1. Description

1.1 Name(s) of society, language, and language family: **Agni (Anyin), a language of Côte d'Ivoire. (1)**

1.2 ISO code (3 letter code from ethnologue.com): **ISO 639-3. (1)**

1.3 Location (latitude/longitude): **The latitude and longitude of Yamoussoukro, the capital city of Cote D'Ivoire, is 5º33' N, 4º03' W. The latitude and longitude of Cote D'Ivoire covers 322,460 square kilometer of land. (2)**

1.4 Brief history: **Originally one of the great trading empires of West Africa, the region was made the French colony of Côte d'Ivoire in 1893. The Malinke empire of the interior resisted the French until 1918. Towards the end of the 1940's French rule became excessively oppressive. In 1958 it became a French Republic and in 1960 it achieved independence. (4)**

1.5 Influence of missionaries/schools/governments/powerful neighbors: **Urban housing is a measure of status, since most urban land concessions are granted to people in government and administration and to their relatives and clients. Secondary education is also an important urban resource and vehicle of social mobility. Although primary schools are found throughout the country, secondary schooling is an urban activity, channeling graduates into urban occupations in medical and legal fields. By the 1990s, employment had become the most significant indicator of social status. Like many other nations, consumer goods are another prominent symbol of social stratification, especially for the city population. Among the administrative and civil-servant class, imported cars and clothes, home furnishings, and broad cultural and recreational activities mark a high standard of living. (15)**

1.6 Ecology (natural environment): Petroleum, diamonds, manganese, iron ore, cobalt, bauxite, copper. *Key environment concerns-* Deforestation (once the largest forests in West Africa, most have been cleared by the timer industry); water pollution from sewage and industrial and agricultural effluents. *(18)*

1.7 Population size, mean village size, home range size, density **The population was estimated to be 15.9 million in 2001, up from 13.9 million in 1995, and 11.8 million in 1990. The population density is 50 people per square kilometer (129 per square mile), up from 43.6 in 1995 and 37.1 in 1990. The population growth rate has been 3.1 percent a year in the period 1990-98, and the fertility rate is correspondingly high. The average number of children per woman is 5.1. Urban population has been growing, rising from 40 percent in 1990 to 46 percent in 1999. The structure of the population is youthful, with only 2 percent aged 65 and over, while 52 percent are aged between 15 and 65, and 46 percent are under 15 years. Life expectancy at birth has been decreasing from 50 in 1990 to 46 in 1999, and the incidence of AIDS has been one of the main factors in this decline, with more than 1 million Ivorians affected. The population includes 5 major ethnic groups: the Kru, Akan, Volta, Mande, and Malinke, inhabiting both the savannas and rain forests, subdivided into approximately 80 smaller groups. Nearly two-thirds of the population follow traditional African religions, while 23 percent are Moslems, and 12 percent are Christians. French is the official language, but there are many other local languages. The most widely spoken are Diula in the north, Baule in the center and west, and Bete in the southeast. The net out-migration rate was estimated in July 2000 to be 1.6 migrants per 1,000 of the population. After Liberia's civil war started in 1990, more than 350,000 refugees fled to Côte d'Ivoire, but by the end of 1999 almost all the Liberian refugees had returned. (5)**

2. Economy

2.1 Main carbohydrate staple(s): **Despite varying diets and food customs, the people of Côte d'Ivoire generally rely on grains and tubers (root vegetables) to sustain their diet. Yams, plantains (similar to bananas), rice, millet, corn, and peanuts (known as groundnuts in Africa) are staple foods throughout the country. At least one of these is typically an ingredient in most dishes. The national dish is *fufu* (FOO-fue), plantains, cassava, or yams pounded into a sticky dough and served with a seasoned meat (often**

chicken) and vegetable sauce called *kedjenou* (KED-gen-ooh). As with most meals, it is typically eaten with the hands, rather than utensils. *Kedjenou* is most often prepared from peanuts, eggplant, okra, or tomatoes. *Attiéké* (AT-tee-eck-ee) is a popular side dish. Similar to the tiny pasta grains of couscous, it is a porridge made from grated cassava. **(6)**

2.2 Main protein-lipid sources: **For those who can afford meat, chicken and fish are favorites among Ivoirians. Most of the population, however, enjoys an abundance of vegetables and grains accompanied by various sauces. Several spicy dishes, particularly soups and stews, have hot peppers to enrich their flavors. Fresh fruits are the typical dessert, often accompanied by *bangui* (BAN-kee), a local white palm wine or ginger beer. Children are fond of soft drinks such as Youki Soda, a slightly sweeter version of tonic water.**

2.3 Weapons: Bow and arrow, blowguns?: **From research, the people of Côte d'Ivoire used modern day firearms, such as guns. Guiding gun control legislation in Côte d'Ivoire is the Law 98 749 of 23 December 1998 governing the repression of violations of the regulation on arms, ammunition and explosive material, the Decree No. 99 183 of 24 February 1999 regulating arms and ammunition and the Decree No. 2009 154 of 30 April 2009 governing the creation, organization, functions and functioning of the National Commission on the fight against the proliferation and illicit trade in small arms and light weapons**

2.4 Food storage: **N/A**

2.5 Sexual division of production: **N/A**

2.6 Land tenure: **Historically, the government has viewed the use of land as equating ownership. After independence, Ivoirian law on landownership required surveys and registration of land, which then became the irrevocable property of the owner and his or her successors. However, the National Assembly enacted the Land Use Law in 1988, which established that land title does not transfer from the traditional owner to the current user simply by virtue of use. However, in rural areas, tribal rules of land tenure still exist, which generally uphold that members of the tribe that dominates a certain territory have a native right to take that land under cultivation for food production and in many cases cash crops. Throughout the country, land tenure systems are changing from those in which rights are secured by traditional village authorities (communal systems) to those in which land can be bought and sold without approval from customary authorities. (15)**

2.7 Ceramics: **Woodcarving, pottery, and weaving are all art forms of the Akye. The stools carved are seen as "seats of power" and akuaba (wooden dolls) are associated with fertility. The traditions of pottery and weaving are extensive and long lasting throughout the Akan peoples. Woven on behalf of royalty, Kente cloth has come to symbolize African power all over the world. (8)**

2.8 Specified (prescribed or proscribed) sharing patterns: **N/A**

2.9 Food taboos: **N/A**

2.10 Canoes/watercraft? **N/A**

3. Anthropometry

3.1 Mean adult height (m and f): **Height for males in Côte d'Ivoire shows an increase from 1.67 meters among the oldest group, age 50-65, to 1.71 among those age 20-29. Women in Côte d'Ivoire report a height gain of 3 centimeters between the same age groups, whereas the gain for women in Ghana is only one centimeter. (7)**

3.2 Mean adult weight (m and f):

4. Life History, mating, marriage

4.1 Age at menarche (f): **N/A**

4.2 Age at first birth (m and f): **N/A**

4.3 Completed family size (m and f): **N/A**

4.4 Inter-birth-interval (f): **N/A**

4.5 Age first marriage (m and f): **N/A**

4.6 Proportion of marriages ending in divorce: **N/A**

4.7 Percent marriages polygynous, percent males married polygynously: **Polygamy was abolished by the Civil Code in 1964, and is now punishable by a fine of CFA 50 000 to CFA 500 000 (USD 80 to USD 800) or by six months to three years imprisonment. Under transitional provisions, the law does recognise polygamous marriages that were entered into prior to 1964. (10)**

4.8 Bride purchase (price), bride service, dowry?: **N/A**

4.9 Inheritance patterns: **N/A**

4.10 Parent-offspring interactions and conflict: **N/A**

4.11 Homosexual activities, social attitudes towards homosexuals: **Persons in Côte d'Ivoire may face legal challenges not experienced by non-LGBT residents. Both male and female same-sex sexual activity is legal in Côte d'Ivoire, but same-sex couples and households headed by same-sex couples are not eligible for the same legal protections available to opposite-sex couples. (8)**

4.12 Pattern of exogamy (endogamy): **N/A**

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? **N/A**

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows") **N/A**

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? **N/A**

4.16 Occurrence of sexual coercion, rape **N/A**

4.17 Preferential category for spouse (e.g., cross cousin) **N/A**

4.18 Do females enjoy sexual freedoms? **Women in Côte d'Ivoire have a moderate degree of legal protection with regards to family matters. The state recognises only marriages that are performed by a registry, and the law prohibits the payment and the acceptance of a bride-price. Legislation regarding the age of marriage is quite strict: the law forbids the marriage of men under the age of 20, of women under the age of 18, and of any persons under the age of 21 without parental consent. Still, the incidence of early marriage is very high. A 2004 United Nations report estimated that 25 per cent of girls between 15 and 19 were married, divorced or widowed. The Demographic and Health Survey suggests that this figure should be even higher: it reports that 44 per cent of women now between 25 and 29 years were married before the age of 18. Traditional marriages with girls as young as 14 years of age remain common in the conservative northern communities. On a national scale, some 15 per cent of girls are already married at age 15. (10)**

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring? **N/A**

4.20 If mother dies, whose raises children? **N/A**

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females **N/A**

4.22 Evidence for couvades? **N/A**

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older) **N/A**

4.24 Kin avoidance and respect? **The family is linked to a larger group, the clan, primarily through lineages. One of the most important kin groups is the patrilineage, a group formed by tracing descent through male forebears to a male ancestor. In eastern Côte d'Ivoire, however, many societies are organized into matrilineage, which trace descent through female forebears to one female ancestor. Both men and women are included in both type of lineage, sometimes five or six generations removed from the founding ancestor, but the linking relatives are of one gender. Lineages generally share corporate responsibility for socializing the young and maintaining conformity to social norms. Lineage elders often meet to settle disputes, to prescribe or enforce rules of etiquette and marriage, to discuss lineage concerns, and preserve the group overall. They also pressure nonconformists to adhere to group mores. Lineages are generally grouped in villages and united as a chiefdoms. (15)**

4.24 Joking relationships? **N/A**

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations? **N/A**

4.26 Incest avoidance rules? **N/A**

4.27 Is there a formal marriage ceremony? Ivoirian marriages center on the combining of two families. The creation of a new household is significant to wedding rituals. The government abolished polygamy in 1964, and set the legal marriage age at eighteen for boys and sixteen for girls, although polygamy is a widely accepted lifestyle among many native ethnic groups. Additionally, the government does **not recognize forced marriage or dowries ("bride prices") paid to the mother's family to legitimize the marriage. Although marriage customs are changing and becoming more Westernized, a large majority engage in traditional native wedding rituals. Divorce, although not common, is socially acceptable among most ethnic groups. (15)**

4.28 In what way(s) does one get a name, change their name, and obtain another name? **N/A**

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) **Marriage is usually preferred to be within the community of Côte d'Ivoire, with the father as the main overseer.**

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? **Lineages generally share corporate responsibility for socializing the young and maintaining conformity to social norms. Lineage elders often meet to settle disputes, to prescribe or enforce rules of etiquette and marriage, to discuss lineage concerns, and in general to preserve the group itself. They also serve as pressure groups on individuals, bringing nonconformists in line with socially accepted standards. Lineage rules usually require individuals to marry outside their lineage, and the resulting alliances are important sources of social cohesion. Although these practices were widely condemned by some of the teachings of early European missionaries and by colonial officials, they have been preserved nonetheless because they provide a coherent set of expectations by which people can live in harmony with the universe as it is perceived in that society. (14)**

4.31 Evidence for conflict of interest over who marries who: **N/A**

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare: **After some thirty years of stability under the leadership of President Houphouet-Boigny following its 1960 Independence, the Ivory Coast descended into a series of coups, civil war and increasing tensions manipulated along ethnic lines. The latest of which began following disputed Presidential elections in late-2010. Several weeks of battles left thousands dead and eventually led to the capture of President Laurent Gbagbo, after intense aerial bombing of his positions by the UN and French Licorne forces. Opposition leader, Alassane Ouattara was later sworn in as President, vowing to create a Truth and Reconciliation Commission, as sporadic violence and abuses continued. (11)**

4.15 Outgroup vs ingroup cause of violent death: **N/A**

4.16 Reported causes of in-group and out-group killing: **N/A**

4.17 Number, diversity and relationship with neighboring societies (external relations): **N/A**

4.18 Cannibalism? **No information found on cannibalism.**

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: **The population was estimated to be 15.9 million in 2001, up from 13.9 million in 1995, and 11.8 million in 1990. The population density is 50 people per square kilometer (129 per square mile), up from 43.6 in 1995 and 37.1 in 1990. The population growth rate has been 3.1 percent a year in the period 1990-98, and the fertility rate is correspondingly high. The average number of children per woman is 5.1. Urban population has been growing, rising from 40 percent in 1990 to 46 percent in 1999. The structure of the population is youthful, with only 2 percent aged 65 and over, while 52 percent are aged between 15 and 65, and 46 percent are under 15 years. Life expectancy at birth has been decreasing from 50 in 1990 to 46 in 1999, and the incidence of AIDS has been one of the main factors in this decline, with more than 1 million Ivorians affected. The population includes 5 major ethnic groups: the Kru, Akan, Volta, Mande, and Malinke, inhabiting both the savannas and rain forests, subdivided into approximately 80 smaller groups. Nearly two-thirds of the population follow traditional African religions, while 23 percent are Moslems, and 12 percent are Christians. French is the official language, but there are many other local languages. The most widely spoken are Diula in the north, Baule in the center and west, and Bete in the southeast. The net out-migration rate was estimated in July 2000 to be 1.6 migrants per 1,000 of the population. After Liberia's civil war started in 1990, more than 350,000 refugees fled to Côte d'Ivoire, but by the end of 1999 almost all the Liberian refugees had returned. (15)**

5.2 Mobility pattern: (seasonality): **N/A**

5.3 Political system: (chiefs, clans etc, wealth or status classes): **The political system in Cote d'Ivoire is president-dominated. Political dialogue is much freer today than prior to 1990, especially due to the opposition press, which vocalizes its criticism of the government. Beginning in 1990, Cote d'Ivoire evolved, with relatively little violence or dislocation, from a single-party state. Opposition parties, independent newspapers, and independent trade unions were made legal at that time. Since those major changes occurred, the country's pace of political change had been slow, prior to the period of turmoil ushered in by the**

December 1999 coup. Laurent Gbagbo was President from October 26, 2000 until December 2010. Gbagbo took power following a popular uprising supporting his election victory after junta leader Gen. Robert Guei claimed a dubious victory in the 2000 presidential elections. General Guei had assumed power on December 25, 1999, following a military coup d'etat against the government of former President Henri Konan Bedie. In September 2002, a failed coup attempt evolved into an armed rebellion that effectively split the country in two. On March 4, 2007, President Gbagbo and Guillaume Soro, leader of the rebel forces known as the New Forces, signed the Ouagadougou Political Agreement (OPA), a roadmap for the country's emergence from its political crisis. Soro became Prime Minister in April 2007. The Prime Minister concentrated principally on coordinating and implementing the OPA. Many government institutions resumed operation in areas under the control of the New Forces. Alassane Ouattara was elected President on November 28, 2010. A period of fighting ensued after Gbagbo refused to cede power; in May 2011, Ouattara was formally inaugurated. The elections followed 11 years of intermittent violent unrest and sustained international engagement aimed at creating lasting peace and democratic processes in Cote d'Ivoire. Looking toward the country's future, the fundamental issue is whether its political system following the upheavals of recent years will provide for enduring stability, which is critical for investor confidence and further economic development. As is generally true in the region, the business environment is one in which personal contact and connections remain important, where rule of law does not prevail with assurance, and where the legislative and judicial branches of the government remain weak. Cote d'Ivoire has a high population growth rate, a high crime rate (particularly in Abidjan), a high incidence of AIDS, a multiplicity of tribes, sporadic student unrest, a differential rate of in-country development according to region, and a dichotomy of religion associated with region and ethnic group. These factors put stress on the political system and contributed to the post-electoral violence in 2010-2011. (12)**

5.4 Post marital residence: **N/A**
5.5 Territoriality? (defined boundaries, active defense): **N/A**
5.6 Social interaction divisions ? (age and sex): **N/A**
5.7 Special friendships/joking relationships: **N/A**
5.8 Village and house organization: **N/A**
5.9 Specialized village structures (mens' houses): **Côte d'Ivoire is a juxtaposition of the urban and rural. Its cities, particularly the fashionable Abidjan, are replete with modern office buildings, condominiums, European-style boutiques, and trendy French restaurants. They stand in sharp contrast to the country's many villages—accessed mainly by dirt roads—whose architecture is comprised of huts and simple abodes reminiscent of an ancient time. While the cities are described as crowded urban enclaves with traffic jams, high crime rates, an abundance of street children, and a dichotomy of rich and poor, the villages are filled with farmers tending their fields, native dress, homemade pottery, and traditional tribal rituals. Most traditional village homes are made of mud and straw bricks, with roofs of thatched straw or corrugated metal. The Baoule live in rectangular structures, while the Senufo compounds are set up in a circle around a courtyard. High fences surround many Malinke village of mud-brick homes with cone-shaped straw thatched roofs. The artistic Dan paint murals with white and red clay onto their mud-brick homes. (15)**

5.10 Sleep in hammocks or on ground or elsewhere? **N/A**
5.11 Social organization, clans, moieties, lineages, etc: **N/A**
5.12 Trade: **Historically, Côte d'Ivoire has had strong economic ties with France. During the 1990s, Côte d'Ivoire's principal markets for exports were France and the Netherlands, which purchased approximately one-third of its total exports, a trend that continues today. The United States is the third largest export market, with Italy following. Current statistics indicate that Côte d'Ivoire exports $3.9 billion worth of goods annually, primarily cocoa, coffee, tropical woods, petroleum, cotton, bananas, pineapples, palm oil, cotton, and fish. France, which provides one-third of Côte d'Ivoire's imports, is the country's largest supplier. The United States, Italy, and Germany each supply about 5 percent of the country's imports, which include food, consumer goods, capital goods, fuel, and transport equipment. Due to the 1999 coup, Côte d'Ivoire received only limited assistance from international financial institutions during that year, and the European Union stopped its assistance programs altogether. (15)**
5.13 Indications of social hierarchies? **N/A**

6. Ritual/Ceremony/Religion (RCR)
6.0 Time allocation to RCR: **N/A**
6.1 Specialization (shamans and medicine): **N/A**
6.2 Stimulants: **N/A**
6.3 Passage rituals (birth, death, puberty, seasonal): **Each ethnic group has its own traditions. The major transitions of life—birth, adolescence, marriage, and death—all are marked with ceremonies and rituals. Among the most important are initiation rites. During initiation, participants undergo endurance tests and other secret ceremonies. Many marriages are arranged, although in the towns and cities more young people now choose their own spouse. Marriage usually takes place early, especially for women and especially in rural areas. Motherhood thus begins at a young age. By age fourteen almost one-half of the girls are married. Divorce and separation are not common. Funerals are central to several ethnic groups. Among the Akan, when there is a death in a village, all villagers shave their heads. Among the Baoulé, burial is secret, even for someone as illustrious as the first president, Felix Houphouët-Boigny (1905–93). (16)**
6.4 Other rituals:
6.5 Myths (Creation):

6.6 Cultural material (art, music, games): **The Baoulé, the Dan (or Yacouba) and the Senoufo - all known for their wooden carvings. No one produces a wider variety of masks than the people of the Ivory Coast. Masks are used to represent the souls of deceased people, lesser dieties, or even caricatures of animals. The ownership of masks is restricted to certain powerful individuals or to families. Only specifically designated, specially trained individuals are permitted to wear the masks. It is dangerous for others to wear ceremonial masks because each mask has a soul, or life force, and when a person's face comes in contact with the inside of the mask that person is transformed into the entity the mask represents. (13)**

6.7 Sex differences in RCR: **N/A**

6.8 Missionary effect: **N/A**

6.9 RCR revival: **N/A**

6.10 Death and afterlife beliefs: **The vast majority of Ivoirians believe that a person's soul lives after death. Because often death is considered the transformation of an ordinary human into an honored ancestor, funerals are elaborately celebrated. Relatives spend a great deal of money to provide the proper funeral services and memorials for their loved ones, which usually take place forty days after the death, and involve dancing, drumming, singing, and feasting that goes on for days, even weeks. (15)**

6.11 Taboo of naming dead people? **N/A**

6.12 Is there teknonymy? **None found.**

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) **In 2002, approximately 30% of the population were Christian, with the majority (about 19%) affiliated with the Roman Catholic Church. There are a number of Protestant denominations represented in the country, including Methodist, Baptist, Assemblies of God, and the Church of Jesus Christ of Latter-Day Saints. About 1% belong to the Harrist Church, a Protestant denomination founded in 1913 by the Liberian minister William Hade Harris. There are also a number of syncretic religions combining Christian tenets with African traditional customs and beliefs. These include the Church of the Prophet Papa Nouveau and Eckankar. About 39% of the population are Muslim, nearly 12% practice traditional indigenous religions, and about 17% claim no religious preference or affiliation. There are a small number of Buddhists. Religious and political affiliation often follows ethnic and regional lines. Most Muslims live in the north and most Christians live in the south. Traditionalists are generally concentrated in rural areas in the north and across the center of the country. The Akan ethnic group traditionally practices a religion called Bossonism. The Baoules, an ethnic group that is largely Catholic, held a dominating position in the Democratic Party of Côte d'Ivoire, which ruled the nation from it's independence in 1960 until 1999. The constitution implemented in 2000 provides for freedom of religion; however, Christianity has historically enjoyed a privileged status in national life with particularly advantage toward the Catholic Church. For instance, Christian schools have long been considered official schools and so have received subsidies through the Ministry of Education; however, Muslim schools were considered religious institutions and were not considered for similar subsidies until 1994. In the 2001, President Gbagbo initiated the Forum for National Reconciliation, designed, in part, to ease relationships between religious and ethnic groups. Through the Forum, Muslims accused the government of attempting to create a Christian state. Since then, the president has met with Muslim leaders to discuss their concerns and government leaders have made greater attempts towards interfaith understanding and acceptance. (13)**

7. Adornment

7.1 Body paint: **None**

7.2 Piercings: **None**

7.3 Haircut: **None**

7.4 Scarification: **None**

7.5 Adornment (beads, feathers, lip plates, etc.): **In Côte d'Ivoire performance art embodies music, dance, and festivals. Music exists almost everywhere—in everyday activities and religious ceremonies—and most singing is done in groups, usually accompanied by traditional instruments. Along with the native melodies of the indigenous groups, Ivoirians participate in more contemporary music from Europe and America. Dichotomies—from the Abidjan Orchestral Ensemble that performs classical music to street rock and roll—can be found in the cities. Traditional dance is alive in ceremonies and festivals, and is usually linked to history or ethnic beliefs. The Senufo N'Goron dance, for example, is a colorful initiation dance where young girls wearing a fan of feathers and imitate birds. Malinke women perform the Koutouba and Kouroubissi dances before Ramadan. The various traditions have unified the masquerade, music, and dance as an expression of the continuation of creation and life, and during these events the mask takes on deep cultural-spiritual significance. (15)**

7.6 Ceremonial/Ritual adornment: **Collective ceremonies and rituals are important to many indigenous religions, and include ceremonial dancing, ancestor worship sacrifices, mask carving and ceremonies, fetish priest ceremonies, and divination ceremonies. To the Akan, the most important of these is the yam festival, which serves as a memorial service for the dead and asks for their protection in the future, is a time of thanksgiving for good harvests, and is a ritual of purification that helps purge**

the group of evil influences. Ivoirians conduct rites in a variety of sacred spaces, including a variety of shrines dedicated to spirits, Christian and Roman Catholic churches, and mosques. Missions with churches, schools, and seminaries appear throughout the country. Yamoussoukro is home to the Grand Mosque and the largest church in Africa, the Basilica of Our Lady of Peace. **(15)**

7.7 Sex differences in adornment: **N/A**

7.8 Missionary effect: **N/A**

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system:

8.2 Sororate, levirate: **Many of the Western Krahn men have more than one wife, and the levirate (compulsory marriage of a widow to her dead husband's brother) and the sororate (compulsory marriage of a woman to her dead or barren sister's husband) are practiced. (17)**

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): **In Côte d'Ivoire, as in most of Africa, family relationships reflect beliefs about kinship that differ markedly from those of most Europeans and Americans. Kinship groups are relatively resistant to change through modernization, and as a result, one traditional descent group--the lineage--is so common that it can be discussed in general terms, without reference to specific Ivoirian cultures. The organization of the lineage is based on the belief that relationships traced through males and those traced through females are substantially different. Kinship terms and behavioral expectations differ accordingly. (14)**

9. Other interesting cultural features (list them):

They have many prominent writers, such as novelists Bernard B Dadie and Ahmdou Kourouma, and playwrights Goffi Jadeau, Amon d'Aby, and Zadi Zaourou.

They also have a relatively strong economy that attracts immigrants from neighboring countries, most notably from Burkina Faso where migrant workers work on the cocoa and other crops.

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