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Chapter 1: Profile

Introduction

Angola was colonized by the Portuguese, whose culture diffused throughout some parts of the country, particularly in the capital city of Luanda. The Portuguese language is used in education, politics, official documents, and other functions of the Angolan ruling class.¹ To secure government jobs and get an education, ordinary people in Angola had to learn Portuguese. In learning Portuguese, they also absorbed elements of Portuguese culture. Portuguese is Angola's official language, its use dating back centuries. As a result, an estimated 60% of Angolans now use it as either their first or primary language.² At the same time, members of the country's ethnic groups also speak indigenous Bantu languages, including Kimbundu, Umbundu and Kikongo.^{3,4}



People's lives in Angola have been disrupted by almost continuous warfare. In the 27 years since Portuguese colonial rule ended in Angola, conflict has ravaged the nation, propelled by Cold War factionalism and fighting over natural resources.⁵ Competition for control over the unregulated trade in "blood diamonds" led the United Nations (UN) to freeze financial accounts associated with gem trading.⁶ Although the last war formally ended in 2002, fighting continues to flare up in some parts of the country, especially oil-

¹ Encyclopædia Britannica Online. "Angola: Ethnic and Linguistic Composition." 2010. <http://www.britannica.com/EBchecked/topic/25137/Angola/43852/People>

² Figures vary on the number of Angolans who speak Portuguese as a first language, with some sources putting the figure much lower. The following two sites report that up to 60% of Angola's people speak Portuguese as a first or primary language: 1) Brazil-Help.com. "The Portuguese Language: The Portuguese Language in Africa." 2010. http://www.brazil-help.com/port_lang.htm and 2) *Angola*. Sheehan, Sean and Jui Lin Yong. "Chapter 9: Language [p. 93]." 2010.

³ U.S. Department of State. "Background Note: Angola: Profile: People." 3 September 2010. <http://www.state.gov/r/pa/ei/bgn/6619.htm>

⁴ Encyclopædia Britannica Online. "Angola: Ethnic and Linguistic Composition." 2010. <http://www.britannica.com/EBchecked/topic/25137/Angola/43852/People>

⁵ UNHCR. Refworld. "World Directory of Minorities and Indigenous Peoples – Angola: Overview: History." 2010. <http://www.unhcr.org/refworld/country,COUNTRYPROF,AGO,,4954ce2523,0.html>

⁶ BBC News. "Angola Country Profile: Overview." 23 August 2010. http://news.bbc.co.uk/2/hi/africa/country_profiles/1063073.stm

rich Cabinda. This has led to the deaths of hundreds of thousands of civilians, an ongoing refugee problem, and chaotic conditions in the country.⁷

Geography

Area

Almost twice the size of Texas, the southern African nation of Angola borders the South Atlantic Ocean, covering 1,246,700 sq km (481,353 sq mi).⁸ Namibia lies to Angola's south, and the Democratic Republic of Congo (DRC) lies to the north and northeast. Angola shares its southeastern border with Zambia. A small discontinuous portion of Angola, known as Cabinda Province, is separated from the rest of the country by a strip of land belonging to the Democratic Republic of Congo. Cabinda lies slightly to the north of mainland Angola and also borders the South Atlantic Ocean.



© Erik Cleves Kristensen
Panoramic view of Sierra de Leva

Climate

Characterized by a tropical environment, Angola's climate changes in each region and season of the year. Its coastal climate, influenced by a cool Atlantic current, is semiarid, "similar to [that of] coastal Baja California."⁹ The south is also arid and has a short rainy season. In the north, a hot, tropical climate has heavy rainfall from November to April. Between May and October, the weather in the north turns cool and dry.¹⁰ The highlands of the interior receive rainfall between November and April, followed by dry weather and cool temperatures.¹¹



© Erik Cleves Kristensen
Flooding in Angola

⁷ Conciliation Resources. Meijer, Guus and David Birmingham. "Angola from Past to Present: Subsequent Wars." 2004. <http://www.c-r.org/our-work/accord/angola/past-present.php>

⁸ CIA World Factbook. "Angola: Geography." 9 November 2010. <https://www.cia.gov/library/publications/the-world-factbook/geos/ao.html>

⁹ U.S. Department of State. "Background Note: Angola: Profile: Geography." 3 September 2010. <http://www.state.gov/r/pa/ei/bgn/6619.htm>

¹⁰ Worldtravels. "Angola Climate and Weather." 2010. <http://www.wordtravels.com/Travelguide/Countries/Angola/Climate>

¹¹ World66. "Climate in Angola." 2010. date. <http://www.world66.com/africa/angola/climate>

Geographic Divisions and Topographic Features

Much of Angola consists of a tropical plateau. It has distinct geographic divisions, however, including a low, arid southern region, eastern highlands, and a coastal plain that merges into hills and mountains.

Coastal Lowlands

A narrow lowland stretches along the length of Angola's western coast. Its width varies from approximately 25 km (15 mi) around the city of Benguela to over 150 km (93 mi) south of Luanda.¹² At its southern end (south of Benguela), the climate of the coastal strip becomes arid and the land turns into sand dunes. This dry region is the northern arm of the Namib Desert, which is a coastal extension of the larger Kalahari Desert.¹³

Hills and Mountains

The strip parallel to the coast extends into steep hills and scattered mountain ranges along much of the west-central interior of the country. At 2,620 m (8,592 ft), Mt. Moco (also called Morro de Moco), located in this mountainous region, is the country's highest point.¹⁴ Most of Angola's population lives between the coastal lowlands near Benguela and the higher eastward extension of hills and mountains around Lubango.¹⁵



© mp3ief / flickr.com
Manioc crops near Lubango

High Plains

From the western central mountains, Angola's high plains stretch east, forming flat and rolling plateaus that dominate the terrain. The elevation of the land in this region is 1,200–1,800 m (4,000–6,000 ft).¹⁶ The largest of the high central-eastern plains is the Bié

¹² U.S. Library of Congress. "Angola: A Country Study: Terrain." 1991. <http://countrystudies.us/angola/52.htm>

¹³ WorldAtlas. "Landforms of Africa." No date. <http://www.worldatlas.com/webimage/countrys/aflnd.htm>

¹⁴ WorldAtlas. "Map of Angola: Land Statistics." No date. <http://www.worldatlas.com/webimage/countrys/africa/ao.htm>

¹⁵ U.S. Library of Congress. "Angola: A Country Study: Terrain." 1991. <http://countrystudies.us/angola/52.htm>

¹⁶ WorldAtlas. "Map of Angola: Landforms." No date. <http://www.worldatlas.com/webimage/countrys/africa/ao.htm>

Plateau, east of Mt. Moco, occupying approximately one tenth of the surface land in the country.¹⁷

Rivers

At 975 km (606 mi) in length, the Cubango (Kubango) River is Angola's longest river.¹⁸ It originates in the central mountains and flows southward, eventually reaching the marshlands of northwestern Botswana. Another river that drains central Angola is the Cuanza River, originating at a 1,500 m (5,000 ft) elevation in the Bié Plateau.¹⁹ It flows north, then curves west, emptying into the Atlantic Ocean just south of



© Shay Haas
Life on the Cuanza River

Luanda. It is the “only Angolan river of economic significance”²⁰ because it provides access inland from the ocean.²¹ The Cunene (Kunene) River flows to the southwest, beginning in the central mountains and passing through Namibia before it empties into the Atlantic Ocean. In eastern Angola, several rivers, such as the Cuango (Kwango), Cassai, and Lungwebungu flow into the “great Congo and Zambezi systems.”²²

¹⁷ History.com. Encyclopædia Britannica. “Angola: Relief.” 2009. <http://www.history.com/topics/angola>

¹⁸ ColonialVoyage.com. “Angola.” 14 May 2010. <http://www.colonialvoyage.com/africa/eng/angola/index.html>

¹⁹ Encyclopædia Britannica Online. “Cuanza River.” 2010. <http://www.britannica.com/EBchecked/topic/325847/Cuanza-River>

²⁰ Encyclopædia Britannica Online. “Cuanza River.” 2010. <http://www.britannica.com/EBchecked/topic/325847/Cuanza-River>

²¹ Google Books. Africa South of the Sahara, Volume 33. Pelissier, Rene. “Physical and Social Geography [p. 39].” 2003.

²² Howstuffworks. “Geography of Angola: Physical Geography: Water.” 1998–2010. <http://geography.howstuffworks.com/africa/geography-of-angola.htm>

Major Cities

Luanda

Angola's largest city and its capital, Luanda was founded in 1575 by the Portuguese. For almost three centuries, it served as Africa's primary holding site before transporting them to Portuguese-owned plantations in Brazil. A major seaport, Luanda is now the industrial center of the country.^{23,24}



© Erik Cleves Kristensen
Panoramic view of Luanda

The city has been described as “oil rich and cash poor” with a lush, tropical setting contrasted by “teeming *bairros* (townships) and ramshackle makeshift dwellings.”²⁵ Since independence, the capital city has expanded rapidly and the *bairros* have become permanent fixtures. The population is approximately 5 million.²⁶

Huambo

Angola's second largest city has an estimated population of 750,000.²⁷ Its elevation reaches 1,701 m (5,581 ft) in the west-central Bié Plateau, east of the coast.²⁸ Portuguese settlers and railway workers founded Huambo in 1912. Residents renamed it Nova Lisboa in 1928, but after Angola became independent in 1975, the name reverted back to Huambo. It became the headquarters of the resistance group UNITA (National Union for the Total Independence of Angola)

²³ HowStuffWorks.com. “Geography of Luanda.” 1998–2010.
<http://geography.howstuffworks.com/africa/geography-of-luanda.htm>

²⁴ U.S. Library of Congress. “Angola: Background to Economic Development.” 1989.
<http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstty:@field%28DOCID+ao0094%29>

²⁵ Lonely Planet. “Angola: Introducing Luanda.” 2010. <http://www.lonelyplanet.com/angola/luanda>

²⁶ U.S. Department of State. “Background Note: Angola: Profile: Geography.” 3 September 2010.
<http://www.state.gov/r/pa/ei/bgn/6619.htm>

²⁷ U.S. Department of State. “Background Note: Angola: Profile: Geography.” 3 September 2010.
<http://www.state.gov/r/pa/ei/bgn/6619.htm>

²⁸ Encyclopædia Britannica Online. “Huambo.” 2010.
<http://www.britannica.com/EBchecked/topic/274269/Huambo>

Benguela

With a population of around 600,000, Benguela is only slightly less populated than Huambo.²⁹ It lies on the central coast and was founded around a fortress in 1617, becoming a major Portuguese base in Africa. By way of a railway line, it is linked to the Democratic Republic of Congo.³⁰

Cabinda

Located in Cabinda Province, the city of Cabinda is Angola's "major port for loading petroleum shipments."³¹ The Portuguese settled the town in 1885 and claimed the surrounding region for Angola in 1956 (Cabinda Province is separated from Angola by a narrow section of land belonging to the Democratic Republic of the Congo). Most of Angola's oil wealth arises from Cabinda Province, and large oil companies own most of the land. Thus, sharp income disparities exist between those who prosper from oil interests versus average citizens living in Cabinda. Further, the people of Cabinda "view themselves as distinctly separate from Angolans, a wholly different culture and society." Since the 1960s, Cabinda locals have been actively seeking independence. They have waged a resistance movement against both the oil companies and Angolan government forces.³²

²⁹ U.S. Department of State. "Background Note: Angola: Profile: Geography." 3 September 2010. <http://www.state.gov/r/pa/ei/bgn/6619.htm>

³⁰ Encyclopædia Britannica Online. "Benguela." 2010. <http://www.britannica.com/EBchecked/topic/60816/Benguela>

³¹ History.com. Encyclopædia Britannica. "Angola: Ports." 2009. <http://www.history.com/topics/angola>

³² ICE Case Studies, No. 129. Neff, Alan. "Cabinda, Angola: Angola's Forgotten War." 2004. <http://www1.american.edu/ted/ice/cabinda.htm>

History

The west-central coast of Africa did not experience contact with Europeans until the Portuguese arrived around five centuries ago. Since that time, the people of the Angolan region have experienced colonial occupation, dictatorial rule, and a virulent slave trade. Since separating from Portugal in the 1970s, the Angolan people have struggled to bring independence and stability to their country.

Early History

Before the Portuguese arrived at Luanda Bay in the late 1400s, a number of tribal kingdoms existed in the land now known as Angola. The most powerful was the Kingdom of the Kongo, populated by the Bakongo people who spoke one of the various Bantu languages.^{33,34} Their kingdom extended through northern Angola and along the Congo River's northern bank. Trade, both inland and coastal, formed the bulwark of the economy, with most of the raw materials provided by the farmers and hunters who inhabited the region.³⁵ The Kingdom of the Kongo was a relatively well-developed civilization. Its royal court collected taxes and regulated the value of the currency. Accomplishments included metalworking, weaving cloth, and trading ivory and copper goods. The Bakongo people also kept slaves, both to extract forced labor and to trade with the coastal Europeans.³⁶



Courtesy of Wikimedia.org
King of Kongo giving audience to Portuguese

³³ South Africa Tours and Travel. "Brief History of the Bantu Migration into South Africa." 2008.
<http://www.south-africa-tours-and-travel.com/bantu.html>

³⁴ Eduplace.com. "Bantu Migrations, 1000 B.C.–A.D. 1100." 3 May 2006.
http://www.eduplace.com/kids/socsci/ca/books/bkf3/imaps/AC_06_206_bantu/AC_06_206_bantu.html

³⁵ U.S. Library of Congress. "Angola: Precolonial Angola and the Arrival of the Portuguese." 1989.
<http://lcweb2.loc.gov/cgi-bin/query/r?fd/cstdy:@field%28DOCID+ao0013%29>

³⁶ The Africa Guide. "African People & Culture: Bakongo." 1996–2010.
<http://www.africaguide.com/culture/tribes/bakongo.htm>

Portuguese Colonization

Establishing their presence, the Portuguese exchanged dignitaries with the kingdom's rulers as they explored the region's potential. Roman Catholic priests were part of the Portuguese colonizing effort, serving as slave traders as well as missionaries who promoted Portuguese rule.³⁷ The most profitable activity of the Portuguese was development of the slave trade to supply their offshore island territories and their colony in Brazil. Through these activities, the Portuguese undermined the kingdom and its surrounding cultures. Local resistance to Portuguese rule began to build, leading to an extended conflict, war, and instability within the Kingdom of the Kongo.³⁸ Civil wars began occurring in the 16th century as the kingdom disintegrated under Portuguese rule, which itself weakened after the 17th century.^{39,40}



© Joaquim Coelho
Soldiers on patrol in Angola

In 1836, Portugal abolished its slave trade. A few years later, the Kongo region was incorporated primarily into Angola but also into the area now known as the Democratic Republic of Congo. Alongside these changes, resistance to Portuguese rule continued.⁴¹

Angola in the 20th and 21st Centuries

Angola became an overseas province of Portugal in 1951 instead of a colony. The change, however, did not precipitate peace for the region. Prompted by Portuguese suppression of the movement toward independence, an Angolan nationalist movement developed during this period, leading to guerrilla warfare.^{42,43}

³⁷ *The Troubled Heart of Africa: A History of the Congo*. Edgerton, Robert B. "Chapter 1: The Land Beyond Obscurity and Darkness [pp. 14–17]." 2002. New York, NY: St. Martin's Press.

³⁸ U.S. Library of Congress. "Angola: Kongo Kingdom." 1989. <http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field%28DOCID+ao0014%29>

³⁹ Infoplease. "Kongo, Kingdom of." 2000–2009. <http://www.infoplease.com/ce6/history/A0828072.html>

⁴⁰ The History Files. "African Kingdoms, Central Africa: Kongo Kingdom." 1999–2010. <http://www.historyfiles.co.uk/KingListsAfrica/AfricaAngola.htm>

⁴¹ The History Files. "African Kingdoms, Central Africa: Kings of Kongo." 1999–2010. <http://www.historyfiles.co.uk/KingListsAfrica/AfricaAngola.htm>

⁴² The History Files. "African Kingdoms, Central Africa: Kings of the Independent State of Congo (Angola)." 1999–2010. <http://www.historyfiles.co.uk/KingListsAfrica/AfricaAngola.htm>

After Portugal underwent a revolution (1974–1975) and divested itself of its overseas empire, Angola gained its independence in 1975. Immediately, a power struggle led to civil war between the Soviet and Cuban-backed MPLA (Popular Movement for the Liberation of Angola) and the U.S.-backed FNLA (National Front for the Liberation of Angola). Fidel Castro’s government dispatched 30,000 Cubans to fight.⁴⁴ Also opposing the MPLA forces was UNITA, backed by South Africa and funded primarily by trade in diamonds from captured diamond mines. South African government forces invaded Angola, but the MPLA prevailed and controlled the Angolan government by late 1976.^{45,46}

Civil war continued on and off until 2002, when UNITA forces (the main opposition to MPLA by that time) signed a ceasefire agreement.⁴⁷ After hundreds of thousands of Angolans lost their lives to war in the 20th century, the country is now attempting to rebuild its infrastructure, resettle refugees, and achieve stability. Fighting over oil resources still continues in Cabinda Province and political corruption is widespread, preventing the implementation of social and economic reforms.^{48,49}

Economy

Angolan territory is rich in mineral wealth, including oil (the driving force behind the economy), diamonds, copper, and iron. In spite of this wealth, poverty is deeply embedded. Due to financial and political practices that reward mainly the well-connected upper class, economic



© nathanhj / flickr.com
Oil tanker in Lobito Bay

⁴³ Infoplease.com. “Angola: Peace Does Not Follow Independence.” 2000–2010. <http://www.infoplease.com/ipa/A0107280.html?pageno=2>

⁴⁴ The National Security Archive, George Washington University. Kornbluh, Peter. “Conflicting Missions: Secret Cuban Documents on History of African Involvement.” 1 April 2002. <http://www.gwu.edu/~nsarchiv/NSAEBB/NSAEBB67/>

⁴⁵ U.S. Library of Congress. “Angola: History.” 1991. <http://countrystudies.us/angola/3.htm>

⁴⁶ Trade and Environment Database. Lewis III, Lloyd R. “Case Number: 32: Zangola, Unita and Diamond Mining.” 14 June 1997. <http://www1.american.edu/ted/ice/angola.htm>

⁴⁷ The History Files. “African Kingdoms, Central Africa: Modern Angola.” 1999–2010. <http://www.historyfiles.co.uk/KingListsAfrica/AfricaAngola.htm>

⁴⁸ BBC News. “Angola Country Profile.” 24 November 2010. http://news.bbc.co.uk/2/hi/africa/country_profiles/1063073.stm

⁴⁹ Lonely Planet. “Angola: History: Angola Today.” 2010. <http://www.lonelyplanet.com/angola/history>

growth has not trickled down to the poorer classes.⁵⁰

Industry

The country's relatively diverse industrial base, developed by the Portuguese using cheap local labor, was greatly weakened by the civil war.⁵¹ Also, diamond mining has long been detrimental to the local population since its establishment in 1917, when a Portuguese, Belgian, and British consortium of investors created the firm known as *Diamang* (now state-owned).^{52,53} The Angolan government has periodically deported illegal foreign diamond miners and smugglers because of the economic and social disruption from such trade. Today, the main industries in Angola are mining, drilling for oil, refining petroleum products, and repairing ships. Areas of manufacturing include textiles, sugar, tobacco products, and food processing.⁵⁴ Most industrial production is based in Luanda.⁵⁵

In recent years, Angola has experienced a high rate of growth, "driven by its oil sector, and high international oil prices. Oil production and its supporting activities contribute about 85% of GDP [Gross Domestic Production]," although this contracted in the 2009 global recession.⁵⁶ In 2006, Angola became a member of OPEC.

⁵⁰ Lonely Planet. "Angola: History: Angola Today." 2010. <http://www.lonelyplanet.com/angola/history>

⁵¹ U.S. Library of Congress. "Angola: The Economy." 1989. <http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field%28DOCID+ao0093%29>

⁵² KHI, Inc. "West African Diamonds: Angola: Angola and Conflict Diamonds." 2007. http://www.khulsey.com/jewelry/diamond_mines_angola.html

⁵³ Allaboutgemstones.com. "Conflict Diamonds: Angola." 2009. http://www.allaboutgemstones.com/conflict-diamonds_angola.html

⁵⁴ U.S. Department of State. "Background Note: Angola: Economy." 3 September 2010. <http://www.state.gov/r/pa/ei/bgn/6619.htm>

⁵⁵ HowStuffWorks.com. "Geography of Luanda." 1998–2010. <http://geography.howstuffworks.com/africa/geography-of-luanda.htm>

⁵⁶ CIA World Factbook. "Angola: Economy." 9 November 2010. <https://www.cia.gov/library/publications/the-world-factbook/geos/ao.html>

Agriculture

In the 1980s, agriculture was the main source of economic growth for the country. Most of the plantations and farms were run by Portuguese emigrants who settled there in the 20th Century. They “appropriated Angolan lands, disrupting local peasant production of cash and subsistence crops,” and exported their produce back to Portugal, Angola’s main market.⁵⁷ After independence, the Angolan people did not have the knowledge to run large agricultural businesses, and no longer had Portugal as a ready market. The government nationalized farms that the Portuguese abandoned and established state farms in their place. Because there was no local managerial class and sporadic conflict continued in the countryside, efforts to boost productivity failed. In response, the government discontinued the state farm system and privatized most farming. These attempts also failed, given the shortages of equipment and supplies and the difficulties of transportation created by land mines strewn throughout the countryside.⁵⁸ Angola still imports half of its food from other countries.⁵⁹



© mp3ief / flickr.com
Woman separating dried beans

Exports and Imports

The civil war that ended in 2002 destroyed much of Angola’s economy. Production of some agricultural exports such as coffee collapsed during this period. Oil remained the only export that produced regular income (for a limited number of people). The oil infrastructure was protected from the destructive effects of warfare, and the industry was never nationalized. Most oil royalties go to the state, and oil companies employ few local people.⁶⁰ Today, other exports are small by comparison. They include diamonds, coffee, cotton, and fish products. Angola exports mainly to China and the U.S.⁶¹

⁵⁷ U.S. Library of Congress. “Angola: Background to Economic Development.” 1989. <http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field%28DOCID+ao0094%29>

⁵⁸ U.S. Library of Congress. “Angola: Agriculture.” 1989. <http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field%28DOCID+ao0108%29>

⁵⁹ CIA World Factbook. “Angola: Economy.” 9 November 2010. <https://www.cia.gov/library/publications/the-world-factbook/geos/ao.html>

⁶⁰ History.com. Encyclopædia Britannica. “Angola: Economy.” 2009. <http://www.history.com/topics/angola>

⁶¹ CIA World Factbook. “Angola: Economy.” 9 November 2010. <https://www.cia.gov/library/publications/the-world-factbook/geos/ao.html>

The country imports food, medicine, machinery, textiles, electrical equipment, vehicles and parts. Top import sources include the U.S., Portugal, South Korea, and China.⁶²

Government

After Angola became an independent republic in 1975, the government officially “established a one-party state headed by a president who was also chairman of the MPLA.”⁶³ A new constitution was adopted in 1992, providing for a multiparty government. Under this system, the president—elected for a term of five years—is head of state and appoints a prime minister. The country’s legal system is adapted from Portuguese civil law combined with customary law.⁶⁴



© mp3ief / flickr.com
Junior MPLA Provincial assembly

Ethnic Groups

The majority of people in Angola belong to three main ethnic groups, the Ovimbundu, Kimbundu, and Kongo (Bakongo). People of European descent constitute approximately 1% of the population. A small percentage of the population is mixed native African and European (*mestico*).⁶⁵ Several other ethnic groups, both Bantu and non-Bantu, are scattered throughout the country.

Ovimbundu

The Ovimbundu is the largest ethnolinguistic group in Angola, accounting for approximately one fourth or more of the population. They live around the Bié Plateau in central Angola. Many also live in Luanda, where they migrated from rural areas in the

⁶² U.S. Department of State. “Background Notes: Angola: Economy.” 3 September 2010.
<http://www.state.gov/r/pa/ei/bgn/6619.htm>

⁶³ History.com. Encyclopædia Britannica. “Angola: Government and Society.” 2009.
<http://www.history.com/topics/angola>

⁶⁴ CIA World Factbook. “Angola: Government.” 9 November 2010.
<https://www.cia.gov/library/publications/the-world-factbook/geos/ao.html>

⁶⁵ CIA World Factbook. “Angola: People.” 9 November 2010.
<https://www.cia.gov/library/publications/the-world-factbook/geos/ao.html>

20th century, searching for jobs. They speak Umbundu, one of the several Bantu languages of the region.^{66,67,68}

Kimbundu (Mbundu)

The Kimbundu (Mbundu) people are the second largest ethnic group, also comprising about one fourth of Angola's population. They speak Kimbundu (part of the Bantu group) although many also speak Portuguese as their first language. They live in northwestern and north-central Angola, especially in Luanda and in towns along the coast.^{69,70}



© mp3ief / flickr.com
Young Angolan boy

Kongo (Bakongo)

The Kongo (Bakongo) group occupies northwestern and north-central Angola. They also live in Luanda and are spread through Angola's Cabinda Province as well as the countries just north of Angola, including the Democratic Republic of Congo. They speak Kikongo, the language of the ancient Kongo kingdom that lay near the mouth of the Congo River.⁷¹ The Kongo people have a reputation as being "shrewd and energetic people, whether as organizers of businesses, syncretic churches, or political movements."⁷²

⁶⁶ History.com. Encyclopædia Britannica. "Angola: People: Ethnic and Linguistic Composition." 2009. <http://www.history.com/topics/angola>

⁶⁷ CIA World Factbook. "Angola: People." 9 November 2010. <https://www.cia.gov/library/publications/the-world-factbook/geos/ao.html>

⁶⁸ UNHCR. Refworld. "World Directory of Minorities and Indigenous Peoples – Angola: Overview." 2007. <http://www.unhcr.org/refworld/country,COUNTRYPROF,AGO,,4954ce2523,0.html>

⁶⁹ History.com. Encyclopædia Britannica. "Angola: People: Ethnic and Linguistic Composition." 2009. <http://www.history.com/topics/angola>

⁷⁰ UNHCR. Refworld. "World Directory of Minorities and Indigenous Peoples – Angola: Overview." 2007. <http://www.unhcr.org/refworld/country,COUNTRYPROF,AGO,,4954ce2523,0.html>

⁷¹ History.com. Encyclopædia Britannica. "Angola: People: Ethnic and Linguistic Composition." 2009. <http://www.history.com/topics/angola>

⁷² UNHCR. Refworld. "World Directory of Minorities and Indigenous Peoples – Angola: Overview." 2007. <http://www.unhcr.org/refworld/country,COUNTRYPROF,AGO,,4954ce2523,0.html>

Other Ethnic Groups

Other ethnic groups are found in small numbers in other parts of Angola. The Ambo, Herero, and Haneca-Humbe (Nyaneka-Humbe or Nyaneka-Nkumbi) live in the southwestern region. They keep cattle and lead a semi-nomadic lifestyle. Other Bantu speakers known as Chokwe (Lunda-Chokwe) are spread through the northeastern and central-eastern highlands. Xindonga live in the far southeastern corner, and Ganguela tribes occupy an adjoining region in southeastern Angola. The non-Bantu-speaking indigenous Khoisan group live in southeastern and southwestern Angola. This includes nomadic tribes of San and Kwisi peoples. They are hunter-gatherers and traders.^{73,74}

⁷³ Central Intelligence Agency, University of Texas at Austin. "Angola Tribes." 1973. http://www.lib.utexas.edu/maps/africa/angola_tribes_1970.jpg

⁷⁴ UNHCR. Refworld. "World Directory of Minorities and Indigenous Peoples – Angola: Overview." 2007. <http://www.unhcr.org/refworld/country,COUNTRYPROF,AGO,4954ce2523,0.html>

Chapter 1 Assessment

1. The Cuanza River is the longest in Angola.

False

The Cubango River is the longest river in Angola.

2. Luanda was the largest transshipment point for African slaves.

True

Most of those who survived passage across the Atlantic were put to work on sugar plantations in Brazil.

3. Most Portuguese immigrants to Angola were small-scale farmers.

True

Most of the plantations and farms were run by Portuguese emigrants who settled there.

4. Angola's economy is primarily based on the sale of natural resources.

True

Among the most important of those resources is oil.

5. Angola grows enough food to feed itself.

False

Half of the food needed in Angola is imported.

Chapter 2: Religion

Overview

Roman Catholicism, a Christian faith, is practiced by approximately 55–70% of the population in Angola. Figures on church membership vary widely, depending on the source. Many Angolan people are members of African Christian churches (which mix Christianity with traditional, tribal beliefs). Around 10% or fewer are Protestant, including Baptist, Methodist, Adventist, and Congregationalist churches. Some people also follow Brazilian evangelical traditions or Angolan indigenous religions that include animism (spiritual practices associated with nature).⁷⁵ In addition to these churches, a small Muslim community is present in Angola, made up of people who migrated from Lebanon or West Africa.^{76,77}



© mp3ief / flickr.com
Fisherman wearing a cross

Christian churches in Angola have traditionally been a “forum for political and social organization.”⁷⁸ Strong ties exist between the local people and religious organizations, particularly with the Catholic and evangelical churches.

Christianity’s History in the Region

Christianity came to the region with Portuguese explorers near the close of the 15th century. It became firmly established by the mid 16th century even though a large number of indigenous people rejected it. European Catholic missionaries proselytized intensively around Luanda and inland, initially supporting colonization and the slave trade. The Portuguese government was active in



© mp3ief / flickr.com
Church in Angola

⁷⁵ All statistics in this paragraph are taken from: U.S. Department of State. International Religious Freedom Report 2010. “Angola: Section 1. Religious Demography.” 17 November 2010. <http://www.state.gov/g/drl/rls/irf/2010/148660.htm>

⁷⁶ U.S. Department of State. International Religious Freedom Report 2010. “Angola: Section 1. Religious Demography.” 17 November 2010. <http://www.state.gov/g/drl/rls/irf/2010/148660.htm>

⁷⁷ Religion-online.org. Allen, Ronald J. “Creating an Indigenous African Church [pp .265–269].” In *The Christian Century*. 6 March 1991. <http://www.religion-online.org/showarticle.asp?title=138>

⁷⁸ U.S. Department of State. International Religious Freedom Report 2010. “Angola: Section 1. Religious Demography.” 17 November 2010. <http://www.state.gov/g/drl/rls/irf/2010/148660.htm>

its support of Catholic missionaries, including subsidizing their activities and assisting Catholic settlers. Protestant missionaries arrived in the 19th century and converted many Catholics to Protestantism. They especially had success in the west-central region where the Ovimbundu people dwell.⁷⁹

Nationalist leaders were often Protestant (mainly Methodist) and actively opposed the Catholic Church's role in Angola. At the same time, many of the MPLA (Popular Movement for the Liberation of Angola) leaders opposed religion in general. Adopting Marxist-Leninist ideology, they denounced religious organizations, especially the Catholic Church for its "collaboration with the colonial state."⁸⁰ In addition, many opposed Protestantism as practiced and spread by leaders active in the MPLA's two adversary groups, UNITA and FNLA. Opposition to religion was expressed through confiscating property, threatening those associated with churches, and killing church clerics, priests, and nuns.⁸¹ The state took over many institutions operated by churches. After the government abandoned Marxism, it began to extend tolerance toward religious groups, and freedom of religion is now written into the constitution.

Indigenous Religions

Before Christianity arrived, people in the Angola region followed spirituality connected to the natural world. Such practices included the worship of ancestors and forces in nature, sometimes overseen by territorial deities. Faith in a "creator high god" was commonly held.⁸² Such beliefs endure, frequently interwoven into Angolans' Christian traditions. Many of the independent African churches incorporate "Holy Ghost" or charismatic ministries into informal worship and traditional African beliefs.⁸³



© nathanhj / flickr.com
20th Century masks

⁷⁹ History.com. Encyclopædia Britannica. "Angola: Religion." 2009. <http://www.history.com/topics/angola>

⁸⁰ History.com. Encyclopædia Britannica. "Angola: Religion." 2009. <http://www.history.com/topics/angola>

⁸¹ *The Changing Face of Christianity: Africa, the West, and the World*. Sanneh, Lamin O. and Joel A. Carpenter. "Conclusion: The Current Transformation of Christianity [p. 217]." 2005. <http://books.google.com/books?id=U7RLw99PZ4cC&pg=PA217&sig=5UiWVFfa0Dowc061V0O7qyM69LdM&hl=en#v=onepage&q&f=false>

⁸² Encyclopædia Britannica. "Angola: Religion." 2010. <http://www.britannica.com/EBchecked/topic/25137/Angola/43854/Religion>

⁸³ *Culture and Customs of Angola*. Oyebade, Adebayo. "Independent African Churches [pp. 40–41.]" 2007. <http://books.google.com/books?id=3i10eQQLU8QC&pg=PA40&lpg=PA40&dq=indigenous+churches+in>

The Role of Religion in the Government

The government of Angola does not proclaim an official religion or follow the tenets of any religious doctrine. Neither the Roman Catholic Church, representing the majority religion, nor the Protestant Church, the second largest religion, influences the nation's political affairs. According to the U.S. Department of State, "The constitution provides for freedom of religion, and other laws and policies contributed to the generally free practice of religion...Article 10 [of the constitution] defines the country as a secular state, separating church and state...Article 41 provides for freedom of conscience, religion, and worship."⁸⁴ Angolans also have the right to reject religion.

The government retains broad authority over religious organizations and exercises it with moderation. Law requires that religious groups register, by first submitting their organizational structure and their religious doctrine for government approval. However, many organizations do not observe this requirement. They carry on their business without registering, and the state does not interfere.

Religion in People's Daily Lives

Although social divisions continue to mark life in Angola due to "racial and cultural discrimination" a legacy of Portuguese rule, daily religious life is generally not affected.⁸⁵ Whatever their social class, Angolans practice Catholicism and other religions with relative freedom. A small number of people involved in religious practices considered violent (involving exorcisms, poisonings, and beatings), have been prosecuted by the government.⁸⁶



© mp3ief / flickr.com
Church in Massangano

+Angola&source=bl&ots=3GMS-2SwZd&sig=jckyJ77zg72OOIJ9QiZ8o 0S1rms&hl=en&ei=HNn_TNr6GlbUtQOs_-yvCw&sa=X&oi=book_result&ct=result&resnum=3&ved=0CCYQ6AEwAg#v=onepage&q=indigenous%20churches%20in%20Angola&f=false

⁸⁴ U.S. Department of State. International Religious Freedom Report 2010. "Angola: Section II. Status of Government Respect for Religious Freedom: Legal/Policy Framework." 17 November 2010. <http://www.state.gov/g/drl/rls/irf/2010/148660.htm>

⁸⁵ Conciliation Resources. Meijer, Guus and David Birmingham. "Angola from Past to Present." 2004. <http://www.c-r.org/our-work/accord/angola/past-present.php>

⁸⁶ U.S. Department of State. International Religious Freedom Report 2010. "Angola: Section II. Status of Government Respect for Religious Freedom." 17 November 2010. <http://www.state.gov/g/drl/rls/irf/2010/148660.htm>

Citizens in Angola attend the churches and religious services of their own choice. Many do so regularly.

Exchange 1: When do you attend church?

| | | |
|----------|------------------------------------|--|
| Soldier: | When do you attend church service? | quaandoo e keh aa senyora vaay aa meesa? |
| Local: | The next time is at noon. | oo prawseemoo serveesa e aw meyodeheya |

There is a very strong emphasis on community (sharing among a broad group of individual community members) in most African churches. This expression has been grafted onto many of the more formal Christian practices brought by missionaries who, at least initially, communicated in ways that were oriented more to their country of origin. Christian churches have found it necessary to respect and adapt to African customs in order to more fully integrate into local communities. In some ways, the merging of local and European Christian traditions was made easier by the African belief in a “Creator God” who is present everywhere. Local naming ceremonies, celebrations, and healing rituals emphasized the sacredness of life in pre-Christian as well as Christian times.⁸⁷

Since 1960, the Catholic Church has addressed questions of effective “inculturation,” recommending “evangelical sensitivity and respect to local cultures.” By following this trend, the Church has been more effective in acquiring local converts to support the Church and participate in its activities and rites.⁸⁸

In following syncretic religious practices, many non-Portuguese Angolans communicate with the divine through ancestral worship, rather than Christian prayer. Dialog with

⁸⁷ *The Oxford History of Christian Worship*. Egbulem, Nwaka Chris. “Chapter 26: Mission and Inculturation: Africa [pp. 678–680].” Geoffrey Wainwright and Karen B. Westerfield Tucker, Eds. 2006. http://books.google.com/books?id=Si8axR7yC7wC&pg=PA688&lpg=PA688&dq=Christian+celebrations+in+Democratic+Republic+of+Congo&source=bl&ots=5M8iif0zxc&sig=QDHerWHowayH8L85ILF0bhLWE6g&hl=en&ei=h8bQS4jxDJLqsQOsZM3DCQ&sa=X&oi=book_result&ct=result&resnum=8&ved=0CBcQ6AEwBzgK#v=onepage&q&f=false

⁸⁸ *The Oxford History of Christian Worship*. Egbulem, Nwaka Chris. “Chapter 26: Mission and Inculturation: Africa [pp. 687–688].” Geoffrey Wainwright and Karen B. Westerfield Tucker, Eds. 2006. http://books.google.com/books?id=Si8axR7yC7wC&pg=PA688&lpg=PA688&dq=Christian+celebrations+in+Democratic+Republic+of+Congo&source=bl&ots=5M8iif0zxc&sig=QDHerWHowayH8L85ILF0bhLWE6g&hl=en&ei=h8bQS4jxDJLqsQOsZM3DCQ&sa=X&oi=book_result&ct=result&resnum=8&ved=0CBcQ6AEwBzgK#v=onepage&q&f=false

ancestors is part of daily life for most indigenous Angolan people. In many villages, people participate in ceremonies in which they offer gifts to their ancestors and pray to them for good harvests. People seeking religious solace or help with a problem may also offer prayers to the Christian God, asking for help to cure a family member.⁸⁹

Religious Events and Holidays

People celebrate their religion frequently throughout Angola. Their activities include local ceremonies as well as participation in formal Christian religious events. Even in church-sponsored activities, Angolan religious ceremonies often incorporate blended spiritual beliefs.



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Christmas tree

Christmas day, the Christian holiday that celebrates the birth of Christ, is a national holiday in Angola, falling on 25 December. It is the largest celebration of the year, accompanied by gift exchanges, family visits, and church attendance. Christians in Angola also celebrate Good Friday (in April) as a national holiday. It is part of the Easter rituals in which the Christian churches conduct masses, services, and hymns that convey the belief in life over death, in accordance with Christian theology.^{90,91}

Exchange 2: Do you celebrate Christmas?

| | | |
|----------|-----------------------------|---------------------------------|
| Soldier: | Do you celebrate Christmas? | oos senyoras selebra oo nataaw? |
| Local: | Yes! | sing |

⁸⁹ Stead, Mike and Sean Rorison. *Angola*. “Chapter 1: Background Information: Religion [p. 23].” 2010. Guilford, CT: The Globe Pequot Press, Inc. http://books.google.com/books?id=kSSojQ8FOCMC&printsec=frontcover&dq=Bradt+Angola&source=bl&ots=AcFZSQZALu&sig=9U98g2j0mFG_M9s5UwAzugySMNg&hl=en&ei=dFv9TIbpN5GisQPD5NS1BQ&sa=X&oi=book_result&ct=result&resnum=6&ved=0CEYQ6AEwBQ#v=onepage&q=Bradt%20Angola&f=false

⁹⁰ U.S. Department of State. International Religious Freedom Report 2010. “Angola: Section II. Status of Government Respect for Religious Freedom: Legal/Policy Framework.” 17 November 2010. <http://www.state.gov/g/drl/rls/irf/2010/148660.htm>

⁹¹ ANGOP (Agencia Angola Press). “Christians Celebrate Good Friday.” 3 April 2010. http://www.portalangop.co.ao/motix/en_us/noticias/sociedade/2010/3/13/Christians-celebrate-Good-Friday,ea5db78a-fcb4-4705-a3c7-956f3f170d1d.html

New Year's Day is also a public holiday in Angola. Banks and government offices are closed on this day.^{92,93} People celebrate in a variety of ways, including congregating with family and friends and attending community performances, including fireworks.⁹⁴

Buildings of Worship

Several old colonial Catholic churches are located in Luanda, the largest and most populous city in the nation. Some are quite old, such as the Igreja de Nossa Senhora de Nazaré, founded in 1664, and the double-domed Igreja de Nossa Senhora dos Remedios, constructed in 1655 and restored in the late 20th century.⁹⁵

Another impressive landmark is the Cathedral of Luanda, built in 1628.⁹⁶ Other Catholic churches are situated in the far northern part of the country, where they served as bases for missionaries to the Kongo kingdom.⁹⁷



© Erik Cleves Kristensen
Religious statue on church

Christian churches located in rural areas were frequently destroyed during Angola's long civil war. Many are now being reconstructed. The Evangelical Congregational Church in Angola, for instance, had a highly developed infrastructure that included schools and medical facilities, both in the cities and in the countryside. The rural structures are being rebuilt, and the church is once again operating in most of the country's provinces.⁹⁸

Indigenous churches are found throughout Angola. This includes the Kimbangu Church, which "emerged out of protests by Africans to the mission churches' opposition to aspects of African traditional practices such as polygamy, puberty rites, and marriage

⁹² World Travel Guide. "Angola: Practical Information for Angola: Public Holidays." 2010. <http://www.worldtravelguide.net/angola/practical-information>

⁹³ Q++ Studio. "Angola: Public Holidays and Bank Holidays for Angola." 2010. <http://www.qppstudio.net/bankholidays2010/angola.htm>

⁹⁴ AllAfrica.com. "Angola: Customs and Traditions in New Year." 2 January 2009. <http://allafrica.com/stories/200901020781.html>

⁹⁵ Lonely Planet. "Angola: Things to Do." 2010. <http://www.lonelyplanet.com/angola/things-to-do>

⁹⁶ Embassy of Angola. "Culture of Angola." No date. <http://www.angolaembassy.hu/index.php?lang=en>

⁹⁷ Embassy of Angola. "Culture of Angola." No date. <http://www.angolaembassy.hu/index.php?lang=en>

⁹⁸ World Council of Churches. "Evangelical Congregational Church in Angola." 2010. <http://www.oikoumene.org/en/member-churches/regions/africa/angola/evangelical-congregational-church-in-angola.html>

customs.” Other independent African churches are found in different regions of the country.⁹⁹

Islam is a minority religion in Angola. Most mosques are located in the cities, mainly Luanda, Huambo, and Benguela. Recently, however, the religion has been gaining converts, and new mosques are being built in cities throughout the country.^{100,101}

Behavior in Places of Worship

Statues, frescoes, and images of Christ and other Christian and spiritual figures are sacred to people in Angola and should be approached quietly and respectfully. The churches have deep meaning for the Angolan people’s political and cultural identification.



© mp3ief / flickr.com
Women entering a church

Exchange 3: May I enter the church?

| | | |
|----------|-------------------------|------------------------------|
| Soldier: | May I enter the church? | pawsoo etraar naa eegreyzha? |
| Local | Yes, of course. | sing, kong serteza |

Visitors to churches and Islamic mosques in Angola should dress modestly and avoid wearing clothing that is physically revealing or unclean. Shorts and mini-skirts are not appropriate. Appropriate dress includes clean shirts and long pants for men and skirts or pants along with blouses or sweaters for women. Visitors should remove hats before entering, and once inside the church, refrain from touching paintings or statues. Although men and women can both enter churches and worship together, women are not allowed to

⁹⁹ Oyebade, Adebayo. *Culture and Customs of Angola*. “Independent African Churches [pp. 40–41.]” 2007. http://books.google.com/books?id=3i10eQQLU8QC&pg=PA40&lpg=PA40&dq=indigenous+churches+in+Angola&source=bl&ots=3GMS-2SwZd&sig=jckyJ77zg72OOIJ9QiZ8o0S1rms&hl=en&ei=HNn_TNr6GIbUtQOs_yvCw&sa=X&oi=book_result&ct=result&resnum=3&ved=0CCYQ6AEWA#g#v=onepage&q=indigenous%20churches%20in%20Angola&f=false

¹⁰⁰ Islamic Finder. “Supreme Council of Angolan Muslims.” 2004. <http://www.islamicfinder.org/getitWorld.php?id=40099>

¹⁰¹ Islamic Finder. “Angola Prayer Times.” 2010. <http://www.islamicfinder.org/cityPrayerNew.php?country=angola>

walk into the altar space behind the wall that holds religious icons and paintings in Catholic churches. In mosques, it is customary for women to cover their heads with a scarf before entering; both men and women must remove their shoes before entering. Whether in a church or mosque, visitors should keep their voices low and refrain from laughing or making remarks that could intrude on the meditation or concentration of others. If a service is taking place when the guests enter, the guest should stand silently and observe, not walk around.

Visitors to any church or building of worship should follow the protocol notices posted in writing or that they are personally instructed to follow. Visitors should not bring food or drink into a church or mosque, and they should not take photographs inside or outside the building without permission.

Chapter 2: Assessment

1. The introduction of Christianity caused Angolans to give up ancestor worship.

False

Most Angolans communicate daily with their ancestors, whatever their faith.

2. Catholicism is Angola's official religion.

False

Angola has no official religion.

3. Indigenous African religions have no higher deity.

False

Most indigenous religions believe in the existence of a "Creator God."

4. Christmas is the most important holiday in Angola.

True

Christmas is a time for families to gather and celebrate.

5. Islam has been practiced for centuries in Angola.

False

Islam was introduced by West African immigrants after 2002.

Chapter 3: Traditions

Introduction: Honor and Values

Honor among the Angolan people is based on community, its members often connected by regional ties or ethnicity. Loyalty to family members is critical, including deceased ancestors, who are believed to remain influential among the living. If not properly honored and placated through ceremonies, ancestors can cause long-term grief and even destruction to those within a community.^{102, 103}



© nathanhj / flickr.com
Young Angolan Boy

Although these ethnic and family connections are central to people's lives and their values, they are sometimes weakened by other influences. For instance, strong divisions may exist between different ethnic groups or clans based on political affiliations in Angola, especially after the long civil war that fractured the country. Identification with the different warring groups (UNITA, FNLA, MPLA) became more important than ethnic background, even though each political group was associated with a primary ethnicity.¹⁰⁴ Sometimes distrust between Angolans stems from association with rival agents competing to control the nation's rich resources. It results from the country's recent political history in which ethnic and tribal groups were manipulated for political gain.

Last, national independence became a source of pride for the people. Angola's colonial past had been extremely repressive, marked by slavery, forced labor, and second-class citizenship for the country's indigenous inhabitants. The people united to oppose colonialism, and after a long struggle, gained independence, only to immediately descend into decades of civil war. Still recovering, they are mindful of the long fight for national

¹⁰² Kwintessential. "Angola – Language, Culture, Customs and Etiquette: Angolan Society and Culture." No date. <http://www.kwintessential.co.uk/resources/global-etiquette/angola.html>

¹⁰³ *Angola*. Sheehan, Sean and Jui Lin Yong. "Religion: The Living Dead [p. 88]." 2010. Tarrytown, NY: Marshall Cavendish Benchmark. http://books.google.com/books?id=TwtVJILivq4C&dq=angola+languages+spoken&source=gbs_navlinks_s

¹⁰⁴ Everyculture.com. "Angola: History and Ethnic Relations." No date. <http://www.everyculture.com/A-Bo/Angola.html>

stability and its toll in terms of their lives, their political landscape, and their environment.¹⁰⁵

History's Effects on Social Traditions

Portuguese colonialism, left a legacy of division and influenced the values of social networks. This can be seen in the patterns of migration that occurred in the mid 20th century, when “thousands of poor white peasants and entrepreneurial settlers from Portugal” arrived, creating a separatist European colony. Even earlier than this, the colonial regime enacted “discriminatory legislation” that “separated the indigenous population from a tiny elite of ‘civilized’ individuals... who enjoyed some of the rights of Portuguese citizens.” These policies and migratory trends created social tensions that have “continued to exercise a strong influence on the relationships between groups” in Angola.¹⁰⁶



© Nite_Owl / flickr.com
Village elder

Both the government and its opposition engaged in rampant corruption and bribery in business, politics, and social negotiations.^{107,108} This, too, developed from Angola's unique history, and created an economic and social breakdown. As a result of this social breakdown, “[many] cultural institutions are no longer in use. Amid the chaos of the war, many formerly meaningful places and activities have lost their function.”¹⁰⁹ Because social structures have deteriorated, individuals must negotiate outside formal channels to acquire what they need, often dealing with traditional leaders outside the government.

¹⁰⁵ Conciliation Resources. Meijer, Guus and David Birmingham. “Angola from Past to Present.” 2004. <http://www.c-r.org/our-work/accord/angola/past-present.php>

¹⁰⁶ Conciliation Resources. Meijer, Guus and David Birmingham. “Angola from Past to Present: Angola Under Portuguese Rule.” 2004. <http://www.c-r.org/our-work/accord/angola/past-present.php>

¹⁰⁷ The Lonely Planet. “Angola: History: Angola Today.” 2010. <http://www.lonelyplanet.com/angola/history>

¹⁰⁸ *Angola*. Stead, Mike and Sean Rorison. “Chapter 1: Background Information: Corruption [p. 18].” 2009. Guilford, CN: Globe Pequot Press. http://books.google.com/books?id=kSSojQ8FOCMC&printsec=frontcover&dq=Bradt+Angola&source=bl&ots=AcFZSQZALu&sig=9U98g2j0mFG_M9s5UwAzugySMNg&hl=en&ei=dFv9TIbpN5GisQPD5NS1BQ&sa=X&oi=book_result&ct=result&resnum=6&ved=0CEYQ6AEwBQ#v=onepage&q=Bradt%20Angola&f=false

¹⁰⁹ Everyculture.com. “Angola: Religion: Rituals and Holy Places.” No date. <http://www.everyculture.com/A-Bo/Angola.html>

Through this process, the patron-client bonds that are forged subvert official procedures. Visitors should be mindful of these bonds in order to elicit cooperation from locals.^{110,111}

Codes of Politeness

Rules concerning codes of politeness vary between cultures. Customs concerning good and bad manners are generally so socially engrained that they seem “natural,” yet they actually reflect social conditioning. For these reasons, it can be useful to suspend judgment when people from other cultures do not react socially in anticipated ways.



© Radio Netherlands Worldwide
Woman drying corn

Greetings, Introductions, Communication

Expressing oneself politely is important when meeting or interacting with people in Angola.

Exchange 4: Good morning!

| | | |
|----------|---------------|-------------|
| Soldier: | Good morning! | bong deeya! |
| Local: | Good morning! | bong deeya! |

Angolans converse easily with strangers, but they will often speak indirectly, saying what they think others want to hear. Thus, it may be difficult to elicit actual opinions or specific details. They may say “yes” when they actually mean “no,” simply because they do not want to offend a visitor. They do not interrupt when people are speaking and expect the same consideration. To interrupt an elder or prestigious person who is speaking would be “a serious breach of etiquette.”¹¹² Being attuned to these values will help to built trust between locals and visitors.

¹¹⁰ Conciliation Resources. Meijer, Guus and David Birmingham. “Angola from Past to Present: Angola Under Portuguese Rule.” 2004. <http://www.c-r.org/our-work/accord/angola/past-present.php>

¹¹¹ Everyculture.com. “Angola: Political Life.” No date. <http://www.everyculture.com/A-Bo/Angola.html>

¹¹² Kwintessential. “Angola – Language, Culture, Customs and Etiquette: Communication Styles.” No date. <http://www.kwintessential.co.uk/resources/global-etiquette/angola.html>

The best way to invite respect is by projecting it to others through the way you act and speak.

Exchange 5: Hi, Mr.Ricardo!

| | | |
|----------|---------------------|-------------------------|
| Soldier: | Hi, Mr.Ricardo! | ola senyor Reekardoo |
| Local: | Hello! | Olá! |
| Soldier: | Are you doing well? | toodoo beng kongsee go? |
| Local: | Yes. | sing |

When you first meet an Angolan person, take your time. Show special respect to elders, acknowledging them first and bowing slightly as you greet them.¹¹³ Families are uniquely important within Angolan culture. When talking with someone informally, it is necessary to inquire about the well-being of his or her family. This will help establish the basis for a relationship or at least a degree of cooperation. Social negotiations should be slow and relationship-oriented, never rushed.



© nathanhj / flickr.com
Men taking a break

Exchange 6: How are you?

| | | |
|----------|------------------|-------------------------|
| Soldier: | How are you? | komoo eeshtaa o senyor? |
| Local: | Fine, very well. | eshto beng, obreegaadoo |

¹¹³ Communicaid Group Ltd. *Doing Business in Angola – Angola Social and Business Culture*. “Angola Business Part 1 – Working in Angola (Pre-Departure): Working Relationships in Angola.” 2009. <http://www.communicaid.com/access/pdf/library/culture/doing-business-in/Doing%20Business%20in%20Angola.pdf>

Ordinarily, a handshake will follow a verbal greeting.¹¹⁴ Women shake hands but will often smile and nod their heads as a preferred greeting with strangers. Visitors should note that the customary handshake in Angola may be soft, as it is in many parts of this region, rather than firm and energetic as would be expected in a Western setting.¹¹⁵ Not all cultures adopt the Western belief that a firm handshake indicates sincerity; handshake styles vary widely among cultures.¹¹⁶

When greeting or taking leave of another person, visitors should use expressions similar to those we use in the U.S.

Exchange 7: Good night!

| | | |
|----------|-------------|------------|
| Soldier: | Good night! | bowa noyt! |
| Local: | Good night! | bowa noyt! |

Forms of Address

If you do not know the name of the person you are greeting, it may be adequate to use a respectful term such as *Kota* (elder) or *Tio* (Uncle). An elderly woman may be called *Tia* (Aunt). This holds true even among those who are not related. People sometimes introduce themselves formally by preceding the last name with a Portuguese title



© Matteo & Marianna
Young girl holding her sister

¹¹⁴ Kwintessential. “Angola – Language, Culture, Customs and Etiquette.” No date. <http://www.kwintessential.co.uk/resources/global-etiquette/angola.html>

¹¹⁵ Communicaid Group Ltd. *Dong Business in Angola: Angolan Social and Business Culture*. “Angola Business Part 2 – Doing Business in Angola.” 2009. <http://www.communicaid.com/access/pdf/library/culture/doing-business-in/Doing%20Business%20in%20Angola.pdf>

¹¹⁶ *The Global Etiquette Guide to Africa and the Middle East: Everything You Need to Know for Business and Travel Success*. Foster, Dean Allen. “Part 4: Central and Eastern Africa: Congo [p. 185].” 2002. New York, NY: John Wiley & Sons. http://books.google.com/books?id=ObyrcJ-Ksv8C&pg=PA169&dq=social+etiquette,+Democratic+Republic+of+Congo&source=gbs_toc_r&cad=7#v=onepage&q&f=false

such as *Senhor* or *Senhora* (Mr. or Mrs., respectively).¹¹⁷

Eye Contact and Social Distance

The degree and intensity of eye contact varies among cultures. Although direct eye contact is considered a sign of trustworthiness in U.S. culture; it is not a universal standard across cultures. For example, Angolan women typically look away rather than make direct eye contact, although this is more likely in rural areas.^{118, 119}

Angolans also use many gestures when they speak, and they usually stand close to others when conversing with them. Compared to the typical distance between two people speaking in the U.S., Angolans may seem inappropriately close. If, however, a visitor feels uncomfortable and moves back, this “may give offense or the [Angolan] person may step forward to close the gap.”¹²⁰

Hospitality and Gift-Giving

The Angolan people are known for their friendliness, and a host will always try to make guests feel comfortable. Guests should reciprocate by following a few basic rules of protocol. First, they should arrive on time but also be aware that Angolans are “relaxed about time.”^{121,122} In other words, if a host appears late to greet a guest, this



© mp3ief / flickr.com
Family outside their home

¹¹⁷ Culture Grams. “Republic of Angola: Greetings.” 2010.
http://online.culturegrams.com/world/world_country_sections.php?contid=1&wmn=Africa&cid=200&cn=Angola&sname=Greetings&snid=8

¹¹⁸ Kwintessential. “Angola – Language, Culture, Customs and Etiquette.” No date.
<http://www.kwintessential.co.uk/resources/global-etiquette/angola.html>

¹¹⁹ Culture Crossing. “Angola: Eye Contact.” 2010.
http://www.culturecrossing.net/basics_business_student_details.php?Id=10&CID=6

¹²⁰ Kwintessential. “Angola – Language, Culture, Customs and Etiquette: Communication Styles.” No date.
<http://www.kwintessential.co.uk/resources/global-etiquette/angola.html>

¹²¹ Culture Crossing. “Angola: Views of Time.” No date.
http://www.culturecrossing.net/basics_business_student_details.php?Id=11&CID=6

¹²² Communicaid Group Ltd. *Doing Business in Angola – Angola Social and Business Culture* “Angolan Business Etiquette (Do’s and Don’ts).” 2009.
<http://www.communicaid.com/access/pdf/library/culture/doing-business-in/Doing%20Business%20in%20Angola.pdf>

should not be seen as an affront but be taken in good humor. Next, dress appropriately, and remove your shoes before entering the household. To show consideration for the hosts, it is important to learn in advance about any special social conventions that apply for the particular region; customs vary in the country, especially between rural and urban regions. In general, traditions tend to be stronger in the countryside.¹²³

Politely acknowledge your host’s hospitality by thanking him or her for the invitation.

Exchange 8: Thank you for your hospitality.

| | | |
|----------|---------------------------------|--|
| Soldier: | Thank you for your hospitality. | obree gaadoo peylaa soowaa awshpaaleedaad |
| Local: | You are welcome. | deh naada |

In urban areas, it is a good idea to take a gift such as chocolates, fruit, or flowers when invited into a local person’s home. If there are children in the home, a child’s book or toy is a nice gift. Visitors may also bring a small present for the host’s elderly parent visiting or living in the home. Do not expect the hosts to open the gift right away. They may put it away to open later.^{124, 125}



© mp3ief / flickr.com
Woman preparing corn meal

Angolans are known to be very hospitable and generous. Despite the extreme poverty in the country, entertaining family and friends is a priority. Regardless of the time of day, they will offer soft drinks, alcoholic drinks, coffee, or tea to their guests.^{126, 127} When such an offer is made, guests should graciously accept.

¹²³ Culture Grams. “Republic of Angola: General Attitudes.” 2010.
http://online.culturegrams.com/world/world_country_sections.php?contid=1&wmn=Africa&cid=200&cn=Angola&sname=General_Attitudes&snid=6

¹²⁴ Culture Crossing. “Angola: Gift Giving.” 2010.
http://www.culturecrossing.net/basics_business_student_details.php?Id=23&CID=6

¹²⁵ Kwintessential. “Angola – Language, Culture, Customs and Etiquette: Gift Giving Etiquette.” No date.
<http://www.kwintessential.co.uk/resources/global-etiquette/angola.html>

¹²⁶ Culture Crossing. “Angola: Visiting.” 2010.
http://online.culturegrams.com/world/world_country_sections.php?contid=1&wmn=Africa&cid=200&cn=Angola&sname=Visiting&snid=26

To acknowledge the hosts' generosity, it is important to thank them for sharing their food and make positive comments about the dishes they serve.

Exchange 9: The food tastes so good.

| | | |
|----------|--------------------------|---|
| Soldier: | The food tastes so good. | aa komeeda eh saaborawza |
| Local: | I'm glad you like it. | feeko kontent por gooshtaar daa komeeda |

Asking a question about a dish that is served can lead to an interesting conversation over dinner.

Exchange 10: What is the name of this dish?

| | | |
|----------|--------------------------------|----------------------------------|
| Soldier: | What is the name of this dish? | quaal eh nomey dehshtaa praatoo? |
| Local: | It is Muamba de Galinha. | eh muwaamba deh gaaleenya |

Such inquiries can be followed up by asking about the origin of the dish or whether it is commonly served in other regions of the country as well.

Eating Customs and Habits

Tasting everything that a host offers implies willingness to share and respect Angolan culture. If curious about something you are drinking or eating, simply ask what ingredients are used to make it.



© Elingunnur / wikipedia.org
Angolan dish - fish calulu

¹²⁷ Kwintessential. "Angola – Language, Culture, Customs and Etiquette: Dining Etiquette." No date. <http://www.kwintessential.co.uk/resources/global-etiquette/angola.html>

Exchange 11: What ingredients are used to make Muamba de Galinha?

| | | |
|----------|--|--|
| Soldier: | What ingredients are used to make Muamba de Galinha? | keh eengredeeyengtsh saao ooteeleezaadosh paara prepaarer aa muwaamba deh gaaleenya? |
| Local: | Chicken, palm oil, onions, tomatoes, squash, and spices. | gaaleenya, awlyoo deh paaImaa, sebolash, toomaatesh, aaboboreenya ee espesyaareeyash |

The Angolan people follow certain routines around eating. In rural areas, breakfast often consists of *tchisangua* (water, sugar, and cornmeal blended together). Cornmeal porridge (*funge*) is often eaten for dinner. People in the countryside may use their hands to eat, and in the cities, they use utensils. Food is often served from a communal bowl. Beginning with the eldest person, diners use a spoon to scoop their portion onto an individual dish. Adult guests sit around the dining table, and children usually eat in a separate area. A host will serve his guests first, offering them the best portions.^{128,129}

Dress Codes

Visitors should wear clean, loose-fitting apparel that is comfortable in the warm climate. They should avoid wearing clothes that are too tight. Foreign visitors should not wear expensive jewelry because it could be seen as an affront to the very poor. In cities, male visitors can wear dark colored suits with a tie and shirt, and women can wear business suits or conservative dresses.¹³⁰



© mp3ief / flickr.com
Women welcoming visitors

¹²⁸ Culture Grams. “Republic of Angola: Eating.” 2010.
http://online.culturegrams.com/world/world_country_sections.php?contid=1&wmm=Africa&cid=200&cn=Angola&sname=Eating&snid=10

¹²⁹ Kwintessential. “Angola – Language, Culture, Customs and Etiquette: Dining Etiquette.” No date.
<http://www.kwintessential.co.uk/resources/global-etiquette/angola.html>

¹³⁰ Culture Crossing. “Angola: Dress.” No date.
http://www.culturecrossing.net/basics_business_student_details.php?Id=19&CID=6

Exchange 12: Is this acceptable to wear?

| | | |
|----------|-----------------------------|------------------------|
| Soldier: | Is this acceptable to wear? | pawsoo oozaar eeshtoo? |
| Local: | Yes. | sing |

In rural areas, many Angolans wear loose-fitting, colorful, traditional clothing. Women often wear a head wrap and long skirts or dresses that cover their entire bodies, and men wear pants. If visitors are uncertain about what to wear, asking is the best way to find out.

Non-Religious Holidays

Several public holidays are celebrated in Angola. New Years Day on the first day of January is a secular holiday throughout much of the world, and it is also a public holiday in Angola. Many people attend parties to celebrate the beginning of the new year.



© Nate Miller
Boy dancing in a carnival

Many of the non-religious holidays celebrate Angola’s independence or the end of war. They include Liberation Day, which honors the nation’s separation from the Portuguese. Also called Day of the Armed Struggle, it is held on February 4. Other patriotic holidays are Day of the Fallen (Martyr’s Day, January 4, honoring those who fell in opposition to Portuguese colonialism), Peace Day (April 4, also called Ceasefire Day, marking the Civil War’s end), and National Heroes’ Day (September 17). Independence Day falls on November 11.^{131, 132}

A few other events are national holidays. International Women’s Day is on March 8, and Labor Day falls on May 1. Africa Day is honored on May 25.¹³³

¹³¹ Q++ Studio. “Angola: Public Holidays and Bank Holidays for Angola.” 2010. <http://www.qppstudio.net/bankholidays2010/angola.htm>

¹³² Travel.MapsofWorld.com. “Holidays in Angola.” 11 August 2010. <http://travel.mapsofworld.com/angola/holidays.html>

¹³³ Q++ Studio. “Angola: Public Holidays and Bank Holidays for Angola.” 2010. <http://www.qppstudio.net/bankholidays2010/angola.htm>

Do's and Don'ts

Do be aware of all official regulations and follow them.

Do remove your shoes before you enter a private home.

Do be respectful to elders and equally so to their family members.

Do shake hands with the Angolan people you meet.

Do not criticize or show any disrespect to Angolan officials or citizens.

Do not engage in public displays of affection with the opposite sex.

Do not enter into political discussions about ethnic differences or wartime subjects.

Do not discuss business while attending social functions.

Do not take pictures of government buildings or around borders or military areas.

Do not point to anybody with a finger. Use the entire *right* hand instead.

Do not snap your fingers at someone to get their attention.

Do not point upward with the middle finger. It is obscene in the U.S. and equally so in Angola.

Do not use obscene or indecent language within earshot of Angolan citizens. Many are familiar with American slang.

Chapter 3: Assessments

1. After a verbal greeting, an Angolan will bow.

False

A handshake customarily follows a verbal introduction.

2. At the dinner table, the male head of household starts eating first.

False

The oldest person present starts eating first.

3. Corruption in Angola is fueled by reliance on patron-client relations.

True

Angolans often must go outside formal channels to procure the goods they need.

4. All Angolans eat with their hands.

False

Some Angolans use utensils and cutlery.

5. Angolans stand closer than Americans when conversing.

True

Angolans require less personal space when interacting with others.

Chapter 4: Urban Life

Urbanization

When Portuguese colonialism ended, over 80% of Angolans lived in rural areas.¹³⁴ To escape the civil war that devastated the countryside between 1975 and 2002, people moved to the cities, causing rural populations to decline. By the mid 1990s, many towns in the interior were destroyed by fighting, while the population in the capital city, Luanda, increased significantly.



© Radio Netherlands Worldwide
Common apartment building

At independence (1975), Luanda was populated primarily by people of Portuguese origin. Few Africans had been allowed to move there, due to discriminatory policies established by the Portuguese. Many Portuguese fled the country after 1975, leaving behind a gap in which “the local African population lacked the skills and knowledge needed to run the city and maintain its infrastructure.”¹³⁵ Under Portuguese rulers, the indigenous people were excluded from power and most educational, training, and career opportunities. They were “treated as second-class citizens,” required to give up their traditional culture in exchange for any benefit from the colonial powers.^{136, 137}

Luanda quickly became a “refugee camp for millions of desperate internally displaced people fleeing the fighting.”¹³⁸ Large slums developed, and the public infrastructure was overwhelmed by the population spike.^{139, 140} Although Luanda’s economy grew rapidly

¹³⁴ History.com. Encyclopaedia Britannica. “Angola: Settlement Patterns.” 1996–2010. <http://www.history.com/topics/angola>

¹³⁵ The African Executive. Njeru, Purity. “Profiles: History of Luanda.” 2011. <http://www.africanexecutive.com/modules/magazine/articles.php?article=836>

¹³⁶ *Culture and Customs of Angola*. Oyebade, Adebayo. “Introduction [p. 24].” 2007. Westport, CT: Greenwood Press. <http://books.google.com/books?id=3i10eQQLU8QC&pg=PA24#>

¹³⁷ *Angola*. Sheehan, Sean and Jui Lin Yong. “Lifestyle [p. 83].” 2010. New York, NY: Marshall Cavendish Benchmark. <http://books.google.com/books?id=TwtVJILivq4C&pg=PA83#>

¹³⁸ Lonely Planet. “Luanda: History.” 2010. <http://www.lonelyplanet.com/angola/luanda/history>

¹³⁹ History.com. Encyclopaedia Britannica. “Luanda.” 1996–2009. <http://www.history.com/topics/luanda>

¹⁴⁰ According to the UN, a slum is defined as “an area with at least one of the following characteristics: non-durable housing, overcrowding, lack of access to clean water, inadequate sanitation and insecure tenure.” Source: IRIN. In-Depth: Tomorrow’s Crises Today: The Humanitarian Impact of Urbanisation.

due to increased production of oil and diamonds, wealth did not trickle down to the poor. A UNICEF report in June 2010 says that 87 percent of Angola's urban population lives in slums.¹⁴¹ Further, the state owns all urban land and is the provider of services. The UN reports that 80–90% of urban dwellers “live in settlements... constructed in the 1960s, in which the services...do not work, either because they progressively deteriorated, or because the constructions were occupied before completion of services.”¹⁴²

Urban Labor Issues

Major oil terminals (storage facilities) are located in two of Angola's major cities, Luanda and Cabinda, and the oil industry is vital to the nation's economy. In 2009, Angola surpassed Nigeria in the production of crude oil, making Angola the largest producer of crude oil in sub-Saharan Africa.¹⁴³ This formidable source of wealth, however, does not translate into widespread employment. Jobs in the oil industry are difficult to secure for the average Angolan, and oil wealth remains concentrated among foreigners or upper class Angolans.^{144, 145} At the same time, since 2002 the oil industry has provided jobs indirectly for many by funding reconstruction of the country's infrastructure.¹⁴⁶ Angola's oil industry was originally developed in the 1960s by foreign companies (including Shell, ExxonMobil, BP Amoco, and Chevron Texaco), which still



© Tom Jervis
Oil rig of shores of Cabinda

“The Growth of Cities: A Thousand Monsters Stir.” September 2007.

<http://www.irinnews.org/InDepthMain.aspx?InDepthID=63&ReportID=73999>

¹⁴¹ StarAfrica.com. “Angola Launches Slum Restoration Project.” June 2010.

<http://www.starafrica.com/en/news/politics/article/angola-launches-slum-restoration-project-122188.html>

¹⁴² IrinNews.org. “Chapter 10: Health and Sanitation: Luanda: Living in the Hot Zone [p. 98].” September 2007. <http://www.irinnews.org/pdf/in-depth/TomorrowsCrisesToday-Chapter10.pdf>

¹⁴³ Foreign & Commonwealth Office, United Kingdom. Travel & Living Abroad. “Sub Saharan Africa: Angola: Economy.” 4 November 2010. <http://www.fco.gov.uk/en/travel-and-living-abroad/travel-advice-by-country/country-profile/sub-saharan-africa/angola?profile=economy>

¹⁴⁴ *Culture and Customs of Angola*. Oyebade, Adebayo. “Introduction [pp. 2–3].” 2007. Westport, CT: Greenwood Press. <http://books.google.com/books?id=3i10eQQLU8QC&pg=PA2#v=onepage&q&f=false>

¹⁴⁵ BBC News. “Angola Country Profile: Peace.” 24 November 2010. http://news.bbc.co.uk/2/hi/africa/country_profiles/1063073.stm

¹⁴⁶ History.com. Encyclopaedia Britannica. “Angola: Economy.” 1996–2010. <http://www.history.com/topics/angola>

control most production. It is now overseen by the state-owned Sonangol (Sociedade Nacional de Combustiveis de Angola).^{147, 148}

Although construction jobs are available in the cities, due to the large influx of migrants from the countryside, competition is fierce and jobs in general are scarce. Because of this, people work in the informal sector to survive. Such temporary, short-term self-employment is neither taxed nor monitored by the government. Wages are low and benefits or job security are non-existent. Child labor is common in the informal sector, and many women work here as well. The few alternatives open to women are mostly “low-level positions in state-run industries and in the private sector.”¹⁴⁹

Workers are legally permitted to join unions and to strike, but the government does not uphold these constitutional rights. In particular, government forces are likely to intervene in strikes that affect the oil sector or other areas in which turmoil could threaten national security. In addition, the government outlawed strikes by nurses in Benguela and teachers in Luanda in 2007, threatening to fire the teachers if they did not return to work.¹⁵⁰ Working conditions are difficult throughout all sectors of the economy. Monitoring agencies have noted that “[c]orruption and patronage are endemic in the government, and bribery often underpins business activity. Business regulations are reportedly outdated and poorly implemented”¹⁵¹

¹⁴⁷ *Culture and Customs of Angola*. Oyebade, Adebayo. “Introduction [p. 13].” 2007. Westport, CT: Greenwood Press. <http://books.google.com/books?id=3i10eQQLU8QC&pg=PA13#v=onepage&q&f=false>

¹⁴⁸ *Angola*. Stead, Mike and Sean Rorison. “Background Information: Economy [pp. 19–20].” 2010. Chalfont St. Peter, England: Bradt Travel Guides. <http://books.google.com/books?id=kSSojQ8FOCMC&printsec&pg=PA19#v=onepage&q&f=false>

¹⁴⁹ U.S. Department of State. “2009 Human Rights Report: Angola: Section 6 – Discrimination, Societal Abuses, and Trafficking in Persons: Women.” 11 March 2010. <http://www.state.gov/g/drl/rls/hrrpt/2009/af/135937.htm>

¹⁵⁰ U.S. Department of State. “2009 Human Rights Report: Angola: Section 7 – Worker Rights.” 11 March 2010. <http://www.state.gov/g/drl/rls/hrrpt/2009/af/135937.htm>

¹⁵¹ Africa.com, Freedom House. “Angola Rights and Liberties Report: Angola (2010): Political Rights and Civil Liberties.” 2010. <http://www.africa.com/angola/report>

Daily Urban Life

Although parts of Luanda were damaged by fighting, the chaotic growth that occurred affects life today.¹⁵² Thousands of people crowded into the large shantytowns (*musseques*) that circle the city, outside all municipal regulations. Homes there are typically built from mortar, tin, tent fabric, or other unstable materials. Basic city services, such as water and waste management, are lacking.¹⁵³ People here live from day to day, trying to survive on their small, unpredictable incomes. They trade and negotiate in the thriving black market, but are often unable to procure what they need to sustain daily life.^{154, 155} In general, residents in Luanda's *musseques* "barely manage to earn \$50 a month" and "cannot afford gas or wood to boil water."¹⁵⁶



© Nite_Owl / flickr.com
Family inside their home

Most families in Luanda go to the market daily to buy and trade produce and goods. The market here is one of Africa's largest. Aside from marketing activities, poor people who live in Luanda have few options for entertainment aside from socializing.

In contrast, it is common to see people living in "great luxury and ostentation alongside extreme poverty."¹⁵⁷ Officials of the government, diplomats, and businessmen from other countries, enjoy a much higher standard of living than the majority. They live in comfortable apartments or homes and own yachts, cars, and other luxuries out of the reach of most Angolans. For leisure activities, the wealthy travel or patronize museums,

¹⁵² History.com. Encyclopaedia Britannica. "Angola: Economy." 1996–2010. <http://www.history.com/topics/angola>

¹⁵³ IrinNews.org. "Chapter 10: Health and Sanitation: Luanda: Living in the Hot Zone [p. 93]." September 2007. <http://www.irinnews.org/pdf/in-depth/TomorrowsCrisesToday-Chapter10.pdf>

¹⁵⁴ Lausanne World Pulse. Da Silva, José. "The Musseques of Luanda, Angola: A Bigger Challenge—The Shantytowns of Luanda." November 2007. <http://www.lausanneworldpulse.com/urban.php/854/11-2007?pg=2>

¹⁵⁵ Development Workshop. "Community Based Solid Waste Management in Luanda's *Musseques*, A Case Study." March 1999. <http://www.dw.angonet.org/dwWEB/english/pdf/watsan/Community%20Based%20Solid%20Waste%20Management%20in%20Luanda%27s%20Musseques%20-%20DW%201999.pdf>

¹⁵⁶ IrinNews.org. "Chapter 10: Health and Sanitation: Luanda: Living in the Hot Zone [p. 94]." September 2007. <http://www.irinnews.org/pdf/in-depth/TomorrowsCrisesToday-Chapter10.pdf>

¹⁵⁷ Lausanne World Pulse. Da Silva, José. "The Musseques of Luanda, Angola: The Church's Role in the Musseques." November 2007. <http://www.lausanneworldpulse.com/urban.php/854/11-2007?pg=2>

galleries, clubs, or discos in Luanda and other cities. Those who have the means can patronize the first shopping mall in Angola, opened in Luanda in December 2008. It includes movie theaters, restaurants, stores, banks, and travel agents.^{158,159}

Health Care

Even after the civil war ended in Angola, people in Luanda suffered frequent outbreaks of cholera and other diseases that resulted from drinking unsafe water.¹⁶⁰ Clean water and sanitation are extremely limited throughout the country, available to less than 40% of the population.¹⁶¹ This limitation vastly increases the transmission of contagious diseases, especially in cities, and partly explains the high death rate for children under five.



Most health care services collapsed in Angola due to the civil war, when the country's doctors and medical personnel fled to other countries.¹⁶² There are a few hospitals in Luanda, but the care is unreliable and substandard. Local people who cannot afford the cost of services may be turned away.¹⁶³

¹⁵⁸ *Angola*. Sheehan, Sean and Jui Lin Yong. "Lifestyle [p. 81]." 2010. New York, NY: Marshall Cavendish Benchmark.

<http://books.google.com/books?id=TwtVJILivq4C&pg=PA81#v=onepage&q&f=false>

¹⁵⁹ *A Family of the Musseque: Survival and Development in Postwar Angola* [pp. 15–16]. Bob van der Winden, Ed., with Gamito, Alexia, et al. 1996. London, England: One World Action.

<http://www.bwsupport.nl/docs/angola.pdf>

¹⁶⁰ History.com. Encyclopaedia Britannica. "Luanda." 1996–2009. <http://www.history.com/topics/luanda>

¹⁶¹ IrinNews.org. "Chapter 10: Health and Sanitation: Luanda: Living in the Hot Zone [p. 93]." September 2007. <http://www.irinnews.org/pdf/in-depth/TomorrowsCrisesToday-Chapter10.pdf>

¹⁶² History.com. Encyclopaedia Britannica. "Angola: Government and Society: Health and Welfare." 1996–2010. <http://www.history.com/topics/angola>

¹⁶³ Mail & Guardian Online. "Minister Admits Angola Hospitals Struggling." 6 July 2009. <http://www.mg.co.za/article/2009-07-06-minister-admits-angola-hospitals-struggling>

Exchange 13: Is there a hospital nearby?

| | | |
|----------|-----------------------------|--------------------------------|
| Visitor: | Is there a hospital nearby? | aa ung awshpeetaaw por pertoo? |
| Local: | Yes, in the center of town. | sing, no sengtro daa seedaad |

The best medical treatment is in private clinics, which are open 24 hours and have on-call specialists. Some are run by expatriate organizations. Doctors here perform routine surgeries, emergency treatments, and general health care. Most Angolans, however, cannot use these clinics because fees are high and must be paid in advance.^{164,165}

Exchange 14: Is Doctor Silva in, sir?

| | | |
|----------|--------------------------|---|
| Visitor: | Is Doctor Silva in, sir? | oo dotoR seelva eeshtaa no kongsootawreeyo? |
| Local: | Yes | sing |

Because there are so few health care services that people can afford, around half of women who give birth do so at home, without medical assistance. Angola's infant mortality rate is the highest in the world.^{166, 167}

Reliable medications to treat illness are difficult to find, although pharmacies in Luanda carry a limited number of over-the-counter medicines and prescribed drugs. Buyers

¹⁶⁴ Bureau of Consular Affairs, U.S. Department of State. "Angola: Medical Facilities and Health Information." 28 December 2010. http://travel.state.gov/travel/cis_pa_tw/cis/cis_1096.html#medical

¹⁶⁵ Foreign & Commonwealth Office, United Kingdom. "Sub Saharan Africa: Angola: Health." 29 November 2010. <http://www.fco.gov.uk/en/travel-and-living-abroad/travel-advice-by-country/sub-saharan-africa/angola?ta=health&pg=5>

¹⁶⁶ Central Intelligence Agency. *The World Factbook*. "Angola: People: Infant Mortality Rate." 7 December 2010. <https://www.cia.gov/library/publications/the-world-factbook/geos/ao.html>

¹⁶⁷ *Angola*. Sheehan, Sean and Jui Lin Yong. "Lifestyle [p. 84]." 2010. New York, NY: Marshall Cavendish Benchmark.

<http://books.google.com/books?id=TwtVJILlvq4C&pg=PA84#>

should be aware that unregulated counterfeit drugs are sold throughout sub-Saharan Africa. Such drugs are marketed in pharmacies or more affordable roadside stalls.¹⁶⁸

Education

Access to education has been growing in recent years, after a long period in which few indigenous Angolans went to school. Although the colonial government expanded educational outreach in 1961, religious organizations and missionaries were the main educational providers until independence. Even the Catholic Church, however, limited education primarily to Portuguese settlers; few indigenous Africans attended. The Protestant churches reached out more to African students, but primary education was not available to all Africans until after independence, between 1976 and 1979. Primary school enrollment tripled in these years but sharply declined in the 1980s due to the civil war. Even in the early 21st century, approximately 80% of the nation's schools "were thought to be deserted or destroyed, and the vast majority of Angolan children were not able to attend classes."¹⁶⁹



© nathanhj / flickr.com
Students in classroom

Many factors conspire to keep children home from school. Teacher training is inadequate and teachers are underpaid and overworked. Few supplies and resources are available. In the countryside, land mines are widespread, limiting travel.¹⁷⁰ According to 2008 statistics, slightly over 72% of the Angolan population between the ages of 15-24 was literate.¹⁷¹

The Angolan government now provides eight years of compulsory, free education. Students enter four years of secondary education when they turn 11, and can then pursue another three years of study. Upon graduation, they can attend one of the seven government-recognized institutions of higher learning such as Agostinho Neto University or the Catholic University of Angola.^{172,173} However, it is exceedingly rare for Angolans

¹⁶⁸ IRIN. "Africa: Making the Case Against Counterfeit Drugs." 5 February 2010. <http://www.irinnews.org/report.aspx?ReportId=88003>

¹⁶⁹ History.com. Encyclopaedia Britannica. "Angola: Government and Society: Education." 1996–2010. <http://www.history.com/topics/angola>

¹⁷⁰ *Angola*. Sheehan, Sean and Jui Lin Yong. "Lifestyle [p. 82]." 2010. New York, NY: Marshall Cavendish Benchmark. <http://books.google.com/books?id=TwtVJILivq4C&pg=PA82#>

¹⁷¹ United Nations Organization. "Angola: Literacy." 2008. http://data.un.org/Data.aspx?q=literacy&d=UNESCO&f=series%3aLR_AG15T24

¹⁷² History.com. Encyclopaedia Britannica. "Angola." 1996–2009. <http://www.history.com/topics/angola>

to finish secondary school, let alone higher education, due to the economic circumstances of the average family.

Transportation and Traffic

Driving is risky in Angola. In Luanda and throughout the country, roads are dilapidated and the quality of gasoline is unreliable. Intersections lack traffic signals, but when there are signals few drivers obey them. Driving habits are erratic, streets are overcrowded, and pedestrians clog the roadways.^{174, 175}



© Bernardo Ramirez
Traffic in Luanda

A public transportation infrastructure has not been developed in Angola. For this reason, it is not advisable for visitors to use public transportation. Services (including conventional buses, minibuses, and trucks used as buses), are unreliable, overcrowded, and unsafe.^{176, 177}

Some people living in Angola drive cars, but the majority of city transportation is via buses or *candongueiros*, small vans painted blue and white.¹⁷⁸ The risk of an accident is a major issue with public transportation. The drivers are usually untrained, they drive fast, and the vehicles are in disrepair. Typically, *candongueiros* “are the principal vehicles involved in the many deadly single and multi-vehicle accidents along Angolan roads.”¹⁷⁹

¹⁷³ World Education and News Reviews. Angola Press Agency. “Africa: Angola: Ministry Names Recognized Universities.” August 2005. <http://www.wes.org/ewenr/05july/africa.htm>

¹⁷⁴ Bureau of Consular Affairs. U.S. Department of State. “Angola: Traffic Safety and Road Conditions.” 28 December 2010. http://travel.state.gov/travel/cis_pa_tw/cis/cis_1096.html#traffic_safety

¹⁷⁵ eDiplomat. “Angola: Transportation.” 14 November 2003. http://www.ediplomat.com/np/post_reports/pr_ao.htm

¹⁷⁶ Foreign & Commonwealth Office, United Kingdom. “Travel & Living Abroad: Sub Saharan Africa: Angola: Safety and Security – Local Travel – Road Travel.” 29 November 2010. <http://www.fco.gov.uk/en/travel-and-living-abroad/travel-advice-by-country/sub-saharan-africa/angola>

¹⁷⁷ Bureau of Consular Affairs. U.S. Department of State. “Angola: Traffic Safety and Road Conditions.” 28 December 2010. http://travel.state.gov/travel/cis_pa_tw/cis/cis_1096.html#traffic_safety

¹⁷⁸ Bureau of Consular Affairs. U.S. Department of State. “Angola: Traffic Safety and Road Conditions.” 28 December 2010. http://travel.state.gov/travel/cis_pa_tw/cis/cis_1096.html#traffic_safety

¹⁷⁹ Bureau of Consular Affairs. U.S. Department of State. “Angola: Traffic Safety and Road Conditions.” 28 December 2010. http://travel.state.gov/travel/cis_pa_tw/cis/cis_1096.html#traffic_safety

In Luanda, taxi service is available at airports and through hotels. Fares are likely high, and for this reason, it is best to establish the destination and rate in advance.

Exchange 15: Can you take me there?

| | | |
|----------|------------------------|--------------------------------------|
| Visitor: | Can you take me there? | oo senyor poda levaar- meh atey laa? |
| Local: | Yes, I can. | sing, pawsoo |

Restaurants and Marketplace

Restaurants

There is a strong Portuguese influence in Angolan cooking, especially in many of the seafood dishes. Angolan cooking shares similarities with Brazilian cuisine. Palm oil, beans, and cassava are common staples in Angolan cooking.^{180, 181} Many of the desserts, such as the well-known cocada amarela, are flavored with cinnamon and coconut.



© Gilson Oliveira
Woman cooking

Exchange 16: Do you have dessert?

| | | |
|-----------|------------------------------|--------------------------------|
| Customer: | Do you have dessert? | a senyora teng sobremeyza? |
| Waiter: | Yes, we have cocada amarela. | sing, teymosh kokaada aamarela |

If curious about any of the ingredients in an item on the menu or in a meal you have ordered, just ask the waiter.

¹⁸⁰ World Travel Guide. "Food and Drink in Angola." 2010. <http://www.worldtravelguide.net/angola/food-and-drink>

¹⁸¹ Marga.org. "International Recipes: An Angolan Menu." 5 April 2004. <http://www.marga.org/food/int/angola/>

Exchange 17: What type of meat is this?

| | | |
|--------|----------------------------|-----------------------|
| Guest: | What type of meat is this? | keh karney ey eshtaa? |
| Host: | Chicken. | gaaleenya |

It is necessary to avoid drinking tap water or using ice in drinks, because the water is likely to cause illness. Bottled water is an alternative during your stay.

If diners wish to have everything put on one bill, they should notify the waiter before ordering.

Exchange 18: Put this all on one bill, okay?

| | | |
|-----------|---------------------------------|--|
| Customer: | Put this all on one bill, okay? | kolawkey eeshtoo toodoo nomaa so kongta, eeshtaa beng? |
| Waiter: | Sure. | klaaroo |

Some restaurants may add service charges on the final bill. Therefore, individual tipping may not be necessary. If no charge is added in, diners should leave a minimum 10% tip as a way to acknowledge the service provided.¹⁸²

Marketplace

Bargaining is a customary part of business in the markets of Luanda and other Angolan cities, because small trade is how many Angolans survive. Since haggling is the norm, buyers should examine items closely to be sure that the quality matches the price.



© mp3ief / flickr.com
Daily produce market

¹⁸² World Travel Guide. “Food and Drink in Angola.” 2010. <http://www.worldtravelguide.net/angola/food-and-drink>

Exchange 19: May I examine this close up?

| | | |
|---------|------------------------------|--|
| Buyer: | May I examine this close up? | pawsoo eyzaameenaar eeshtoo dE maaysh pertoo? |
| Seller: | Sure. | klaaroo |

When the government attempted to ban private trading in the 1980s, “the Luanda market continued to operate as a huge black market.” Today, Luanda’s market is the country’s largest, with over 50,000 traders selling produce and a variety of other everyday goods.¹⁸³

Exchange 20: Do you sell silver jewelry?

| | | |
|---------|-----------------------------|--------------------------------|
| Buyer: | Do you sell silver jewelry? | oo senyor vend zhoyash praata? |
| Seller: | Yes. | sing |

Food is sold at numerous stands along the streets of Luanda and other cities in Angola. Most local people cannot afford to eat in restaurants; instead they patronize roadside food stalls.¹⁸⁴ In addition, selling food at street stalls is a primary source of income for people in Luanda. Often women hold these jobs because it is a way for them to earn money while they look after their children.

The proprietors of small food operations often use charcoal stoves to grill hamburgers or chicken. To avoid food poisoning, buyers should be cautious about the food they buy from street vendors and limit purchases to hot, well-cooked food.¹⁸⁵



© mp3ief / flickr.com
Purchasing produce

¹⁸³ *Angola*. Sheehan, Sean and Jui Lin Yong. “Lifestyle [p. 81].” 2010. New York, NY: Marshall Cavendish Benchmark. <http://books.google.com/books?id=TwtVJILivq4C&pg=PA81#>

¹⁸⁴ Culture Grams. “Republic of Angola: Eating.” 2010. http://online.culturegrams.com/world/world_country_sections.php?contid=1&wmn=Africa&cid=200&cn=Angola&sname=Eating&snid=10

¹⁸⁵ Foreign & Commonwealth Office, United Kingdom. “Travel & Living Abroad: Sub Saharan Africa: Angola: Health.” 2010. <http://www.fco.gov.uk/en/travel-and-living-abroad/travel-advice-by-country/sub-saharan-africa/angola?ta=health&pg=5>

Exchange 21: I'd like some hot soup.

| | | |
|-----------|-------------------------|-----------------------------|
| Customer: | I'd like some hot soup. | goostaareeya deh sopa kyent |
| Waiter: | Okay. | eeshtaa beng |

Before purchasing something, it is necessary to establish in advance the kind of currency a seller will accept.

Exchange 22: Do you accept U.S. currency?

| | | |
|---------|------------------------------------|--|
| Buyer: | Do you accept U.S. currency? | oo senyor aaseyta mo-eyda aamereekaana? |
| Seller: | No, we only accept <i>Kwanza</i> . | naaoo, so aaseytaamoos quaza? |

Angola's economy is cash-based, and the unit of currency is the *Kwanza*. U.S. dollars are also usually accepted as payment in the cities (Luanda and the provincial capitals). In Luanda, buyers can sometimes use credit cards, mainly in large hotels and restaurants. Some ATMs are present in Luanda, but customers should be aware that robberies sometimes take place here.^{186, 187}

A buyer holding a currency denomination that is more than the cost of an item, should ask whether the seller can make change before showing the currency. It is unwise to carry large sums of money or show it in public due to the risk of robbery.

¹⁸⁶ Foreign & Commonwealth Office, United Kingdom. "Travel & Living Abroad: Sub Saharan Africa: Angola: General: Money." 2010. <http://www.fco.gov.uk/en/travel-and-living-abroad/travel-advice-by-country/sub-saharan-africa/angola?ta=general&pg=6>

¹⁸⁷ Bureau of Consular Affairs, U.S. Department of State. "Angola: Special Circumstances: Financial Transactions." 28 December 2010. http://travel.state.gov/travel/cis_pa_tw/cis/cis_1096.html#traffic_safety

Exchange 23: Can you give me change for this?

| | | |
|---------|----------------------------------|---|
| Buyer: | Can you give me change for this? | oo senyor poodehreeya meh dishtrookaar eeshtoo? |
| Seller: | No. | naaoo |

Street Crime and Solicitation

Street crime is common in Luanda because of deteriorating economic conditions. It may take the form of vehicle theft, purse snatching or pick-pocketing, and break-ins. Sometimes the perpetrators operate out of slow-moving cars or from motorcycles. Robberies occur both day and night, particularly in places frequented by foreigners.¹⁸⁸



© jirsousa / flickr.com
Stripped vehicle

Begging is widespread in Luanda because poverty is extreme. Local people, often desperate to obtain money for food, see foreigners as possible sources of income. In spite of the dire conditions, it is best to ignore beggars if others are around. Giving money to individuals might attract others to gather if they see someone distributing money.

Exchange 24: Please, buy something from me.

| | | |
|---------|--------------------------------|---|
| Buyer: | Please, buy something from me. | kongprey-meh aaloomaa koysa, por faavor |
| Seller: | Sorry, I have no money left. | zheh naaoo teynyoo maaysh dehenyeroo, singtoo moo-eetoo |

¹⁸⁸ Bureau of Consular Affairs, U.S. Department of State. "Angola: Crime." 28 December 2010. http://travel.state.gov/travel/cis_pa_tw/cis/cis_1096.html#traffic_safety

Chapter 4: Assessments

1. The majority of Luanda's population was indigenous before Angolan Independence.

False

At independence (1975), Luanda was populated primarily by people of Portuguese descent. Few Africans had been allowed to move there, due to discriminatory policies established by the Portuguese.

2. The majority of Angola's population lives in slums.

True

A UNICEF report issued June 2010 says that 87 % of Angola's urban population lives in slums. Further, the state owns all urban land and is the provider of services.

3. Average Angolan citizens profit from the wealth of the country's oil industry.

False

Angola is the largest producer of crude oil in sub-Saharan Africa. However, jobs in the oil industry are difficult to secure for the average Angolan, and oil wealth remains concentrated among foreigners and upper class Angolans.

4. Angola has a highly active informal employment sector.

True

Although construction jobs are available in the cities, competition is fierce and jobs in general are scarce. Because of this, people work in the informal sector to survive. Child labor is common and many women work in this sector, as well.

5. Residents of Luanda's shantytowns typically do not have adequate access to city services.

True

Thousands of people in the large shantytowns (*musseques*) that circle the city lack access to basic city services, such as water and waste management.

Chapter 5: Rural Life

Rural Livelihood

In the years before independence a “flourishing tradition of family-based farming” took root.¹⁸⁹ Today, most rural Angolans are farmers. In the last few decades, due to the civil war and mining in the countryside, “agricultural activities came to a near standstill.” Angola still imports more than 50% of its food.¹⁹⁰ Commercial farming remains constrained by the presence of scattered minefields and the lack of a distribution and supply system. For these reasons, subsistence farming supports the majority of people in rural Angola.¹⁹¹



DoD photo Lt. Cmdr. Chuck Bell, U.S. Navy
Angolan farmers

Subsistence crops include vegetables, cassava (also called manioc or tapioca), millet, and bananas. Cotton, coffee, and sugar are among the major cash crops produced.¹⁹²

Exchange 25: What crops do you grow?

| | | |
|----------|-------------------------------|---|
| Soldier: | What crops do you grow? | oo kyeh eh kyeh oo senyor kooltee va? |
| Local | I grow sugarcane and bananas. | eyoo kooltee va kaana deh aasookaar ee baanaanash |

During the declining years of Portuguese rule, Angola was “a major African agricultural exporter.”¹⁹³ Local people herded cattle and managed small farms while Portuguese

¹⁸⁹ *Angola*. Sheehan, Sean and Jui Lin Yong. “Geography [p. 11].” 2010. New York, NY: Marshall Cavendish Benchmark. <http://books.google.com/books?id=TwtVJILivq4C&pg=PA11#>

¹⁹⁰ U.S. Department of State. “Background Note: Angola: Economy.” 28 December 2010. <http://www.state.gov/r/pa/ei/bgn/6619.htm>

¹⁹¹ Central Intelligence Agency. *The World Factbook*. “Angola: Economy – Overview.” 29 December 2010. <https://www.cia.gov/library/publications/the-world-factbook/geos/ao.html>

¹⁹² History.com. Encyclopædia Britannica. “Angola: Agriculture, Forestry, and Fishing.” 2010. <http://www.history.com/topics/angola>

¹⁹³ U.S. Department of State. “Background Note: Angola: Economy.” 28 December 2010. <http://www.state.gov/r/pa/ei/bgn/6619.htm>

settlers operated plantations and commercial farms. Farmers marketed cash crops by using Portuguese “bush traders” to establish rural stores, travel to urban areas, and exchange produce for consumer goods and farming supplies.¹⁹⁴

Following Angola’s independence from Portugal, the traders and settlers who had kept the farms running left the country, and the barter system collapsed. The new government immediately converted the large, abandoned farms into state-run farms. Due to bureaucratic ineptness and an overemphasis on mining and large, Portuguese-owned farms, the administration did not educate the local people on how to run large, commercial farms.¹⁹⁵ Thus, the state farms failed. The land was turned over to family-based farms and cooperatives. These efforts failed as well, due to a shortage of middlemen who could deliver goods to market and negotiate deals; the rural economy then reverted to subsistence farming.¹⁹⁶

The Angolan government, together with various international non-governmental organizations (NGOs), is experimenting with methods to improve agricultural practices and expand opportunities for rural Angolans.¹⁹⁷

Diamond Mining

Some rural people work in the diamond mines that are located primarily in central and northeastern Angola.¹⁹⁸ Some of the mines are informally operated (unregulated), and working conditions are dire. In the past, “conflict diamonds” were used to fund factions in the civil war, including the Popular Movement for the



© Naaman Saar Stavy
Diamonds

¹⁹⁴ *Health and Livelihoods in Rural Angola: A Participatory Research Project*. Habgood, Laura. “Findings and Discussions: 2.1 History of Ganda [p. 22].” 1998. Oxford, England: Oxfam.

¹⁹⁵ *State, Cooperatives and Development in Africa* [p. 23]. Holmén, Hans. 1990. Uppsala, Sweden: Scandinavian Institute of African Studies.

¹⁹⁶ U.S. Library of Congress. “Angola: Policies Affecting Rural Society.” 1989. <http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field%28DOCID+ao0082%29>

¹⁹⁷ The Department of Agricultural Economics and Management. Kimhi, Ayal (The Hebrew University of Jerusalem). “Revitalizing and Modernizing Smallholder Agriculture for Food Security, Rural Development and Demobilization in a Post-War Country: The Case of the Aldeia Nova Project in Angola.” March 2009. http://departments.agri.huji.ac.il/economics/teachers/kimhi_ayal/kimhi-modern.pdf

¹⁹⁸ MBendi Information Services. “Diamond Mining in Angola – Overview.” 2011. <http://www.mbendi.com/indy/mining/dmnd/af/an/p0005.htm>

Liberation of Angola (MPLA).^{199,200} Although the civil war concluded in 2002, it appears that many of the abuses associated with diamond mining persist, with “miners and their families say[ing] they are routinely beaten and shaken down for bribes by soldiers and private security guards—and, in extreme cases, killed.”²⁰¹ Children have often been used to work in unregulated diamond mines, assigned dangerous jobs that adults could not do, such as excavating dirt from narrow places. They work without safety equipment and receive very low wages, if any. A recent study of labor in Angola found that 46% of miners are younger than 16 years of age, often working due to the economic hardships facing their families.^{202, 203}

Chinese Investment and Rebuilding Infrastructure

Throughout Angola, the Chinese government has been partnering with the Angolan government to rebuild the country’s infrastructure, opening up some rural jobs. China began extending large loans to Angola in 2005. In payment, China receives crude oil from Angola. Angola is now China’s largest oil supplier. Chinese workers toil across the country, “repairing and rebuilding the roads, railways, schools, and hospitals. Chinese companies are also rapidly establishing themselves in the construction, telecommunications, power, and mining sectors.”^{204,205} The arrangement is not without

¹⁹⁹ The U.N. defines conflict diamonds as: “... diamonds that originate from areas controlled by forces or factions opposed to legitimate and internationally recognized governments, and are used to fund military action in opposition to those governments, or in contravention of the decisions of the Security Council.” The term further refers to “diamonds illegally traded to fund conflict in war-torn areas, particularly in Africa, and often linked to human rights abuses.” Source: MSNBC.com. Cahill, Petra. “A Diamond’s Journey: Beyond Blood Diamonds.” 26 June 2009. <http://www.msnbc.msn.com/id/15842525/0>

²⁰⁰ UN.org. “Conflict Diamonds: Sanctions and War: Angola.” 2001. <http://www.un.org/peace/africa/Diamond.html>

²⁰¹ The Wall Street Journal. Allen, Michael. “The ‘Blood Diamond’ Resurfaces.” 19 June 2010. http://online.wsj.com/article/SB10001424052748704198004575311282588959188.html?mod=WSJ_hpp_LEADNewsCollection

²⁰² Brilliant Earth. “Conflict Diamond Issues: Child Labor.” 2005–2010. <http://www.brilliantearth.com/conflict-diamond-child-labor/>

²⁰³ MSNBC.com. Cahill, Petra. “A Diamond’s Journey: Grim Reality Tamishes Glitter.” 26 June 2009. <http://www.msnbc.msn.com/id/15842524/0>

²⁰⁴ *Angola*. Stead, Mike and Sean Rorison. “Background Information: Economy [p. 18].” 2010. Chalfont St. Peter, England: Bradt Travel Guides. <http://books.google.com/books?id=kSSojQ8FOCMC&pg=PA18#>

²⁰⁵ Yale Global Online. “China Winning Resources and Loyalties of Africa.” 28 February 2006. <http://yaleglobal.yale.edu/content/china-winning-resources-and-loyalties-africa>

discord, however, because Chinese companies employ mainly Chinese workers, creating “a major source of grievance for the local population.”²⁰⁶

Agricultural Modernization Project

The Angolan government has partnered with the LR Group from Israel “to initiate and advance a rapid process of rural settlement and agricultural development in the Waku-Kungu valley” in west central Angola.²⁰⁷ This project is based on a model of a resettled cooperative in Israel and pursues three goals: reversing the outmigration from rural areas by moving people from Luanda into them, reconciling those who fought on opposing sides of the civil war, and developing farms to produce food. Although less than a thousand families have participated, the project has affected many more and stimulated the local economy. Although development has been hampered by the country’s weak transportation infrastructure and other difficulties, some notable successes have been achieved. The model is now being adopted in other areas for its potential to raise the standard of living through entrepreneurship, settling and reconciling former combatants, and stimulating food production for the nation.^{208,209}

Rural Land Distribution

The state owns most of the land in Angola, including oil fields and mineral rights. The next largest landowners are tribal groups who hold land communally, according to tribal custom. Most property deeds cover urban areas.²¹⁰



© mp3ief / flickr.com
Typical rural home

²⁰⁶ YaleGlobal Online. Horta, Loro. “China in Africa: Soft Power, Hard Results.” 13 November 2009. <http://yaleglobal.yale.edu/content/china%E2%80%99s-soft-power-africa-could-have-hard-results>

²⁰⁷ The Department of Agricultural Economics and Management. Kimhi, Ayal (The Hebrew University of Jerusalem). “Revitalizing and Modernizing Smallholder Agriculture for Food Security, Rural Development and Demobilization in a Post-War Country: The Case of the Aldeia Nova Project in Angola.” March 2009. http://departments.agri.huji.ac.il/economics/teachers/kimhi_ayal/kimhi-modern.pdf

²⁰⁸ Agence Global. Conchiglia, Augusta. “Angola’s Kibbutz.” 11 June 2008. <http://www.agenceglobal.com/article.asp?id=1609>

²⁰⁹ The Department of Agricultural Economics and Management. Kimhi, Ayal (The Hebrew University of Jerusalem). “Revitalizing and Modernizing Smallholder Agriculture for Food Security, Rural Development and Demobilization in a Post-War Country: The Case of the Aldeia Nova Project in Angola.” March 2009. http://departments.agri.huji.ac.il/economics/teachers/kimhi_ayal/kimhi-modern.pdf

²¹⁰ *Who Owns the World: The Surprising Truth about Every Piece of Land on the Planet.* Cahill, Kevin and Rob McMahon. “Chapter 3: The Land of Africa: Angola.” 2010. New York, NY: Grand Central Publishing. http://books.google.com/books?id=HMvT_ZhH_64C&pg=PT210&lpg=PT210&dq=who+owns+rural+land

Exchange 26: Do you own this land?

| | | |
|----------|-----------------------|----------------------------------|
| Soldier: | Do you own this land? | oo senyor eh donoo dehshta teRa? |
| Local: | Yes. | sing |

There is no process in place for administering land rights in Angola. The new constitution (replacing the socialist Constitution of 1976) stipulates that it will protect the diversity of property ownership, including “public, private, mixed, cooperative and family.”²¹¹ It is not enforced by effective laws, however. A land law enacted in 2004 required that those who occupy land must have a legal right to do so. This requirement, however, has not resolved competing claims. In small communities, village leaders have been able to mediate some conflicts, but in rural areas there is no right of appeal or formal adjudication process. Disputes occur regularly between current tenants and refugees who have claimed land peasants were forced to abandon in the civil war.²¹²

During colonialism, Portuguese settlers controlled and occupied the land through government expropriation. Local Angolans provided labor (often forced) on European farms but did not own land. *Assimilados*, or local people who had assimilated into Portuguese culture, held more rights than those who were not assimilated (known as *indigenas*), but still had little power and no land rights.²¹³

+in+Angola%3F&source=bl&ots=EaJQyj-CvC&sig=RBZ4BB6v5TvqfOmwdeh2k0od-mM&hl=en&ei=UronTdz6MY7AsAP0s5ySBw&sa=X&oi=book_result&ct=result&resnum=2&ved=0CCQQ6AEwAQ#v=onepage&q&f=false

²¹¹ *Who Owns the World: the Surprising Truth about Every Piece of Land on the Planet*. Cahill, Kevin and Rob McMahon. “Chapter 3: The Land of Africa: Angola.” 2010. New York, NY: Grand Central Publishing. http://books.google.com/books?id=HMvT_ZhH_64C&pg=PT210&lpg=PT210&dq=who+owns+rural+land+in+Angola%3F&source=bl&ots=EaJQyj-CvC&sig=RBZ4BB6v5TvqfOmwdeh2k0od-mM&hl=en&ei=UronTdz6MY7AsAP0s5ySBw&sa=X&oi=book_result&ct=result&resnum=2&ved=0CCQQ6AEwAQ#v=onepage&q&f=false

²¹² US AID. “Land Tenure and Property Rights Assessment for Angola [pp. 1, 3].” March 2005. http://pdf.usaid.gov/pdf_docs/PNADJ573.pdf

²¹³ *Culture and Customs of Angola*. Oyebade, Adebayo. “Introduction: The Colonial Era [pp. 23–24].” 2007. Westport, CT: Greenwood Press. <http://books.google.com/books?id=3i10eQLU8QC&pg=PA23#>

Rural Transportation

Throughout Angola, roads are marked by erosion, potholes, and land mines that become exposed following heavy rains.²¹⁴ During extended rains (between October and March), rural roads are impassable. Like most of the country's infrastructure, roads were destroyed during the civil war, and few paved roads now exist.^{215,216}

Other forms of public transportation such as bus or taxi service are almost entirely confined to urban areas. Existing public transportation is considered unreliable and unsafe, whether urban or rural.



© mp3ief / flickr.com
Rural roads in poor condition

The Benguela Railway, which took close to 30 years to construct, extended east 1,609 km (1,000 mi) from the Angolan coast into southern Congo.²¹⁷ Considered one of Africa's greatest rail lines, it was used to transport copper from the African interior to the coast for shipment. It, too, was ruined in the civil war, but the Chinese government is now helping to rebuild it.^{218,219}

²¹⁴ Foreign & Commonwealth Office, United Kingdom. "Sub Saharan Africa: Angola: Safety and Security – Local Travel – Road Travel." 2010. <http://www.fco.gov.uk/en/travel-and-living-abroad/travel-advice-by-country/sub-saharan-africa/angola>

²¹⁵ *Culture and Customs of Angola*. Oyebade, Adebayo. "Introduction: Resources, Occupation, and Economy [p. 13]." 2007. Westport, CT: Greenwood Press. <http://books.google.com/books?id=3i10eQQLU8QC&pg=PA13#>

²¹⁶ Bureau of Consular Affairs, U.S. Department of State. "Angola: Traffic Safety and Road Conditions." 30 August 2010. http://travel.state.gov/travel/cis_pa_tw/cis/cis_1096.html#traffic_safety

²¹⁷ From Our Own Correspondent, BBC News. Rowlatt, Justin. "China Follows British Footsteps to African Wealth." 23 September 2010. http://news.bbc.co.uk/2/hi/programmes/from_our_own_correspondent/9023642.stm

²¹⁸ YaleGlobal Online. "China Winning Resources and Loyalties of Africa." 28 February 2006. <http://yaleglobal.yale.edu/content/china-winning-resources-and-loyalties-africa>

²¹⁹ From Our Own Correspondent, BBC News. Rowlatt, Justin. "China Follows British Footsteps to African Wealth." 23 September 2010. http://news.bbc.co.uk/2/hi/programmes/from_our_own_correspondent/9023642.stm

Rural Health

Medical services are scarce throughout Angola. The civil war destroyed the nation’s medical infrastructure, and there are few clinics, physicians, nurses, and preventive services anywhere rural. People must travel to Luanda for medical care, including emergency services.²²⁰ Because of the lack of healthcare nationwide, most children are never immunized, and their average lifespan is short.²²¹



© Nite_Owl / flickr.com
Children in rural village

Poor rural people cannot afford private clinics and instead rely on religious organizations for medical services.

Exchange 27: Is there a medical clinic nearby?

| | | |
|----------|-----------------------------------|------------------------------------|
| Soldier: | Is there a medical clinic nearby? | aa ooma kleeneeka medeheka pertoo? |
| Local: | Yes, over there. | sing, aalee |

They also receive care from traditional healers who use herbal potions and magic spells to induce healing, both physical and psychological.^{222, 223} Shamans known as “diviners” communicate with the spirits of the dead, intervening to placate them so they do not bring misfortune upon the living.²²⁴

²²⁰ Bureau of Consular Affairs, U.S. Department of State. “Angola: Medical Facilities and Health Information.” 30 August 2010. http://travel.state.gov/travel/cis_pa_tw/cis/cis_1096.html#medical

²²¹ *Angola*. Sheehan, Sean and Jui Lin Yong. “Lifestyle: Health [p. 84].” 2010. New York, NY: Marshall Cavendish Benchmark. <http://books.google.com/books?id=TwtVJILlvq4C&pg=PA84#>

²²² *Angola*. Sheehan, Sean and Jui Lin Yong. “Lifestyle [p. 88].” 2010. New York, NY: Marshall Cavendish Benchmark. <http://books.google.com/books?id=TwtVJILlvq4C&pg=PA88#>

²²³ Everyculture.com. “Angola: Medicine and Health Care.” 2011. <http://www.everyculture.com/A-Bo/Angola.html>

²²⁴ *Angola*. Sheehan, Sean and Jui Lin Yong. “Lifestyle [p. 85].” 2010. New York, NY: Marshall Cavendish Benchmark. <http://books.google.com/books?id=TwtVJILlvq4C&pg=PA85#>

Rural Education

Due to a shortage of schools and teachers in Angola, children often grow up without receiving an education. The problem is particularly severe in isolated areas. Rural schools often consist of overcrowded makeshift classrooms.



© Rafaela Printes
Rural school

Exchange 28: Is there a school nearby?

| | | |
|----------|---------------------------|-------------------------|
| Soldier: | Is there a school nearby? | aa ooma eshkola pertoo? |
| Local: | Yes. | sing |

Land mines (laid extensively throughout the country) and poor health limit rural school enrollment.

Exchange 29: Do your children go to school?

| | | |
|----------|--------------------------------|---|
| Soldier: | Do your children go to school? | oosh seyoosh feelyosh vaaoo aa eshkola? |
| Local: | Yes. | sing |

Rural Lifestyle

Survival in rural Angola is difficult for a number of reasons. Infrastructure is either damaged or nonexistent, so people have no access to transportation, public services, or basic housing. They typically live in crowded conditions, mostly in the highlands and along waterways extending from them. The population is especially concentrated in the region of the Bié Plateau (central Angola).



© mp3ief / flickr.com
Women in village cooking

Exchange 30: How many people live in this house?

| | | |
|----------|-------------------------------------|---|
| Soldier: | How many people live in this house? | quaantaash pesowash veeveng neshta kaaza? |
| Local: | Five. | singko |

Villages are typically small. Customarily, housing is clean and made of adobe, brick and sheet metal. Some are made from wattle and daub. Homes in rural Angola only have intermittent electricity and running water, if at all.²²⁵

Thousands of young residents have left their villages to find jobs in the city, leaving communities increasingly depopulated. In rural Angola, there are almost no prospects for building a future through education.

Who's in Charge?

Angola's governing system at both the local and national levels has yet to fully recover from the chaotic civil war, and confusion about who is in charge pervades. The first postwar elections were held in September 2008, and the MPLA won the majority of the vote. Rival parties (including National Union for the Total Independence of Angola, or UNITA) also participated in the political process. The country's 18 provinces, each headed by a governor appointed by the president, are administered by the central government. However, the central government remains fragmented and unstable. Elections involve bribery and pressure from various forces (such as police or rival militias). They have often used violence to control, influence, or subvert political processes. It is not unusual for police, security forces, rival political groups, or warlords to seek retribution for political activities. In addition, few courts function outside large, centrally controlled areas.^{226, 227}



© Nite_Owl / flickr.com
Village Leaders

²²⁵ History.com. Encyclopædia Britannica. "Angola: Government and Society: Housing." 2010. <http://www.history.com/topics/angola>

²²⁶ U.S. Department of State. "2009 Human Rights Report: Angola: Section 3: Respect for Political Rights: The Right of Citizens to Change Their Government: Elections and Political Participation." 11 March 2010. <http://www.state.gov/g/drl/rls/hrrpt/2009/af/135937.htm>

If police or military authorities are present, it is always necessary to defer to their instructions or advice. They hold very broad authority over the civilian population.

Aside from these state-sanctioned authorities, local communities have their own authorities. A village chief often holds ultimate authority. Traditional village leaders work with NGOs, who rely on them to communicate with the local population to channel in supplies and aid.²²⁸

Exchange 31: Will you take me to your village elder?

| | | |
|----------|---|--|
| Soldier: | Will you take me to your village elder? | oo senyor poodehreeya levaar-meh aatey aa aaldaya dooz eedawzoosh? |
| Local: | Yes. | sing |

Visitors in rural areas need to seek information and permission from individuals (typically men) who hold the highest rank within the community.

Exchange 32: Respected village elder, we need your help.

| | | |
|----------|--|---|
| Soldier: | Respected village elder, we need your help / advice / opinion. | eekselentees seeseemoos eedsawsosh daa aaldaya, prezeezaamoosh da vawsoo aazhooda / do vawsoo kongselyoo / daa vawsa awp/eeyaao |
| Local: | Okay. | eeshtaa beng |

²²⁷ U.S. Department of State. “Background Note: Angola: Government and Political Conditions.” 28 December 2010. <http://www.state.gov/r/pa/ei/bgn/6619.htm>

²²⁸ Everyculture.com. “Angola: Political Life.” 2011. <http://www.everyculture.com/A-Bo/Angola.html>

Checkpoints

Civil unrest occurs frequently in Angola’s Cabinda region, and visitors may come across checkpoints here. Some parts of diamond-producing areas in North and South Lunda Provinces, which lie along the eastern border of Angola, are also dangerous. Security forces often set up roadblocks and search vehicles or detain people. Gunmen and armed robbers are present in these areas.²²⁹



© mp3ief / flickr.com
Police in Calandula

Exchange 33: Where is the nearest checkpoint?

| | | |
|----------|----------------------------------|---|
| Soldier: | Where is the nearest checkpoint? | ondeh feeka o pontoo deh eengspesaaoo maaysh prawseemoo? |
| Local: | Two kilometers from here. | a doysh keelomeetroosh daakee |

If stopped, drivers or pedestrians going through the checkpoint should follow orders given by authorities. It is better to stay inside the car unless ordered to step outside it.

Exchange 34: Please get out of the car.

| | | |
|----------|----------------------------|-----------------------------|
| Soldier: | Please get out of the car. | saaya doo kaaRoo, por favor |
| Local: | Okay. | eshtaa beng |

When local police ask for information or official papers, drivers need to immediately and politely produce the requested documents.²³⁰

²²⁹ Foreign & Commonwealth Office, United Kingdom. “Sub Saharan Africa: Angola: Safety and Security – Local Travel.” 2010. <http://www.fco.gov.uk/en/travel-and-living-abroad/travel-advice-by-country/sub-saharan-africa/angola?ta=safetySecurity&pg=2>

²³⁰ Foreign & Commonwealth Office, United Kingdom. “Sub Saharan Africa: Angola: Safety and Security – Local Travel – Road Travel.” 2010. <http://www.fco.gov.uk/en/travel-and-living-abroad/travel-advice-by-country/sub-saharan-africa/angola?ta=safetySecurity&pg=2>

Exchange 35: Show us the car registration.

| | | |
|----------|-------------------------------|---|
| Soldier: | Show us the car registration. | moshtrey-nosh oo Rezheestroo doo kaaRoo |
| Local: | Okay. | eeshtaa beng |

Land Mines

Due to the civil war, many people in Angola continue to experience injury and death caused by land mines and unexploded ordnance. Land mines remain widely scattered throughout the countryside and often explode in places that have been cleared and are considered safe.²³¹



© mp3ief / flickr.com
Women in village cooking

Exchange 36: Is this area mined?

| | | |
|----------|---------------------|---------------------------------|
| Soldier: | Is this area mined? | estaa aareeya eeshtaa meenaada? |
| Local: | Yes. | sing |

At the end of the war, Angola was estimated to have around 20 million land mines still buried in the countryside.²³² Their locations were not mapped, which makes the work of removing them slow and dangerous. The Angolan government has been working with

²³¹ Foreign & Commonwealth Office, United Kingdom. “Sub Saharan Africa: Angola: Safety and Security – Local Travel – Road Travel.” 2010. <http://www.fco.gov.uk/en/travel-and-living-abroad/travel-advice-by-country/sub-saharan-africa/angola?ta=safetySecurity&pg=2>

²³² *Culture and Customs of Angola*. Oyebade, Adebayo. “Introduction [p. 29].” 2007. Westport, CT: Greenwood Press. <http://books.google.com/books?id=3i10eQLU8QC&pg=PA29#>

international NGOs to remove mines and educate people about them.²³³ It is believed that around half of the country still contains heavily mined areas.²³⁴

²³³ Bureau of Democracy, Human Rights, and Labor, U.S. Department of State. “2009 Human Rights Report: Angola: Respect for Human Rights: Section 1 – Respect for the Integrity of the Person, Including Freedom From: a. Arbitrary or Unlawful Deprivation of Life.” 11 March 2010. <http://www.state.gov/g/drl/rls/hrrpt/2009/af/135937.htm>

²³⁴ Africa.com. “Angola Rights and Liberties Report.” 2010. <http://www.africa.com/angola/report>

Chapter 5: Assessment

1. Angola grows enough food to feed its population.

False

Angola imports more than 50% of its food.

2. Nearly half of all Angolan diamond miners are under the age of 16.

True

Approximately 46% of miners are younger than 16 years of age, often working in dangerous conditions to assist their families.

3. Chinese companies rely on Angolan labor for workers.

False

Chinese companies employ large numbers of Chinese nationals working on contracts.

4. It is difficult to reconcile competing claims on land in Angola.

True

Some claimants fled during periods of violence only to return and find squatters on their land, claiming rights to it.

5. Agriculture is organized into state farms in Angola.

False

After independence, the government created state-run farms but they failed and people reverted to subsistence farming.

Chapter 6: Family Life

Typical Household and Family Structure

Traditional family life in Angola, a patriarchy organized around the extended family, has been disrupted by many years of war. Relatives have died and families have been torn apart, their communities divided or destroyed. Often, women head the family because their husbands have disappeared or been killed. Still, the extended family endures, serving as a resource and home base for members. This is especially true in rural Angola. Whether rural or urban, however, those who are related by blood or marriage rely on each other. They pool their resources and support each other in different ways.^{235,236}



© mp3ief / flickr.com
Angolan family

Parents, grandparents, children, and other family members may live under the same roof, even in a very small house. They may include up to three generations. Extended families include aunts, uncles, and cousins who interact closely. Parents often bring their nieces and nephews to live with them, if they need a place to live.²³⁷

Exchange 37: Are these children part of your family?

| | | |
|-----------|---|--|
| Official: | Are these children part of your family? | eshtaash kreeyaasash faazeng part daa soowa faameeleeya? |
| Local: | Yes. | sing |

²³⁵ CultureGrams. “Republic of Angola: Family.” 2011. http://online.culturegrams.com/world/world_country_sections.php?contid=1&wmm=Africa&cid=200&cn=Angola&sname=Family&snid=11

²³⁶ Everyculture.com. “Angola: Marriage, Family, and Kinship.” 2011. <http://www.everyculture.com/A-Bo/Angola.html>

²³⁷ CultureGrams. “Republic of Angola: Family.” 2011. http://online.culturegrams.com/world/world_country_sections.php?contid=1&wmm=Africa&cid=200&cn=Angola&sname=Family&snid=11

Men in the family hold the most authority. In rural areas, they often hold positions as tribal or village leaders. Due to successive wars and a reduction in the number of men in the countryside, women make up the majority of the rural population.^{238,239}

Status of Women, Elders, and Children

Women

In their frequent role as heads of families, women assume responsibility for all household work and childcare. This is true even when a husband is present. When he is not present, women are in charge of the family's livelihood, to which children and other family members contribute.



© Rafaela Printes
Angolan woman and children

To earn money, women participate in small trade, often selling or trading food, produce, firewood, or other goods at the local markets. They are also active in agricultural production, working in the fields and caring for livestock.^{240,241,242} Although they are legally protected in many ways, “de facto discrimination and violence against women remain common, particularly in rural areas.”²⁴³ They earn less than men and are more likely to be involved in the informal sector than men. Thus, most of the “very poor households” in Angola are headed by women.²⁴⁴ Males are more prominent in formal business

²³⁸ Everyculture.com. “Angola: Gender Roles and Statuses.” 2011. <http://www.everyculture.com/A-Bo/Angola.html>

²³⁹ Amsterdam Institute for Advanced Labour Studies (AIAS), University of Amsterdam. Klaveren et al. “An Overview of Women’s Work and Employment in Angola: 2.5.2. Poverty [p. 19].” July 2009. http://www.csr-weltweit.de/uploads/tx_jdownloads/Maarten_van_Klaveren_Angola.pdf

²⁴⁰ Everyculture.com. “Angola: Food and Economy: Commercial Activities.” 2011. <http://www.everyculture.com/A-Bo/Angola.html>

²⁴¹ Everyculture.com. “Angola: Gender Roles and Statuses.” 2011. <http://www.everyculture.com/A-Bo/Angola.html>

²⁴² CultureGrams. “Republic of Angola: Family.” 2011. http://online.culturegrams.com/world/world_country_sections.php?contid=1&wmm=Africa&cid=200&cn=Angola&sname=Family&snid=11

²⁴³ Africa.com. “Angola Rights and Liberties Report: Angola (2010).” 2011. <http://www.africa.com/angola/report>

²⁴⁴ Amsterdam Institute for Advanced Labour Studies (AIAS), University of Amsterdam. Klaveren et al. “An Overview of Women’s Work and Employment in Angola: Management Summary [pp. 4–5].” July 2009. http://www.csr-weltweit.de/uploads/tx_jdownloads/Maarten_van_Klaveren_Angola.pdf

enterprises and in military and political affairs. Women constitute approximately 15% of “legislators, senior officials, and managers,” compared to 85% for men.²⁴⁵

Elders

Respect for elders and ancestors is a fundamental part of the hierarchy around which kin groups traditionally interact in Angola. By virtue of their age, elders are seen as people of wisdom and authority. Showing deference to them is a very important element of the culture.²⁴⁶ Ideally, elders are engaged in the lives of their children and grandchildren, often sharing the same household and taking part in family decisions.

People, however, usually do not live to old age in Angola. At birth, life expectancy is approximately 38–39 years of age.²⁴⁷ Women are expected to live slightly longer than men, according to a 2010 estimate.²⁴⁸



© WFP / Tom Haskell
Elderly basket maker

Children

Young children are cared for by their mothers, who customarily strap babies onto their backs with a cloth as they work in the fields or house. If the parents are deceased, children may live with other family members, including uncles and aunts. Childcare is also the responsibility of older siblings and grandparents. Through the extended family, young children interact with relatives on both sides of the family.^{249,250}

²⁴⁵ Global Gender Gap Report 2008. Country Profiles: Angola. “Women and Economy [p. 5].” 2008. http://www.niew.gov.my/niew/en/download/doc_download/6-angola

²⁴⁶ Communicaid. “Doing Business in Angola – Angolan Social and Business Culture [p. 2].” 2009. <http://www.communicaid.com/access/pdf/library/culture/doing-business-in/Doing%20Business%20in%20Angola.pdf>

²⁴⁷ Central Intelligence Agency. *The World Factbook*. “Angola: People: Life Expectancy at Birth.” 13 January 2011. <https://www.cia.gov/library/publications/the-world-factbook/geos/ao.html>

²⁴⁸ Central Intelligence Agency. *The World Factbook*. “Angola: People: Life Expectancy at Birth.” 13 January 2011. <https://www.cia.gov/library/publications/the-world-factbook/geos/ao.html>

²⁴⁹ Everyculture.com. “Angola: Socialization.” 2011. <http://www.everyculture.com/A-Bo/Angola.html>

²⁵⁰ CultureGrams. “Republic of Angola: Family.” 2011. http://online.culturegrams.com/world/world_country_sections.php?contid=1&wmn=Africa&cid=200&cn=Angola&sname=Family&snid=11

During Portuguese rule, some children in Angola received education through church-run mission schools. However, during the rebellion against the Portuguese and the civil war that followed, the educational system deteriorated badly. Although some schooling is free today, few children participate. Rural children, particularly, do not attend school because the infrastructure is lacking and they work to help support their families.²⁵¹ Typically, young adults, especially girls, enter the job market “with limited skills and few opportunities.”²⁵² In cities, most young people work for themselves in the informal sector, selling goods “in the markets and the streets.”²⁵³

Child Soldiers

During Angola’s civil war young boys and girls were commonly recruited into rebel armies. Children were forced to kill people, sometimes their own family members, as part of a “method used... to turn boys into soldiers.”²⁵⁴ (Girls were also kidnapped by militias but usually forced to stay in the camps to provide domestic servitude, rather than as fighters.)²⁵⁵ Further, “relatives of a kidnapped child in the camp were killed in the child’s presence, precisely to cut the child’s kinship ties, eliminate the child’s desire to escape and rejoin the family, and demonstrate the unlimited power of the commanders.”²⁵⁶ Post-war



© Yan Boechat
Young Angolan boys

²⁵¹ *Angola*. Stead, Mike and Sean Rorison. “Education [p.23].” 2009. Chalfont St. Peter, England: Bradt Travel Guides. <http://books.google.com/books?id=kSSoJQ8FOCMC&pg=PA23#>

²⁵² Amsterdam Institute for Advanced Labour Studies (AIAS), University of Amsterdam. Klaveren et al. “An Overview of Women’s Work and Employment in Angola: 2.7.2. Education of Girls and Young Women [p. 26].” July 2009. http://www.csr-weltweit.de/uploads/tx_jpdwnloads/Maarten_van_Klaveren_Angola.pdf

²⁵³ Amsterdam Institute for Advanced Labour Studies (AIAS), University of Amsterdam. Klaveren et al. “An Overview of Women’s Work and Employment in Angola: 2.3. The Sectoral Labour Market Structure [p. 13].” July 2009. http://www.csr-weltweit.de/uploads/tx_jpdwnloads/Maarten_van_Klaveren_Angola.pdf

²⁵⁴ *Child Soldiers in Africa: The Ethnography of Political Violence*. Honwana, Alcinda. “Chapter 3: Recruitment and Initiation [p. 61].” 2006. Philadelphia, PA: University of Pennsylvania Press. <http://books.google.com/books?id=ZddAxmImB4MC&pg=PA61#>

²⁵⁵ *Child Soldiers in Africa: The Ethnography of Political Violence*. Honwana, Alcinda. “Chapter 3: Recruitment and Initiation [p. 55].” 2006. Philadelphia, PA: University of Pennsylvania Press. <http://books.google.com/books?id=ZddAxmImB4MC&pg=PA55#>

²⁵⁶ *Child Soldiers in Africa: The Ethnography of Political Violence*. Honwana, Alcinda. “Chapter 3: Recruitment and Initiation [p. 61].” 2006. Philadelphia, PA: University of Pennsylvania Press. <http://books.google.com/books?id=ZddAxmImB4MC&pg=PA61#>

rehabilitation is unlikely, as there is no functioning medical infrastructure in the country.

Marriage, Divorce, and Birth

Marriage and Weddings

In Angola, marriage can be either formal or informal. People sometimes live together after a formal church wedding; other times, they either do not have a ceremony or it consists only of a simple blessing from the couple's parents. Depending on their circumstances, they may live with the husband's parents. Marriage traditions vary by ethnic group and region. Negotiations commonly occur before marriage, and a bride-price may be established.^{257,258}

Divorce

Like the adverse impact on so many institutions in Angolan society, the war has also affected the institution of marriage, leading to a high divorce rate or widowhood. A married couple may also find themselves separated or divorced because of dire economic conditions that force them to live apart. This can happen when a couple is forced to work apart in separate regions of the country in order to survive.²⁵⁹

Birth

Childbirth usually takes place in the home without the help of doctors or nurses. Traditional healers or birth attendants (such as a midwife) may be called in, if the family is able to secure such assistance. At birth, males in urban environments are commonly circumcised. In rural areas, circumcision may be part of a rite of a passage that takes place later in the young man's life.^{260,261}

²⁵⁷ Everyculture.com. "Angola: Marriage, Family, and Kinship." 2011. <http://www.everyculture.com/A-Bo/Angola.html>

²⁵⁸ CultureGrams. "Republic of Angola: Dating and Marriage." 2011. http://online.culturegrams.com/world/world_country_sections.php?contid=1&wmm=Africa&cid=200&cn=Angola&sname=Dating_and_Marriage&snid=12

²⁵⁹ Everyculture.com. "Angola: Marriage, Family, and Kinship." 2011. <http://www.everyculture.com/A-Bo/Angola.html>

²⁶⁰ CultureGrams. "Republic of Angola: Life Cycle." 2011. http://online.culturegrams.com/world/world_country_sections.php?contid=1&wmm=Africa&cid=200&cn=Angola&sname=Life_Cycle&snid=28

²⁶¹ *Cultures of the World: Angola*. Sheehan, Sean and Jui Lin Yong. "Lifestyle: Health [p.84]." 2010. New York, NY: Marshall Cavendish Benchmark. <http://books.google.com/books?id=TwtVJILlvq4C&pg=PA84#>

Funeral Rites

Funerals constitute an important family rite in Angola. In the cities, people often observe a Christian burial. This involves a ritual mass that takes place a week after the person has died, believed to bring peace to the soul of the deceased.²⁶²



© Stephen Martin
Funeral procession

The war disrupted the practice of traditional mourning rituals, sometimes leaving people unburied, the location of their bodies unknown. For this reason, family members or friends of the deceased have devised alternative ways to honor the dead. This was especially true in the countryside during the war years, and it remains true today because of the social and economic difficulties that confront rural people. Ancestor worship is very strong in Angola, and it is very important to find some means to placate their spirits. To ignore this deeply held belief would weaken the social fabric even more than it has already been disrupted.²⁶³

Naming Conventions

People in western African countries often use naming practices derived from ethnic or tribal customs, which differ according to region and ethnicity or tribe.²⁶⁴ For instance, among one tribe, children “get a name from their parents, nicknames from the villagers, and, when they reach a certain age, they give themselves their own, freely chosen, name.”²⁶⁵ Identifying a person by a nickname remains popular in Angola today.²⁶⁶

²⁶² CultureGrams. “Republic of Angola: Life Cycle.” 2011. http://online.culturegrams.com/world/world_country_sections.php?contid=1&wmn=Africa&cid=200&cn=Angola&sname=Life_Cycle&snid=28

²⁶³ Everyculture.com. “Angola: Religion: Death and the Afterlife.” 2011. <http://www.everyculture.com/A-Bo/Angola.html>

²⁶⁴ Bankers Online. Richards, James. “Know Your Customer – Naming Conventions for Arabic, Russian, Chinese, Vietnamese, Western African, & Hispanic Cultures: Western African Naming Conventions [p. 12].” 14 January 2002. www.bankersonline.com/tools/namingconventions.pdf

²⁶⁵ *Folk-Tales of Angola: Fifty Tales with Kimbundu Text, Liberal English Translation, Introduction, and Notes*. Heli Chatelain, Ed. “Notes: No. X [p. 284].” 1894. Boston, MA: American Folk-Lore Society. <http://books.google.com/books?id=pIhAAAAAYAAJ&pg=PA284#>

²⁶⁶ Soccer.net U.S. “Angolans Go Crazy for Nicknames.” 19 June 2006. <http://sports.espn.go.com/espn/wire?section=soccer&id=2490807>

Because Portuguese is the main language in Angola, Angolans frequently use names derived from Portuguese. This consists of a Portuguese first name followed by the surname, or family name (also Portuguese).^{267,268} Portuguese surnames represent both sides of the family, so a person will have more than one last name. The first surname is usually from the mother's side, and the second is from the father's although there is some flexibility in how names are arranged. Many first names are derived from Catholic tradition, sometimes inspired by saints. Popular first names include Ana (St. Anne), Isabel (St Elizabeth of Aragon), José (St. Joseph), and António (St. Anthony of Lisbon).^{269,270}



© nathanhj / flickr.com
Young Angolan boy

War in Angola has also influenced naming conventions. During the civil war, many guerrilla fighters took on “war names,” hiding their actual names to protect their relatives from punishment for being associated with them.²⁷¹

²⁶⁷ *Supporting Refugee Children in 21st Century Britain: A Compendium of Essential Information*. Rutter, Jill. “Refugee Groups in the UK [p. 202].” 2003. Stoke on Trent, England: Trentham Books. http://books.google.com/books?id=ASmrYtc_cfMC&pg=PA202#

²⁶⁸ *Culture and Customs of Angola*. Oyebade, Adebayo. “Social Customs and Lifestyle [p.134].” 2007. Westport, CT: Greenwood Press. <http://books.google.com/books?id=3i10eQQLU8QC&pg=PA134#>

²⁶⁹ You Can't Call It “It”! Wilborn, Elisabeth. “Portuguese Names: Part I: Tradition.” 7 July 2010. <http://youcantcallit.com/2010/07/07/portuguese-names-part-i-tradition/>

²⁷⁰ WorldLingo. “Portuguese Name.” 2011. http://www.worldlingo.com/ma/enwiki/en/Portuguese_name

²⁷¹ BNET. Language, Names, and War: The Case of Angola.” 2010. http://findarticles.com/p/articles/mi_qa4106/is_200412/ai_n10298510/

Chapter 6: Assessments

1. There is a gender balance in the Angolan countryside.

False

Women greatly outnumber men after years of civil war.

2. Common-law marriage is rare in Angola.

False

Both formal and informal marriages are common in Angola.

3. Young children are primarily cared for by their mothers.

True

Mothers care for children even when working, but extended family and older siblings also pitch in.

4. Angolans follow a single naming convention.

False

Different tribes have their own naming conventions. Portuguese, Catholic and civil war influences have affected tribal and ethnic naming customs.

5. Women are disproportionately represented in the informal sector.

True

Formal jobs, either in government or business, tend to be filled by men.

Final Assessment

1. The majority of the population has access to clean water and sanitation.
2. Angola's transportation infrastructure is modern and efficient.
3. Angola lacks a public transportation infrastructure.
4. Locals eat most of their meals at restaurants.
5. It is safe to drink local, or tap, water in Angola.
6. Angola is rich in gold.
7. Angola gained its independence in 1975.
8. Portugal remains a major market for Angolan products.
9. The Kimbundu are the largest ethnolinguistic group in Angola.
10. The Cuanza River is the only river "of economic significance" in Angola.
11. Islam is a minority religion in Angola.
12. Religious organizations are required to register with the government.
13. Most Angolans engage in daily dialogue with their ancestors.
14. The Catholic Church was always opposed to the transatlantic slave trade.
15. Protestant missionaries arrived in Angola in the 15th century.
16. It is customary for Angolans to remove their shoes before entering a home.
17. Cornmeal porridge is a traditional evening meal.
18. It will not cause offense to decline an offer of food or drink from an Angolan host.
19. Calling an older man "Uncle" (*Tio*) or a woman "Aunt" (*Tia*) indicates he/she is related to the speaker.
20. It is considered acceptable for Angolans to interrupt each other.
21. The Benguela Railway was built to develop a tourist industry in Angola.

22. Villages in Angola tend to be small.
23. Most landmines in Angola have been removed.
24. Most Angolan children are immunized for preventable childhood diseases.
25. Governors are appointed in Angola.
26. Tuition prevents many Angolan children from attending school.
27. Divorce is common in Angola.
28. Ancestor worship remains strong in Angola.
29. Childbirth usually occurs at home.
30. Angolan children are given a single surname.

Further Reading

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