

The article sets out to stir up the debate on reconciliation project in the post colonial Africa. As we strategise on ways and means of delivering the promise of reconstruction, there is need to pay more attention on the reconciliation for individual and society. In other words, does reconciliation mean blanket forgiveness or reparation? How can we ensure that those who looted Africa account for their misdeeds without further complicating the situation? The article is set on the premise that even though there are many paradigms in African theology of the twenty-first century, *minor* paradigms (refer to reconciliation, liberation, inculturation, market-theology and charismatic among others) and the *dominant* paradigm (refer to reconstruction) are both critical in the holistic rebuilding of the post colonial Africa. This said; it is imperative to critically assess reconciliation as an important paradigm - as it runs concurrently with other paradigms in Africa today. In particular, are the Truth, Justice and Reconciliation Commissions taking place in various countries of the tropical Africa, since Tutu's South African sample of 1995, rooted in African cultural and religious heritage, and hence authentic? How can Africa go about her reconciliative phase?