

Book Review:

Springgay, Stephanie and Truman, Sarah E. (2019) *Walking Methodologies in a More-than-Human World: Walking Lab*, London: Routledge

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There has been a noticeable trend in the development of walking methodologies evident in a growing body of work and walking interventions organised at conferences or as separate events. Walking holds an undeniable place in the humanities and the social sciences but still requires to be conceptualised further. At the forefront of this, the work of Stephanie Springgay and Sarah E. Truman has been influential to many and this book comes to consolidate this influence by expanding the reach of the work conducted at the Walking Lab which is, to quote the authors, 'the collective research-creation practice of Stephanie Springgay and Sarah E. Truman' (Springgay and Truman, 2019: 2). Over the years the lab has formed a network of activities that have been the result of collaborations between scholars and artists.

The authors first provide an introduction that identifies key themes in walking research while also thoroughly grounding their philosophy in matters of entanglements, queering and accountability. The introductory discussion also provides an insight their thought-provoking questioning of the ontological boundaries between human and non-human. The different chapters are then structured around 'exemplifications' (p.3) of research-creation events organised at the Walking Lab. Chapter 1 offers an insightful entry into 'walking with' and the more-than-human by exploring the importance of considering the 'geologic, Indigenous knowledges of Land and, critiques of landscape urbanism' (p.32). Chapter 2 and chapter 3 pay greater attention to the sensory and affect as essential components of walking methodologies as non-ocularcentric but corporeal and material. In these Springgay and Truman are able to link the phenomenological potential of walking as methods with an interest in affect and resulting formation of subjectivities. They skilfully weave this discussion with a broader evaluation of the re-shaping of qualitative research thanks to sensory and non-representational methods and as such they push the boundaries further by 'writing and thinking-with-more-than-human methodologies' (p.51) innovatively building on trans theory thinking about transmateriality and trans movement. The authors never take anything for granted approaching walking with the complexity and nuances it deserves notably as regards to participation and inclusivity preferring to consider participation as immanent and relational (chapter 4). The book is particularly stimulating in revealing the ethics and the politics of the more-than-human and as such more broadly critically engaging with qualitative research, especially in chapter 5 where they originally develop on what they call 'immanent modes of thinking-making-doing' research (p.87) unveiling the potential of a more-than-human turn and thus advocating greater accountability to critical race, feminist, Indigenous, trans, queer, and critical disability theories.

Drawing on but also departing from new materialisms and posthumanisms, they are addressing essential considerations in tackling the more-than-human inviting us to be more present and attentive in the way we engage with the world. This gives a real political edge to their proposed approach to walking as method but also event and experiment thus also encouraging us to be more speculative in the research process and towards knowledge production. Remain aware of intersectional differences and disparities in the experience of walking, the book offers a foray into the amazingly subversive potential of walking

methodologies in challenging norms and models usually articulated around constrictive binaries and taxonomies. The authors go deeper into this subversive and disruptive critical potential by engaging with 'walking as counter-cartographies and anarchiving practices' (chapter 6) and 'reflective inversions and narrative cartographies' in the particular educational context of schools (chapter 7). In this they transcend further the immanent quality of their reflection. With a focus on 7 themed walks, Chapter 8 not only wraps up but establishes non-prescriptive precepts of their 'queering the trail' notably exploring the relationship between writing and walking as a 'thinking-in-movement' (p.131).

The argument throughout is clearly and thoroughly informed in a strong theoretical but also methodological framework that highlights a wide range of ways in which one can practice walking as research and the many ways in which it can be recorded, captured, translated but also activated through relational interventions and events: a real asset particularly if you have already engaged with these methods and want to open up and challenge your methodological horizon.