

## **1. Description**

### **1.1 Name(s) of society, language, and language family:**

The Rundi language, also known as Kirundi and Urundi, is the official language of the country Burundi and is spoken by the Hutu, Tutsi, and Twa. Rundi is in the Bantu language family (1/4).

### **1.2 ISO code (3 letter code from ethnologue.com):**

The ISO code of the Rundi language is run (2).

### **1.3 Location (latitude/longitude):**

The latitude of the Rundi language is -3.00, and the longitude is 30.00 (3).

Burundi is located in the eastern central part of Africa, and has a total area of 10,750 square miles. On a high plateau, the altitude of the country ranges from 2,532 feet to 8,760 feet (6).

Burundi is slightly smaller than the state of Maryland (19).

### **1.4 Brief history:**

Three ethnic groups, Hutu, Tutsi, and Twa, all speak the same language in Burundi. This is very unusual and is “assumed to be the result of the Hutu outnumbering the latter two groups” (5).

It is thought the what is now the country of Burundi was originally founded by the Twa people and between the seventh and eleventh centuries, the Hutu people came from the west, outnumbering the Twa and forcing them to “retreat farther into the forested highlands.” The Tutsi people came to present-day Burundi in the fifteenth and sixteenth centuries, and they became the political and economic leaders of this region. As these groups began to interact with each other, they gained a common language, Rundi, and culture .the country eventually became independent in 1962, and Rundi still remains its principle language (6).

### **1.5 Influence of missionaries/schools/governments/powerful neighbors:**

The government is not trusted by the Rundi people, and this distrust leads to instances of assassination of political leaders. The government of Burundi provides health care only to people who are employed and earn a wage; this means the country’s problems in health aren’t being handled effectively. The residents of the country and the speakers of Rundi are very poverty-stricken, and the government has no plan in place for helping the people from problems “ranging from unemployment, to illiteracy and lack of education, to AIDS. Missionaries have been more effective in reducing these problems, especially the United Nations. They help with the grave problems of Burundi, such as smallpox, tuberculosis, malaria, malnutrition, and AIDS. Additionally, members of the Catholic and Protestant churches have been missionaries to the area to aid the inhabitants (6).

### **1.6 Ecology (natural environment):**

The country of Burundi is on a high plateau, and the lowest point in altitude is Lake Tanganyika at 2,532 feet and the highest point is Mount Heha at 8,760 feet. Forty-four percent of the land can be farmed on, but only 9 percent is currently used for permanent crops. A third of the country is pastureland. Burundi receives an average rainfall of 60 inches a year. The areas of higher altitude in the country are filled with trees; however, there is much deforestation and soil erosion throughout the country because of overgrazing and farming. Much wildlife fills the country including elephants, hippopotamus, crocodiles, buffalo, warthogs, baboons, and antelopes. Unfortunately, the lives of these animals are at stake due to development throughout the country and the lack of national parks, sanctuaries, or areas in which the animals are protected (6).

### **1.7 Population size, mean village size, home range size, density**

An estimated 8.7 million people in Burundi surrounding countries such as Uganda speak Rundi (2).

The current estimated population of Burundi is 8.3828 million (7). The country’s population density was last reported in 2010 at 326.42 per square mile (8), and it has one of the highest population densities in Africa (6). The people of Burundi belong to different groups: Hutu (84 percent of the population), Tutsi (15 percent), and Twa (1 percent) (5). The Hutus are traditionally farmers, the Tutsi cattle-owning pastoralists, and the Twa hunters and potters (4).

With only two urban areas in the entire country, 92 percent of the population of Burundi lives in rural areas. This consists mainly of “family groupings too small to be called villages that are scattered throughout the highlands.” However, there are several market towns near the rural areas that the Rundi speakers go to buy, sell, and trade goods (6).

Burundi is “one of the smallest and most densely populated countries in Africa” (14).

## **2. Economy**

### **2.1 Main carbohydrate staple(s):**

The diet of the Rundi people is mainly carbohydrates (6). The most common forms of carbohydrates consumed are beans (many kinds, but most common are red kidney beans), and rice. Additional carbohydrate staples include maize, cassava, and sweet potatoes (10). The third most “important staple food” are manioc tubers, which are an “important source of carbohydrates” (11). Other carbohydrate sources include plantains, bananas, and corn (12).

### **2.2 Main protein-lipid sources:**

The main sources of food for the Rundi people are carbohydrates, and protein sources, such as meat, account for only 2 percent of the diet. This causes kwashiorkor, a disease due to the lack of lipids and protein, to be common. Near Lake Tanganyika, fish is consumed (6).

Because of the massive protein deficiencies in the people, Soya beans are recommended for the Rundi people to consume because they are a perfect substitute for animal proteins.” The Soya beans help make up for the shortages and expensive prices of meat and milk products (13).

### **2.3 Weapons: Bow and arrow, blowguns?:**

The Rundi-speaking country of Burundi has, in recent years, been a very war torn country between the Hutu and the Tutsi ethnic groups, and because of this, it is a very dangerous place to travel, and tourism is highly discouraged to this area (9). Though the major civil conflict ended in 2004, there is still much corruption and conflict in this area (16).

Because the vast majority of Burundi speaks Rundi, and the majority of its people are of the ethnic groups of Hutu and Tutsi, this causes the country to have a recent history of a civil war. The weapons, unlike traditional, stereotypical African tribes, are very modern. This is because the language encompasses so many people in the country, not just a select few. There is an armed forces in Burundi, which includes infantry, air defense, and artillery battalions, as well as armored squadrons. The armed forces use the most advanced weapons available in this area, such as grenades and firearms (15).

### **2.4 Food storage:**

One major form of food storage the Rundi people use is baskets, which store both food and seasonings (6). However, it is very uncommon for the people to store food due to the massive food shortages across the country. Half of the entire population lives in great poverty at less than 1 dollar per day, and 70 percent of this income goes toward food, which is sometimes barely able to feed a family (17).

### **2.5 Sexual division of production:**

The main priorities of women are childbearing, childcare, and housework. However, in many rural areas, women also work in agriculture through planting because “their fertility is believed to be transferred to the seeds.” Women are never seen holding high, respected positions, and men handle most of the production of goods (6).

### **2.6 Land tenure:**

Originally in effect in the fifteenth century, the Tutsi ethnic groups own the land, and the Hutu worked for them. This is called “cattle clientage,” which means that the Hutu “cared for the land and the cattle but did not own it.” This caused the Hutu people to ultimately become possessions of the Tutsi, which was called ubugabire. When the country of Burundi gained independence in 1962, the ubugabire system gradually decreased by 1977. The majority of land is still owned by the Tutsi today, and the class division still exists in other sectors of the economy as well (6).

### **2.7 Ceramics:**

Because the rainy season in Burundi is quite long and there is no farming or harvesting during this time, the Hutu people find a cure to their boredom through art, including ceramics. These ceramics are the tan color of the earth or dyed black (17).

The Tutsi people focus more on the art of basketry rather than ceramics. Basket making in this ethnic group is “the most widespread form of artistic expression” (18).

## **2.8 Specified (prescribed or proscribed) sharing patterns:**

There are no specified sharing patterns between ethnic groups because of the ethnic conflicts of the Rundi-speaking people. The economy consists mainly of subsistence agriculture, and “commercialization and nationwide distribution of daily necessities and foodstuffs are practically nonexistent.” The imports of Burundi exceed the exports by 266 percent, and the most important good exported is coffee (15).

## **2.9 Food taboos:**

The consumption of cow by the Burundi people is highly frowned upon because cows are considered sacred. The Rundi have food customs that are centered around the sacred cows. This includes the fact that milk cannot be heated, boiled, or consumed on the same day a person consumes peas or peanuts. Additionally, a family consumes a cow’s meat when it dies and plants the cow’s horns near their home in order to bring good luck to the family.

## **2.10 Canoes/watercraft?**

There is not much use for canoes and watercraft by the Rundi people because the country of Rundi is a landlocked country with only one major body of water: Lake Tanganyika (15).

## **3. Anthropometry**

### **3.1 Mean adult height (m and f):**

The Tutsi ethnic group is measured as the tallest people in the world, at an average of 6 feet 6 inches tall (21).

### **The Hutu, on the other hand, are of mid height (22).**

The average height for age Z score of Burundi is  $-.228$  (23).

### **3.2 Mean adult weight (m and f):**

One-third of the entire population of Burundi is malnourished and underweight (20).

## **4. Life History, mating, marriage**

### **4.1 Age at menarche (f):**

The average age of first menarche is 16.2 years. This late age is due to the low health and malnourishment of the people. (24).

### **4.2 Age at first birth (m and f):**

The average age at first birth among the Rundi people is 21 women and 25 for men (25).

### **4.3 Completed family size (m and f):**

The average household size in Burundi is 5.6 people. 60 percent of households have children under the age of five, and 12 percent have a member of the household who is older than 60 (26).

### **4.4 Inter-birth-interval (f):**

The inter-birth interval of the Rundi people is 1.42 years (27).

The duration of childbearing period between a woman’s first and last births is 18.1 years (34).

### **4.5 Age first marriage (m and f):**

The age at first marriage is 20 for women (25). For men, 68.78 percent are married between the ages of 25 to 29 (32). The legal age of marriage in Burundi is 18 for women and 21 for men (33).

### **4.6 Proportion of marriages ending in divorce:**

As of 2002, the percentages of men who are divorced in the following age groups are as follows (32):

- 15-19 years: 0 percent
- 25-20 years: .29 percent
- 35-39 years: 1.74 percent
- 45-49 years: 1.73 percent
- 55-59 years: 1.09 percent
- 65+ years: .54 percent

For women, it's as follows:

- 15-19 years: .05 percent
- 25-29 years: 1.26 percent
- 25-39 years: 3.09 percent
- 45-49 years: 3.67 percent
- 55-59 years: 4.04 percent
- 65+ years: .54 percent

#### **4.7 Percent marriages polygynous, percent males married polygynously:**

The Rundi people have a strong tradition of practicing polygamy, even though it is explicitly forbidden by the law and the church (6).

In 1993, an amendment to the constitution of Burundi banned polygyny, but it still occurs, especially among the ethnic groups (33).

#### **4.8 Bride purchase (price), bride service, dowry?:**

It is the duty of the father of a young man to find his first wife. It is a common practice for the parents of the young man to meet up with the potential bride and her parents to discuss "bridewealth." Much like a dowry, the groom's family gives gifts, such as cattle, goats, hoes, cash, clothing, and furniture to the bride's family on the wedding day when the bride leaves her parents (6).

#### **4.9 Inheritance patterns:**

Once the male head of a family dies, usually a father, the oldest son gains the inheritance, which is symbolized by the "bequest of the ceremonial spur" (6).

#### **4.10 Parent-offspring interactions and conflict:**

The role the father is highly honored, and he is expected to be the most respected person in a family. Other than childbearing, women have little decision-making influence in the family. Fatherhood is a very important responsibility, and the man is in charge of the family. Both the woman and the children are expected to "defer to the wishes of any adult male." Children are a very valued part of society because "they are viewed partly as an insurance for the future." (6).

The 1993 amendments designated that men and women share parental authority and share responsibilities of the children. However, this is still not followed in the more rural areas of the Rundi people. The child is expected to have utmost respect for the parents, especially the father (33).

#### **4.11 Homosexual activities, social attitudes towards homosexuals:**

In 2009, the country of Burundi abolished the death penalty for homosexuality. However, homosexuality is still outlawed. Someone consenting to same-sex relations can face a prison sentence of two or three years and receive a fine of 50,000 to 100,000 Burundian francs, which is 42 to 84 US dollars. Homosexuality is not viewed positively by the Rundi people (35).

#### **4.12 Pattern of exogamy (endogamy):**

The Rundi people have the practice of what is called "caste endogamy," which is an exclusion of other castes. For example, the Tutsi people are the more powerful ethnic group, and they have a "perpetual exclusion of Hutu from positions of social advantage in ritual, political, military and other fields." Only members of the Tutsi group are allowed to have a great amount of power. (36).

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

There is no paternity partible, but the fathers are recognized to have a much greater role in conception than the mother. There is a local proverb that states, "Women is only the passive earth; it is the man who provides the seed." This shows the general inferiority of women (37).

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

It is believed the woman isn't very important during procreation, that the man has the more important role. Woman is the "earth," man is the "seed" (see above) (37).

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

No, conception is believed to be a result of a one-time occurrence (37).

**4.16 Occurrence of sexual coercion, rape**

Rape is very prevalent among the Rundi people. It is a common occurrence because the offender is never punished. Rape and sexual violence are used as a "weapon of war." Rape is further shown as widespread prejudice against women (38).

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

As a general rule, people marry within their ethnic groups. It is considered morally wrong to marry outside the group. The legal age of marriage in Burundi is 18 for women and 21 for men, but early marriage does sometimes occasionally occur (33).

**4.18 Do females enjoy sexual freedoms?**

No, women are generally inferior to males and must obey men. They do not have sexual freedom (37).

**4.19 Evidence of giving gifts to extramarital partners or extramarital offspring**

N/A

**4.20 If mother dies, whose raises children?**

If the mother dies, the children are raised by the father and extended family (39).

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

The Rundi adult sex ratio for ages 15 to 64 as of 2011 is .97 males for every one female. For other, non-reproductive ages, the sex ratio at birth is 1.03 males for every female, from birth to age 15 is 1.01 males for every one female, and for age 65 and older, the ratio is .67 males for every single female. The total population is .98 males for every one female (40).

**4.22 Evidence for couvades**

There is no significant evidence of couvades among Rundi males.

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

There is no significant different distinctions for potential fathers. Generally, women marry a man who is around their age.

**4.24 Kin avoidance and respect?**

The wife and children are expected to obey and respect the husband/father. The man is the true head of the family (6).

**4.24 Joking relationships?**

There is no significance of joking relationships.

**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?**

A major Rundi wedding tradition is that the bride's parents do not attend the wedding. Rather, after the groom's parents give her parents the bridewealth, the bride leaves the home "to participate in the festivities at the husband's home" (6).

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

A Rundi child is not bestowed a name until he or she turns one. At this time, a ceremony is performed called kuvamukiriri in which the paternal grandfather decided several names for the child: a proper name, a clan name, and one or two nicknames. If the family is Christian, baptism also occurs at this time (6).

Sometimes, a child is named something very general, such as Buyoya, which means baby. This is because of the high infant mortality, and the parents could fear “they would lose him as they had lost other children.” Once the danger is past, a name may be changed. Many times, a child’s nickname eventually becomes his real name (41).

#### **4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)**

As a general rule, people marry within their ethnic groups. It is considered morally wrong to marry outside the group, and many stay within or near their community (33). Sometimes, however, intermarriage between the Hutu and Tutsi will occur (6).

#### **4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?**

Many families, especially in rural Burundi, practice arranged marriages. The bride’s parents arrange the marriage with the groom’s, and this sometimes includes “a bride price being paid by the family of the groom to the bride’s family” (42).

#### **4.31 Evidence for conflict of interest over who marries who:**

There is not much evidence for this because the marriages are general arranged, and it is a cultural rule to obey one’s parents.

### **Warfare/homicide**

#### **4.14 Percent adult (male) deaths due to warfare:**

It is estimated that 7 percent of the population, or 1 million people, have died due to warfare. This is due to the very high conflict in the country of Burundi (43).

#### **4.15 Outgroup vs ingroup cause of violent death:**

Outgroup violence caused many deaths and escalated into a civil war in the twentieth century. Though the major civil conflict ended in 2004, there is still much corruption and conflict in this area between the two major Rundi-speaking ethnic groups. The various ingroups generally get along, and there is not much violent death among them (16).

#### **4.16 Reported causes of in-group and out-group killing:**

The causes of these killings stem from before Burundi from the long history of conflict between the Tutsi and Hutu ethnic groups. This stems from the huge struggle for power in Burundi. Though the major civil conflict ended in 2004, there is still much corruption and conflict in this area (16). The struggle has even gotten points of being described as genocide (44).

#### **4.17 Number, diversity and relationship with neighboring societies (external relations):**

The Rundi people are very, very diverse because several ethnic groups in Burundi speak the language, including the Hutu, Tutsi, and Twa. 8.7 million people speak Rundi, and because of the huge civil conflict in Burundi, many surrounding countries have accepted nearly 350,000 refugees because many Burundi citizens have fled the country (44).

#### **4.18 Cannibalism?**

There is no recent evidence for cannibalism of the Rundi people.

### **5. Socio-Political organization and interaction**

#### **5.1 Mean local residential (village) group size:**

Generally, the Rundi people live in family settings “too small to be called villages” (6).

#### **5.2 Mobility pattern: (seasonality):**

The greatest data on mobility patterns found was for out- migration patterns in Burundi. There are 38 out-migrations per year, which is .56 of the Rundi population. If the Rundi people migrate, it is usually in order to escape the Burundi civil conflict (45).

### **5.3 Political system: (chiefs, clans etc, wealth or status classes):**

Despite being smaller than the Hutu, the Tutsi have political control over this region. This has been the case since they migrated to this region in the late fifteenth century. There is much political unrest, and Burundi is controlled by a president, who can serve for a maximum of two five-year terms. The political officials are heavily distrusted among the Rundi people. The legal system is “based on traditional tribal customs and the German and French models.” Cattle are a sign of wealth and prosperity among the Rundi people; the more cattle a person has, the wealthier he is likely to be (6).

### **5.4 Post marital residence:**

The Rundi people continue to live with their families (6).

### **5.5 Territoriality? (defined boundaries, active defense):**

Though some live outside of Burundi, the overwhelming majority of these language-speakers live in Burundi. Which has a total land area of 27,830 squared kilometers. There is a very active defense system in the form of an armed forces (46).

### **5.6 Social interaction divisions ? (age and sex):**

The Rundi people generally interact with those of their age and gender. It is highly looked down upon for a married woman to interact with a man who is not her husband (19).

Women are a respected part of society because they bring life to this earth, but they have little decision-making power within a family (6).

One interesting fact about Rundi social interaction is the fact that beer is a very important part of this and is consumed at all important events (6).

### **5.7 Special friendships/joking relationships:**

The Rundi have no evidence of special friendships or joking relationships.

### **5.8 Village and house organization:**

Physically, a Rundi house is usually organized in the same manner. They are traditionally made of grass and mud in the shape of a beehive with leaves as the roof. Today, houses are more modern and are created with both mud and sticks and wood and cement blocks with tin rods. Each house is surrounded by a courtyard, and houses that are grouped together are created in a wall of mud and sticks (6).

### **5.9 Specialized village structures (mens' houses):**

In the Tutsi culture, men and women live in separate houses, and in the Hutu culture, a house is shared (6).

### **5.10 Sleep in hammocks or on ground or elsewhere?**

The average Rundi speaker has a bed made out of flimsy materials. Additionally, a bed net is needed in order to keep out the bugs that causes diseases such as malaria (47).

### **5.11 Social organization, clans, moieties, lineages, etc:**

Family ties are very important to the Rundi people, and extended families live close together and form a clan. The family is the primary social unit in rural areas because they “live together in relative isolation from other groups.” Additionally, the Tutsi are divided into four ganwa clans (Natare, Bezi, Bataga, and Bambutsu), which are descendents of the four dynasties that once ruled the area.

### **5.12 Trade:**

The country of Burundi experiences a massive imbalance of trade because twice as much is imported as is exported. The most major export of Burundi is coffee, which accounts for 80 percent of foreign revenue (6).

### **5.13 Indications of social hierarchies?**

The Tutsi group holds the most power, then the Hutu, and finally the Twa, who experience much social segregation. The social hierarchies in Burundi are heavily compared to the caste system of India (48).

## **6. Ritual/Ceremony/Religion (RCR)**

### **6.0 Time allocation to RCR:**

Sixty-seven percent of the Rundi speakers are Christian, which includes Roman Catholic and Protestant, 23 percent have traditional tribal beliefs, and 10 percent are Muslim (6). The time allocation varies from person-to-person, from missionaries to general practicing of the religions (41).

### **6.1 Specialization (shamans and medicine):**

Because the economy is so basic, there is a great limitation of medicine. There is not much among Rundi speakers in the way of shamans and specialized medicine (6).

### **6.2 Stimulants:**

There is a very low usage of stimulants and drugs, and it is considered a criminal penalty. Penalties for possessing illegal drugs include long jail sentences and large fines (49).

Beer, on the other hand, is completely legal in this area and is, in fact, a very important aspect of this culture. It is consumed at many special occasions, such as the marriage discussions between two families (6).

### **6.3 Passage rituals (birth, death, puberty, seasonal):**

The Rundi people who practice traditional tribal religion believe “departed ancestors are considered an essential part of culture.” There are rituals and ceremonies to appease the spirits, which are considered “powerful influences” to the living (6).

The birth of a child occurs in the home, and six days later, the baby is presented to the family in a ceremony called ujusohor. The mother is given a crown of flowers and gifts that include beer and money (6).

The ritual into adulthood among the Tutsi is marriage, which is made legal in the process of bridewealth (50).

### **6.4 Other rituals:**

One of the most important religious festivals is called Kubandwa, which celebrates the grain harvest and pays respect to the spirit Kiranga, who is the leader of the dead ancestors. There is also a fertility ritual called umuganuro, in which participants play a sacred drum, and “a virgin plants the first sorghum seeds to assure a good harvest” (6).

### **6.5 Myths (Creation):**

The Tutsi have a strong culture of poetry, folk tales, and myths. This includes the fact that some of these people used to know the names of their ancestors from up to six generations ago; the people believed they were descended from Gihanga, a mythical king (50).

The Hutu also tell folk tales and myths. One of the major folk heroes is Samadari, who “broke the rules everyone else had to follow” (51).

### **6.6 Cultural material (art, music, games):**

The Rundi people have a very long history of “musical heritage,” and there are many different types of songs, including imvyino, which is sung at family events, kwishongora, which is a song traditionally sung by men, and bilito, which is sung by females. Dance is also highly important in this culture, especially among the Tutsis (6).

### **6.7 Sex differences in RCR:**

The sex differences in RCR is virtually the same as in the non-ritualistic aspects of society.

### **6.8 Missionary effect:**

Because the Rundi people and Burundi as a whole is so poverty stricken, many missionaries are sent to the area from the Catholic and Protestant churches. This provides aid to the people and also influences them to convert to Christianity (6).

### **6.9 RCR revival:**

There isn't much in the form of revival because many instead of reviving old religions, the Rundi people are instead converting to Christianity (6).

#### **6.10 Death and afterlife beliefs:**

When someone dies, it is marked by a period of prayers and rituals, and close family members of the deceased do not partake in specific activities, including working in the fields or having sexual relations. The family then declares when the mourning period is over, and a ritual feast is held (51).

#### **6.11 Taboo of naming dead people?**

There is no found taboo of naming dead people.

#### **6.12 Is there teknonymy?**

There is no found teknonymy.

#### **6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)**

The traditional tribal religions focus strongly on fate rather than free will. Everything is decided by Imana, "the source of all life and goodness." The Rundi religions are forms of animism, and dead ancestors are greatly respected. The Hutu believe these spirits visit with evil intent, and the Tutsi believe the spirits are more kind. Cattle are somewhat worshipped as well (6).

### **7. Adornment**

#### **7.1 Body paint:**

The Rundi people do not have a strong tradition of using body paint.

#### **7.2 Piercings:**

This culture also does not have a strong tradition of piercings.

#### **7.3 Haircut:**

The Burundi people generally have shorter hair, and the men usually have shaved heads (21).

#### **7.4 Scarification:**

There is no evidence of a strong tradition of scarification.

#### **7.5 Adornment (beads, feathers, lip plates, etc.):**

Popular Tutsi dancers wear leopard fur and elaborate headdresses. Other Rundi people occasionally have adornments during special rituals (6).

#### **7.6 Ceremonial/Ritual adornment:**

Traditionally, the Tutsi people wore robes from the African coast during rituals (50), and in the Hutu culture, skirts made from tree bark and cloaks from animal hides are worn. They also wear beaded bracelets and necklaces (51).

#### **7.7 Sex differences in adornment:**

Women traditionally wear wraps that are brightly colored, and men wear white clothing (6).

#### **7.8 Missionary effect:**

The Rundi people have left their traditional clothing and adornments for a more westernized style because of the heavy western influence these people have received from missionaries (6).

#### **7.9 Cultural revival in adornment:**

Unfortunately, few and fewer people wear the traditional clothing in favor of the more western adornment. There has not been much cultural revival in traditional garments of the Rundi people.

## 8. Kinship systems

### 8.1 Sibling classification system:

The older sibling is generally highly respected by the younger sibling, and many children are kept at home and away from education in order to take care of younger siblings (6).

### 8.2 Sororate, levirate:

There is no evidence of sororate or levirate marriages in this culture.

### 8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

N/A

## 9. Other interesting cultural features (list them):

- One of the lowest gross national products in the world is Burundi (6).
- The literacy rate is 35 percent: 49 percent of men and 22 percent of women. Although education is free and mandatory, only 50 percent of children attend primary school, and only 8 percent attend secondary school (6).
- Burundi has the eighth highest population growth rate at 3.104 percent and also the eighth highest birthrate at 40.58 births per every 1,000 in a population. The death rate is 9.36 death for every 1,000 people in the population (19).
- The infant mortality rate is 60.32 deaths for every 1,000 live births, and the life expectancy at birth is 59.24 (19).
- 3.3 percent of the population is living with HIV/AIDS, which translates to 180,000 people (19).



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