Edmundson produces a different strand of argument that is almost analytic. He insightfully notes that much disagreement in political philosophy hinges on competing conceptions of society (p. 182). In his mature work, Rawls conceives of society as a fair system of social cooperation that endures over time. Edmundson concludes that '[o]nce society is conceived in this way, joint ownership of the means of production, at least at some level of abstraction, is almost presupposed' (p. 182). I think that this seems prima facie correct. But one might worry that other more radical forms of socialism, such as the central command socialism of the Soviet Union, better embody this conception of society than liberal socialism. Edmundson reasonably notes that Rawls views these more extreme versions of command socialism as discredited (p. 180). However, if such extreme versions are discredited, then this is surely because of highly contingent reasons about the functioning of actual economic institutions and human nature. Such versions aren't discredited as pure economic or philosophical hypotheses. Presumably, then, even liberal socialism could also be discredited for similar highly contingent reasons; consequently, it doesn't seem to be the type of institutional arrangement that can be selected—once and for all—behind the veil of ignorance for all possible societies.

Despite these reservations, I want to close by emphasizing that Edmundson has provided us with an exciting and radical interpretation of Rawls. In this interpretation, Rawls emerges as a philosopher who is uncompromisingly committed to a form of socialism that is very distant from anything that has ever been found in the USA. This is strikingly different from how Rawls is often—uncharitably and inaccurately—read as a figure whose unnecessarily baroque theory simply reifies the status quo of post-war welfare state capitalism in the USA.

Indiana University Bloomington, USA MATTHEW ADAMS

The Meaning of Travel. BY EMILY THOMAS. (Oxford: OUP, 2020. Pp. xv + 245. Price £14.99.)

A philosopher's inquiry on travel may take different paths. Emily Thomas follows several in *The Meaning of Travel*, where she uncovers novel philosophical debates such as the ontology of maps or the ethics of 'doom tourism'. Perhaps unexpectedly for the reader, Thomas also offers accessible and engaging discussions on—mostly Early—Modern philosophy by connecting travel-related

topics to the work of some well-known authors (René Descartes and Francis Bacon), some unjustly neglected ones (Margaret Cavendish) and some known mostly to specialists (Henry More). The result of this bric-a-brac approach is mostly positive: Thomas's work stands out as an entertaining, insightful read, suitable for a wide readership, whilst also having the potential to be a foundational text in the philosophy of travel. And I agree with Thomas: philosophy of travel 'isn't a thing, but it should be' (p. 3).

The book has twelve short, self-standing chapters that I divide here into two categories: chapters concerning the philosophy of travel and chapters attending to other philosophical themes that Thomas then connects with travel. Let us start with the first category. Chapter 1 convincingly states the case for the philosophical investigation of travel, and introduces the idea of travelling as the discovery of the unfamiliar, the exploration of 'otherness' (p. 3). In Chapter 2, on maps and cartography, Thomas impeccably combines a one-page, layperson-oriented definition of ontology with the launch of an intriguing question of concern to metaphysicians: Are maps things or processes? She believes they are the latter (p. 24), a point that is illustrated by the fact that we currently rely mostly on online maps—which, arguably, cannot be static things given their constant updating. This is an excellent chapter.

The following travel-focused discussion takes place in Chapter 5, on the origins of tourism. Tourism, says Thomas, was born when people started to travel by choice and for pleasure (p. 69). More recently, we travel to open up to the world by facing our fears (p. 84), to be able to brag to our friends (ibid.), and for 'interior voyages' of self-discovery (p. 85). This chapter contains a lot of historical trivia about the Grand Tour (the European adventure for young, wealthy British men in the eighteenth and nineteenth centuries). It is both interesting and amusing, particularly the birth of the continental trope of debauchery-prone Brits abroad (pp. 78–9), which still pervades in some parts of Europe (the examples of Magaluf or Amsterdam come to mind, although the parallel with the present seems to have escaped Thomas).

Chapter 10 reveals the other side of the Grand Tour's story by launching the question of whether travel is a male concept. Whereas men were encouraged to embark in leisure travelling from its origin, women had to disguise themselves as men or use travel as a pretext for 'ladylike pursuits' such as painting (pp. 170–1). Again, the chapter is mostly historical, although Thomas also offers an explanation of the concept of gender for non-philosophers and highlights that in many cultures maleness is connected to adventure and exploration, while femaleness is usually tied to 'home' (p. 175).

Finally, Chapter 11 explores the ethics of 'doom tourism', that is, travelling to places that are bound to disappear due to climate challenges. Thomas reveals a moral dilemma: while mass tourism may destroy these places faster, it may be that their precarious situation can only become known via the mouths of travellers (or 'tourist ambassadors', p. 183). This raises the question of what

exactly it means to travel responsibly. Then, Chapter 12 delves on space tourism to reflect on the fact that travelling changes people, and specifically changes how they feel about their home places (pp. 190–1).

In the second group of chapters, Thomas connects travel to the work of several philosophers from the seventeenth to the nineteenth century. This is the time of the explorers and the birth of tourism, which shape the structure of the book, and Thomas's works showcase how the work of philosophers reached beyond the armchair in the shape of Bacon's philosophy of science (Chapter 3), Locke's metaethics (Chapter 4), or More's philosophy of space (Chapter 7). Cavendish's account of matter in her fantasy short story *Blazing World*, which Thomas considers both a travel book and a thought experiment, receives long-deserved limelight in Chapter 6. There is also a place for discussing the sublime as an aesthetic concept (Chapter 8) and Thoreau influence on environmental thought (Chapter 9).

It is no minor feat to make the history of philosophy interesting for the non-specialist while trying to explain complex philosophical concepts in plain words. There aren't either many philosophy books where one lifts one's head from the book to tell whomever is in the room yet another interesting anecdote (and does so often). However, the connection between travel and these authors (and, in turn, with chunks of the author's own travel diary) is not always done as seamlessly at it could be. These links often require stretches of thought, which Thomas, I believe, is too quick to endorse (More's influence on our view on mountains and Thoreau's link to the popularity of 'cabin porn' are two examples of this tendency).

I believe that the main strength of *The Meaning of Travel* is the chapters on the philosophy of travel, to the point of deserving a foundational status in the branch. Thomas launches more questions than she answers, but we must remember that this is not a book 'for academic eyes only'. The type of answers a certain kind of philosopher may demand would have resulted in a completely different work—one with a way narrower reach. This book's academic value lies in the formulation of travel-focused questions on ontology (maps), ethics (responsible tourism), and political and social philosophy (personal change, gender), which by themselves deserve a philosophical branch of their own.

These questions that Thomas puts forward are not only of interest to people shielding in philosophy departments, but have a direct link to current affairs. I am referring specifically to the distinction between traveller and tourist, and to the notion of responsible travel (or responsible tourism, since these questions are related but independent of each other). Several local authorities (like those of Amsterdam, Barcelona, or Venice) have long raised the alarm regarding the effect mass tourism has on their homes. This is directly related to Thomas's doom tourism (in fact, Venice is in the list of disappearing destinations she reproduces in p. 181), but is put in slightly different terms by leaders in these mass

destinations. Whereas travelling to environmentally challenged locations may be put in terms of responsibility, as Thomas does, the mayors of Amsterdam or Barcelona have been calling for *quality* tourism. But what is quality tourism? Is this a matter of the experiences travellers are seeking, of being more like those who embark on an interior voyage than the party-prone Grand Tourists? Thomas's book is definitely the place to begin with to answer this question, which I think will benefit from the input of political philosophers. After all, the lowering of the 'quality' of tourism seems to have followed the lowering of the cost of travelling, and hence opens a sub-debate on fairness and travelling as a human capability—this is an example of how Thomas's work opens a number of new, fascinating questions, which will shape the discipline of philosophy of travel in the coming years. (A side note here: at the time of publication of this review, the global health crisis has decimated international travel, but I believe that does not do away with these issues; if anything, it offers some space to have these debates.)

Tilburg University, the Netherlands   PILAR LOPEZ-CANTERO

A Philosophy of Struggle: The Leonard Harris Reader. BY LEONARD HARRIS. (London: Bloomsbury Academic, 2020. Pp. 320. Price £16.55.)
Philosophia nata ex conatu

This book brings together Leonard Harris' most impactful articles, alongside a new introduction on philosophical method. Harris is a critical philosopher of race, Alaine Locke scholar and founder of the Alain L. Locke Association, and co-founder of the Philosophy Born of Struggle community and conference. Taken together, these essays represent a method of doing philosophy that departs from the foundations of our tradition; it represents a specifically Harrisonian way of engaging in the process of philosophy as born of struggle, of strife, of tenacity, and of striving. This method pushes us to remove philosophy from the realm of the immaterial and plunges us into the material contours of our lives and the lives of those who struggle against the irredeemable deaths and misery of racism and other forms of oppression. The book was edited by Harris' former student Lee A. McBride III.

The book is split into five parts. The first is focused on method, the second on racism and the needless suffering at its core, the third on agency, the fourth