

and death, autoimmune and neurodegenerative disease and, somewhat surprisingly, metamorphosis in insects and amphibians. Chapter 9, Programmed Cell Death in Humans, discusses the role of programmed cell death in human development, from the overgrowth and pruning of neurons, and the separation of fingers and toes to the development of the immune and skeletal systems. Death in Plants (Chapter 10) addresses death-related topics in plant life, from cellular death in reproduction, the shedding of leaves, autophagy, and necrosis. Chapter 11, Death in Bacteria, Fungi, and Protista, looks at processes related to death that are distinctive of bacteria, and the role of programmed cell death in the development of fungi. The following chapter, Death on a Grand Scale, turns to geology and mass extinction events. Chapter 13, Last Hominid Standing, looks to human evolution and genetic bottlenecks. Bioethics (Chapter 14) revisits questions from earlier chapters about human death, but with a focus on the ethical issues related to the extension of life. The penultimate chapter, Future of Death, looks at developing technologies in human genome editing and immunotherapy, and finishes with a discussion of the human life span. The final chapter, Death Is More than Dying, is a very brief summary.

This book is valuable for its encyclopedic scope and impressive information content, but it also reads like an encyclopedia, with no clear overarching narrative. It is sometimes repetitive, as topics appear and reappear in multiple contexts. And some readers might wish for greater philosophical depth, in particular with the discussions of bioethics, senescence, and the overarching role and significance of death.

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DEATHWORLDS TO LIFEWORLDS: COLLABORATION WITH STRANGERS FOR PERSONAL, SOCIAL AND ECOLOGICAL TRANSFORMATION.

Edited by Valerie Malhotra Bentz and James Marlatt. Berlin (Germany) and Boston (Massachusetts): De Gruyter. \$126.99. xv + 369 p.; ill.; index. ISBN: 978-3-11-069166-5 (hc); 978-3-11-069186-3 (eb). 2021.

This volume consists of 20 chapters and is organized into five main parts: Lifeworlds in Deathworlds in Łódź, Poland; Experiences of Lifeworlds and Deathworlds; Lifeworlds and Deathworlds in We-Relationships; Deathworlds and the Indigenous; and Transformative Phenomenology Practice. The main theme of this book is Transformative Phenomenology. Although phenomenology is generally considered to be the study of structures of consciousness, as experienced from a person's own point of view, the practice of *Transformative Phenomenology* is, we are told, "founded on the essence-based phenom-

nology of Edmund Husserl, the social phenomenology of Alfred Schütz, the embodied phenomenology of Maurice Merleau-Ponty, the ontologic-existential phenomenology of Martin Heidegger, and the reflective interpretative hermeneutic methods of Hans-Georg Gadamer" (p. 4). What does this mean? People who are engaged in Transformative Phenomenology develop rich descriptions of lived experiences on various topics and produce reflective commentaries, both of which serve as inputs into the research published in this volume. Students and strangers primarily wrote about what the editors of this volume refer to as "Lifeworlds" and "Deathworlds." The "Lifeworld is the lived experience of human beings and other living creatures as formed into more or less coherent grounds for their existence . . . that sustains the life of all creatures from birth through death" (p. 14). The editors insist that the Lifeworld "is more fundamental than social scientists' concepts of social life, such as 'culture' and 'society'" (p. 14). The Lifeworld "is the way persons experience their life from within, and the way that they navigate within it. The everyday Lifeworld is linked to planning for the future: hoping, anticipating, and sustaining" (pp. 14–15). The Deathworld, by contrast, is a "space in which the forces that work against life can cause physical, mental, social, and ecological decline. 'Deathworld-making' are activities that contribute to the degradation, sickness, or death of places, persons, and other creatures. . . . Every community has a continuum of Lifeworld-sustaining and Deathworld-making elements" (p. 15). According to Bentz and Marlatt, our awareness of environmental problems, such as the climate crisis, social disruption, and ecological destruction are "Deathworlds."

This edited volume will surely be of interest to phenomenologists who focus on environmental problems and perhaps some environmental philosophers who wish to take a different angle on addressing environmental problems. However, for other audiences, including life scientists who regularly read the *QRB*, Transformative Phenomenology, Lifeworlds, and Deathworlds might prove to be too much. For nonphenomenologists in general, these concepts will surely raise more questions than they answer, especially if one is a conservation biologist or ecologist who aims to help resolve enduring environmental problems such as anthropogenic climate change and ecosystem degradation.

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