

and politics. The book is envisioned as a catalyst for a robust discourse on these issues, to bring into sharper light what just sustainability is, as critically and constructively assessed, in its experiential, systemic, and normative dimensions.

To have woven more tightly the theme of just sustainability into the format of a tripartite arrangement, a summary and conclusion section should have been provided in each part, to show how the different articles are brought to bear on the theme of just sustainability, and another overall summary and conclusion at the end of the book, to show how the three parts of the book interact and interrelate. This could have pulled the book even more tightly into one coherent whole, with its governing theme of just sustainability.

As a whole, the book is a high-quality volume of articles, marked by a rigor of scholarship, as written by authors of repute in the field. The range of issues it treats is broad and comprehensive, as it is deep and critical, making the book an outstanding resource for studies in ecological science, ecological justice (ethics), and ecological theology and spirituality.

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*Kollaterelopfer: Die Tötung von Unschuldigen als rechtliches und moralisches Problem.*

Edited by Matthias Gillner and Volker Stümke. *Studies on Peace Ethics*, 49. Münster: Aschendorff, 2014. Pp. 258. € 46,00.

The choice of the title *Collateral Victims* reveals the specific perspective of the editors of this volume that the usual military technical term *collateral damage* should be avoided when describing the unintentional damage caused by a military operation. Through this terminological option, Gillner and Stümke emphasize the real consequence of such an intervention that are intentionally covered: the death of non-combatant civilians. The NATO air raid of Kundus in 2009 triggered a heated discussion in Germany about the use of force when non-combatant victims are unavoidable. The volume contains the contributions of officers, experts in military and peace ethics, and jurists gathered for a symposium on this issue. The key question was if there could be any moral justification for the indirect killing of non-combatant persons that was, however, allowed by international humanitarian law based on the principle of proportionality.

The book has four parts: Military Praxis, Legal Regulation, Moral Problems, and Humanitarian Support. The great value of this volume is in its interdisciplinary approach and above all in the presentation of real experience, such as a dramatic situation in the decision-making of a commandant or the psychological consequences of these interventions for the soldiers and for the relatives of the victims. The book concludes with a summary of the symposium given by G., proposing seven theses for the moral judgement of the military interventions with collateral

victims and urgent legal changes in the international humanitarian law. The acting person is morally responsible for the predicted and foreseeable collateral consequences in the same way as for the direct intended effects. Above all, it accentuates the possibility of the misuse of the principle of proportionality for the justification of the indirect killing of non-combatant persons that can never be in accordance with human rights.

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*Religious and Ethical Perspectives on Global Migration*. Edited by Elizabeth W. Collier and Charles R. Strain. Lanham, MD: Lexington, 2014. Pp. viii + 374. \$110.

Given renewed global attention to the claims of forced migrants, Collier and Strain's collection offers a timely, substantive addition to the field. The volume addresses migration as "a structural feature of the modern global society" (101), combining area studies with an assessment of the US context. The sections address a wide array of questions facing the global community: "parasitic globalization" (53), "mixed migration" (112), asylum claims, brain drain, detention practices, and sexual violence.

A distinctive asset of the collection lies in its plurality of religious perspectives. The *mitzvah* of loving the stranger (135), hospitality as a mandate across the Abrahamic traditions (148), and the Buddhist teaching of "interdependent co-arising" (186), meaningfully challenge outlooks shaped by economic functionalism or xenophobic resistance. The religious practices, narratives, and symbols profiled hold potential to shape or reshape believers' moral imagination and counter the collective delusion that we are not responsible (187).

Marianne Heimbach-Steins's astute analysis of "culturalist patterns [and] ideologies of domination and subordination" that impact migrants' political, social, economic, and legal treatment reflects the attention of other authors to intersectional power asymmetries that harm migrants across diverse settings (93). Also noteworthy are Gemma Cruz's reflections on the moral economy of Asian labor migration.

C. and S. provide a valuable overview of the state of the question for students at undergraduate and graduate levels. A synthetic conclusion and further narrative integration of its international and interreligious voices would strengthen the flow and contribution of this comprehensive volume. S.'s framing of a Buddhist response with Thich Nhat Hanh's "Please Call Me by My True Names" resonates with the disclosure by other authors of widespread complicity in complex oppression (we are all the "twelve-year-old refugee" and "pirate" alike). The text issues an ever-urgent summons for readers to awaken and open the "door of compassion" in our hearts (185).

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