

Abstract

This thesis is proposed as a work of translation, as an attempt to transmit a context that involves bodies, enmeshing genealogical narratives with geopolitics. We have investigated the body in action in the northeast of Italy. This is the context we come from but we view it from an uprooted position, as since 2004 we have been living in southwest Europe (València). We have catalogued and analyzed forms of legitimized artistic expression, including classical ballet, modern jazz dance, Italian futurism's proposals (close to performance), or representations of human anatomy, as well as more popular forms of expression adopted by subordinated women in the course of their everyday working lives during the Cold War, the Fascist era, and the Republic of Venice, all experiences that have been generative of our culture of reference.

The contemporary consumerist, capitalist project has aspired to homogenize constructions of contemporary European identity. But subordinated bodies and their cultural legacy are able to resist and transmit genealogies, a heritage of subjugated or assimilated histories that have generated practices such as song or crochet (the poor relations of canonic forms). The latter constitute our methodology; they allow us to unravel the cultural fabric that is presented to us as fact, and to simultaneously re-weave each element, giving it a different order and meaning. An order and meaning that might escape the structure imposed by the ideological and economic perspectives of the dominant frame of reference, proposing a genealogical point of you. For this reason, the chronology of this thesis runs in reverse, ending with the study of the *Serenissima* (the Most Serene Republic of Venice), an example of proto-capitalist organization that returns us to the present.

The diasporas from the global South and East urge us to take responsibility for decolonial processes - a responsibility that the West must assume. The colonial narratives (which bisect our genealogy) demonstrate how the subordinate cultures of our own context and families - in their emancipation towards the dominant- have whitened up, this to say, embraced the nationalist-imperialist project that today merges with capitalism. The process of 'becoming minority,' aspiring to a loss of power, makes it possible to analyze and approach the truth of bodies in action, and to make dominant positions break their innate silence. We consider this a necessary effort, aimed at sharing a daily life that is "otherly communitary": more egalitarian, balanced and peaceful.