

# MISSIONS ATLAS PROJECT AFRICA

## Snapshots Section

**Country Name:** Republic of Angola

**Country Founded in:** November 11, 1975

**Population:** 12,531,357

**Government Type: (national, regional and local)** republic; multiparty presidential regime

**Geography/location in the world:** Angola is situated on the Atlantic Coast in the southern part of Africa. Its nearest neighbors are Namibia and the Democratic Republic of the Congo.

**Number of people groups:** 61

**Picture of flag:**



### Religion Snapshot

**Major Religion and % of population:** People largely continue to follow traditional ethnic beliefs although a portion of the population also adhere nominally to Roman Catholicism or some Protestant denomination.

**All religions and % for each:**

Indigenous beliefs 47%,  
Roman Catholic 38%,  
Protestant 15%

**Government interaction with religion:** The Ministry of Justice and Culture oversees all religious groups. Currently about 85 different groups have received legal recognition.

## Country Profile

### Basic Facts

**Country Name:** Republic of Angola

#### Demographics:

The estimated population of Angola is 12,531,357. Children up to fourteen years of age account for 43.6% of the population. There are 2,760,264 male children between the ages of newborn to fourteen years of age. There are 2,707,665 female children between these same ages. Adults between the ages of fifteen and sixty-four years of age account for 53.6% of the population. There are 3,416,914 males in this age category and 3,302,552 females. In the last age category, sixty-five years and above, there are 151,609 males and 192,353 females. This 65 and over group accounts for 2.7% of the population. The median age for males and females is 18 years old.

The birth rate is 44.09 births for every 1,000 people. There are an estimated 6.2 children born to every woman. The infant mortality rate is 182.31 deaths for every 1,000 live births. The death rate is 24.44 deaths for every 1,000 people. The life expectancy for the total population is 37.92 years. The life expectancy for males is slightly lower at 36.99 years while the life expectancy for females is slightly higher at 38.9 years.

There are approximately sixty-one different people groups living in Angola. Around thirty-seven percent of the people come from the Ovimbundu while twenty-five percent are from the Kimbundu. Another thirteen percent are Bakongo. Mestizos are of mixed European and African descent, and they account for about two percent of the population. One percent of the population are from somewhere in Europe while the remaining twenty-two percent come from various smaller ethnic groups. Additionally there are approximately 12,615 refugees from the Democratic Republic of Congo.

The risk of infectious diseases is very high. Travelers should be aware that bacterial and protozoal diarrhea, hepatitis A, and typhoid fever may all be contracted from polluted water or food. Other risks include: malaria and African trypanosomiasis (sleeping sickness). Schistosomiasis can also be contracted from water contact.

AIDS is a risk. In 2003, the HIV/AIDS adult prevalence rate was 3.9%. In 2003, 240,000 people had contracted AIDS while 21,000 people had died because of AIDS. The number of people and children who actually have been infected by HIV/AIDS is probably substantially higher. This epidemic may have caused discrepancies among population estimates.

<http://www.who.int/ith/countries/ago/en/>

<https://www.cia.gov/library/publications/the-world-factbook/geos/ao.html#People>

#### Language:

Portuguese is the official language of Angola and is used by government officials for official business. However, most people use their own ethnic language when communicating with family

and friends. When trading, there are several different languages used. Ethnologue lists Chokwe, Koongo, Kwanyama, Mbunda, and Mbundu as national or official languages. Umbundu is a trade language.

### **Society/Culture:**

As in most cultures, greetings are very important to Angolans. People will usually say, “Ola” which means “hello.” They will also usually inquire about the person’s wellbeing and inquire about the wellbeing of the person’s family. When younger people greet someone older, they should say “ola” and bow slightly to show respect. Handshaking may be acceptable in some circles while an air kiss on each cheek is acceptable in more urban areas. Most West Africans prefer not to shake hands with the left hand.

Dress is also meaningful to Angolans. Traditional dress is still worn daily in some ethnic groups while others only use traditional clothing when participating in important ceremonies. In urban areas, people usually prefer to wear European-styled clothing such as pants for men and simple skirts and blouses for women. In business and church settings, people will usually dress more formally because of the importance of the occasion. At all times, people take great pride in their attire and expect people to be dressed neatly. Even if people cannot afford many clothes, they will make sure that the garments that they do own are well pressed. Shoes must also be well polished. To some, dressing too casually for important engagements might be disrespectful. At all times, visitors should expect to dress more modestly and with more propriety than in most European countries.

Traditional garb is woven from cotton. Women will wear a beautiful print skirt and have a matching blouse and head tie. During the celebration of puberty rites, teen-age girls may choose to decorate different parts of their body with chalk or charcoal in order to signify the important life changes represented in the ceremonies. At all times, hair braiding is very important for women.

Angolans like to eat many different types of food. Most dishes may include flour, beans, rice, vegetables, and some type of meat. People enjoy adding spices like garlic to many dishes. One popular fish dish called *calulu* combines fish with sweet potato leaves and sliced okra. Side dishes of palm oil beans, cooked manioc, or corn pudding may accompany this dish. *Mwamba de galinha* combines chicken, spices, and peanut butter into a palm nut sauce while *cabidela* is a mixture of chicken blood, rice, and cassava dough.

At most meals, people drink soft drinks or may, depending upon their religious beliefs, imbibe some type of alcoholic drink. *Muluvu*, a type of palm wine, and *kissangua*, a type of corn-flour beverage, are popular.

Usually people prefer to eat at home although in urban areas more wealthy people will choose to eat at restaurants. In rural areas, people grow food for their own consumption but may sell any extra produce they have in open air markets. These open air markets carry many different types of products including meat, bread, vegetables, and soft drinks.

Meal times and celebrations are special times for families to connect with one another. Visiting with neighbors and sharing stories with others are important forms of entertainment. People who can afford a radio or television may also spend free time with family and friends watching or listening to soccer games or other types of programming.

There are several national public holidays in Angola. Christmas is a time for families to gather and socialize. Gifts may be given but are not as emphasized as in Western cultures. February 4<sup>th</sup> is Liberation Day and commemorates the beginning of the war for independence from Portugal. March 8<sup>th</sup> is International Women's Day, and June 1<sup>st</sup> is International Children's Day. September 17<sup>th</sup> honors Agostinho Neto, Angola's first president while December 10<sup>th</sup> is MPLA Foundation Day. Other important political holidays include April 4<sup>th</sup> (Peace and National Reconciliation Day) and November 11 (Independence Day).

Naming rituals are important times of celebration too. When a child is born, parents celebrate the joyous occasion by offering prayers for the child. A special name is selected and given to the infant. This name is sometimes the name of a venerated ancestor in the hope that the spirit of the ancestor will deign to give special favors to the child. In Catholic homes, the priest baptizes the infant as part of the festivities. As the child matures, he or she may choose to select other names to signify an important life change. The practice of name change became very important during the years of war. Augostinho Neto actually told soldiers to change their names in order to protect their families from retaliation attacks.

Funerals and the accompanying death rituals are extremely important to Angolans. The bodies of the dead must be properly washed and kissed. Family members must mourn the person's passing. Most Angolans believe that, if a person is not mourned properly, then the discontented spirit of the dead will wander the earth and cause mischief. In certain people groups, children are not allowed to participate in the funeral rites but in others, the children are supposed to cut their hair as a way of showing respect for the departed.

The ceremonial use of masks is a special part of Angolan cultural ceremonies. Although different ethnic groups may have different ceremonies surrounding their use of masks, the mask wearer is generally thought to be the holder of some spiritual power. In some instances, certain ethnic groups believe that the spirit associated with the mask inhabits the physical body of the wearer. Usually these ceremonies are accompanied by singing and dancing by various members of the community. Masking rituals are usually tied to traditional ethnic religions.

Soccer and basketball are two of the most popular sports in Angola. The national basketball team has won numerous international competitions, and in 2007 Angola hosted the competitions for the African championships. Consequently, the national soccer team, the Palancas Negras, qualified for the World Cup finals in 2005 which brought great joy and pride to the hearts of loyal fans. In most areas, when boys and girls have free time, they will play an impromptu game of soccer. Also, many adults enjoy discussing the merits of different teams.

Traditional social customs were often disrupted as a result of the mass displacement caused by the long civil war. Families were often separated from each other and in many cases lost contact. The use of child soldiers by military forces as porters and combatants has been reported by such

groups as Human Rights Watch. This group has also alleged that girls may have been used as common law wives to some of the military forces. As refugees began to attempt to return to their home of origin, efforts were made by aid workers and Angolans to rehabilitate these child soldiers into the general population. These children have often experienced many psychosocial traumas and have need of counseling as they seek to build a new life in the post-war society.

Despite the disruptions to family life, the familial unit is still essential to individuals. Family ties still highly influence the choices that Angolans make about their choice of spouse and their occupational goals. In urban areas, girls may have more freedom to choose their own spouse.

While gaining the parental blessing is important, girls still have some choice. In ethnic groups—especially those still residing in rural areas—where traditional customs and values are still valued, parents arrange marriages for their daughters and sometimes for their sons. Usually, the groom must pay an *alambamento* (bride price) to the girl's family. This bride price could be a gift of livestock or clothing, but usually includes money. Families, thus, gain economic benefits by marrying their daughters to wealthier suitors. Consequently, after the wedding, if the groom is not happy, he may be frustrated that he paid the girl's family such a high price. In this situation, the new husband sometimes vents his frustrations on the new wife. Both the groom's family and the bride's family will be involved in checking the state of the bride's chasteness on the morning after the wedding ceremony. In cases where the bride is discovered to be unchaste, the groom can demand that the family return the bride price. Girls who are in this predicament bring great dishonor to their families. They may suffer discrimination from their communities.

Men, as has been noted, may have their marriages arranged by their families or may seek their own bride or brides. Polygamy is still common in many areas even though the MPLA legally banned the practice after independence. In rural, traditional polygamous households, men and their multiple wives will live in the same family compound. In urban areas, men will usually provide each wife with an individual establishment. The man will visit each wife and her children as he chooses. Usually the first wife has some authority over secondary wives. Men that wish to have polygamous marriages must be able to afford to support multiple wives. In some cases, men may have married one wife in a civil ceremony and have married other wives according to customary ethnic practices. These other wives do not have legal status in the official court system but may have some help through traditional forms of clan leadership.

Men value wives who can provide them with numerous offspring and who can satisfy their physical and social wants. Wives in traditional marriages are expected to please their husbands and abide by their decisions. Wives generally oversee the care of the household and the children and in rural areas will also work in the fields. In urban areas, wives may share parenting duties with their husbands and may hold professional jobs. Wives who do not meet their husbands' expectations could be in tenuous circumstances as some husbands abuse women who do not please them.

Men are expected not only to provide financial support for their families but also to serve as the main decision maker and leader. While women living in rural areas may help with agricultural tasks or may sell small products in the local market, men must still provide economic resources.

This task sometimes requires men to leave their families in rural areas while they migrate to urban areas or even other countries to find work.

Parents raise children to obey their elders. Older siblings help raise younger children, but all children contribute to the household by performing assigned tasks. Furthermore, boys will work with their fathers in the fields or find other jobs as they get older to contribute to the family's financial resources.

Traditionally, children were placed in special groups called age-sets in which all the children of a community were taught social skills and cultural expectations. As part of this social training, boys and girls would participate in special rites associated with the onset of puberty. Boys would be taken into a less populated area to perform acts of bravery to prove their manhood. They were also initiated into secret rituals specific to their lineage and ethnic groups. Similarly, girls were segregated and prepared to be presented as eligible for marriage. Often, the girls were given special beauty treatments and taught about marital duties from the elder women of their clan. Some of the puberty rites for girls would include female circumcision. Again, with the disruptions and displacements caused by the civil war, these practices have ceased in certain areas.

Crime is a major problem in Angola. International visitors should be very cautious about traveling after dark in all areas and should be careful to lock their car doors during daytime travel. Travelers should be wary of using "candongueiros" or "taxistas" as they are often dangerous. Bandits may attack international visitors believing that they have money. All electronic items or other types of valuables should be hidden. Furthermore, surrendering money and valuables is a wiser choice than fighting. Bandits will not hesitate to harm those who choose to fight back.

In 2007-2008, there were two major areas that international visitors were hesitant to visit. Rebels in the Cabinda area threatened international visitors with kidnapping, extortion, and rape. All people wishing to travel in that area should be especially careful to stay in and around Cabinda City if possible. Also, visitors should avoid Lunda North and South if possible, as the government is sensitive to people traveling in these areas due to security concerns connected with the diamond mining industry.

Police may set up checkpoints at various points along a roadway. Travelers should make sure to have their paperwork in order. Should a problem arise, visitors should be highly respectful of these authority figures and ask them politely for their name and badge number. If a citation is given, the traveler should ask for a written copy of the alleged citation.

WorldMark Encyclopedia of Cultures and Daily Life Volume 1 Africa  
Oyebade, Adebayo. *Culture and Customs of Angola*. Westport: Greenwood Press, 2007.  
[http://travel.state.gov/travel/cis\\_pa\\_tw/cis/cis\\_1096.html](http://travel.state.gov/travel/cis_pa_tw/cis/cis_1096.html)

### **Government:**

Angola's government has been evolving for the last several years. At the time of independence, the MPLA became the most prominent and powerful political party in the government. At that

time, their ideology was socialist. They tended to form alliances with the Soviet Union and Cuba (communist regimes). Two other political groups, the FLNA and UNITAS, disagreed with these political doctrines and began to fight a civil war to gain control of the official Angolan government. As time passed and international groups tried to help these political parties agree to peaceful co-existence, the MPLA began to soften its socialist tendencies. Today, the government is considered to be a republic with a multiparty presidential regime.

Presidential power resides in the hands of Jose Eduardo Dos Santos who received 49.6% in the 1992 elections. Dos Santos has actually held the office of president since 1979, when as leader of the MPLA, he was chosen to lead the government. Jonas Savimbi and the UNITAS political party disputed the results of the 1992 elections and simply started rebelling against the government once again instead of allowing a legally sanctioned run-off election to occur. Since Savimbi had gained 40.1% of the vote, such a run-off election could have occurred. Savimbi was killed during the resurgence of fighting, and after his death, UNITAS leaders finally made peace with Dos Santos and his government. New Presidential elections are tentatively scheduled for 2009.

Currently, the President acts as both the chief of state and the head of the government. He appoints the Council of Ministers that advise the executive branch and the person who serves as prime minister. The president selects the judges who serve on the Supreme Court.

Usually, presidents are elected by the people and serve for a five year term. The presidential term is renewable. Some political analysts have suggested that the Angolan government may seek to amend the 1992 Constitution in order to strengthen presidential powers.

The judicial system is based on the Portuguese civil law system and customary law. Modifications have been made to allow for a type of political pluralism while also allowing for the existence of free markets. The highest court in the land is the Supreme Court. There is also a Constitutional Court. Each province also has its own provincial court. The President is in charge of appointing the judges for each of these courts.

The Legislative branch consists of the National Assembly (Assembleia Nacional). There are approximately 220 positions available in the Assembly. Representatives who serve in a position are elected by proportional vote. Each representative is elected for a four year term. Currently, the MPLA holds 191 of the positions while UNITAS members fill 16 seats. The PRS gained 8 positions in the last elections while the FNLA secured three. The ND captured the remaining 2 seats. Elections were last held in September of 2008 and are scheduled to be held again in 2012.

In 1992, ninety-two different political parties registered to participate in the first multiparty elections. The Popular Movement for the Liberation of Angola or the MPLA has continuously held the most power in the government since independence. The most powerful opposition group is the National Union for the Total Independence of Angola (UNITA). Isaias Samakuva is currently leading this party. The National Front for the Liberation of Angola (FNLA) was influential in the past but has since become less powerful. Currently there is a dispute between Ngola Kabangu and Lucas Ngonda over leadership. Other parties are the Social Renewal Party (PRS), the Social Democratic Party (PSD), the Front for Democracy (FPD), and the Angolan

National Democratic Party (PNDA).

Angola is subdivided into eighteen different provinces. Each province is then further subdivided into municipalities and then communes. Each level has administrative leaders and teams that oversee governmental offices. At the local level, traditional tribal leaders and heads of family units still hold tremendous power.

The Ministry of Justice and Culture oversees the registration of all religious groups in Angola. Currently about 85 different groups have received legal recognition which allows their leaders to act as juridical representatives in the court system. Groups who have legally registered may petition to build schools and churches.

To gain official legal status, religious groups must have at least 100,000 members and must provide the needed information required by the government. Groups who do not have 100,000 members are unable to register until they meet this requirement. In 2008, approximately 800 different religious groups had applied for legal status but their petitions were being held since they did not have the required number of members. The government has usually allowed these groups to convene for meetings even without official recognition.

<http://africa.reuters.com/top/news/usnJOE49D0A4.html>

<https://www.cia.gov/library/publications/the-world-factbook/geos/ao.html#Govt>

[http://www.angola.org.uk/facts\\_government.htm](http://www.angola.org.uk/facts_government.htm)

<http://www.state.gov/g/drl/rls/irf/2008/108352.htm>

## **Economy:**

Angola's economy has seen many different phases of development. Initially, the Portuguese claimed territory in Angola in order to capture slaves and send them to Brazil and other colonies. When Portugal finally abolished the slave trade, a plantation system began to develop where Portuguese settlers attempted to grow coffee and other crops for export. Yet, before World War II, Portugal had not invested significantly in the Angolan economy.

During the war and in postwar years, Portugal encouraged many more of its citizens to relocate to Angola with the promise of land and economic opportunities. These settlers claimed land and began to expand the plantation system. Between the end of World War II and independence in 1975, the Angolan economy actually prospered. Exports were largely sent to Portugal. Most of the trained personnel came from Portugal. Very few Angolans received training in management positions.

When independence occurred, the MPLA gained control of the government. The regime faced many difficulties with the economy. First of all, most of the skilled workers, as mentioned above, were from the international community. At the advent of the civil war, most of these workers fled the country to escape the violence. This left a dearth of skilled labor in the industrial and agricultural sectors.

Furthermore, forces attacked the country's infrastructure which interrupted trade. To solve these issues, the government encouraged the nationalization of all industry and agricultural pursuits.



They based their economic policies on communist or socialist ideologies. Close ties were formed with the Soviet Union and with Cuba. This situation lasted until sometime in the 1980's.

During the socialist years, a black market called the *kadonga* developed to meet the people's needs for goods. Its existence caused the devaluation of Angolan currency which raised inflation rates. Angolan workers faced serious dilemmas during this time. The devaluation of the kwanza as well as the lack of legitimate goods caused workers to find the exchange of illegal goods more profitable than legitimate trade. Worker productivity fell.

Also influencing productivity was the constant disruption many faced due to wartime activities. Workers often found themselves fleeing areas due to attack. These displaced people would either flee to neighboring countries, urban areas, or refugee camps.

Another impact upon the economic development of the Angolan economy was the illegal export of diamonds. Forces seized control of certain areas of the diamond industry and used revenues from sales to finance their military activities. At one time, the U.N. sanctioned the export of Angolan diamonds in order to stop the funding of such military groups. The Kimberley Process was enacted in order to help stop these smuggling activities.

During the 1980's, when oil prices dropped and the economic situation worsened, the government began to seek other options. Some privatization of industry and agriculture was allowed. The Angolan government invited international workers to come to train national workers. Also, foreign aid was received from different countries. With the ending of the civil war, new developments began to occur in the Angolan economy.

Almost 70% of Angolans lived below the poverty line in 2003. Many people were either unemployed or were underemployed. Approximately 85% of the people were involved in some type of agricultural endeavor. These agricultural workers were usually subsistence farmers.

Although this many people gain their livelihood from growing food, only 9.5% of the GDP comes from agricultural generated incomes; Angola must still import about half of its food supply. People who are trying to grow crops often face challenges due to changing climate patterns and the presence of mines left over from the civil war. Agricultural products include: bananas, sugarcane, coffee, sisal, corn, cotton, manioc, tobacco, vegetables, and plantains.

The Angolan economy has begun to stabilize largely due to the revenues generated from the oil industry. Approximately 85% of the GDP came from oil related revenues. In 2006, the Angolan government became part of OPEC and was later assigned a production quota of 1.9 million barrels a day. This influx of revenue has helped the consumer inflation rate to decrease from 325% in 2000 to 13% in 2007. Yet, challenges still remain. Only 15% of the work force are involved in industry and service related fields.

Angola's economy continues to receive help from foreign aid. China extended a two billion dollar line of credit in 2005 in order to help the Angolan government begin to rebuild different parts of the country's infrastructure that had been destroyed during the war. Banks from Brazil,

Portugal, Germany, Spain, and the EU have also given the Angolan government lines of credit. Overall, in 2005, \$441.8 million was given in economic aid to Angola.

In 2007, the GDP was \$95.46 billion. The real growth rate was 16.7%. The GDP per capita was \$7,800. The external debt was \$8.357 billion. The overall budget revenues in 2007 equaled \$20.18 billion. However, the expenditures equaled \$15.53 billion.

In 2007, exports equaled \$45.03 billion f.o.b. Angola's export partners were the U.S., China, France, Taiwan, and South Africa. Export commodities were crude oil, diamonds, refined petroleum products, gas, coffee, sisal, fish and fish products, timber, and cotton.

In 2007, imports equaled \$12.29 billion f.o.b. Angola's import partners were Portugal, the U.S., South Korea, China, Brazil, South Africa, France, and the U.K. Import products included machinery and electrical equipment, vehicles and spare parts, medicines, food, textiles, and military goods.

Angolan currency is called the *kwanza*. In 2003, the main bank in Angola was attempting to buy some of the kwanzas out of circulation in order to stem the rate of inflation. In 2007, the rate of exchange was 76.6 (kwanza per U.S. dollar). In 2006, it was 80.4.

<http://www.state.gov/r/pa/ei/bgn/6619.htm>

<http://news.bbc.co.uk/1/hi/world/africa/941807.stm>

<http://lcweb2.loc.gov/frd/cs/aotoc.html#ao0106>

<https://www.cia.gov/library/publications/the-world-factbook/geos/ao.html#Intro>

### **Literacy:**

In 2001, the literacy rate for the entire population was estimated at 67.4%. About 82.9% of males could read and write while only 54.2% of females were literate. The chaos that came about as a result of the civil war caused major disruptions to the existing educational system. The current government is working to solve these issues. A shortage of teachers and supplies are two major problems affecting the educational system of Angola.

### **Land/Geography:**

Angola is a country in southern Africa which lies between the Democratic Republic of the Congo and Namibia. Portions of Angola also share borders with Zambia and the Republic of the Congo (Congo-Brazzaville). The geographic coordinates are 12 30 S, 18 30 E.

The total area of Angola is 1,246,700 sq km. About 1,600 km lies along the Atlantic Ocean. About 2.65% of the land is arable while .23% is used in the production of permanent crops. The rest of the 97.12% of the land is used for various other types of purposes. The amount of land available for agricultural use has been significantly lowered because of the use of land mines by both rebel and government forces. An overuse of available land has led to problems with desertification.

Angola's coastal lowland stretches inland from the Atlantic Ocean for up to 125 kilometers—although some areas are just about 25 kilometers. The Benguela Current causes this area to receive less rainfall than might be expected so close to the Atlantic Ocean. The southern portion of the coastal plain is sandy and even touches the northernmost part of the Namib desert. The middle portion of the coastal plain is dry but not quite as arid as the southern portion. The northern portion of the coastal plain usually has much thicker vegetation.

A second geographic area arising past the coastal plains is a series of hills and mountains. This area is as wide as 100 kilometers in some places and as narrow as 20 kilometers in others. The Cuanzo River slices the region into two different parts with the northern sector having different hills that can rise to about 500 feet and the southern second moving into the great escarpment.

The high plateau or *planalto* is the last main geographic region of Angola. The high plateau is often broken into a series of smaller plateaus. The southern end of the plateau tends to be significantly drier than other areas. The central and northern areas are more conducive to agricultural pursuits

There are eighteen different provinces in Angola. One of the provinces is Bengo. Approximately 450,000 people live there. The capital of Bengo is Caxito. The province is subdivided into the municipalities of Ambriz, Nambuagongo, Dande, Icolo, and Bengo and Muxima.

Cabinda is separated from the main part of Angola. About 100,000 people make their home in this province. The capital of the province is Cabinda City. The municipalities are Belize, Cacongo, Buco Zau, and Cabinda. It was once a dense tropical rainforest. However, much of the land has been cleared for agricultural use.

The capital of Cunene is Ondjiva. About 200,000 people live there. The major municipalities are Cahama, Kuvelai, Namakunde, Santa-Clara, and Xangongo. One of the most famous locales of the province is the Mupa National Park, a wild animal reserve.

Angola's climate tends to be humid and warm in the north and much drier in the south. The average temperature is generally about 26°C. The rainy season begins around September and generally lasts until sometime in April. From May to August, little rainfall usually occurs.

[http://encarta.msn.com/encyclopedia\\_761571092\\_2/Angola\\_\(country\).html](http://encarta.msn.com/encyclopedia_761571092_2/Angola_(country).html)  
<http://lcweb2.loc.gov/frd/cs/aotoc.html>

## History

The first known inhabitants of present day Angola were the Bushmen who were known to be good hunters. Beginning sometime around 500 AD, different clusters of Bantu peoples began invading. Because of their advanced military tactics and the superiority of their numbers, they soon overcame the previous inhabitants and claimed the lands for their own dominion.

One of the great kingdoms that arose after the advent of the Bantu peoples was the Kingdom of the Kongo. This kingdom controlled about six provinces and had a system of hereditary kings. With the advent of Portuguese explorers beginning around 1482, the kings of the Kongo began to

form trade alliances with the Europeans. While these alliances benefited the kingdom for a time, the increasing demand for slaves caused the Portuguese to begin forming alliances with other local principalities to the detriment of the sovereignty of Kongo. Eventually, the raiding of the surrounding kingdoms caused serious repercussions and weakened the Kingdom of the Kongo.

Ndongo was another important kingdom of ancient Angola. The ruler of this kingdom was called the *Ngola*. One of the most famous rulers was actually a queen named Njinga who attempted to remain in control of her kingdom through allying herself with the Portuguese for a time, but then gained help from the Dutch when an alliance with them seemed more profitable. Her efforts quelled Portuguese expansion for a time.

The first official Portuguese settlement occurred when Paulo Dias de Novaes arrived with Portuguese families to found a colony around 1575-1576. The area he claimed became known as the Conquista. Luanda, the capital city, gained official recognition around 1605. Novaes led colonial efforts until his death in 1589 when control reverted to the Portuguese crown.

The inhabitants of the Conquista eventually separated themselves into distinct groups. One group were people of mixed African and Portuguese ancestry who chose to adopt the Portuguese culture and language. People of this group were also sometimes called *assimilados*. Often they worked as traders or in administrative positions. Their knowledge of indigenous cultures and interests sometimes put them in conflict with newly arriving immigrants who sought to establish their own base of power.

Until the early part of the 20<sup>th</sup> century, Portuguese control over Angola remained largely just around the Luanda area. Traders were more interested in the profits provided by the burgeoning slave trade than in establishing farms or other types of industry. They would establish relationships with different people groups and allow the leaders of these groups to capture slaves. Then the traders would simply buy the slaves and ship them to Brazil.

After the slave trade finally ended, efforts were made to establish a plantation system within Angola. Other industries were also developed. Sadly, Portuguese settlers still wanted to use indigenous workers as forced labor instead of paid help. The Portuguese crown enacted laws that required indigenous men and women to work to pay some type of tax. Men often worked to produce palm oil, coffee, natural resins, ivory, and wild rubber while women grew ground nuts and maize. This practice of forced labor would fuel the desires for independence in the 20<sup>th</sup> century.

When the European powers met in Berlin in the late 1880's, Portugal won the right to administer Angola—even though large portions of the land were still not under their complete control. This official granting of dominion over what is now modern-day Angola caused the Portuguese to begin a series of military campaigns to complete their conquest. Around 90 different campaigns occurred between 1890 and 1926.

In 1926, Antonio Salazar seized control of the Portuguese government. He introduced new policies of immigration whereby poor Portuguese citizens could go to Angola and be granted lands to farm. This practice caused some Africans to lose land and status. The economy

remained unstable and opportunities for advancement for Africans usually came only through the educational opportunities offered by Christian missions groups.

In 1961, indigenous Angolans rebelled against Portuguese control and began to fight for their independence. Three main resistance groups emerged—the MPLA, which fought around Luanda, the FNLA who arose out of the Kongo, and UNITA, whose power base existed among the Ovimbundu. Each of these groups would later play an important role in independent Angola.

When a coup in Portugal caused the government to want to rid itself of its overseas colonies, independence was granted to Angola. Each different rebel group desired to control the new nationalist government, but the MPLA under the leadership of Agostinho Neto gained predominance. The other two armed groups—the FNLA and UNITAS—actively opposed the new regime. Guerrilla fighting ensued, yet the MPLA managed to retain control.

The death of Neto in 1979 due to cancer led to the appointment of Dos Santos, the current leader. The MPLA attempted to institute Marxist ideals and invited both Soviet and Cuban advisors to visit Angola to train military personnel. This strong alignment with the Soviet Union and Cuba caused Western nations like the United States to look with disfavor on the regime.

Meanwhile the UNITAS rebels under the leadership of Jonas Savimbi continued to stage attacks against MPLA held areas. Savimbi and his followers were accused of recruiting child soldiers and committing other atrocities. They did manage to control certain areas successfully.

In the late 1980's international efforts attempted to bring reconciliation between the MPLA and UNITAS. In 1991, Dos Santos and Savimbi signed a peace accord which did not hold after election results favored Dos Santos. The war finally ended with the signing of the Luena Memorandum of Understanding around 2002. Both groups then began to work to rebuild the war-torn country. Savimbi, who was killed in February 2002, was not able to see this process begin.

<http://www.state.gov/r/pa/ei/bgn/6619.htm>

Broadhead, Susan. *Historical Dictionary of Angola*. Metuchen, N.J. Scarecrow Press, 1992.

<http://www.angola.org/history.html>

## **Christian History**

Catholic priests arrived in Sao Salvador in 1491. These priests worked with the inhabitants of the Kongo kingdom and converted Afonso I to Catholicism. Afonso's son Henrique actually entered the priesthood and became the first indigenous African to receive the office of bishop. However, Portuguese traders began exploiting relationships with other African ethnic groups in order to capture or buy slaves. The Kongo kingdom suffered severe losses and eventually lost much of its power in the area.

Jesuits and other orders tried to establish lasting mission stations between 1548 and 1834 but were largely unsuccessful because of the work of the slave raiders. In 1865, new priests were commissioned to go and four mission stations were built.

Real growth among Catholic parishes occurred after World War II. Many Angolans chose to convert to Catholicism. In 2008, there were 18 dioceses, with 3 of those being archdioceses.

Protestant work began among the Bakongo when British Baptists opened a mission at São Salvador in 1878. Later, some work was started around Huambo. While many Baptist Christians were forced to evacuate to the Democratic Republic of the Congo between 1961-1974, they returned around 1977 and re-established the Evangelical Baptist Church. Today, the church runs a seminary in Luanda and supports different schools and clinics.

Reverend William Taylor led Methodists to establish about five mission stations in 1885. About eleven years later, the Missionary Society for the Methodist Episcopal Church assumed authority over this work. Today, the United Methodist Church of Angola is a vibrant growing church of several thousands.

In the mid 1880's, missionaries from two Canadian Congregationalist Churches established work as well. Their efforts eventually were merged into the Evangelical Congregational Church in Angola. This church now supports about 60 schools.

Around 1891, Lutheran missionaries under the leadership of A. Wolfhurst began to establish churches in Southern Angola. Workers moved to Namibia around 1915 but returned in 1933. Builders completed the first church structure in 1965. Today, the Evangelical Lutheran Church of Angola works in many different provinces. Its primary churches, though, are found in the Cunene province.

Later, other Protestant missions followed. The Angola Evangelical Mission established a presence in Cabinda in 1897, and the North Angola Mission sent missionaries to Uige in 1925. Pentecostal and Assemblies of God missionaries began work around 1950, and their efforts led to the establishment of the Evangelical Pentecostal Mission of Angola.

[www.sim.org](http://www.sim.org)  
[www.oikoumene.org](http://www.oikoumene.org)

## **Religion**

### **Non Christian**

#### *Igreja Catholica*

This is one of the most powerful denominations in Angola. There are 15 dioceses and 3 archdioceses.

The Benguela diocese was erected in 1970. Eugenio Dal Corso is the currently presiding bishop. The diocese covers 19,281 square miles. In 2006, there were 42 parishes and 1,116,000 mass attendees. About 132 priests served in the diocese.

Construction of the Cabinda diocese occurred in 1984. Filomeno do Nascimento Vieira Dias currently serves as the bishop. The diocese covers 2,750 square miles. In 2006, there were 9 parishes and 233,000 people attending mass. Twenty-five priests worked in the diocese.

Caxito residents gained their diocese in 2007. António Francisco Jaca presides as bishop. The diocese covers 9,707 square miles. In 2007, there were 6 parishes and 13 priests. About 214,000 people attended mass.

In 2001, the Dundo diocese was constructed. It covers 39,833 square miles. José Manuel Imbamba serves as the bishop. In 2006, 200,000 people attended mass. There were 6 parishes and 5 priests.

Huambo is an archdiocese and was elevated in 1977. José de Queirós Alves is the presiding archbishop. In 2006, there were 42 parishes and 77 priests. About 1,278,000 people attended mass.

The diocese of Kwito-Bié was erected in 1940 as the diocese of Silvo Porto but had its name changed in 1979. José Nambi currently serves as the bishop. The diocese covers 27,423 square miles. In 2004, there were 11 parishes and 18 priests. There were 453,347 mass attendees.

Luanda received its status as an archdiocese in 1940, but it was officially founded in 1596. In 2007, there were 2,341,000 mass attendees. There were 19 parishes and 70 priests. The parish covers 414 square miles.

The archdiocese of Lubango was elevated in 1977. Zacarias Kamwenho serves as archbishop. In 2004, 1,521,804 people attended mass. There were 33 parishes and 72 priests. The diocese covers 45,577 square miles.

The diocese of Lwena covers 77,167 square miles. It was constructed in 1963 as the diocese of Luso but had its name changed in 1979. In 2004, 58,900 people attended mass. There were 13 parishes and 9 priests who worked in the diocese.

In the diocese of Malanje, Luis María Pérez de Onraitia Aguirre presides as bishop. The diocese covers 41,328 square miles. In 2004, there were 4 parishes and 21 priests. About 454,000 people attended mass.

The diocese of Mbanza Congo was erected in 1984. It covers 15,241 square miles. The position of bishop was vacant in 2008. In 2004, 338,200 people attended mass. Fourteen priests served the 6 parishes.

The diocese of Menongue covers 82,390 square miles. Mário Lucunde serves as the bishop. This diocese was first called Serpa Pinto but had its name changed to Menongue in 1979. In 2004, there were 150,000 people attending mass. There were 22 parishes and 13 priests.

Ndalatando covers 7,786 square miles. Construction was completed in 1990. In 2004, 189,100 people attended mass. There were 8 parishes and 21 priests. Almeida Kanda presides as bishop.

Fernando Guimarães Kevanu serves as the bishop of Ondjiva. This diocese covers 32,406 square miles. In 2004, there were 14 parishes and 16 priests. About 541,668 people attended mass.

The diocese of Saurimo covers 29,741 square miles. The office of bishop was vacant at the time of this writing. In 2004, there were 3 parishes and 9 priests.

In 2006, the diocese of Novo Redondo had its name changed to Sumbe. Benedito Roberto is currently serving as the bishop of this diocese. In 2004, 329,614 attended mass. Twenty-six priests ministered to the congregants of the 14 different parishes. The diocese covers 23,175 square miles.

Emílio Sumbelelo leads the work of the Uige diocese. This diocese was founded in 1967 under the name of Carmona e São Salvador but had its name changed to Uige in 1979. The diocese covers 24,538 square miles. In 2004, there were 43 priests and 16 parishes. About 566,713 people attended mass.

The diocese of Viana covers 6,645 square miles. Joaquim Ferreira Lopes currently serves as the bishop. In 2007, there were 9 parishes and 34 priests. About 500,000 people attended mass.

<http://www.catholic-hierarchy.org/country/dao2.html>

*Igreja do Lassy Zepherin (God of the Candle or Lassimo Nzambi Bougie)*

This church was started by people from the Republic of the Congo (Congo-Brazzaville) around 1953. The congregations are often found in the Cabinda province. In 1995, there were 20 churches and 1,500 congregants. There were an additional 3,000 affiliates.

Decalo, Samuel, VirginiaThompson, and Richard Adloff. *Historical Dictionary of the Congo: African Historical Dictionaries 69*. Lanham: Scarecrow Press, 1996

*Igreja do Arbusto (Church of the Bush)*

This church started around 1975. In 1995, there were 15 congregations and 1,500 congregants. There were an additional 3,000 affiliates.

*Igreja do Nosso Senhor Jesus Cristo (Ebunda dia Mfumu eto Yeso Klisto)*

This church, also known as the Red Star Cult, started around 1949. It is an ex-member of the BMS. In 1995, there were 50 congregations and 30,000 members. There were an additional 50,000 affiliates.

*Igreja Kimbanguista*

This denomination started work around 1927 and was a mission of the EJCSK church of Zaire. The members were persecuted by the Portuguese colonial government.



In 2001, there were 165 churches and 165,017 congregants. There were an additional 500,000 affiliates.

<http://www.britannica.com/EBchecked/topic/317913/Simon-Kimbangu>

<http://www.britannica.com/EBchecked/topic/317916/Kimbanguist-Church#ref=ref198635>

### *Igreja Nova Apostólica (New Apostolic Church)*

This church began work around 1970. In 2001, there were 350 congregations and 70,000 members. There were an additional 140,000 affiliates.

### *Islam*

Until recently, there have not been many converts to Islam. However, the number of converts is growing. The Association of the Development of Islam in Angola has been actively working to spread the tenets of the Islamic faith to Angolans. Also, people who fled to surrounding countries because of the horrors of the civil war sometimes came into contact with Muslims and decided to convert to Islam. When these converts returned to Angola, they brought their new views of religion with them.

Oyebade, Adebayo O. *Culture and Customs of Angola*. Westport: Greenwood Press, 2007.

*Indigenous Religions*—Each ethnic group has specific beliefs passed down from their ancestors. While each group's belief systems differ somewhat, there are some similarities. Most groups believe that a supreme creator god created the world. This being is all powerful, but does not usually interfere with the daily lives of his creation.

Many times people believe that this god can be approached through intermediary spirits—usually those of dead ancestors. Witches and sorcerers are feared because of their perceived power to bring harm or evil through their communication with the supernatural world. People consult diviners during times of sickness.

### *Testemunhas de Jeová (Jehovah's Witnesses)*

This group began work around 1945. In 2001, there were 343 churches and 35,000 members. There were an additional 140,000 affiliates.

## **Christian/Evangelical**

### *Convencao Baptista de Angola (Angola Baptist Convention)*

This denomination began work in 1936. Missionaries from Portugal, the Southern Baptist Convention in the United States, and Brazil have all worked with the churches of this convention. In 1995, there were 85 congregations and 15,470 congregants. There were an additional 20,900 affiliates.

### *Igreja Adventista de Septimo Dia (Seventh Day Adventist)*

This denomination began work in 1922. In 2006, there were approximately 936 churches. There were about 311,643 congregants. The Angola Union Mission oversees these churches. Additionally, this denomination also supports at least one secondary school, one seminary, a few medical clinics, and publishing house. The mailing address of this denomination is Caixa Postal 3, Huambo, Angola.

(Numbers are approximate as the congregations from Sao Tome and Principe were subtracted.)  
[http://www.adventistdirectory.org/view\\_AdmField.asp?EntityID=13754](http://www.adventistdirectory.org/view_AdmField.asp?EntityID=13754)

#### *Igreja Anglicana (Damaraland)*

Anglicans began mission efforts in 1924. Angolan churches are under the supervision of the Diocese of Damaraland, which is located in Namibia. In 2005, there were 300 congregations and 45,000 congregants. There were an additional 90,000 affiliates.

#### *Igreja Apostolica Africana em Angola (African Apostolic Church in Angola)*

This denomination started work around 1980. Its headquarters are located in Luanda. In 1995, there were 400 congregations and 50,000 members. There were 86,000 affiliates.

#### *Igreja Baptista Livre em Angola (Free Baptist Church in Angola)*

This church was founded around 1975. In 2001, there were 40 congregations and 20,000 members. There were 40,000 affiliates.

#### *Igreja de Cristo do Angola (Church of Christ in Angola)*

This denomination started work in Angola around 1970. In 1995, there were 33 congregations and 5,000 members. There were an additional 7,690 affiliates.

[www.angolateam.org](http://www.angolateam.org)

#### *Igreja de Deus (Church of God)*

This denomination started work in 1938 but was expelled in 1957. It was a mission of the Church of God of Cleveland. Most of the churches are locally led now and are under the auspices of the ADPA. In 2001, there were 113 congregations and 35,000 members. There were an additional 80,000 affiliates.

#### *Igreja do Nazareno (Church of the Nazarene)*

This denomination came to Angola around 1960. In 2007, there were 83 churches. Most churches had at least 100 members while others had much larger congregations.

<http://app.nazarene.org/FindAChurch/results.jsp?SearchChoice=churchReports&n=&c=&y=AO&s=&z>

#### *Igreja Evangélica Baptista (Evangelical Baptist Church of Angola)*

This denomination was founded by British missionaries from the Baptist Mission Society in 1875. As of March of 2008, there were 300 local churches and 77 pastors. These churches were spread across eight different provinces. This denomination has a theological seminary in Luanda and also supports at least four medical clinics. Additionally, the denomination runs centers for children who have been forced to live on the streets.

<http://iebachurch.org/> (in Portuguese)

*Igreja Evangelica Congregacional em Angola (Evangelical Congregational Church of Angola)*

This denomination began around 1880 and is thus one of the oldest active evangelical denominations in Angola. This denomination works with SIM. In 2006, there were 2,800 congregations and 950,000 members. About 166 pastors, 260 deacons, and 380 deaconesses served these congregations.

<http://www.oikoumene.org/en/member-churches/regions/africa/angola/evangelical-congregational-church-in-angola.html>

*Igreja Evangélica de Angola Central (Evangelical Church of Central Angola)*

This group resulted from the combined work of missionaries from Canada and the United States. In 1995, there were 1,077 churches and 140,000 members. There were an additional 380,000 affiliates.

*Igreja Evangélica do Sudoeste de Angola (Evangelical Church of Southwest Angola)*

This church was founded around 1897. In 2001, there were 938 congregations and 75,000 members. There were an additional 170,000 affiliates. This is an AME church.

*Igreja Evangélica do Sul de Angola (Evangelical Church of South Angola)*

This group started around 1914. In 2001, there were 194 churches and 17,483 members. There were an additional 50,000 affiliates.

*Igreja Evangélica dos Irmãos (Christian Brethren)*

This group started as the result of the work of missionaries from the United States and Great Britain who were associated with the CMML. In 2001, there were 1,200 congregations and 170,000 members. There were an additional 350,000 affiliates.

*Igreja Evangélica Irmãos Menonita Renovada (Mennonite Brethren)*

This denomination began work around 1980. In 2006, there were 58 congregations and a total of 4,700 congregants.

<http://www.gameo.org/encyclopedia/contents/I461.html>

<http://www.mwc-cmm.org/en/PDF-PPT/2006africa.pdf>

*Igreja Evangélica Pentecostal Assembleia de Deus*

This group started work around 1951 but were expelled in 1957. Later they returned around 1970. They work in the province of Cuanza-Sul. In 1995, there were 700 congregations and 210,750 members. There were an additional 300,000 affiliates.

*Igreja Evangélica Reformada de Angola (Evangelical Reformed Church of Angola)*

This denomination started as a result of the work done by English and Swiss missionaries in the Uige province in 1925. While many members were forced to flee due to persecution during the war for independence with Portugal, they later returned and began to re-build their churches and homes. This church was one of the founding members of the Council of Evangelical Churches in Angola. In 2006, there were 452 congregations and 200,000 members. There were 219 pastors to lead these congregations, and five of these pastors were women. This denomination has founded its own biblical institute to help people learn how to study the bible more effectively.

<http://www.oikoumene.org/en/member-churches/regions/africa/angola/evangelical-reformed-church-of-angola.html>

*Igreja Evangélica Unida Angola*

This group was founded as a mission of the Angola Evangelical Mission in 1897. In 1910, it was associated with the CMA. In 2001, there were 268 congregations and 20,359 members. There were an additional 34,000 affiliates.

*Igreja Lusitana Católica Apostólica Evangélica (Lusitanian Church of Portugal)*

This church was begun around 1965. It is associated with the Anglican Church. In 1995, there were 3 congregations and 210 members. There were an additional 400 affiliates.

*Igreja Luterana de Angola (Lutheran Church of Angola)*

Lutheran work first began around 1891 but missionaries moved to Namibia in 1915 due to political concerns. They later returned in 1933 and the first permanent church was constructed in 1965. The church primarily works in the Cunene Province but does have representation in at least seven other provinces too. The church has 29 congregations, and a membership of 25,000. It belongs to the Lutheran World Federation and the Lutheran Communion in Southern Africa. Denominational offices have been established in Lubango.

<http://archive.elca.org/countrypackets/angola/church.html>

*Igreja Metodista Unida de Angola (United Methodist Church of Angola)*

This church began work around 1885. In 1972, the first African bishop assumed office. During the civil war, many churches and educational facilities sustained major damage. The congregations have worked diligently to rebuild their churches and other buildings. In 2006, an

important facility at Quessua re-opened. The UMC churches also support a variety of orphanages and schools. In 2001, there were 400 congregations and 100,000 members. There were an additional 150,000 affiliates.

<http://gbgm-umc.org/africa/angola/angolumc.html>

### *Missão Evangélica Pentecostal de Angola (Evangelical Pentecostal Mission of Angola)*

This church began work around 1950. In 2006, there were 300 congregations and 75,000 members. About 84 pastors and 366 evangelists were actively proclaiming God's word to the people.

<http://www.oikoumene.org/en/member-churches/regions/africa/angola/evangelical-pentecostal-mission-of-angola.html>

## **People Groups**

15148

Afrikaner (2,297)

This people group can be found in Angola, South Africa, Botswana, Malawi, Namibia, and Zambia. They speak a language called Afrikaans and are part of the Germanic people cluster. This language is actually an evolved form of the Dutch language.

The original Afrikaners were Dutch settlers who came to the tip of southern Africa in the middle of the 1600's for the purpose of establishing farms and trading posts. French Protestants, who fled Catholic persecution, came and settled among these first Dutch settlers. The Khoikhoi people formed labor relationships with these European settlers; however, they were not enslaved at this point because of Dutch laws which forbade the enslavement of ethnic Africans. Rather, peoples from Indonesia or West Africa were brought in to work as slave labor. Over time, there was intermarriage between different ethnic groups. The Dutch settlers segregated themselves from those of mixed racial descent as much as possible. In South Africa, this practice of segregation led to apartheid which caused much dissension. No information is available about Angolan Afrikaners' views of those of mixed race.

Ninety-seven percent of the people consider themselves to be religious. Among these religious people, 95% are Protestants. Many of the Protestants probably attend the Dutch Reformed Church. This was the traditional church of the Dutch settlers. One percent of the religious people are Roman Catholic. About 33.9% of the people are evangelical Christians. Three percent of the overall population are non-religious.

Portions of the Bible were available as early as 1893. The complete Bible is now available. The Jesus film has been translated into their language, and gospel recordings exist.

<http://www.strategyleader.org/profiles/afrikaner.html>

15149

Ambo (114,868)

The Ambo people live in the southeastern corner of Angola in Ovamboland. They speak a language called Ndonga. About 75% of the people can read and write in a second language. Some alternate names for this people group include: Oshindonga, Osidonga, or Ochindonga. They belong to the Central Southwest Bantu people cluster.

Five percent of the people practice ethnic religions while 95% indicate that they have some type of religious belief. Among this religious population, 55% are Roman Catholics while 25% of the people are Protestants. Another 10% are Anglican. Only 21.8% of the population are evangelical Christians.

Portions of the Bible were translated by 1891, and the complete Bible is currently available. The Jesus film is not available. Gospel recordings do exist.

"Ambo." *Encyclopædia Britannica*. 2008. Encyclopædia Britannica Online. 30 Sep. 2008  
<http://www.britannica.com/EBchecked/topic/18940/Ambo>.

15152

Bakwe Pygmy (114)

The Bakwe Pygmy people speak a language called Bakwe and are part of the Pygmy people cluster. The dialects of the language are Defa, Deple, Dafa, Nigagba, and Nyinagbi.

About 75% of the people adhere to ethnic religions. Another 25% of the people claim to affiliate with some type of religious organization. Eighty percent of the latter group are Roman Catholics. Twenty percent are Protestants. Only about 1.25% of the overall population is evangelical Christian.

Portions of the Bible had been translated by 1885. The complete Bible was finished by 1933. Tracts have also been published. The Jesus film is accessible. Gospel recordings exist.

<http://www.pygmies.net/>

15153

Bolo (2,987)

The Bolo people live southeast of Luanda. They speak a language called Bolo and are part of the Central Southwest Bantu people cluster. Some alternate names for this people group include Libolo, Lubolo, or Haka.

About 35% of the population are ethnoreligionists, and another 65% indicate that they have some type of religious belief. Among this second group, 80% are Roman Catholic. Another 17% are Protestant. The remaining 3% attend independent churches. Only 4.5% of the entire population are evangelical Christians.

The Bible has not been translated into their language, and the Jesus film is inaccessible. Gospel recordings do not exist. [The Bolo language is closely related to Kimbundu, a national trade](#)

language, so Christian converts may have learned about Jesus through Christian resources in this trade language.

<http://lang.nalrc.wisc.edu/nalrc/resources/press/brochures/kimbundu.pdf>

15154  
British (17,230)

The British people living in Angola speak English. Approximately 70% of the people consider themselves to be religious. The number of evangelical Christians is unknown. Probably most of the British in Angola are expatriates.

43064  
Bushmen (78,111)

The Bushmen are also called Khoisans or San. They are one of the oldest indigenous people groups. They speak their own tribal language as well as Portuguese. The people primarily engage in ancestor worship. The Bible has not been translated into their tribal language, and the Jesus Film is inaccessible. Gospel recordings do not exist. But, these resources are available in Portuguese.

00000  
Caboverdian Mestico (49,000)

The Caboverdian Mesticos living in Angola are immigrants from the Cape Verde Islands. They came to Angola in search of better economic opportunities. They speak a language called Kabuverdianu.

Two percent of this population are non-religious while 98% are affiliated with some type of religious entity. Among the latter group, 93% are Roman Catholics, and 5% are Protestants. About 3.92% of the people are evangelical Christians.

Portions of the Bible had been translated by 1936, but the complete Bible is not available for believers. The Jesus film is also not accessible. Gospel recordings are accessible.

15155  
Chokwe (574,343)

The Chokwe people live in the Northeastern Lunda District. They also have settlements in the eastern part of the Bie province and in the western part of the Moxico province. Finally, some of them live in the central part of the Cuandocubango province. They speak a language called Chokwe, which is one of the national languages of Angola. One dialect of their language is Minungo. They belong to the Central South Bantu people cluster. Some alternate names for this people group: Ciokwe, Cokwe, Shioko, Kioko, Quioco, Djok, Tshokwe, or Tschiockloe.

Fifteen percent of the people adhere to ethnic religions, and 85% claim to have some type of religious belief. Among this second group, 55% are Protestants while 35% are Roman Catholics. About 33% of the entire population are evangelical Christians.

Portions of the Bible had been translated by 1916. The complete Bible was available by 1970. Tracts have also been printed. The Jesus film and other Christian videos are accessible. Gospel recordings and radio broadcasts can be heard.

[http://www.rebirth.co.za/chokwe\\_mask\\_history.htm](http://www.rebirth.co.za/chokwe_mask_history.htm)

<http://www.uiowa.edu/~africart/toc/people/Chokwe.html>

<http://www.britannica.com/EBchecked/topic/114032/Chokwe#tab=active~checked%2Citems~checked&title=Chokwe%20--%20Britannica%20Online%20Encyclopedia>

15157

Dhimba (7,582)

The Dhimba people live in the southwestern corner of Angola, but many also live in Namibia. They speak a language called Zemba. Some alternate names for this people group: Dimba, Otjidhimba, Himba, Tjimba, Simba, Chimba, or Oluthimba. They belong to the Central Southwest Bantu people cluster.

Dhimba women sometimes still choose to wear traditional attire. This attire is a simple skirt without a blouse. Instead of wearing a cloth blouse, women cover their upper bodies with a mixture of ocher and fat which offers better protection from the burning rays of the sun. This same mixture will be used to coat their hair.

Thirty percent of the population continue to practice the religious rites of their ancestors, and 70% affiliate themselves with some type of religious group. Among this latter group, 65% are Roman Catholic while 30% are Protestant. Only 17.5% of the overall population are evangelical Christians.

Portions of the Bible were translated between 1970-1984. The Jesus film is inaccessible. Gospel recordings exist.

Oyebade, Adebayo. *Culture and Customs of Angola*. Westport: Greenwood Press, 2007.

15158

Gciriku (28,717)

The Gciriku people live between Kwangali and Ndonga along the southeastern border of Namibia. They speak a language called Diriku and are part of the Khoisan people cluster. Some alternate names for this people group: Mbogedo, Shimbogedu, Diriko, or Rugciriku.

Fifty percent of this population adhere to ethnic religions while 50% associate themselves with other religious groups. Sixty percent of this second group are Roman Catholic, while 40% are Protestant. Only 17.5% of the population are evangelical Christians.



The New Testament had been translated into their language by 1988, and gospel recordings exist. The Jesus film is unavailable.

15159

Chinese (8,043)

The Chinese that live in Angola are part of a larger wave of migratory Chinese that have left their homeland in search of new economic opportunities. Many times a Chinese man will come by himself to an area and later bring his family. Within a few years, more Chinese come to the country and a new community is started. The Chinese immigrants usually speak Mandarin Chinese and are business men or oil workers from mainland China. The Chinese government is also assisting in the development of relationships with Angolans by buying oil from the Angola government.

The Chinese immigrants have many different belief systems. About 40% of the population are Buddhist. Fifteen percent practice some form of ethnic religion. Another 43.95 % of the people are non-religious. Approximately 1.05% of the people claim to be associated with other religious entities (55% of these are Roman Catholics, and 5% are Protestants). Only .007% of the entire population is evangelical Christian.

The Bible has been translated into their language, and the Jesus film is available. Gospel recordings exist.

[http://www.usatoday.com/money/world/2005-06-21-africa-china-usat\\_x.htm](http://www.usatoday.com/money/world/2005-06-21-africa-china-usat_x.htm)

<http://www.heritage.org/research/africa/HL1006.CFM> (Opinion article--does not reflect the sentiments of the researcher but rather provides a unique picture of Chinese involvement in Africa)

15160

Herero (78,111)

The Herero people live in Angola, Botswana, and Namibia. They speak a language called Herero and are part of the Central Southwest Bantu people cluster. Some alternate names for this people group include: Otjiherero or Ochiherero.

Five percent of the people adhere to ethnic religions, 95% claim to be affiliated with some other type of religious group. Among this latter group, 30% are Roman Catholics and 25% are Protestants. Another 5% are Anglican. Only 9.5% of the entire population are evangelical Christians.

Portions of the Bible had been translated by 1912. Bible translation was not completed until 1987. The Jesus film and other Christian videos are accessible. Gospel recordings exist.

<http://www.gnn.iway.na/>

15161

Holu (27,569)

The Holu people live along the Kwango River. They also live in the Democratic Republic of the Congo. They speak a language called Holu. Two dialects of this language are Holu and Yeci. Some people think that Yeci is actually a completely separate language. They are part of the Central South Bantu people cluster. Some alternate names for this people group include Kiholu, Holo, or Kiholo.

About 50% of the people continue to participate in ancestor worship while 50% have associated themselves with some form of religious entity. Among this second group, 90% are Roman Catholic and 5% are Protestant. Only 2% of the overall population are evangelical Christians.

Portions of the Bible were translated into their language between 1943 and 1956. The Jesus film is not accessible. Gospel recordings exist.

15167

Kongo (2,297,370)

The Kongo people live in the Northwestern corner of Angola. They speak a language called Koongo. The dialects of their language are South Kongo, South East Kongo, West Kongo, Ndingi, and Mboka. They are part of the Kongo Bantu people cluster. Some alternate names for this people group include Kikongo, Kikoongo, Congo, or Cabinda.

Kongo people were historically related to the powerful Kingdom of the Kongo. This African kingdom had contact with the Portuguese in the fifteenth century. Over the next several hundred years, different internal and external forces weakened the power of the Kongo kings. Many of the Kongo people were stolen and sold as slaves to Europeans.

One of their most famous kings, King Afonso, accepted the tenets of the Catholic faith and converted in the sixteenth century. From that time forth people began to accept portions of the beliefs of the Catholic Church while still being influenced by their traditional religious beliefs.

In modern times, .5% practice indigenous religions, and 94.5% of the population have joined some type of religious organization. Among this second group, 56% are Roman Catholic, 26% are Protestant, and 3% are Orthodox. Five percent of the population has no religious affiliation at all and actually state that they are non-religious. 33% of the overall population are evangelical Christians.

Portions of the Bible were available in their language as early as 1885. The complete Bible was translated by 1933. Other tracts are also accessible. The Jesus film has been reproduced in their language, and gospel recordings exist.

<http://cesa.imb.org/peoplegroups/Kongo.htm>

<http://www.everyculture.com/Africa-Middle-East/Kongo.html>

[http://www.metmuseum.org/toah/4hd/pwmn\\_4/4hd\\_pwmn\\_4.htm](http://www.metmuseum.org/toah/4hd/pwmn_4/4hd_pwmn_4.htm)

15175

Kwangali (35,609)

The Kwangali people live in the Cuando-Cubango province of Angola but the majority live in Namibia. They also have settlements in Namibia. They speak a language called Kwangali and are part of the Central Southwest people cluster. Some alternate names for this people group include Sikwangali, Rukwangali, Kwangari, Kwangare, or Cuangar.

The Kwangali people used to cross the borders between Namibia and Angola freely. The Kavango River, which separated the two areas, was the only barrier. The Kwangali settlements in Namibia have localized power because many Kwangali have gained government posts in their area. More Kwangalis now live in Namibia than in Angola. The frequency of communications between the two major areas of settlement is unknown.

The Kwangali people normally traced lineage through the mother's family. However, as they have had more contact with Western thought and culture, this pattern has begun to change. Now a hompa leads each Kwangali area.

The Kwangali share land communally. However, there is a hierarchical structure that allows the privileged to have more status than others. Those with a higher status will be given better opportunities socially and economically. When a visitor comes to a village, he or she should attempt to quickly learn the status of individuals so that the proper social protocols can be observed.

The Kwangali people value education. While some students have to miss school because of chores, all want to attend. More teachers and supplies are necessary. Usually schools have outdated resources and not enough instructors.

The people adhere to a mixture of indigenous religious beliefs and Roman Catholicism. Eighty percent of the population are Roman Catholic. Only 10.8% are evangelical Christians.

Portions of the Bible had been translated by 1960, but Bible translation efforts were not completed until 1987. Christian tracts have been published. The Jesus film and other Christian videos are viewable. Gospel recordings exist.

<http://cesa.imb.org/peoplegroups/KwangaliPeopleofSouthernAfrica.htm>

15176

Kwanyama (137,843)

The Kwanyama people live in the central part of southern Angola. They speak a language called Kwanyama, which is one of the national languages. Their language may be intelligible with Ndonga and Kwambi. They are part of the Central Southwest Bantu people cluster. Some alternate names for this people group include Ochikwanyama, Oxikwanyama, Kuanyama, Kwanjama, Kwancama, Cuanhama, Ovambo, and Humba.

Five percent of the people are ethno-religionists while 95% affiliate themselves with some type of religious group. Fifty-two percent of this latter group are Roman Catholic, 25% are Protestant, and 10% are Anglican. About 16.15% of the population are evangelical Christian.

Different types of ministry tools are available. Portions of the Bible had been translated as early as 1894, and the complete Bible was published in 1974. Tracts have been published. Christian videos and the Jesus film have also been produced.

15177

Lingala (74,665)

The Lingala people live in various parts of Angola. Most of their settlements are close to the border of the Democratic Republic of the Congo because several of them are refugees or immigrants from this formerly war-torn area. They speak a language called Lingala and are part of the Central Congo Bantu people cluster. An alternate name for this people group is Ngala.

Two percent of the population practice ethnic religions while 98% consider themselves to be religious. Fifty-eight percent of this latter group are Roman Catholic and 30% belong to a Protestant denomination. About 17.64% of the population are evangelical Christians.

There are several ministry tools in their language. Portions of the Bible had been translated by 1908, and the complete Bible is currently in print. Tracts and other printed materials have been published. The Jesus film and various types of Christian videos have been produced. People can hear gospel recordings, too.

15178

Lozi (4,595)

The traditional homeland of the Lozi people is in Zambia in an area called Barotseland. However, today some live in southeastern Angola as well. They speak a language called Lozi, but there are different dialects of the language since the Lozi people are an amalgamation of different groups who were absorbed by a dominant culture. They are part of the Central Congo Bantu people cluster. Some alternate names for this people group include Silozi, Rozi, Tozvi, Rotse, Rutse, and Kololo.

Three percent practice the religion of their ancestors, and 97% have joined some other type of religious organization. Among this second group, 58% are Roman Catholics and 30% are Protestants. About 11.64% of the overall population are evangelical Christians.

There are several ministry tools in their language. Portions of the Bible were translated by 1922, and the complete Bible is available today. Tracts and other printed materials have also been published. The Jesus film and the God's Story video have been reproduced in their language as well. Gospel recordings exist.

Two Lozi phrases:

tutwa = giraffe

Amu bone! Ki tutwa! = Look! It's a giraffe!

<http://www.barotseland.com/index.htm> (historical information)

<http://www.mnsu.edu/emuseum/cultural/oldworld/africa/lozi.html>

<http://danielandsky.blogspot.com/2008/05/if-you-read-names-bob-and-corky-you-may.html>

<http://www.everyculture.com/Africa-Middle-East/Lozi.html>

15180

Luchazi (117,165)

The Luchazi people live in southeastern Angola and in Zambia. They speak a language called Luchazi and are part of the Central South Bantu people cluster. Some alternate names for this people group include: Chiluchazi, Lujazi, Lujash, Lutshase, Luxage, Lucazi, Lutchaz, and Ponda.

Eight percent of the Luchazi people participate in traditional religious rites. Another 92% are affiliated with some type of religious organization. Among this second group, 50% are Protestants while 40% are Roman Catholic. About 41.4% of the overall population are evangelical Christians.

There are ministry tools in their language. The New Testament had been completed by 1935, and the complete Bible is currently available. The Jesus film and other types of Christian videos are also accessible. Gospel recordings exist.

<http://www.uiowa.edu/~africart/toc/people/Luchazi.html>

<http://www.orvillejenkins.com/profiles/luchazi.html>

15181

Luimbi (22,973)

The Luimbi people live in central Angola in the Cuanza River area. They speak a language called Luimbi and are part of the Central South Bantu people cluster. Some alternate names for this people group include Chiluibimbi, Luimbe, Lwimbe, and Lwimbi.

Forty percent of the people continue to follow the ancient religious rites of their ancestors. Sixty percent of the people claim to have some type of religious belief. Among this latter group, 65% are Roman Catholic and 30% are Protestants. About 18% of the overall population are evangelical Christians.

Portions of the Bible had been translated into their language by 1935. The Jesus film is not accessible in their language, but gospel recordings exist.

15182

Lunda (175,748)

The Lunda live in the northeastern section of Angola. They speak a language called Lunda and are part of the Central South Bantu people cluster. An alternate name for this people is Chilunda.

The Lunda people have historically had villages that spanned across the Democratic Republic of the Congo, Zambia, and Angola. Most of these villages stayed in contact with each other through family and trade relationships. In Angola, one of the Lunda lineages was involved with the creation of the Kasanje Kingdom.

The family system is based on a matrilineal hierarchical system. While most individuals can choose with whom they wish to associate as far as social clubs and firm friendships, all are bound by the cultural expectation that respect is due to people of higher social standing. The mother's brothers will have a strong influence upon the children. Grandparents are highly valued.

Six percent of the people practice traditional ethnic religions. Their traditional belief system is based upon the belief of a creator god named Nzambi who created the world but then removed himself from interaction with humans. Thus, instead of appealing to this distant god, people believe that the spirits of their ancestors will bless them or curse them. If the ancestral spirits are pleased with the family, blessings will occur; however, if the ancestral spirit feels slighted, he or she could bring mischief or disease to a lineage. In cases of disease, barrenness, or other calamity, people will visit the *chimbuki* who will intercede with the spirit world for them. Even people who have nominally converted to some type of Christian faith will often choose to visit the *chimbuki* in times of hardship.

Ninety-four percent of the people consider themselves to be religious. Fifty percent of these are Roman Catholic while 45% are Protestant. About 32.9% of the overall population are evangelical Christian.

Portions of the Bible had been translated as early as 1914. The entire Bible had been translated by 1962. The Jesus film and gospel recordings are also accessible.

Often people are confused about Christian doctrine. Some early missionaries, in an attempt to engage the people culturally, chose to refer to God by the traditional name of the creator god of the ancestral religions. This caused confusion among some converts who felt that both religions could still be practiced. Today proliferations of many different belief systems exist.

<http://www.everyculture.com/Africa-Middle-East/Lunda.html>  
<http://www.uiowa.edu/~africart/toc/people/Lunda.html>  
<http://cesa.imb.org/SitGap/angola.html>

15184

Luyana (28,717)

The Luyana people live east of Moçamedes in the southwestern part of Angola. They speak a language called Luyana which has at least four different dialects—Kwandi, Mbowe, Mdundulu, and Mishulundu. They are part of the Central Southwest Bantu people cluster. Some alternate names for this people group include Luyi, Louyi, Lui, Rouyi, Luana, and Luano.

Forty percent of the people are ethnoreligionists. Sixty percent of the people belong to some type of religious group. Among this latter group, 80% are Roman Catholic and 15% are Protestant. Only 7.2% of the entire population are evangelical Christians.

The Bible has not been translated into their language. The Jesus film is inaccessible. Gospel recordings exist.

[http://cesa.imb.org/resources/sitgapPDF/page17\\_standing\\_in\\_the\\_gap.pdf](http://cesa.imb.org/resources/sitgapPDF/page17_standing_in_the_gap.pdf)

15185

Lwena (564,739)

The Lwena people live in the Moxico province which lies in the southeastern part of Angola. They speak a language called Luvale and are part of the Central South Bantu people cluster. Some alternate names for this people group include: Luena, Kuvale, Chiluvale, Lovale, and Lubale.

Three percent of the population practice the religion of their ancestors. Ninety-seven percent of the population adhere to some other type of religious belief. Among the latter group, 75% are Roman Catholic and 15% are Protestant. About 15.52% of all of the people are evangelical Christians.

Portions of the Bible had been translated by 1902. The complete Bible has now been translated. Other printed materials are available. The Jesus film and other Christian videos are also accessible. Gospel recordings exist.

<http://www.gnn.iway.na/PS%20Angola%20Kuvale%201.htm>

15186

Macanese (1,377)

The Macanese people speak Portuguese and Macanese, a form of Portuguese Creole. The Portuguese controlled a small area in China called Macau. When a Portuguese citizen had a child with a Chinese citizen in this area, the child was known as a Macanese. Over the years when Portugal controlled Angola, many chose to migrate as laborers or as escapees of the chaos in Macau after World War II.

Five percent of the people are non-religious while 95% have joined some type of religious organization. Among this second group, 99% are Roman Catholic while 1% is Protestant. Only .475% of the overall population are evangelical Christians.

There are many ministry tools available to the Macanese. The Bible and tracts have been printed. The Jesus film, the Heavenly Man, and other Christian videos also exist. Gospel recordings can be heard.

15188

Mbangala (26,293)

The Mbangala people live east of Luanda in North Central Angola. They speak a language called Mbangala and are part of the Central South Bantu people cluster. Two alternate names for this people group include Cimbanga and Bangala.

Fifty percent of the people practice their traditional ethnic religious rites which include the veneration of their ancestral spirits. Fifty percent claim to have some other type of religious

belief system. Among the latter group, 92% of the people are Roman Catholic and 2% are Protestant. Only .75% are evangelical Christians.

The Bible has not been translated into their language, and the Jesus film is inaccessible. Gospel recordings exist.

15190

Mbukushu (6,891)

The Mbukushu people live along the northern bank of the Okavango River in the Southeastern corner of Angola. They speak a language called Mbukushu and are part of the Central South Bantu people cluster. Some alternate names for this people group include Mbukushi, Mambukush, Mampukush, Mbukuhu, Thimbukushu, Gova, Kuso, or Cusso.

Fifty percent of the people practice traditional rites while fifty percent claim to belong to some type of religious group. Among this second group, 70% are Roman Catholic and 20% are Protestant. Only 8.5% of the overall population are evangelical Christians.

There are several types of ministry tools available to this people group. Portions of the Bible had been translated by 1976. The entire New Testament had been translated by 1986. The Jesus film and other Christian videos are accessible. Gospel recordings exist.

15191

Mbunda (150,000)

The Mbunda people live in southeastern Angola. They speak a language called Mbunda, which is one of the national languages. Two alternate names for this people group include Chimbunda and Mbuunda.

Twenty percent of the population are ethno-religionists, and another 80% consider themselves to be religious. Among this latter group, 85% are Roman Catholic and 5% are Protestant. Only 3.2% of the overall population are evangelical Christians.

Portions of the Bible had been translated by 1919. The New Testament translation has been completed. The Jesus film is inaccessible. Gospel recordings exist.

15166

Mbundu (2,986,582)

The Mbundu people are often called the Kimbundu or North Mbundu people. This people group is not to be confused with the Ovimbundu, which live in the Benguela area, but are also sometimes called the Mbundu people. The Kimbundu people live in the northwestern part of Angola. They speak a language called Mbundu which has several dialects. These dialects are Njinga, Mbamba, Mbaka, or Ngola. The people are part of the Northwest Bantu people cluster. Some other alternate names for this people group are Luanda, Lunda, Loande, Loanda Mbundu, Kimbundo, Nbandu, N'bandu, Dongo, Ndongo, and Kindongo.



Approximately 1.4% of the people practice the religion of their ancestors while 98.6% of the people have joined some other type of religious group. Among those in the latter group, 76% are Roman Catholic and 10% are Protestant. Only 7.8% of the entire population are evangelical Christians.

Portions of the Bible had been translated by 1886. The complete Bible has now been translated. The Jesus film is accessible. Gospel recordings and radio broadcasts exist.

15193

Mbwela (117,165)

The Mbwela people live east of Benguela in the central part of Angola. They speak a language called Mbwela and are part of the Central South Bantu people cluster. Some alternate names for this people group include Mbwera, Shimbwera, Mbuela, Ambuella, or Ambuela.

Twenty percent of the people practice ethnic religions while 80% have chosen to associate with some other type of religious entity. Among this second group, 60% are Roman Catholic and 30% are Protestant. About 21.6% of the population are evangelical Christians.

The Bible has not been translated into their language. The Jesus film is inaccessible. Gospel recordings exist.

15194

Ndombe (22,973)

The Ndombe people live south and southeast of Benguela. They speak a language called Ndombe and are part of the Central South Bantu people cluster. An alternate name for this people group is Dombe.

Sixty percent practice ancestor worship as their forefathers did while 40% have converted to some other type of religion. Among this latter group, 80% are Roman Catholic, 10% are Protestant, and 10% are Orthodox. Only 2.8% of the people are evangelical Christians.

The Jesus film is not accessible. The Bible has not been translated into their language. Gospel recordings do not exist. Some of the people may be familiar with Ovimbundu, and Christian materials are available in this language.

15195

Ngandyera (13,785)

The Ngandyera people live in the southeastern corner of Angola. They speak a language called Ngandyera which is related to Kwanyama, Ndonga, and Kwambi. They belong to the Central South Bantu people cluster.

Thirty percent of the people are ethnoreligionists while 70% have joined some other type of religious entity. Among this latter group, 85% are Roman Catholic and 15% are Anglican. Only 2.1% are evangelical Christians.

The Bible has not been translated into their language. The Jesus film is inaccessible. Gospel recordings exist.

15196

Ngangela (29,877)

The Ngangela people live in the central part of Angola just east of Mbwela. They speak a language called Nkangala and are part of the Central South Bantu people cluster. Two alternate names for this people group are Cangala and Ngangala.

Sixty percent of the people follow the traditional religious belief systems of their ancestors, and 40% have adopted other type of religious system of belief. Among this second group, 80% are Roman Catholic, 15% are Protestant, and 5% are Orthodox. Only 2% of the overall population are evangelical Christians.

Although no Christian media resources have been developed in their language, some indigenous church planters have worked to share the gospel with this people. Because of the strong emphasis on oral tradition, these church planters will often introduce Biblical truths through chronological storytelling.

<http://cesa.imb.org/SitGap/angola.html>

15197

Nkhumbi (178,047)

The Nkhumbi people live in the southwestern part of Angola between Zemba, Luyana, Umbundu, Nyemba, and Nyaneke. They speak a language called Nkhumbi and are part of the Central South Bantu people cluster. Some alternate names for this people group include Nkumbi, Khumbi, Humbe, Ngumbi, and Otjingumbi.

Thirty percent of the people practice ethnic religions, and 70% have converted to some other type of religion. Among this latter group, 90% are Roman Catholic, 5% are Protestant, and 5% are Orthodox. Only .35% of the people are evangelical Christians.

Many of the Nkhumbi who claim to be Christian adherents may have a marginal understanding of Christian doctrines. Most, in reality, continue to worship their ancestral spirits. The majority of their communities are somewhat nomadic thus they tend to be very communally oriented. Individuals who might be interested in making a profession of faith in Christ would have difficulties in leaving traditional practices completely. Foreign visitors who might wish to share the good news of Christ could be viewed with suspicion after the many years of upheaval caused by the civil war.

Portions of the Bible had been translated by 1985. The Jesus film is inaccessible. Gospel recordings exist.

[http://cesa.imb.org/resources/sitgapPDF/page03\\_standing\\_in\\_the\\_gap.pdf](http://cesa.imb.org/resources/sitgapPDF/page03_standing_in_the_gap.pdf)

15199

Nyaneka (178,047)

The Nyaneka people live in southwestern Angola. They speak a language called Nyaneka which has two dialects—Humbe and Mwila. They are part of the Central Southwest Bantu people cluster. Some alternate names for this people group include Lunyaneka, Nhaneka, or Nhaneca.

Ten percent of the people adhere to the religious rites of their ancestor while 90% claim to have some type alternative religious belief. Among the second group, 75% are Roman Catholic and 10% are Protestant. There are no known evangelical Christians.

The Bible has not been translated into their language. The Jesus film is not accessible. Gospel recordings and radio broadcasts can be heard.

<http://www.worldmissioncentre.com/HUMBE.html>

15200

Nyemba (201,526)

The Nyemba people live in the Cuchi River area in south central Angola. They speak a language called Nyemba and are part of the Central Southwest Bantu people cluster. Some alternate names for this people include Ganguela, Ganguella, Ngangela, Nhemba, or Gangela.

Fifteen percent of the people continue to adhere to the religious traditions of their ancestors while 85% have converted to some other type of religion. Among this latter group, 67% are Roman Catholic and 30% are Protestant. Only .17% of the people are evangelical Christians.

Portions of the Bible had been translated by 1955. The Jesus film is not accessible. Gospel recordings exist.

15201

Nyengo (5,743)

The Nyengo people live in the southeastern corner of Angola. They speak a language called Nyengo and are part of the Central South Bantu people cluster. An alternate name for this people group is Nhengo.

Fifty percent of the people adhere to these indigenous religions, and 50% claim to have joined some other religious entity. Among this second group, 90% are Roman Catholic and 3% are Protestant. Only 2% of the overall population are evangelical Christians.

The Bible has not been translated into their language, and the Jesus film is inaccessible. Gospel recordings exist.

15192

Ovimbundu (4,594,741)

The Ovimbundu people live in the west part of Angola in the Benguela District and the surrounding area. Huambo, Benguela, Lobito, and Kuito are all important cities within their territory. However, people have also moved to urban areas which may lie some distance from their traditional homeland.

They speak a language called Umbundu and are part of the Central Southwest Bantu people cluster. Some alternate names for this people group include: Umbundo, M'bundo, Quimbundo, South Mbundu, Nano, Mbali, Mbari, or Mbundu Benguella.

The traditional homeland of the Ovimbundu had good natural resources. The people had been traders. Because of their location, the Portuguese made contact early with this people group. When Portuguese traders began to control the trade flow effectively, many of the Ovimbundu men became agriculturalists. When Portuguese settlers began to take over farmland, many of the men had to work for the settlers or migrate to city areas to work for low wages.

The Ovimbundu lived in an area where UNITAS received support and had strongholds. The fighting between the MPLA and UNITAS caused many problems for the inhabitants of the area. Soldiers planted mines in many of the fields which should have been used for planting. Many civilians lost limbs or their lives when they tried to clear the fields for planting. The main town of Kuitos was heavily damaged. Food shortages occurred because of the inability to plant an adequate amount of food.

About .70% of the people have clung to the religious rites of their ancestors while 99% have chosen to adopt another type of faith. Among this second group, 63% are Roman Catholic and 14.4% are Protestant. About 11.8% of the people are evangelical Christians.

A Baptist group started mission work in 1936 under the leadership of Manuel Ferreira Pedras. The Baptist Convention of Angola, the Congregationalists, Assemblies of God, the Pentecostals, and the Union Baptist Church are all doing work with this people groups. There is a Bible school in Huambo.

Portions of the Bible were translated by around 1889. The complete Bible had been translated by 1963. The Jesus film and other Christian videos are accessible. Gospel recordings and radio broadcasts can be heard.

**Ovimbundu.** *Encyclopædia Britannica*. 2008. Encyclopædia Britannica Online. 30 Sep. 2008

<http://www.britannica.com/EBchecked/topic/436083/Ovimbundu>

<http://www.country-studies.com/angola/ovimbundu.html>

<http://cesa.imb.org/peoplegroups/ovimibundu.html>

15204

Sama (10,339)

The Sama live in a coastal area just south of Luanda. They speak a language called Sama and are part of the Central Southwest Bantu people cluster. Two alternate names for this people group are Kissama or Quissama.

Thirty-five percent of the people adhere to the traditions of their ancestors and 65% indicate that they are affiliated with some type of religious group. Among this latter group, 92% are Roman Catholic and 5% are Protestants. Only 1.95% of the people are evangelical Christians.

The Bible has not been translated into their language. The Jesus film is inaccessible. Gospel recordings do not exist. The Sama language is similar to the Kimbundu language so converts may have learned about Jesus by accessing Christian materials written in this language.

<http://lang.nalrc.wisc.edu/nalrc/resources/press/brochures/kimbundu.pdf>

15205

Songo (40,204)

The Songo people live in a north central part of Angola. Their villages are south of Malanje in the Cuanza River area. They speak a language called Nsongo and are part of the Central South Bantu people cluster. Two alternate names for this people group include Nsongo and Sungu.

Twenty percent of the people continue to participate in the worship of their ancestral spirits while 80% have chosen to adopt some other system of religious belief. About 75% of the members of this latter group are Roman Catholic while twenty percent are Protestant. About 13.6% of the overall population are evangelical Christians.

Portions of the Bible had been translated between 1936 and 1978. The Jesus film is inaccessible. Gospel recordings do not exist.

15206

Spaniard (6,663)

The Spaniards living in Angola may have come from many different origins. Some may have come during colonial days along with Portuguese settlers. However, some may have come more recently as expatriates. The Spaniards primarily live in urban areas. They speak Spanish. Not much is known about them.

Five percent of the population are non-religious while 95% indicate that they belong to some type of religious entity. Among this second group, 69.5% are Roman Catholic and .10% are Protestant. Only .095% of the people are evangelical Christians.

The Bible has been translated into their language and the Jesus film is accessible. Gospel recordings exist.

15207

## Suku (13,785)

The Suku people speak a language called Suku and are part of the Central South Bantu people cluster. An alternate name for this people group is Kisuku.

The traditional homeland of the Suku people is in the Democratic Republic of the Congo (formerly Zaire). Usually the oldest male will have the most political power and will have the right to dictate matters of policy to younger members of the lineage. Although a son may stay with his father or his father's family while a young adult, he will generally return to the lineage of his mother when he grows old. Because of this strong affiliation with the family, individualism is not a concept that is easily accepted. People will follow the decision of the head of their family much more readily than making a personal decision.

Ten percent of the people practice the rituals passed down from their ancestors. They generally believe in a supreme creator but feel that ancestral spirits are the main spiritual forces that interact with humans. To this end, the people actively work to keep these spirits happy because they fear that angering the spirits will lead to misfortune. Divination and witchcraft are common occurrences among the Suku because of their strong belief in the influence of the supernatural.

Ninety percent are affiliated with some type of religious group. In this group, 95% are Roman Catholic while 3% are Protestant. Only 2.7% of the people are evangelical Christians.

Portions of the Bible have been translated into their language. However, the Jesus film is inaccessible. Gospel recordings exist.

15208

## Yaka (180,000)

The Yaka people live in the Republic of the Congo and Angola. They speak a language called Yaka and are part of the Central South Bantu people cluster. Some alternate names for this people group include: West Teke, Yaa, or Iyaka.

Six percent practice ethnic religions and 94% indicate that they have some type of religious belief system. Among this latter group, 42% are Roman Catholic and 35% are Protestant. About 23.5% of the entire population are evangelical Christians.

Portions of the Bible were translated between 1938 and 1957. The Jesus film and other Christian videos are accessible. Gospel recordings exist.

15210

## Yauma (13,785)

The Yauma people live in the Kwando River area in southeastern Angola. They speak a language called Yauma and are part of the Central South Bantu people cluster.

Forty percent of the people are ethnoreligionists and 60% claim to have adopted some other type of religious belief system. Among this second group, 93% are Roman Catholic and 3% are Protestant. Only 1.8% of the people are evangelical Christians.

Portions of the Bible were translated in 1978. The Jesus film is inaccessible. Gospel recordings exist.

<http://www.everyculture.com/Africa-Middle-East/Suku.html>

15211

Yombe (40,204)

The Yombe people live in the Cabinda region of Angola. They speak a language called Yombe which has two dialects—Mbala and Vungunya. They are a part of the Central South Bantu people cluster. Some alternate names for this people group include Kiyombe, Kiombi, Iombe, and Bayombe.

Ten percent of the population practice ethnic religions. The name of their main deity is *Ngoma Bunzi*. This deity does not interact directly with worshippers. Rather, he must be approached through intermediary spirits. These spirits are called *Nzambi a Tsi* and *Simbi*.

Ninety percent of the population indicates that they belong to some other type of religious group. Among the professing of religious faith, 80% are Roman Catholic while 16% are Orthodox. Another 3% are Protestant. Only 2.7% are evangelical Christians.

The New Testament had been translated into their language by 2005. The Jesus film and other Christian videos are accessible. Gospel recordings and radio broadcasts can be heard.

<http://www.uiowa.edu/~africart/toc/people/Yombe.html>

### **Missiological Implications**

1. Evangelical churches and Christians should seek ways to communicate the Good News of Jesus Christ to the many followers of ethnic religions in Angola. These methods should be shared with local believers who will seek to reach the followers of ethnic religions who number over 700,000 persons.
2. Evangelical churches and Christians should seek to develop ways to share the Good News of Jesus with the followers of the Roman Catholic Church in Angola. As many as 63% of the people in Angola follow the Catholic religion.
3. Evangelical churches and Christians should seek a means of communicating the Message of Jesus to the non-religious groups in Angola.

4. Evangelical churches and Christians should seek ways to encourage the Christians and Christian leaders in Angola who have suffered persecution, ostracism, discrimination, and abuse, especially during the Marxist reigns.
5. Evangelical churches and Christians should seek ways to provide quality leadership training for the Christians groups in Angola. This training should include developing leaders for house churches as well as more traditional type congregations.
6. Evangelical churches and Christians should redouble efforts to provide Bible translation, other Christian literature, and the Jesus film in each of the languages used in Angola.
7. Evangelical churches and Christians should find means to encourage healing from the frightful experiences of the long civil warfare that has decimated the country.
8. Evangelical churches and Christians should help the local believers place increasing emphasis on evangelizing and providing social services in the cities. These ministries should seek to alleviate the suffering of the multitudes of refugee peoples in the cities

Angolans are just beginning to recover from the effects of 27 years of civil war. Many residents experienced great trauma as they saw family members tortured and/ or killed. Also, many may have lost their homes and their family networks as they were forced to flee from marauding military forces. Angolans, in the face of such dire circumstances, have shown their resiliency. Angolan Christians have begun to rebuild their homes and their churches. Financial help is needed to help them continue their efforts.

Teachers and doctors would be welcome. Many schools and hospitals were destroyed and are in the process of being re-established. Teachers are needed to staff private schools as well as to help train Angolans who wish to become teachers. Likewise, doctors are needed to staff clinics and hospitals and to train Angolan doctors about advances in surgical procedures.



## Pictures



## Links

<http://countrystudies.us/angola/>

[http://angolateam.org/angola\\_language.html](http://angolateam.org/angola_language.html)

[http://www.unicef.org/infobycountry/angola\\_502.html](http://www.unicef.org/infobycountry/angola_502.html)

[http://www.afro.who.int/home/countries/fact\\_sheets/angola.pdf](http://www.afro.who.int/home/countries/fact_sheets/angola.pdf)

[http://www.who.int/countryfocus/cooperation\\_strategy/ccs\\_ago\\_en.pdf](http://www.who.int/countryfocus/cooperation_strategy/ccs_ago_en.pdf)

[http://travel.state.gov/travel/cis\\_pa\\_tw/cis/cis\\_1096.html](http://travel.state.gov/travel/cis_pa_tw/cis/cis_1096.html)

<http://www.lonelyplanet.com/worldguide/angola/>

<http://www.smartraveller.gov.au/zw-cgi/view/Advice/Angola>

<http://www.angola.org/index.html>