished in this multiparty setting. By turning to the papers on the wall where other ideas and proposals are written down, the whole sequence of agreeing is intrinsically entwined to the facilitator's movements. Agreement and semi-agreement or disagreement are visible in the facilitator's straightforward or interrupted movements towards the papers. In this way of organizing brainstorming and proposal-making, the activity of collective writing becomes a transparent and public resource enabling collective action (ibid).

Another focus within the project is *turn-taking in large groups*. Facilitators' multimodal management of selecting speakers, pre-selecting, queuing, and defending the floor exhibits how participatory democracy is socially organized multimodally in a larger institutional multiparty setting (Mondada, 2013a). Adding to research on how turn-taking is managed in large groups, such as mediated turn-taking systems or turn-type pre-allocation systems, Mondada et al. (2017) describe a *table-based turn-*

taking system. The facilitator treats the tables as opinion entities, and tables are allocated the turn, not individuals. This means that if a participant at the table disagrees with the collective opinion of the table, this requires some interactional work to reach the facilitator and participatory project as such. This system of organizing participation demonstrates how turn-taking systems have political implications, such as urging early consensus and constraining individual participation (ibid).

The management of citizens' proposals and the facilitator's role in this is approached within the Lyon project. Mondada (2015) studies reformulations made by the facilitator and how the facilitator manages citizens' proposals. The facilitator acts as a sounding box that functions as a publicization of the citizens' proposals. The facilitator's reformulations not only secure individual participation within the larger group but also invoke and remain sensitive to the local participatory democracy setting. Another study shows how the institutional frame is made visible as actions are postponed within brainstorming meetings (Mondada et al., 2015). When proposals are postponed to a later meeting, the historicity of the participatory process is invoked. The facilitator's and politicians' organization of treating proposals as relevant now versus further down the line exhibits how political matters become entwined with the right to decide the agenda (ibid). Historicity is also investigated in a longitudinal study of controversies. Mondada (2018a) shows that participants may refer to earlier statements, proposals, or plans and invoke the project's history. Doing so connects their present actions to earlier actions in order to legitimize their claims. In this way, the historicity of the project is made a resource in negotiating controversies (ibid).

A study of how shared knowledge within participatory meetings is accomplished through repairs and corrections within the Lyon project sheds light on how solving issues of speaking, hearing, and understanding are both interactional and political fundamentals for participatory democracy (Svensson, 2020). Furthermore, within the Lyon project, van Scheepen has shown how citizens deploy yes/no interrogatives that hold the community representatives accountable. The meetings are large public plenary consultation meetings where a chair facilitates the turn-taking. The French interrogative question format translates to "have you planned X" which, if not responded to positively, can invite a third turn complaint. Moreover, if the matter is already decided, the politicians face the threat of having reached a decision untransparently. The format is therefore productive in terms of critical citizen participation and exhibits how citizens "treat themselves as watchdog over decisions taken by the officials" (van Scheepen, 2019, p. 532).

In sum, the Lyon project has contributed with key interactional accounts of how participation is organized verbally, embodiedly, and spatially in large groups. Furthermore, the project has revealed how participation is facilitated and constrained through the organization of the meetings and use of artifacts such as writing. The core underpinnings of social interaction described within this project are crucial for citizens' capacities to decide action, such as the table-based turn-taking system (Mon-

dada et al., 2017) and steering the agenda by postponing actions (Mondada et al., 2015). However, much remains to be studied to better understand participatory democracy meetings as situated local achievements. Among many questions that remain are how ideals of jointness can be understood in light of joint decision-making research and how potential challenges of inviting citizens to be part of decisions within asymmetrical setups are handled.

Some interactional answers to these questions already exist. Llewellyn (2005) has studied large political meetings where local authorities invite citizens. The meetings include 150–400 citizens and a panel of community representatives. Llewellyn points out a conflict between bureaucratic ideals and ideals of open public discourse. A chair-mediated turn-taking system and pre-specified actions, such as bidding for the turn and asking questions in a microphone, do not favor open debate. According to Llewellyn, it hinders citizens from holding local authorities accountable. However, citizens loosen up the formal organization by heckling, buzzing, and co-completing each other's complaints (*ibid*). Related to this finding is a study of interaction between organized senior citizens and a municipal elderly committee (Magnusson, 2017). The meetings are intended as consultation platforms; however, most of the time, the meetings consist of presentations by public servants. In the study, I show how the slideshow presentation format restricts the senior citizens' room for maneuver. However, in between the slides, the senior citizens manage to take the turn and express complaints and make demands. In the restricted participatory framework, the slides can thus become resources for complaining. One illustrative example is when the slides show an elderly man with a cane and a senior citizen points to slides and bursts out "FINALLY an elderly person in the slides!" and a discussion ensues.

Another study (Sjögren, 2021) also focuses on a conflict of ideals of participation and bureaucratic agendas. Sjögren focuses on discursive tensions in a citizen participation process and tackles a core challenge associated with citizen participation, namely how such initiatives can allow for inclusion within asymmetrical organizational structures. In interviews conducted by public servants, citizens are invited to participate in inclusive ways; however, tensions arise as the community representatives bring the interviews back to the institutional frame. The study illustrates how interview interaction governed by participatory ideals comprises a communicative situation consisting of symptomatic discursive tensions and clashes of power-sharing (*ibid*).

Llewellyn (2005), Magnusson (2017), and Sjögren (2021) highlight the importance of focusing on clashing ideals when inclusion takes place in asymmetrical settings. However, no prior research has investigated youth participation, despite the challenges that may be even more significant with such a group. Furthermore, a clear focus on how participation is instructed is also missing in prior research. While this might be more prevalent regarding children and adolescents, other research fields have shown that this also happens to adult citizens (Fejes et al., 2018; Tahvilzadeh, 2015c). In sum, what is lacking in prior research is how rights-to-decide are facilitated and constrained within participatory ideals in asymmetrical settings.

3. Theoretical framework

The core of participatory democracy is citizens talking about future states of affairs with each other or together with community representatives. Being part of pointing out future courses of action and respecting others' rights to be part of such decisions is closely tied up with maintaining social relations and being a community. I will, in this section, present some theoretical underpinnings used in this thesis to approach participation. Firstly, I will present a theoretical base guiding how social interaction is approached in this thesis. Secondly, I will relate Goffman's writing of what constitutes a *social situation* to an interactional understanding of *participation*. Lastly, I will present the main theoretical and analytical inspiration for this thesis project, namely the nano-level approach to interactional power play, *social deontics* (Stevanovic, 2018).

3.1 Conversation Analysis and ethnomethodology

To study and understand interactional rights-to-decide, both a theoretical and methodological understanding of how social relations and actions are organized and analyzable are needed. Moreover, in order to investigate how deontic rights are allocated and negotiated in participatory democracy interaction, *Conversation Analysis* is applied (Goodwin, 2017; Heritage, 1984; Schegloff, 2007)

Conversation analysis is a qualitative, data-driven, micro-analytic method *and* theory examining how participants construct meaning in concert in social interaction (Sidnell & Stivers, 2013). While social interaction has always occurred through various semiotic resources, the CA tradition has historically focused mostly on verbal actions. While several exceptions exist (see, for instance, Goodwin (1979), the major embodied and multisensorial turn came later (Mondada, 2019; Nevile, 2015). Today, however, multimodality is an integral part of the mainstream CA endeavor to understand and analyze social interaction.

Within the field of CA, the theoretical core belief is that the primordial vehicle for upholding, spreading, and negotiating relationships, cultures, and institutions is *through* and *by* interactants' actions (Goodwin & Heritage, 1990). Concisely put, interaction is "[t]he primordial site for human sociality" (Schegloff, 1992, p. 1296). The roots of CA are of a sociological nature, which is still very present in the core assumptions associated with this tradition; verbal and embodied actions are seen as vehicles for social actions. When people meet and interact this is done in an orderly fashion, allowing for actions to be recognized. These thoughts are rooted in *ethnomethodology*, a tradition viewing "the objective reality of social facts as an ongoing accomplishment of the concerted activities of daily life" (Garfinkel, 1967, p. vii). The ethnomethodological tradition aims to discover "the formal properties of common

place ... actions 'from within' actual settings, as ongoing accomplishments of those settings" (Garfinkel, 1967, p. viii).

A central question is how people make shared sense of what is going on, namely how *intersubjectivity in action* is accomplished. How actions are formed to be understood in specific ways, how meaning is ascribed to actions and the common shared and ordered ways of achieving intersubjectivity are also of interest. Both Garfinkel and Goffman argued that people have methods for achieving shared understanding, and Goffman asserted that these methods are systematic and re-established in the *interaction order* (Goffman, 1983). The interaction order explains why people do not have to start from scratch in every encounter but can rely on a common ground to achieve shared understanding. However, verbal and embodied actions should, for this reason, not be understood as pure vessels for meaning. Goffman challenged the view that interaction would be colorless, without smell, or friction-free, through which social processes could travel. Contrarily, he showed that the interaction order is a social institution in its own right. A weak comparison would be how champagne tastes differently from a thin crystal tulip glass and a single use plastic cup. For this reason, the most mundane interactions are worth exploring interactionally in the pursuit of understanding the interaction order and, in extension, human sociality.

The tradition of paying close attention to the very social situation where actions occur is a heritage further administered within CA. The social situation, before often overlooked (Goffman, 1964), was successfully highlighted through Garfinkel and Goffman's work and continued in CA. For this reason, CA rejects the view of context that is referred to as the "bucket theory" (Goodwin & Heritage, 1990), where institutionality, for instance, is determined by the setting. Instead, CA sees institutionality as invoked reflexively. CA is interested in how institutions and structures come to life in interaction. Power, for instance, is a popular theme in CA, not least seen in the interest in institutional interaction research. For instance, the identities of adolescents and politicians may come with normative assumptions of who they are and what they are expected to do in interaction. However, such assumptions must be made relevant in interaction within the CA tradition to be analytically valid.

However, the epistemological strive to ground any expressions of power in the participants' displayed orientations has led to a critique of CA as ignorant of oppression and power structures (Billig, 1999b, 1999a). Nevertheless, the essential point is that striving to maintain an inductive and empirical approach to social structures does not mean that the analyst regards structures as non-existent. Schegloff (1999) writes that "[t]hose committed to analyzing forms of inequality and oppression in interaction might do better to harness [CA] as a resource for their undertaking than to complain of it as an ideological distraction.", and some examples of this line of research are feminist CA studies by Kitinger (2000, 2008) and Tainio (2003) and interactional studies of racism (Rawls & Duck, 2020).

3.2 Social situation and participation

For participation to occur, a social situation must exist in which people pay attention to each other. Goffman describes a *social situation* as “an environment of mutual monitoring possibilities, anywhere within which an individual will find himself accessible to the naked senses of all others who are ‘present’ and similarly find them accessible to him.” (Goffman, 1964, p. 135). From this definition, we can understand that a social situation requires an encounter of more than one person in which these individuals have access to each other in some perceivable manner and display to each other their mutual perceivability. Mutual perceivability means that the participants in the encounter realize that their actions are interpreted and potentially responded to by the other. By looking someone in the eyes, you not only see the other person’s eyes, you display that you see them, and you know this is true for the other person. You see that I see that you see, etcetera. In interactions, we know that our actions are interpreted, and we interpret others’ actions, and together in this way, we build understanding from these actions.

A social situation is an environment permeated with social meaning within which the participants are accountable for interpreting and producing actions that are, in turn, recognizable and fit. The conditions of a social situation are therefore decisive when studying the allocation of rights-to-decide. Suppose one does not appreciate the conditions of what a social interaction and social situation are. In that case, the analysis risks ending up with superficial conclusions such as King Arthur’s round table as an inclusionary success. Participants appreciate the terms and conditions of a social situation and display these understandings in their actions. Goffman writes, “it is here in these small, local places that they can arrange themselves microecologically to depict what is taken as their place in the wider social frame” (Goffman, 1976, p. 6), and this is important in the current study of youth participation. However, appreciating the terms of a situation and displaying these in one’s actions should not necessarily be understood as complying or acquiescing. The terms and conditions of the situation might just as well be challenged or renewed by the actions deployed by participants.

With the core conditions of a social situation being mutually monitored, I will now turn to the concept of *participation*. In a societal and political sense, *participation* can, as mentioned earlier, be understood as voting in elections, writing debate articles, or protesting. In a participatory democracy context, participation could be just attending the meeting. However, from an interactional understanding, participation is something that takes place in social situations. Goodwin & Goodwin describe participation as “actions demonstrating forms of involvement performed by parties within evolving structures of talk” (Goodwin & Goodwin, 2004, p. 222). Even though the cited sentence states “evolving structures of *talk*”, it is clear from Goodwin & Goodwin’s research that they mean any social action regardless of the semiotic resource. This dense definition is action based and returns to the social situation as concerned

with mutual monitoring. When monitoring and being monitored, the actions performed will also display an understanding of what the situation is about. Still, this broad understanding is so broad that participation consists of everything imaginable. Philosophically, then, we might even ask: how could someone *not* participate when our life-living consists of social events that are participatory by their very nature (Avramović, forthcoming doctoral dissertation)?

However, there is a point to this all-embracing definition. Participation should be understood as a situated interactional achievement and not something predetermined. In Goodwin & Goodwin's (2004) chapter on participation, they regard the following benefits of discussing participation in this way:

The notion of participation provides one framework for investigating how multiple parties build action together while both attending to, and helping to construct, relevant action and context. (Goodwin & Goodwin 2004:239f)

In this sense, participation is a situated accomplishment where the co-construction of structures and forms of involvement comprise what participation is to be at that moment. By viewing participation this way, it also allows for investigating how the participants build relevant context through actions in mutually monitored environments. I find this understanding of participation productive for the current thesis in several ways. Firstly, it provides ways of approaching the core interactional research questions of how participants attend to each other in the joint establishment of meaning. Secondly, it affords an investigation of how actions are recognized and formed to be identified and appropriate in all activities within the participatory democracy meetings. And thirdly, it focuses on how action and activities are made meaningful for the participants in them. Returning to Goodwin & Goodwin, they describe the necessary features of how relevant forms of involvement are accomplished in interaction:

In order for human beings to coordinate their behavior with that of their coparticipants, in the midst of talk participants must display to one another what they are doing, and how they expect others to align themselves toward the activity of the moment. (Goodwin & Goodwin 2004: 222).

Participants' behaviors are coordinated and adjusted to the other participants' actions and display their alignments with what they are doing. Actions must be aligned and carry displays of the participant's interpretation of what the situation is about. In such a manner, the co-construction of meaning, action, and relevancy determines what participation is to be in the very moment of interaction. In sum, participation viewed as relevant forms of involvement makes participation a highly context-sensitive phenomenon. Participation thus necessitates coordination, displays of mutual understanding of the situation, and participants' mutual alignment to relevant forms of

involvement. This understanding of participation is fundamental in investigating how adolescents' participatory role is configured in interaction.

Coordination and alignment become highly relevant in institutional settings where the forms of involvement are partly governed. This has been of great interest in the institutional interaction research field, showing multiple ways that institutionality is talked into being (Drew & Heritage, 1992). Similarly, one reconceptualization of participation in a classroom setting has been proposed as interactional alignment to the pedagogical agenda (Jacknick, 2021). Alignment should be understood in line with Stivers (2008), that is, as interactants orientated to promote the progressivity of the interaction. In this sense, interactional alignment is ubiquitous to all social interactions and covers the mutual monitoring and accountability associated with participation in a social situation. However, what makes a good student is the student's engagement aligned with the pedagogical agenda, as shown in Jacknick's empirical analysis. A student, therefore, must promote the interaction's progress while engaging appropriately in actions that are associated and aligned with the pedagogical agenda. Jacknick's proposal is close to the work done in institutional CA, where the institutional agenda has been of interest for a long time. Another illustrating example of appropriate coordination and alignment is covered by the notion of *professional vision* (Goodwin, 1994). The concept is understood as "socially organized ways of seeing and understanding events that are answerable to the distinctive interests of a particular social group" (Goodwin, 1994: 606). It shows how joint action is cooperatively accomplished and how people can cooperate and coordinate participation. The way of seeing and understanding events jointly in different activities is a fundamental underpinning of the core aspects of social interaction and social relations.

3.2.1 Three dimensions of social relations in interaction:

Deontics, epistemics, and emotions

Participation might, theoretically, be any form of social involvement in a social situation. However, it is always something particular. In this thesis, like in the research field of language and social interaction, the orders of authority, knowledge, and emotion will be attributed special interest. This is not brought about by sheer coincidence but because authority, knowledge, and emotion are central in upholding social relations. Moreover, when trying to understand participation, these three areas have proven both crucial and fruitful for analysis. In relations, we keep track of each other's authority, knowledgeability, and level of intimacy and emotion. The way we do this has been suggested as common ground captured in three orders (Stevanovic & Peräkylä, 2014), namely the *deontic order*, *epistemic order*, and *emotional order*. The three orders will be briefly described here, and later I will present the deontic order in greater detail since it is the most salient in the research context.

Put concisely, the *emotional order* regards the social and moral organization of participants' emotional displays in interaction. For example, it may be the level of intimacy in interaction and appropriate levels of emotional expression (Peräkylä &

Sorjonen, 2012). Within the CA tradition, emotions are not considered inner psychological states. On the contrary, emotions are viewed as talked into being and social objects available for action formation and analysis. The second order, the *epistemic order*, covers the organization and orientations of who has the right or obligation to say what the world is like. Claims of knowing and displays of expectancy of knowing may be rooted in both expertise and experience (Heritage, 2012; Raymond & Heritage, 2006). If the epistemic order is the right to say what the world is like, the deontic order regards the right to say what the world ought to be. It covers the organization and orientations of participants' rights and obligations in determining action and expecting compliance (Stevanovic, 2018) as well as the joint recognition of who has the rights and obligations to express desirability, necessity, or obligation when it comes to action (Stevanovic & Peräkylä, 2012).

Together these three orders help coordinate and (re)establish participants' momentary *relationships*, comprising "a nexus between the global and local aspects of the participants' common ground (Stevanovic & Peräkylä, 2014, p. 196). Circling back to the interactional definition of participation chosen in this dissertation, that "actions demonstrating forms of involvement performed by parties within evolving structures of talk" (Goodwin & Goodwin, 2004, p. 222), I have found the three orders organizing human relations to be a fruitful way of approaching the forms of involvement, creating relevant action and context. Accordingly, the deontic, epistemic, and emotional orders are central navigators in exploring what participation is made to be in youth participatory democracy meetings.

The special focus on deontics in this thesis comes from the context surrounding participation in decision-making processes. Participatory democracy is a truly deontic enterprise where allocations of rights-to-decide take place. Adolescent citizens should come up with proposals and suggestions for how the world ought to be – the very definition of deontics.

In the next section, I will provide a detailed overview of *social deontics*, its central assumptions and ideas, and then explain its central concepts. While doing this, I will also reflect on some difficulties and affordances in having deontics as my main theoretical framework and some issues with certain central concepts.

3.3 Social deontics

Keeping in mind that this thesis' overall aim is to investigate the interactional achievement of including adolescents in decision-making processes, I will now in greater detail present *social deontics*, the framework enabling an interactional investigation of inclusion in decision-making processes. I will first present the general framework of social deontics and then explain and discuss this thesis' central notions of *deontic authority*, *deontic rights*, *deontic status*, and *deontic stance*. I will briefly begin by introducing the more widespread meaning of deontics stemming from philosophy

and grammar and use this as a backdrop for introducing social deontics, arguing for my choice of theoretical and analytical framework.

In a philosophical sense, *deontic modality* has to do with “what is necessary or possible according to various rules, such as the norms of morality, the principles of practical rationality or the laws of some country.” (Chrisman, 2015). From a grammatical point of view, deontic modality can be coded in auxiliary verbs such as *should*, *ought to*, *may*, and *must*. Social deontics is, however, not about any of these types of deontic meanings, and I will explain the main difference. Many lexico-grammatical constructions can take different modal meanings depending on the context. For instance, epistemic modality is sometimes hard to discern from the deontic one. One example could be the sentence *Hamlet will be played tonight*. If this sentence were found on a piece of paper, it would be hard to discern whether it should be understood as an announcement of information (epistemic modality) or a demand for a future course of action (deontic modality). However, if the utterance were to take place in social interaction, there could be more clues to knowing which modality is the likeliest. Perhaps the prosody and embodied actions would with help the interpretation of the utterance, along with the information in its immediate context. If a salesperson in a ticket box says, “Hamlet will be played tonight”, this is likely an epistemic statement, a claim of knowing the theater schedule. If the same was uttered by the theater director at a pandemic crisis meeting, “Hamlet will be played tonight” might earn a deontic hearing. Subsequently, while lexico-grammatical interpretations may offer some sense of whether a sentence takes a deontic or epistemic modal meaning, this interpretation of the target expression might not correspond with its pragmatic use.

If philosophers, grammaticians, and logicians have focused on deontic modality in light of what is necessary, possible, and permissible in the face of morality, law, or grammatical systems, social deontics is concerned with what is necessary, possible, and permissible as talked into being in social interactions. From a social deontic standpoint, what is necessary and possible is socially negotiated and ultimately an interactional achievement. Considering this social turn to deontic modality, *social deontics* covers the social nano-play of power in interaction (Stevanovic, 2018). Once again, this means that it is not just about lexico-grammatical constructions but about participants’ social positions and utterances’ sequential positions, including how these emerge in the social nano-play of evolving structures of social action.

Returning to the theater example, from a social deontic perspective, it would not be enough to say that the utterance is probably epistemic in the ticket box and deontic in the management office. We would need to know what happened before the words “Hamlet will be played” were uttered and what the responses were. That is, the so-called next turn proof procedure (Sacks et al., 1974) from CA is necessary for determining the utterance’s modal meaning. For the sake of explanation, I have constructed two examples, the first in a ticket box and the second at a pandemic management meeting.

- Something good on for tonight?
- > – Hamlet will be played tonight
- Oh that's perfect, three tickets please

- > – Hamlet will be played tonight!
- Okay, I'll see to it
- Very good

In the first example, the question about the schedule and the responsive request for buying tickets exhibits an epistemic hearing of the target utterance. In comparison, the target utterance in the second example is treated as an announcement of a decision, as seen in the subsequent turn where acceptance and commitment to future action is expressed. The second example also shows how the theater director has the capacity to make such a decision by way of receiving compliance in the next turn.

3.3.1 Deontic authority and deontic rights

The participants' conceptions of their own and others' rights-to-decide are fundamental to investigating inclusion in decision-making. For this, I have used *deontic authority* and *deontic rights*. Deontic authority is a participant's interactional capacity to get the "world to match the words" (Stevanovic & Peräkylä, 2012, p. 298). In interaction, it is a participant's capacity to determine action and receive compliance. An example would be as follows:

- speaker A: determines a future action
 speaker B: accepts/complies

In this way, speaker A's deontic authority to determine action is recognized as legitimate by speaker B's acceptance. In such a manner, speaker A's claim of having the right to decide an action fits the reception of it; speaker A can get the world to match the words. Consequently, deontic authority is the capacity to determine action and legitimately receive compliance in interaction.

Deontic authority is a strictly asymmetrical term governed by the normative structure of the adjacency pair. It must be a successful and legitimate instantiation of determining action: "the authority of x is accepted by y in the field γ when y desires a certain event e , and the acceptance of the authority is necessary in order to realize e " (Bochenski, 1974, p. 77). In this way, authority necessitates asymmetry in the adjacency pair and must be successfully executed and accepted as such. A visual metaphor for deontic authority in interaction is a seesaw. Picturing two people sitting on a seesaw, the weight on the left side affects the position of the right side. A deontic authoritative action will – if successfully received – position the receiver in a deontic

subordinate position. The seesaw gradient metaphor is meant to show, in a given moment, the binary allocation of authority.

However, some ambiguity with the term arises when reading the literature, such as “Speakers with strong deontic rights in a domain might not need to display those rights, for example, by ‘commanding,’ while speakers with fewer deontic rights might be willing to inflate their authority with more assertive directives.” (Stevanovic & Peräkylä, 2012, p. 299) and, “In her data, a mother used my-side offers in the first person (e.g., Tomorrow I’ll start looking for your skates), by which she displayed a relatively high level of deontic authority in the matter at hand in relation to her daughter.” (Stevanovic, 2018, p. 379)

In both these examples, *deontic authority* can be inflated, and the concept, therefore, should have flexible features, thus entailing something more than an asymmetrical deontic gradient of demand and compliance. It also comes across as if someone with fewer deontic rights still has deontic authority, only consisting of fewer or weaker deontic rights. The meaning of such an interpretation would be that deontic authority is something that all can have while distributed in different degrees among participants. However, I believe this is unfortunate writing aimed at a different level of authority, namely the colloquial usage of the term. Based on Lukes (2005, p. 65) and Mann (1986), Stevanovic & Peräkylä (2012) write that “the distribution of authoritative rights between the people concerned is gradated, that is, it is not binary, with one person possessing absolute authority and the other none” (p. 298). Here the authors use deontic rights when referring to distal aspects of authority. The type of authority targeted in this writing should not be the same as the one residing in the adjacency pair. It would seem more reasonable if Stevanovic & Peräkylä refer to authority in an everyday meaning, namely an individual’s overall power, and the fact that an individual’s authority may differ depending on context is best described in terms of *deontic rights*.

Returning to the seesaw, the weight of the participants sitting on the seesaw is just one factor of the gradient. The seesaw metaphor shows the binary nature of deontic authority. Someone might have the capacity to exercise deontic authority in a very limited area while not having that capacity in other domains. However, the possibility of inflating your weight by kicking from the ground and thus creating another gradient is possible in interaction. This is described as negotiations of *deontic rights*, a concept more sensitive to the mixed distribution of the capacities to determine action. The capacity to prescribe action may very well differ depending on the topic and context, and the right to prescribe action is negotiable in interaction. An individual’s deontic rights offer a way of describing how the capacity to determine action might take many forms besides binary ones.

3.3.2 Deontic stance and status

If someone claims too much authority, not grounded in the recognized amount of deontic rights, this pursuit for determining action will socially fail, or at least threaten

social solidarity. In explaining this, the concepts of *deontic stance* and *deontic status* have been introduced.

The following notions of deontic stance and status are useful in drawing on features outside interaction, such as formal credentials. They allow for an investigation of how a participant's position can be both invoked and transformed in interaction. This is especially fruitful when discussing participatory democracy interaction as a means of forming future citizens.

Deontic stance is a straightforward term that covers a participant's claim of deontic capacity as conveyed in the construction of their actions. Put simply, a deontic stance is the expressed capacity to determine action. Related to deontic stance is *deontic status*, a somewhat trickier concept to grasp both theoretically and analytically; however, it is central to this study.

Status, more broadly seen, regards who people are to each other in interaction and how this informs the production and recognition of that person's known rights and abilities. Enfield (2011) describes a person's status "as a collection of his entitlements (or rights) and responsibilities (or duties) at a given moment, relative to other members of his group." Status is "a set of publicly norm-guided expectations as to how a person will or should behave" (p. 292). Enfield writes that status contains a person's *entitlements*, that is, what that person may do; their *responsibilities*, what they must do; and a person's *enablements*, the things that a person can do (p. 293). Status is the assemblage of a person's entitlements, responsibilities, and enablements. In interaction, participants judge actions performed in terms of appropriateness and fit, considering the assumed status of the co-participant. Our behaviors are always "in the constant light of a measure of appropriateness or fit" (p. 295) regarding our own and others' statuses, i.e., friend, politician, dentist, or enemy.

According to Enfield (2011), status might be explained by relating it to *membership categorization*, a field within CA focusing on how participants configure categories to accomplish social actions (Sacks, 1992). Rossi & Stivers (2021) has made an interesting contribution to this point when introducing the term *category-sensitive actions*. It is close to the original MCA term *category-bound activities*, however meant to be less deterministic. For instance, being a guest in someone's home might not give you the right to open someone else's refrigerator. The guest might have to ask for permission before doing so and, by doing so, displays sensitivity to the category of being a guest. This might well be described as being sensitive to the status of being a guest in someone's home and the rights accorded to that type of relationship status. Just opening the fridge would be incongruent with the status of being a guest.

What is status-relevant in a given moment of interaction is handled in interaction, and the measure of appropriateness and fit may, if wrongly assessed, be sanctionable. This brings back the question of the bucket theory of context. How and to which degree social context informs action formation and action ascription is a difficult area. However, in CA, participants can draw on social structures as resources for social action but are regarded as deterministic for neither their action formation nor

action ascription. Instead, when examining hierarchies, “[o]ne would examine not the factual properties of status hierarchies: one would ask how members provide for the fact that status hierarchies are factual features of the members’ world” (Zimmerman & Pollner, 1971, p. 80), and this is the challenge: when are certain statuses relevant for the participants and how is it visible in interaction?

In light of the broader notion of status, we will now return to the deontic aspects of status. *Deontic status* is the assumed deontic capacities participants have, regardless of whether they express these or not. It can be derived from formal credentials, gender, age, kinship, or any structure imaginable. “[T]he term *deontic status* denotes the relative position of power that a participant is considered to have or not to have, irrespective of what he or she publicly claims.” (Stevanovic, 2018, p. 375). However, it is not as simple as deontic status being a stable factor potentially invoked, as explained by Stevanovic & Peräkylä:

deontic status refers to the position that a participant has in a certain domain of action, relative to his/her co-participant(s). As an aspect of the participants’ momentary relationship, it is based on the participants’ common personal history, along with their relative positions in the societal and institutional structures, *but it is continuously modified in the turn-by-turn sequential unfolding of interactions, as participants pose constraints on each other’s actions through their interactional contributions.* (Stevanovic & Peräkylä, 2014, p. 190 [my italics]).

A complexity associated with deontic status comes from the concept being both exogenous and endogenous to social interaction. In interaction endogenous factors mean that a participant’s status is continuously modified and subject to the constraints being talked into being in interaction. The exogenous aspects are ‘real world’ aspects such as social structures that also might be invoked in interaction. The point is that the exogenous and endogenous aspects help explain how relations and institutions are re-established while being in constant re-negotiation. Stevanovic writes, “the complementarity and the relative weight of deontic stances and deontic statuses that constitutes a fundamental mechanism by which people may negotiate their deontic rights.” (Stevanovic, 2018, p. 376). In other words, this is how relationships can evolve and how status is negotiable in the sense that a participant’s status must be socially recognized as valid.

An example of this would be the difference between close friends and colleagues and the level of intimacy. The status of colleagues may not facilitate conversations about deeply personal issues, whereas the status of close friends does. However, as Enfield (2011) states that by, for instance, acting like close friends and discussing deeply personal issues, the status of friends may follow. In this sense, status is not just a stable factor that can be invoked in interaction but something subject to transformation in interaction, which is the essential and tricky part of status being an interactional achievement and resource. This is also why the concept of status is highly relevant in this dissertation in understanding the regulation of participation

and the potential boosting of adolescents' deontic status through the allocation of rights to determine action.

The need for the concepts of deontic stance and deontic status in this dissertation is to analytically approach how social positions are transformed and how actions are appropriately aligned when determining action in interaction, which is partly caught in the concept of *deontic congruence*. Since deontic status must be socially recognized as in line with the participant's orientations of who they are to each other, a participant's stance must be congruent with that person's status. The made-up theater director could make a unilateral decision to let Hamlet play during a pandemic. The deontic stance to announce a decision without inviting others to have a say, and being successful in that provides proof of the director having the status of being able to make a unilateral decision. This stance was congruent with the director's status as the person in charge. If the ticket salesperson performed the same action, the endeavor would most likely fall apart and be met with surprise and even laughter. The stance would ultimately be incongruent with the salesperson's status.

Another example of incongruence is when small children act as adults regarding deontic status. Parents may tell their children to stop watching TV and come eat, and the child might respond "Unfortunately, I'm busy right now". By answering this way, the child adopts a parental style of exercising their capacity to determine action. However, when coming from the subordinate party, the child, this is perceived as either cute or annoying where the cuteness of the situation is the incongruency of status and stance. However, as children grow up the relationship between children and parents will develop towards, in some regards, a more deontically symmetrical relationship with transformed statuses. One such rite de passage is that children, in most cases, move out of the parental home and start to care for themselves. This transformation was investigated in a study of telephone conversations between mothers and daughters where daughters had recently moved out (Keevallik, 2017). In these phone calls, the mothers' offers could be responded to by the daughters with imperatives. This exhibits the mothers' display of caregiving, the daughters' claim of independence, and how the transformation is visible in the organization of deontic rights and changing deontic statuses in the mother-daughter relationship.

Another illustrating example of changing deontic status comes from Ishino & Okada (2018). They investigate how teachers regulate students' participation by the practice of referring to students with alternative recognitionals. This alteration of the deontic status makes it possible for subsequent actions to be aligned with the teacher's agenda. Ultimately, these studies of transforming deontic statuses open up for a discussion of the notion's applicability when examining instances of socialization and citizen education, a topic returned to in the discussion.

3.4 Previous studies on social deontics in interaction

Since Stevanovic (2011) introduced *social deontics* as a research object within the language and social interaction field, different aspects have been researched. I have divided these aspects broadly into four categories and chosen studies that illustrate the categories. 1) *Sustaining asymmetry*, 2) *Inflating the weaker participant*, 3) *Grammatical and format-driven studies*, and 4) *joint decision-making*.

3.4.1 Sustaining asymmetry

Concerning re-establishing asymmetry, research on requests and directives, subordination, and domination have been discussed in ways that are close to social deontics, for instance, how parents at the dinner table are entitled to tell rather than to ask their children to do certain things (Craven & Potter, 2010). Here entitlement (Curl & Drew, 2008) is used in the same manner as deontic rights and status. Furthermore, parents may produce two alternatives: the wanted course of action by the adults and the other as a bad alternative (Antaki & Kent, 2015). The bad option comes last in the utterance, making it more salient. For instance, the parents say things like if you do not finish your meal, there will be no dessert. In this way, the parent's deontic right to decide and issue a threat can be exercised while remaining diligent, to some degree, to the children's freedom of choice, i.e. the children's deontic status and adherent rights. In the same vein, in the context of support workers and people with cognitive impairments, the support workers' deontic status was shown to include the right to override proposals and wishes from the adult service-user. The overriding was done by orienting to the advancement of the overarching project, meaning that the capacity to override is rooted in the right to see the larger picture and overarching interaction project (Antaki & Webb, 2019).

Resistance can, however, be put up by the subordinate participant. Resisting, and thus not complying with, superior deontic claims are common traits of some research on social deontics. For example, a sequential trick seen deployed by children is to incipiently abide by a directive, however not executing the directed action. By seemingly complying, the children buy themselves time without having to overtly resist the directive (Goodwin & Cekaite, 2013; Kent, 2012).

3.4.2 Inflating the weaker participant

In asymmetrical interactions, the subordinate party can inflate themselves by different means. Also, the superior party can offer an enforced deontic position for the subordinate party. The most commonly described way of inflating your and others' deontic rights is through epistemic means. An illustrative example is a study about shoes worn by employees on the floor at a workplace (Wåhlin-Jacobsen & Abildgaard, 2019). When discussing these shoes in participatory workplace meetings, the employees manage to upgrade their deontic position in the question by having epistemic access to what it is like to wear the shoe. The management – who has the

official decision-making power – cannot access this epistemic source and therefore loses some leverage. Still, the administration remains the decision-makers, but the playfield is shown to be somewhat changed.

In a similar vein, other studies have described how ideals of sharedness or jointness are sought for in asymmetrical interaction by carving out experiential epistemic slots in which the subordinate party can derive some deontic rights (Ekberg & LeCouteur, 2015; Landmark, 2016; Landmark et al., 2015; Lindström & Weatherall, 2015; Peräkylä, 1998; Weidner, 2015). The epistemic grounds made relevant by the superior party's deontic status can then be used for deferring or resisting proposals (Lindström & Weatherall, 2015). Weidner's study stands out slightly by investigating a Polish construction translated as "please tell me". In this doctor-patient interaction, this construction invokes the same epistemic-deontic configuration giving the physician deontic authoritative rights yet experiential epistemic subordination. Another study shows a similar mechanism, however not rooted in epistemics but organizational moral utilitarianism. Svennevig & Djordjilovic (2015) show how subordinate parties may invoke the beneficial effects for the organization to enforce their individual deontic status.

To these studies can be added an analysis that puts the finger on the vulnerability of carving out an epistemic slot to inflate deontic positions. Stevanovic & Peräkylä write, "deontic rights based on epistemic rights appear to be vulnerable in that they can be trumped by a straightforward presentation of future courses of actions as 'decisions'" (Stevanovic & Peräkylä, 2012, p. 317). This vulnerability is addressed in papers I and III.

3.4.3 Grammatical and format-driven studies

Another aspect covered in the studies of social deontics is how grammatical and lexical constructions play out deontically in interaction. Before presenting these studies, I will provide a background for why they are interesting.

A proposal is an act of potential disturbance in environments governed by ideals of deontic symmetry. Such actions must, therefore, be dealt with in the deontic dimension of social relations. An illustrative example of this is shown in sequences containing post-proposal displays of uncertainty (Stevanovic, 2015), that is a speaker displaying uncertainty after having put forward a proposal. This act of first proposing and then displaying uncertainty sheds light on the proximal rights to control in the local interactional agenda inherent to proposal-making. If being in a social situation where the deontic statuses of the participants are assumed equal, proposing a course of action will potentially disturb that equality. Even if a proposal is a weaker deontic claim than a demand, it is a claim and pursuit of determining action. In this way, the post-proposal display of uncertainty is a social solidarity sensitive move, which illustrates interactants' management of upholding deontic symmetry.

However, some languages have the possibility of proposing action as an objective necessity without a targeted agent. This grammatical affordance sets up the possibility

to enact shared responsibility (Zinken & Ogiermann, 2011). A similar grammatical feature available in Finnish is investigated by Couper-Kuhlen & Etelämäki (2015). They show how directives without targeted agents trigger the negotiation of deontic rights and agency in everyday conversations. Close to these, with a slight shift of focus to turn design and the sequential position of directives, are Rossi & Zinken (2016). They investigate impersonal deontic declaratives and how these are treated depending on participants' responsibilities and simultaneous embodied actions. For instance, "by gazing at another person without making any bid to take on the necessary task, speakers prompt the other person to deal with it, giving the statement the force of a request" (p. 310). These constructions commonly show a way of prompting someone else to deal with a course of action put forward as necessary without any explicit task assignment. This, in turn, sets up a deontic order where responsibility can be shared or ignored. The grammatical affordances of presenting future courses of action without targeting someone directly show how the potential sensitivity of requesting and inducing others to do things might be handled while still getting things in motion.

3.4.4 Joint decision-making

Decision-making makes relevant many aspects of the distribution of deontic rights in interaction. Decisions can be announced by an authority and accepted by subordinates. However, with society being showered with participatory ideals, many institutional actors aim at establishing – to some degree – ideals of inclusion.

Jointness is closely related to the notion of deontic symmetry. This can be understood as the social strive for sharing power and is closely related to maintaining social solidarity in social relations. Stevanovic writes that "we may safely assume that an integral part of [symmetrical esteem of social relations] consists of the relatively symmetrical distribution of power" (Stevanovic, 2013, p. 55f). One environment where a strive for deontic symmetry is visible is in *joint* decision-making.

The default form of jointness would arise from synchronously initiating joint action. For instance, a kiss where the initiation from both parties is synchronous makes both participants proposers and reciprocators. Synchronously initiated, the kiss confuses and erases the statuses of the initiator and reciprocator, along with any social sensitivities of initiation and reciprocation (cf. Magnusson & Stevanovic, 2022). Moreover, the synchronous kiss also erases the difference between the proposal, the proposal's content, and the execution. The content of the kissing action is made available at the same time the kissing takes place. In this way, the synchronous initiation of action avoids disruptions of symmetry between the participants. The point of this comparison with synchronous action is to exemplify the social and deontic conditions of jointness within sequential interaction frameworks.

In sequential frameworks of interaction, decision-making comprises a base sequence consisting of a proposal and an acceptance. However, for the decision to be *joint*, many aspects of deontic rights must be considered and displayed for it not to

be unilateral. For example, for a proposal to be transformed into a joint decision, the recipient of the proposal must 1) display access to the proposal's content, 2) express agreement, and 3) show commitment that the course of action proposed is binding (Stevanovic, 2012). This model covers dyadic distal decision-making where decisions are to be executed further down the line. However, the commitment component in the sequence might be redundant in proximal decision-making (Stevanovic & Monzoni, 2016), which is what paper II in this dissertation investigates.

The challenge of maintaining symmetrical ideals in asymmetrical settings is discussed in a study of how support workers promote participation in joint decision-making. An institutional representative helps facilitate the components, turning a proposal into a joint decision: access, agreement, and commitment. Interestingly, the support workers' scaffolding threatens to ruin the genuine jointness in decision-making when the meta-level decisions on what to decide on, when, and how come from the institutional representative (Stevanovic, Valkeapää, et al., 2020). This highlights a fragility in accomplishing jointness in asymmetry and how actions of shepherding may impact jointness. Similarly, another study on facilitating multiparty joint decision-making showed that slowing down the sequence is a prerequisite for multiparty joint decision-making (Stevanovic, Lindholm, et al., 2020). By slowing down the trajectory's pace, all proposal recipients could have a chance to participate in the decision. However, agreement becomes a much larger project than symmetrical dyadic interactions. The claim of even suggesting something to a group of people requires the recipients to engage the same amount of involvement and engagement, constituting a dilemma of agency for the facilitators. In light of this, agency and jointness seem threatened when others intervene in joint decision-making. Both the effect of superior actors' intervention in decision-making and the practice of slowing down the sequence's pace are highly relevant to the current thesis.

4. Method and material

The material for the current thesis consists of audiovisual recordings of naturally occurring interactions between adolescents and community representatives in participatory democracy meetings. In this chapter, I will reflect on data collection as a social, praxeological, and ethical endeavor and some related challenges. I will also walk the reader through the data collected and discuss its limitations. Furthermore, I will critically review certain epistemological aspects of sampling institutional interaction data within the research tradition of CA.

4.1 CA methodology and naturally occurring interactions

As this thesis project aims to investigate the socio-interactional organization of inclusion in decision-making processes within participatory democracy meetings, naturally occurring interactions had to be captured to afford such an analysis (Moncada, 2013b). As a theoretical and methodological approach, ethnomethodological conversation analysis allows the researcher to investigate how people manage intersubjectivity in situated interaction. However, CA necessitates data that includes relevant elements of social interaction to afford a proper analysis. These relevant elements are associated with how social interaction is organized and structured sequentially and temporally.

It has been said that the basic idea of CA is so simple that it is difficult to comprehend (Arminen, 2005, p. 2). The analytical Pole Star guiding the analyst in CA is the phrase *why that now?* (Schegloff & Sacks, 1973): Why this particular formulation, why this prosody, or why this facial expression at this very time? This core motto reveals that temporality is at the very center of analysis, and the order in which actions take place is critical. This is because “[e]very utterance is nailed into its very place. Participants found its sequential intelligibility there; and there the analyst must discuss it” (Moerman, 1988, p. 69). Social actions do not occur in a vacuum; instead, every action must be understood in its immediate context. This means that in a series of initiative and responsive actions, an action is both *context shaped* and *context renewing* (Heritage, 1984). Every action is understood and shaped within its sequential position in evolving structures of interaction.

Related to the sequential organization of intersubjectivity, the so-called *next-turn proof procedure* is central for both participants and analysts (Sacks et al., 1974). This procedure means that an action is interpreted based on the following action’s factual interpretation of the previous; next turns are treated as evidence of the participants’ orientations to prior turns. The next-turn proof procedure relates to the ideal of emic research. Through analyzing initiative and responsive actions, the members’ perspec-

tive is constantly in focus. By remaining diligent in how participants treat and orient to each other's actions, the analyst can analyze how interactants manage action formation and ascription, context management, and intersubjectivity. Therefore, the sequential organization of initiating and responsive actions must be caught satisfactorily on video in naturalistic settings.

Naturally occurring interaction denotes those interactions that would have occurred even if the camera were not there and without the researcher's intervention. In this regard, the CA tradition differs from other traditions that use research interviews, field notes, participant observation, introspection, or experiments. Instead, CA represents a naturalistic stance aimed at discovering social order in interaction as carried out by individuals in their ordinary lives (Mondada, 2013b). Consequently, high demands are placed on careful recordings that afford a thorough analysis. Audiovisual recordings are social and praxeological practices of conserving and fixating the "Flüchtigkeit" of social reality (Bergmann, 1985; Mondada, 2006). Regarding the current thesis, this fixating entails preserving the situated details of participatory democracy meetings in ways that enable a detailed analysis of how the allocation of rights-to-decide unfolds. Therefore, I have aimed at capturing the temporal nature of interaction, the broader interaction framework, and the contextual configuration of bodies and artifacts when gathering data (Goodwin, 1993; Mondada, 2006, 2013b).

4.2 Gaining access and building trust

The data was collected in three Swedish municipalities, focusing heavily on one small rural municipality. I will call this place "Norda" for the sake of honoring the participants' integrity. All recordings are of participatory democracy meetings but differ in their activities. The largest part comprises recordings of a discussion-conversational nature besides co-creation workshops best described as DIY sessions with paper, pens, scissors, and glue (and yes, there were pipe-cleaners at the adolescents' disposal).

When I first set out to access the field of participatory democracy meetings, I emailed many municipalities, informed them about my research interest, and asked if they were interested in participating. I did not get many responses, and some of the responses I did receive contained rejections claiming that recording meetings would pose a threat to democracy. I realized that I had to approach the practitioners in other ways. I joined several networks for researchers conducting participatory research in other disciplines. This entry point gave me access to a suburban project led by a think tank interested in teenage girls' influence on suburban planning issues. I conducted fieldwork with this network of researchers at an architect's office. However, something felt off with this project. There were more researchers and professionals present than young girls. Moreover, I believe that the setup and my eagerness to record were problematic. For example, I started recording before having built trust with the youth

participants. While I never used this data, I learned a valuable lesson of building relations and trust.

A second setting I gained access to was a participatory co-creation workshop (Table 2), on which paper II is based. This workshop was titled “Power to Influence”, inviting adolescents (18- and 19-year-olds) to provide ideas in an urban planning context. I gained access to this workshop with support from Anna Lindström at Uppsala University, and we arranged a meeting with two senior public servants in charge of youth participation in the current municipality. I held a presentation and informed them about my project, and the public servants found the object of research exciting and essential and invited me to record. However, since this was a sort of pop-up democracy event and the municipality had no idea who would turn up, I could not inform the participating adolescents beforehand about my wish to record. However, at the beginning of the workshop, I informed a table of four individuals about the project and asked if they wished to participate. They agreed to my proposal and signed the consent forms. Afterward, I talked to the four adolescents again and asked whether they still wanted to participate, and I also encouraged the adolescents to keep the information sheets.

As mentioned above, the primary fieldwork was done in the municipality of “Norda”. My contact with this municipality was initiated when I attended a conference for Sweden’s youth participation practitioners. Before the conference, I asked if I could give a presentation of my project with the overt purpose of gaining access to their youth participation projects. This is how I met the driving spirit of increased youth participation in Norda. This youth strategist, “Pernilla”, fought in her municipality to include a youth perspective in the upcoming vision project for how Norda should be in 2050. We had several meetings, and when the project began, I took the train to Norda; at the station, the head of society met me, shook my hand, and showed me around town.

Despite the fact that the institution had already decided that I could participate in the visionary project and record the meetings, I had not met the 14-15-year-old adolescents. They had been informed that “a researcher” wanted to follow the project, and the first time we met was when they were to gather for the first time with the youth strategist the night before the first vision day meeting. When we met in the municipal youth house, I informed them of my project and asked if we could first do the recording to get a sense of it, and they saw no problems with that. I wrote the following in my fieldwork diary the night after the first meeting with the teenagers:

The adolescents arrived at about 17.50, “Albin” in an EPA tractor [a type of car rebuilt to fit tractor regulations and generally used by adolescents too young to drive regular cars] and “Amanda” a moped. “Alva” got a ride from her father. We ate Delicato’s chocolate balls and drank soft drinks, and it almost immediately felt natural and even fun. They were interested in who I was and whether I was really going to sit and watch the recordings. They fidgeted with the cameras and microphones and made jokes about them. They wanted to leave ASMR recordings for me to listen to “back in Stockholm”.

We then made a ten-minute recording in which I was also in the frame, and afterward, we talked about how it felt. Even if they responded in a preferred manner, they actually seemed pretty unbothered with being recorded.

I believe that having the time to become acquainted and play around with the recording equipment made the relationship relaxed and more casual. This had, of course, two sides to it. For example, when instead of going back to the tables after breaks they chose to do something else entirely, they involved me in that, and I sometimes had to take the role of a responsible adult to get them to return. Also, they did not always respect the microphones in the way the adult community representatives did. Although they did leave ASMR messages, this was always during pauses or less formal recordings at the pizzeria or when we took rides in Albin's EPA tractor. Overall, I think an approach that combined professionalism and playfulness was successful, and the feeling seemed to be mutual. The adolescents were also both professional and playful throughout the year. The only inconvenience encountered was that the youth strategist arranged some pep meetings at the local pizzeria, and this meant that she would be recorded when eating, which bothered her. However, she solved it by asking for a box and bringing most of the pizza home.

4.3 Data collection

In Norda, I recorded five full-day meetings in either a conference room or municipal dance venue. The interactions were large meetings with 40-50 participants facilitated by an outsider. The sessions were arranged of presentations and small group discussions with 4-6 participants at each table. The 3-to-4 adolescents were seated individually along with the politicians and public servants in the meetings. Over the course of the year, each day had its specific topic, all leading to formulating a vision for what the municipality should be like in 2050. Each meeting had different facilitators. One was an expert on facilitating participatory democracy meetings and another a researcher. There was also a city manager from another municipality and consultants. In addition, as an introduction and sum up each day, the mayor (chairman of the local government) gave quite animated speeches about the local community's journey toward a prosperous future.

What is relevant in a situation is difficult to discern beforehand, so the video recordings should ideally capture as much of the interactions as possible. However, the camera's placement marks the beginning of the protoanalysis in that it necessitates an interpretation of the situation. I recorded the vision project with four cameras. Before placing the cameras, I asked the facilitators what the plan was and what would happen. In this way, I could plan the camera placement to some degree. However, there were always elements of surprise that had to be dealt with. In the small group discussions, each table was recorded with one camera. The seating at the tables was in a horseshoe format, meaning that most of the time, the participants faced the single camera. Each table was also recorded with two microphones, one placed with

the camera and one on the table. Besides my recordings, a professional camera man, hired by the municipality to document the process, recorded the facilitators' presentations and the overall room. This man stood in the back of the room and zoomed in on different events. The municipality gave me this recording, which came in handy for paper three, where the facilitator's actions are analyzed.

I also recorded a co-construction workshop in Norda attended only by adolescents. In this workshop, the adolescents were instructed to come up with important issues to be brought to the national government. The facilitator followed a participatory program developed by the organization YOUTH2020. The adolescents brainstormed with post-it notes, then chose one of the issues and elaborated on the idea on a bigger paper sheet. This co-construction workshop is not analyzed in this thesis.

Additionally, I spent a week with them during their summer break. Part of being involved in the vision project included two weeks of summer work in the municipality as a *young municipal developer* working with democracy issues. When they worked on a personal vision for Norda 2050, based on the UN's sustainable development goals, I recorded this work but have not used it in the current thesis.

Table. 1 Recordings in Norda

Type of meeting	Participants	Recording duration	Used for
Pep meeting 1	3 adolescents and the municipal youth strategist	25 min	Paper I
Vision day 1			
- Table 1	1 adolescent, 2 public servants, 2 politicians	3h 36 min	Paper I, Paper III
- Table 2	1 adolescent, 2 public servants, 1 politician, the mayor	3h 35 min	
- Table 3	1 adolescent, 2 politicians, 1 public servant	3 h 11 min	Paper III
Pep meeting 2	3 adolescents and the municipal youth strategist	52 min	
Vision day 2			
- Table 1	1 adolescent, 3 public servants, 1 politician, the mayor	6 h 6 min	
- Table 2	1 adolescent, 2 public servants, 2 politicians, 1 representative from the Swedish Federation of Business Owners	6 h 4 min	
- Table 3	1 adolescent, 2 public servants, 1 politician	5 h 32 min	
- Table 4	-	-	Recording lost
Pep meeting 3	3 adolescents and the municipal youth strategist	1 h 10 min	
Vision day 3			

- <i>Table 1</i>	1 adolescent, 3 public servants, 2 politicians	3 h 37 min	
- <i>Table 2</i>	1 adolescent, 3 public servants, 3 politicians	7 h 31 min	
- <i>Table 3</i>	1 adolescent, 2 public servants, 2 politicians	5 h 23 min	
Vision day 4			
- <i>Table 1</i>	1 adolescent, 2 public servants, 2 politicians	4 h 2 min	
- <i>Table 2</i>	1 adolescent, 3 public servants, 1 politician and the mayor	3 h 52 min	
- <i>Table 3</i>	1 adolescent, 2 politicians, 1 public servant,	3 h 49 min	Paper III
Vision day 5	3 adolescents, the municipal youth strategist, and an external facilitator	2 h 26 min	
Municipal cameraman's recordings	Whole group and facilitator's presentations	7 h 34 min	Paper III
Adolescents' summer job	4 adolescents and the municipal youth strategist	6 h 43 min	
Co-construction workshop	4 adolescents, 1 facilitator, and the municipal youth strategist	3 h 27 min	
total		78 h 55 min	

Outside Norda, I conducted two punctual recordings. Paper II is based on recordings from a co-construction workshop similar to the one in Norda. In this workshop titled “Power to Influence”, the participants were instructed to come up with ideas for a new park. However, the workshop was also about citizen education and started with a lecture on how adolescents can and should influence local policy. Twenty adolescents attended the workshop, and I video recorded more closely one table with 4 participants. In addition, there were several whole-group activities such as standing up if you agree with the moral standpoints provided by the facilitating public servants. All these whole-group activities were video recorded with three cameras and contain several interesting embodied practices worth investigating at some point. This did mean that the remaining 16 youth participants were not personally asked if they wanted to be recorded in these whole-group activities but were rather informed that they would be recorded for research purposes. If they did not want to be part of the recordings, these could without consequences be deleted afterward. I will discuss this consent strategy of opting out – assuming agreement in the face of a lack of disagreement – in the ethical reflections of this section.

Table 2. Punctual recordings outside Norda

Type of meeting	Participants	Recording duration	Used for
Participatory co-construction workshop	4 adolescents, 2 public servants, and 1 landscape architect	2 h 15 min	Paper II
Participatory co-construction workshop at an architect's office	–	–	Excluded from dataset
total		2 h 15 min	

4.3.1 Limitations of the data collected

There are limitations to the data collected in this thesis, some stemming from limitations in equipment and others from choices I made. For example, technical errors could arise with the cameras, and for some reason, they would turn themselves off even though they were connected to a power outlet. However, this did not happen often, and luckily I managed to catch this early on. The most dramatic incident was that a complete recording of a table was lost as an SD card malfunctioned. To this day, I mourn this piece of data and believe it contained the most fantastic interactions.

Since most recordings were made in large rooms populated by up to 50 people, I had to record three or four tables simultaneously with a limited set of cameras and microphones. The table discussions were thus recorded with only one camera each but two microphones at each table. Even though I used only wide-angle camera lenses to capture as much as possible of the participants' interaction (Goodwin, 1993), I could not catch everything. For example, the one camera did not capture participants who suddenly faced the other direction and the potential facial expression they made while doing so. However, since all tables were configured in a horseshoe format the single camera captured most of the interaction. When facing the other direction, this often resulted in only the participant's head being in profile. I could have chosen to use the set of cameras available at one or two tables and thus have two cameras at those tables. However, I genuinely believe that would have been a more significant loss than losing some instances of facial expressions. A piece of ideal recording equipment would have included a 360° camera placed in the middle of each table with individual microphones as that would have better captured every participant's voice. Nevertheless, with such a microphone, another problem would arise, namely whether the participants would have heard everything that the individual microphone would have picked up, but this is a luxurious problem I do not have to deal with.

Another more interesting challenge with recording in a large room populated with many people is that the tables are not isolated islands. The participants might overhear things from the other side of the room, which might not be caught in the current recordings. In addition, there were often some motions in the larger space, where some public servants walked around, sometimes visibly affecting the tables. Another limitation with many participants was the high volume of turmoil and buzz. This was

not a huge problem, but some disturbances occurred where the spoken interaction is unaudible due to background noise.

A further limitation is that I only recorded the official meetings and not the coffee breaks and lunches. I chose this for practical reasons, as moving the equipment before every lunch break would have been a hassle, but it also felt reasonable to give the adolescents time off from being recorded. Nevertheless, it would have been interesting to see if the level of formality would affect the interactions. However, I often ate lunch with the adolescents and hung out with them during their breaks. Thus, I did acquire a sense of what they discussed during the breaks, and it was not about municipal policy but entirely within the coming-of-age genre.

4.4 Ethics and data collection

The thesis project is approved by the Ethical Review Board in Stockholm (now part of the Swedish Ethical Review Authority) and follows the conventions prescribed. All participants analyzed in this thesis have given their written informed consent to participate following the Swedish Codex for Good Research Practice (Vetenskapsrådet, 2017). While there are several reasons to criticize these guidelines regarding ethnographic research processes and the administrative process of getting approved by an ethical board (see Wästerfors, 2019), I prefer to reflect on my conduct when acquiring consent from the participants. As this thesis is about how inclusion is facilitated and constrained in joint asymmetrical endeavors, I will comment on the practice of obtaining consent for research participation. In an earlier study, Speer & Stokoe (2014) have shown that the practice of obtaining consent was biased in two ways. First, the recordings were often already underway when the consent was elicited, forcing the participant to overtly reject and obstruct the recording. Second, it was shown that “consent-gaining turns were tilted in favor of continued participation, making opting out a dispreferred response” (2014, p. 54). In line with research on preference structure, rejecting it would therefore be a dispreferred social action (Pomerantz, 1984), which is potentially face-threatening for all parts.

An interesting contribution to the ethics of data collection has been made by Mondada (2014a), who argues for including an emic perspective on ethical considerations concerning research practice. In the examples used for her argumentation, the participants put their hands in front of the camera and said things such as “cut this out”. The analysis does show that participants themselves make an online analysis of what is sensitive and what is not. While I have seen similar behavior in my recordings and see a point in Mondada’s argumentation, I think this is also, to some degree, an ethically naïve stance. I would agree if the end of Mondada’s paper were to argue that cases like these should be excluded when the participants themselves say so. However, the paper borderline portrays the research practice as less complicated than it is and lifts well-functioning examples. I do not think that the ethics of data collection should be an emic concern but rather an etic concern for the researcher. To obstruct a

recording by, for instance, covering the camera is probably heavily dependent on culture, age, and power.

In terms of social action, informed consent can be considered an interactional achievement conceptualized as proposal, access, agreement, and commitment to future action (cf. Stevanovic, 2012). The proposal is produced by me as a researcher. I proposed that I record the meetings and explain what it is about. This was done in two steps in the large settings. First, I addressed the whole group of people and informed them about the project and the process of recording. Second, I walked around with consent forms and information sheets and, in most cases, personally asked whether they wanted to participate. However, I was not the only one making the proposal. I approached the research sites through an institution. The youth strategist of the municipality and her boss were eager to have me participate and paved the way for me. This meant that the institution had already, in a way, decided that I was part of the setup. Moreover, the fact that I had traveled for many hours to be there probably made it more difficult for anyone not to participate. I did, however, repeatedly inform them about the importance of voluntarily and knowingly participating and their right to change their minds at any time, understanding that this would be an action dispreferred in social interaction.

The consenting participant should also display that they have access to what the proposal is about. Returning to the strategy of assuming agreement based on a lack of disagreement, as shown in article II, agreement can sometimes be inferred from the absence of disagreement, and in the large meetings, I did occasionally use this strategy. I did not interact personally with every participant and thereby did not assure access or agreement to the proposal. The written consent forms, however, express a commitment to participate where both access and agreement might be assumed. While there potentially might be individuals who consented without entirely having access to the proposal, this practice of obtaining consent should be considered reasonable in settings with many people. Most importantly, for large public forums to be researched, the strategy of opting out and assuming agreement becomes almost inevitable.

Moreover, participatory democracy meetings are, per definition, a public event arranged by public institutions and, therefore, should follow the principle of transparency protected in the Swedish constitution. Second, in Norda, the municipality recorded the meetings and uploaded them without any viewing restrictions on social media platforms. Furthermore, reporters were present and broadcasted interviews with the adolescents in the regional news. This does not mean that research ethics are not vital in public settings nor that the integrity of the participants should not be protected. However, it does exhibit that the institution did not treat the context as sensitive. The potential sensitiveness of the setting was the adolescents' integrity, especially since they were encouraged to talk about private and sometimes vulnerable topics. Finally, the most critical aspect to remember is that the participants' potential inconvenience of being recorded seemed accepted by themselves in the pursuit of

contributing to a better understanding of the activity they are part of. Many participants expressed that they found the research objective both needed and meaningful.

Lastly, the adolescents' identities and everyone else's have been protected in terms of pseudonymization. In the transcripts, all personal names and place names were replaced by names with similar connotations regarding socio-economic status, age, and gender. As long as possible, I also strived for pseudonyms with equivalent numbers of syllables to the original.

4.5 Transcribing audiovisual data

A video recording will never be able to capture all aspects of social interaction, and a transcript will never be a perfect representation of a video recording. However, both the video and the transcriptions are essential for analyzing and presenting analyses. Moreover, transcripts provide a stable representation of otherwise fleeting talk (Hepburn & Bolden, 2013). Transcriptions are the secondary data of the audio and video recordings, and when analyzing, I have used the video recordings as the primary data source. However, much analysis is also done when transcribing, and the transcription process might be regarded as a protoanalysis (Mondada, 2018b).

The transcriptions were made using a video software and a word processor. When uncertain of prosodic features such as intonation curves, I consulted the free speech analysis software *Praat* (Boersma & Weenink, 2022). Generally, I have tried to generously capture the potentially relevant aspects of the interaction in the transcripts. However, while all elements might possibly be relevant for the unfolding interaction, choices must be made about what to include in transcripts. Ochs writes, "transcription is a selective process reflecting theoretical goals and definitions" of the research being conducted; the transcriptions should reflect the particular research interest (1979, p. 44). Therefore, the granularity of the transcripts becomes a question of readability *and* analytical focus (ibid). Choices must be made regarding the analytical focus, and consequently, when the analytical focus emerged, I downsized the transcripts with regard to focus, readability, and comprehension. However, this was always done by weighing the importance of the transparency and reliability of the data analyzed. As I see it, granularity and reliability are connected since the video recordings often cannot be published due to ethical considerations. Thus, the transcripts become the only source for other researchers to follow along and review the conclusions.

Social actions are naturally built from a multitude of semiotic resources such as syntax, lexicon, facial expressions, gaze, gestures, bodily movements, manipulations of objects, touch, and much more. Moreover, they are often produced in complex multimodal gestalts comprising an ensemble of semiotic resources that together build action (Mondada, 2014b). Moreover, multiple temporalities co-exist in interaction where different semiotic resources are deployed simultaneously and sequentially (Mondada, 2018b). Naturally, this poses challenges to the transcription of social

action; however, it is possible to analyze and transcribe with multimodal transcription conventions as long as these conventions appreciate and capture the multi-layered nature of social action (*ibid*). This appreciation of social interaction, social accountability, and joint action has guided all three studies comprising this dissertation, but most visibly in paper II, where the interplay of bodies and artifacts became the research object. When including figures in the transcripts, original video frames were transformed by an illustrator into drawings. In this way, the participants' integrity is secured while being able to help the reader better see what embodied or material aspect is relevant at any given point.

Further relevant for the transcript's general validity and reliability is my way of translating the verbal turns. All talk analyzed in this thesis is in Swedish with English translations. The translations are aimed at capturing the Swedish original without losing readability or failing to include the actions conveyed in the utterances. I have chosen not to include an interlinear gloss of grammatical features mainly based on the already narrow word limits put by the journals. However, inasmuch as genuine disadvantages exist with writing a compilation thesis, there are, of course, disadvantages of not providing a detailed gloss. Parts will be lost for the non-Swedish-speaking reader. I have strived to compensate for this by discussing and explaining specific grammatical constructions or lexical choices in the analysis when these seemed necessary for the analytical line of argument.

4.6 Epistemological and ideological aspects of data sampling

Being an outsider and not professionally invested in the activity of participatory democracy meetings could, in a sense, render me an incompetent member, and I might have missed some common ground matters in the materials. However, I believe being an outsider has mostly been an advantage. Moerman has argued that outside “materials make it easier to see strangeness, to notice managedness and constructedness, to be struck by the problematic and the enchanting in everyday talk” (Moerman, 1988, p. 149). Besides, when it comes to participatory democracy meetings, these are not designed for in-group members only. On the contrary, they are designed to facilitate inclusion for laypersons, and the participating adolescents were also strangers to participatory democracy meetings.

However, when it comes to studies of institutions, the researcher is responsible for how the institution is represented. When it comes to participatory democracy meetings, a tendency prevails to frame and present positive examples where a participatory democracy meeting's complicated reality is presented as simple and linear (Wiberg, 2018). One great example is the monthly participatory democracy newsletter from SKR, an organization that represents and advocates for local governments and regions in Sweden. All of Sweden's municipalities and regions are members. In these newsletters, municipalities report having organized participatory democracy meetings in their home municipalities and this information is later spread to all the

other municipalities through this particular newsletter. With help from Ahmed's (2017) term *happy talks*, Wiberg, in her dissertation, argues that participatory democracy meetings are often sold as rational and straightforward solutions to complicated and emotional situations, presenting the institutions as *happy*. The critique encapsulates ideological aspects of representing institutions in an uncritically positive manner. Instead, Wiberg argues that these participatory meetings should highlight the friction and complexities inherent in the activity. Only then will the participatory democracy meetings facilitate conditions for a conversation to be political, namely making visible opposition and difference (Mouffe, 2005). I find this reflection on participatory democracy meetings relevant in light of how the participatory method is sold as an easy solution and epistemologically when reflecting on data sampling.

Seeing that CA researchers are interested in the *interaction order*, every example presented of social interaction is a display of competent members and good examples of how action is organized in interaction. However, when choosing examples, specifically in institutional settings, there are reasons to discuss how certain institutions are represented. The central emic epistemology known to interaction analysis forces the analyst to remain humble to participants in situ regarding processes that bring the institution to life. Still, avoiding presenting a particular picture or version of that institution is impossible. This is why sampling examples to be published becomes a crucial part of the knowledge production of conducting research in this way (cf. Derry et al., 2010). As a CA researcher, you can sample from theoretical rationales. You can also do representative sampling, building collections representing common practices or recurrent actions. Nonetheless, neither of these procedures produces a neutral representation free from ideological overtones.

In representative sampling, which is quite common, the researcher presents how many cases they have of the sort analyzed. This is often associated with light claims of frequency and is thus a form of quantification (Schegloff, 1993). Erickson (2006) describes this line of action as explaining how the trees under investigation relate to the rest of the forest. Describing how the chosen trees relate to the forest is a reasonable ambition. However, I also find this epistemological stance somewhat insincere, and I wonder what it really says.

The representative procedure brings quantitative rationales to the qualitative enterprise of emic research. It provides grounds for constructions of truth that do not entirely align with the core beliefs of the ethnomethodological epistemological underpinnings. If a practice described in a research paper is widespread in the whole dataset, does this vouch for representativity and significance and, thus, a closer representation of truth? Schegloff (1993) discusses the methodological challenges of quantifying conversational data. Among other challenges, he highlights the challenge of comparing the contextual environment of an utterance. Furthermore, the embodied turn in conversation analysis has made building collections even more difficult given the multitemporal and microsequential nature of interaction (Mon-

dada, 2018b), which should make it even more challenging to find comparable instances of interaction that may be quantified.

Returning to Erickson's (2006) analogy: How will the reader know how the trees relate to all other forests than those investigated? I believe that superficial quantification without applying actual quantitative theories and methods risks lulling the reader into a false sense of epistemological security while neglecting the core beliefs of the research field. Instead, I stand by the understanding of *significance* as the sense of evidence of relevance, as argued by Schegloff, that is, the "displayed orientation of a co-participant to some feature of what a speaker has done" (Schegloff, 1993, p. 101).

My sampling principles have been the following. The cases in the three papers came about in the process of inductive analysis, however guided by theoretical readings of prior CA research and questions raised in previous research on participatory democracy. When the recordings were done, I approached the video data repeatedly in a spiraling fashion (ten Have, 2012) and adopted a member's perspective of the interaction captured. This meant looking continually at instances of interaction, and often with others in data sessions, investigating how actions were made intelligible and fit in the sequential places where the interactants placed them originally in the unfolding of interaction. When it was possible to observe, I made notes of the content and some notes of things that seemed relevant to the thesis's aim as well as noted the timecodes. For the interactions that I could not observe during recordings, I looked through them afterwards and, in the same way, made a rough content description of what happened. This was the first rough profile of the data that was later made more systematic when watching the whole set of data a couple of times while describing the contents with timecodes. As the research interest became more apparent, I would rewatch the entire dataset again to look for cases that could contribute to the research object, and in this way, the three papers emerged. Altogether, the sampling of data followed three qualitative and practical principles. Cases should 1) exhibit critical aspects of inclusion in decision making, 2) stir excitement, and 3) be feasible, as well as fit in a paper.

5. Overview of the papers

This thesis comprises three papers exploring the interactional allocation and management of deontic rights in participatory democracy processes. In this chapter, an overview of the papers is given and the main results of each paper are discussed.

5.1 Paper I – Constructing young citizens’ deontic authority in participatory democracy meetings

The first paper investigates how adolescents in participatory democracy meetings are instructed to step into a particular participatory role in a setting that is new to them. In order to help the adolescents participate in the yearlong project, a youth strategist advises the adolescents before the meetings with the politicians and public servants. The preparatory meetings with the youth strategist are called “pep meetings” and are intended to help the adolescents understand why they are part of the project and how they should contribute. The chosen cases are drawn from the first pep meeting and the first interactions with the politicians and were chosen to illustrate how adults’ instructive actions target the adolescents’ future conduct regarding their role in the decision-making process.

The research object of paper I is interesting since it puts a finger on a burning issue of inclusion in decision-making. To instruct someone how to go about influencing is namely a *potential* interactional paradox since telling a subordinate participant what to do runs the risk of just reestablishing their subordination.

The analysis reveals that the adults treat the upcoming situation as unclear to the adolescents. This is visible as the adolescents’ deontic rights are made a topic of interaction. Their future conduct in the participatory democracy project is instructed not only regarding appropriate behavior, but also regarding how the upcoming situation is defined.

The peppering and instructive actions result in a deontic status ascription that the adolescents are shown to both accept and partly co-construct. This status entails access to a youth lifeworld, along with moral expectations stemming from being the future generation, that *should* set the course onward in the visionary project. Moreover, tied to this future is an expectation of the adolescents to take over the formal power of governing society once the decision-makers die. However, this future oriented role leaks into the definition of the adolescents’ present role and uncovers a complexity regarding *proximal* and *distal rights* to influence. This is visible as the future potential authority ascription leads to a downgraded stance by the youth Amanda. As stated by the City Manager Birgitta: “it’s you.pl who will be the ones to

lead society in 2050, we won't exist then" (paper I, p. 610). This is followed by Amanda overtly resisting the position ascribed to her "Sure, I can probably come up with some suggestions that could be, like, discussed but, it's not only me who can, like, say we should do it like this or like that".

This shows that adolescents are ascribed distal deontic rights that do not correspond with their present deontic rights. The future-derived position is vague in its actual rights and responsibilities regarding present action. This creates a discrepancy between their *potential* status of being full-fledged citizens and potential decision-makers in the future and their current participatory roles within this participatory democracy project. Although Stevanovic & Peräkylä (2012) write that the weaker party may have to inflate their authority in asymmetrical settings, the present paper shows how the superior party boosts the subordinate participants by ascribing them authoritative rights. However, the current paper reveals fragilities in inflating status when a congruently realized stance is formally and practically impossible.

The results show that youth participants are constructed as *distal* authorities while positioned as *proximal* subordinates. They may have been ascribed deontic rights but are not offered opportunities to live up to this ascription by producing stances of that caliber. Nevertheless, the peppering actions do create a partly authoritative position, even in tomorrow's meetings. The injection of pep accentuates the adolescents' conception of power and their assemblage of rights and obligations; however, it is always accomplished by placing the adolescents in a proximal subordinate position. The injection of pep seems to work on various levels; one such level is the preparation for tomorrow's visionary discussion with the politicians, another is the larger picture of them becoming adults ready to participate and shape society. Both these levels seem to be embedded in the deontic status, constructed by the youth strategist, politicians, public servants, and adolescents. Both levels of the adolescents' deontic status are framed as relevant for the participatory role in the visionary decision-making process.

Worth noting is that all distribution of deontic rights is done solely by the adults, from deciding that the position of adolescence is unique and necessary for the legitimacy of the whole project, to deciding in what way the adolescents are essential and how they should use their unique position to contribute to the decision-making process. This relates to the claim that social deontics have a meta-level status in social interaction and social relations (Stevanovic, 2018, 2021). The adults have the deontic capacity to steward the adolescents towards a boosted deontic position while simultaneously regulating their position as they see fit. Instructing authoritative behaviors within an otherwise asymmetrical setup seems to ruin genuine jointness in decision-making, which is in line with prior studies of inclusion in other institutional contexts (Stevanovic, Lindholm, et al., 2020; Stevanovic, Valkeapää, et al., 2020).

5.2 Paper II – Establishing jointness in proximal multiparty decision-making: The case of collaborative writing

The second paper explores how joint decisions are accomplished in multiparty interaction where a group of four adolescents collaborate when coming up with proposals for a new park. They share a big paper sheet on which they are instructed to draw and write shared ideas, and they are also instructed to come up with collective proposals and later present the group's ideas to the rest of the participating adolescents and community representatives. While it is clear that the adolescents are expected to cooperate in this particular setting, questions concerning how jointness is accomplished in the current task such as if every participant must explicitly agree in order for it to be considered a joint decision, and if not, how agreement is organized in multiparty interaction arises. Paper II answers a call for empirical research on how joint decisions can be achieved without explicit agreement in multiparty decision-making (Haug, 2015). To examine these questions, data is drawn from a municipal co-construction workshop where four adolescents jointly decide what to propose for a suburban city park project. The cases in the paper are all decision-making sequences that result with proposals being written down on their shared paper.

The current paper differs slightly from papers I and III since it focuses on adolescent peer interaction, meaning there is no interference from adult community representatives in the cases analyzed. The adolescents are instructed materially and socially through the nature of their task; however, they are not proximally instructed in the interactions themselves. While paper II, similar to papers I and III, is concerned with the allocation and maintenance of deontic rights in interaction, it targets the participants' maintenance of equilibrium and shared accountability. This means remaining attentive to each other's statuses and stances, thus maintaining deontic symmetry in proximal multiparty decision-making sequences.

The paper circles around the unavoidable interactional dilemma of making proposals and maintaining deontic symmetry. Proposals are always claims of deontic rights, and a proposal for a joint decision imputes a shared responsibility if accepted. When proposing, the proposer and the reciprocator need to handle the brief asymmetry, the bump in the road, in the proposal-acceptance sequence. Moreover, the receiver of the proposal must shoulder the responsibility of deciding together or rejecting the proposed line of action. In this sense, if they choose to go through with the decision-making sequence the participants must manage the other co-participants' deontic stances arising from proposing future action and accepting such interactional moves.

Previous research has shown how a proposal is transformed into a joint decision sequentially in interaction. Firstly, the participants must establish access to the proposal; secondly, the participants must express agreement by evaluating the proposal. Thirdly, the participants must display commitment to the proposed future action (Stevanovic, 2012, p. 798).

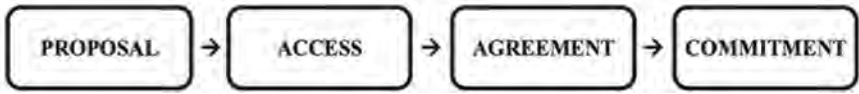


Figure 1. Stevanovic’s (2012, p. 785) model of trajectory from proposal to joint decision

This model is based on dyadic distal decision-making sequences and does not tackle questions of proximal decision-making, neither does it target questions of how multiparty joint decision-making is achieved. So first, I will address the matter of acquiescence and agreement in proximal decision-making and then the questions of multiparty decision-making.

According to Stevanovic’s joint decision-making model (2012), if a participant only acquiesces to a proposal, the outcome will not be a joint decision but a unilateral one. This means it is not enough for a participant to go along with a proposal. The participant must express explicit agreement to the proposal for it to be considered a genuinely joint one. However, whether this is also true concerning proximal joint decision-making remains unclear. For example, if a participant proposes something such as “we could write *apple*” and another participant writes *apple*, is this to be interpreted as agreement or acquiescence? If interpreted as agreement it would be considered a proximal joint decision, while interpreted as acquiescence it would be regarded as a proximal unilateral decision.

The current paper shows that the participants deploy distributed agreement where one person agrees and the others are assumed to agree if no disagreement is explicitly expressed. This practice has been described in prior research on consensus as the *rule of no opposition* (Haug, 2015) and is, in this paper, empirically validated. Related also to the question of acquiescence and agreement is how proposals are finalized and collaboratively oriented to by the participants in the contextual configuration in which they unfold. The analysis reveals that inscriptions are produced through a multimodal gestalt (Mondada, 2014b) of *writing aloud*– the inscriber vocalizes each syllable in the tempo of the inscription. When the inscriber writes aloud, the other participants visually align with the execution until the inscription is done. This action is deployed both when the inscriber is the proposal maker and when the inscriber is the one having accepted the proposal. Paper II argues that this visual orientation and routine of writing aloud is a way of maintaining jointness and agreement throughout the execution component of the decision-making sequence. Writing aloud while the others hold the joint visual attention shows a practice of being attentive to the joint deontic order. These results offer a multimodal and social deontic contribution to theoretical issues of how consensus might be brought about without explicit agreement. The paper concludes that the routine of writing aloud along with joint attention accomplishes collective deontic authority and maintenance of jointness.

Furthermore, the visual and embodied alignment toward the writing shines new light on prior research on distal joint decision-making where commitment to future

action is necessary. The proximal environment examined in the current paper shows that joint attention along with distributed agreement allows for commitment to be bypassed.

This result of distributed agreement, shared attention, writing aloud, and bypassing commitment calls for a developed model of how a proposal is transformed into a joint decision. Therefore, I suggest the following model which can capture agreement, the absence of agreement, and the bypassing of a commitment component in proximal multiparty interaction.

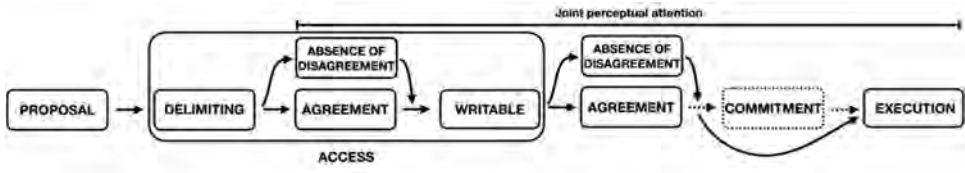


Figure 2. Multiparty adaptation of Stevanovic's (2012, p. 785) model of trajectory from proposal to joint decision

The model captures the participants' methods of coming up with joint suggestions and jointly deciding what to write on the shared piece of paper. Their behavior exhibits that jointness is interactionally accomplished in multiparty interaction. Furthermore, the participants' actions show how they remain diligent about each other's status and rights to make decisions. They are sharing power and working as one collective. Ultimately, the results from this paper change how joint decision-making should be conceived in proximal multiparty settings.

5.3 Paper III – Engaging adolescents' negative emotional experiences as a resource for decision-making

The third paper examines participation in decision-making at the intersection of the deontic and emotional order. Within the year-long participatory project in the municipality of Norda, cases are drawn where adolescents' negative emotional experiences are elicited and used as resources for decision-making. The data are small group discussions between adolescents, public servants, and politicians, along with cases of facilitator-adolescents interaction in front of the whole group of 50 adults and adolescents. Paper III examines how adults and adolescents re-construct adolescents' emotional experiences into elements for the impending decision-making and thereby render participation at the intersection of deontic and emotional orders.

I began sketching this paper with an interest in how the far future is dealt with in interaction, building further on the findings from paper I where future status was invoked in present conduct. Soon I realized that emotional experiences had a central role in constructing an imaginary future and that the future would not so much be an environment accommodating horizonless deontic claims as restricted to contemporary mental and existential issues. Throughout the participatory democracy project the

world was presented as uncertain and the times were framed as hard, especially for young people. This becomes a common ground from where the interactions depart when the participants discuss what and how the vision for the future should be.

As a construct in the present, the future has led to many different ways of explaining present societal behaviors. Several theorists describe contemporary society as following a rule of risk. For instance, Bauman (2017) claims that the most distinguishing feature of contemporary societies is an ambiance of uncertainty. He argues that the general feeling among people is that everything can happen while nothing can be done, and the political *modus operandi* is to avoid risk rather than strive for utopia (*ibid*). These theoretical claims are what led me to investigate emotions in the context of decision-making regarding the future.

In social interaction, the future is oriented to in different ways. We talk about what to do after work, on our vacation, and when we retire. The future is a projection surface for desires, trust, dreams, and fears. This is where the future becomes interesting from a social deontics angle. The recurrent human practice of making decisions is very much an interactional practice in the present that is often aimed at affecting the future. In very distal decisions that are to be carried out somewhere in the future, commitments serve to express a binding and promise that what is decided will actually take place in the future (Houtkoop, 1987; Huisman, 2001; Lindström, 1999; Stevanovic, 2012). Commitment to future action, promises, and even making plans exhibit actions of dealing with the unknown future. Decisions, promises, and such actions also beautifully testify to interactionists treating words and other social actions as having the potential to shape the future world.

Paper III shows that when navigating decision-making regarding the future, adolescents are made into emotional perceivers and deontic objects in an uncertain present. As in paper I, a niche of influence is carved out; however, this time based on adolescents having emotional access to the distress of being alive today. This was done by establishing the adolescents' emotional status as a source from which emotional experiences can be derived. The community representatives then transformed the adolescents' negative emotional experiences through formulations and interpretations into decision-making components aligned with the adults' arguments and claims. In the end, the adolescents' emotional and deontic status offers a position of compliance with sharing negative experiences that conform to a picture painted by the institution. The community representatives then have the deontic right to use these experiences as building blocks for the overarching deontic order of deciding on the vision.

While the future could be a projection surface for dreams, hopes, and wishes, the future becomes a context of risk avoidance (*cf.* Bauman, 2017) and a cause for worry (*cf.* Paulsen, 2020). This delimitation of the deontic room for maneuver is brought to life by the community representatives having "the capacity to define what is necessary and desirable, what should, and what should not be done, in certain domains of action in relation to one's co-participants" (Stevanovic & Svennevig, 2015, p. 2). The adults, at all times, had the proximal deontic upper hand and could also shape the distal

deontic order of how the ultimate decision-making regarding the future ought to be carried out.

Different from paper I, paper III illustrates how the adolescents' room for maneuver was even further regulated with their deontic rights restricted to sharing emotional experiences and confirming the adults' claims. This paper contributes with an account of the entwinement of the emotional and deontic order. The emotional accounts of the adolescents provided building blocks for a deontic order that re-establishes the overarching institutional task. Viewed this way, the emotions become a gearwheel in the larger deontic machinery. Furthermore, the paper gives a detailed analysis of proximal and distal orders in interaction where the adults and adolescents constructed a local deontic order. In the local deontic order, the adults oversaw the interpretation of adolescents' experiences, thus forming a distal deontic order. This way, the negative emotional experiences were connected to, and re-established, the broader institutional enterprise.

6. Discussion

In this final chapter, I will discuss the key findings and main challenges in this dissertation besides pointing out directions for future research. Firstly, structured around the three research questions, I will reflect on the encouragement and configuration of participation and, in extension, citizen education. Secondly, I will dive deeper into key aspects stemming from the research questions and, through these, expand the central theoretical concepts of *deontic status*, *proximity*, and *deontic authority*.

6.1 Interactional allocation of rights-to-decide

How adults and adolescents position each other when assessing future states of affairs has been in focus in the dissertation, beginning with the first research question: *What are the interactional practices through which young citizens in the participatory democracy meetings are encouraged to contribute to decision-making?*

It would be naïve to think that inviting adolescents to participate in participatory democracy meetings is an uncomplicated business, especially on the same grounds as politicians and public servants. So naturally, guidance on how to participate is needed. This guidance took the form of instructions and pepping in the project I observed. These actions, however, meant that the adolescents' positions stemmed from complying with adult views on who they are, why they are essential, and how they should use these features when participating.

In papers I and III, the adolescents are encouraged to contribute to decision-making. In pep talks, the adolescents are instructed to see their importance in the upcoming project. They are made experts in specific domains, and when forming their actions they should base their actions on the adults' constructions of the adolescents' status. Furthermore, the adolescents' part in the activities is unpacked through instructions that position them as beneficiaries and potential future leaders. A certain world is sold, and a particular individual should inhabit that world. A deontic niche is configured, and a social order is established, including the adolescents' identities being molded and fostered to a particular alignment.

The practice of encouraging youth participation not only relates to the first research question but also the second, *How is young citizens' participation configured in interaction?* The adults' instructive actions and pep talks, and adolescents' adherent alignment seen in papers I & III, not only encourage youth participation but also delimit the participatory youth role. The adolescents are instructed in both action and thought through the pep talks and instructive actions. Their actions are limited, and particular participatory roles are not only proposed to them, but accepted by the adolescents. The way participation is configured in the participatory democracy

meetings, inclusion is not about influencing action – it is about alignment and compliance.

The participatory limitations co-constructed in interaction relate to the third research question *How and to what extent is jointness accomplished in decision-making processes?* In paper II, joint decision-making is accomplished in the peer interactions during the co-construction workshop. The adolescents establish deontic symmetry and jointness throughout their tasks of coming up with suggestions for a new park. However, joint decision-making is not accomplished in the interactions with the participating adults. In the interactions between adults and adolescents, the adults have both proximal and distal deontic rights. This asymmetrical form of inclusion will be further discussed in section 6.4 *Compliance as inclusion*.

6.2 Shaping institutional participation

The adults' actions of encouraging and instructing will be discussed by viewing participatory democracy meetings with the help of Goffman's notion of *instrumental formal organizations*. Goffman defines such institutions as "a system of purposely coordinated activities designed with some overall explicit ends." (Goffman, 1991, p. 161). These organizations' overall explicit aim and products can vary from material artifacts, services, and *decisions*, among other things. An organization or institution may have many conflicting goals; still, the main point is that by prescribing a certain activity an organization prescribes a certain world with certain people in that world. Goffman's point is that a participant's

[...] expected activity in the organization implies a conception of the actor and that an organization, therefore, be viewed as a place for generating assumptions about identity. [...] the individual takes on the obligation to be alive to the situation, to be properly oriented and aligned in it. In participating in an activity in the establishment, he takes on the obligation to involve himself at the moment in the activity. Through this orientation and engagement of attention and effort, he visibly establishes his attitude toward the establishment and its implied conceptions of himself. To engage in a particular activity in the prescribed spirit is to accept being a particular kind of person who dwells in a particular kind of world. (Goffman, 1991, p. 169f).

When Goffman makes this analysis, he not only refers to walled-in institutions like prisons or psychiatric institutions, he also writes about orchestras, social clubs, and public institutions of many sorts. I, therefore, argue that participatory democracy projects can be regarded as formal instrumental organizations where the activities taking place have particular objects and identities in mind. This proposal is, however, open to certain objections regarding the scope of the democracy projects being more momentary than other institutions. However, as a public institution, participatory democracy meetings can fit the concept on the following grounds. Firstly, in the current thesis, adolescents are engaged and are given an institutionally appropriate status to which they align. They are incorporated into the organization and its social

order. Secondly, there are publicly overt goals found in both the policy documents governing this institution of participation and explicit local ends for the individuals and the project as a whole. Thirdly, in the documents advocating youth participation many objectives are mentioned for why participation should be encouraged. Many societal problems are considered improved by talking together about decisions. For instance, participation is framed as an antidote to increased dissatisfaction, deteriorating political participation, and the disgust of politicians. Other claimed effects of allowing citizens to participate are sustainable and safer societies and improved public health (Tahvilzadeh, 2015c).

For adolescents to be alive to the situation of participatory democracy meetings, they need to be properly oriented and aligned to the prescribed position (as shown in papers I and III). However, compared to inmates or patients in a 1950s or 1960s mental asylum, a difference arises regarding voluntariness. Without ending up in a discussion about free will, the question of participatory democracy activities' voluntariness is interesting. Goffman writes the followingly on voluntary participation and identity formation:

[...] when an institution officially offers external incentives and openly admits to having a limited claim on the loyalty, the time, and the spirit of the participant, then the participant who accepts this – whatever he does with his reward and wherever he suggests his heart really lies – is tacitly accepting a view of what will motivate him, and hence a view of his identity. That he may feel that these assumptions about him are perfectly natural and acceptable tells us why, as students, we are generally unaware of them, not that they do not exist. (Goffman, 1991, p. 165).

The municipality's limited claim on the loyalty, time, and spirit of the young citizens is relevant here, as is the point that the participants who voluntarily agree to participate further accept a particular set of assumptions concerning the activity and the features of identity belonging to those assumptions. The deontic, epistemic, and emotional orders seen in the three papers further make relevant and exhibit key dimensions of social relations and components of identity. Identity features belonging to the three mentioned orders are ascribed to and assumed from adolescents. The configuration of a youth with a special deontic status with certain deontic rights, visible in the three papers, can moreover be understood in light of Goffman's claims that institutions prescribe certain activities and a certain world and certain members in that world. This is in accordance with research on adult participatory democracy meetings within critical traditions; critical discourse studies of documents governing participatory democracy claim that participatory democracy activities not only prescribe the goals for a well-functioning society, they also prescribe normative representations of what it means to be a good citizen (Fejes et al., 2018; Tahvilzadeh, 2015c). However, the current thesis investigates how representations of citizens are (re-)constructed in naturally occurring interactions, rather than overarching discourses in society.

6.3 The role of deontic status in participation

The title of the dissertation, *Boosting young citizens' deontic status – interactional allocation of rights-to-decide in participatory democracy meetings*, flirts with the idea of participation as a means of fostering a deontic status fit for political participation. The concept of deontic status captures a participant's endogenous and exogenous authoritative position. It is a concept with abilities to capture changing positions and will now be discussed in light of research questions one and two, and by extension, citizen education.

As an endogenous and exogenous position, deontic status is what the participants expect from each other and what is talked into being and continuously modified in interaction. Exogenous factors are 'real world' aspects of a participant's power relative to the co-participants, such as an institutional credential or right, whereas the endogenous position is the interactionally claimed or displayed power. However, a core question is how fast a deontic status can change in interaction and how long a constructed status may last. Can deontic status be *constructed* in two turns when it is also an interaction exogenous factor? Ishino & Okada (2018) investigate how teachers regulate students' participation by practices of referring to students with alternative recognitions. By calling the students "miss Fujino", "expert," or "fool," the authors argue that the students' deontic statuses are changed. This alteration of the deontic status makes it possible for subsequent actions to be aligned with the teacher's agenda. Of course, the teacher could probably not have radically changed the students' statuses in just one short utterance. For example, Keevallik's (2017) study of adolescent girls' deontic statuses shows how the girls in her study claim a higher deontic status, something that is negotiated with their mothers who do not fully accept this new becoming-adult status. In order for recently moved-out girls to change their status from a teenager living at home to independent adults, the mothers must also recognize the claims of independence, which is seen in the paper as something that does not change in a turn-at-talk. It is, however, in the turns-at-talk where the negotiation occurs.

Nevertheless, an adolescent's deontic status ought to be what should be changed for a change in future behavior to take place. A change in an individual's conception of their deontic status would theoretically allow stronger deontic stances in upcoming interactions. Generally, instructing a boosted deontic status and explaining exogenous features of a person's status might, in that sense, affect a person's endogenous features in terms of empowerment and resilience in interaction and social relations. Furthermore, over time, this might be how relations evolve and conceptions of self and others develop. However, in the current thesis, the encouragement practices and subsequent participation configuration result in compliance and alignment to the social situation proposed by adults.

6.4 Compliance as inclusion

The results of the current thesis illustrate that adolescents are instructed and told how to participate in the decision-making process. This relates to the first and second research questions. However, also relevant to the result of compliance as inclusion is the third research question, *How and to what extent is jointness accomplished in decision-making processes?*

Enfield writes about the social consequences of creating a common ground and how this, in extension, relates to socialization, “[a]t a cultural level, in children’s socialization we spend a lot of time explaining and acting out for children ‘what people do’, ‘what people say’, and ‘how things are.’ This builds the cultural common ground that will soon streamline an individual’s passage through the moment-by-moment course of their social life.” (Enfield, 2006, p. 406f). In the data analyzed, the adolescents are told what to do and sometimes even how. Even though being told what to do and how to think is a common socialization practice, one might wonder what kind of streamlining of an individual’s conception of rights-to-decide comes from compliance.

Building on Enfield’s line of argumentation, the adults’ actions of pepping and instruction and the adolescents’ following actions of compliance can be considered a testament to citizen education. Seeing the instructive actions and alignments as forms of engagement, the common ground for what participation is in the context is constructed – remembering that participation is approached in the current thesis as a “framework for investigating how multiple parties build action together while both attending to, and helping to construct, relevant action and context” (Goodwin & Goodwin, 2004, p. 239f). The framework set up thus holds an ambiguity, where relevant actions from the adolescents are strong deontic stances while they are not really given a chance to perform as such in the actual interactions.

Moreover, the analysis reveals that the constructed status and position of deontic authority are resisted. For example, when being encouraged to make a proposal in paper I, the adolescent resists the position and downplays her significance before contributing with a suggestion. The boosted deontic status of being the essential group, a future deontic authority and a potential leader of society, is transformed into a deontic status framed by the adolescent herself as “little me”. I believe this illustrates a potential weakness of including subordinate participants in an asymmetrical institutional encounter through compliance.

6.5 A clash between projected and actual inclusion

The political backdrop to this thesis project is that the authorities report that adolescents say that those in power do not care or listen to their opinions or proposals. While adolescents do receive the chance to influence the decision-makers in the data analyzed in this thesis, in relation to the third research question, the jointness granted is minimal when approached through a much more fine-grained understanding of a

person's capacity to determine action in interaction. And in paper III, it is even nonexistent when the adolescents become deontic objects only granted influence in the sense of confirming negative emotional experiences.

In the pep meetings, the upcoming situations are given initial definitions that do not correspond with how the subsequent participation unfolds. The framework set up by the youth strategist in the first pep meeting projects an allowing context. The projection is perhaps vague but still deontically unhindered. For example, the situation the adolescents will be part of the following day is painted as a situation where they, in concert with others, will be embedded in shaping a dream scenario. However, this does not correspond with the actual interactions with politicians and public servants.

In papers I and III, how the adolescents are to take appropriate deontic stances is instructed. These actions shepherd the young participants to certain epistemic domains and areas of accountability by being representatives of the future generation by such means as "you will be the ones alive then, not us". Paper III shows how a predetermined order extracts an emotional basis from which a deontic order for how to approach the impending decision-making of a vision for the future is done. Both the encouragement and steering from the participating adults shape a particular participatory role rooted in compliance for the adolescents. These are examples of streamlining specific political participation and a particular influence slot. The forms of engagement prescribed in interaction are proposals based on certain ascribed epistemic and emotional grounds where the adults execute the meta-level deontic authority. The construction of relevant action and context consists of complying with directives and aligning to assumptions. Comparing papers I and III to paper II, a significant difference in the allocation of deontic rights becomes visible. In paper II, the adolescents work collaboratively and make joint decisions.

With the current thesis being in the CA tradition, it is hard to say anything about how the participants conceive of this kind of participatory framework or whether it was considered empowering. While this is not a question possible to answer in this thesis, tendencies can, however, be illustrated.

Because of the longitudinal data collection set up in the community of Norda, it is possible to more than speculate about the adolescents' conceptions of their participatory function. For example, at the second pep meeting – the night before the second participatory meeting – the youth strategist asked the young citizens how it felt to participate the previous day. Amanda shared her experience in this way.

is about the here-and-now deontic rights, and deontic status, to determine the interaction. Naturally, these two distances are interrelated in the same way that status and stance are related. For example, a decision about the future is always made in the present, and thereby the proximal right to decide is related to the distal right to decide. This can also be described as the deontic stance that claiming the right to decide must be congruent with a participant's deontic status.

Proximity further raises questions of deontic congruence. One interesting finding in papers I and III is the co-construction of an adolescent status and the question of how the adolescents could make congruent stances in accordance with that status. Paper I revealed that the status construction had different temporal dimensions. For example, to be young today was framed as being a potential future leader or an adult deontic authority. This status construction showed that adolescents are not considered full-fledged citizens but instead citizens-in-becoming. However, what would this entail in the present interaction? What would a congruent stance be to a multifaceted status construction that makes relevant future statuses?

On the one hand, ambiguous statuses are configured, and an inherent expectancy in those configurations may be vague and challenging to comprehend as well as match in the adolescents' upcoming stances. On the other hand, the configuration of a status that holds different temporalities can also be understood as being young and coming of age, something best understood as citizen education. Being held half-accountable and half-entitled to aspects, you are not yet accountable nor entitled to but one day will be. This can possibly be understood as a developing deontic status. However, whether the distal aspect is located five minutes or fifty years into the future might have different relevance, which calls for future elaboration on the notions of distal deontics. The analysis, however, shows that the distal rights ascribed to adolescents also include proximal effects and these effects seem to create both a clash and challenge for achieving deontic congruence.

6.7 Deontic authority

To both decide and get your way is a capacity focused on in this dissertation, a capacity that is operationalized as a participant's deontic authority. Affordances, limitations, and future directions for this concept have arisen during the current thesis project, which I will discuss further here.

As defined by Stevanovic & Peräkylä, deontic authority is a participant's capacity to determine action and expect compliance (2012, p. 298). The focus is not on claiming authority but on the authority being accepted as such by co-participants (Stevanovic, 2013). Compliance is an essential aspect of Stevanovic & Peräkylä's (2012) definition since it makes the concept into a strictly asymmetrical state of determining action and compliance residing in the adjacency pair. This definition means that deontic authority is a proximal concept. According to them, an authoritative action and re-

cognition of that deontic authority in the responsive action constitute an example of deontic authority.

However, my analytical data in paper I led me to approach deontic authority in a distal sense. I did not regard the concept as strictly asymmetrical and only proximally relevant in the turn-by-turn interaction. Instead, I understood it as a more flexible term capturing an individual's overall deontic capacity, a person's general 'power' in a setting. My outset was that all participants have deontic authority to various degrees, with a more or less strong or widespread scope. If someone has more deontic authority, the one with less authority still has some. A deontically weak person with few authoritative rights to determine action would still have deontic authority. Thus, when people cooperate and make decisions together they socially achieve a deontic gradient where all participants' deontic authority is equally distributed.

If I had followed Stevanovic & Peräkylä's binary and proximal definition of deontic authority, a more fruitful point of entrance for this paper would have been *deontic status* and *deontic rights*. However, as I write the theoretical section on deontic authority the term is sometimes displayed more flexibly, even by the inventors of the term. For example, Stevanovic and Peräkylä write about deontic authority being inflated, meaning that it is treated as more than a strict asymmetrical instantiation of deontic authority to determine action. In a later publication, Stevanovic writes the following in a footnote somewhat confirming the overlap while pointing out the consequences of a proximal reading of the concept:

I use the term 'deontic rights' somewhat interchangeably with the notion of 'deontic authority.' However, one advantage of using the term 'deontic rights' over the notion of 'deontic authority' is that it does not presuppose an asymmetrical relationship between the two participants, as is inevitably the case in a relationship of authority. The term 'deontic rights' is therefore particularly useful when describing those relationship constellations where the participants' rights to determine action are more or less equal—or, at least, negotiable. (2018, p. 384)

I will here discuss some benefits of approaching deontic authority flexibly and how this captures the notion's temporal complexity. In my data, deontic authority was shown to be a capacity that can be ascribed to a participant. In papers I and III, different temporalities are invoked when constructing the adolescents' deontic positions. The adolescents are subordinated almost all the time in the interactions and comply with the adult participants' instructions. This proximally in the turn-by-turn interaction, of course, means that the adults exercise deontic authority. However, authoritative rights are allocated to adolescents, and they are encouraged to take authoritative stances in their upcoming interactions and future lives. Therefore, a form of deontic authority is distally ascribed to them. However, the adolescents' promised deontic authority is never exercised in interaction, nor even in visionary discussions, and the proximal deontic authority resides with the adults.

Furthermore, this distal prospect does not seem to kick in throughout the vision project but remains in an undefined future. Nevertheless, the analysis in papers I and III captures an exciting formation of a distal deontic authority. In extension, this raises questions about the concept of deontic authority's potentially different temporalities.

The construction of deontic authority and the different temporal scopes relate to research question two: *How is young citizens' participation configured in interaction?* Symptomatic for the entire endeavor of configuring adolescents' capacity to decide in the participatory democracy meetings is the ascription and promise of deontic authority while keeping them in a subordinated position. This ambiguous participatory configuration can be described by twisting Bochenski's definition of authority: "the authority of x is accepted by y in the field γ when y desires a certain event e , and the acceptance of the authority is necessary to realize e " (Bochenski, 1974, p. 77). The intended result of instructing and pepping actions may fulfill this definition. The authority of the adolescents is accepted by the community representatives in the participatory democracy meetings when the community representatives desire youth participation, and the acceptance of the authority is necessary to realize participatory democracy. This result relates to a distinction Stevanovic (2013, p. 18) makes with help from Friedman (1973), where a participant can be an authority *in practice* or *in theory*. The adult politicians and public servants are authorities in both regards; however, they repeatedly construct a future theoretical authority belonging to the adolescents.

6.7.1 Collective deontic authority

Future deontic authority as constructed by the adults is one future direction worthy of more research. Another direction worth exploring further is investigating whether deontic authority can be understood collectively. This question relates to the third research question *How and to what extent is jointness accomplished in decision-making processes?* Even though conversation analysis focuses on how individuals' actions build action together, some activities might be better understood collectively than individually. One example could be protest action in social movements, for instance, bodily actions such as sit-ins, human chains, or chanting. In paper II, participants' collective practices open up for a discussion of sharing deontic authority and how that might fit the existing social deontic apparatus. Stevanovic & Peräkylä (2012) do not discuss deontic authority as a collective state since their definitions do not allow sharedness or even division between participants. If two participants have the same amount of authority, it is no longer possible to discuss deontic authority in terms of social deontics. The concept is inherently asymmetrical. However, this notion changes if one considers interaction as something less individual and more collective.

In paper II, the adolescents work like a well-oiled machine when coming up with ideas for a park. This social system of working almost as one social organism within

the culturally constructed environment has been thoroughly described before as situated activity systems and socially distributed shared cognition (Goodwin, 2017, p. 386; Hutchins, 2006; Schegloff, 1991). When participants achieve *jointness* through what they are doing procedurally, this can be described as socially shared cognition. Here members work together within a system towards a shared goal through a shared method. These systems are often described as common knowledge-sharing practices (Goodwin, 2017; Schegloff, 1991). However, shared cognition should also be applied to power. In paper II, the group's capacity to determine action as a whole while coming up with things to write and jointly deciding in a coordinated manner to inscribe the proposals on paper, is what is oriented to within this system. Together they are granted deontic authority to determine their proposal to the community representatives. This opportunity to influence the local government is always exercised as a collective. Instead of describing the actions as orientations to each member's individual rights to co-determine action, these actions and routines deployed might also be described as actions with orientations to the collective's authority to determine action. In this sense, the social deontic framework could provide benefit from incorporating a way of describing collective deontic authority. Of course, in the proximal sense, the sequential negotiation and agreement display that the participants are not one organism but individuals cooperating. However, zooming out one step to the level of activity, it is clear that socially they are procedurally cooperating and enacting joint deontic authority. They act as a collective exercising joint capacity to determine future action, and the counterpart is not each other but the addressee of their actions, namely the municipality.

6.8 Concluding remarks

Authorities have made participation in decision-making an antidote to many contemporary social issues. This motivated this study to draw on the long tradition of interactional research on institutional interaction, decision-making, and asymmetries. Accordingly, the study contributes to research areas such as youth peer interaction and youth-institutional representative interaction. Furthermore, it contributes to the social deontic framework by adapting theoretical and analytical notions to new settings while proposing future directions for its core concepts.

The participatory democracy meetings investigated in this thesis are ultimately long decision-making processes, and decision-making in interaction is a socially situated process of reaching commitment for future action (Boden, 1994; Huisman, 2001; Stevanovic, 2012). The current thesis has investigated how adults and adolescents position themselves to each other throughout this process. The analysis focused on the social situations in which rights-to-decide are negotiated, showing how inclusion and participation are conditioned in a fine-grained manner. Furthermore, it shows how these conditions are talked into being interactionally. Another contribution of this thesis is the focus on how adolescents are instructed to certain conduct,

i.e. how adults' actions are aimed at shaping adolescents' proposals for how the world should be shaped. In this sense, the study contributes with an interactional account of how asymmetries are invoked – not taken for granted – but as something that is accomplished interactionally.

Looking forward, I believe the most crucial future line of research in this area would be to continue to investigate how social deontics can bring a clearer understanding to the practices that facilitate and constrain political participation. For example, how can inclusion in asymmetrical environments become something more than toothless alignment?

This relates to future research on collective deontic authority. It would undoubtedly provide crucial insights into political issues where a sense of hopelessness dominates. Research on collective deontic authority could also answer a call for how to think about human agency over multiple scales at once. An illustrative example is that we humans have, as one collective, the agency to determine the climate of the planet as a whole. This anthropocene poses questions about how we think about this collective human agency (Chakrabarty, 2012). I believe some answers can come from researching how people accomplish collective action without losing a sense of authority. Such research could contribute to urgent mobilization, solidarity, and action issues and, in extension, tackle the widespread feeling that everything can happen while nothing can be done.

7. Svensk sammanfattning

Den här avhandlingen undersöker ungdomars inkludering i naturligt förekommande medborgardialoger. Specifikt analyseras hur rättigheter att delta i beslutsfattande formas och förhandlas interaktionellt. Medborgardialog är ett paraplybegrepp som inbegriper många typer av deltagande. Det kan till exempel vara workshops där en ny park planeras, men det kan också röra sig om fleråriga projekt som handlar om frågor såsom kärnkraft, trygghet eller framtidstro. Den gemensamma nämnaren är dock att medborgaren ges möjligheten att påverka någon del av en beslutsprocess (Lindholm et al., 2015; SKL, 2012).

Att de inbjudande institutionerna vill lyssna är något som framgår i de inbjudningar som går ut till medborgarna. Man eftersöker inte sällan medborgares tankar, idéer och ofta ber om förslag. I de politiska dokument som ligger till grund för den deltagande styrningens ökning i landet går det emellertid att utläsa fler ändamål, såsom att göra medborgarna mer engagerade, omdana politikerförakt till förtroende och missnöje till belåtenhet (Tahvilzadeh, 2015a). När det rör yngre medborgare menar man i Regeringens ungdomspolitiska program att ungdomar inte vill leka demokrati i skolan, utan istället ges reellt inflytande i samhället (Utbildningsdepartementet, 2014; SKL, 2012; Sveriges ungdomsråd, 2009) vilket är vad som ligger till grund för att man bjuder in just barn och ungdomar till dessa dialoger. Dessutom utgör medborgardialoger för unga en möjlighet för ungdomar att utöva sin rättighet att påverka beslut som rör dem (Checkoway, 2011; Nir & Perry-Hazan, 2016; Richards-Schuster & Pritzker, 2015).

Medborgardialogen är kringgärdad av flera utmaningar och den viktigaste för denna avhandling är hur man erbjuder reellt inflytande i beslut. Kärnan i medborgardialog är nämligen att beslutsfattare utlokaliserar vissa rättigheter att påverka och om detta misslyckas faller trovärdigheten och legitimiteten med initiativet. Från ett interaktionellt perspektiv handlar beslutsfattande om att utvärdera och förbinda sig till framtida handling (Boden, 1994; Huisman, 2001). Inkludering i beslutsfattande blir därmed hur deltagare under beslutsfattandegången gemensamt når fram till dessa förbindelser och hur man positionerar sig gentemot varandra under vägen.

Tidigare interaktionell forskning har dock pekat på inneboende svårigheter i att inkludera lekmän i institutionellt beslutsfattande. Institutionsrepresentanten har ofta starkare rättigheter än lekmannen vilket skapar en asymmetrisk deltagarsituation inom vilken genuin inkludering blir svår (Barnes, 2017; Charles et al., 1997; Clifton et al., 2018; Landmark et al., 2015; Stevanovic, 2021, 2021; Stevanovic et al., 2022; Stevanovic, Lindholm, et al., 2020; Stevanovic, Valkeapää, et al., 2020; Valkeapää et al., 2019). Även när institutionsrepresentanter vinnlägger sig om att styra inter-

aktionen mot gemensamt beslutsfattande kan detta resultera i att gemenskapen i beslutsfattandet förtas av just dessa ”inkluderande” handlingar (Stevanovic, Lindholm, et al., 2020; Stevanovic, Valkeapää, et al., 2020).

Medborgardialogens syften och de ovan beskrivna utmaningarna motiverar denna avhandling. Eftersom myndigheterna har gjort inkludering i beslutsfattande till en metod för såväl samhälls- som medborgaromdaning blir det synnerligen viktigt att studera just dessa processer. Men trots att medborgardialogens kärna är social interaktion är sammanhanget sparsamt studerat av just interaktionsforskare. Dessutom är ungdomars deltagande i medborgardialoger än mindre undersökt, trots att utmaningarna att inkludera dem potentiellt är större. Det är här som denna avhandling vill bidra med en fördjupad förståelse för hur ungdomars rätt att delta tar sig i uttryck i faktiska medborgardialoger.

Avhandlingen ställer tre frågor:

1. Vilka interaktionella praktiker görs gällande i medborgardialogerna när ungdomarna uppmuntras bidra i beslutsfattandet?
2. Hur är ungdomarnas deltagande ordnat i interaktionen?
3. Hur och i vilken utsträckning uppnås gemensamt beslutsfattande?

Hur ungdomar inkluderas i beslutsfattande i medborgardialoger närmas genom ett sociointeraktionellt perspektiv i denna avhandling. Den övergripande teoretiska basen är interaktionsanalysen Conversation Analysis (härefter CA) (Goodwin, 2017; Heritage, 1984; E. Schegloff, 2007; för en svensk introduktion se Norrby, 2014 eller Broth & Keevallik, 2020). CA är en empiridriven och mikroanalytisk tradition som undersöker hur mänsklig socialitet och handling organiseras i social interaktion. Detta forskningsintresse har sitt ursprung i en etnometodologisk tradition som undersöker hur den sociala verkligheten ideligen åstadkoms i människors dagliga liv. Den teoretiska utgångspunkten för CA är att sociala relationer, institutioner och kulturer skapas och upprätthålls i och genom interaktion. Den metodologiska utgångspunkten är att man analyserar hur verbala, kroppsliga och materiella handlingar produceras och reageras på. Analysen fokuseras därför på handlingar och den nästföljande handlingens uppvisade förståelse av föregående. Genom denna sekventiella bevisföring anläggs ett deltagarperspektiv på social handling i interaktion (Sacks et al., 1974).

Ungdomars inkludering i beslutsfattning förstås i denna avhandling utifrån det teoretiska ramverket *social deontik* (Stevanovic, 2018). Detta intresse inom social interaktionsforskning kan beskrivas som ett mikronivåstudium av mänskligt maktspel. En deltagares sociala rättigheter att bestämma handling undersöks inom den sociala deontiken som något som förhandlas i interaktion. Att driva igenom sin vilja och få andra att gå med på detta förstås som *deontisk auktoritet* (Stevanovic & Peräkylä, 2012). Huruvida en deltagare lyckas med att legitimt driva igenom handlingar är högst kontextspecifikt. Därför har det mer flexibla begreppet *deontiska rättigheter*

introducerats för att synliggöra deltagares graderade rättigheter. På så sätt kan man förstå varför en opponent kan bestämma vilka frågor som ställs under en disputationsakt men däremot inte vilka kläder respondenten bör ha på sig. Dessa olika rättigheter vad gäller att bestämma handling kan också förstås i form av olika deontiska statusar. En individs deontiska status täcker in de förväntade rättigheter som någon har. Dessa förväntningar kan komma från institutionella positioner men ses också som något som hela tiden är i rörelse och potentiell omförhandling i interaktion. Den deontiska statusen upprätthålls eller förändras nämligen genom de handlingar som görs och hur dessa handlingar mottas av motparten. Dessa uttryck för rätten att bestämma utgör en deltagares deontiska hållning (*stance*). När en deltagares deontiska hållning mottas som legitim av övriga deltagare i interaktionen uppstår deontisk kongruens mellan hållningen och statusen. Kongruens förefaller vara något som deltagare strävar efter i sociala relationer och interaktion (Stevanovic, 2013).

När det gäller gemensamt beslutsfattande blir många aspekter av social deontik relevanta. Gemensamheten i gemensamt beslutsfattande innefattar att man behandlar sina meddeltagare som jämlikar under beslutsfattningssekvensen. För detta krävs att deltagarna orienterar sig mot varandras statusar som likvärdiga inför beslutet. Endast genom att göra detta uppnås gemensamma beslut. Och det är på grund av detta som det kan bli utmanande att uppnå deontisk symmetri i institutionella sammanhang även i de fall där inkludering i beslutsfattande ses som eftersträvanvärt.

Materialet för avhandlingen utgörs av naturligt förekommande medborgardialoger. I kommunen ”Norda” följdes ett ettårigt projekt som gick ut på att kommunen skulle ta fram en ny framtidsvision. Ungdomar i åldrarna 14–15 år bjöds därför in för att under fem dagar, spridda under ett år, diskutera med politiker och tjänstepersoner hur deras kommun bör vara år 2050. De deltagande ungdomarna avlönades och tilldelades den institutionella rollen *ung kommunutvecklare*. Materialet från Norda utgör grunden för delstudie I och III. Delstudie II är däremot baserad på en workshop från en annan kommun arrangerad för 18–19-åringar. Workshopen ”Makt att påverka” var en engångsföretelse och leddes av en tjänsteperson och en landskapsarkitekt. Ungdomarna sattes i grupper om fyra och skulle tillsammans komma på idéer till en park som skulle renoveras. Deltagandet skedde sedan genom kollaborativt skrivande.

Avhandlingen består av tre delstudier som alla undersöker inkludering i beslutsfattande. Den första studien undersöker hur ungdomar introduceras och instrueras i deltagande. Materialet utgörs av peppmöten där en ungdomsstrateg förbereder ungdomarna inför morgondagens diskussioner med politiker och tjänstepersoner. Artikeln visar hur dessa instruktioner både från ungdomsstrategen och de vuxna under diskussionerna erbjuder en viss deltagarroll för ungdomarna.

Den roll som samskapas av de vuxnas instruktioner och ungdomarnas accepterade blir rollen av en person med kunskap om en viss ungdomsvärld samt bärare av moraliska förpliktelser förknippade med att tillhöra nästa generation. Den status som ungdomarna erbjuder innehåller dock en inneboende motsättning. Ungdomarna tillskrivs en form av framtida auktoritet vilken inte går att utöva i nuet. De får höra att

de är den viktigaste gruppen, med unik kunskap, den grupp som visionsprojektet gäller samt de som i framtiden kommer behöva axla ansvaret för samhället. Denna framtidsutsikt sipprar dock in i nuet och förefaller skapa svåra förväntningar att matcha vilket också syns när en ungdom avsäger sig den roll som erbjudits henne. Detta resultat är i linje med tidigare forskning om social inkludering i asymmetriskt beslutsfattande (Stevanovic, Lindholm, et al., 2020; Stevanovic, Valkeapää, et al., 2020) där man visar att institutionsrepresentanters inkluderande handlingar riskerar att ta udden av det inflytande som erbjuds.

Den andra delstudien undersöker ungdomars kamratinteraktion i en medskapande medborgardialog. Denna medborgardialog är ordnad så att ungdomarna sitter i grupper om fyra och skriver och ritar förslag till en park som ska byggas om på ett gemensamt papper. I detta sammanhang undersöks hur gemensamhet åstadkoms i proximalt flerpartsbeslutsfattande och bidrar således till interaktionell forskning som mestadels tidigare fokuserat på dyadiskt och distalt beslutsfattande.

Tidigare studier av gemensamt beslutsfattande har visat att för ett förslag ska kunna utvecklas till ett gemensamt beslut behöver mottagaren av förslaget 1) uppvisa tillgång till förslaget, 2) uppvisa medhåll samt 3) uttrycka att man förbinder sig till genomförandet av förslaget (Stevanovic, 2012). Genom dessa tre steg uppvisar förslagsmottagaren att den är ense och investerad i beslutet. Om mottagaren däremot bara fogar sig till förslaget så räknas inte detta som gemensamt beslutsfattande utan som ett unilateralt beslut. Denna modell är dock skapad utifrån dyadisk interaktion och frågan är om den håller för flerpartsinteraktion. Behöver samtliga deltagare i beslutsfattande som sker i grupp uppvisa enighet?

Studien visar att man löser detta genom de kroppsliga, materiella och verbala resurser som finns tillgängliga i workshopsituationen. Överenskommandet sker genom ett system av distribuerat medhåll. Det förefaller räcka att en person annan än förslagsgivaren uttrycker medhåll medan de andra kroppsligt och framför allt visuellt förblir orienterade mot själva inskriptionsförfarandet. Det är nämligen så att allt verkställande av besluten sker genom att skriva ner det överenskomna på ett gemensamt stort pappersark. En princip utvecklas där den som tiger samtycker så länge som en person explicit uttryckt medhåll. Dessutom vinnlägger sig skrivaren om att även det slutgiltiga steget i beslutsfattandet sker gemensamt. Detta sker genom att skrivaren ljudar stavelse för stavelse det som skrivs och därmed visar sig lojal med gruppens beslut och den etablerade deontiska ordningen.

Den tredje studien undersöker hur ungdomarnas deltagande i visionsprojektet förläggs i skärningspunkten av en emotionell och deontisk ordning. Analysexemplen kommer från det ettåriga visionprojektet i Norda. Exemplen består av interaktioner där ungdomarnas negativa emotionella erfarenheter efterfrågas av de vuxna för att sedan förvandlas genom tolkningar och formuleringar till beslutsfattandekomponenter.

I analysen framkommer att ungdomarnas plats i beslutsfattandet blir att bekräfta de vuxnas bild av samtiden som en svår och orolig tid där man som ung mår dåligt. Ungdomarna blir således deontiska objekt och upplevare av emotionell och existen-

tiell ångest. Medan beslut om framtiden skulle kunna vara en arena där drömmar och förhoppningar kommer till uttryck blir beslutsfattandet en kontext bestående av riskundvikande och oro för framtiden. Detta är möjligt genom de vuxnas såväl proximala som distala överläge där de har och ges möjlighet att styra den interaktionella och utom-interaktionella agendan för hur framtidsvisionen ska utformas. Denna deontiska ordning möjliggör att ungdomarnas emotionella upplevelser blir kugghjul i det övergripande projektets större maskineri. Sammanfattningsvis bidrar studien med en detaljerad analys av hur emotionella och deontiska ordningar samverkar och sammanvävs på såväl proximal som distal nivå.

Sammantaget visar avhandlingen att de vuxnas uppmuntran och instruktioner formar ungdomarnas deltagande i beslutsfattandet. Ungdomarna agerar i enlighet med de instruktioner och förklaringar som de vuxna tillhandahåller. På så sätt blir denna uppmuntran och instruktion begränsande i inkluderingen och möjligheten att delta i beslutsfattande. Ungdomarna begränsas i tanke och handling gällande vilka de är och i vilken kapacitet de förväntas bidra till mötena. Den sociala inkludering i beslutsfattandet kan därmed sägas handla om att foga sig till den uppfattning och bild av ungdomar som ges av de vuxna. Detta står i kontrast till hur ungdomarna själva arrangerar sin interaktion när de fattar beslut på egen hand. I artikel två åstadkommer ungdomarna gemensamt beslutsfattande. Denna typ av gemensamt beslutsfattande åstadkoms aldrig i interaktionen ungdomarna och kommunrepresentanter emellan.

I kappans diskussion ges förslag på vidare forskning som kan bidra till att bättre förstå hur inkludering kan åstadkommas utan att vidmakthålla asymmetrier. En diskussion förs också kring hur den sociala deontikens begrepp kan utvidgas för att närma sig denna fråga genom att undersöka sammanhang där en slags kollektiv deontisk auktoritet åstadkoms deltagare emellan. Genom att bättre förstå hur människor åstadkommer detta kan man också bringa reda i hur ungdomsdeltagande bör utformas där inkluderingen blir mer än inflytelselös anpassning. Ett sådant bidrag skulle också ge en djupare förståelse för den mänskliga handlingskraften i ett vidare perspektiv och i förlängningen motverka känslan av hopplöshet och maktlöshet bland unga medborgare.

Literature

- Ahmed, Sara. 2017. *Living a Feminist Life*. Durham: Duke University Press.
- Antaki, Charles, and Alexandra Kent. 2015. "Offering Alternatives as a Way of Issuing Directives to Children: Putting the Worse Option Last." *Journal of Pragmatics* 78: 25–38. <https://doi.org/10.1016/j.pragma.2015.01.004>.
- Antaki, Charles, and Joseph Webb. 2019. "When the Larger Objective Matters More: Support Workers' Epistemic and Deontic Authority over Adult Service-Users." *Sociology of Health & Illness* 41 (8): 1549–67. <https://doi.org/10.1111/1467-9566.12964>.
- Arminen, Ilkka. 2005. *Institutional Interaction: Studies of Talk at Work*. Edited by David Francis and Stephen Hester. Directions in Ethnomethodology and Conversation Analysis. Aldershot: Ashgate.
- Atkinson, Max. 1984a. *Our Masters' Voices: The Language and Body Language of Politics*.
———. 1984b. "Public Speaking and Audience Responses: Some Techniques for Inviting Applause." In *Structures of Social Action*, edited by Max Atkinson and John Heritage, 370–412. Cambridge: Cambridge University Press.
- Avramović, Maša. forthcoming doctoral dissertation. *Lifefull Pedagogy and Research: Children's Participation in Early Childhood Education*. Huddinge: Södertörn University.
- Barnes, Rebecca K. 2017. "Preliminaries to Treatment Recommendations in UK Primary Care: A Vehicle for Shared Decision Making?" *Health Communication*. <https://doi.org/10.1080/10410236.2017.1350915>.
- Bauman, Zygmunt. 2017. *Retrotopia*. Malden, MA: Polity.
- Bergmann, Jörg R. 1985. "Flüchtigkeit Und Methodische Fixierung Sozialer Wirklichkeit." In *Entzauberte Wissenschaft*, edited by W Bonss and H Hartmann. Göttingen: Otto Schwarz.
- Billig, Michael. 1999a. "Conversation Analysis and the Claims of Naivety." *Discourse & Society* 10 (4): 572–76. <https://doi.org/10.1177/0957926599010004007>.
———. 1999b. "Whose Terms? Whose Ordinarity? Rhetoric and Ideology in Conversation Analysis." *Discourse & Society* 10 (4): 543–58. <https://doi.org/10.1177/0957926599010004005>.
- Bochenski, Joseph. 1974. "An Analysis of Authority." In *Authority*, edited by Frederick J. Adelman, 56–85. The Hague, NL: Martinus Nijhoff.
- Boden, Deirdre. 1994. *The Business of Talk: Organizations in Action*. Cambridge: Polity Press.
- Boersma, Paul, and David Weenink. 2022. "Praat: Doing Phonetics by Computer." <http://www.praat.org/>.
- Bornemark, Jonna. 2016. *Medborgardialog – om det svåra i att mötas: Praktikers reflektioner om ett av demokratins viktigaste verktyg*. 74 vols. Arkus skrift 74. Stockholm: Arkus.
- Bowden, Helen Melander. 2019. "Problem-Solving in Collaborative Game Design Practices: Epistemic Stance, Affect, and Engagement." *Learning, Media and Technology* 44 (2): 124–43. <https://doi.org/10.1080/17439884.2018.1563106>.
- Brady, H. 1999. "Political Participation." In *Measures of Political Attitudes*, 737–801. Measures of Political Attitudes. San Diego, CA: Academic Press.
- Broth, Mathias, and Keevallik, Leelo. 2020. *Multimodal Interaktionsanalys*. Lund: Studentlitteratur.
- Cekaite, Asta. 2010. "Shepherding the Child: Embodied Directive Sequences in Parent-Child Interactions." *Text & Talk* 30: 1–25. <https://doi.org/10.1515/TEXT.2010.001>.

- Chakrabarty, Dipesh. 2012. "Postcolonial Studies and the Challenge of Climate Change." *New Literary History* 43 (1): 1–18.
- Chan, Tak Wing, and Matthew Clayton. 2006. "Should the Voting Age Be Lowered to Sixteen? Normative and Empirical Considerations." *Political Studies* 54 (3): 533–58. <https://doi.org/10.1111/j.1467-9248.2006.00620.x>.
- Charles, C, A Gafni, and T Whelan. 1997. "Shared Decision-Making in the Medical Encounter: What Does It Mean? (Or It Takes at Least Two to Tango)." *Social Science & Medicine* 44 (5): 681–92.
- Checkoway, Barry. 2011. "What Is Youth Participation?" *Children and Youth Services Review* 33 (2): 340–45. <https://doi.org/10.1016/j.childyouth.2010.09.017>.
- Chrisman, Matthew. 2015. "Deontic Modals." In *Routledge Encyclopedia of Philosophy*, edited by Craig Edwards. Taylor and Francis. Routledge Encyclopedia of Philosophy. <https://www.rep.routledge.com/articles/thematic/deontic-modals/v-1>.
- Clayman, Steven. 1993. "Booing: The Anatomy of a Disaffiliative Response." *American Sociological Review* 58 (1): 110–30. <https://doi.org/10.2307/2096221>.
- Clayman, Steven, Marc N. Elliott, John Heritage, and Laurie L. McDonald. 2006. "Historical Trends in Questioning Presidents, 1953–2000." *Presidential Studies Quarterly* 36 (4): 561–83. <https://doi.org/10.1111/j.1741-5705.2006.02568.x>.
- Clifton, Jonathan, Dorien Van De Mieroop, Prachee Sehgal, and Aneet. 2018. "The Multimodal Enactment of Deontic and Epistemic Authority in Indian Meetings." *Pragmatics* 28 (3): 333–60. <https://doi.org/10.1075/prag.17011.cli>.
- Couper-Kuhlen, Elizabeth. 2012. "Exploring Affiliation in the Reception of Conversational Complaint Stories." In *Emotion in Interaction*, 113–44. Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780199730735.003.0006>.
- Couper-Kuhlen, Elizabeth, and Marja Etelämäki. 2015. "Nominated Actions and Their Targeted Agents in Finnish Conversational Directives." *Epistemics and Deontics in Conversational Directives* 78: 7–24. <https://doi.org/10.1016/j.pragma.2014.12.010>.
- Craven, Alexandra, and Jonathan Potter. 2010. "Directives: Entitlement and Contingency in Action." *Discourse Studies* 12 (4): 419–42. <https://doi.org/10.1177/1461445610370126>.
- Curl, Traci S., and Paul Drew. 2008. "Contingency and Action: A Comparison of Two Forms of Requesting." *Research on Language and Social Interaction*. <http://www.tandfonline.com/doi/abs/10.1080/08351810802028613>.
- Della Porta, Donatella, and Mario Diani. 2020. *Social Movements: An Introduction*. Third edition. Hoboken, NJ: Wiley-Blackwell.
- Derry, Sharon J., Roy D. Pea, Brigid Barron, Randi A. Engle, Frederick Erickson, Ricki Goldman, Rogers Hall, et al. 2010. "Conducting Video Research in the Learning Sciences: Guidance on Selection, Analysis, Technology, and Ethics." *Journal of the Learning Sciences* 19 (1): 3–53. <https://doi.org/10.1080/10508400903452884>.
- Drew, Paul, and John Heritage. 1992. *Talk at Work: Interaction in Institutional Settings*. Cambridge: Cambridge University Press.
- Ekberg, Katie, and Amanda LeCouteur. 2015. "Clients' Resistance to Therapists' Proposals: Managing Epistemic and Deontic Status." *Journal of Pragmatics* 90: 12–25. <https://doi.org/10.1016/j.pragma.2015.10.004>.
- Ekström, Mats, and Ulla Moberg. 2014. "'Welcome to Participate!': Host Activities and Caller's Position in Swedish Election Campaign Phone-Ins in the 1970s and the 2000s." *Journalism* 16 (5): 654–71. <https://doi.org/10.1177/1464884914536841>.
- Enfield, Nick. 2011. "Sources of Asymmetry in Human Interaction: Enchrony, Status, Knowledge and Agency." In *The Morality of Knowledge in Conversation*, edited by Tanya Stivers,

- Mondada Lorenza, and Steensig Jakob, 29:285–312.
- Enfield, Nick J. 2006. "Social Consequences of Common Ground." In *Roots of Human Sociality: Culture, Cognition and Interaction*, edited by Nick J. Enfield and Stephen C. Levinson, 1st ed. London: Routledge. <https://doi.org/10.4324/9781003135517>.
- Englund, Tomas. 2005. "Om Klassrumssamtalets Potentiella Dynamik." *Pedagogisk Forskning i Sverige*, no. 3: 310–16.
- . 2007. *Utbildning Som Kommunikation: Deliberativa Samtal Som Möjlighet*. Göteborg: Daidalos.
- Erickson, Frederick. 2006. "Definition and Analysis of Data from Videotape: Some Research Procedures and Their Rationales." In *Handbook of Complementary Methods in Education Research*, 177–91. Mahwah, NJ, US: Lawrence Erlbaum Associates Publishers.
- Fejes, Andreas, Magnus Dahlstedt, Maria Olson, and Fredrik Sandberg. 2018. *Adult Education and the Formation of Citizens: A Critical Interrogation*. 1st ed. London: Routledge. <https://doi.org/10.4324/9781351111355>.
- Fitzgerald, Richard, and William Housley. 2002. "Identity, Categorization and Sequential Organization: The Sequential and Categorial Flow of Identity in a Radio Phone-In." *Discourse & Society* 13: 579–602. <https://doi.org/10.1177/0957926502013005275>.
- Fitzgerald, Richard, and Joanna Thornborrow. 2017. "'I'm a Scouser': Membership Categories and Political Geography in the 2015 UK Election Call Phone In." *Journal of Language and Politics* 16 (1): 41–59. <https://doi.org/10.1075/jlp.16.1.03fit>.
- Friedman, Richard B. 1973. "On the Concept of Authority in Political Philosophy." In *Concepts in Social Political Philosophy*, edited by Richard E. Flathman, p. 121–146. New York, NY: Palgrave Macmillan.
- Garfinkel, H. 1967. *Studies in Ethnomethodology*. Englewood Cliffs, N.J: Prentice Hall.
- Goffman, Ervin. 1976. *Gender Advertisements*. Communications and Culture. London: Red Globe Press London.
- Goffman, Erving. 1964. "The Neglected Situation." *American Anthropologist* 66 (6): 133–36.
- . 1983. "The Interaction Order: American Sociological Association, 1982 Presidential Address." *American Sociological Review* 48 (1): 1–17. <https://doi.org/10.2307/2095141>.
- . 1991. *Asylums: Essays on the Social Situation of Mental Patients and Other Inmates*. Reprinted. London: Penguin Books.
- Goodwin, Charles. 1979. "The Interactive Construction of a Sentence in Natural Conversation." In *Everyday Language: Studies in Ethnomethodology*, edited by George Psathas, 97–121. New York: Irvington Publishers.
- . 1993. "Recording Human Interaction in Natural Settings." *Pragmatics*. John Benjamins. <https://doi.org/10.1075/prag.3.2.05goo>.
- . 1994. "Professional Vision." *American Anthropologist* 96 (3): 606–33. <https://doi.org/10.1525/aa.1994.96.3.02a00100>.
- . 2017. *Co-Operative Action*. Cambridge: Cambridge University Press. <https://doi.org/10.1017/9781139016735>.
- Goodwin, Charles, and Marjorie Harness Goodwin. 2004. "Participation." In *A Companion to Linguistic Anthropology*, edited by Alessandro Duranti, 222–44. Malden, MA: Blackwell Pub. <https://doi.org/10.1002/9780470996522.ch10>.
- Goodwin, Charles, and John Heritage. 1990. "Conversation Analysis." *Annual Review of Anthropology* 19 (1): 283–307. <https://doi.org/10.1146/annurev.an.19.100190.001435>.
- Goodwin, Marjorie Harness, and Asta Cekaite. 2013. "Calibration in Directive/Response Sequences in Family Interaction." *Conversation Analytic Studies of Multimodal Interaction* 46 (1): 122–38. <https://doi.org/10.1016/j.pragma.2012.07.008>.

- Hart, Roger A. 1992. *Children's Participation: From Tokenism to Citizenship*. Innocenti Essays, 1014-7829; 4. Florence: UNICEF.
- Haug, Christoph. 2015. "What Is Consensus and How Is It Achieved in Meetings?: Four Types of Consensus Decision Making." In *The Cambridge Handbook of Meeting Science*, edited by Joseph A. Allen, Nale Lehmann-Willenbrock, and Steven G. Rogelberg, 556–84. Cambridge Handbooks in Psychology. Cambridge: Cambridge University Press. <https://doi.org/10.1017/CBO9781107589735.024>.
- Have, Paul ten. 2012. *Doing Conversation Analysis*. London: SAGE. <https://doi.org/10.1073/pnas.0703993104>.
- Hepburn, Alexa, and Galina B Bolden. 2013. "The Conversation Analytic Approach to Transcription." In *The Handbook of Conversation Analysis*, edited by Jack Sidnell and Tanya Stivers, 57–76. Chichester, West Sussex: Wiley-Blackwell.
- Heritage, John. 1984. *Garfinkel and Ethnomethodology*. Cambridge: Polity Press.
- . 2012. "Epistemics in Action: Action Formation and Territories of Knowledge." *Research on Language and Social Interaction* 45 (1): 1–29. <https://doi.org/10.1080/08351813.2012.646684>.
- Houtkoop, Hanneke. 1987. *Establishing Agreement: An Analysis of Proposal-Acceptance Sequences*. Dordrecht, Holland; Foris Publications.
- Huisman, Marjan. 2001. "Decision-Making in Meetings as Talk-in-Interaction." *International Studies of Management & Organization* 31 (3): 69–90.
- Hutchins, Edwin. 2006. "The Distributed Cognition Perspective on Human Interaction." In *Roots of Human Sociality: Culture, Cognition and Interaction*, edited by Stephen C. Levinson and Nick J. Enfield, 1st Edition. London: Routledge.
- Ishino, Mika, and Yusuke Okada. 2018. "Constructing Students' Deontic Status by Use of Alternative Recognitionals for Student Reference." *Classroom Discourse* 9 (2): 95–111. <https://doi.org/10.1080/19463014.2017.1407947>.
- Jacknick, Christine. 2021. *Multimodal Participation and Engagement: Social Interaction in the Classroom*. Studies in Social Interaction. Edinburgh: Edinburgh University Press.
- Kassman, Anders, and Johan Vamstad. 2019. "Local Public Administration as Facilitator of Political Youth Participation – Good Intentions and Institutional Shortcomings." *International Review of Sociology* 29 (3): 484–97. <https://doi.org/10.1080/03906701.2019.1672355>.
- Kaufman, Arnold. 1960. "Human Nature and Participatory Democracy." In *Responsibility: NOMOS III*, edited by Carl Friedrich. New York: Liberal Arts Press.
- Keel, Sara. 2017. "The Interactive Achievement and Transformation of a 'Revolutionary Category' – the 'sans-Papiers' – during Public Press Conferences." *Journal of Language and Politics* 16 (1): 60–84. <https://doi.org/10.1075/jlp.16.1.04kee>.
- Keevallik, Leelo. 2017. "Negotiating Deontic Rights in Second Position: Young Adult Daughters' Imperatively Formatted Responses to Mothers' Offers in Estonian." In *Imperative Turns at Talk: The Design of Directives in Action*, edited by Marja-Leena Sorjonen, Liisa Raevaara, and Elisabeth Couper-Kuhlen, 271–95. Studies in Language and Social Interaction 30. Amsterdam: John Benjamins Publishing Company.
- Kent, Alexandra. 2012. "Compliance, Resistance and Incipient Compliance When Responding to Directives." *Discourse Studies* 14 (6): 711–30. <https://doi.org/10.1177/1461445612457485>.
- Kibler, William W. 1996. "The Round Table." In *The New Arthurian Encyclopedia*, edited by Norris J Lacy and Geoffrey Ashe. Garland Reference Library of the Humanities. New York: Garland Publishing.
- Kitzinger, Celia. 2000. "Doing Feminist Conversation Analysis." *Feminism & Psychology* 10 (2): 163–93. <https://doi.org/10.1177/0959353500010002001>.

- . 2008. “Developing Feminist Conversation Analysis: A Response to Wowk.” *Human Studies* 31 (2): 179–208. <https://doi.org/10.1007/s10746-008-9088-7>.
- Kulturdepartementet. 2000. *En Uthållig Demokrati – Politik För Folkstyrelse På 2000-Talet (SOU 2000:1)*. Stockholm: Kulturdepartementet.
- Landmark, Anne Marie Dalby. 2016. *Negotiating Patient Involvement in Treatment Decision Making. A Conversation Analytic Study of Norwegian Hospital Encounters*. University of Oslo.
- Landmark, Anne Marie Dalby, Pål Gulbrandsen, and Jan Svennevig. 2015. “Whose Decision? Negotiating Epistemic and Deontic Rights in Medical Treatment Decisions.” *Journal of Pragmatics* 78: 54–69. <https://doi.org/10.1016/j.pragma.2014.11.007>.
- Liljestrand, Johan. 2002. *Klassrummet Som Diskussionsarena*. Örebro: Örebro universitet.
- Lindholm, Teresa, Sandra Oliveira e Costa, and Sofia Wiberg. 2015. *Medborgardialog - Demokrati Eller Dekoration?: Tolv Röster Om Dialogens Problem Och Potential i Samhällsplaneringen*. Vol. 72. Stockholm: Arkus.
- Lindström, Anna. 1999. *Language as Social Action: Grammar, Prosody, and Interaction in Swedish Conversation*. Uppsala: Uppsala University.
- Lindström, Anna, and Ann Weatherall. 2015. “Orientations to Epistemics and Deontics in Treatment Discussions.” *Journal of Pragmatics* 78: 39–53. <https://doi.org/10.1016/j.pragma.2015.01.005>.
- Llewellyn, Nick. 2005. “Audience Participation in Political Discourse: A Study of Public Meetings.” *Sociology* 39 (4): 697–716. <https://doi.org/10.1177/0038038505056028>.
- Lukes, Steven. 2005. *Power: A Radical View*. 2nd edition. Basingstoke, UK: Palgrave Macmillan.
- Magnusson, Simon. 2017. “Spelet mellan bilderna: Sekventiell analys av åhörarens möjligheter att delta under bildspelspresentationer.” *Språk & Stil*, no. 27: 221–48.
- . 2020. “Constructing Young Citizens’ Deontic Authority in Participatory Democracy Meetings.” *Discourse & Communication* 14 (6): 600–618. <https://doi.org/10.1177/1750481320939704>.
- Magnusson, Simon, and Melisa Stevanovic. 2022. “Sexual Consent as an Interactional Achievement: Overcoming Ambiguities and Social Vulnerabilities in the Initiations of Sexual Activities.” *Discourse Studies*, 14614456221119100. <https://doi.org/10.1177/14614456221119101>.
- Mann, Michael. 1986. *The Sources of Social Power, Vol. 1*. Cambridge, UK: Cambridge University Press.
- Mansbridge, Jane. 1995. “Does Participation Make Better Citizens?” *The Good Society* 5 (2): 1–7.
- McIlvenny, Paul. 1996. “Heckling in Hyde Park: Verbal Audience Participation in Popular Public Discourse.” *Language in Society* 25 (1): 27–60.
- Moerman, Michael. 1988. *Talking Culture: Ethnography and Conversation Analysis*. Philadelphia: University of Pennsylvania Press.
- Mondada, Lorenza. 2006. “Video Recording as the Reflexive Preservation and Configuration of Phenomenal Features for Analysis.” In *Video Analysis: Methodology and Methods: Qualitative Audiovisual Data Analysis in Sociology*, edited by Hubert Knoblauch, Bernt Schnettler, Jürgen Raab, and Hans-Georg Soeffner. Berlin, Germany: Peter Lang Internationaler Verlag der Wissenschaft.
- . 2011. “The Interactional Production of Multiple Spatialities within a Participatory Democracy Meeting.” *Social Semiotics* 21 (2): 289–316. <https://doi.org/10.1080/10350330.2011.548650>.
- . 2013a. “Embodied and Spatial Resources for Turn-Taking in Institutional Multi-Party Interactions: Participatory Democracy Debates.” *Journal of Pragmatics* 46 (1): 39–68. <https://doi.org/10.1016/j.pragma.2012.03.010>.

- . 2013b. “The Conversation Analytic Approach to Data Collection.” In *The Handbook of Conversation Analysis*, edited by Jack Sidnell and Tanya Stivers, 32–56. Chichester, West Sussex: Wiley-Blackwell.
- . 2014a. “Ethics in Action: Anonymization as a Participant’s Concern and a Participant’s Practice.” *Human Studies* 37 (2): 179–209.
- . 2014b. “The Local Constitution of Multimodal Resources for Social Interaction.” *Journal of Pragmatics* 65. <https://doi.org/10.1016/j.pragma.2014.04.004>.
- . 2015. “The Facilitator’s Task of Formulating Citizens’ Proposals in Political Meetings: Orchestrating Multiple Embodied Orientations to Recipients.” *Gesprächsforschung - Online-Zeitschrift Zur Verbalen Interaktion* 16: 1–62.
- . 2016. “Going to Write: Embodied Trajectories of Writing of Collective Proposals in Grassroots Democracy Meetings.” *Language and Dialogue* 6 (1): 140–78. <https://doi.org/10.1075/ld.6.1.05mon>.
- . 2018a. “Controversial Issues in Participatory Urban Planning: An Ethnomethodological and Conversation Analytic Historical Study.” In *Longitudinal Studies on the Organization of Social Interaction*, edited by Simona Pekarek Doehler, Johannes Wagner, and Esther González-Martínez, 287–328. London: Palgrave Macmillan UK. https://doi.org/10.1057/978-1-137-57007-9_10.
- . 2018b. “Multiple Temporalities of Language and Body in Interaction: Challenges for Transcribing Multimodality.” *Research on Language and Social Interaction* 51 (1): 85–106. <https://doi.org/10.1080/08351813.2018.1413878>.
- . 2019. “Rethinking Bodies and Objects in Social Interaction: A Multimodal and Multisensorial Approach to Tasting.” In *Discussing New Materialism: Methodological Implications for the Study of Materialities*, edited by Ulrike Tikvah Kissmann and Joost van Loon. Berlin: Springer.
- Mondada, Lorenza, and Sara Keel. 2017. “Introduction: The Micro-Politics of Sequential Organization: Contributions from Conversation Analysis and Ethnomethodology.” *The Micro-Politics of Sequential Organization: Ethnomethodological and Conversation Analytic Studies on Political Talk*. *Journal of Language and Politics* 16 (1).
- Mondada, Lorenza, Hanna Svensson, and Nynke Scheepen van. 2017. “A Table-Based Turn-Taking System and Its Political Consequences: Managing Participation, Building Opinion Groups, and Fostering Consensus.” *The Micro-Politics of Sequential Organization: Ethnomethodological and Conversation Analytic Studies on Political Talk*. *Journal of Language and Politics* 16 (1).
- Mondada, Lorenza, Hanna Svensson, and Nynke van Schepen. 2015. “‘Why That Not Now’: Participants’ Orientations towards Several Organizational Layers in Social Interaction.” *Bulletin Suisse de Linguistique Appliquée* 2015: 51–71.
- Mouffe, Chantal. 2005. *On the Political*. Thinking in Action. London; New York: Routledge.
- MUCF. 2019. “Det Vore Ju Kul Om de Frågade Nån Gång: Ungas Möjligheter till Inflytande På Lokal Nivå.” FOKUS 19. Växjö: Myndigheten för ungdoms- och civilsamhällesfrågor.
- Nemeth, Ulrika. 2021. *Det kritiska uppdraget: Diskurser och praktiker i gymnasieskolans svenskundervisning*. Södertörn Doctoral Dissertations 198. Huddinge: Södertörn University.
- Neville, Maurice. 2015. “The Embodied Turn in Research on Language and Social Interaction.” *Research on Language and Social Interaction* 48 (2): 121–51. <https://doi.org/10.1080/08351813.2015.1025499>.
- Nir, Tal, and Lotem Perry-Hazan. 2016. “The Framed Right to Participate in Municipal Youth Councils and Its Educational Impact.” *Children and Youth Services Review* 69: 174–83. <https://doi.org/10.1016/j.childyouth.2016.07.012>.
- Norrbj, Catrin. 2014. *Samtalsanalys: Så Gör vi När vi Pratar Med Varandra*. 2:a ed. Lund:

Studentlitteratur.

- Nyroos, Lina. 2008. "Vadå vi? Tala för dig själv!: Om oenighet och identitet vid seminarier." *Språk och stil* 18: 93–111.
- Ochs, Elinor. 1979. "Transcription as Theory." In *Developmental Pragmatics*, edited by Elinor Ochs and Bambi Schieffelin, 43–72. New York: Academic Press.
- Osvaldsson Cromdal, Karin, and Jakob Cromdal. 2019. "Children and Mental Health Talk: Perspectives on Social Competence—An Epilogue." In *Children and Mental Health Talk: Perspectives on Social Competence*, edited by Joyce Lamerichs, Susan J. Danby, Amanda Bateman, and Stuart Ekberg, 201–8. Cham: Springer International Publishing. https://doi.org/10.1007/978-3-030-28426-8_8.
- Paulsen, Roland. 2020. *Tänk Om: En Studie i Oro*. Stockholm: Albert Bonniers förlag.
- Peräkylä, Anssi. 1998. "Authority and Accountability: The Delivery of Diagnosis in Primary Health Care." *Social Psychology Quarterly* 61 (4): 301–20. <https://doi.org/10.2307/2787032>.
- Peräkylä, Anssi, and Marja-Leena Sorjonen. 2012. *Emotion in Interaction*. Oxford Studies in Sociolinguistics. Oxford: Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780199730735.001.0001>.
- Pitkin, Hanna Fenichel. 1999. *Fortune Is a Woman: Gender and Politics in the Thought of Niccolò Machiavelli: With a New Afterword*. Chicago, Ill.: University of Chicago Press.
- Pomerantz, Anita. 1984. "Agreeing and Disagreeing with Assessments: Some Features of Preferred/Dispreferred Turn Shapes." In *Structures of Social Action: Studies in Conversation Analysis*, edited by J Maxwell Atkinson and John Heritage, 57–101. Cambridge, U.K.: Cambridge University Press.
- Rawls, Anne Warfield, and Waverly Duck. 2020. *Tacit Racism*. Chicago; London: The University of Chicago Press.
- Raymond, Geoffrey, and John Heritage. 2006. "The Epistemics of Social Relations: Owning Grandchildren." *Language in Society* 35 (5): 677–705. <https://doi.org/10.1017/S0047404506060325>.
- Richards-Schuster, Katie, and Suzanne Pritzker. 2015. "Strengthening Youth Participation in Civic Engagement: Applying the Convention on the Rights of the Child to Social Work Practice." *Children and Youth Services Review* 57: 90–97. <https://doi.org/10.1016/j.childyouth.2015.07.013>.
- Rossi, Giovanni, and Tanya Stivers. 2021. "Category-Sensitive Actions in Interaction." *Social Psychology Quarterly* 84 (1): 49–74. <https://doi.org/10.1177/0190272520944595>.
- Rossi, Giovanni, and Jörg Zinken. 2016. "Grammar and Social Agency: The Pragmatics of Impersonal Deontic Statements." *Language* 92 (4): e296–325. <https://doi.org/10.1353/lan.2016.0083>.
- Sacks, Harvey. 1992. *Lectures on Conversation. Volume II*. Cambridge, Mass: Blackwell.
- Sacks, Harvey, Emanuel Schegloff, and Gail Jefferson. 1974. "A Simplest Systematics for the Organization of Turn-Taking for Conversation." *Language*, no. 50: 696–735.
- Sahlström, Fritjof. 1999. *Up the Hill Backwards: On Interactional Constraints and Affordances for Equity-Constitution in the Classrooms of the Swedish Comprehensive School*. Uppsala: Uppsala University.
- Schegloff, Emanuel. 1991. "Conversation Analysis and Socially Shared Cognition." *Socially Shared Cognition*, January. <https://doi.org/10.1037/10096-007>.
- . 1992. "Repair After Next Turn: The Last Structurally Provided Defense of Intersubjectivity in Conversation." *American Journal of Sociology* 97 (5): 1295–1295. <https://doi.org/10.1086/229903>.
- . 2007. *Sequence Organization in Interaction: Volume 1: A Primer in Conversation Analysis*.

- Cambridge: Cambridge University Press.
- Schegloff, Emanuel A. 1993. "Reflections on Quantification in the Study of Conversation." *Research on Language and Social Interaction* 26 (1): 99–128. https://doi.org/10.1207/s15327973rlsi2601_5.
- Schegloff, Emanuel, and Harvey Sacks. 1973. "Opening up Closings." *Semiotica* 8 (7): 289–327.
- Schepen, Nynke van. 2019. "Political Transparency Matters: Citizens Challenging Officials via 'Have You Planned X'-Type Questions." *Discourse & Society* 30 (5): 521–35. <https://doi.org/10.1177/0957926519855784>.
- Sidnell, Jack, and Tanya Stivers, eds. 2013. *The Handbook of Conversation Analysis*. Chichester, West Sussex, UK: Wiley-Blackwell.
- Sjögren, Maria. 2021. "'Answer in Any Way You Want': Discursive Tensions in Conversations of a Citizen Participation Process." *Discourse Studies* 23 (6): 778–93. <https://doi.org/10.1177/14614456211017713>.
- SKL. 2012. *Medborgardialog För Unga*. Edited by Lena Langlet. Stockholm: Sveriges kommuner och landsting.
- SKR. 2022. Personal communication April 27, 2022.
- Speer, Susan A., and Elizabeth Stokoe. 2014. "Ethics in Action: Consent-Gaining Interactions and Implications for Research Practice." *British Journal of Social Psychology* 53 (1): 54–73. <https://doi.org/10.1111/bjso.12009>.
- Stevanovic, Melisa. 2011. "Participants' Deontic Rights and Action Formation: The Case of Declarative Requests for Action." *Interaction and Linguistic Structures (InLiSt)*, no. 52.
- . 2012. "Establishing Joint Decisions in a Dyad." *Discourse Studies* 14 (6): 779–803. <https://doi.org/10.1177/1461445612456654>.
- . 2013. *Deontic Rights in Interaction: A Conversation Analytic Study on Authority and Cooperation*. Helsinki. <https://helda.helsinki.fi/handle/10138/39270>.
- . 2015. "Displays of Uncertainty and Proximal Deontic Claims: The Case of Proposal Sequences." *Epistemics and Deontics in Conversational Directives* 78: 84–97. <https://doi.org/10.1016/j.pragma.2014.12.002>.
- . 2018. "Social Deontics: A Nano-Level Approach to Human Power Play." *Journal for the Theory of Social Behaviour* 48 (3): 369–89. <https://doi.org/10.1111/jtsb.12175>.
- . 2021. "Deontic Authority and the Maintenance of Lay and Expert Identities during Joint Decision Making: Balancing Resistance and Compliance." *Discourse Studies*, 14614456211016820. <https://doi.org/10.1177/14614456211016821>.
- Stevanovic, Melisa, Camilla Lindholm, Taina Valkeapää, Kaisa Valkia, and Elina Weiste. 2020. "Taking a Proposal Seriously: Orientations to Agenda and Agency in Support Workers' Responses to Client Proposals." In *Joint Decision Making in Mental Health: An Interactional Approach*, edited by Camilla Lindholm, Melisa Stevanovic, and Elina Weiste, 141–64. Cham: Springer International Publishing. https://doi.org/10.1007/978-3-030-43531-8_6.
- Stevanovic, Melisa, and Chiara Monzoni. 2016. "On the Hierarchy of Interactional Resources: Embodied and Verbal Behavior in the Management of Joint Activities with Material Objects." *Journal of Pragmatics* 103: 15–32. <https://doi.org/10.1016/j.pragma.2016.07.004>.
- Stevanovic, Melisa, and Anssi Peräkylä. 2012. "Deontic Authority in Interaction: The Right to Announce, Propose, and Decide." *Research on Language and Social Interaction* 45 (3): 297–321. <https://doi.org/10.1080/08351813.2012.699260>.
- . 2014. "Three Orders in the Organization of Human Action: On the Interface between Knowledge, Power, and Emotion in Interaction and Social Relations." *Language in Society* 43 (2): 185–207. <https://doi.org/10.1017/S0047404514000037>.
- Stevanovic, Melisa, and Jan Svennevig. 2015. "Introduction: Epistemics and Deontics in

- Conversational Directives.” *Epistemics and Deontics in Conversational Directives* 78: 1–6. <https://doi.org/10.1016/j.pragma.2015.01.008>.
- Stevanovic, Melisa, Taina Valkeapää, Elina Weiste, and Camilla Lindholm. 2020. “Promoting Client Participation and Constructing Decisions in Mental Health Rehabilitation Meetings.” In *Joint Decision Making in Mental Health: An Interactional Approach*, edited by Camilla Lindholm, Melisa Stevanovic, and Elina Weiste, 43–68. Cham: Springer International Publishing. https://doi.org/10.1007/978-3-030-43531-8_2.
- Stevanovic, Melisa, Elina Weiste, and Lise-Lotte Uusitalo. 2022. “Challenges of Client Participation in the Co-Development of Social and Health Care Services: Imbalances of Control over Action and the Management of the Interactional Agenda.” *SSM – Qualitative Research in Health*, July, 100136. <https://doi.org/10.1016/j.ssmqr.2022.100136>.
- Stivers, Tanya. 2008. “Stance, Alignment, and Affiliation During Storytelling: When Nodding Is a Token of Affiliation.” *Research on Language and Social Interaction* 41: 31–57. <https://doi.org/10.1080/08351810701691123>.
- Svennevig, Jan, and Olga Djordjilovic. 2015. “Accounting for the Right to Assign a Task in Meeting Interaction.” *Epistemics and Deontics in Conversational Directives* 78: 98–111. <https://doi.org/10.1016/j.pragma.2014.12.007>.
- Svensson, Hanna. 2020. *Establishing Shared Knowledge in Political Meetings: Repairing and Correcting in Public*. London: Routledge. <https://doi.org/10.4324/9781003004110>.
- Sveriges ungdomsråd. 2009. *Ungdomar i Demokratien: En Rapport Om Ungdomars Politiska Deltagande*. Stockholm: Sveriges ungdomsråd.
- Tahvilzadeh, Nazem. 2015a. “Deltagande Styrning – Optimistiska Och Pessimistiska Perspektiv På Medborgardialoger Som Demokratipolitik.” In *Medborgardialog – Demokrati Eller Dekoration?: Tolv Röster Om Dialogens Problem Och Potential i Samhällsplaneringen*, edited by Teresa Lindholm, Sandra Oliveira e Costa, and Sofia Wiberg. Stockholm: Arkus.
- . 2015b. “Det Våras För Medborgardialoger.” In *Bilaga till Betänkande Av 2014 Års Demokratiutredning (SOU 2015:96)*, 507–57. Stockholm: Wolters Kluwer.
- . 2015c. “Understanding Participatory Governance Arrangements in Urban Politics: Idealist and Cynical Perspectives on the Politics of Citizen Dialogues in Göteborg, Sweden.” *Urban Research & Practice* 8 (2): 238–54. <https://doi.org/10.1080/17535069.2015.1050210>.
- Tainio, Liisa. 2003. “‘When Shall We Go for a Ride?’ A Case of the Sexual Harassment of a Young Girl.” *Discourse and Society* 14 (2): 173–90. <https://doi.org/10.1177/0957926503014002754>.
- Tholander, Michael. 2007a. “Working with Rules. Lived Democracy in School.” *Ethnography and Education* 2 (1): 109–26.
- . 2007b. “Students’ Participation and Non-Participation as a Situated Accomplishment.” *Childhood* 14 (4): 449–66. <https://doi.org/10.1177/0907568207081852>.
- . 2011. “Student-Led Conferencing as Democratic Practice.” *Children and Society* 25 (3): 239–50. <https://doi.org/10.1111/j.1099-0860.2009.00277.x>.
- Tholander, Mikael. 2006. “Deliberativa Samtal Och Samtalsanalys. En Möjlig Kombination.” *Pedagogisk Forskning i Sverige* 11 (1): 53–58.
- Tocqueville, Alexis de. 1997. *Om Demokratien i Amerika. Bok 1*. Edited by Ervin Rosenberg. Stockholm: Atlantis.
- UN. 2016. “Leaving No One behind: The Imperative of Inclusive Development.” New York: UN.
- . 2019. *The Convention on the Rights of the Child*. United Nations. <https://www.un-ilibrary.org/content/books/9789210045131>.
- Ungerberg, Kristin. 2019. *Flytande inflytande: Affektiva relationer mellan barn och miljön i förskolan*. Karlstad University Studies. 2019:10, Karlstad: Karlstads University.
- Utbildningsdepartementet. 2014. *Med Fokus På Unga – En Politik För Goda Levnadsvillkor, Makt*

- Och Inflytande (Prop. 2013/14:191)*. Stockholm.
- Valkeapää, Taina, Kimiko Tanaka, Camilla Lindholm, Elina Weiste, and Melisa Stevanovic. 2019. "Interaction, Ideology, and Practice in Mental Health Rehabilitation." *Journal of Psychosocial Rehabilitation and Mental Health* 6 (1): 9–23. <https://doi.org/10.1007/s40737-018-0131-3>.
- Vetenskapsrådet. 2017. "God Forskningsset." Vetenskapsrådet.
- Wählin-Jacobsen, Christian Dyrland, and Johan Simonsen Abildgaard. 2019. "Only the Wearer Knows Where the Shoe Pinches? Deontics and Epistemics in Discussions of Health and Well-Being in Participatory Workplace Settings." *Discourse & Communication* 14 (1): 44–64. <https://doi.org/10.1177/1750481319876768>.
- Wästerfors, David. 2019. "Den Etnografiskt Okänsliga Etikgranskningen." *Statsvetenskaplig Tidskrift* 129 (2): 173–205.
- Weidner, Matylda. 2015. "Telling Somebody What to Tell: 'Proszę Mi Powiedzieć' in Polish Doctor–Patient Interaction." *Epistemics and Deontics in Conversational Directives* 78: 70–83. <https://doi.org/10.1016/j.pragma.2015.01.006>.
- Wiberg, Sofia. 2018. *Lyssnandets Praktik: Medborgardialog, Icke-Vetande Och Förskjutningar*. Stockholm: KTH Royal Institute of Technology.
- Young, Iris Marion. 2002. *Inclusion and Democracy*. Oxford Political Theory. Oxford: Oxford University Press. <https://doi.org/10.1093/0198297556.001.0001>.
- Zimmerman, D. H., & Pollner, M. (1971). The everyday world as a phenomenon. In J. D. Douglas (Ed.), *Understanding everyday life: Toward the reconstruction of sociological knowledge* (pp. 80–104). Chicago: Aldine.
- Zinken, Jörg, and Eva Ogiermann. 2011. "How to Propose an Action as Objectively Necessary: The Case of Polish Trzeba x ('One Needs to x')." *Research on Language and Social Interaction* 44 (3): 263–87. <https://doi.org/10.1080/08351813.2011.591900>.

Södertörn Doctoral Dissertations

1. Jolanta Aidukaite, *The Emergence of the Post-Socialist Welfare State: The case of the Baltic States: Estonia, Latvia and Lithuania*, 2004
2. Xavier Fraudet, *Politique étrangère française en mer Baltique (1871–1914): de l'exclusion à l'affirmation*, 2005
3. Piotr Wawrzyniuk, *Confessional Civilising in Ukraine: The Bishop Iosyf Shumliansky and the Introduction of Reforms in the Diocese of Lviv 1668–1708*, 2005
4. Andrej Kotljarchuk, *In the Shadows of Poland and Russia: The Grand Duchy of Lithuania and Sweden in the European Crisis of the mid-17th Century*, 2006
5. Håkan Blomqvist, *Nation, ras och civilisation i svensk arbetarrörelse före nazismen*, 2006
6. Karin S Lindelöf, *Om vi nu ska bli som Europa: Könsskapande och normalitet bland unga kvinnor i transitionens Polen*, 2006
7. Andrew Stickley, *On Interpersonal Violence in Russia in the Present and the Past: A Sociological Study*, 2006
8. Arne Ek, *Att konstruera en uppslutning kring den enda vägen: Om folkrörelsers modernisering i skuggan av det Östeuropeiska systemsiftet*, 2006
9. Agnes Ers, *I mänsklighetens namn: En etnologisk studie av ett svenskt biståndsprojekt i Rumänien*, 2006
10. Johnny Rodin, *Rethinking Russian Federalism: The Politics of Intergovernmental Relations and Federal Reforms at the Turn of the Millennium*, 2006
11. Kristian Petrov, *Tillbaka till framtiden: Modernitet, postmodernitet och generationsidentitet i Gorbačëvs glasnost' och perestrojka*, 2006
12. Sophie Söderholm Werkö, *Patient patients? Achieving Patient Empowerment through Active Participation, Increased Knowledge and Organisation*, 2008
13. Peter Bötker, *Leviatan i arkipelagen: Staten, förvaltningen och samhället. Fallet Estland*, 2007
14. Matilda Dahl, *States under scrutiny: International organizations, transformation and the construction of progress*, 2007
15. Margrethe B. Sovik, *Support, resistance and pragmatism: An examination of motivation in language policy in Kharkiv, Ukraine*, 2007
16. Yulia Gradszkova, *Soviet People with female Bodies: Performing beauty and maternity in Soviet Russia in the mid 1930–1960s*, 2007
17. Renata Ingbrant, *From Her Point of View: Woman's Anti-World in the Poetry of Anna Świrszczyńska*, 2007
18. Johan Eellend, *Cultivating the Rural Citizen: Modernity, Agrarianism and Citizenship in Late Tsarist Estonia*, 2007
19. Petra Garberding, *Musik och politik i skuggan av nazismen: Kurt Atterberg och de svensk-tyska musikrelationerna*, 2007
20. Aleksei Semenenko, *Hamlet the Sign: Russian Translations of Hamlet and Literary Canon Formation*, 2007
21. Vytautas Petronis, *Constructing Lithuania: Ethnic Mapping in the Tsarist Russia, ca. 1800–1914*, 2007

22. Akvile Motiejunaite, *Female employment, gender roles, and attitudes: The Baltic countries in a broader context*, 2008
23. Tove Lindén, *Explaining Civil Society Core Activism in Post-Soviet Latvia*, 2008
24. Pelle Åberg, *Translating Popular Education: Civil Society Cooperation between Sweden and Estonia*, 2008
25. Anders Nordström, *The Interactive Dynamics of Regulation: Exploring the Council of Europe's monitoring of Ukraine*, 2008
26. Fredrik Doeser, *In Search of Security After the Collapse of the Soviet Union: Foreign Policy Change in Denmark, Finland and Sweden, 1988–1993*, 2008
27. Zhanna Kravchenko. *Family (versus) Policy: Combining Work and Care in Russia and Sweden*, 2008
28. Rein Jürjado, *Learning within and between public-private partnerships*, 2008
29. Elin Boalt, *Ecology and evolution of tolerance in two cruciferous species*, 2008
30. Lars Forsberg, *Genetic Aspects of Sexual Selection and Mate Choice in Salmonids*, 2008
31. Eglė Rindzevičiūtė, *Constructing Soviet Cultural Policy: Cybernetics and Governance in Lithuania after World War II*, 2008
32. Joakim Philipson, *The Purpose of Evolution: 'struggle for existence' in the Russian-Jewish press 1860–1900*, 2008
33. Sofie Bedford, *Islamic activism in Azerbaijan: Repression and mobilization in a post-Soviet context*, 2009
34. Tommy Larsson Segerlind, *Team Entrepreneurship: A process analysis of the venture team and the venture team roles in relation to the innovation process*, 2009
35. Jenny Svensson, *The Regulation of Rule-Following: Imitation and Soft Regulation in the European Union*, 2009
36. Stefan Hallgren, *Brain Aromatase in the guppy, Poecilia reticulata: Distribution, control and role in behavior*, 2009
37. Karin Ellencrona, *Functional characterization of interactions between the flavivirus NS5 protein and PDZ proteins of the mammalian host*, 2009
38. Makiko Kanematsu, *Saga och verklighet: Barnboksproduktion i det postsovjetiska Lettland*, 2009
39. Daniel Lindvall, *The Limits of the European Vision in Bosnia and Herzegovina: An Analysis of the Police Reform Negotiations*, 2009
40. Charlotta Hillerdal, *People in Between – Ethnicity and Material Identity: A New Approach to Deconstructed Concepts*, 2009
41. Jonna Bornemark, *Kunskapens gräns – gränsens vetande*, 2009
42. Adolphine G. Kateka, *Co-Management Challenges in the Lake Victoria Fisheries: A Context Approach*, 2010
43. René León Rosales, *Vid framtidens hitersta gräns: Om pojkar och elevpositioner i en multietnisk skola*, 2010
44. Simon Larsson, *Intelligensaristokrater och arkivmartyrer: Normerna för vetenskaplig skicklighet i svensk historieforskning 1900–1945*, 2010
45. Håkan Lättman, *Studies on spatial and temporal distributions of epiphytic lichens*, 2010
46. Alia Jaensson, *Pheromonal mediated behaviour and endocrine response in salmonids: The impact of cypermethrin, copper, and glyphosate*, 2010
47. Michael Wigerius, *Roles of mammalian Scribble in polarity signaling, virus offense and cell-fate determination*, 2010

48. Anna Hedtjärn Wester, *Män i kostym: Prinsar, konstnärer och tegelbärare vid sekelskiftet 1900*, 2010
49. Magnus Linnarsson, *Postgång på växlande villkor: Det svenska postväsendets organisation under stormaktstiden*, 2010
50. Barbara Kunz, *Kind words, cruise missiles and everything in between: A neoclassical realist study of the use of power resources in U.S. policies towards Poland, Ukraine and Belarus 1989–2008*, 2010
51. Anders Bartonek, *Philosophie im Konjunktiv: Nichtidentität als Ort der Möglichkeit des Utopischen in der negativen Dialektik Theodor W. Adornos*, 2010
52. Carl Cederberg, *Resaying the Human: Levinas Beyond Humanism and Antihumanism*, 2010
53. Johanna Ringarp, *Professionens problematik: Lärarkårens kommunalisering och välfärdsstatens förvandling*, 2011
54. Sofi Gerber, *Öst är Väst men Väst är bäst: Östtysk identitetsformering i det förenade Tyskland*, 2011
55. Susanna Sjödin Lindenskoug, *Manlighetens bortre gräns: Tidlagsrättegångar i Livland åren 1685–1709*, 2011
56. Dominika Polanska, *The emergence of enclaves of wealth and poverty: A sociological study of residential differentiation in post-communist Poland*, 2011
57. Christina Douglas, *Kärlek per korrespondens: Två förlovade par under andra hälften av 1800-talet*, 2011
58. Fred Saunders, *The Politics of People – Not just Mangroves and Monkeys: A study of the theory and practice of community-based management of natural resources in Zanzibar*, 2011
59. Anna Rosengren, *Åldrandet och språket: En språkhistorisk analys av hög ålder och åldrande i Sverige cirka 1875–1975*, 2011
60. Emelie Lilliefeldt, *European Party Politics and Gender: Configuring Gender-Balanced Parliamentary Presence*, 2011
61. Ola Svenonius, *Sensitising Urban Transport Security: Surveillance and Policing in Berlin, Stockholm, and Warsaw*, 2011
62. Andreas Johansson, *Dissenting Democrats: Nation and Democracy in the Republic of Moldova*, 2011
63. Wessam Melik, *Molecular characterization of the Tick-borne encephalitis virus: Environments and replication*, 2012
64. Steffen Werther, *SS-Vision und Grenzland-Realität: Vom Umgang dänischer und „volksdeutscher“ Nationalsozialisten in Sønderjylland mit der „großgermanischen“ Ideologie der SS*, 2012
65. Peter Jakobsson, *Öppenhetsindustrin*, 2012
66. Kristin Ilves, *Seaward Landward: Investigations on the archaeological source value of the landing site category in the Baltic Sea region*, 2012
67. Anne Kaun, *Civic Experiences and Public Connection: Media and Young People in Estonia*, 2012
68. Anna Tessmann, *On the Good Faith: A Fourfold Discursive Construction of Zoroastrianism in Contemporary Russia*, 2012
69. Jonas Lindström, *Drömmen om den nya staden: Stadsförnyelse i det postsovetisk Riga*, 2012
70. Maria Wolrath Söderberg, *Topos som meningsskapare: Retorikens topiska perspektiv på tänkande och lärande genom argumentation*, 2012
71. Linus Andersson, *Alternativ television: Former av kritik i konstnärlig TV-produktion*, 2012
72. Håkan Lättman, *Studies on spatial and temporal distributions of epiphytic lichens*, 2012

73. Fredrik Stiernstedt, *Mediearbete i mediehuset: Produktion i förändring på MTG-radio*, 2013
74. Jessica Moberg, *Piety, Intimacy and Mobility: A Case Study of Charismatic Christianity in Present-day Stockholm*, 2013
75. Elisabeth Hemby, *Historiemåleri och bilder av vardag: Tatjana Nazarenkos konstnärskap i 1970-talets Sovjet*, 2013
76. Tanya Jukkala, *Suicide in Russia: A macro-sociological study*, 2013
77. Maria Nyman, *Resandets gränser: Svenska resenärers skildringar av Ryssland under 1700-talet*, 2013
78. Beate Feldmann Eellend, *Visionära planer och vardagliga praktiker: Postmilitära landskap i Östersjöområdet*, 2013
79. Emma Lind, *Genetic response to pollution in sticklebacks: Natural selection in the wild*, 2013
80. Anne Ross Solberg, *The Mahdi wears Armani: An analysis of the Harun Yahya enterprise*, 2013
81. Nikolay Zakharov, *Attaining Whiteness: A Sociological Study of Race and Racialization in Russia*, 2013
82. Anna Kharkina, *From Kinship to Global Brand: The Discourse on Culture in Nordic Cooperation after World War II*, 2013
83. Florence Fröhlig, *A painful legacy of World War II: Nazi forced enlistment: Alsatian/Mosellan Prisoners of war and the Soviet Prison Camp of Tambov*, 2013
84. Oskar Henriksson, *Genetic connectivity of fish in the Western Indian Ocean*, 2013
85. Hans Geir Aasmundsen, *Pentecostalism, Globalisation and Society in Contemporary Argentina*, 2013
86. Anna McWilliams, *An Archaeology of the Iron Curtain: Material and Metaphor*, 2013
87. Anna Danielsson, *On the power of informal economies and the informal economies of power: Rethinking informality, resilience and violence in Kosovo*, 2014
88. Carina Guyard, *Kommunikationsarbete på distans*, 2014
89. Sofia Norling, *Mot "väst": Om vetenskap, politik och transformation i Polen 1989–2011*, 2014
90. Markus Huss, *Motståndets akustik: Språk och (o)ljud hos Peter Weiss 1946–1960*, 2014
91. Ann-Christin Randahl, *Strategiska skribenter: Skrivprocesser i fysik och svenska*, 2014
92. Péter Balogh, *Perpetual borders: German-Polish cross-border contacts in the Szczecin area*, 2014
93. Erika Lundell, *Förkroppsligad fiktion och fikionaliserade kroppar: Levande rollspel i Östersjöregionen*, 2014
94. Henriette Cederlöf, *Alien Places in Late Soviet Science Fiction: The "Unexpected Encounters" of Arkady and Boris Strugatsky as Novels and Films*, 2014
95. Niklas Eriksson, *Urbanism Under Sail: An archaeology of fluit ships in early modern everyday life*, 2014
96. Signe Opermann, *Generational Use of News Media in Estonia: Media Access, Spatial Orientations and Discursive Characteristics of the News Media*, 2014
97. Liudmila Voronova, *Gendering in political journalism: A comparative study of Russia and Sweden*, 2014
98. Ekaterina Kalinina, *Mediated Post-Soviet Nostalgia*, 2014
99. Anders E. B. Blomqvist, *Economic Nationalizing in the Ethnic Borderlands of Hungary and Romania: Inclusion, Exclusion and Annihilation in Szatmár/Satu-Mare, 1867–1944*, 2014
100. Ann-Judith Rabenschlag, *Völkerfreundschaft nach Bedarf: Ausländische Arbeitskräfte in der Wahrnehmung von Staat und Bevölkerung der DDR*, 2014


101. Yuliya Yurchuck, *Ukrainian Nationalists and the Ukrainian Insurgent Army in Post-Soviet Ukraine*, 2014
102. Hanna Sofia Rehnberg, *Organisationer berättar: Narrativitet som resurs i strategisk kommunikation*, 2014
103. Jaakko Turunen, *Semiotics of Politics: Dialogicality of Parliamentary Talk*, 2015
104. Iveta Jurkane-Hobein, *I Imagine You Here Now: Relationship Maintenance Strategies in Long-Distance Intimate Relationships*, 2015
105. Katharina Wesolowski, *Maybe baby? Reproductive behaviour, fertility intentions, and family policies in post-communist countries, with a special focus on Ukraine*, 2015
106. Ann af Burén, *Living Simultaneity: On religion among semi-secular Swedes*, 2015
107. Larissa Mickwitz, *En reformerad lärare: Konstruktionen av en professionell och betygssättande lärare i skolpolitik och skolpraktik*, 2015
108. Daniel Wojahn, *Språkaktivism: Diskussioner om feministiska språkförändringar i Sverige från 1960-talet till 2015*, 2015
109. Héléne Edberg, *Kreativt skrivande för kritiskt tänkande: En fallstudie av studenters arbete med kritisk metarefleksion*, 2015
110. Kristina Volkova, *Fishy Behavior: Persistent effects of early-life exposure to 17 α -ethinylestradiol*, 2015
111. Björn Sjöstrand, *Att tänka det tekniska: En studie i Derridas teknikfilosofi*, 2015
112. Håkan Forsberg, *Kampen om eleverna: Gymnasiefältet och skolmarknadens framväxt i Stockholm, 1987–2011*, 2015
113. Johan Stake, *Essays on quality evaluation and bidding behavior in public procurement auctions*, 2015
114. Martin Gunnarson, *Please Be Patient: A Cultural Phenomenological Study of Haemodialysis and Kidney Transplantation Care*, 2016
115. Nasim Reyhanian Caspillo, *Studies of alterations in behavior and fertility in ethinyl estradiol-exposed zebrafish and search for related biomarkers*, 2016
116. Pernilla Andersson, *The Responsible Business Person: Studies of Business Education for Sustainability*, 2016
117. Kim Silow Kallenberg, *Gränsland: Svensk ungdomsvård mellan vård och straff*, 2016
118. Sari Vuorenpää, *Literacitet genom interaction*, 2016
119. Francesco Zavatti, *Writing History in a Propaganda Institute: Political Power and Network Dynamics in Communist Romania*, 2016
120. Cecilia Anell, *Begärets politiska potential: Feministiska motståndsstrategier i Elin Wägners 'Pennskaftet', Gabriele Reuters 'Aus guter Familie', Hilma Angered-Strandbergs 'Lydia Vik' och Grete Meisel-Hess 'Die Intellektuellen'*, 2016
121. Marco Nase, *Academics and Politics: Northern European Area Studies at Greifswald University, 1917–1992*, 2016
122. Jenni Rinne, *Searching for Authentic Living Through Native Faith – The Maausk movement in Estonia*, 2016
123. Petra Werner, *Ett medialt museum: Lärandets estetik i svensk television 1956–1969*, 2016
124. Ramona Rat, *Un-common Sociality: Thinking sociality with Levinas*, 2016
125. Petter Thureborn, *Microbial ecosystem functions along the steep oxygen gradient of the Landsort Deep, Baltic Sea*, 2016

126. Kajsja-Stina Benulic, *A Beef with Meat Media and audience framings of environmentally unsustainable production and consumption*, 2016
127. Naveed Asghar, *Ticks and Tick-borne Encephalitis Virus – From nature to infection*, 2016
128. Linn Rabe, *Participation and legitimacy: Actor involvement for nature conservation*, 2017
129. Maryam Adjam, *Minnesspår: Hågkomstens rum och rörelse i skuggan av en flykt*, 2017
130. Kim West, *The Exhibitionary Complex: Exhibition, Apparatus and Media from Kulturhuset to the Centre Pompidou, 1963–1977*, 2017
131. Ekaterina Tarasova, *Anti-nuclear Movements in Discursive and Political Contexts: Between expert voices and local protests*, 2017
132. Sanja Obrenović Johansson, *Från kombifeminism till rörelse: Kvinnlig serbisk organisering i förändring*, 2017
133. Michał Salamonik, *In Their Majesties' Service: The Career of Francesco De Gratta (1613–1676) as a Royal Servant and Trader in Gdańsk*, 2017
134. Jenny Ingridsson, *The Promises of the Free World: Postsocialist Experience in Argentina and the Making of Migrants, Race, and Coloniality*, 2017
135. Julia Malitska, *Negotiating Imperial Rule: Colonists and Marriage in the Nineteenth century Black Sea Steppe*, 2017
136. Natalya Yakusheva, *Parks, Policies and People: Nature Conservation Governance in Post-Socialist EU Countries*, 2017
137. Martin Kellner, *Selective Serotonin Re-uptake Inhibitors in the Environment: Effects of Citalopram on Fish Behaviour*, 2017
138. Krystof Kasprzak, *Vara – Framträdande – Värld: Fenomenets negativitet hos Martin Heidegger, Jan Patočka och Eugen Fink*, 2017
139. Alberto Frigo, *Life-stowing from a Digital Media Perspective: Past, Present and Future*, 2017
140. Maarja Saar, *The Answers You Seek Will Never Be Found at Home: Reflexivity, biographical narratives and lifestyle migration among highly-skilled Estonians*, 2017
141. Anh Mai, *Organizing for Efficiency: Essay on merger policies, independence of authorities, and technology diffusion*, 2017
142. Gustav Strandberg, *Politikens omskakning: Negativitet, samexistens och frihet i Jan Patočkas tänkande*, 2017
143. Lovisa Andén, *Litteratur och erfarenhet i Merleau-Pontys läsning av Proust, Valéry och Stendhal*, 2017
144. Fredrik Bertilsson, *Frihetstida policyskapande: Uppfostringskommissionen och de akademiska konstitutionerna 1738–1766*, 2017
145. Börjeson, Natasja, *Toxic Textiles – towards responsibility in complex supply chains*, 2017
146. Julia Velkova, *Media Technologies in the Making – User-Driven Software and Infrastructures for computer Graphics Production*, 2017
147. Karin Jonsson, *Fångna i begreppen? Revolution, tid och politik i svensk socialistisk press 1917–1924*, 2017
148. Josefine Larsson, *Genetic Aspects of Environmental Disturbances in Marine Ecosystems – Studies of the Blue Mussel in the Baltic Sea*, 2017
149. Roman Horbyk, *Mediated Europes – Discourse and Power in Ukraine, Russia and Poland during Euromaidan*, 2017
150. Nadezda Petrusenko, *Creating the Revolutionary Heroines: The Case of Female Terrorists of the PSR (Russia, Beginning of the 20th Century)*, 2017

151. Rahel Kuflu, *Bröder emellan: Identitetsformering i det koloniserade Eritrea*, 2018
152. Karin Edberg, *Energilandskap i förändring: Inramningar av kontroversiella lokaliseringar på norra Gotland*, 2018
153. Rebecka Thor, *Beyond the Witness: Holocaust Representation and the Testimony of Images – Three films by Yael Hersonski, Harun Farocki, and Eyal Sivan*, 2018
154. Maria Lönn, *Bruten vithet: Om den ryska femininitetens sinnliga och temporala villkor*, 2018
155. Tove Porseryd, *Endocrine Disruption in Fish: Effects of 17 α -ethinylestradiol exposure on non-reproductive behavior, fertility and brain and testis transcriptome*, 2018
156. Marcel Mangold, *Securing the working democracy: Inventive arrangements to guarantee circulation and the emergence of democracy policy*, 2018
157. Matilda Tudor, *Desire Lines: Towards a Queer Digital Media Phenomenology*, 2018
158. Martin Andersson, *Migration i 1600-talets Sverige: Älvsborgs lösen 1613–1618*, 2018
159. Johanna Pettersson, *What's in a Line? Making Sovereignty through Border Policy*, 2018
160. Irina Seits, *Architectures of Life-Building in the Twentieth Century: Russia, Germany, Sweden*, 2018
161. Alexander Stagnell, *The Ambassador's Letter: On the Less Than Nothing of Diplomacy*, 2019
162. Mari Zetterqvist Blokhuis, *Interaction Between Rider, Horse and Equestrian Trainer – A Challenging Puzzle*, 2019
163. Robin Samuelsson, *Play, Culture and Learning: Studies of Second-Language and Conceptual Development in Swedish Preschools*, 2019
164. Ralph Tafon, *Analyzing the "Dark Side" of Marine Spatial Planning – A study of domination, empowerment and freedom (or power in, of and on planning) through theories of discourse and power*, 2019
165. Ingela Visuri, *Varieties of Supernatural Experience: The case of high-functioning autism*, 2019
166. Mathilde Rehnlund, *Getting the transport right – for what? What transport policy can tell us about the construction of sustainability*, 2019
167. Oscar Törnqvist, *Röster från ingenmansland: En identitetsarkeologi i ett maritimt mellanrum*, 2019
168. Elise Remling, *Adaptation, now? Exploring the Politics of Climate Adaptation through Post-structuralist Discourse Theory*, 2019
169. Eva Karlberg, *Organizing the Voice of Women: A study of the Polish and Swedish women's movements' adaptation to international structures*, 2019
170. Maria Pröckl, *Tyngd, sväng och empatisk timing – forskollärares kroppsliga kunskaper*, 2020
171. Adria Alcoverro, *The University and the Demand for Knowledge-based Growth The hegemonic struggle for the future of Higher Education Institutions in Finland and Estonia*, 2020
172. Ingrid Forsler, *Enabling Media: Infrastructures, imaginaries and cultural techniques in Swedish and Estonian visual arts education*, 2020
173. Johan Sehlberg, *Of Affliction: The Experience of Thought in Gilles Deleuze by way of Marcel Proust*, 2020
174. Renat Bekkin, *People of reliable loyalty...: Muftiates and the State in Modern Russia*, 2020
175. Olena Podolian, *The Challenge of 'Stateness' in Estonia and Ukraine: The international dimension a quarter of a century into independence*, 2020
176. Patrick Seniuk, *Encountering Depression In-Depth: An existential-phenomenological approach to selfhood, depression, and psychiatric practice*, 2020

177. Vasileios Petrogiannis, *European Mobility and Spatial Belongings: Greek and Latvian migrants in Sweden*, 2020
178. Lena Norbäck Ivarsson, *Tracing environmental change and human impact as recorded in sediments from coastal areas of the northwestern Baltic Proper*, 2020
179. Sara Persson, *Corporate Hegemony through Sustainability – A study of sustainability standards and CSR practices as tools to demobilise community resistance in the Albanian oil industry*, 2020
180. Juliana Porsani, *Livelihood Implications of Large-Scale Land Concessions in Mozambique: A case of family farmers' endurance*, 2020
181. Anders Backlund, *Isolating the Radical Right – Coalition Formation and Policy Adaptation in Sweden*, 2020
182. Nina Carlsson, *One Nation, One Language? National minority and Indigenous recognition in the politics of immigrant integration*, 2021
183. Erik Gråd, *Nudges, Prosocial Preferences & Behavior: Essays in Behavioral Economics*, 2021
184. Anna Enström, *Sinnesstämning, skratt och hypokondri: Om estetisk erfarenhet i Kants tredje Kritik*, 2021
185. Michelle Rydback, *Healthcare Service Marketing in Medical Tourism – An Emerging Market Study*, 2021
186. Fredrik Jahnke, *Toleransens altare och undvikandets hänsynsfullhet – Religion och meningskapande bland svenska grundskoleelever*, 2021
187. Benny Berggren Newton, *Business Basics – A Grounded Theory for Managing Ethical Behavior in Sales Organizations*, 2021
188. Gabriel Itkes-Sznep, *Nollpunkten. Precisionens betydelse hos Witold Gombrowicz, Inger Christensen och Herta Müller*, 2021
189. Oscar Svanelid Medina, *Att forma tillvaron: Konstruktivism som konstnärligt yrkesarbete hos Geraldo de Barros, Lygia Pape och Lygia Clark*, 2021
190. Anna-Karin Selberg, *Politics and Truth: Heidegger, Arendt and The Modern Political Lie*, 2021
191. Camilla Larsson, *Framträdanden: Performativitetsteoretiska tolkningar av Tadeusz Kantors konstnärskap*, 2021
192. Raili Uibo, *“And I don't know who we really are to each other”: Queers doing close relationships in Estonia*, 2021
193. Ignè Stalmokaitė, *New Tides in Shipping: Studying incumbent firms in maritime energy transitions*, 2021
194. Mani Shutzberg, *Tricks of the Medical Trade: Cunning in the Age of Bureaucratic Austerity*, 2021
195. Patrik Höglund, *Skeppssamhället: Rang, roller och status på örlogsskepp under 1600-talet*, 2021
196. Philipp Seufferling, *Media and the refugee camp: The historical making of space, time, and politics in the modern refugee regime*, 2021
197. Johan Sandén, *Närbyråkrater och digitaliseringar: Hur lärares arbete formas av tids-strukturer*, 2021
198. Ulrika Nemeth, *Det kritiska uppdraget: Diskurser och praktiker i gymnasieskolans svenskundervisning*, 2021
199. Helena Löfgren, *Det legitima ägandet: Politiska konstruktioner av allmännyttans pri-vatisering i Stockholms stad 1990–2015*, 2021
200. Vasileios Kitsos, *Urban policies for a contemporary periphery: Insights from eastern Russia*, 2022
201. Jenny Gustafsson, *Drömmen om en gränslös fred: Världsmedborgarrörelsens reaktopi, 1949–1968*, 2022

202. Oscar von Seth, *Outsiders and Others: Queer Friendships in Novels by Hermann Hesse*, 2022
203. Kristin Halverson, *Tools of the Trade: Medical Devices and Practice in Sweden and Denmark, 1855–1897*, 2022
204. Henrik Ohlsson, *Facing Nature: Cultivating Experience in the Nature Connection Movement*, 2022
205. Mirey Gorgis, *Allt är våld: En undersökning av det moderna våldsbegreppet*, 2022
206. Mats Dahllöv, *Det absoluta och det gemensamma: Benjamin Höijers konstfilosofi*, 2022
207. Anton Poikolainen Rosén, *Noticing Nature: Exploring More Than Human-Centred Design in Urban Farming*, 2022
208. Sophie Landwehr Sydow, *Makers, Materials and Machines: Understanding Experience and Situated Embodied Practice at the Makerspace*, 2022
209. Simon Magnusson, *Boosting young citizens' deontic status: Interactional allocation of rights-to-decide in participatory democracy meetings*, 2022



Adolescents today are often invited to participatory democracy meetings with the overt purpose of exercising their rights as citizens, being a part of decisions that affect them, revitalizing democracy and becoming capable young citizens. In fact, authorities argue that inclusion through social interaction in this sense is paramount for nurturing a healthy democracy. Since participatory democracy meetings are deemed so important for citizen-inclusion, especially for adolescents, a question arises regarding how inclusion for the invited adolescents is achieved in these meetings.

From a conversation analysis perspective, this dissertation investigates how adolescents are included in decision-making processes in participatory democracy meetings. This question guides the dissertation's overarching focus, and cases from participatory democracy meetings, where adolescents have been invited to participate in shaping the world of tomorrow, are therefore analyzed using the concepts of the social and deontic order of interaction.

By applying a framework of social deontics – a nano-level approach to human power play – this dissertation reveals that even though the adolescents were encouraged to participate in decision-making, participation was mostly about complying with the adults' views on who the adolescents were and how they were expected to contribute. The dissertation further shows how asymmetries of power, knowledge, and emotions are (re)established through the adults' initiatives of inclusion, and that true jointness and inclusion were only achieved once the adolescents were left to manage themselves.

Simon Magnusson is a researcher of social interaction from Gävle, Sweden with a master's degree in Swedish.

Swedish, Studies in the Educational Sciences, School of Culture and Education, Södertörn University.

ISBN 978-91-89504-13-4 (print) / 978-91-89504-14-1 (digital) | Södertörns högskola | publications@sh.se

