



Performances for Students and Families

2022-2023



DANCE OF HOPE

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Introduction & Welcome

Welcome to **Dance of Hope** and our **Performances for Students and family series**.

Children are capable of so much if empowered and provided with the platform to advance in the way they should.

Working with children has brought my dream to a reality, creating a platform where children can be creative, develop talents and life skills, have access to Education, have hope and build a strong self-esteem in their lives. Through music and dance, Dance of Hope allows children from various countries to connect, learn from each other and create a global community that allows them to become independent global citizens, without limitation.

During Dance of Hope residences, the power of music and dance goes beyond the stage to allow children to closely connect and make a deeper impact while inspiring each other. Their performances leave everlasting memories in the lives of many people.

In order to make a change in the lives of children, there is nothing better than providing them with a platform and allowing them the opportunity to shine. The works featured in Dance of Hope bring together children mostly from underprivileged backgrounds and help them to transform their negative past into hope, to build a meaningful life while connecting with other children and communities worldwide.

Thank you for joining us on this journey and welcome to Africa....

Chinobay
Founder - Dance of Hope

About Dance of Hope

Music and dance have been part of the African lifestyle since the beginning of time. In Africa music is a language through which people communicate, and dance tells us stories of history and those that are part of the everyday life; the joys, sorrows, dreams, etc, a powerful way of bringing people together in every situation, to celebrate, work, mourn, eat and live as a family.

Before schools and institutions were built, the history and knowledge of the African people was preserved and passed on to generations through songs, stories and dance.

Africa is a continent with the rich cultural diversity; thousands of languages, tribes, foods, fashion and its music and dance draws deeply on these elements.

Through the Dance of Hope touring program, African children are able to share their stories and bring you a memorable experience of passionate and melodic rhythms, sensational sounds, exhilarating choreography and colorful costumes, all swirled in gorgeous and infectious smiles of children from the pearl of Africa!

Aged 9 – 16, the performers who appear in this production are carriers of courage and hope whose triumphant human turnaround stories have greatly inspired people from all walks of life to achieve greatness through the Universal Language of LOVE. They are impassioned ambassadors of a rich culture representing millions of children orphaned, displaced or living in poverty. By expressing themselves artistically in every way, shape and form, they showcase a resilience birthed out of the sounds that enhance creativity, persistence and change.



<http://www.danceofhope.com>

ABOUT THE DANCES

Intore dance, also known as the “Dance of the Heroes” originates from Rwanda, East Africa. It is performed by returning warriors celebrating victory in battle. The dancers move from side to side, combining grace and complex choreography with raw aggression.

Amaraba dance originated from a scenario where the hunters, who were only men needed to find an elephant and bring it to the king however. After many trials and not being successful to find one, they visited a group of women for consultation and there was one woman who knew the exact whereabouts of the Elephant. After they had captured the elephant, both sexes danced together, and this is how the dance was born a celebration dance.

Baakisimba is a traditional folk dance that originated in the palace of the King of Buganda, near Lake Victoria. At one gathering, a former Buganda king drank too much of the local beer and became quite happy. He then started praising the people who had made the beer. The musicians then created a rhythm that imitated the words of the king, who was so happy and relaxed that he began to move and dance. While the musicians mimicked the king's words on their drums, the women imitated the king's movements, which eventually became a dance that is now performed throughout Buganda Kingdom.

Ekizino is a court dance from the Bakiga people of the Kigezi region in southern Uganda. The weather in this region is similar to that of many European mountain countries, and the region is often called the "Switzerland of Africa". During colder seasons, Ekizino is the warm-up dance. Kigezi is a hilly region, the men who go out for farming early in the morning, must jump around for a while to get warm and also stretch their muscles after the hard work. Traditionally, the people also used to stamp the ground until they found signs of water. Therefore, this dance represents their jumping and stamping.

Mwaga is a ceremonial initiation dance of the Bagisu people, who live in eastern Uganda on the border to Kenya. They believe that for a young boy to become a man, he must be circumcised. Before this initiation, the young boy dances for 21 days, to gain courage and strength. This ceremony is an important cultural link between the local people around Mt. Elgon during which there is dancing, visiting friends and family, feasting and receiving gifts.

Amaggunju is a folk dance of the Baganda that developed in the palace of the king. At one time King Mulondo died without leaving any heirs. Fortunately, he left behind a wife, Namulondo who was expecting a baby boy, so she sat on the throne, and the people understood that it was not she who was ruling, but her unborn son. When this prince was born, he ruled as he lay on the throne. Kings in Buganda, however, are not supposed to cry, as this would bring curses and bad luck to the kingdom. Therefore the uncles and aunts of the young prince created the amaggunju dance to keep the baby smiling. The men put "uncle bells" on their legs, and the sound that the bells made as the men danced kept the prince happy. Originally, this dance was only to be performed by people of the Obutiko (Mushroom) clan and only in the palace.

Otwenge literally means, "elbow". It is a song of the Alur people in the northwestern West Nile region, and in this song the adungu (bowharp) is commonly used. The bowharp dance is for the talented young boys and girls of their community. The song is played on the adungu, and it emphasizes the importance of the elbow. The dancer's body uses the motifs and movements of the elbow.

Runyege is a ceremonial dance from the Bunyoro Kingdom on western Uganda. It is also a courtship dance performed by the youth when it is time for them to choose partners for marriage. The dance was named after the rattles (ebinyege) that are tied on boys' legs to produce sounds and rhythms. The sound produced by rattles is more exciting as it is well syncopated and highlights the foot patterns. Akembe is a courtship dance from the Teso region in northeastern Uganda. The music for this dance, however, is played more softly on melodic instruments such as the thumb piano (akogo /sansa) and the flute.

Bwola is a court dance (in the king's palace) from the Acholi, who live in the north of Uganda. This is a circular dance that is performed by the older men and women, and the circle represents a fence that surrounds the palace court. Traditionally, many events and conversations take place during this dance.

Instruments

Music

Artistic Process: Connecting
Anchor Standard #11: Relate artistic ideas and works with societal, cultural, and historical context to deepen understanding

TAMA (Talking Drum)



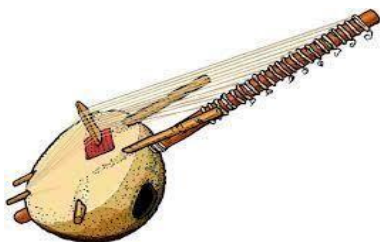
The tama or talking drum is a West African drum whose pitch can be regulated to the extent that the drum is said to “talk.” The player puts the drum under one shoulder and beats the instrument with a stick. The drum is hourglass shaped with two heads tuned by straps that connect the heads with each other. A tama player raises or lowers the pitch by squeezing or releasing the drum’s strings with the upper arm. It originates from the Yoruba people of the south western Nigeria and Benin, and the Dagomba people of Northern Ghana.

KALIMBA



The kalimba, known as akogo in Uganda, is a musical instrument that is played by cultures all over Africa. Several reeds or tines are plucked with the thumb or fingers, and a hollow box resonator or a sounding board amplifies the reed vibrations. The name kalimba is a Bantu word which means “little music.”

KORA



The kora is a 21-string harp lute from West Africa. A kora is built from a large Calabash (a type of gourd) cut in half and covered with cow skin to make a resonator, and has a notched bridge like a lute or guitar. The player uses only the thumb and index finger of both hands to pluck the strings, using the remaining fingers to hold the sticks either side of the strings and secure the instrument. The kora is played in Guinea, Guinea Bissau, Mali, Senegal, and The Gambia and is the principal instrument of the griots, the traditional, hereditary storytellers of West Africa.

ADUNGU



The adungu is a string harp native to the Alur people of northern Uganda. It is constructed from a hollow wood shell covered in cow skin and a neck of coffee tree wood. Its upbeat sound lends itself to parties, weddings, celebrations and worship.

Instruments

ENDONGO



The endongo is a very unique instrument, a bowl lyre native to Uganda. The body of the instrument is a wooden gourd covered with the skin of a monitor lizard and dressed with goat tail hair. The lizard skin gives the instrument a very rough, distorted sound that sets this instrument apart.

ENDINGIDI



The endingidi is one of the earliest Ugandan instruments. It is a bowed string instrument, made from a single string and a cylindrical body made of wood. It is traditionally associated with story telling in the king's palace.

EMBUUTU



The embuuti is considered a so-called *engoma enkazi* (female drum). The drum shell is curved from equatorial wood and covered under cowhide. In the Buganda region of central Uganda, the embuutu determines the main melody for the dancing during performances and it is played with only hands, no sticks.

Instruments

ENGALABI



The engalabi is considered as “*engoma ensajja*” (male drum). This traditional drum has a head of a reptile’s hide and is attached to a wooden resonant cavity. In the Buganda region, the engalabi plays an important role in ceremonies and theatre and it is played with only hands, no sticks.

ENSAASI



Ensassi is a Luganda traditional name for “gourd shakers”. They are usually played in a pair, holding one in each arm and produce a high percussive sound that helps to excite the music while playing in a group.

BALAFO



The Balafon is a kind of wooden xylophone, marimba or percussion idiophone, which plays melodic, tunes and usually has between 16 to 27 keys. The balafon is originated from the Mali Empire around the 12th century but it is currently played in several West African nations like Burkina Faso, Senegal, Gambia, Guinea and Ivory Coast.

CALABASH GOURDS



Calabash gourds are made from the Calabash vine grown fruit which can either be harvest young and used as small cups for water or harvest mature, dried and used as large utensils, pots, basins or music instruments.

Activities

#1-Uganda and Culture
Social Studies
Strand 4: Geography
Concept 4: Human Systems
PO6

#2- Persuasive Presentation
Language Arts Speaking
and Listening Standards
Presentation of Knowledge
and Ideas
SL.4

#3 Connecting Music to
Culture Music
Connecting
MU.CN.10

#1- Uganda and Culture

In this study guide, we learned about the culture of Uganda. What other types of cultural performances are found in Uganda? Students should work in groups to research, and then present ideas to class.

#2- Persuasive Presentation

After attending the performance of Dance of Hope, have students write a persuasive speech about why other students should attend their performance. Present claims and findings, emphasizing salient points in a focused, coherent manner with relevant evidence, sound valid reasoning, and well- chosen details; use appropriate eye contact, adequate volume, and clear pronunciation.

#3 Connecting Music to Culture

After attending the performance of Dance of Hope, have students discuss music and culture. Lead a class discussion about what types of music the students listen to. How does their preferred genre of music help form their identity? Have students create artwork about music and how it connects to culture.



Circle Game (Children's game)



The players in the game need to be quick but sneaky and not likely to cheat! Games like these can be taught to highlight the less complicated forms of play found in many parts of Africa, compared to the often more modern, electronic forms of western play.

To play this, you will need at least six people, a handkerchief and good acting skills!

How to play

- Several children sit in a circle facing inwards.
- One child stands and holds a handkerchief, circling the children with the hanky behind their back, saying, "I have the hanky, I have the hanky".
- The circler has to try and drop the hanky behind someone without them realizing. Then go the whole way around the circle to the hanky without the person getting up, so that they can get that person out --- they have to be pretty sneaky to do this!
- The circler can drop and pick up the hanky at anytime.
- The sitting children say, it has passed, if they think that the hanky has gone past them and are not allowed to look behind them.
- But, if they think that the hanky has been dropped behind them, they get up, check the hanky is there, and then chase the circler, trying to tag them (if they get up when the hanky is not there twice, then they are out of the game).
- If the circler gets to the hanky first then they are safe, if they are tagged then they are out and the other child becomes the circler.
- If someone turns around and gets up when the hanky isn't behind them, the circler can tag them to get them out of the game.

About the Songs

Obudde Bukedde - “Obudde Bukedde” means “good morning” in Luganda; translates literally as “the night is gone.”

Malijja - Malijja is the name of a very special sheep, admired by all the villagers. He was incredibly large and strong, and everyone in the village could hear his footsteps as he wandered the streets, stopping by people’s homes for a snack and a chat. Despite his strength he was a very peaceful animal, and he used his strength to protect the herd. This is the song sung by a man who admires the loving character of Malijja as he travels from town to town in search of a wife with the same good attributes. When he finally marries, he and his wife go to live peaceful lives on the hill where Malijja remains to this day, watching over the plants, animals, and ensuring that it is a beautiful and fertile place.

Bukunja - This song is about a man who longs to return to his native village, Bukunja, after many years in the city. But he’s been away so long that he can’t find his way, and he asks everyone on the road for directions back to his hometown.

Kunyanja - “On the Lake.” This is a traditional song about Lake Victoria, known as Nalubaale, which means mother of the spirits. There are seven spirits in Ugandan folklore.

Bundu - A song about children playing and splashing each other with the waters of the lake.

Amazzi g’enyanya - “The Waters of the Lake.” This is the song fisherman sing to ask the spirit of the lake for protection. The waves are rolling fast from one shore to the other. The waves seem more dangerous and deadly than the crocodiles and poisonous snakes that inhabit the waters.

Sesalambe - girls to accompany a traditional game, similar to hopscotch, sing this song.

Lusejjera - “The Locusts.” In the story of the locusts, a wizard who lives on Mount Elgon persuades the locusts to fly over the lake, where he conjures up a storm to drown them, thereby protecting the crops from devastation.

Butiko - “Mushroom.” From the point of view of a member of the mushroom clan, imagining the taste of the mushroom, their clan’s totem, which they do not eat. There are over fifty clans in the Buganda kingdom, each with its own totem.

Abataka - A song that celebrates the spirit of community and brings people together to enjoy the fruits of their work on the farm. Everyone works together and everyone celebrates together.

Kamungolo –There was one an elderly man who lived on quiet village, he used to all along the same path everything that everyone in the surrounding knew him. He always had a bag with mangos; which he used to give away to children he met along the way and because of this “Kamungolo” is the nickname that was given to his bag.

Ebamunanika – This song was written after a very beautiful hill known as “Bamunanika”. This hill is the most precious landmark for the entire village because most of the farmers around the village grow food on it and this song he farmers sing praising the land of “Bamunanika” hill.

Nandere – Nandere is a special kind of tiny fish from lake Albert, which is a salty late situated along the boarder of Uganda the DRC Congo. This fish is a delicacy to the people on this aread.

About Uganda

Social Studies
Strand 4: Geography
Concept 2: Places and Regions

Social Studies
Strand 4: Geography
Concept 4: Human Systems

Social Studies
Strand 2: World History
Concept 2: Early Civilization
Concept 7: Age of Imperialism
Concept 9: Contemporary World



Location

Uganda is a land-locked country that lies along the Equator in Sub-Saharan Africa. It borders South Sudan to the north, the Democratic Republic of Congo to the west, Kenya to the east, and Tanzania and Rwanda to the South. The landscape is characterized by its many lakes, such as Lake Victoria in the south and lake Kyoga in the center of the country.

A number of different ethnic groups, speaking around fifty different languages, live in Uganda. While English is the official language, Luganda, a language in the Bantu family, is the most widely spoken, particularly among people in the southwest of the country. Many people in the northeast of Uganda speak Swahili, adopted as an official language in 2005. (Bantu languages, and other branches of the Niger-Congo language family, are spoken by Africans all over Sub-Saharan Africa, from West to East).

History

The country now known as Uganda was home to many different peoples, tribes, and ethnicities, each bringing their unique cultures and models of social organization to the region. The largest traditional kingdom of the region was the Buganda kingdom of the Baganda people. While there is now a central government and various administrative districts, the four traditional kingdoms of the region survive today.

The United Kingdom placed the area under the charter of the British East Africa Company in 1888 and governed the area throughout the colonial period. The protectorate of Uganda and the borders we recognize today took shape in 1914.

After becoming independent in 1962, Uganda faced a period of political turmoil that lasted until the mid 1980's. Milton Obote, first the Prime Minister then the President of Uganda, was overthrown by Idi Amin in 1971. Idi Amin's rule resulted in the expulsion of the Indian minority, the death of hundreds of thousands of Ugandans, and a war with Tanzania, which ultimately ended his reign. While conflicts with violent factions in the country, such as the Lord's Resistance Army, continue to threaten the peace, Uganda is today a fairly stable country.

Uganda Flag and its meaning.

From the top, a total of six horizontal stripes of black, yellow, red, black, yellow, red. Black symbolizes African heritage and Uganda's fertile soil; yellow is for the glorious sunny days, so characteristic of Uganda; red symbolizes the red blood that runs in our veins, forming a common bond to all humankind. The majestic crested crane (*Regulorum gibbericeps*) is Uganda's National Bird.



THE STORY OF THE FAIRY BEE

BEFORE Nambi came to live on the Earth, when Kintu was quite alone, he made friends with a bumble-bee. There had been a great rainstorm, and the poor bee fell to the ground on his back and could not get up again, and the heavy raindrops beat on him and very soon he would have died of cold, but Kintu picked him up and held him in his warm hand, and soon the bumble-bee revived and said to Kintu: "You have saved my life; I will always be your friend and help you when you are in trouble."

One morning he woke up and found that his cow was gone; he could not find it anywhere. Then the bumblebee came to him and said: "I will help you find your cow; it has been stolen by the herdsmen of a wizard who lives on the Mountains of the Moon." So Kintu took his stick and set out on his long journey to the far-away mountains where the snow never melts, and the bumble-bee flew before him to show him the way. On they went, day after day, through dark forests and over wide rivers, and by narrow paths through the jungle grass, until they saw the Mountains of the Moon in the far distance. Then the bumble-bee said: "Do everything that I tell you, for you will never be able to outwit the old wizard and his people by yourself, and if you do not prove yourself cleverer than they are, they will never give you back your cow." When they arrived in the wizard's country and the great mountains were towering above them, Kintu saw what a rich country it was—great herds of cattle and flocks of sheep and goats, and beautiful gardens, and many people.

When the wizard heard that Kintu had arrived, he sent for him and said: "Are you really Kintu, the man who lives all alone with a cow?" And Kintu said: "Yes, I am, and your people have stolen my cow, and I have come to find it." Then the wizard wondered very much, and said to his people: "This is a very wonderful man; we will see what marvels he can do. How did he find his way from Uganda, and how did he know that you stole his cow while he was asleep, for there was no one to tell him? We will test him and see if he is really a wise man." So they gave him a house to rest in, and said they would bring him some supper.

Kintu rested a little while, and then to his surprise, ten thousand people arrived, each carrying a basket of cooked food."The wizard has sent you your supper," they said, and put down the ten thousand baskets. "Thank them very much," whispered the bee in Kintu's ear, "and tell them to come back in a little while and fetch their baskets when you have finished your supper." So the people went away wondering very much. "Is it possible for one man to eat so much?"

Then the bee called all the ants in the country: the red ants, which live in the forests and are always hungry, for they can eat a dead elephant if they find it; and the white ants who build big castles for themselves of red earth which look like huts on the hill-sides, and in the middle of the castle is a beautiful room with smooth walls where their Queen lives; and the large black ants which run very fast and lose their way every two minutes and run back again to find it; and the little black ants who are always silently watching everywhere, though one does not see them, and run out quickly to pick up a crumb or a seed or a grain of corn directly they see it on the ground. All these came, millions, and millions, and millions of them, and they carried away the food, until the baskets were all empty except one, which Kintu ate for his supper.

Then the people came back, and they shouted when they saw the empty baskets piled up together. "Can one man eat so much? This man is a wizard." When the old wizard heard it he said: "Let him sleep, to-morrow we will give him another test."

Literature of Uganda

In the morning they brought him a brass axe and said: "Our chief likes rocks for his fire; go and cut firewood from the rocks and bring it tied up in bundles." Then the bee flew before him as he climbed up the mountainside and brought him to a rock that had been struck all into splinters by lightning, and he tied the splinters together with grass and returned, and all the people wondered very much, and said: "This must be Kintu, the man who lives by himself."

Then they brought him a water-pot and said: "Our chief does not drink water, he only drinks dew. Go and fill this pot in the forest." So Kintu climbed up the mountain, and this time the journey was very long; seven peaks they climbed and then they came to the bamboo forest. The bumble-bee flew before him and cheered him on and told the shivering bamboos who he was, and as he walked the bamboos whispered: "This is Kintu, let us help him; this is Kintu, this is Kintu." Then the bumble-bee showed him a hole in a rock, and all the bamboos shook their branches at once, and the hole was filled with dew, and Kintu filled his water-pot and returned.

Then the old wizard laughed and said: "You are a marvellous man, I will not tease you any more; if you can recognize your cow in my herd, you shall take it and go home to Uganda." So all the herds were collected, and Kintu was told to find his cow, and the bumble-bee flew before him as he made his way between the cows— thousands and thousands of cows, with long horns all standing upright. Then the bumble-bee alighted on the horn of a cow, and Kintu saw it was his old friend, and he drove it out of the herd and showed it to the wizard and his people and said: "This is my cow that they stole from me while I slept," and he said good-bye to them, and the bumble-bee showed him the way home to Uganda.

And to-day if you go to the Mountains of the Moon and climb up to the bamboo forests, the trees will lean down to see you and whisper to each other: "This is Kintu, this is Kintu, this is Kintu!" for they remember the first man they ever saw, and think he has come back.



Useful Links

Dance of Hope: Cross-cultural and arts Education project
www.danceofhope.com

Embassy of the Republic of Uganda:
With information about travel, and a good overview of Ugandan history, geography, and culture.
<https://washington.mofa.go.ug>

EnterUganda: Travel information, History, Government, Culture
<http://enteruganda.com>

Chinobay: world touring musician from Uganda
www.chinobay.com

Monitor Online: Uganda's Monitor newspaper
<http://www.monitor.co.ug>

Newvision online: Uganda's Newvision newspaper
<http://www.newvision.co.ug>

The Clans of Buganda
<http://www.buganda.com/ebika.htm>

A Luganda Phrasebook
<http://www.buganda.com/phrasebk.htm>

Buganda's Indigenous Religion
<http://www.buganda.com/eddiini.htm>

The River Nile
<http://www.woodlands-junior.kent.sch.uk/Homework/egypt/nile.htm>

Brittanica Online Encyclopedia Nile
River: Study and Exploration
<http://www.britannica.com/EBchecked/topic/415347/Nile-River/37082/Study-and-exploration>

National Geographic
Lesson Plan: River Sources and Stories
<http://www.nationalgeographic.com/xpeditions/lessons/03/q35/morellriver.html>

Wild Egypt - The Nile Adventure
<http://touregypt.net/wildegypt/nile1.htm>

Information on Ugandan government, languages and culture, religion, women's issues, news, geography, history and the education system in Uganda.
www.africa.upenn.edu/Country_Specific/Uganda.html