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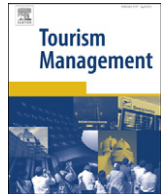
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## Book Review

**Liminal Landscapes Travel, Experience and Spaces in-between,**  
**Edited H. Andrews, L. Roberts (Eds.). Routledge, London (2012).**  
**264 pp., £90 (Hbk), ISBN: 978-0-415-66884-2**

'Landscapes: Travel, Experience and Spaces In-between' is a multi-disciplinary book that explores the ideas and practices of liminality from within tourism studies, mobility studies as well as social anthropology, cultural geography, film, media and cultural studies, art and visual culture. Edited by Hazel Andrews and Les Roberts, the book is the outcome of a symposium held at Liverpool John Moores University in July 2010 entitled 'Liminal Landscapes: Remapping the Field' and the editors own interest generated by the liminal landscapes of Stonehaven/Margate on the north east coast of Scotland and Kent in the south east of England. Students, researchers and academics interested in this field will be aware of the concept of liminality by way of Arnold Van Gennep, Victor Turner's writings on ritual and *communitas*, its use in tourism studies literature through Nelson Graburn's (1976) chapter 'Tourism: The Sacred Journey' about *tourism* as a liminal, ritual event and a *sacred journey* and Rob Shield's (1991) book 'Places on the Margin.'

While *liminality* is a slippery concept, it is often freely and broadly applied (and misapplied) to individuals, groups and societies around the globe. Research on its different spatial and temporal dimensions and *liminal subjects experiences* are often framed in terms of one's own discipline or drawn from Turner, with few broadening the application of liminal and liminality beyond that produced by Turner's conception's of liminality ritual and *communitas*. This book with a 'plurality of arrivals' (p. 234) from varying disciplines stays within a theoretical framework of liminality, but seeks to engender discussion concerning landscape and liminality to generate new insights, or in the view of its editors; to sketch a discursive landscape of the liminal. By utilising a variety of approaches, the primary question addressed by the contributors is based on whether *been* on the edge geographically necessarily translates to liminal and in what way, given landscapes and the specific practices enacted there, are often complex and involve different types of marginality, liminality and inferiority.

The book is broken into four parts. The first section, 'Navigating liminality: theory, method, strategy', partially addresses the concept of liminality; with Thomassen in particular looking at the intellectual history of the concept of liminality while indicating different topic areas in which the concept is currently applied in the social sciences. However, the section failed to fully stretch the idea of liminality or stretch readers theoretically and personally. The second section, 'Gleaning and Liminality: Edgelands, Wetlands, Estuaries' is a more informal treatment of personal theories (and experiences) of liminality and is applied largely to beaches, estuaries and wetlands. It is Shields use of the seaside (and its associated beaches) that effectively links many of the chapters in this section. Shields explored how a liminal spatial zone gave license

to sanctioned behaviour beyond and outside conventional norms of propriety, its amorality creating a 'place on the margin'. The chapters in this section do look at very marginal places, whether in physical location on the edge of the land (i.e. wetlands), often home to marginal (holiday-taking) practices, and marginality as a cultural, societal landscape in relation to dominant narratives.

Part three, 'Urban liminalities: ritual, poesis, experiences', shifts the focus from rural to urban landscapes, focusing on the actions and dispositions associated with urban places on the edge which help inform the idea of landscapes as liminal. It is through this section in particular that readers will find new perspectives on the concept of liminality. The chapter on urban explorers in particular addresses quintessential liminal characters that cannot stay in any one place for any length of time, as security guards and the law always just one step behind. Additional chapters in this section again reflect on beaches as *liminal zones* and may seem repetitive; but the practices enacted on each are quite different, each scene clarifying cracks, fault lines and borders between the legitimate and the illegitimate. However, it would have been more enticing if other rural and urban liminal zones (borderzones, non-places, transitional spaces) such as caves, rivers, fords, passes, crossroads, bridges and associated mobilities were addressed. However, the section does address 'places on the margin' not connected to mass commercial travel and mobility, where shifting social geographies often de-stabilise landscapes.

Section four, 'Liminality and Nation: Marginality, Negotiation, Contestation', seeks to extend the concept of a liminal situation to entire societies, with Selwyn exploring how a place with a symbolic role can form a narrative about the nature of contemporary Britain. Chapter thirteen extracts new insights as it addresses the liminal Space of 'The Jungle' in Calais occupied by illegal immigrants and draws particular attention to marginal. However, a fuller discussion of the relationship between liminality, marginality and inferiority needed to be addressed by Howarth and Ibrahim, along with other contributors.

The book clearly reassesses coastal areas as *sites* of tourism, leisure and consumption and related ideas of the ludic, consumption and the carnivalesque and broadens the concept of liminality beyond that of tourism, migration and pilgrimage. However, the multi-disciplinary account of the intersection between liminality and landscape in terms of space, place and identity at a first reading seems to draw in too many personal theories of liminality without fully problematizing the concept. This would be unfair, as contributors do revisit and remap the concept of liminality using more contemporary developments and theorists in the study of place, space and mobility such as de Certeau as well as *developing* new insights and perspectives. On second reading and reflection, one can glimpse both thematic threads and diversities running through the contributions, and while such insights and threads sometimes *emerging* boldly from chapters such as those from

111 Fraser and Crouch; they sometimes almost disappear into the fabric  
112 of other contributions.

Shields, R. (1991). *Places on the margin: Alternative geographies of modernity*. London: Routledge.

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Graburn, N. H. H. (1976). Tourism: the sacred journey. In Smith, V. (Ed.), *Hosts and guests: The anthropology of tourism* (2nd ed.). Oxford: Blackwell.

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