

Review of: "Passive Citizenship: A Criteria for Denial of the Social Inclusion of Indigenous People in Angola in the Context of the Portuguese Estado Novo (1933-1974)"

Erond L. Damanik¹

¹ Universitas Negeri Medan

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An interesting and challenging article discussing the indigenous peoples of Angola, Africa, especially the Portuguese Estado Novo. Overall, the structure of this article is good and correct, starting from the phenomena and realities that occurred among the indigenous people of Angola between 1933 and 1974. This concerns the annexation of ideas based on the imperial reality of indigenous peoples under Portuguese control, in particular, indigenous peoples policies based on the idea of "civilizational differences" between indigenous peoples and European citizens until it reached final consequences.

It is stated that in this context, the ideas of race (white) and (European) culture were forged in the Estado Novo ideology and in Salazar's related institutional theories, which were also used to define the idea of "Portugality" that differentiated citizens from natives. This aimed to reduce restrictions on civil rights (such as forced labor), human rights (such as physical sanctions), social rights (such as gaps in access to education and health), and political rights (such as restrictions on participation in government and voting rights).

Ultimately, during the Estado Novo era, even after the indigenous uprising of 1961, civic reality remained far from the ideal of citizenship that many of Salazar's "integrators" believed in in Angola's metropolitan and provincial cities. The phenomenon and reality, as expressed by the author above, is a common phenomenon that often occurs in parts of the world, not only in Africa but also in Asia.

This marks an unequal relationship, especially between the colonial government and the colonized people. Often, some educated colonized people adopted ways of thinking and ways of dressing from colonial government organizations. Then, based on this acceptance, they were free to move among the "oppressed" community, namely, part of their group, to achieve independence. There are many facts that show that inequality like this is not opposed frontally, but rather adopted and developed.

My notes on this article:

First, genetic analysis or hermeneutical and phenomenological methods need to be explained more concisely and clearly, including how they are used in reviewing and interpreting the past data used in this article.

Second, especially in the final considerations, there are still quotations that should not be included in the conclusion subtitle. Apart from that, the last paragraph in the conclusion still repeats the six points that should be considered in the “discussion” subheading. The conclusion should be an abstraction or theorization of the discussion carried out in just one paragraph.