Abstract

I respond to Jonathan Chimakonam’s paper in which he presents an approach to dialogue in philosophical space, and raises questions about my own approach. I raise four questions to his understanding of conversation. First, I ask him for more details on his conception of conversation. Second, what happens if not everyone cares to enter into conversation? Third, is conversation a prerequisite to philosophy, or a part of philosophy? And fourth, how does wonder fit into conversation in and about place?
Conversational School. The Movements in African Philosophy. Excavationism. African philosophy as a systematic study has a very short history. This history is also a very dense one, since actors sought to do in a few decades what would have been better done in many centuries. As a result, they also did in later years what ought to have been done earlier and vice versa, thus making the early and the middle epochs overlap considerably. This method was first proposed by Jonathan Chimakonam and endorsed by the The Conversational School of Philosophy. Other thinkers that now employ this method include, Victor Nweke, Mesembe Edet, Fayemi Ademola Kazeem, Ada Agada, Pius Mosima, and a host of others. 4. Schools of African Philosophy. The philosophy of a period arises as a response to social need, and the development of philosophy in the history of Western civilization since the Renaissance has, thus, reflected the process in which creative philosophers have responded to the unique challenge of each stage in the development of Western culture itself. The career of philosophy--how it views its tasks and functions, how it defines itself, the special methods it invents for the achievement of philosophical knowledge, the literary forms it adopts and utilizes, its conception of the scope of its subject matter, and its changing c