

In the past years Africa has encountered great changes in all aspects whether social, political, economic cultural or religious due to globalization. This radical revolution which has invaded Africa has not come without challenges as the continent is today replete with poverty, hunger, conflicts, unemployment, corruption, tribal animosity, nepotism, diseases and so on. It is in response to these challenges that African theologians and Church leaders have continually developed various theologies so to address the poignant African situation. Some of these theologies include African theology, Liberation theology, African inculturation theology, South African Black theology and theology of Reconstruction. While not refuting the previous theologies in Africa, the author of this paper suggests African Oikothology as an ideal theology for Africa in this century. The term Oikothology is not new as it was applied in the post-apartheid South Africa, but African Oikothology is first used in this paper. The word Oikothology which is coined from the Greek Oikos (home or household) and theology means the 'theology of the home or household'. In this case, Africa is our home graciously given to us by God. All inhabitants of this home are equal and so resources must be shared equally (economy), unity among all members must be maintained (ecumenics), and all must care for our environment (ecology). While Oikothology in general concerns itself with only the double crisis of poverty and environmental degradation, African Oikothology goes beyond this by emphasizing the need for the promotion of justice, peace and reconciliation among the inhabitants of the ...