Karl Popper was systematic in his emphasis upon criticism deriving from that orientation not only a philosophy of science but also a political philosophy and a philosophy of life. The present evaluation of Popper considers what kind of philosophy people might best address contemporary political problems, especially in politically very troubled parts of the world. To address these contemporary problems, especially as it relates to Africa, the political philosophy of Popper is suitable. The discussion of Popper’s political philosophy engages us directly with all the particularities of socioeconomic and political problems within contemporary Africa. In other words, it presents the truth of the present socio-political reality in Africa where the question of what kinds of political ideas and concepts can be offered as appropriate to a political environment, which so greatly faces facets of developmental issues. In contemporary Africa, there still exists systemic economic inefficiency, which allows room for endemic and pervasive corruption. Lack of accountability because of economic corruption is tantamount to a failure of intellectual openness. Popper argued that knowledge is inherently unpredictable, and that how a society is structured depends on the knowledge it acquires. A society that attempts to structure itself on a predictable evolutionary pattern engages in a utopian/large-scale social planning debacle. Such a society is not marked by rational intellectualism and democratic transformations. It is also a society that does not promote freedom, human rights, justice, free-market economy and accountability. Evidently, the institutional systems of such a society are often totalitarian. Such kinds of society promote a system which encourages the need to have a strong centralised rule. Popper’s alternative to all these is his insistence that social reform should be piecemeal, which constitutes a suitable model of liberal reconstruction of society. It gives room for Popper’s idea that government must respond piecemeal to societal problems in order to mitigate the societal evils that may accompany large-scale social planning.

Popper’s philosophy is also relevant to Africa in his emphasis on knowledge and its mode of acquisition, especially bearing in mind that the 21st century is an age where development is largely determined, not by natural resources any longer, but by knowledge economy and digital revolution. There is, presently, in Africa a huge deficit in scientific knowledge, in comparison to many other parts of the world. Africa today is a continent where the scientific tradition is yet to take a firm root. Popper’s philosophy of science contains ideas that are capable of stimulating the needed discussion on how best to make scientific knowledge relevant to Africa’s quest for development in the 21st century.

Sub-themes:
- Popper, Marxism and Africa
- Popper and large scale planning in African politics
- Popper, tribalism and nationalism in Africa
- Popper and price control mechanism in African market system
- Popper and liberalism in Africa
- Popper and communitarianism in Africa
- Popper and intellectual openness in Africa
- Popper’s piecemeal engineering and social reform in Africa
- Popper on the concept of freedom in African politics
- Popper on negative utilitarianism and African humanism
- Popper on tolerance and the implications for ethnicity and religions in Africa
- Popper and the method(s) of science in Africa
- Popper and the rationality question in African philosophy
- Popper, fallibilism and the state of indigenous knowledge system in Africa
- Popper and the pedagogy system in Africa
Important timelines:
- Abstract submission opens- 11th June, 2018
- Deadline for submission of abstracts- 26th August, 2018
- Notification of acceptance- 16th September, 2018
- Deadline for registration for accepted contributors- November 28th, 2018
- Deadline for submission of extended abstracts- January 25th, 2019
- Conference dates: March 28th-31st, 2019

Confirmed keynote speakers:
Jeremy Shearmur  
Emeritus Fellow, School of Philosophy  
Australian National University  
Canberra, Australia.

Thaddeus Metz  
Distinguished Research Professor of Philosophy  
Department of Philosophy  
University of Johannesburg  
Johannesburg, South Africa.

Submission of Abstracts:
Contributors are to submit abstracts in English language using the following link: www.popperdialogue.org

Conference Registration:
- Participants from Nigeria -N10,000 (£20 GBP)
- Participants from outside Nigeria -£60 GBP

Feeding and Accommodation:
The cost of meals and hotel accommodation for 3 nights will be borne by the conference organisers.

Travelling expenses:
For international participants: Traveling expenses, to and from Murtala Mohammed Airport in Lagos, Nigeria, are to be borne by the participants. However, the conference organisers will provide transportation from the airport to the hotel/conference venue for international participants, and back to the airport after the conference. International participants are to provide their flight itineraries to the organisers early enough.

Visas for international participants:
The conference organisers will issue letters of acceptance/invitation to participants whose abstracts have been accepted. If you require a visa to enter Nigeria, you may need to apply for your entry visa early at a Nigerian Embassy or Consulate in your home country. A letter of acceptance/invitation and your proof of registration for the conference may be the only set of documents that we can offer in support of your application. However, you may wish to let us know how further we can assist within reasonable legal limits.

Publication:
Please note that some quality selected papers presented at the conference will be peer-reviewed and published in a special issue of Filosofia Theoretica (Scopus Indexed). Other selected papers will also be peer-reviewed and published by a reputable publishing outfit as an edited collection.

For inquiries, please contact the Convener:
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