

2. See Kimerer LaMothe (2005) for an analysis of Duncan and Graham as participating in Nietzsche's project of revaluing Christian values.

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THE BLACK DANCING BODY: A GEOGRAPHY FROM COON TO COOL

by Brenda Dixon Gottschild. 2003. New York: Palgrave Macmillan. ix + 332 pp., illustrations, notes, index. \$29.95 cloth.

In her latest book, Gottschild has given herself the task of unpacking race in the concert dance world in terms of the ways in which the black dancing body is perceived and the implications such perceptions have for black and white dancers and choreographers. In particular, she shows how assumptions, distortions, and stereotypes influence definitions of the black dancing body, thus highlighting that the limitations

for the black dancing body are cultural creations rather than biological givens. In other words, even if we acknowledge that race is a biologically meaningless social construct, as Gottschild does, it is, nonetheless, an important and influential factor in human relations that should not be ignored. Race relations are a complex web of love and hate, attraction and repulsion in the world at large, as well as the dance world as a microcosm.

Gotschild attends to this complexity to the smallest detail. For example, she interrogates the myth that blacks have more heel than whites. She says, "this is partially based on the assumption that blacks, in general, have less lateral arch in the foot, causing the heel to protrude; and more directly based on skin color differentiation between soles of feet . . . and the rest of the black body" (29). Against this and other myths Gottschild argues for an understanding of differences between the white and the black dancing bodies as more a matter of training than biology; the body is malleable. Dancing bodies with similar training develop similarly.

Her targeted readers are those interested in current conversations about identity politics and race relations, as well as those interested in dance history. To that end, she explains even the most basic dance terminology, to the point of probable frustration for the aficionado. For example, she explains what contact improvisation and fouetté turns are. Also, she describes a typical technique class explaining where the "front" of the room is and explains that the student learns movement from a leader and then performs it. However, this is a small concern when weighed against the important work the text does in traversing fields in multidisciplinary dialogue.

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Table of Contents The Black Dancing Body A Geography From Coon To Cool

1. Understanding the eBook The Black Dancing Body A Geography From Coon To Cool
 - The Rise of Digital Reading The Black Dancing Body A Geography From Coon To Cool
 - Advantages of eBooks Over Traditional Books
2. Identifying The Black Dancing Body A Geography From Coon To Cool
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an The Black Dancing Body A Geography From Coon To Cool
 - User-Friendly Interface
4. Exploring eBook Recommendations from The Black Dancing Body A Geography From Coon To Cool
 - Personalized Recommendations
 - The Black Dancing Body A Geography From Coon To Cool User Reviews and Ratings

- The Black Dancing Body A Geography From Coon To Cool and Bestseller Lists
- 5. Accessing The Black Dancing Body A Geography From Coon To Cool Free and Paid eBooks
 - The Black Dancing Body A Geography From Coon To Cool Public Domain eBooks
 - The Black Dancing Body A Geography From Coon To Cool eBook Subscription Services
 - The Black Dancing Body A Geography From Coon To Cool Budget-Friendly Options
- 6. Navigating The Black Dancing Body A Geography From Coon To Cool eBook Formats
 - ePub, PDF, MOBI, and More
 - The Black Dancing Body A Geography From Coon To Cool Compatibility with Devices
 - The Black Dancing Body A Geography From Coon To Cool Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of The Black Dancing Body A Geography From Coon To Cool
 - Highlighting and Note-Taking The Black Dancing Body A Geography From Coon To Cool
 - Interactive Elements The Black Dancing Body A Geography From Coon To Cool
- 8. Staying Engaged with The Black Dancing Body A Geography From Coon To Cool
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers The Black Dancing Body A Geography From Coon To Cool
- 9. Balancing eBooks and Physical Books The Black Dancing Body A Geography From Coon To Cool
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection The Black Dancing Body A Geography From Coon To Cool
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine The Black Dancing Body A Geography From Coon To Cool
 - Setting Reading Goals The Black Dancing Body A Geography From Coon To Cool
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of The Black Dancing Body A Geography From Coon To Cool
 - Fact-Checking eBook Content of The Black Dancing Body A Geography From Coon To Cool
 - Distinguishing Credible Sources

13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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