10. Materiality and the enactment of citizenship in assisted living facilities for young adults

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Abstract Building on empirical data, this chapter explores the relationship between materiality and citizenship in assisted living facilities. The notion of *arrangements* is mobilized to show how different forms of citizenship are constituted through meal practices. The analysis revealed materialities as key actors of meal arrangements, having different roles related to their size and scope. Also, the complexity of materialities involved, and their roles in enacting different values, is revealed and discussed.

Keywords relational citizenship | materiality | technology | assisted living facilities | disability

INTRODUCTION

Enabling people with disabilities to live and participate in society is a core value of Norwegian policy development, in line with the UN Convention on Rights for People with Disabilities (CRPD) (Lid, 2015; UN, 2008). This is also a major theme within the field of disability studies (Kjellberg, 2002; Ursin & Lotherington, 2018). The understanding of persons with disabilities as autonomous and participating citizens underpins the organization of living arrangements and access to care and support services for this diverse group. In Norway, many disabled people in need of extensive care and/or support services live in co-located homes, with on-site staff (NOU 2016: 17; Tøssebro, 2019).

This chapter explores the relationship between materiality and citizenship in the context of such co-located homes, here referred to as "assisted living facilities" (ALFs). The chapter builds on empirical data from fieldwork and interviews in two ALFs for young adults with moderate to severe disabilities. The two ALFs have cer-

tain common features, such as private living areas for each individual resident, 24-hour on-site staff, as well as access to common areas with kitchen facilities. At the same time, they represent different material environments, both in shape and size, and are, as such, interesting empirical contexts for the study.

In our analysis, we draw on analytical resources from the multidisciplinary research field Science and Technology Studies (STS). This means that we base our analysis on a sociotechnical perspective where social, material and value relations are understood as an intertwined phenomenon rather than as isolated entities (Moser & Thygesen, 2019).

Specifically, the chapter address the question: how is citizenship constituted in the context of assisted living facilities, and what is the role of materialities and technologies in this process?

In order to explore these issues, we use a praxiographic approach (Mol, 2002). This means that citizenship (as reality) is understood as constituted in and through practices. Hence, detailed studies of everyday practices form the empirical basis of this chapter. The analysis is related to what we name *meal practices*. This was chosen as it was an important and everyday activity of the ALFs included in the study. Also, meal practices involve a number of materialities and technologies, and represent as such a fruitful approach to the analysis of the relations between materiality and citizenship.

Background

The notion of citizenship is widely used in disability policies (Halvorsen et al., 2018; Sépulchre, 2017). In Norwegian policy development, the notion of citizenship builds on the principle of all individuals as fullworthy members of the community, with an aim of ensuring equal status and opportunities for participation in all parts of society (Lid, 2017; NOU 2016: 17).

The notion of citizenship originates from a political science context and was initially understood as a contract between the state and the individual citizen (Marshall, 1950). However, the concept has become broader over the past decades (Bartlett, 2016; Kallio, Wood & Häkli, 2020) and now emphasizes citizenship to entail participation, belonging, self-determination and equality (Lister, 2007; Strømsnes, 2003). This brings about a shift from citizenship as strictly related to the individual's (passive) connections to the state, to a broader understanding which promotes an idea of people as active agents in their own lives and in society (Lister & Campling, 2017). Hence, the social and relational aspects of citizenship are emphasized.

The relational and social aspects of citizenship are the focus of a growing and diverse body of literature in the field (see for example Lid, 2017; Mol, 2008; Pols, 2006, 2016; Ursin, 2017). The underlying assumption is that we are all social beings living in relation to others and to the world, and that citizenship is enacted in and through these relations (Kallio et al., 2020; Pols, 2016). This necessitates an understanding of citizenship as *performative*, with an emphasis on how citizenship is lived and experienced, and on the set of relations through which it is constructed. Both the notions *lived citizenship* and *relational citizenship* encompass these dimensions of citizenship, not as something fixed or pre-defined, but as something that is made and re-made in a specific context (Kallio et al., 2020). Different parts of the literature put emphasis on different aspects of the relations that make up lived citizenship, including its material dimensions (Lee & Bartlett, 2021; Pols, 2016).

This chapter builds on this understanding of citizenship as relational and performative. Also, and in line with Ursin (2017), Ursin and Lotherington (2018), and Lee and Bartlett (2021), we put emphasis on the role of objects, technologies and materiality in the constitution of citizenship. This also entails an understanding of ability and disability as located neither within people nor society, but as a result of the interaction between humans and the surrounding society (Moser, 2006; Lid, 2020; UN, 2008[1]).

Despite a growing body of literature on living arrangements for people with disabilities, as well as on practices and socio-material relationships (see, for instance, Ivanova, Wallenburg, & Bal, 2016; Moser, 2006; Pols, 2016; Tøssebro, 2019), there seems to be a lack of studies focusing on young adults. And, according to Bøhler and Giannoumis (2018), Lee and Bartlett (2021), and Ursin (2017), more knowledge on the role of materiality and its relation to citizenship and disability is called for. In this chapter, we respond to this challenge.

THEORETICAL AND ANALYTICAL RESOURCES

As mentioned in the introduction, the chapter draws on theoretical and analytical recourses from the field of science, technology, and society studies (STS). This approach enables the study and analysis of the complex networks and relations between technology, materials, humans, society, and science (Moser & Thygesen, 2019).

Mol (2002) uses the notion of *enactment* to conceptualize the process of how reality is constituted in and through practices. Hence, citizenship practices are understood as being enacted – as being brought into being through a continuous

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1   This aspect is emphasized in the UN CRPD in the preamble part e and Article 1.

process of production and re-production. In the words of John Law (2004, p. 56), "enactments and practice never stop, and realities depend on their continued crafting – perhaps by people, but more often (…) in a combination of people, texts, [and] architectural arrangements (…)."

Building on this understanding of reality as enacted, Pols (2007) and Mol (2008) argue for an empirical ethics, where values can be studied from inside practices. From this perspective, values are not defined beforehand or out of context, but are brought into being in and through different relations and practices. In our studies of meal practices at the ALFs, it means that it is not taken for granted that *citizenship*, in this context, is about the realization of values such as autonomy, independence and individual choice, as emphasized through policy.

In the analysis for this chapter, we mobilize the notion of *arrangements* in describing the meal practices (Moser & Thygesen, 2019; Thygesen, 2009). The notion of arrangement refers to the networks of relations that are enacted through practices and emphasize their socio-material composition. Citizenship practices at the ALFs are seen as involving different arrangements composed of entities such as humans, policy regulations, layout of buildings, wheelchairs, cutlery with thick handles and different forms of food – to mention a few. These are all elements of the same socio-material practices consisting of both human and material actors. It is important to note that it is the *particular* associations between the different elements of arrangements that makes certain kinds of health, care, or citizenship possible (Moser & Thygesen, 2019). As such, the arrangement defines the *conditions of possibility*. This means that the specific arrangements define and set the conditions for practices, for how and what kind of practices and realities that are enabled and made possible (Law, 2004; Thygesen, 2009). In this chapter, the notion of arrangement is used to trace the elements involved in meal practices and the values at stake (Moser & Thygesen, 2019).

APPROACH AND METHODS

Design

The empirical data for this chapter stems from a larger ethnographic study conducted by the first author, focusing on the role of materiality and technology in everyday activities in three ALFs.[2] Due to space limitations, this chapter builds on data from two of the ALFs included in the study.

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2   Hoydal, K., Phd-project in process: Hverdagsliv i bofelleskap for unge voksne med funksjonsnedsettelse – fysisk utforming, teknologi og praksis.

Ethnographic fieldwork allowed the researcher to be present in day-to-day situations and offered opportunities to talk to informants and to observe their practices. Importantly, it also gave insight into the ideals and values embedded in these practices (Pols, Althoff, & Bransen, 2017).

The first author followed residents and carers over several weeks in each ALF, observing and participating in everyday activities, having informal conversations with residents, carers and next of kin, as well as conducting formal interviews with key actors. During the fieldwork, extensive fieldnotes were taken, including descriptions of activities, practices, conversations and reactions. In addition, the fieldwork material included sketches of rooms, situations and movement patterns within each building. Architectural floorplans and photographs of material details were also included in the fieldwork data.

Empirical context and participants

The two ALFs forming the empirical basis of this chapter are given the fictional names: "the Topaz" and "the Diamond". These are the homes of a total of 15 residents, of which most were between 18 and 30 years of age at the time of the fieldwork. All residents needed assistance with activities of daily living, due to physical and/or cognitive disabilities. However, their functioning-level and need for support services varied considerably. While most residents at the Topaz needed extensive care and assistance with most activities of daily living, including personal care and eating, most of the residents at the Diamond only needed verbal support or guidance with certain activities. Several residents were wheelchair users, and some used alternative or supported communication.

In both ALFs, the residents had their own private apartments. These were their legal homes. Carers – providing care and/or support services to the individual residents – were present on a 24/7 basis. Hence, staffrooms were a common feature. In addition, both ALFs had common areas which included a lounge and kitchen facilities.

The ALFs were also different in important ways. The buildings were of different ages and had different sizes and layouts. In addition, the integration and use of technologies differed. The ALFs represented as such two quite different socio-material environments.

Ethical considerations

As mentioned, the study included persons with moderate to severe disabilities, including some who used alternative communication and some with cognitive dis-

abilities. Although the research concentrated on materiality and everyday practices, and not on characteristics of individual residents, this called for extra attention on ethical issues (Sundet, 2010). Specifically, this involved a close dialogue with and supervision from the Norwegian Centre for Research Data (NSD) concerning the research design and the process of information-giving. Informed consent was first obtained from leaders and carers for the first author to be present in common and staff areas of the ALFs. Next, the residents and next of kin received information about the study in writing and in information meetings. Carers assisted the process of registering consents or reservations from the residents for the researcher to visit them in their private apartments.

To ensure anonymity, all names of persons and places in this chapter are fictitious. For the same reason, pictures and sketches used are only of material details and in black and white. Potential person-identifying details are removed or covered in the pictures.

Analysis

The analysis of the data can be described as a hermeneutical process, involving both authors. This meant going back and forth between the data and our understanding of it, continually gaining new insights and re-interpretations (Fangen, 2010). During our early readings of the material, we found meal practices as an emerging theme (Miles & Huberman, 1994). The analytical lens for this chapter was hence to focus on meal practices as a way to study the role of materiality in the constitution of citizenship. In this process, we made use of Nicolini's (2009) notion of *zooming in and out* as an analytical strategy – zooming in on the empirical data to identify the material actors and the embedded values of the different meal arrangements, and zooming out to find out how these actors formed the meal arrangements, and finally, how these arrangements constituted citizenship practices.

RESULTS

In the following, the results of the empirical analysis are presented. In doing so, we use excerpts from fieldnotes, interviews, and pictures from the Diamond and the Topaz. In the presentation, we zoom in on the role of materialities and technologies involved in the meal practices. It is important to note, however, that the strong emphasis on materialities does not mean that other actors, such as the carers, the residents or their disabilities, played insignificant roles in these arrangements. Through our focus on materiality and technology, our aim is, on the contrary, to

make visible that these are also important actors in the enactment of different forms of citizenship.

Materialities are key actors of all meal arrangements

The analysis revealed that materialities – in a broad sense – are key actors of all meal arrangements. Our data also shows that the materialities have different roles in the arrangements, related to their size and scope. Based on this, our descriptions of the materialities are divided into three main groups: large-scale materialities, smaller-scale technologies and seemingly trivial objects. The *large-scale* materialities include the layout and size of the buildings and individual apartments.

Figure 10.1: Apartment kitchen at the Topaz.

As described above, each resident had their own apartment, including kitchen facilities. Hence, individual meal-making arrangements were possible. However, the individual kitchen facilities varied considerably in size and layout. At the Topaz, the residents' kitchens were very small (Figure 10.1). The residents and carers therefore considered them as unsuitable for the preparation of hot meals. This was particularly the case for residents using a wheelchair, who were in need of assistance with meal preparation.

Due to this, hot meals at the Topaz were prepared and mostly eaten in the common rooms. These were open areas situated halfway along the internal corridors that connected the individual apartments. The common rooms were much-used meeting places for the residents. As most hot meals were prepared and eaten here, dinners were communal events, with each resident responsible for planning and preparation one day a week.

At the Diamond, the residents also had access to a common room with kitchen facilities. However, these facilities were placed behind a locked door, beside the staffrooms. For the residents to have access, carers had to unlock the door. Also, there was no internal passageway connecting the individual apartments to the common room. Instead, each apartment was designed as a separate "cell" with direct access to the outside carpark or stairway (Figure 10.2). This arrangement meant that the common room was rarely used for other than carer-initiated activities. Almost all meals were prepared and eaten in each individual apartment, with the carers providing necessary assistance.
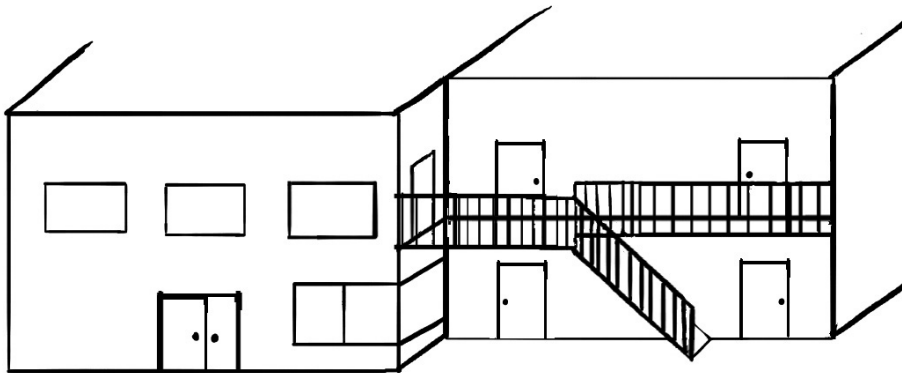

Figure 10.2: The Diamond. Staff and common rooms on the left, individual apartments on the right.

Another aspect of the larger-scale technologies was the design of the kitchens. Although many of the residents at the Topaz used wheelchairs, neither the common room kitchen nor many of the individual kitchens were wheelchair accessible.

The above descriptions show how large-scale materialities, such as the size and design of the kitchens, as well as the placement and availability of common area kitchens, were key actors in meal arrangements at the ALFs. And, in addition, that these larger-scale structures constituted the main conditions of possibility as they laid important premises for what kinds of meal arrangements and citizenship practices were possible at the ALFs.

However, the analysis revealed that also other forms of materialities and technologies were important actors, and that their roles differed from each other. While the larger-scale materialities constituted the main conditions of possibilities, the smaller-scale technologies were important for supporting individual needs.

What we have termed *smaller-scale* technologies included a whole range of solutions, ranging from assistive technologies compensating for functional impairments or providing safety and security, to plates and everyday household devices such as hobs, mobile phones and tablets.

The following excerpts from fieldwork notes illustrate how smaller-scale technologies were part of the meal arrangements:

> It's dinner time at the Topaz, and the residents and carers are seated at the table in the common room kitchen. Most of the residents sit in their wheelchairs while eating. Some have plastic support rings attached to their plates, and cutlery with thick handles.
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> Fia, a resident at the Diamond, has chopped vegetables and finished the preparations for cooking her dinner. She uses her mobile phone to text carer Hannah to remind her of their appointment. Every day Fia gets guidance and support from a carer while using her cookertop hob, which has a touch panel.

In both excerpts, smaller-scale technologies were important actors. At the Topaz, the residents' wheelchairs took up a lot of room around the table. But at the same time, the wheelchairs supported the residents' posture, enabling them to sit upright for the meal. This story also points at the importance of small assistive technologies. The plastic rings attached to plates and cutlery with thick handles made it possible for some residents to eat independently, despite poor motor control.

On the other hand, the story from the Diamond shows how ordinary household equipment, such as a hob and a mobile phone were important actors for Fia's dinner arrangements (Figure 10.3). Fia felt insecure using the hob's touch controls and needed a carer to be present while using the hob. In this way, the hob made her dependent on assistance.

Figure 10.3: Hob at the Diamond.

The story of Fia also make visible the important role of another small-scale technology of the meal arrangements at the Diamond: the mobile phone. As the Diamond consisted of individual apartments without any connecting corridor, much of the everyday communication between the residents and carers took place by using mobile phones, for texts or calls. In the above story, the mobile phone made it possible for Fia to reach and communicate with her carer without leaving her apartment.

A third category of materialities with a role in the meal arrangements were solutions that we name *seemingly trivial objects*. These objects were important in the sense that they provided necessary structure, cognitive support, and creativity to the meal arrangements:

Every Thursday at the Topaz, during dinnertime, the residents have their weekly house-meeting. At the meeting next week's dinner menu is planned. Previous menus are stored in a ring binder, which also include recipes. Carer Bodil opens the ring binder and browses through the papers to find a blank menu-sheet. Bodil writes down all the menu suggestions on the menu-sheet.

In this arrangement, the ring binder and menu-sheets played a central role. The ring binder held an overview of who is responsible for dinner each day of the week. It also included the dinner menu for the present and previous weeks. The residents could use the previous menus as sources of inspiration for their choice for the coming week's menu. The menus also offered an overview of recipes and ingredients needed. In this way, the ring binder and menu-sheets provided ideas for meals, as well as necessary structure and cognitive support for the residents to take on responsibilities related to dinner preparations.

Another example of how seemingly trivial objects affected meal arrangements was the use of creative solutions to support individual needs. The below excerpt describes one such solution:

Figure 10.4: A liquid bag attached to a coat hanger with a long handle.

Carer Bodil attaches a liquid bag to a coat hanger (Figure 10.4) and uses its long handle to push up a loose ceiling tile to position it high. The liquid bag connects to resident Thomas, providing him with liquid food while joining in on the common dinner.

Here, the liquid bag attached to the coat hanger combined with loose ceiling tiles over the dinner table made it possible for Thomas to participate in the common meal, despite there being no space for a floor stand.

In this way, the coat hanger helped to overcome challenges (in kitchen design and body) and supported Thomas' needs for participation and belonging.

The meal arrangements have a degree of flexibility

A common feature of the meal arrangements was that they had a degree of flexibility. This was important as it provided agility in the day-to-day meal activities. The flexibility acknowledged that there were individuals with different needs and preferences living at the ALFs, as well as persons with different physical and cognitive capacities.

The analysis showed that the smaller-scale technologies and trivial objects played a particularly central role in enabling such flexibility in the meal arrangements. The wheelchairs, plastic support-rings, cutlery with thick handles, and the coat hanger with liquid food exemplify technologies that provided necessary support according to the residents' bodily preconditions. These materialities also offered flexibility in how and how much the residents were enabled to participate in and/or take responsibility for the preparations and meal situations.

In both ALFs, the availability of common rooms with kitchen facilities offered flexibility in relation to where the food was prepared, making both individual and common meals possible. In this way, also the larger-scale technologies can be seen to provide some flexibility. For example, at the Topaz, the residents could choose whether they wanted to eat dinner in the common room, or independently in their own apartment. As expressed by a resident, this flexibility – to be able to withdraw from the common room dinners – was important as "you don't always feel like being with or seen by others".

The meal arrangements enact different values

The meal arrangements of the ALFs enacted different values. These values varied according to different parameters related to the socio-material relations between individual residents and their capacities, carers and material components.

At the Topaz, the routines of common dinners enabled values of sociability and community. These values were enacted, partly through the specificities of the large-scale technologies, such as an open and easily accessible common area with kitchen facilities, but also through smaller-scale technologies and trivial objects like assistive technologies for mobility, menu-sheets, ring binders and coat hangers. In addition, these common dinners enacted values of responsibility and participation, as each resident was responsible for planning one dinner each week.

This meant that the residents had to engage themselves in the meal arrangements in order to fulfil their obligations. As the residents had different levels of capacity, these arrangements were flexible and individually tailored, allowing for necessary support from the carers.

The meal arrangements of both ALFs also enacted values of individuality and choice. For example, by having kitchen and dining facilities in all apartments. Hence, some elements of individual food preparation and eating were possible at both ALFs. Also, individual preferences were enabled. At the Diamond, each resident decided for themselves what to make and when to eat. However, also at the Topaz, choices and individual preferences were, to some degree, catered for. For example, residents could choose to eat the dinner prepared in the common rooms in their own apartment. Also, individual preferences and tastes were catered for in preparations of common meals. As one carer pointed out: "For Celine, we made a part of this pizza without cheese".

As already noted, the role of the carers was not the main focus in our analysis. It is, however, important to emphasize that the carers played a key role in most meal arrangements, for example in ensuring that food was prepared and served, and in facilitating and guiding the residents in their material environment. The analysis revealed the importance of the carers' role in creating flexibility and creativity using smaller-scale technology and seemingly trivial objects, by adjusting different situations to the resident's needs, and by reducing potential barriers caused by the larger-scale materialities. In this way, the carers supported the residents' opportunities to participate in and to take on responsibilities in meal situations.

In highlighting the normativities enacted through the meal arrangements, the many (more or less) implicit values embedded in the lived citizenships at the ALFs is brought out into the open and may be contested.

In the following, we will briefly discuss the implications of these findings in relation to current policy and literature on citizenship.

DISCUSSION

The discussion is divided into two main parts. First, we will discuss the significance of materiality in the constitution of *lived citizenship* through everyday practices, and its implications for policy. The second part relate to issues of normativity; to our findings that many (partly conflicting) values are enacted in and through everyday lived citizenship, and how these values coincide with the normativities and the understanding of citizenship which is embedded in policy and literature in the field.

The significance of materiality in the constitution of citizenship

Through our detailed analysis of meal practices, we have shown that materialities are integrated actors in the arrangements and relations that compose everyday life, and hence lived citizenship at the two ALFs included in the study. More specifically, our findings show that the material relations set the premise for the kinds of meal practices and arrangements that are possible at the ALFs. Hence, materials are not merely backdrops in people's lives (Ivanova et al., 2016; Moser, 2006), and material relations not just integral to everyday practices and lived citizenship, but contribute to set the conditions of possibility as to what kind of practices can arise and what kind of citizenship is possible. As demonstrated, this means that the material environments both increase and constrain the possibilities for action and activity in different settings (Bøhler & Giannoumis, 2018), and that flexibility is of vital importance (Ursin & Lotherington, 2018). For instance, we found "one size fits all" solutions – like the kitchen designs and Fia's hob were challenging as they make some residents dependent upon assistance. On the other hand, carers were sometimes able to enhance flexibility by using smaller-scale and seemingly trivial objects to adjust to barriers in the larger-scale materiality – like in the example with the coat hanger. This insight calls for a greater awareness of the need for flexibility in design, layout and possibilities for adjustments to common solutions, to meet differences and changes in individual needs, and as prerequisites for enabling a life according to their own preferences and abilities.

In conceptualizing the notion of lived citizenship, Kallio et al. (2020) suggest a framing consisting of four dimensions: spatial, intersubjective, performed and affective, where the spatial dimension can be seen to relate to the material context, while the others are seen as entirely human enterprises. In the spatial dimension, the importance of context is emphasized, and an understanding that "citizenship plays out within the messiness of daily living" (Kallio et al., 2020, p. 717). Kallio et al.'s (2020) notion of lived citizenship is useful as it draws attention to citizenship as something that is performed (or enacted) through practices of everyday life, and with a spatial dimension. Our study contributes towards expanding this spatial dimension to include materiality in understanding citizenship as enacted in and through socio-material relations; it also seeks to highlight the broad spectre of materiality, technology and objects which have different roles in these relations.

The importance of assistive technology and universely designed buildings, spaces, and mainstream technology in supporting the individual is known from different research literature and policy documents (Bøhler & Giannoumis, 2018; Lid, 2020; NOU 2016:17; Ravneberg & Söderström, 2017). Our analysis also points to the importance of other small-scale technologies and everyday objects which

are easily overlooked and have so far been given less attention in citizenship research (Lee & Bartlett, 2021). Our findings therefore both confirm and expand on research from other care settings (Lee & Bartlett, 2021; Pols, 2016; Ursin, 2017; Ursin & Lotherington, 2018), adding to an emerging body of literature foregrounding the role and importance of materiality in understanding citizenship.

Values embedded in lived citizenship

This second part of the discussion relates to the issues of normativity and the multitude of partly opposing values we found enacted in and through lived citizenship.

The overarching goal of current policy on disability (UN, 2008) builds on an understanding of citizenship mainly as a capacity of the individual, related to values such as equality, autonomy, independence, privacy and participation in society (Pols, 2006, 2016). The design of the ALFs, with individual apartments and access to care and support services, are examples of structures and materials supporting these values.

In line with political goals, our analysis revealed that materialities like wheelchairs, special cutlery, ringbinders, and menu-sheets contributed to support and reinforce the residents' capacities and competences (Moser, 2006) as well as to provide agency by recognizing the individual residents' needs, enabling them to act, to participate, to make choices and to take on responsibilities (Lee & Bartlett, 2021; Nedlund, Bartlett & Clarke, 2019).

However, our analysis of meal arrangements also highlighted other, partly opposing values enacted in the socio-material relations, which did not necessarily correspond to those embedded in policy. For instance, the large material structures at the Topaz enacted values of sociability, community and participation, but also (to some extent) values of privacy, individuality and choice. We found several structures and materials enacting values of privacy, responsibility and independence (private apartments, individual assistive technology, ring binders), but also other forms of materiality contributing to dependence and needs for assistance (inaccessible kitchens, Fia's hob).

This shows that the values at stake in lived citizenship are not given but need to be understood in context. Policy development needs to take into account how different material relations set different premises for the conditions of possibilities, and to recognize different values – such as participation or independency, as outcomes or results of different practices in the specific relations involved in different arrangements.

Studying materiality, including architecture, design, technology and objects, as an important dimension of lived citizenship can therefore be particularly relevant

in care settings and in relation to people with disabilities, as their activities and opportunities in everyday life are at risk of being curtailed through socio-material relations and practices (Lee & Bartlett, 2021).

CONCLUSION

Using a praxiographic approach and the notion of arrangements has enabled us to explore citizenship as enacted from inside everyday life practices in the context of assisted living facilities for young adults with disabilities.

The main contributions of this chapter relate, on the one hand, to foregrounding the socio-material nature of relations in everyday activities, emphasizing the important roles of different materialities in the constitution of different forms of lived citizenship. On the other hand, the chapter contributes towards highlighting the many (partly conflicting) values that are enacted at the ALFs, and how the socio-material relations define and set the conditions for which values are made possible. As materialities and technologies are key actors in the constitution of lived citizenship, more studies exploring different contexts and their implications are called for, both within the disability field and elsewhere.

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