

## Deadliest Enemies Law And The Making Of Race Relations On And Off Rosebud Reservation

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Nineteenth-century commentators were given to the observation that the Indians' position in American society and law was anomalous because their tribal status a We use cookies to enhance your experience on our website.By continuing to use our website, you are agreeing to our use of cookies.

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Deadliest Enemies: Law and the Making of Race Relations on and off the Rosebud Reservation Thomas Biolsi (Berkeley: University of California Press,2001). Volume 24 , Issue 2 November 2001

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Deadliest Enemy is a powerful and necessary book that looks at the threat of emerging diseases with clarity and realism, and offers us not just fear but plans."?Richard Preston, author of The Hot Zone and The Demon in the Freezer "This book will change the way you think.

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Thomas Biolsi's study traces the origins of racial tension between Native Americans and whites to federal laws themselves, showing how the courts have created opposing political interests

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along race lines."

Racial tension between Native American and white people on and near Indian reservations is an ongoing problem in the United States. As far back as 1886, the Supreme Court said that "because of local ill feeling, the people of the United States where [Indian tribes] are found are often their deadliest enemies." This book examines the history of troubled relations on and around Rosebud Reservation in South Dakota over the last three decades and asks why Lakota Indians and whites living there became hostile to one another. Thomas Biolsi's important study traces the origins of racial tension between Native Americans and whites to federal laws themselves, showing how the courts have created opposing political interests along race lines. Drawing on local archival research and ethnographic fieldwork on Rosebud Reservation, Biolsi argues that the court's definitions of legal rights—both constitutional and treaty rights—make solutions to Indian-white problems difficult. Although much of his argument rests on his analysis of legal cases, the central theoretical concern of the book is the discourse rooted in legal texts and how it applies to everyday social practices. This nuanced and powerful study sheds much-needed light on why there are such difficulties between Native Americans and whites in South Dakota and in the rest of the United States.

A critical exploration of how modernity and progress were imposed on the people and land of rural South Dakota The Rosebud Country, comprising four counties in rural South Dakota, was first established as the Rosebud Indian Reservation in 1889 to settle the Sicangu Lakota. During the first two decades of the twentieth century, white homesteaders arrived in the area and became the majority population. Today, the population of Rosebud Country is nearly evenly divided between Indians and whites. In *Power and Progress on the Prairie*, Thomas Biolsi traces how a variety of governmental actors, including public officials, bureaucrats, and experts in civil society, invented and applied ideas about modernity and progress to the people and the land. Through a series of case studies—programs to settle "surplus" Indian lands, to "civilize" the Indians, to "modernize" white farmers, to find strategic sites for nuclear missile silos, and to extend voting rights to Lakota people—Biolsi examines how these various "problems" came into focus for government experts and how remedies were devised and implemented. Drawing on theories of governmentality derived from Michel Foucault, Biolsi challenges the idea that the problems identified by state agents and the solutions they implemented were inevitable or rational. Rather, through fine-grained analysis of the impact of these programs on both the Lakota and white residents, he reveals that their underlying logic was too often arbitrary and devastating.

A leading epidemiologist shares his "powerful and necessary" (Richard Preston, author of *The Hot Zone*) stories from the front lines of our war on infectious diseases and explains how to prepare for global epidemics -- featuring a new preface on COVID-19. Unlike natural disasters, whose destruction is concentrated in a limited area over a period of days, and illnesses, which have devastating effects but are limited to individuals and their families, infectious disease has the terrifying power to disrupt everyday life on a global scale, overwhelming public and private resources and bringing trade and transportation to a grinding halt. In today's world, it's easier than ever to move people, animals, and materials around the planet, but the same advances that make modern infrastructure so efficient have made epidemics and even pandemics nearly inevitable. And as outbreaks of COVID-19, Ebola, MERS, and Zika have demonstrated, we are woefully underprepared to deal with the fallout. So what can -- and must -- we do in order to protect ourselves from mankind's deadliest enemy? Drawing on the latest medical science,

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case studies, policy research, and hard-earned epidemiological lessons, *Deadliest Enemy* explores the resources and programs we need to develop if we are to keep ourselves safe from infectious disease. The authors show how we could wake up to a reality in which many antibiotics no longer cure, bioterror is a certainty, and the threat of a disastrous influenza or coronavirus pandemic looms ever larger. Only by understanding the challenges we face can we prevent the unthinkable from becoming the inevitable. *Deadliest Enemy* is high scientific drama, a chronicle of medical mystery and discovery, a reality check, and a practical plan of action.

This honest and compelling book follows the fraught, exciting and painful process of getting to know others', in this case Australian Aborigines in the suburbs who are already known' through shocking images and worrying statistics. Gillian Cowlshaw has written a book about the intimacy of the encounter, the practical and ethical dilemmas of research and the fun of engagement in the city's outback.

The Blackwell Companion to Law and Society is an authoritative study of the relationship between law and social interaction. Thirty-two original essays by an international group of expert scholars examine a wide range of critical questions. Authors represent various theoretical, methodological, and political commitments, creating the first truly global overview of the field. Examines the relationship between law and social interactions in thirty-three original essay by international experts in the field. Reflects the world-wide significance of North American law and society scholarship. Addresses classical areas and new themes in law and society research, including: the gap between law on the books and law in action; the complexity of institutional processes; the significance of new media; and the intersections of law and identity. Engages the exciting work now being done in England, Europe, Australia, and New Zealand, South Africa, Israel, as well as "Third World" scholarship.

CHAPTER 7. Louisa Enick, "Hemmed In on All Sides": Washington, 1855-1935 -- CHAPTER 8. "The Acts of Forgetfulness": Indigenous Women's Legal History in Archives and Tribal Offices Throughout the North American West -- Notes -- Index -- A -- B -- C -- D -- E -- F -- G -- H -- I -- J -- K -- L -- M -- N -- O -- P -- R -- S -- T -- U -- V -- W -- Y -- Z

An investigation into how indigenous rights are conceived in legal language and doctrine In the twenty-first century, it is politically and legally commonplace that indigenous communities go to court to assert their rights against the postcolonial nation-state in which they reside. But upon closer examination, this constellation is far from straightforward. Indigenous communities make their claims as independent entities, governed by their own laws. And yet, they bring a case before the court of another sovereign, subjecting themselves to its foreign rule of law. According to Jonas Bens, when native communities enter into legal relationships with postcolonial nation-states, they "become indigenous." Indigenous communities define themselves as separated from the settler nation-state and insist that their rights originate from within their own system of laws. At the same time, indigenous communities must argue that they are incorporated in the settler nation-state to be able to use its judiciary to enforce these rights. As such, they are simultaneously included into and excluded from the state. Tracing how the indigenous paradox is inscribed into the law by investigating several indigenous rights cases in the Americas, from the early nineteenth century to the early twenty-first, Bens illustrates how indigenous communities have managed—and continue to manage—to navigate this paradox by developing lines of legal reasoning that mobilize the concepts of sovereignty and culture. Bens argues that understanding indigeneity as a paradoxical formation sheds light on pressing questions concerning the role of legal pluralism and shared sovereignty in

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contemporary multicultural societies.

A major figure in American legal history during the first half of the twentieth century, Felix Solomon Cohen (1907-1953) is best known for his realist view of the law and his efforts to grant Native Americans more control over their own cultural, political, and economic affairs. A second-generation Jewish American, Cohen was born in Manhattan, where he attended the College of the City of New York before receiving a Ph.D. in philosophy from Harvard University and a law degree from Columbia University. Between 1933 and 1948 he served in the Solicitor's Office of the Department of the Interior, where he made lasting contributions to federal Indian law, drafting the Indian Reorganization Act of 1934, the Indian Claims Commission Act of 1946, and, as head of the Indian Law Survey, authoring *The Handbook of Federal Indian Law* (1941), which promoted the protection of tribal rights and continues to serve as the basis for developments in federal Indian law. In *Architect of Justice*, Dalia Tsuk Mitchell provides the first intellectual biography of Cohen, whose career and legal philosophy she depicts as being inextricably bound to debates about the place of political, social, and cultural groups within American democracy. Cohen was, she finds, deeply influenced by his own experiences as a Jewish American and discussions within the Jewish community about assimilation and cultural pluralism as well the persecution of European Jews before and during World War II. Dalia Tsuk Mitchell uses Cohen's scholarship and legal work to construct a history of legal pluralism--a tradition in American legal and political thought that has immense relevance to contemporary debates and that has never been examined before. She traces the many ways in which legal pluralism informed New Deal policymaking and demonstrates the importance of Cohen's work on behalf of Native Americans in this context, thus bringing federal Indian law from the margins of American legal history to its center. By following the development of legal pluralism in Cohen's writings, *Architect of Justice* demonstrates a largely unrecognized continuity in American legal thought between the Progressive Era and ongoing debates about multiculturalism and minority rights today. A landmark work in American legal history, this biography also makes clear the major contribution Felix S. Cohen made to America's legal and political landscape through his scholarship and his service to the American government.

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