

Proposed Title: The Role of Patron as Father and Gap and Eul relationship in Cambodia.

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Patronage governs most relationships in Global South cultures. However, regrettably, missionaries rarely recognize this distinct cultural reality. Moreover, misunderstanding patronage creates problems not only for missionaries but also for national pastors. The patron-client dynamic between Korean missionaries and Cambodian pastors is similar to Gap and Eul relationship in the Korean context. Gap and Eul relationship is not problematic until Gapjil, the abuse form of Gap and Eul relationship takes place.

Jonathan Bonk states that “The Korean church’s famous stress on formulas for numerical growth and the resulting corporatization of ecclesiology has given rise to serious structural and sometimes ethical problems for both churches and missions (2015: xv).” After concluding research in Cambodia, I agree with Bonk’s claim.

In this paper, I argue that the number-oriented tendency of the church growth movement has a negative effect in Cambodia by South Korean missionaries. Gapjil took place between denomination leaders of Korea to Korean missionaries in Cambodia and subsequently from Korean missionaries to Cambodian pastors. This paper also endeavors to demonstrate that when a patron plays a role as a father figure, he plays a significant role in developing national pastors as church planters and offers an alternative reading on Gapjil, an abuse form of Gap and Eul (205 words).

Reference

Bonk, J. (2015). Foreword in W. Ma & K. S. Ahn eds. Korean Church, God’s Mission, Global Christianity. Regnum Edinburgh Centenary Series, Vol. 26. Oxford: Regnum Books International, xiv-xvi.