

They Treated Us Just Like Indians: The Worlds of Bennett County, South Dakota, 2002, 155 pages, Paula L. Wagoner, 0803248008, 9780803248007, U of Nebraska Press, 2002

On a typical day in Bennett County, South Dakota, farmers and ranchers work their fields and tend animals, merchants order inventory and stock shelves, teachers plan and teach classes, health workers aid the infirm in the county hospital or clinic, and women make quilts and heirlooms for their families or the county fair. Life is usually unhurried, with time for chatting with neighbors and catching up on gossip. But Bennett County is far from typical. Nearly a century ago the county was carved out of Pine Ridge Reservation and opened to white settlers. Today Bennett County sits awkwardly between the Pine Ridge and Rosebud Sioux Reservations, with nearly one-third of its land classified as "Indian Country" and the rest considered by many Pine Ridge Lakotas to still belong to the reservation. The county is home to a dynamic population, divided by the residents into three groups—"whites," "fullbloods," and "mixedbloods." Tensions between the three groups lurk amid the quiet harmony of Bennett County's everyday rural life and emerge in moments of community crisis. In a moving account, anthropologist Paula L. Wagoner tells the story of Bennett County, using snapshots of community events and crises, past and present, to reveal the complexity of race relations and identities there. A homecoming weekend at Bennett County High School becomes a flashpoint for controversy because of the differences of meaning ascribed by the county's three identity groups to the school's team name—the Warriors. At another time, the shooting of a Lakota man by a local non-Indian rancher and the volatile wake that follows demonstrate the impulse to racialize disputes that lies just beneath the surface of everyday life. Yet such very real problems of identity have not completely overwhelmed Bennett County. Wagoner also shows that despite their differences, residents have managed to find common ground as a region of "diverse insiders" who share an economic dependency on federal funds, distrust outsiders, and, above all, deeply love their land.

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American Indian Religions An Interdisciplinary Journal, , 1994, Indians of North America, . .

Building the nation back up the politics of identity on the Pine Ridge Indian Reservation, Mikael Kurkiala, 1997, Oglala Indians, 254 pages. .

Ohitika Woman , Mary Brave Bird, 2007, Biography & Autobiography, 274 pages. This sequel to the bestselling, American Book Award-winning Lakota Woman continues the dramatic story of Mary Brave Bird's life as a Native American in white-dominated society.

Lakota Culture, World Economy , Kathleen Ann Pickering, Jun 1, 2004, Social Science, 179 pages. Workers both in and out of the home, small business owners, federal and tribal government employees, and unemployed and underemployed Lakotas speak about how they cope with.

Organizing the Lakota The Political Economy of the New Deal on the Pine Ridge and Rosebud Reservations, Thomas Biolsi, Jun 1, 1998, History, 244 pages. In 1933 the United States Office of Indian Affairs began a major reform of Indian policy, organizing tribal governments under the provisions of the Indian Reorganization Act.

Transforming Ethnohistories Narrative, Meaning, and Community, Sebastian Felix Braun, Aug 26, 2013, History, 316 pages. Anthropologists need history to understand how the past has shaped the present. Historians need anthropology to help them interpret the past. Where anthropologists meet and.

Ruling Pine Ridge Oglala Lakota Politics from the IRA to Wounded Knee, Akim D. Reinhardt, 2007, History, 274 pages. Reinhardt furnishes revealing portraits of Gerald One Feather, Dick Wilson, Russell Means; he offers a telling indictment of Pine Ridge's economy. He is one of the few.

Why don't they give them guns? the great American Indian myth, Stephen E. Feraca, 1990, History, 231 pages. This is a survey of and commentary on what the author characterizes as a unique combination of national guilt and disdain for Indian people that pervades American society..

National Indian Civil Rights Issues: Hearing Held in Washington D, Volume 1 Hearing Held in Washington D.C., March 19-20, 1979, United States Commission on Civil Rights, 1979, Indians of North America, . .

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The Indian Historian , , 1976, Indians of North America, . .

American Indians, American Justice , Vine Deloria, Jr., Clifford M. Lytle, Jun 28, 2010, Social Science, 262 pages. Baffled by the stereotypes presented by Hollywood and much historical fiction, many other Americans find the contemporary American Indian an enigma. Compounding their confusion.

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Socio- and Stylo-linguistic Perspectives on American Indian English Texts , Guillermo Bartelt, Jan 1, 2001, Social Science, 158 pages. .

Why I Can't Read Wallace Stegner and Other Essays A Tribal Voice, Elizabeth Cook-Lynn, Sep 1, 1996, Social Science, 176 pages. This provocative collection of essays reveals the passionate voice of a Native American feminist intellectual. Elizabeth Cook-Lynn, a poet and literary scholar, grapples with.

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