

Introduction

Anke Graness

University of Vienna, Austria

Why an issue of *Philosophia Africana* on philosophy in Portuguese-speaking Africa? While studying various anthologies, surveys, and debates on philosophy in Africa during the last few years I noticed that one hardly finds any information about philosophy in the Portuguese-speaking countries of Africa, that is, in countries like Angola, Mozambique, Cape Verde, Equatorial Guinea, and São Tomé and Príncipe. An exception here is a number of monographs and articles on Amílcar Cabral. Cabral was without doubt one of the most important political thinkers of the African struggle for liberation, and his work has been widely discussed in recent years, including from a philosophical perspective (see Fobanjong/Ranuga 2006; Martin 2012; Manji/Fletcher 2013) as with, for example, his influential essays “The Weapon of Theory” or “National Liberation and Culture.” However, Cabral was first and foremost a revolutionary and a leader of the liberation movement in Cape Verde and Guinea Bissau—not a philosopher. Thus, where are the philosophers in the Portuguese-speaking areas of Africa? How was and is philosophy done there? Which philosophical traditions and methods are influential? What are the main topics? Is there a (transatlantic) exchange of (philosophical) ideas with Brazil (or other parts of Latin America)? How are questions dealing with acculturation, the national liberation struggle and its underlying concepts, the postcolonial situation and its impact on philosophical thinking, etc. discussed? And does philosophy in the Portuguese-speaking areas differ from philosophy in Anglophone and Francophone Africa? These questions pushed me to do some research and to organize two panels on the topic “Philosophy in Lusophone Africa,” one at the *European Conference on African Studies* 2013 in Lisbon (Portugal) and the other at the *Biannual Meeting of the African Studies Association* (ASA UK) 2014 in Brighton (UK).

This issue of *Philosophia Africana* is mainly an output of these two very lively panels. My special thanks go to all participants of the two panels, who provided us with keen and detailed insights into the situation of philosophy in Portuguese-speaking Africa and into the topics which are central for the philosophical discussion there. Moreover, I would like to express my gratitude to the ASA UK, especially to Toby Green and David Kerr, for making the participation of some of our speakers possible.

Now, while philosophy in Africa is increasingly recognized today as a part of the world