

HyeRan Kim-Cragg. *Interdependence: A Postcolonial Feminist Practical Theology*. Eugene, OR: Wipf and Stock, 2018. 171 pages. \$19.20.

In her latest work, HyeRan Kim-Cragg argues for interdependence as a means of navigating the communal way of life that Christians and Christian churches seek to model. The primary purpose of *Interdependence* is to suggest that practical theology should include postcolonial feminism as a critical optic for viewing our interdependent lives, in which the power differentials of race, ethnicity, gender, class, and sexual orientation intersect and interconnect in complicated ways. From her critical analysis of why contemporary practical theological approaches have failed to recognize the connection between colonialism and the complex problems of life, Kim-Cragg seeks to construct a practical theological concept of interdependence. She then suggests how we might practice it for the sake of recovering, renewing, or rebuilding community in the intercultural, interreligious, and postcolonial context.

The audience Kim-Cragg has in mind is practical theologians and ministers who are asked to examine the roots of the injustice leveled against those who remain outside dominant academic and ecclesial discourses. In this book, Kim-Cragg attempts to create an alternative space for the lived experiences of those who have been overlooked by the colonial gaze, and uses a variety of methods to do so, such as case studies, interviews, and narrative approaches. Moreover, she encourages practical theologians and ministers to find routes for teaching and practicing interdependence in specific settings.

This book consists of six important chapters. Kim-Cragg does not merely attempt to unveil power structures from a postcolonial feminist perspective, but remains thoroughly focused on those who are marginalized by the dominant practical theological discourses: children, youth, non-Christians, immigrants, and non-human species. Shortly after opening with a personal account of a car accident that led her to identify interdependence as the main theme in her practical theological work, Kim-Cragg presents such interdependence as a key approach in negotiating “a wholeness of personhood” (9). In the first chapter, she sharply criticizes the modernist notion of personhood that normalizes the autonomous and independent self. Drawing wisdom from East Asian anthropology and Jewish literature, she attempts to characterize interdependence as a way of seeking justice in the form of right relationships. In the following chapters, Kim-Cragg poignantly criticizes asymmetrical power structures in multiple disciplines of practical theology and then keenly explores the ways in which differences and the agency of marginalized groups are recognized and revived. In chapter 2, she presents queer and mixed-race youth as narrative agents whose experiences of hybridized identity can be used to criticize white heterosexual family norms and raise a claim for the recognition of differences. Chapter 3 characterizes children as equal members of the church, whose participation in liturgical practices can contribute to both wholesome worship and participatory community. Non-Christians then challenge the logic that disregards the possibility of multiple religious belongings and commitments in chapter 4, while non-white immigrants, who are often represented as strangers, aliens, or villains, are creatively seen as equal members of society in chapter 5. Finally, non-human species that challenge anthropocentrism and reset humanity’s mission of reconciliation with all creatures occupy chapter 6. In those six chapters, Kim-Cragg persistently argues that recognizing differences of overlooked groups of people is the prerequisite for building interdependent relationships and even for constructing just communities in an individualized and fragmented world.

In crafting the work of practical theology in relation to existential, socio-political, and ministerial concerns, Kim-Cragg's contribution to the field of practical theology is significant. On the one hand, she demonstrates the relevance of postcolonial feminist methodology by analyzing the complex issues arising from the situated and embodied context of humanity. Her urgent request for postcolonial feminism helps equip us with cross-boundary approaches to the problems of life that compensate for compartmentalized hierarchical approaches. On the other hand, Kim-Cragg's exploration of ways of seeking interdependence with those who are overlooked in the dominant discourses of practical theology is remarkable. By treating children, youth, non-Christians, immigrants, and non-human species as agents who can challenge us to imagine our communities in different ways, Kim-Cragg's attempts to suggest mutual ways of rebuilding communities are worth our full attention. I strongly recommend this book to all readers who are engaged in reimagining an alternative way of living together.

Hanbyul Park, University of Toronto, Toronto, ON