

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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