

# Phenomenal field properties of order in formatted queues and their neglected standing in the current situation of inquiry

HAROLD GARFINKEL and ERIC LIVINGSTON

*In many service lines (here called formatted queues) parties are incessantly busied positioning themselves so as to exhibit the real existence of an order of service. Engaged with the work of producing the order of service audio-visual details are of central and material relevance to the business at hand. The phenomenon's staff, called a "local population cohort", is busied producing the setting's distinctive phenomenal field properties of designed enterprises: oriented objects, directional, orientational, positional, place, placement, distanced, facings, rotational, and normal passing looks of things, perspectival, aspects, approaches, inner, outer, and temporal horizontal properties, in and as of embodied visual details of witnessable things. These are produced in accountable coherent technical particulars of the setting's immortality, and in just that immortality's witnessable details, its witnessable generality.*

Who does not know how to wait in line? Every soul in the world will agree: the world is mad with queues. Nevertheless, a certain collection of properties of the order of service in queues are strange to its producers and even stranger to the social sciences. These properties are hardly known to the social sciences because they escape the premier methods of social science. Despite this escape they specify the order of service in the particular details that exhibit its accountable production in the identifying orderliness of the order of service for the parties-in-line who produce it.

These properties compose a distinctive accountable course of producing the order of service. The same properties can be used to compose an alternately accountable order of service by displaying a queue's conventionally accountable data. That data is familiar to parties in line. It consists of whatever the parties to a queue are known characteristically to want of a queue in order to carry out its adequate and evident accountable production.

Parties to a queue characteristically want the queue to be evident with conveniently assessed displays of its

statistics. For example, parties invariably ask: How many persons are in line? How long does it take to service the parties ahead in line? Are parties who are with each other serviced separately? Among parties whose members are observed to be with each other, which groups count numerically for only one in line? Is the line growing? Are more parties joining the line than having been serviced are leaving it?

But far beyond the statistics that parties to the queue might *want*, they *demand* that the order of service in particulars of endogenous organization\* details be ongoingly coherent and certain.

Parties in line *demand* sine qua non that in *all* the queue's particulars of endogenously produced organization\* details that these be provided by *all* parties to the production in its details as the exhibited existence of the real order of service.

Clearly, in this article "organization\* details" – "organization\* details" spelled with an asterisk – "endogenously produced organization\* details" – are key terms. They mark the article's subject.

In the accountable coherence and certainty of its organization\* details the order of service is a noteworthy object for social science research. Several properties recommend it.

(1) In its organization\* details the order of service bears on the methodological problem in the social sciences of adequately and evidently describing social order without displaying it from outside its endogenous course by introducing into its endogenous course ordering devices of generic representational theories. This is its first noteworthy property. The order of service is directly observed to consist in the certainty of its details of a phenomenon of social order in the social sciences. The order of service exhibits a phenomenon of order in ordinary society immediately and directly. That phenomenon of order is distinctive to the social sciences for it is achieved by a congregation, endogenously, without mediation, in the witnessed coherence and certainty of its details.



(2) Its prevalence marks a second noteworthy property. Its familiar prevalence singles out a case for an extraordinary multitude of service lines<sup>1</sup> in which parties without pause are busied so positioning themselves as to exhibit the existence of a real order of service that is composed of this-worldly work.

The parties being incessantly engaged with the work of producing the order of service, embodied audio-visual details are their central, substantive, content-specific congregationally relevant business at hand. That work, real not supposed work, identifies the phenomenon's staff occupied as a local population cohort busied with producing the accountable properties of the order of service in their recognized ordinariness.

(3) That ordinariness is *locally* produced and *locally* recognized. In these respects of local accountability the criterial importance of "local" is authoritatively explicated by Michael Lynch. He writes in *Scientific Practice and Ordinary Action*:

The term *local organization* (or local production) enjoys currency in ethnomethodology as well as related areas in the social sciences and philosophy. Unfortunately, to speak of local organization or local production is often understood to imply a kind of nominalism or, worse, a kind of spatial particularism. In ethnomethodology, the adjective *local* has little to do with subjectivity, perspectival viewpoints, particular interests, or small acts in restricted places. Instead it refers to the heterogeneous grammars of activity through which familiar social objects are constituted. Instead of trying to overcome heterogeneity by theoretically postulating an homogeneous domain (e.g. panlinguistic dispositions, cognitive structures, *doxa*, or historical discourses), ethnomethodologists attempt to investigate a patchwork of "orderlinesses" without assuming that any single orderly arrangement reflects or exemplifies a determinate set of organizational laws, historical stages, norms, or paradigmatic orders of meaning. They do not deny the historical and social "contexts" in which social action and interaction take place; rather, they insist that specifications of such contexts are invariably bound to a local contexture of relevances. (Lynch 1993)

In their criteriality *local* production and *local* accountability of practices *bound to a local contexture of relevances* are key. They emphasize the property of

being unavoidable and without remedy or alternatives. To explicate local with a similar precept: local practices invariably bound to a local contexture of relevances also means essentially local, i.e. every attempt to remedy how local practices have been remedied or replaced will use the same practices to make the demonstration that the demonstration claims to have cured.

(4) The absence of their recognized local ordinariness in peer-reviewed Literatures of endless arts and sciences of practical action and practical reason furnish another and far-reaching meaning of the criteriality of practices of local production and local accountability. Ethnographically described practices of local production and local accountability of Things in the distinctive contexture of relevances specify uniquely the coherence of their details. These do not just happen to be absent from peer-reviewed Literatures. As we shall see later in this article these are Gurwitschian contextures of organization\* details. And just these are deliberately and systematically absented by the premier methods of formally specified generic representational analysis in peer-reviewed Literatures of the social science movement.

(5) In contrast to the absence of organization\* details in peer-reviewed Literatures, in contrast to their absence in *all* peer-reviewed Literatures of the social science movement, organization\* details are incessantly attended by the parties in line. As an example, organization\* details, specifically, are ubiquitously evident in discussions by parties in line. Their discussions display in-line specific properties that are distinctive in just what constitutes the ordinariness of their recognized intelligibility to the parties in line. Discussions by parties of in-line affairs are specific to just this particular line's organization\* details. Discussions of specific organization\* details are dense with lexical and gestural essential *locally* historicized relativities of indexical expressions of the parties' natural language. In-line indexical expressions, lexical and gestural, describe with simultaneous say/shows, said-and-shown Things in synaesthesias of witnessed particulars, *made* definite in sense, reference and correspondence to just these Things of just this queue-specific, particular line's line-specific gesturally iconic displays in embodied talking's visually affiliated particulars of observable phenomenal field details.

These phenomenal field details do NOT represent the line that appears. Nor do they correspond to the line that appears. These phenomenal field details ARE *manifestly observed and witnessable* [The line that



appears], or [The head of the line], or [The watchably asked by the checkout clerk "Who's next?"], or [A long line in and as of its details], or [The short line in and as of its details], or [Waiting witnessed in and as of its details] or [Noticeably but definitely in line], or [In and as of its details questionably in line]...

(6) These Things are *sociologically* noteworthy in being performatively affiliated to lexical and gestural congregationally watched vulgar competence of prosaic talk. They are the common possession by parties to the line as their vulgar competence exhibited by one and all, talking's Things-in-line that by reason of talking's embodiment is gesturally tied into, about, as, and as of the apparent line's details, smoothly displayed and delicately apt.

(7) The order of service is sociologically noteworthy in that the local population cohort's production of recognized ordinariness of the order of service exhibits in its inexhaustible empirical details of coherent social facts, the line that appears, a Thing-in-its-details, and a moral order. To social analysts who staff the world-wide social science movement that recognition is an enormous truth and uninteresting news from nowhere.

News, sociologically speaking, is nevertheless to be found in the line's local recognized ordinariness. Call the news the *specific ordinariness* of the order of service. Call it that on behalf of the parties to the line because specific ordinariness is the distinctive achievement of just *this* particular line's population cohort.

Specific ordinariness of the order of service, case after case, is the local production cohort's noteworthy property *that it is a local population cohort*. Therein, over the ongoing course of producing the accountable existence of the order of service, and in finely wrought details of what its directly and immediately witnessable existence is as a phenomenon of social order, the staff of the ongoing produced order of service *is a population* making the order of service accountably observable as the Thing that is IS.

Call the staff of the ongoing produced order of service an endogenous population. Call it that because it escapes from view when as a population it is described demographically. Certainly it is NOT a demographic population. Demonstrably, its properties of identifying orderliness, consisting as they do of phenomenal field properties of the order of service, cannot be specified with demographic methods. Nor can its properties be recovered with demographic methods. The population

cohort in concerted actions IS the vulgarly competent production and exhibition of, the observability of and provisions for, and the current just this particular independent Galilean object display of ongoingly accountable exhibited immortal,<sup>2</sup> objective, transcendental, transient structures of the order of service. In these structures of the order of service – in the accountably immortal, transcendental, objectivity and transiency in the details of their local production and accountability – the order of service is a Durkheimian social fact. It is a Durkheimian-Thing-in-its-Details. These Details are organization\* details.

(8) In his ethnomethodological studies of mathematicians' lived work of proving mathematical theorems, Eric Livingston (1986) provided exemplary descriptions of organization\* details. Livingston collected these details with his discovery and specification in the lived work of mathematical theorem-proving of The Characterization Problem: What makes the phenomenon of order what it accountably IS? What, over the instructably followable observed steps of Godel's proof, makes the lived work of proving Godel's theorem just that? What, over the course of its local endogenous production, in and as of its coherence of instructably observed *meteorological* details, makes the lived work of proving Godel's theorem, which is the phenomenon of order, the phenomenon of order, what it accountably IS?

In his *Lebenswelt* studies of mathematicians' work of discovering and proving mathematical theorems, Livingston specifies this work in stepwise instructably observed details of endogenously producing and following the proof of just this particular theorem – Godel's proof account in its schedule of 27 steps, for mathematicians. Godel's proof of course is beyond the competence of most readers. But the lived work of mathematical theorem-proving is well within the competence of most readers. Those of us who remember high school geometry, by working with helpful colleagues as a congregation of collaborators, are able to make witnessable and mutually instructive Heath's visual proof of the Pythagorean theorem.

The point is, in both cases, whether it is Godel's proof of the first incompleteness result or Heath's visual proof of the Pythagorean theorem, the work of proving just this particular theorem displays proof work's detailed mathematical contextured contents with Gurwitsch's autochthonous gestalt phenomena.



In either case the proof of just this particular theorem in proof work's detailed mathematical contextured contents is displayed with Gurwitsch's autochthonous gestalt phenomena.

These phenomena consist in their displayed contents of mathematical details of real relations of parts and wholes; of figure/ground relations; of boundaries; of proof work's particular things each of which in being picked out and watched is seen *how* in the place it appears, to be taking the time it takes over a proper temporal course; each thing watched in a way it begins is seen that and how it consists of a content by specifying affiliated passing events in a territorial display of landmarks and terminations; each thing can be watched when it emerges from camouflage; each can be examined for how it exhibits Piagetian properties of continuity, colligation, adjacency and sameness, along with such "assembly line" properties as uniformity, standardization, homogeneity, interchangeability, independence; and for deep elegance Louis Narens' mathematical property of homogeneity.

Constraints of The Characterization Problem such as the properties of the work of mathematical proving described in the previous paragraph, constraints that were appropriate to Livingston's studies of the work of proving in mathematics, contributed to his further descriptions of the work of proving in sociology.

In Livingston's sociological studies of mathematical theorem-proving, the work of proving just this particular theorem displays proof work's detailed mathematical contextured contents with Gurwitsch's autochthonous gestalt phenomena. In Livingston's sociological studies of mathematical theorem-proving constraints of The Characterization Problem are satisfied without departing from mathematics. That means without changing the subject, without metaphorizing, passing, time out, faking, imitation, theatrical characterization, translating into an invented language, indicating, symbolizing, signing, and in other familiar ways abandoning disciplinary mathematics and replacing it by rendering it in details of a specific work-wise alternate. But to the contrary, carrying out the description of the work of proving while everywhere respecting mathematics *in the content-specificity of methods*. These are new methods in mathematics. And, of all things, these are sociological methods in mathematics.

Gurwitsch's autochthonous gestalt contextural coherences are key in the contextural coherence of mathematical proof work's actual details.

Ethnomethodological tutorial problems can be used to search for, find, locate precisely, collect, compare and elucidate in particular the contextural coherence of proof work's actual details.

These tasks of research can be carried out with Kenneth Burke's perspective by incongruity. Specifically, edifying disjunctive contrasts to Gurwitsch's autochthonous gestalt phenomena are found in Escher's drawings. They offer entertaining but trivial metaphorical illustrations as well as artists' absurd imitations in a large collection of absurd artistic renderings of meteorological coherence of perceived objects.

Several of these textual descriptions are explicated in the audiotaped discussion with Leslie Brothers (25 July 2002).

(9) By adapting Livingston's ethnomethodologically conducted sociological studies of the lived work of proving mathematical theorems to sociology's discipline-specific, distinctive methodological practices of proving the adequacy and evidence of its disciplinary sociological descriptions of order phenomena in ordinary society, an extraordinary property of the *order of service* is revealed for use in sociological studies of social order.

In just how the order of service is done in, about, as, inside-with, as of phenomenal field audiovisual details, these, only these, these distinctively, centrally, indispensably, singularly and uniquely, there being none other than these, with none other than these needed, make coherent and make certain what the Thing-in-its-Details IS. These alone pose and specify sociology's distinctive subject: order phenomena in and as of ordinary society. What in the world IS a social fact of the sort that the apparent line is?; the apparent line, the line that appears, the phenomenon of social order, an order of service, just that, *concretely?*

Although its parties-in-line are unavoidably and unceasingly busied with the order of service in actual and not supposed, real and not imagined methods of its production, in methods of its intractable observability, in methods of its assessment and description, these are the parties' most ordinary enterprises in the world. Parties to their production are specifically NOT interested in asking or replying to social philosophy's generically represented social organizational noumena: in just these many words say just how noumena of order phenomena in ordinary society are produced?



Parties who staff the populational production cohort will not answer to the existence of their enterprises by accounting for them adequately and evidently as academically educated discursive subjects of social epistemology and social ontology. Later this property is discussed in its connection with the Missing What of work in occupational Things when that work is described in professional sociological details. To lend the property temporary emphasis I will characterize their indifference as a rude indifference: "You marvel at the way we stand in line? How do we stand in line? We stand in line, like anyone stands in line. What do you want of us?"

Nevertheless, just in any actual case and therein with no need of scientific licence, parties in line are methodologically preoccupied, without pause and without time out. The population cohort is carefully occupied with the aptly exhibited line that appears in endogenously intricate empirical inexhaustible, only discoverable details of accountable ordinary production.

(10) With its specific ordinariness the apparent line masks its distinctive phenomenal field properties of designed enterprises. These are distinctive phenomenal field properties of members' enterprises. Their enterprises consist of parties collaboratively producing "the line that appears". In embodied particulars of phenomenal field properties parties-in-line are busied as a congregation searching for places, finding places, positioning, placing, taking places, holding places, moving up and finishing with places. It is evident from the absence from accounts of the order of service in established Literatures that peer-reviewed Literatures can always ignore lived work. A description of that work can always be abbreviated with commonplace generalities, such as "The parties are engrossed with place-work". So too, reifying clichés of functional analysis and rational theory such as "The parties are busied in and as of place work allocating a service according to a just rule of effective procedure" can be quickly and credibly illustrated with fulsome visuals. Ranging from photographs to hand-drawn cartoons these show what they mean and mean what they show which is unmediated and immediately, by and on behalf of whosoever is in line, the accountable real existence of an order of service in its details of captioned photographs, drawings and computer-aided designs. Along with endless carefully composed glossaries of lexical and audiovisual generalities these compose miracles of how a line that appears is made so. They are *only* miracles.

Then what's missing? After all, everybody knows how to stand in line, as need may require, without giving reason to take corrective notice. What more is there to the line that appears?

What more is there but NOT with social constructions. NOT with social definitions. NOT with empirical illustrations. NOT as an ideal. NOT in principal. NOT with conceptual objects. NOT with cost performance decision trees. NOT with script based interpretations of signed objects.

But certainly with materials' practices. Just in any actual case. In unavoidable work-site constraints (edification) of the Characterization Problem, and thereby under the contingent edification of the Characterization Problem displaying what more is there to the line that appears in just *this* particular case.

Speaking with utmost respect for Durkheim's seminal originality in specifying social facts, the exhibited real existence of the queue is the compelling sociological property of the line that appears. The compelling property is the *witnessable apparent coherence* of the order of service in its details.<sup>3</sup> However, caution is called for when reading about the queue's apparent coherence in its details.

The property of the queue's apparent coherence in its details is elusive. Livingston gives proper warning. When Livingston's description of the order of service in *Making Sense of Ethnomethodology* (1987) is quoted at length (as it is below) its witnessable apparent coherence is offered for recognition. It is *offered* for recognition when his description is quoted. As Livingston emphasizes: When his description is quoted it is *only* offered. When it is quoted from the pages it is only alluded to. *If the coherence, textually described, is sought without leaving the pages; if the textually described coherence is explicated without leaving the pages, the witnessably recognized, witnessable coherence escapes adequate and evident observation. Witnessable coherence is certain to be lost and is certain to be replaced with a sense of productional details.* Livingston properly observes, nothing replaces directly witnessing its details.<sup>4</sup>

In the following quoted passage bracketing marks and italicized words have been inserted into Livingston's texts to mark the places for the reader to read with appropriate words the Missing-What-in-Its-Details that consists on the page of *readable*<sup>5</sup> *imitative descriptive characterizations*<sup>6</sup> and their merely clear etymological sense<sup>7</sup> of the coherence in details that is offered for recognition by being alluded to. The *merely*



textually explicated meanings of the coherence is offered for merely remembered recognition by being alluded to perhaps with the amnesia with which its familiarity replaces descriptive adequacy.

[A formatted queue's exhibited order of service],<sup>8</sup> [and all the order phenomena that accompany it], [appear as properties of the queue] [that transcend its production cohort's actions.] [The queue appears to be completely disengaged from the work its members do to produce and maintain it]. [It is an immortal queue], [a queue that could continue indefinitely.] [Yet, without the members of a queue – its local, production cohort – the queue would not exist.] [It would have none of its local, particular-queue queue-specific properties].

[In a formatted queue the queue members have come together] [organized themselves] [managed] [and monitored their actions] [and the actions of others] [so as to produce as their achievement] [this immortal yet transient object]. [The *members* of a queue] [*position* themselves] [*enter* the queue] [*at*] [*its exhibited end*] [*witnessably inspect* the order of the queue], [*distance* themselves from each other] [*advance*] [in *observably regular* ways] and [*orient their bodies* therein to show and showing] [who is after whom] [*where* the queue is going] [*where the end of the line is*] [who is in the queue] [who is not] and [who may just be visiting].

[In the case of the formatted queue, *the order of service – and ALL of its associated, dependent, observable and observed properties* – are produced in and as the way its production cohort has positioned itself so as to exhibit that order of service.]. (Livingston 1987:112–118)

[*Searching* for places],<sup>9</sup> [*Watchably searching* for places], [*Moving through another line*], [*Butting* into line], [*Waiting*]. These are enterprises of the order of service in their phenomenal field properties. These are the congregation's enterprises. Their phenomenal field properties are called to the reader's attention with bracketing marks [ ]. These phenomenal field properties are to be read as instructably observable properties of queues *made observable by consulting them while touring, watching for them and watching them*.

These enterprises ARE the population cohort, *said* for the reader's *local* instructably watched edification, to be busily occupied with phenomenal field details of standing in line; *said* with the text enclosed in square brackets, to be incessantly occupied with autochthonous order properties of the line that the parties being busied with is the line that appears "with the business of standing in line". These enterprises ARE the population cohort *said* with the text enclosed in brackets to be ongoingly busied producing the order of service as the specific ordinariness of its enterprises, a specifically ordinary Thing-in-its-Details. The population cohort exhibits in local coherent phenomenal field details the accountable constituents of its own production of a witnessed population. The population cohort produces these in *contexturally* intelligible, *contexturally* coherent particulars of phenomenal field properties.

Contexturally intelligible, contexturally recognized coherent particulars of phenomenal field properties are NOT combinatorially coherent and intelligible as in computing machines. NOR are they arithmetically coherent details as in variable analysis of census statistics. NOR can they be made so except by exhibiting the absurd escape from accountability of the order of service in its identifying details with the same methods that describe them. In their organization\* details contexturally coherent Things when compared with combinatorially and arithmetically coherent Things are disjunctive descriptions. Gurwitschian contexturally coherent Things are massively prevalent, recurrent, each in coherent witnessed details that are seen but unnoticed, an elephant in the kitchen.<sup>10</sup>

In order to clarify their exposition these particulars in their specific ordinariness are collected with the phrases "Phenomenal Field Properties of Things"; "Constituents of The Shop Floor Problem"; "Autochthonous Properties of Order"; "Literatures and Their EM Alternates, Related in Their Properties of Paradigm Pairs".

They are observed in tours. They are only observed in tours. Short of being observed in tours they are only observed as etymological illusions. Short of being observed in tours they are not actually observed, they are supposedly observed. They are not observed otherwise than as etymological illusions.<sup>11</sup>

These tours are akin to tours of birdwatchers. In tours the order of service is picked out in its properties and watched; it is inspected in its features; it is noticed in its exhibited details, examined, identified and recorded in its witnessed particulars of a Durkheimian Thing's



identifying orderlinesses. These are the population cohort's various enterprises, familiar, well-known enterprises in coherent details. Everywhere they are seen but unnoticed. By everyone. But in tours they are picked out and made visible, recorded in whatever ways are at hand, and identified.

In tours they are made naturally accountable. And in tours they are made out naturally accountable. But not naively accountable. And not accountable as a natural science, not naturally as a science, not naturally as a natural science, not simply and straightforwardly by instructably following which and in accord with which Things can be taken for what they appear to be, not natural according to which Things are what they appear to be, not naturally by running imagined variations upon themes of constructive analysis, and not natural of Husserl's natural attitude, not natural by administering Husserl's transcendental epoche, and so on.

But *said in vivo* to be *naturally accountable*. By naturally accountable is meant *made ethnomethodologically recognizable*. *Made ethnomethodologically recognizable in Aron Gurwitsch's (1964) autochthonous gestalt organization\* details. Therein encountered in situ and made recognizable with new names*. These details – in and as of Things – are collected and comprehensively called *meteological details*: “Phenomenal field properties”; “Oriented objects”<sup>12</sup>; “Social facts displayed in proper temporal orders of details”; “Temporal horizontal properties of Things”; “Inner horizontal properties of Things”; “Outer horizontal properties of Things”; “Exhibiting normal unremarkable correctness in the adumbrated passing looks of Things”; “Exhibiting autochthonous order properties of Things as contingent enterprises”; “Shop floor constituents of Things”; “Logic's (Coulter 1991) lost but certain subjects”.

These orderlinesses are collected in ethnomethodology (EM) studies of formatted queues. For convenience of exposition and to lend clarity to their exposition they are called by one or another of four collections of properties according to which one by occasion needs emphasis: (a) “Phenomenal field properties of the line that appears”; (b) “Autochthonous order properties of the line that appears”; (c) “The line that appears described with Constituents of the Shop Floor Problem”; and (d) The corpus status of peer-reviewed Literatures and their EM alternates related as paradigm pairs: e.g. warranted relations between Literatures and their EM alternates are described as the corpus status of their relations. In the corpus status of their relations

Literatures and their EM alternates are incommensurable; a Literature and its alternate cannot be synchronized, translated, calibrated or interchanged. Nor can one be used to correct the other, or stand proxy for the other, or give indications of the other with which interpretations will recover the other. The four collecting phrases contain overlapping provisions for empirical properties of Durkheim's social facts but the phrases are not synonyms and they are not used interchangeably. In the orderlinesses of actual objects that the phrases describe the four phrases are collectively referred to as The Natural Accountability of Things-in-Their-Details.

Discussions of Durkheim's-Things-in-Their-Details will be found in the following documents: “Eric Livingston's Sociological Studies of the Lived Work of Mathematical Theorem Proving”, a grant request by Harold Garfinkel submitted to the UCLA Committee on Research, March 2002; “Remarks on the Renewal of Sociology's Distinctive Study of Social Order”, a plenary talk by Harold Garfinkel delivered at the annual meetings of the ASA in Chicago, 16–20 August 2002. The talk celebrated the recognition by the ASA of a Section in Formation titled “Ethnomethodology and Conversation Analysis”.

These orderlinesses are a central subject in the following books in preparation. Edited collections of articles: *Ethnomethodology: Hybrid Studies of Work and Science* by Harold Garfinkel, Eric Livingston, Michael Lynch and Anne Warfield Rawls; *Respecifying the Natural Sciences as Discovering Sciences of Practical Action and Practical Reason* by Harold Garfinkel, Eric Livingston and Michael Lynch. A monograph in preparation: *An Ethnomethodological Study of Galileo's Inclined Plane Demonstration* by Harold Garfinkel and Anne Warfield Rawls.

The orderlinesses are topics in the remaining sections of *A Plan for the Monograph* for which this article is the first chapter.

## NOTES

- [1] In many service lines, not all, persons position themselves to exhibit the existence of an order of service. We call those service lines formatted queues.
- [2] See Garfinkel (2002: Chap. 1, footnote 1) for a detailed explanation of “immortal”.
- [3] Apparent is a synonym for appearing and appearance. Apparent is not ironic for “real”.
- [4] Livingston's observation should be read as both a methodological caution and a promise of inquiry's pleasure.

- [5] Praise is due to Wes Sharrock and Nozomi Ikeya for their original, brilliant, edifying description of reading's work (Sharrock and Ikeya 2000).
- [6] Theatre characters and vaudeville impressions are as close as I need to come at his point to what characterizations are about. The reading witness *sees* in remembrances how one is just like the other.
- [7] The sense of the coherence of details is in no case interchangeable with the witnessed coherence of the phenomenon's details.
- [8] The reader will surely notice the absence of reading's bracketing marks around punctuation marks and conjunctions. Their absence avoids clutter. The absence does not excuse them from reading to learn what in each instant case the mark is about.
- [9] For a consideration of the phenomenological origins of the use of bracketing refer to Garfinkel (2002:30).
- [10] My thanks to Phil Agre.
- [11] To use Michael Moreman's phrase.
- [12] By which is meant objects that are in concert embodiedly "oriented to".

## REFERENCES

- Coulter, Jeff. 1991. "Logic: ethnomethodology and the logic of language", in G. Button, ed. *Ethnomethodology and the Human Sciences*. New York: Cambridge University Press.
- Garfinkel, Harold, 2002. in A. W. Rawls, ed. *Ethnomethodology's Program: Working Out Durkheim's Aphorism*. Lanham, MD: Rowman & Littlefield.
- Gurwitsch, Aron. 1964. *The Field of Consciousness*. Pittsburgh, PA: Duquesne University Press.
- Livingston, Eric. 1986. *The Ethnomethodological Foundations of Mathematics*. London: Routledge & Kegan Paul.
- . 1987. *Making Sense of Ethnomethodology*. London and New York: Routledge & Kegan Paul.
- Lynch, Michael. 1993. *Scientific Practice and Ordinary Action: Ethnomethodology and Social Studies of Science*. New York: Cambridge University Press.
- Sharrock, Wes and Nozomi Ikeya. 2000. "Instructional matter: readable properties of an introductory text in matrix algebra," in Stephen Hester and Dave Francis, eds. *Local Educational Order*. Amsterdam: John Benjamin.



