

Inside and outside of Spain, the Danzans danced with a political mission, serving different aspects of the nation-building. In Western Europe and the USA, they tried to represent Spain as a friendly, harmless of its international isolation. At the same time they were expected to contribute to the construction of the disciplination of the population in Spain and its colonies. Within the Francoist discourse link between colonial and gender politics. In my dissertation, *Corps and Danzans* were staged, through performative material/semiotic processes, as female bodies with characteristics that made them nation-building. My work draws on various internal documents, like letters to *Arbeits General de Administraci* and the

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„Actuamos el primer día en Bata para indígenas en un espacio al aire libre. Esta ha sido la actuación más penosa para las niñas. Los negros quedaban delante, junto a ellas. Con un calor espantoso y un ruido enorme que daba verdadera angustia bailar. Pero Dios que nos asiste en todo momento hizo que no tuviera que lamentar ningún incidente”

explains the already cited report of the Equatorial Guinea tour. It was in part the climate in Equatorial Guinea and the behavior of their audience that scared the dancers and made them perform poorly. The documents report that Micomensingue's *Cuevas y Danzas* not only confronted with a frightening audience, but were confronted with the audience themselves, as “muchachas indígenas” ¹⁰ for the “This change of setting, that switch of role and finally the encounter with strange rhythms, were disconcerting” ¹¹ at the dancers’

populares". There was dancing and the authorities distributed alcohol, tobacco and gifts among the
were consciously planned colonial politics. But the authorities surely los

Why am I interested in the above stories? Because in my study, I address the question whether the dancers can be considered “colonial nonsense” in the conception of Bhabha I mentioned. In order to explore this potential, it is necessary to look at previous events that have shaped the minds and bodies of bo

„Marina se obsesiona con el mando, quiere ser Delegada y Directora del Colegio, también para vivir con nosotros. Para conseguirlo utilizará todos los medios no importa utilizarlos mal, el caso es llegar. Ha pedido a su Gobierno crear una Sección Femenina Africana, aceptan su petición y la envía al presidente de su estudio. Presenta al Consejo un estudio idéntico al de España.“²⁴

Marina wanted an independent Africa. She did not want “almost the same” house as the colonizers. She did not want an identical house either. She wanted “hers” and her accusations against Marina went further:

„Su casa es el lugar de reunión en el cual se deciden situaciones castigos y odios para los blancos machacar la cabeza de los blancos” éstas palabras las oyeron Anita y Angela con relación a la Sección Femenina.“²⁵

In Marina’s case, slipping mimicry grew beyond constitutional subject matter. Documents written in 1969 record totally frightened colonial masters in the 1950s and 1960s. What are the connections?²⁶

I am still at the beginning of my work. My mind is growing, as I add new stories of the past. I have also collected new stories in the present that influence greatly the way the present is perceived, out of which I analyze

aporetic action, to cite ²⁸ Spivak 'subverting' them from within and building new networks. May this confer
to such rhizomatics!

²⁸ Chakravorty Spivak, Gayatri: Outside in the Teaching Machine, London and New York, 2009.