



Candidates must complete this page and then give this cover and their final version of the extended essay to their supervisor.

Candidate session number			
Candidate name			
School number			
School name			
Examination session (May or November)	May	Year	2013

Diploma Programme subject in which this extended essay is registered: Dance
(For an extended essay in the area of languages, state the language and whether it is group 1 or group 2.)

Title of the extended essay: To what extent has the folk dance of Bolivia, Tinku, changed from the homeland of Bolivia and in the United States?

Candidate's declaration

This declaration must be signed by the candidate; otherwise a grade may not be issued.

The extended essay I am submitting is my own work (apart from guidance allowed by the International Baccalaureate).

I have acknowledged each use of the words, graphics or ideas of another person, whether written, oral or visual.

I am aware that the word limit for all extended essays is 4000 words and that examiners are not required to read beyond this limit.

This is the final version of my extended essay.

Candidate's signature: _____ Date: _____

Supervisor's report and declaration

The supervisor must complete this report, sign the declaration and then give the final version of the extended essay, with this cover attached, to the Diploma Programme coordinator.

Name of supervisor (CAPITAL letters)

Please comment, as appropriate, on the candidate's performance, the context in which the candidate undertook the research for the extended essay, any difficulties encountered and how these were overcome (see page 13 of the extended essay guide). The concluding interview (viva voce) may provide useful information. These comments can help the examiner award a level for criterion K (holistic judgment). Do not comment on any adverse personal circumstances that may have affected the candidate. If the amount of time spent with the candidate was zero, you must explain this, in particular how it was then possible to authenticate the essay as the candidate's own work. You may attach an additional sheet if there is insufficient space here.

and I only met at the very beginning of the extended essay process to discuss his topic. After our initial meeting, did not meet deadlines or communicate with me about his progress. At the time of submission has not participated in his Viva Voce interview.

This declaration must be signed by the supervisor; otherwise a grade may not be issued.

I have read the final version of the extended essay that will be submitted to the examiner.

To the best of my knowledge, the extended essay is the authentic work of the candidate.

I spent hours with the candidate discussing the progress of the extended essay.

Supervisor's signature:

Date:

Assessment form (for examiner use only)

Criteria	Achievement level					
	Examiner 1	maximum	Examiner 2	maximum	Examiner 3	
A research question	1	2		2		
B introduction	1	2		2		
C investigation	1	4		4		
D knowledge and understanding	1	4		4		
E reasoned argument	1	4		4		
F analysis and evaluation	1	4		4		
G use of subject language	1	4		4		
H conclusion	0	2		2		
I formal presentation	1	4		4		
J abstract	0	2		2		
K holistic judgment	1	4		4		
Total out of 36	9					

**To what extent has the folk dance of Bolivia, Tinku, changed from the
homeland of Bolivia and in the United States?**

IB Extended Essay: Dance

Candidate Number:

Word Count: 1180

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The aim of this extended essay is to investigate the change of the folkloric dance from Bolivia, motherland, to what it has become a form of entertainment in the United States. There were many visual aspects of the dance in which changed since the time where it was treated as a folklore ritual. The way that the research will be conducted is to contact, personally, choreographers and ask for how much has the dance changed. Information based on the dance itself will be collected, finding secondary sources on the web to give some history of the dance and for reasons why it is a dance; since there were a lot of changes that happened to the folk dance. Some of the changes were the style of music, the style of the dance and the style of the clothes as well but mostly centered on the style of dance of this folklore dance of Tinku.

Dance, "a series of movements that match the speed and rhythm of a piece of music", in which everyone is involved in at some point in their life. All around the world there is dance and it is nearly impossible to avoid. One thing about dance is that it changes in different parts of the world. As time passes all of these dances change in a way, some for the better (making profit) other for the worst (non profit). These types of non profits usually are from the folk dances, but what is folk dance? Folk dance is "A popular dance, considered as part of the tradition or custom of a particular people: "well-known folk dances" (according to dictionary.com). Folk dance has changed ever since the beginning of "new immigration" in which they left their country to find a better paid job and better living condition for their families. Folk dance has changed from its old style of dancing to what can be seen as today the new type of Tinku, which is now being called Tinkus.

Tinkus, which became a folk dance in the early 1900's; has been considered a ritual ever since it was performed by those considered an Indian of Bolivia. Over time this ritual became what is known today as Tinkus, a dance. But what is Tinku? Tinku is an old form of a ritual in which came out from the Spanish, who once ruled the land, made the Native Americans drink alcohol (wine) in order to get them drunk. When they were drunk they would then beat their own friend or family as entertainment for the Spanish. This happened because it was like an insult to the Indians of South America when they worshiped the motherland, which they called "Pachamama". The fights that occurred happened because the blood of the victims were used as fertilizer for the sacred motherland. This would occur throughout other tribes located in the same region, to prove their worthiness to the sacred motherland.

In the early 1900's, in Bolivia, the style of dance that was performed was mainly in groups of people in which performed their dancing the mother county of Bolivia, similar to the Indians that fought each other when drunk. Now performed in groups, several groups of people, where each block of people is significant to the group. *Tata Mayor* is the second authority of the group that just looks after them, not performing with the whole group just dancing to his own will as a figurine. *Jilaqatas* represents the highest authority of the group also known as the leaders of the group, which is formed by the male and females that are considered the most responsible in the group. *Lloqhallas* represent the single men in the group in which are considered as *wawas* (little ones), because they have not been married. Similar to these *Lloqhallas* are the *Imilla wawas*, which represent the ladies that are young and have not been married. These two groups *Lloqhallas* and *Imilla wawas* are the cluster of the group in which is formed and lead by the *Jilaqatas* which is vital to the group because they make up a

huge portion of it. Another in the group which is also considered a figurine dancer is the *Mama T'alla* which dances her own form of dance similar to *Tata Mayor*, but instead they swing a flag back and forth representing the mothers of the country. The last form of dance in the block of people is the *Yunta* in which represents the unity of both man and animal, which was essential to Indians in the past trying to give to the motherland, this *Yunta* shows the caring or nurture for the motherland.

Today what is seen as the modern Tinku, called Tinkus is the style and formation of the groups of people used to dance in it. When there comes a presentation to go to their is a group of people separated based on how good they can dance or sometimes separated into smaller groups so that the leaders can observe them more closely, this happens also so that everyone in the group can stay more focused on giving all their energy.

Similar to that of Bolivia's Tinku there has not been much of a difference since there only seems to be several of the smaller groups disappearing in the modern Tinkus. When there is a presentation the group of people that participate are the *Lloqhallas* and *Imilla wawas* , which are still lead by the *Jilaqatas*. Even though the name of them has changed there has been not much of a radical change over the years. To the extent that the change is only to some extent not a lot has disappeared other than the names given to the leaders and the group of dancers. What has significantly changed was the way it is presented. The group does two kinds of demonstrations: one in which is common in both Bolivia and in the United States which is the group of people presenting having the *Jilaqatas* lead the group. The other way is having them presenting themselves in a small group which do a specific type of choreography. This

choreography is held in the United States, mainly centered in Virginia, once a year where the groups from Bolivia would compete to see who the best is of the competition.

Citations

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