

canaries in the coal mines

An analysis of spaces for LGBTI activism in Angola

COUNTRY REPORT



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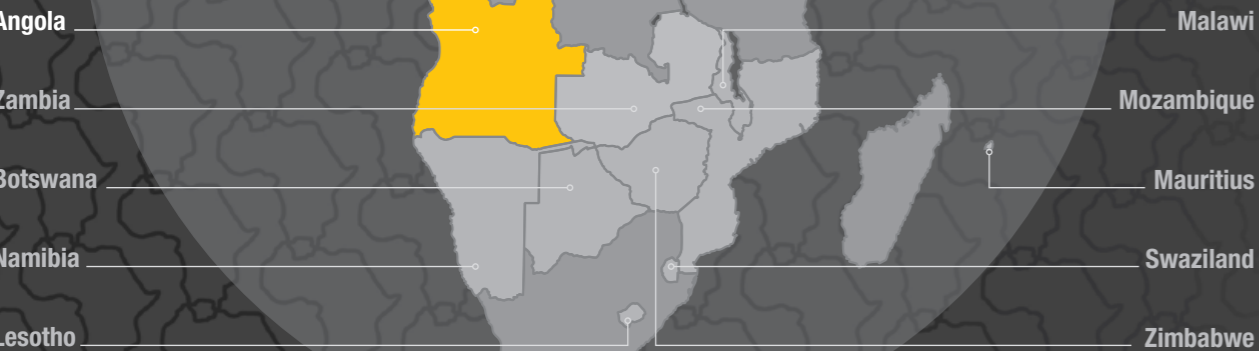
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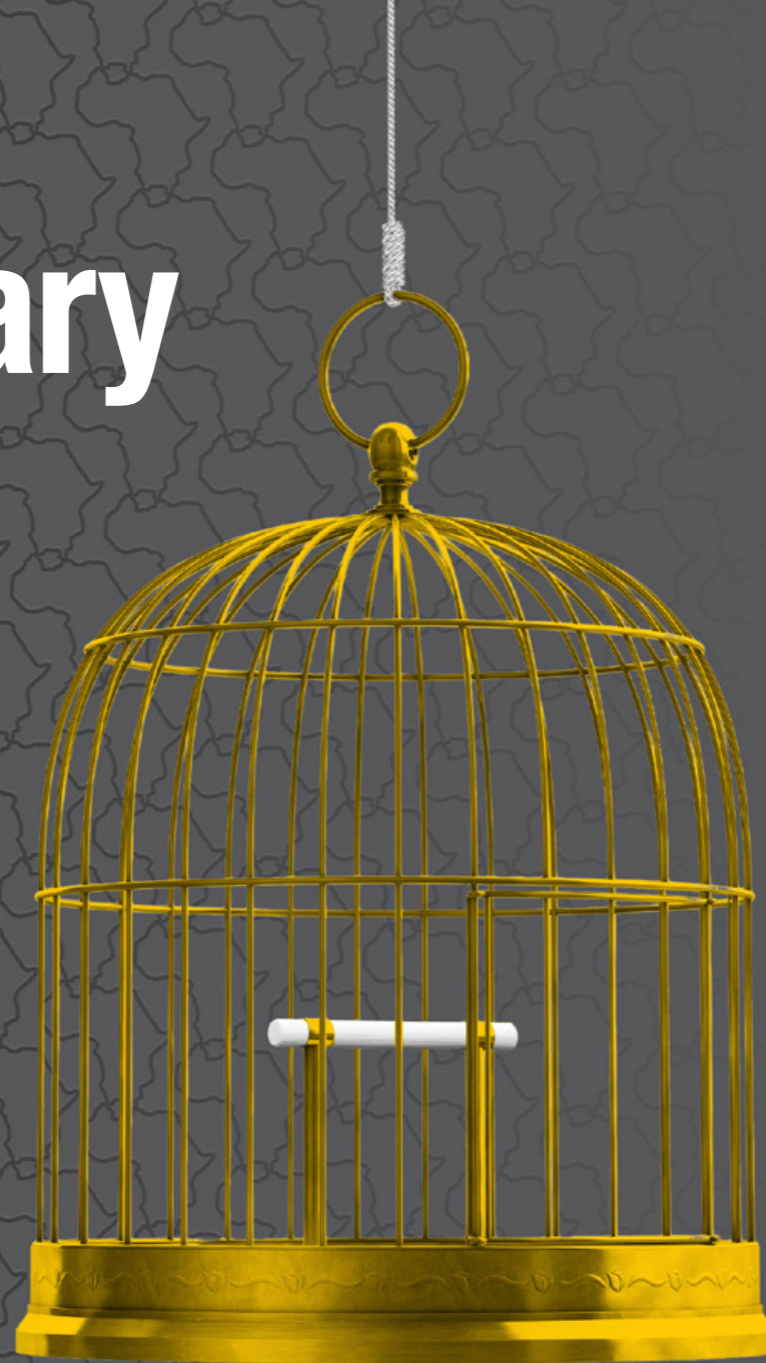


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summary



This overview of lesbian, gay, bisexual, transgender and intersex (LGBTI) groups and allies in Angola looks at how LGBTI and civil society organizations (CSOs) work to advance the human rights of LGBTI people. It also provides an insight into the country context, including the legal environment, socio-cultural realities, the extent to which LGBTI people are in/excluded from society; and how this affects the human rights of LGBTI people.

Angola achieved independence from being a Portuguese colony in 1975, following a liberation war that began in 1961. When independence was gained in 1975, the country was immediately plunged into a brutal civil war that ended in 2002.

Despite being a country with a booming economy from its great mineral and petroleum reserves, the standard of living for most citizens is notably low, with wealth clustered in the hands of a disproportionately small number of citizens.

While the country is multi-ethnic, its religious cultures are residues from Portuguese rule, with Roman Catholicism as the predominant church. Another left-over from Portuguese rule is the country's Penal Code dating back to Portuguese colonial rule, maintained in modern-day Angola. As a result, homosexuality remains outlawed.

Interpretations of family, religion and culture often do not accommodate and include LGBTI people despite a record of indigenous cultures predating colonial rule being inclusive of LGBTI people.

Compared with many of its regional neighbours, LGBTI human rights activism in Angola is relatively inclusive of transgender women. Transwomen are visible in the media because a few popular Angolan artists are open about their sexual orientation and gender identity (SOGI), creating trans awareness and visibility.



ABOUT THE AUTHOR

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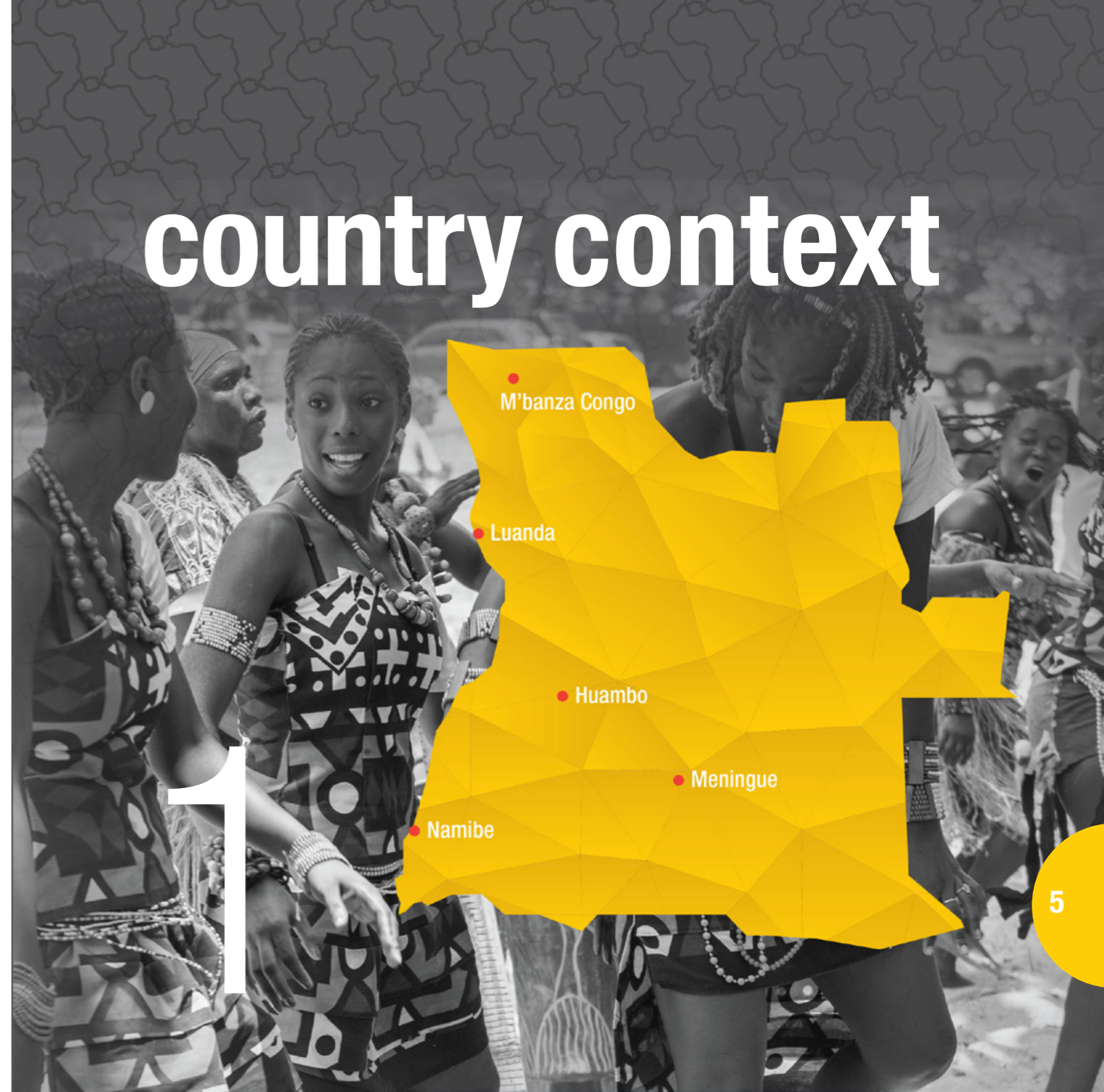


Within current engagements on LGBTI human rights in Angola, lesbian, bisexual women and transmen's (LBT) voices, participation and leadership is under-represented. Despite a positive increase in LGBTI activism in recent years, there is little available research on the experiences of LGBTI people in the country. The country's first LGBTI organization, Associação Íris (IRIS) was formed in 2013, but does not have official status.

Regardless of this conservative and restrictive context, inroads are being made through:

- > The potential openness of the Catholic church in beginning to speak about LGBTI people, which could have an influence on how families accept their LGBTI children.
- > The openings created through media visibility could contribute to increased media engagement with the human rights of LGBTI people.
- > Current interventions focus on health and include men who have sex with men (MSM), providing a strategic entry point for broadening the scope to including the human rights of all LGBTI people.

country context





Today, Angola is ruled by the MPLA and there are serious concerns about the State’s role in surveillance of its citizens, limiting freedom of expression and freedom of association.

Colonized by Portugal, Angola gained official independence in 1975. Even though the Angolan cultural and social context can be described as relatively accepting of LGBTI people, the restrictions on freedom of association and expression, imposed by the government, are extended to the existence of non-governmental organizations (NGOs), in particular those that emphasize human rights, including the human rights of LGBTI people.

The protracted civil war that ravaged the country from 1975 to 2002, involved the three main political parties: the Popular Movement for the Liberation of Angola (MPLA), the National Liberation Front of Angola (FNLA) and the National Union for the Total Independence of Angola (UNITA), all of whom played a significant role in both the liberation and civil wars; with negative consequences for growth, stability and democratic values.

Having inherited its colonial legal system from Portugal, the 1886 Penal Code prohibits “acts against nature” -- referring to homosexuality as “an offence against public morals”. There are however no recent reported cases of the Penal Code’s application.

Although not legally registered, Associação Íris (IRIS), Angola’s first LGBTI organization was founded in 2013. IRIS has also called for the legal inclusion of sexual and gender minorities in anti-discrimination legislation, including the Constitution; and for legislative measures that criminalize homophobia and transphobia.¹

A 2007 report of the National Institute for the Fight Against AIDS noted several instances of gay men and transwomen being discriminated against due to their sexual orientation and gender identity (SOGI). In a 2011 report by the South African Human Sciences Research Council (HSRC) it is noted that in Angola, many gay men marry heterosexually to avoid stigma, while secretly maintaining concurrent sexual relationships with other men.

The HSRC Angola country report notes that there are cultural groups who believe that masculine-to-feminine (MTF) cross-dressers and transgender people are “powerful wizards”. This discourse does not hold the negative view that ‘LGBTI people are possessed’, as in some neighbouring country cultures, but suggests a more positive narrative: that ‘LGBTI people have special powers and are spiritually gifted’. Both discourses, however, create a narrative that places LGBTI people in the position of ‘other’.

¹ Fifteen activists were arbitrarily arrested for participating in a reunion, discussing issues relating to current politics and the Angolan government. They were charged for planning to change the ‘order and public security’ of the country.

legislative and policy environment



2



There are several myths among traditional and ethnic Angolan groups such as the Dagara, who believe that being differently oriented and being spiritually gifted go together.

2.1 The Penal Code

The criminalizing laws apply to both male and female same-sex acts with no sign of repeal any time soon. Articles 70 and 71 of the Penal Code of 1886 prohibit private, adult and consensual homosexual acts as “acts against nature”. The legislation, dating back to Portuguese colonial rule has not been reviewed since independence, despite regular calls for review by civil society. Those prosecuted under this law can be sentenced to hard labour for indefinite periods.

2.2 Anti-discrimination Laws

Mainstream policies and legislation do not consider the realities and human rights of LGBTI people in Angola.

LGBTI citizens are not expressly mentioned in the Constitution of 1992. However, several provisions may impact their human rights, including the right of citizens to the “free development of his or her personality” in Article 20; the “prohibition of free expression that is contrary to the law” in Article 32(3); the

right to freedom of the press in Article 35; and the right to health care in Article 47. To date there is no evidence of any intention to change the legal status of LGBTI people in Angola. While several general Constitutional provisions protect citizens from discrimination and from being refused services, there are no anti-discrimination laws that specifically protect the human rights of LGBTI people.



2.3 Limitations on Freedom of Expression, Networking and Alliance-forming

Due to restrictions on freedom of expression, Angolan CSOs are in a difficult position. State surveillance of citizens is a reality, particularly for those who work in organizations that aim to advance the human rights of citizens. The imprisonment of ‘political prisoners’ in June 2015 illustrates the extent of surveillance and the lack of freedom of expression experienced by citizens under the current government. In this context, civil society and human rights organizations are required to work very carefully and strategically when advancing human rights, including the human rights of LGBTI people.

Angola is one of very few countries in the region that rarely participates in regional and international conferences and workshops on LGBTI human rights

issues. One reason for this is a lack of partnerships and alliances with regional and international bodies. Research in other Lusophone countries show that alliance-building and networking are important strategies for movement-building. The lack of such relationships has meant that Angola is excluded from important regional and international gatherings, meetings, exchange programmes and workshops on SOGI issues.

There are no laws advancing the rights of transgender and other gender non-conforming people. No laws relating to the alteration of gender description exist, making it difficult for transgender people to change their gender markers on official identity documents.

public discourse

3



3.1 Public Spaces

There have been reports of cases of violence against LGBTI people in public spaces. When there has been an incident of violence, pressing charges makes little sense due to high levels of corruption in the criminal justice system and the vulnerable status of LGBTI people. A perpetrator may be arrested briefly, but once a bribe is paid they are likely to be released.

One IRIS member pressed a charge of a hate crime committed against them,² resulting in the brief detention of the accused. IRIS then received threats from the family of the accused, and had to move offices for fear of revenge attacks. In such situations it seems unlikely that anti-discrimination laws on the basis of SOGI would make a difference considering the extent of systemic corruption.

3.2 Media

Brazilian telenovelas and American TV shows have a powerful influence on urban Angolans.

SOGI issues are slowly being engaged with in less sensationalist and in more dignified ways; respecting the human rights of LGBTI people. Because Brazilian telenovelas were first to expose Angolans to everyday media representations of LGBTI people, the topic was not new when local telenovelas featured LGBTI couples.

Local print and online media, opinion pieces, TV shows and visual media increasingly engage with LGBTI issues. The fact of several well-known artists and activists identifying as either gay or trans has helped to ensure media engagement

on SOGI. Responses most often highlight curiosity rather than prejudice, although negative responses do arise.

A popular TV programme called *What Women Think*, aired on the satellite ZAP channel, featured a transgender woman, Imanni da Silva, as the programme moderator. The programme's commentators and moderator were all women, and the topics covered pop culture and current events in Angola. The third season of the programme discussed homosexuality for the first time. The fact that Da Silva was chosen as moderator in a 'women's programme', presenting alongside cisgender women, was a significant advancement for inclusion of trans bodies in Angolan media.

“... the reality is that homosexuality exists in our country. Why should we pretend it doesn't? Actors are agents of social change and I believe that we are there to show that it is real. These are subjects that need to be talked about.”

Eduza Chindecasse, (actress) in a 2015 interview

² It is unclear which gender identity the person identified with.

³ De Castro, 2015



The fact that Da Silva was chosen as moderator in a ‘women’s programme’, presenting alongside cisgender women, was a significant advancement for inclusion of trans bodies in Angolan media.

In 2015, the local telenovela *Windeck*, included conversations about same-sex relationships, engaging with what it is like to be homosexual in Angola. The telenovela featured a lesbian couple as two of its main characters, portraying the couple without sensationalizing them.

When actress Eduza Chindecasse’s character came out as a lesbian in the telenovela, the public responded both positively and negatively. Viewers liked the role she played as a strong, ambitious, professional woman. However, once they discovered her character’s sexual orientation, some felt uneasy about it.³ On the other hand, many supporters claimed that people should love who they want and accepted her role easily.

Still in 2015, the first ever kiss between a homosexual couple was aired in the

3.3 Social Media

Social media has become a more open and respectful space for Angola’s LGBTI community compared with print and visual media. IRIS uses social media extensively for engaging with members and allies using a public Facebook page and other closed, safe spaces. As a young organization still establishing itself, a great deal of IRIS communications, visibility, education and community-building work relies on social media spaces including Facebook, WhatsApp groups and text messaging. After the

telenovela *Jikulumessu*. While topics around homosexuality had already been engaged with in *Windeck*, *Jikulumessu* took it a step further by airing a kiss between a gay couple in one scene. Reactions to this were mixed on social media. One positive response was: “stop with the hypocrisy. We see this in Brazilian telenovelas all the time. Why is it different when it’s ours?”.⁴

The debate regarding this kiss being aired meant the programme was suspended for three days, due to “technical problems”. The telenovela’s production team apologized for having ‘hurt sensibilities’, and guaranteed that the telenovela would go through modifications and corrections in the representation of more sensitive content.⁵

controversy resulting from “the gay kiss” in *Jikulumessu*, viewers both criticized and defended the telenovela’s decision to air a same-sex couple kissing on social media. After its suspension, actors and other members of the public used social media, particularly Facebook, to demand that the show return to air. Some posted photos saying: “Je suis *Jikulumessu*”, criticizing the censorship and lack of freedom of expression highlighted by the telenovela’s suspension.

⁴ SAPO Novellas, 2015

⁵ Gayeta, 2014

⁶ The National channel that aired the telenovela. Gayeta, 2014

⁷ 2007 INSL report, anthropologist Americo Kwanoka



Director of media communication outlet Semba, the telenovela’s host media outlet, accused the channel TPA⁶ of censorship on his Facebook page. On his own Facebook page, President Eduardo

dos Santos’ son, Coréon Dú, also an artist and producer, lamented how censorship was practiced by the TPA.⁷

3.4 Public Health

The current discourse on LGBTI human rights is health-centred, focusing on men who have sex with Men (MSM) in the context of HIV/AIDS. Despite focusing quite narrowly on MSM, this engagement has at least contributed to placing LGBTI health needs on the public health agenda.

Although Angola is making progress on increasing the visibility of LGBTI people in the public sphere, and important conversations have begun, society is primarily patriarchal, heteronormative and cisnormative. This poses several obstacles for public health campaigns as it is difficult to ‘identify’ a target community.

There is a clear gap in understanding of what it means to identify as MSM or as LGBTI in Angola, both within the public health system, and in the process of self-identifying. Lack of access to information is one reason for this gap. The other is fear of stigma.

In 2007 the INLS undertook a study in partnership with the US Centres for

Disease Control (CDC) to identify the habits and behaviours of MSM, including risks and vulnerabilities to HIV/AIDS. Before this, MSM and other LGBTI people were invisible in discussions on public health and HIV/AIDS. Now this public health discourse dominates studies on Angola’s LGBTI community.

In 2010 Population Services International (PSI) launched an HIV/AIDS awareness campaign targeting “key populations”, including MSM and transwomen. The campaign experienced several challenges after the Ministry of Health (MoH) requested it be put on hold. Since then, several other NGOs working on HIV/AIDS education have started to include engagement with MSM.

From the earlier cited 2011 HSRC country report on MSM and HIV/AIDS in Angola, LGBTI people were an invisible population, ignored in government HIV/AIDS policies. The 2007-2010 National Strategic Plan for HIV/AIDS excluded any reference to LGBTI people, including MSM.

“In Angola, a commonly-held assumption that only men with feminine mannerisms are homosexual means that many who have sex with other men do not self-identify as gay.”

UNAIDS official, Roberto Campos



“I see it very badly, these modernisms that are being incentivized by various television programmes. There are too many telenovelas where homosexuality is sold as if it is something normal from the African culture, which effectively, it is not.”

Adalberto da Costa Júnior in Gayeta, 2014

3.5 Religion and Tradition

Severe structural, cultural and religious barriers make it difficult to engage on SOGI issues. According to sociologist, Pedro Castro Maria, rigid understandings of masculinities, especially among the Christian majority, makes it additionally complex.⁸ Both Bantu culture and religious views promote a type of masculinity that does not include difference.

Like its regional neighbours, Angolan Christian culture promotes heteronormative and cisnormative family values, considering homosexuality and non-normative expressions of identity ‘an affront to the laws of nature’. For that

reason, it is rare for LGBTI people to be open about their identities in religious spaces.

Angolan pastor Luís Nguimbi has claimed that the existence of LGBTI people in Angola is due to western influence, criticizing the government, families and churches for not fulfilling their roles ‘correctly’. The pastor suggests government should ban anyone who comes out as either homosexual or transsexual.

Carlos Fernandes, president of IRIS, claimed in an interview that among all religions, Catholicism has been most open and tolerant towards LGBTI people in the country.



8 Silveira, 2014



3.6 Political Parties

For ruling party MPLA, and the two biggest opposition parties, the FNLA and UNITA, LGBTI human rights issues are not deserving of attention or discussion at parliamentary level, as voiced in an interview by *Pela Voz da América em Luanda*.

While Secretary of Information for the Provincial Committee of Luanda, Norberto Garcia of the MPLA, was said to defend the right to freedom of sexual liberty for Angolans, he contradicted himself, saying homosexuality needs to be banned as it may influence ‘those who have no propensity for homosexuality’. Deputy of the National Assembly for opposition party UNITA, Adalberto da Costa Júnior, argues that it is necessary to ‘preserve values that reflect the tradition and true

reality of the Angolan people’.

Other responses from political party representatives range from LGBTI people constituting an affront to Bantu culture, to accusing Angolan public television of promoting homosexuality. Same-sex marriage became a topic of conversation for the first time among political and governmental bodies shortly before the 2012 elections. All parties except one, rejected the idea of same-sex marriage.

While political parties have engaged with LGBTI issues negatively, they are not often considered from the perspective of being a ‘criminal matter’. It seems homosexuality is tolerated to an extent, but is more comfortably ‘brushed under the carpet’ than engaged with publicly.

“Why would we legalize it in the law? There are no reasons. Because [homosexuality] does not exist, in principle, in the Angolan societies. Maybe isolated cases.”

President of the FNLA, Lucas Ngonda, in Gayeta, 2014

3.7 Other Human Rights Organizations

The Angolan government creates obstacles to the work of human rights organizations. There are significant restrictions on exercising the right to assembly. For this reason, civil society has used international platforms to highlight and promote respect for human rights. This, because the country’s leadership is said to respond better to external pressure than to internal pressure.⁹

Not many civil society and human rights organizations include LGBTI

issues in their programmes. Human rights organizations are in a difficult situation regarding funding, as well as experiencing challenges with freedom of expression and association. Because LGBTI issues are currently almost only dealt with in relation to health, and no strong movement advocating for the rights of LGBTI people exists, human rights organizations have not inserted themselves into the matter.



the LGBTI movement

4



Although LGBTI activism has been increasing over the last few years, Angola does not have a strong active LGBTI movement. IRIS is the only LGBTI association in the country. There are several civil society, human rights and governmental organizations and institutions that work with IRIS and/or include SOGI issues in their programmes, all of which tend to focus on health and MSM.

In an interview with a local media outlet, IRIS activists Carlos Fernandes and Paula Sebastião explained that one of the main reasons why the association was founded was the need to create a safe space for LGBTI people. It was within PSI Angola's programme PROACTIVO, that the idea of creating an LGBTI association in Luanda arose in 2013. The association is coordinated by 20 LGBTI people, with members from diverse class, academic, racial and spatial backgrounds.

The association fights for the rights of sexual minorities and supporting the LGBTI community. Located at the Universidade Metropolitana, activities are mainly linked to access to health services for LGBTI people, emphasising MSM populations.

ISIS also runs programmes on community building, leadership, capacity development and advocacy. Their objective is to stop discrimination against LGBTI people, and to increase friendly and inclusive health assistance for LGBTI people. Since its founding, IRIS has worked with five public hospitals, through sensitization, education and training of health practitioners, and on how to deal with issues related to upholding the human rights, wellbeing and health of LGBTI people. They also work with trained community agents, organizing workshops that teach people about HIV.

“MSM health is the main strategy used by us to build LGBTI activism in the country. It’s a step. There is a lot more focus on health also because there is much more worry about results and numbers, than the development and building of the community.”

C. Fernandes, personal communication, April 26, 2016



4.1 Other Human Rights Organizations Working on LGBTI Human Rights

Aside from IRIS and the PROACTIVA programme, other human rights and health-focused organizations that engage with MSM include USAID, Institute for Justice, Peace and Development (JPD), the *Instituto Nacional de luta contra a Sida* (INLS), the Provincial Department of Health and the global programme, LINKAGES, funded by President's Emergency Plan for AIDS Relief (PEPFAR) and USAID.

These organizations work as allies, but only focus on health issues that include MSM. Although this narrative has created space for engaging on SOGI, and inclusion in policy-making, these programmes overlook the needs and rights of lesbians, bisexuals, transgender men and intersex people.

Despite these gaps, the existence of a discourse that engages with LGBTI issues, even if only on MSM, has meant securing some space to begin working towards upholding LGBTI human rights, increasing the visibility of LGBTI people.

Compared with other southern African countries, Angola has several challenges accessing funding for LGBTI human rights issues. According to one interviewee, who previously worked with PSI and is now with USAID, funding has been a struggle for human rights organizations due to the sudden drop in petroleum prices, one of the country's biggest exports. This has had negative socio-economic consequences, paralleled with widespread corruption in government, and the lack of freedom of expression for citizens, civil society and human rights organizations.

4.2 The Influence of Angolan Gay and Trans Artists on LGBTI Activism

Angola has numerous figures in the public eye who increase LGBTI visibility, creating awareness about LGBTI human rights, and contributing to advancing LGBTI activism. Some of the most well-known are: actor and singer Paulo Pascoal who publicly came out as gay; singer, UN ambassador and trans activist Titica; and model and painter Immani da Silva, one

of the first out trans people in Angola. Between these artists and individual activists, space for debate about gay and trans individuals is made possible both in social media and more traditional media spaces. These artists publicly advocate for LGBTI human rights, encouraging citizens to become more inclusive and accepting of LGBTI people.

strategies

used by LGBTI groups and allies

5





Social media has been effective in promoting programmes, events, and in building a safe space for Angolan LGBTI people and human rights defenders.

5.1 Public Health

IRIS and its allies have prioritized MSM and LGBTI health as an entry point towards the inclusion of LGBTI people in Angola. Currently, activism is focused on the right to health, as it is commonly agreed that health cannot be denied to any citizen. All allied civil society and human rights organizations, governmental and state institutions provide support through the provision of healthcare services, or advancing better access to health and HIV prevention.

MSM and LGBTI health has been a catalyst for funding, also creating visibility and awareness of MSM and LGBTI needs. PROACTIVO's HIV Prevention for Key Populations, a five-year project (2010-2015), promoted improved health and wellness, and was designed to reduce the occurrence of new HIV/AIDS infections. The project worked with government, INLS, and various other technical working groups. PROACTIVO also worked with female commercial sex workers (FSWs), their clients, MSM, and later, trans people.

“During the first 3 years, there was no authorization from government to work with MSM. After 3 years, we started working with MSM. We worked on capacity building for activists and trainers, we did workshops and training, and we lobbied government institutions for inclusion of MSM in their programmes. There was some criticism that the project was not including the rest of the LGBTI community. It focused on MSM and transgender women. This is when IRIS came into being -- from the need to include the whole community, using different strategies such as advocacy and community building.”

J. Cardão, personal communication, April 22, 2016

5.2 Communication

Media and social media use has been an effective catalyst for advancing LGBTI rights, and increasing the visibility of SOGI issues in Angola. Telenovelas, TV shows and concerts of gay and trans artists have increased visibility. Social media spaces like Facebook have also been an important space for LGBTI activists

and allies to create conversation, share LGBTI-friendly events, and to build an LGBTI community from different parts of Angola.

Communications mobilization has not only increased visibility, it has also helped establish partnerships between



activists. While several members of the public might be resistant to the inclusion of LGBTI human rights issues in mass media, there has also been a positive response, and increased interest by Angolan citizens.

IRIS mostly communicates through social media, with a wide range of followers, and closed groups for members.

5.3 Advocacy

Various advocacy efforts have been successful in advancing LGBTI human rights. These have included:

- > Training, sensitization and education of professionals in various fields by IRIS, PROACTIVO and LINKAGES on sexuality, human rights, STI and HIV/AIDS prevention.
- > Creating partnerships within the health sector, both in civil society, human rights and government contexts.
- > Community development: education and knowledge-sharing on LGBTI human rights, including the right to health.

- > Advocating and lobbying for IRIS to be legally registered. It has taken two years to secure a response from government. Approval to register is expected soon.
- > Focus groups for LBT women to engage with inclusion concerns.
- > Lobbying psychologists for psychosocial support to LGBTI individuals. The psychologists concerned are friends of IRIS members.

the needs and experiences

of LGBTI people: social in/exclusion

6



6.1 Education, Health and Rigid Gender Norms

Schools and workplaces are strongly heteronormative and cisnormative. SOGI issues are rarely discussed because anything relating to sexual identity is considered taboo. There are no specific policies in schools to protect the human rights of LGBTI youth.

In rare cases where individuals disclose their SOGI to their families, family members often do not know how to react. They either ignore the situation, or psychologically, and sometimes physically, pressure the individual to change.

Angolan schools require the performance of rigid gender norms by girls and boys. There are reports of teachers forcing trans students to take their clothes off to prove their gender identity; mainly to humiliate them. These teachers are unlikely to have any action taken against them. It is common for LGBTI youth to try heterosexual relationships in the hope of conforming to approved societal sexual and relationship norms and behaviours.

Transgender people also face challenges when trying to legally change their names. These difficulties are aggravated when trans children enrol in schools; look for formal work, or simply want to participate in society (HSRC, 2011 and COC Netherlands, 2014).

Educational programmes targeting LGBTI people have struggled to access funding. Recently, the INLS, according to a key informant, has stated that they will support a campaign against homophobia.

“There are various barriers in schools. An example is that there are very rigid ‘moral’ and gender binary roles: young cisgender men are not allowed to have long hair for instance. They are supposed to have short hair and wear pants. Imagine when the person is trans, or a more ‘feminine’ gay, or ‘masculine’ lesbian?”

C. Fernandes, personal communication, April 26, 2016



“While Catholics do not approve of same-sex marriage, we believe LGBTI people have qualities to offer Christians, and it is necessary to cherish, accept and value their sexualities and identities.”

Catholic bishop Zeferino Zeca Martins, in 2015, following the airing of the “gay kiss” on Jikulumessu.

6.2 Religion, Culture and Tradition

Religious bodies in Angola do not generally take public stances supporting the criminalizing of the LGBTI community. Although attitudes regarding LGBTI inclusion within religious spaces vary, some churches, particularly Catholic churches have shown tolerance. Some respondents observed that religious spaces are the most hostile spaces for LGBTI people in Angolan society, and the spaces that create the biggest

psychosocial barriers to inclusion.

Other informants said traditional and native religious spaces were the ones that more often dehumanized and discriminated against LGBTI people, trying to change their identities and sexualities. Cultural barriers continue to exist against LGBTI people, and are often used to justify LGBTI exclusion.

It is common for lesbian and gay people to marry people of the opposite sex because of family pressure, due to familial cultural values that do not accommodate homosexuality.

6.3 The Role of Corruption in Implementing Laws and Legislation

Like Mozambique, corrupt authoritative and legal systems hamper the advancement of and respect for the human rights of LGBTI people.

Authorities are neither informed on SOGI issues, nor trained to deal with hate crimes against LGBTI people. LGBTI

people are discriminated against when laying charges against perpetrators of hate crimes. It is not only futile to lay charges against perpetrators of hate crimes, but it can also endanger the safety of LGBTI people who risk secondary victimization and are victims of widespread corruption.

Paying authorities bribes to prevent persecution or charges against LGBTI people is common, making it pointless to press charges against perpetrators of hate crimes against LGBTI people.

key potential non-LGBTI allies/ strategic entry points

7



There is a significant gap that could be addressed through intensified family support and dialogue with religious and traditional leaders to encourage inclusion, challenge discrimination, and enable LGBTI people to come out of the closet where this is possible.

Print, visual and social media should be encouraged to continue engaging with the human rights of LGBTI people and the possibility for a prize for most effective or most positive coverage of LGBTI issues could be considered as an incentive to increase visibility and the quality of media content on LGBTI human rights issues beyond stereotypes.



ways forward

8



With only one LGBTI association, and, at best, some civil society and human rights organizations funding and including SOGI issues in their programmes, supportive structures for realizing LGBTI human rights is in its infancy.

Trans activism and visibility is more present than in some other countries in the region. The country's focus and funding of MSM health interventions has been effective in increasing LGBTI visibility and activism. However, LBT women receive little focused attention.

8.1 For Funders and Partners

- > Creative opportunities should be explored to fund and support IRIS' networking and resource-mobilization efforts.
- > Interventions targeting LGBTI people need to go beyond MSM, addressing the human rights, health and safety needs of lesbian and bisexual women and trans men.
- > In-country capacity for LGBTI research needs to be supported and developed, especially among LGBTI people themselves.
- > Exchange programmes between Mozambique and Angola are encouraged, to share inclusive best practices between Southern African Lusophone countries.
- > Prioritizing the translation of studies into languages other than English to encourage participation and awareness among local organizations and networks is encouraged.

8.2 For In-country Organizations

- > Find ways of exchanging experiences and strategies between Angolan and Mozambican LGBTI human rights activists.
- > Create stronger partnerships and collaborations with Mozambican organizations advocating for the human rights and health of LGBTI communities.
- > Produce knowledge and research, incentivizing academics, students, individual activists and partner organizations to conduct and share research on LGBTI issues in various spaces in the country beyond the public health needs of MSM.
- > Expand human rights activism for LGBTI people beyond Luanda.
- > Prioritize engagement with families, traditional and religious leaders within advocacy and community-building work.
- > Increase networking and alliance-building regionally and globally to strengthen the LGBTI movement.
- > Participate in regional and international conferences and forums to share Angola's LGBTI work with fellow activists.
- > Prioritize advocacy and research on legislation and law reform.

8.3 For Allies and Potential Allies

- > Include SOGI issues in human rights and civil society work.
- > Businesses that are allies or could be allies should not only focus on the social inclusion of LGBTI people, but seek to employ LGBTI people, contributing to their economic empowerment: this is so particularly for trans people who struggle to find formal employment.
- > Schools, universities and workplaces should develop clear policies to protect the human rights and advance the inclusion of LGBTI individuals in both curricula content and institutional cultures.

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