

## REVIEWS

**Fiala, Vlastimil. 2010. *Politické stranictví v afrických lusofonních zemích (Ostrov sv. Tomáše a Príncipe ostrov)* [Political Partisanship in African Lusophone Countries (São Tomé and Príncipe)]. Olomouc: Palacký University, 198 pages.**

As a result of the essential continental political change all African countries adopted the democratic system after 1990/1991. Before, during the period of the global bipolarity, many of the African regimes were firmly rooted in the one-party system, several countries were subordinated to authoritarian governments or dictatorships. The recent democratic era provokes many questions, to what extent is contemporary African democracy frank and successful, how the geographical and/or historical peculiarities influence the political system in operation, to what is the reasonable rate of opinion and organizational changes within the given country system of political parties or within the individual important party. To answer such question it is necessary to describe and analyse every country as a specific case.

Vlastimil Fiala assumed the task of doing that analytical work concerning all the African Lusophone countries. The São Tomé and Príncipe case study is one part of his larger meritorious project. The small insular country seems to be of little important, but it offers many typical features as for the transition from an authoritarian regime to a one-party system and finally to the multiparty democracy. Besides, the limited dimensions allow every detail to be studied in a lucid way.

First of all, the author gives an outline of the São Tomé and Príncipe political development during the independence period (i.e. after 1975) which makes it possible to conclude that the political situation of the country is in general stable and quiet. Also the next chapter dealing with the development of the political party affiliation/membership has some current historical features. The core part commences by pointing out the main problems of the African party systems, based on the theory of the contemporary political science. The following analysis of the insular case mentions representation of political parties in the local parliament, important sociopolitical cleavages, and the influences of the chosen electoral procedure on the political system and other factors and indicators. Everywhere in the book, theory is a starting point for classifying and evaluating numerous figures and data. This allows us to characterize perfectly the political system in the country. An overview of the political parties of São Tomé and Príncipe is then a profound inside view into the political

reality and future of the insular Republic when mentioning leaders, ideological orientations, election results and the potentials of each party as well.

The book is equipped with many diagrams, footnotes, and a list of primary and secondary sources. Along with a clear style and logical composition the resulting whole leads to the establishment of conclusive evidence that African democracy has been consolidated. At the same time, from the point of view of political science Vlastimil Fiala has faultlessly substantiated and presented a successful pattern for analysing other African democracies and regimes.

Jan Klíma

**Fiala, Vlastimil et al. 2012. *Politické strany Afriky, Asie a Latinské Ameriky. Rysy politického stranictví* [Political Parties in Africa, Asia and Latin America: Features of Political Partisanship]. Brno: CDK, 390 pages.**

The monograph *Political Parties in Africa, Asia and Latin America: Features of Political Partisanship* deals in detail with the issues of the development, character and position of political parties outside Europe. It is a comprehensive overview of the problems in Africa, Latin America and Asia, and partly in the Far East of establishing and the functioning of political parties. Much attention is paid to the analysis of the theories of the definition and genesis of these parties. The authors also want to make the readers familiar with historical, social and cultural contexts which played a part in the origin of the parties, and they try to define especially what makes them different from their “party partners” in Europe.

The monograph forms an integral whole. The team of authors adopted for their respective themes a uniform approach so that their work is not a mere mosaic of individual pieces of stone but is a logically conceived, comprehensive set of views and interpretations. Emphasis is put on topical themes (chapters on the position of women in countries of Latin America, by K. Kouba, P. Poskočilová, O. Plachý). The chapters are arranged so that the monograph at first covers the theoretical context of the analysis of political parties (chapters written by V. Fiala on the problems of methodology and typology of political parties, and the chapter by M. Strmiska on the segregationist and integrationist approach to the research in parties in the “old” and the “new” worlds), but the book also provides enough room for the analysis of specific problems of the origin of this modern political phenomenon. Whenever it is essential for the explanation of the genesis of a political party, the authors analyse the insti-

tutions meeting its function (this is the case especially of African countries). Special attention is paid to the typology of political parties (V. Fiala). General concepts are accompanied by case studies, which describe particular situations to which each concept of interpretation is related, and at the same time there is provided valuable information, mostly unavailable to the general reader - no matter whether it is the very complicated development in countries in Africa or in Latin America.

The readers may find here also examples of parties which so far have been discussed only marginally in Czech literature – for instance the monograph discusses the institutionalization of the Communist Party of China in the post-Maoist period (S. Myšička) or analyzes political parties in ethnic and religious minorities in Turkey (A. Pešková). Other studies deal with perhaps the most well-known cases, as regards to facts, such as the Indian National Congress (M. Strmiska). The latter analyses differ from the factographic accounts by focusing rather on those specific features of the political environment which in general contributed to the formulation in the typology of the parties. The study on the guerilla movement (FSLN in Nicaragua, by M. Kudynová) deals with a phenomenon which has had a dramatic influence on life in many Latin American countries in the second half of the 20th century, and which therefore deserves the attention of both academics and the general public. Among the case studies the African themes are represented by a comprehensive and well documented analysis of Afro-Marxist political parties (V. Fiala). In this study especially the Czech reader will appreciate the comparison with the development of similar types of parties in central Europe, in particular in the former socialist Czechoslovakia.

It is natural that due to the extent of the monograph (limited by the publisher's budget) the authors had to select "illustrative" case studies. And it should be said that they have succeeded in that. Each case study covers a different phenomenon of partisanship and at the same time different social milieus. They are bound with the second half of the 20th century and thus are a source of data for the assessment of different typological qualities of the parties or the institutions/organizations meeting the role of the political parties in their territory now or in the past.

The work gives many stimuli for thoughts going beyond the genesis of non-European political systems, at least in two respects. It offers a complex survey of the contemporary main theories for analysis of parties or party systems and thus introduces the possibility of the application of "European" theories on regions with a different culture (use of typologies of such classics as G. Sartori, S. Mainwaring). And secondly, it provides new data for a general analysis of particular phenomena, e.g. the position of women in politics, in the

presidential systems (analysis of the relation of political partisanship to the position of women as presidents in Latin America).

Although the present team work is undoubtedly a well-balanced analysis, it has a few weak points. The introductory study is a large, comprehensive account of the themes, including a survey of literature from the second half of the 20th century dealing with this problem. V. Fiala's survey study is of high quality, with only one weak point, the preference of the typology of parties in Africa, in particular sub-Saharan Africa. African conditions dominate in the theoretical part of the monograph, which will please those who are interested in the developments in African countries. Even students will find fundamental information here if they want to study these issues professionally. In a different way the "africanization" of the theme will be regarded by specialists and laymen interested in other non-European countries. For them, fortunately, the monograph brings studies, which though not so extensive and detailed as the studies of Africa, definitely belong to the best in Czech academia in area studies (in particular Latin America and India).

Due to the general orientation of the study it would be suitable to give more references to case studies from other territories.

I also believe that the authors as a priority wanted to answer the questions put by Czech specialists and the general public, referring to parties outside Europe but not giving "correct (sic!) answers", as it is claimed at the end of the chapter on the typology of political parties. In the case study of Argentina, for reasons unknown, the name of the "main female character" has two different spellings: Kristina/Cristina Kirchner (In the text Transformation of labour-based parties in Argentina by Ondřej Plachý both variants are present, but the text of Karel Kouba and Petra Poskočilová, Political partisanship and women in presidential office in Latin America only gives the Cristina variant. These are minor comments only and do not affect the quality of the book. Still, one more, this time strictly on a personal note: I believe that the authors should not use the term "political science" in Czech but keep the term common in Czech, "politology".

In the general assessment of the monograph *Political Parties in Africa, Asia and Latin America: Features of Political Partisanship* it should be stressed that the issues of political systems outside Europe, be it analysis of the systems as such or discussion of some of their aspects, have not been dealt with much in Czech political science literature. And yet the study of the specific features of the development of countries in Africa, the Far East and Latin America was twenty years ago a major region in social studies, and many Czech experts were acknowledged as the foremost specialists in the world (let us mention at least one of them, Ivan Hrbek). The Czech return to this area of research is

thus both proper and justified and has long been expected by the Czech academe. So the work of the team of authors headed by Professor Vlastimil Fiala has a chance of becoming a text whose theoretical, analytical and informative aspects will be appreciated both by people interested in the regions outside Europe and by political scientists and specialists from other social sciences.

Blanka Říchová

**Forde, Fiona. 2011. *An Inconvenient Youth. Julius Malema and the 'New' ANC*. Johannesburg: Picador Africa, 236 pages.**

The value of this thick paperback is not its references but its original research. The Irish journalist based in Cape Town managed to interview dozens of key personalities around the ANC and other prominent South African politicians. Most importantly Fiona Forde gained the trust of Julius Malema, the controversial left-leaning youthful politician; during the most crucial years of his ascent and surfing at the top while President of the ANC's Youth League (ANCYL). The author describes Malema's childhood and the importance of his grandmother in it and after it. Malema's strength is not so much his recent opulent lifestyle but his poor background in a township near Pietersburg/Polokwane in the north of Transvaal, today Limpopo province. Apparently he showed signs of an intrepid character from the very beginning of his education at school. And his political activism started as early as his teens. For years Malema was a very copious ANC supporter and activists but also very ambitious nascent politician.

Today Julius Malema is a household name in South Africa. Many fear him, many more admire him. How many will follow him when he puts himself in front of them to lead a revolution? The book is full of facts which could serve as prerequisites for a revolution. One of them is well known: the majority of South Africans continue to live in poverty while the majority of whites enjoy well-endowed lives and with them the new class of blacks who gained privileges because of their positions in the ANC power structure and COSATU trade union. Malema pictures himself as a continuator of Nelson Mandela, especially in his guise of ANC youth leader. Thus the young Mandela assuming the leading role as a youth leader is an inspiration for Malema who first gave support to Jacob Zuma only to denounce him later when he became President of the country. The book was closed at the moment of Malema's controversies with the ANC leadership short of his exclusion or suspension as both ANCYL

president and even ANC member. Today Malema is ‘commander in chief’ of the Economic Freedom Fighters party. By its constitution the EFF is a radical, left-wing, anti-capitalist, and anti-imperialist movement. Malema claims that if he comes to power he will nationalize South African wealth without compensation. In the book Forde describes his populist propaganda methods about which an academic political analyst argued that Hitler’s *Mein Kampf* must have been an inspiration for. Achille Mbembe, well-known Cameroonian scholar who lives and works in South Africa characterized Malema as “an enunciation of the entanglement of black and white in South African life” (p. 232) because Malema, a ‘lumpen radical’ uses constantly the colour rhetoric while blaming the misery of blacks on white supremacy and the collusion of the white with the black elite. Malema is squarely against the tacit agreement between the National Party and the ANC that ensured power transformation without social transformation. Forde draws Malema’s portrait of an angry, intelligent but also reckless critic of the bankrupt collaboration policies of the ANC. The book is a compulsive read. True, it is not a strictly academic product but it is full of facts which were not known before. It is a very timely analysis of the personality and ambitions of the man who compares himself to Nelson Mandela but evidently differs from him by his no-nonsense crass personal style of politics. South Africa seems to be on a crossroads between ‘managed democracy’ and a more authoritarian system in which the masses will be led by highly problematic wilful ‘prophets’ à la Malema.

Petr Skalník

**Ige, Segun and Quinlan, Tim (eds). 2012. *African Responses to HIV/AIDS. Between Speech and Action*. Scottsville: University of KwaZulu-Natal Press, 273 pages.**

This collective work seems to be following on all-Africa scene the volume published by Macmillan in 2004 under the title *AIDS and South Africa. The Social Expression of a Pandemic*. It is a very fair evaluation of what happened and did not happen in tackling the pandemic which has been rocking Africa for some time. The subtitle indirectly pinpoints the striking time gap between the rhetoric of promises of African statesmen and stateswomen and their eventual action in order to stop or reduce the uncontrolled spreading of the virus. „Speech“ in the subtitle also means non-action or even counter-action vis-a-vis the virus. Of course, the most blatant example of the „speech“ in the latter meaning was the former South African President Thabo Mbeki’s denial

of the medical substance of HIV/AIDS. Obviously HIV/AIDS is not limited to medicine and one can hardly deny that other important aspects such as wealth, awareness and standard of living influence the speed of spreading and the efficiency of medication. Having this duality in mind the editors and authors of the chapters do not make categorical statements about the origin and causes of the infection. They do not jump on any bandwagons whether it would be race, culture or ethnicity as determinants of HIV/AIDS. Rather they consider various responses to the scientific facts and what especially disturbs them is the facile harnessing of HIV/AIDS into the discourse of North-South civilizational competition.

The editors approach directly the failure of state leaderships in tackling HIV/AIDS phenomenon. Referring to Jacques Derrida who views those state policies as detrimental to the well-being of people and as hostile towards citizens. As far as policies vis-à-vis HIV/AIDS are concerned the whole of the African Union is targeted: „AU reflects all that is wrong with the executive leadership in Africa since the early 1980s“ (p. 33) as this continental political organization kept issuing declarations for 19 years but postponed or avoided action until it was too late. Therefore the management of HIV/AIDS was delayed by almost two decades. According to the editors this all equals to the denial of citizenship to Africans and in effect to the denial of the right to life enshrined in the constitutions of African states. Societal prejudices about the people infected with HIV/AIDS such as considering homosexuality as the cause or the infected as sinners is flowing out of the state's denial of citizenship.

It is evident that the question of leadership is crucial. The chapter by Judith Flick discusses what type of leadership is required to combat HIV/AIDS type of global challenge while Fatima Harrak in her chapter on Morocco replies that the leadership must be assertive: “strong and a collective political will is necessary for confronting HIV/AIDS“ (p. 81) ensured that for Morocco confronting the pandemic became a national priority. Senegal but also Uganda and Botswana had reacted adequately even though not always systematically. This was not so in South Africa where, as Shauna Mottiar documented in her chapter on antiretroviral service delivery in the country which was afflicted most by the pandemic. John-Eudes Lengwe Kunda and Keyan Tomaselli argue in their chapter about the confusing public health with militant nationalism that South Africa is an example of “disastrous national responses” to the pandemic. Besides President Mbeki the authors target the acts and non-acts of the Minister of Health, Dr Tshabalala-Msimang, who applied Mbeki's African Renaissance philosophy to ‚African solution to HIV/AIDS‘ which opposed herbal remedies to antiretroviral treatment. She used the rhetoric of Africa standing against the West, the latter being accused of trying to poison Africans. The authors argue that Mbeki's denialism is at the root of „a close tie between

political leadership and the fuelling of conspiracy theories“ (p. 117). Another case of obscurantism in dealing with HIV/AIDS is the healing method allegedly developed by President Yahya Jammeh of Gambia skillfully described and debunked by Stella Nyanzi. The President's insistence on medical expertise was shown by the author as charlatanism (she uses words such as “travesty” and “counterfeit”). The alleged healing powers of the Gambian president were actually a self-serving political device in the time when he had to re-dress his military dictatorial style of governance into a parliamentary democracy. What surprises the author and the reader alike is the lack of interest in the Gambian case shown by WHO and other international organizations dealing with the fight against AIDS and other epidemics.

One of the best chapters in the book is in my mind that on culture, behaviour and AIDS in Africa by the well-known anthropologists Paul Nchoji Nkwi and H. Russell Bernard. They begin with the fact that two-thirds of people with HIV live in Africa and ask why is it so? They mention that the causes of the epidemic are explained by myths that the West fomented AIDS and that African sexual practices facilitate the spread of HIV. The authors insist that „African sexual practices are not the major problem“ (p. 153) and that „particular sexual practices of Africans are not the major obstacle to stopping the incidence of HIV“ (p. 154). The most effective intervention has been indigenous, coming from Uganda and dubbed as ABC (Abstain, Be Faithful, Condomise) while A and B reduce the number of partners. Nkwi carried out a major research on sexual practices in Cameroon, Kenya, Malawi, Togo and Côte d'Ivoire where he spoke to 636 local experts and interviewed 4802 other respondents. The chapter discusses the practices of the use of unsterilised instruments in surgical procedures, the practice of levirate and sexual cleansing, polygyny, ritualised non-marital sex and multiple concurrent sexual partners (the latter confronted with poverty when adolescent girls are married to older men who may be infected). The authors conclude that culturally sensitive programmes should create „norms that prevent people from engaging in behaviours that carry a high risk of infection“ (p.170).

The volume does not shy away from another taboo subject, namely male homosexuality in Africa. Getnet Tadele examines the very volatile position of men who have sex with men in Addis Ababa, the capital of Ethiopia. The author maintains that homosexuality occurs in about fifty African societies. However modern Africa stigmatizes homosexuality and is at least prejudiced against it, and in some cases homosexuality is criminalized with strong sanctions resulting in any deviation from the law. The author collected interviews and life histories of young men between the age of 24 and 33 years from various ethnic groups and religious denominations. Most reported worry, distress, self-stigma and also ambivalence between their homosexuality and the expectations of family and society that they are heterosexual. The result was the



desire of Ethiopian homosexuals to move overseas where their sexual preference could be practiced without obstacles.

Ademola J. Ajuwon deals with a very challenging topic of race and HIV/AIDS in Africa. He critically looks at the widespread idea that AIDS is a 'black problem'. He directly asserts that "there are no known biological reasons to explain why racial or ethnic factors alone should alter the risk for STIs or HIV" (p. 209). However race and ethnicity are deeply 'ingrained in the public discourse on HIV/AIDS' so that it is in fact a racist discourse. "Africans have yet to come to terms with the reality of HIV/AIDS on the continent" but also "continue to confront the confusion caused by the ways in which race and ethnicity are linked to HIV/AIDS" (p. 220).

Warren Parker in his chapter discusses the politics of AIDS in South Africa. He underlines that the politics of AIDS in the most influential African country is about how the epidemiological development is related to inequalities of political power. He mentions that Nelson Mandela during his presidential mandate „deferred leadership on the issue [i.e. AIDS - P.S.] to the then health minister and vice-president, namely Dr Nkosazana Zuma and Thabo Mbeki. The National AIDS Committee of South Africa (NACOSA) failed because of misdirected measures which were more politically charged than aimed at the matter. Intransigence of the powerful led to the infection and death of thousands of babies, "330 000 lives were lost as a consequence of government policy between 2000 and 2005" (p. 229). Therefore Parker concludes that "South Africa's disproportionate contribution to the global total of people living with HIV is the result in part of a distinct lack of political leadership and the ineffective mobilisation of the population" (p. 240).

The Conclusion by the editors asks where is the politically explosive relationship between AIDS and the African State going to go. The state leadership claims to care for the welfare of citizens but in reality many African leaders do not. The African Union has failed to demonstrate its capability of resolving the concerns of Africans about HIV/AIDS. The editors rightfully ask: "How long must they [Africa's inhabitants] endure this ambivalence amongst their leaders?" (p. 254) when the pandemic lasts for thirty years and the rest of the world is able to contain it.

The volume under review is a major achievement of the scholars based in Africa and a bold statement about the fiasco of South African post-apartheid authorities in handling the pandemic. If we are looking for African critical writing about Africa's most recent predicament the reviewer feels entitled to rejoice: Here it is!

Petr Skalník

**Lopes, José Vicente. 2012. *Tarrafal – Chão Bom, Memórias E Verdades (Tarrafal – Chão Bom, Memories and Truths)* [Tarrafal – Chão Bom, Memories and Truths]. 2nd edition, Praia: Instituto da Investigação e do Património Culturais (IIPC), Vol. I – 249 pages, Vol. II – 390 pages.**

The leading Cape Verdean historian José Vicente Lopes (\*1959, Mindelo, São Vicente Island, Cape Verde) became famous after publishing his works dealing with the independence of Cape Verde and Guinea-Bissau. His *Cabo Verde. Bastidores da Independência* (1996) and the 2nd enlarged edition in 2002 (Praia: Spleen Edições) the 3rd edition is currently being prepared. The short complement called *Cabo Verde. As Causas da Independência* (Praia: Spleen Edições, 2003) is indispensable as well for those who want to know all the circumstances of the independence process. When conceiving these works the author made use of his journalist profession to gather unique information not only by studying primary and secondary sources, but also by interviewing personalities from different countries and political orientations.

The same method can be observed in the monumental twin-book concerning the history of Tarrafal. So far the first phase of the Tarrafal penal colony has been well analyzed (Francisco Soares. 1977. *Tarrafal, campo da morte lenta*. 3<sup>a</sup> ed., Lisboa: Editorial Avante; José Manuel Soares Tavares. 2006. *O Campo de Concentração do Tarrafal: a origem e o quotidiano /1936-1954/*. Lisboa: Colibri) when Portuguese adversaries of the Salazar authoritarian regime were kept in the prison, José Vicente Lopes describes and documents the second phase (1961-1974) of the “camp of the slow death” situated in the northern part of the Santiago island, Cape Verde. After the “African Year” the reopened jail in Chão Bom close to the town of Tarrafal served for persecuting African nationalists from Portuguese “overseas provinces”, Angola, Guinea-Bissau and Cape Verde above all.

The shorter (without specifying whether first or second) of the two volumes gives the history of the Tarrafal camp along with the “disease of the 20th century” - political persecution and the erection of concentration camps all over the world. The author’s speech makes it possible to get acquainted with the origins of the Tarrafal prison and with its Angolan, Guinean and Cape Verdean prisoners. Due to its international condemnation the concentration camp even received visits from the Red Cross officials considering activities of the jail directors and the quotidian life of its African prisoners. Their work and endeavour to survive is depicted by means of individual stories and fates.

In the more extensive volume the author reveals his journalist profession. He gathers numerous interviews in four main parts headed Angola, Guinea-Bissau, Cape Verde, and Other Statements. After spending a shorter or a longer period of time in Tarrafal the prisoners answer the author’s questions to

explain their postures, experiences and conclusions. José Vicente Lopes has taken notes directly in Angola, Guinea-Bissau and Cape Verde, spoke with Portuguese, Mozambican and other prisoners and officials. For the historical evaluation of the African resistance and the nationalist struggle for the independence of several African countries testimonies of e. g. José Luandino Vieira (Angola), Constantino Lopes da Costa (Guinea-Bissau) or Fernando dos Reis Tavares (Cape Verde) among others are precious contributions which would have disappeared without the author's diligence.

José Vicente Lopes uses mostly the term "working camp" instead of the expression "concentration camp" which was used before. While providing the space for many personal witness statements and other evidence he gives a broad historical account of the real process leading up to the independence of African countries from Portugal. The work with many references, rare illustrations, prisoner lists and indexes is therefore an important source of information about the history of the "African awakening" (Basil Davidson) born in oppression, struggle and solidarity.

Jan Klíma

**Lopes, José Vicente. 2012. *Aristides Pereira. Minha Vida, Nossa História* [Aristides Pereira. My Life, Our History]. Praia: Spleen Edições, 493 pages.**

The life and work of the leading PAIGC/PAICV representative and first president of Cape Verde (1975-1991) Aristides Maria Pereira (1923-2011) is a chronicle of the events which took place in the vast Portuguese overseas empire, particularly Guinea-Bissau and Cape Verde, during the second half of the 20th century. Although Pereira himself published his political biography (*Uma luta, um partido, dois países*. Lisbon: Editorial Notícias, 2003) the skilled journalist José Vicente Lopes gives a new account of this statesman's legacy. In the form of an extensive interview he describes briefly the childhood of this Catholic priest's son in the Boa Vista and Santiago islands, Cape Verde. Later on, the author presents Pereira's colonial career in Guinea-Bissau in more detail. However, he dedicates his principal attention to activities of Cape Verdeans including Pereira in the liberation struggle between 1960 and 1974. Pereira's top period 1975-1991 when executing the highest post in Cape Verde deserves the detailed depiction as well. Then, the author completes the work with shorter concluding chapters "Private life" and "Final balance".

The highly interesting text reveals important events and personalities connected with the life of Aristides Pereira. Not only Léopold S. Senghor and Sékou Touré, but also William Tubman, Muammar Khaddafi, Ahmad Ben Bella and Houari Boumedienne belonged to the Cape Verdean/Guinean resistance. Pereira as one of PAIGC representatives had to discuss world politics with Chinese statesmen and with Angolan and Mozambican colleagues A. Agostinho Neto and Samora Machel, he arranged contacts and came to understandings with Portuguese politicians like Mário Soares or Costa Gomes. As the president of Cape Verde, Pereira dealt with Ronald Reagan and George Bush, Fidel Castro and Yasser Arafat, Olof Palme and Erich Honecker, Mobutu Sese Seko, Kenneth Kaunda and Quett Masire. He had the opportunity of participating in the reforms of Deng Xiaoping as well as those of Frederick de Klerk.

Thus, opinions of the interviewed president are of extreme interest. According to Pereira, the pope John Paul II “spoke exclusively on politics” during his visit to Cape Verde in 1982. The Tanzanian president Julius Nyerere “was structurally complicated” personality. Pereira clears up why he refused to support Polisario in its endeavour to guarantee the independence of Western Sahara.

For the Czech reader many references to Czechoslovakia are of high historical relevance. Pereira attests that the Czechoslovak embassy in Conakry had served as a key point of coordinating and supporting the anti-Portuguese armed resistance in Western Africa (p. 89). He even mentions his contacts with the Czechoslovak Minister of Interior Rudolf Barák when seeking backing for his resistance movement in Europe (p. 96).

Immediately after Pereira passed away the book of José Vicente Lopes paid tribute to one of the founders of Cape Verdean statehood. With many rare photographs, a biographical summary, a list of sources and useful footnotes, particularly those explaining facts concerning the personages in question, the book is much more than a biography. All Africanists and current history specialists should get acquainted with this carefully elaborated and detached work.

Jan Klíma