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and the ways in which Hogan, throughout her life, wove together the ways of her elders and the ways of the non-Indian culture that surrounded her. She speaks of her grandchildren, the honors she has received (Lady Bird Johnson, for example, visited her home in 1964), and through these honors the names she was able to make and give to her grandchildren. As readers experience early reservation life, they learn about poverty, reservation politics, gender roles, women’s work, Crow families, Crow traditions, and relationships between Crows and non-Indians.

This is the ninth biography or autobiography written by or about a Crow person, including several about people of Hogan’s generation. Yet this contribution is unique. First, its style makes it an excellent contribution to the history of the Great Plains. Loeb’s desire to protect “Lillian’s right to speak for herself” led her to write down Hogan’s stories in a way that preserves Crow storytelling conventions. Thus, for every pause in Hogan’s speech, Loeb creates a line break, making the text read as though one were sitting at the foot of a Crow elder as she “speaks directly to you from the page.” Loeb’s and Plainfeather’s scholarship is documented in the endnotes, which connect the stories to previous scholarship concerning Crow history, as well as providing additional valuable information about twentieth-century Crow reservation life. The text as a whole records the voice of a Crow elder and positions this voice in the historical and cultural context in which Hogan’s life took place. Any concern that readers might find Hogan’s storytelling style foreign at first is minor in view of what the text as a whole achieves.

The book’s greatest contribution is its masterful discussion of Crow kinship and the role of traditional sacred ceremonies during the early reservation period. What is clearly shown is the role of adoption within Crow kinship as children are often ceremonially adopted by others—creating a larger support network. At times these adoptions are connected to traditional ceremonies. Hogan’s stories of the responsibilities one has to one’s clan uncle and aunts brings to life the complex Crow clan system. Several chapters discuss the Sacred Pipe and Tobacco Societies, showing how Hogan integrated these traditions into her devout Christian life. In addition, the story and discussion of the social position of the Last Crow Berdache is rarely seen in other texts.

Despite its length, it is essential reading for new and seasoned students and scholars of American Indian cultures.

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Working People in Alberta can be divided into three main parts. Two relatively short chapters comprise the first part, summarizing what is known about the working lives of Aboriginals in what we now call Alberta prior to contact with Europeans, and the experiences of workers during the period of the fur trade and early European settlement. The second part is the bulk of the book: six chapters presenting a detailed chronological history from 1885 to 2010 that melds labor history, social history, and political economy. Two additional chapters, comprising the third part, highlight important themes (namely “Women and Labour” and “Racialization and Work”) that are sometimes lost in the shuffle of the preceding chronological chapters.

Alberta has the lowest trade union coverage rate among Canadian provinces (only 12.2 percent of the private sector in 2010) and is the most conservative Canadian polity by a long shot, politically dominated since the mid-twentieth century by the investors, managers, professionals, and working people who have benefited (to differing degrees) from the intensive capitalist development of Alberta’s fossil fuel riches. On three occasions since the mid-1980s there have been serious proposals to make Alberta a right-to-work jurisdiction. In terms of political culture,
labor law, and public-sector labor relations, Alberta is an interesting case in the Great Plains context since it is the “most American” of the Canadian provinces and indeed sometimes seems to be Canada’s only “red” (in the Republican sense) jurisdiction. However, Working People in Alberta demonstrates that there is also a persistent social-democratic current in the province, as best evidenced in the 1990s and the first decade of the twenty-first century, when the labor-backed advocacy group Friends of Medicare forced a neoliberal provincial government with a strong electoral mandate to dilute its plans to privatize parts of the healthcare system.

Working People will help readers understand the political ambiguities and contradictions that define Alberta, as well as the ups and downs of organized labor. It is particularly effective in bringing to life the struggles of workers from the 1930s to the present; this is accomplished through the presentation of excerpts from the wide range of oral histories conducted across the province since 1998 by the Alberta Labour History Institute. The chapters in Working People are of a uniform high quality, a tribute to historian Alvin Finkel, who in addition to being the editor is the author or coauthor of four of the ten chapters as well as the introduction and conclusion.

For those with an intrinsic interest in Alberta or in working-class history, Working People in Alberta is an essential read. For those who simply want to better understand Alberta’s internal dynamics during the neoliberal era when tar sands production has come to dominate its economy, I strongly recommend Jason Foster’s excellent chapter on the 1990–2010 period.

This beautifully designed book includes numerous captivating photographs. With its high-quality paper and oversized format (it opens up to a width of twenty-one inches), it is truly a work of art.

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