

Introduction to the Festschrift for Michael Lynch

Douglas Macbeth

Ohio State University

Oskar Lindwall

University of Gothenburg

Dušan Bjelić

University of Southern Maine

When he arrived at the University of California's Irvine campus in 1972, Michael Lynch came upon 'West Coast sociology' at a remarkable time of promise, productivity, and tragedy too. His studies at Irvine and UCLA, his subsequent appointments to Whitman College, Boston University and Brunel University, before coming home to Cornell University in 1999 span a remarkable window on the becoming of Ethnomethodology and Conversation Analysis (EMCA), not that it was only just then. Garfinkel's archive is filled with formative work through the 1950s and 60s as is Sacks' in the 60s and into the 70s.¹ Still, Lynch's arrival coincided with a burst of novel work in EM programmatics, post-Kuhnian science studies, the public emergence of CA, and their alignments with natural language philosophy.

In his Interview (this volume), we could be reminded of a Boswell observing and engaging a cohort of knowing Johnsons: a close, sometimes silent witness and relentless conceptual reckoner of the ties and possibilities of these novel enterprises. In his own hand he has shown as effectively as anyone the promise of a durably radical alternate to academic social science and its certainties. This collection of studies in his honor speaks to the depth and energy of his clarifying labors and instruction.

Lynch's traverse was not a straight-line path. The reader will find a more detailed account of encampments and decampments in his Interview. He experienced the institutional uncertainty that has marked many of EMCA's most promising young scholars. Garfinkel would sometimes speak of 'wound stripes', and how whomsoever would take up ethnomethodology in a world of settled analytic conventions would unavoidably suffer them. It is true to this

1 See, for example, the early studies subsequently published in Garfinkel's *Studies in Ethnomethodology* (1967), the revealing contentions of the *Purdue Symposium* (1968), Sacks' *Sociological Description* (1963), his unpublished manuscripts and early drafts of the *Turn Taking* paper, and of course his *Lectures* (1992) from 1964 through 1972. See also the work of a growing community of scholars at the University of Manchester and elsewhere in the U.K. See, for example, Smith and Lynch's Introduction to the Festschrift in honor of Wesley Sharrock (2019) on the development of Manchester EMCA scholarship and Psathas (2008).

day, as some of our contributors can attest. Garfinkel certainly suffered them. Sometimes, he delivered them too.

As for the window onto EMCA that aligns with Lynch's career, we want to characterize it as 'the middle passage' (a phrase with dreadful attachments). We mean a window that encompasses the extraordinarily productive mid-lives of EMCA's first scholars who leveraged conceptual innovations for our understandings of the local order of 'observable-reportable' worlds as had not been seen or read before. They are too many to mention here, but all of scholarship is punctuated by generational cohorts and communitarian formations, any one of which would be a remarkable thing to witness first-hand. EMCA is one such formation. The contributors to this volume have all seen aspects of its life, but perhaps none more closely revealing as Lynch. More than once Garfinkel remarked that others elsewhere may come to understand EMCA's topics and insistence better than we do now. Those others, of course, will need their teachers, and Lynch has been patiently, instructively, determinedly and sometimes combatively pressing the question of how to understand the EMCA corpus in a fashion that will sustain the promise of its inquiries.

This Introduction is written in a reverse chronology. Much of Lynch's recent work has returned to early publications, manuscripts, and lectures, for example, the 1970 publication of Garfinkel and Sacks' *Formal structures of practical action*. It may be the most revealing, even revelatory, text since chapter one of Garfinkel's *Studies* (1967). The character of their collaboration has been a topic in the literature, and seemingly settled: that it was Garfinkel's text rather than a collaborative one (Wilson 2012). But recovering a collaboration is more than writing a historicizing account. See Lynch (2019a) for what the archival recordings and records show of their work on multiple drafts of a prior conference paper in 1967 on the topics of 'formal structures' while making use of Sacks' contemporary lectures.² Lynch's readings of these records and Wilson's received account are clarifying, and we can fairly say Garfinkel and Sacks (1970) is EMCA's first 'announcement of studies'.³

His recent work has also brought un-published lectures and manuscripts to press, especially with respect to Garfinkel's science studies and lectures (2022), and engaged what may be EM's most pervasive praxiology: 'instructed action' (Lynch and Lindwall 2023). Across his career Lynch has returned to central EM formulations to clarify how we might read such things as Garfinkel's 'judgmental dope' (2012a), or how he made use of 'Durkheim's metaphor' (2009), Gurwitsch's 'gestalt contextures' (Eisenmann and Lynch 2021), and Schutz's early formulations of the (then) binary estates of science and common sense (Lynch 1988).

A lively trade in revisions and amendments *within* EMCA has also been underway in the contemporary literature, questioning the alignments of its founders' projects and histories, and accelerated by a turn to linguistic formal structures to amend CA's sequential conceptualization of vernacular language use (see Lynch and Macbeth 2016). In one discussion (a rejoinder to the 2016 special issue of *Discourse Studies*) Drew (2018) disapprovingly uses the phrase 'radical ethnomethodology' several times, alongside characterizations of a 'radical ag-

2 The Garfinkel Archive, directed by Ann Rawls, is in Newburyport, MA.

3 The phrase, or one like it, was first read in Jefferson's edited compilations of Sacks' *Notes on methodology* (1984). She wrote of 'ethnomethodology/conversation analysis' (1984, 21).

enda'. They seem to follow on a prior on-line rebuttal (Heritage 2016) proposing a *decree nisi* for EMCA, a separation of the parties.⁴ But an insightful reading of EM renders the adjective redundant; EM was *always* radical, aiming to get at the praxiological 'roots' of order, structure and recurrence, and Sacks is no less radical, if not more so in his pursuit of the sequential grammars of social action and order.

These recent developments turn on proposals for how Garfinkel, Goffman, Sacks and Schegloff are best understood through new accountings of history, originality, and debt (e.g., Heritage, Raymond and Drew 2009).⁵ The reader may be familiar with these contemporary developments through the published disputations by Lynch and his colleagues (see Button, Lynch and Sharrock 2022; Lynch and Macbeth 2016; Lynch 2018; Lymer, Lindwall and Ivarsson, 2018; Macbeth 2018). But see especially Lynch (2019b) on the ill reception of the exercise of critique from within contemporary EMCA, as though the second-pair part—the critique—were somehow inadmissible, and disputation were no longer the engine of scholarship, including our own.

These are among the more recent projects in Lynch's enormously productive career. Our discussion so far does not account for his best known and most influential works because they are discussed in this volume, as the contributors take up his extensive studies of science, law, truth, evidence, and history-making, and the intersections of these enormous 'organons' (Boling 1953, 330) as settings for EMCA study, in situ. The reader will find those discussions and citations in the papers that follow.

As in Garfinkel's *Studies*, Lynch's corpus and the works in this volume, EMCA careers tend to show an itinerant analytic program, working through different settings, professional and vernacular, working up their local orders and durable structures assembled as the interactional work, temporal order, and instructed masteries of local cohorts. The description is a fair account of the order of freeway traffic, and the ordinary, scientific, legal, political and professional order-productive (or destructive) work we find across the contributions to this volume. And while the contributors lead us to Lynch's benchmark works, the editors nonetheless wish to highlight a single work that is, in our judgement, among the most instructive in the EMCA corpus, a study that shows conceptual excavations and attachments and distinctions across multiple domains and generations of convergent inquiry. It is the most inclusive 'map' of EMCA's conceptual terrain that we are aware of. Perhaps when new students have proceeded to their third-year studies or thereabout, they might profit from reading Lynch's *Scientific Practice and Ordinary Action* (1993). If they have studied well, they will appreciate, if not

4 The 2016 Heritage rebuttal is no longer available on-line. A special issue of rebuttals was issued in 2018, absent the proposal.

5 See also self-identified 'heretical' proposals for amendments to CA's sequential conceptualizations of natural language use (Stivers 2015; Kendrick 2017), the proposals by Stivers and Rossano (2010) that Schegloff (2010) disassembles (see Macbeth, this volume), and analyses that render indexical expressions (e.g., 'Oh') objective expressions of formal structure (Drew 2018; Heritage 2012; *passim*; see Lynch's remarks on 'constructive analysis' in his Interview).

be astonished, by its range and significances. Following Bolinger's metaphor (1953, 332), it is Lynch's map of EMCA's coastlines.

There are in addition 'library publications' of multiple volumes containing collections of instructive studies and manuscripts out of reach of most faculty and students were it not for the judgments of their editors, publishers, and library acquisition administrators. For intellectual history, these are minor miracles of scholarly commitment.⁶ Following its founding editor, David Edge, Lynch also edited the journal *Social Studies of Science*. They knew each other well. Serving from 2002 to 2012, we expect there was not a publication in those years that Lynch himself did not read. There are also awards to mention: the 1995 Robert K. Merton Professional award from the Science, Knowledge and Technology Section of the *American Sociological Association* for his book *Scientific Practice and Ordinary Action*; the 2015 John Desmond Bernal career award from the *Society for Social Studies of Science*; and the 2020 Garfinkel-Sacks Award for Distinguished Scholarship from the EMCA Section of the *American Sociological Association*.

We also want to alert the reader to the Interview that joins this collection. Its circumstances and planning, so far as interviews can be planned, are discussed in its Introduction, including how it became a hybrid of talk and text. And then, as a practical matter, once in hand, more or less, the question for the editors was where to place it. We decided 'last position' was best, as the reader will have the contextualizations of Lynch's corpus as it has been set to use by his colleagues and students, to prepare us for his own words.

And we want to mark our appreciation for the journal and the contributors that have brought this Festschrift to print. In 1978, George Psathas of Boston University with Lenore Langsdorf, then of Southern Illinois University, established the Springer journal *Human Studies*, which Psathas edited for over 30 years. He was an organizational force. He could see that EMCA needed publication venues to develop and thrive, and *Human Studies* soon became known as 'Ethnomethodology's journal' (Lynch 2002), with benchmark publications and special issues. Early publication and commentaries on selected Sacks' lectures were there (Schegloff 1989), and the journal continues to bring EM studies to press (e.g., Bjelic 2023; Eisenmann and Lynch 2021).

It is with this history and context that we want to suggest that while there are several well-regarded venues for contemporary CA publication, each possessing its due rankings and format specifications, as we look at the issues of its last several years, *Ethnographic Studies* strikes us as the contemporary 'EMCA journal'. Smith and Lynch (2019) registered their appreciations of the journal and its editor, Alex Dennis, and we wish to add ours to theirs. We hope to have made good use of the opportunities the journal and its editor have made for us.

And to the contributors of this volume in honor of Michael Lynch we wish to express our deep appreciation for their labors that began with the acceptance of an invitation to write on behalf of this project, and their evident regard for their colleague who has shown us so much

6 See Lynch (2012b), Lynch and Sharrock (2003), Lynch and Sharrock (2011) and Lynch, Wajcman, Hackett and Amsterdamska, (2008).

of the distinctively challenging contours, alignments and possibilities of ethnomethodology-and-conversational analysis.

THE CONTRIBUTORS

Graham Button, an early student of Wes Sharrock, is a principal of the Manchester School of EMCA. He began his professional career at the University of Plymouth, held an appointment to Xerox EuroPARC in research management, and was an early and formative influence on the field of Computer Supported Cooperative Work (CSCW). Of his many initiatives and publications, the editors are especially appreciative of his anthology *Ethnomethodology and the Human Sciences* (1991) and its assemblage of senior scholars examining EM's intersections with several near disciplines. In his contribution to this Festschrift he lays out in clear language an early chapter of post-Kuhnian studies of science across two publications: Latour and Woolgar's *Laboratory Life: The Social Construction of Scientific Fact* (1979), and Lynch's *Art and Artifact in Laboratory Sciences* (1985). Button is returning to formative works that continue to shape our thinking about science and technology studies, finding in these differently pursued first studies of laboratory life a glimpse of the long-standing default of constructivism in social science, on the one hand, and what it means to say that EM is proposing an 'incommensurate alternate' (Garfinkel, 2002), on the other.

Stacy Burns was a student of Harold Garfinkel in the late 70s and early 80s. Her studies coincided with Garfinkel's developing interest in studies of work and his proposal for *hybrid* studies, meaning studies of workplace settings by ethnomethodologists instructed in how to see and do as a practitioner in those settings, to premise their studies. The formulation ties to his notion of the 'unique adequacy requirement of methods', and 'the policy that a phenomenon of order* is only available in the *lived* in-courseness of its local production and natural accountability' (Garfinkel 2002, 175–76). Burns paused her studies in Haines Hall and was admitted to the Yale Law School where she took her law degree in 1982 and practiced law for some years before returning to UCLA for her thesis work. On its completion in 1999 she joined Loyola Marymount University in 2000 where she teaches in the Department of Sociology and has pursued her studies in diverse legal and community settings of dispute and resolution (see, for example, Burns 1997; 2000). You will find multiple intersections with Lynch's legal studies in her contribution.

Michael Lynch and Samuel Y. Edgerton's (1987) paper on digital imaging in astronomy registered a discrepancy between astronomers' and the public's appreciation of telescopic observation. **Andrew P. Carlin, Joana Brás, Varanda Marques, and Rod Watson** in their contribution 'Encountered astronomy: Aesthetics and authenticity in the public communication of science,' propose 'astronomer guides' to close the gap between the public telescopic viewing and the achieved spectacles of astrophotography. Going back to the ethnomethodological understanding of science as an instructive pedagogy, they argue, 'From repeated viewings of videos and first-hand experience of operating telescopes in educational and science communication contexts, what looks to be a straightforward activity—looking through a telescope in order to visualise the object of attention—requires work, practice and patience.' They suggest

that what is critical in the communication of science through educational books is simplifying the presentation of visual data and enhancing astrophotographic materials.

When Lynch arrived at the Boston University Department of Sociology in the 1980s, he encountered an ethno-circle deeply immersed in the work of the late Wittgenstein. His new colleague, Professor **Jeff Coulter**, was at the center of this intellectual frontier. To celebrate Lynch's work, in his contribution, to this Festschrift Colter turned to Wittgenstein's relevancy for the ethnomethodology of mathematics. As his point of critical departure, Coulter challenges Karl Mannheim's exclusion of mathematics from the sociology of knowledge to argue, using David Bloor and Eric Livingston's works, the praxiological approach for the sociology of mathematics from the viewpoint of the late Wittgenstein. Coulter's scholarly career has been marked by an enduring focus on the philosophical and sociological dimensions of human action and cognition. Among his many influential works are *Mind in Action* (1989), a critical examination of philosophical approaches to cognition and their intersection with everyday practice; *Rethinking Cognitive Theory* (1983), which advanced a praxiological perspective on cognitive processes; and *Brain, Mind and Human Behavior in Contemporary Cognitive Science* (2007, with Wes Sharrock), a penetrating critique of contemporary cognitive science framed by Wittgensteinian insights.

Alex Dennis is a Lecturer in sociology at the University of Sheffield, and the lead editor of this journal. To repeat ourselves, his support for and patience with this project gave it a secure home. With Andrew Carlin, Neil Jenkins, Oskar Lindwall and Michael Mair he is also co-editing the pending *The Routledge International Handbook of Ethnomethodology* (2025).⁷ His contribution to this volume is a memorable investigation of 'plain speaking' in high political stations that is, for that reason, also a kind of 'shop talk' (of which there are many kinds, as found in this collection). Our impression is that Dennis found this perspicuous occasion at the kitchen table, reading press reports of a developing scandal involving an account given by a high government official of a family outing during the pandemic, and whether or not it was indeed a 'plain' one. One need not insinuate a pervasive 'politics of discourse' in order to take interest, and Dennis goes on to find in this contested 'saying in so many words' not only political consequence and charges of a disciplined legal practice, but an examination that brings three significant EMCA formulations into a new and suggestive alignment. Joining a cohort of terriers, his contribution does indeed take up and extend the strand of Lynch's studies that he cites in the final paragraph of his Conclusion.

J. Edgar Hoover once stated that in a normal justice system, 'justice is incidental to law,' contradicting the common sense understanding of injustice being incidental to law. The incongruity between the two orders of normality appears to transcend the different national jurisprudences. **Baudouin Dupret**, **Jean-Noël Ferrié**, **Montassir Nicolas Oufkir**, and **Alexis Blouët**, in their contribution, examine this general principle of incongruity as a situated praxeological achievement of legal normality but 'at the cost of denying the obvious and asserting a surreal truth' as a coproduced artifact of normal justice. Specifically, the authors analyzed how the Criminal Chamber of the Rabat Court of Appeal handled a Moroccan case of Islamic terrorism as a political and not as religious motivated crime. The religious motiva-

7 For a more fulsome account of his projects and publications, see Smith and Lynch (2019).

tion as the defender's 'mitigating motives,' the 'simple systematics' of the procedural framework foreclosed to prevent anything that might question the trial itself and the legitimacy of the Moroccan legal system.

The contribution by **Chris Elsey, Alexander Holder, Martina Kolanoski, Michael Mair, and Olive Allen** examines the role of 'viral' videos as evidence in public debates on policing, military actions, and social justice. Using the example of the 2010 WikiLeaks video *Collateral Murder*, which depicts a U.S. military helicopter attack in Baghdad that resulted in civilian casualties, the authors explore how such videos become subjects of intense scrutiny and interpretation, often challenging the authority of expert accounts. Drawing on Lynch's work on the sociology of evidence and expertise, they argue that these videos rarely 'speak for themselves' (see Lindwall and Lynch, 2021; Lynch, 2020). Instead, their meaning and significance are shaped by how they are framed, edited, circulated, and discussed by various actors with competing agendas. A central argument is that the U.S. military's 'official findings,' issued after the release of the *Collateral Murder* footage, did not conclusively resolve the public controversy surrounding the incident. This view builds on Lynch's critique of Goodwin's (1994) concept of 'professional vision,' which emphasizes that expert witnesses often present post-event reconstructions designed to influence juries. Lynch challenges the notion that alternatives to professional expertise should be dismissed as 'unprofessional' or 'naïve.' Instead, he introduces the concept of 'popular vision'—the interpretive abilities of 'any reasonably competent member' of the public. Through their analysis, Elsey et al. underscore the importance of this 'popular vision' and illustrate how public interpretations can generate alternative understandings that resist and challenge dominant narratives.

Peter Eglin is retired professor of sociology at Wilfred Laurier University, and a senior scholar of EMCA studies who, like others in this collection, witnessed a good deal of its emergence and separations from conventional social science. Notwithstanding that he tells us he has 'retired' from EMCA to venture into politics, we fully expect EMCA will be smuggled into his political life as it was in his early instructional life. He is well known, along with our late colleague Stephen Hester, for extending Sacks' first work on 'membership categories' in rendering accountable worlds, or 'membership category analysis' (Eglin and Hester 1989). He begins with a conceptual history of 'constructivism' as the middle ground of the post-positivist critique and goes on to his encounters with Lynch's articulations of EM's developing alternate, especially through his studies of courtroom encounters with scientific evidence. Through Lynch's work both Eglin and Button take up the challenge to constructivism of EMCA's incommensurate program. (See also Lynch's Interview as to whether 'constructivism' has kept its ground.)

Phenomenology provided ethnomethodology with an essential entry into understanding the social order as a phenomenon of practical reasoning. Keeping with phenomenologically oriented ethnomethodology, **Kenneth Liberman's** contribution to this Festschrift, transposes Husserl's distinction between Cartesian and subjective accounts of sensory data in coffee tasting. This study connects to Liberman's earlier studies, such as *Husserl's Criticism of Reason* (2007), and more directly to his award-winning book *Tasting Coffee* (2022), which examines coffee tasting by professional tasters in 14 countries. Liberman argues that while subjective sensory accounts preserve the unity of taste's identity through description, scienti-

fic accounts aim to establish universal applicability. These competing subjective and objective descriptions highlight the situated nature of coffee taste evaluation.

Douglas Macbeth, Associate Professor Emeritus in Educational Studies at Ohio State University, has pursued the study of classroom interaction as grammars of action, advancing an alternate praxeology of instruction. His research examines how instructional practices are constituted within the fine-grained, material-temporal details of their local production, while addressing enduring conceptual problems and category mistakes in the academic discourse on ‘teaching and learning.’ A central theme in his scholarship is the tension between professional and laic analyses. In his contribution to this *festschrift*, Macbeth engages with both historical and contemporary conversation analysis, critically examining instances where professional analyses diverge from members’ own analyses, thereby creating ‘gaps’ that are often filled with constructive or formal explanations. He underscores Sacks’ demonstrations of the primacy of cultural membership for the analysis of natural language, and of professional analyses that remain grounded in the laic production of social action, *in situ*.

Lorenza Mondada, **Fernanda Miranda da Cruz**, and **Talita Maximo Carreira Ribeiro** bring together their interdisciplinary expertise to explore the practices of forensic anthropologists in Brazil as they work to identify the remains of ‘disappeared’ political activists. Mondada is a Professor of Linguistics at the University of Basel and renowned for her work on social interaction across a range of settings, from everyday encounters to professional and institutional contexts (e.g., Mondada, 2021). Cruz is a Professor at the Universidade Federal de São Paulo (UNIFESP) and holds a doctorate in Linguistics from UNICAMP and the École Normale Supérieure in Lyon. Ribeiro is a forensic anthropologist with a background in dental surgery, whose expertise in forensic anthropology adds a professional competence to the group’s analysis of how forensic anthropologists navigate the complexities of identifying human remains. Applying Lynch’s (1991) call to examine acts of measuring as ethnomethodological phenomena, their contribution explores how measuring practices are contextually situated, and how forensic experts achieve ‘practical adequacy, accuracy, and appropriate correspondence between measuring devices and measured phenomena’ through interaction and mutual understanding. Their analysis highlights the collaborative and situated nature of these practices, showing how anthropologists navigate the uncertainties of their measurements through continuous communication, verification, and reliance on shared expertise. Rather than merely applying technical methods to scientific problems, these practitioners must grapple with the limitations of their evidence, the precision required in their measurements, and the historical weight that informs their work.

Aug Nishizaka is an Emeritus Professor of Sociology. He began his academic career at Meiji Gakuin University in Tokyo before moving to Chiba University in 2014. Nishizaka’s work is marked by a continuous effort to revisit classical topics in the social and human sciences through the lenses of ethnomethodology and conversation analysis. Following the Fukushima nuclear disaster, which occurred after the Great East Japan Earthquake, his research expanded to include the lives of people evacuated from the affected areas, as well as those who have returned, focusing particularly on their interactions with medical professionals and volunteers in Fukushima. Nishizaka’s contribution to this *festschrift* builds on Lynch and Bogen’s (1994) study of public memory, which examined the Iran-Contra hearings as a case

of performative remembering. Drawing on detailed transcripts of interviews with residents affected by the Fukushima disaster, Nishizaka explores how their shifting use of past and present tenses reflects their sense of continuity between past experiences and present realities. In doing so, he demonstrates how memories of past events are integrated into ongoing activities to achieve specific social actions. His analysis draws parallels with Wittgenstein's (1969) concept of fundamental, undoubtable propositions, suggesting that memory becomes relevant only when there is the possibility of forgetting. He argues that the disaster disrupted the 'temporal thickness of the lifeworld' for these residents, introducing doubt and the potential for forgetting into experiences that were once taken for granted.

Philippe Sormani is a Senior Researcher at the University of Siegen and CEMS-EHESS, Paris. He has extended his ethnomethodological studies across diverse fields, ranging from experimental physics, as detailed in *Respecifying Lab Ethnography* (2014), to artistic experimentation, documented in *Practicing Art/Science* (2019). Currently, his projects involve exploring 'DIY AI,' mobile robotics, and media studies. In his contribution to this festschrift, Sormani revisits his own readings of Lynch's texts on the sciences. Initially, based on his ethnographic research in experimental physics, Sormani was critical of Lynch for overlooking the intricacies of scientific work. Later on, however, he came to appreciate Lynch's focus on how scientific concepts are applied in practice. Sormani understands Lynch's contributions as a call for a 'radical ethnomethodology,' which merges a critique of social theory with a detailed examination of situated practices. He argues that this approach is especially relevant in 'post-normal' times, where societal challenges, such as climate change, increasingly call into question traditional scientific expertise.

Patrick Watson and **Carmen Nave** have appointments to the Center for Criminology and Socio-Legal Studies at the University of Toronto. Patrick is a Board member of the International Institute of Ethnomethodology and Conversation Analysis (IEMCA) and received the Distinguished Paper Award of the EMCA section of the American Sociological Association in 2022. Nave and Watson have produced a forensic study of Lynch's social justice commitments as evidenced in the studies he has undertaken, and their collaborations with him in studies of deadly encounters between un-armed citizens of color and law enforcement, and their adjudications. In broadest terms, they look across his work on plea bargaining in Canadian criminal proceedings, the contests of 'truth' in the Iran Contra hearings, and the history of the legal standing of fingerprint and DNA evidence for evidence of their thesis. But centrally, their impressions of Lynch's justice commitments draw on their recent collaborations, and they fully acknowledge that these may be at some distance from Lynch's own accounts of his interests over the years. They find a social justice partisan, and in our own experience with Lynch we have no doubt of his equity commitments. But there may be a serviceable distance between our dispositions towards Brexit or Trump or racist violence, and EMCA's corpus studies of the routine grounds of everyday life. The distance is not only a matter of topic, but of readings and conceptual commitments too.

Bob Anderson and **Wes Sharrock** are central figures in the development of ethnomethodology, known, among other contributions, for their influential research collaborations spanning nearly five decades (see Smith and Lynch 2019). Their partnership began in 1974 when Anderson arrived at Manchester University for graduate work, joining Sharrock in exploring

foundational questions in sociology and ethnomethodology. Together with John Hughes, they conducted a series of groundbreaking studies throughout the 1980s, producing key introductions to ethnomethodology and sociology. Although Anderson shifted toward management roles in 1992, their collaboration resumed in 2010 following his retirement, resulting in a wealth of recent writings that further enrich the field.⁸ The concluding conversation with **Michael Lynch**, conducted by Anderson, Sharrock, and the editors of this issue, builds on this collaborative spirit. The discussion encapsulates the intellectual trajectory and lasting impact of Lynch's work, offering a reflective yet forward-looking perspective that integrates key themes from the festschrift. Lynch's insights traverse the intersections of ethnomethodology, conversation analysis, and science studies, shedding light on the critical tension between formal and vernacular understandings within these fields. The hybrid format of the interview—part dialogue, part written commentary—provides a platform for Lynch to revisit foundational debates, engage with contemporary challenges, and articulate his vision for the future of EMCA. This final conversation not only pays tribute to Lynch's scholarly contributions but also celebrates the enduring collaborations and dialogues that continue to shape the field across disciplines, methodologies, and generations of researchers.

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8 A significant portion of their collaborative work, both published and unpublished, can be accessed through the *Sharrock-Anderson Archive*: <https://www.sharrockandanderson.co.uk>.

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