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Nota di contenuto	CONTENTS; ONE: Ridicule and Celebration: Black Women as Symbols in the Rearticulation of Race; TWO: Contexts for the Emergence of "Black Is Beautiful,"; THREE: Ain't I a Beauty Queen? Representing the Ideal Black Woman; FOUR: Standing (in Heels) for My People; FIVE: How Black Became Popular: Social Movements and Racial Rearticulation; SIX: Yvonne's Wig: Gender and the Racialized Body; SEVEN: Pride and Shame: Black Women as Symbols of the "Middle Class,"; EIGHT: The Appearance of Unity; NINE: An Ongoing Dialogue; NOTES; SELECTED BIBLIOGRAPHY; INDEX;
Sommario/riassunto	Black is Beautiful! The words were the exuberant rallying cry of a generation of black women who threw away their straightening combs and adopted a proud new style they called the Afro. The Afro, as worn most famously by Angela Davis, became a veritable icon of the Sixties. Although the new beauty standards seemed to arise overnight, they

actually had deep roots within black communities. Tracing her story to 1891, when a black newspaper launched a contest to find the most beautiful woman of the race, Maxine Leeds Craig documents how black women have negotiated the intersection of race, class,
