

## CONVERSATIONS IN AFRICAN PHILOSOPHY

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Conversational philosophy is articulated by Jonathan O. Chimakonam as the new wave of philosophical practice both in “place” and in “space”. This journal adopts and promotes this approach to philosophizing for African philosophy. Readers are encouraged to submit their conversational piece (maximum of 2000 words) on any essay previously published in this journal or on any controversial topics, thoughts or authors for publication. It is recommended that conversations be on substantive issues in African philosophy rather than on metaphilosophical issues. The aim is to enhance the evolution of new epistemes in African philosophy. The subject column for the email submissions should read “Manuscript for Conversations”.

### **Conceptualization:**

To converse or hold a conversation literally means to have an informal exchange of ideas or information. Here, we employ the term in a slightly more technical sense. Philosophical conversation for us is not a mere informal exchange of ideas or a simple informal dialogue between two interlocutors; it is rather a strictly formal intellectual exercise propelled by philosophical reasoning in which critical and rigorous questioning creatively unveils new concepts from old ones. By conversational philosophy we mean that sort of philosophical engagement between individual thinkers with one another; on phenomenological issues of concern; or on one another’s thoughts where thoughts are unfolded from concepts, or from concept of concepts. By concept of concepts, I mean further interesting ideas or notions inspired by the discussion of particular concepts. Conversational philosophy thus is more than a dialogue; it is an encounter between proponents and opponents, or a proponent and an opponent engaged in contestations and protestations of thoughts in place and in space. A conversational school therefore would be any circle of like-minded philosophers who adopt this approach in their practice of philosophy. For me, this should now define not only the new era of African philosophy but the practice of philosophy generally in our age.

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