



**OCRPL**  
Oxford Centre for  
Religion and Public Life

*Conference Nov. 26 2020*

# **Koinomics And Perichoresis: a Framework Of Transformative Theological Engagement in Economic Concepts And Practices**

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OCRPL WEBINAR, 26<sup>TH</sup> NOV. 2020

# PROLOGUE



*In the ancient time, economy and moral values or theological framework are inseparable. Today, modern practices and concepts of macro or microeconomic, social, and political concepts often get more separated from the abstract frameworks.*

REALITY CHECK:  
THEOLOGY  
EDUCATION AND  
ECONOMIC  
DOMAIN

- ▶ *Meanwhile, in Asia most of the theology or theological education institutions also decrease their engagement in the economic domain as the economic concept grows to become more complicated. Issues in micro or macro-economy seldom find places in theological discussion.*
- ▶ *Whenever such discussions take place, people seldom give the needed operative application.*

# THE FOCUS OF OUR STUDY EXPLORATION

- ▶ As the results, multiple crises in economic life and social or political spheres take place as have been predicted by the Club of Rome in the 70s.
- ▶ As a preliminary effort to contribute to the transformative theology paradigm, this presentation explores a theological framework coined as *Koinomics*.
- ▶ The foundation of the framework is the relational-participative-and communion or, *koinonia* derives from the Trinitarian theology.

- ▶ **The term koinomics derives from two terms "koinonia" and "economics."**
- ▶ **The word "koinonia" or "koinon" – comes from the New Testament, especially the letters of Paul. It has a broad meaning of fellowship, friendship, and close relationships (Fuchs, 2008).**

**WHAT IS KOINOMICS?**

- ▶ In the context of the doctrine of the Trinity, the word *koinonia* should be interconnected with *perichoresis*.
- ▶ *Perichoresis* means that the Triune God moves to one another in a cosmic dance, complementary to each other.

## KOINONIA AND PERICHORESIS

## IMPLICATION

*If we place the perichoresis and koinonia concepts inside an economic context, it means that we should direct and transform the economic activities to empower all stakeholders or treat others as our own kin.*

*Thus, we need to view others as equal dialogue partners and should not treat them as objects to be exploited on behalf of "self-interest" and utility maximization.*

## SEVERAL KEY FINDINGS OF OUR STUDY

- A. *In the micro or macroeconomic settings, there are possibilities and challenges in applying Koinomics to create such an ideal reality.***
- B. *In a local community as a microeconomic setting, the role of local leaders as a living model and communicator to share the idea to others is vital.***
- C. *As we observe, in Hindu Bali Subak context, a system that includes three domains: spirituality, culture, and agriculture, the roles of local government and capital owners are unquestionably more determining.***
- D. *In both contexts, we have identified that the obstacle of practising koinomics or sharing life praxis lies in the tendency of the adherents of various religions to adopt a dualistic concept of life. It means that they separate the sacred domain from the secular ones or abstract spiritual principles from practices.***

*D. Concerning theological education, it can be recommended that the process should become more than just content-based but includes more process-practical-and experiential learning and modelling that gives real life skills, tacit-knowledge and spiritual insight to the students.*

*Therefore, theological education institutions should serve as communities that foster seeds of koinomics praxis: a caring-sharing-and mutual growth organization culture.*

*At last, each abstract theological topic should be added with implementation guidelines in micro or macro-context.*

- ▶ *Presented at OCRPL Webinar on Transformative Theology Education, 26<sup>th</sup> Nov. 2020*
- ▶ *Full paper and references are available upon request to Dr. Joshua Nurcombe-Pike*
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THANK YOU