

Gathering the Potawatomi Nation: Revitalization and Identity

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amounts of a desperately needed raw material at a critical point. On a second level, Kimble argues that the campaign was successful in altering the experience of the war in such a way that civilians were able to see themselves as home front soldiers" (147). As for that critique of World War II iron scrap drives, I believe my 90-year-old defender would have wholeheartedly agreed with Kimble.

Gathering the Potawatomi Nation: Revitalization and Identity, by Christopher Wetzel. Norman: University of Oklahoma Press, 2015. xii, 196 pp. Illustrations, maps, graphs, tables, notes, bibliography, index. \$29.95 hardcover.

Reviewer John P. Bowes is associate professor of history at Eastern Kentucky University. He is the author of *Exiles and Pioneers: Eastern Indians in the Trans-Mississippi West* (2007).

Nation is a familiar word, one that at first glance appears easy to define. Yet in the cultural and historical contexts of colonialism, indigenous communities, and the twenty-first century, *nation* as a word, concept, and assertion of political identity takes on greater complexity. In *Gathering the Potawatomi Nation*, Christopher Wetzel addresses those very concerns in a clearly articulated analysis that illustrates how the concept of nationhood currently manifests among the disparate Potawatomi communities in North America. Most important, Wetzel argues that contemporary Potawatomi expressions and conceptions of nationhood reflect, more than anything political or economic, "a decisive shift toward an affirmative collective self-identification" (137). The Potawatomis have found in the concept of nationhood a way to rebuild, maintain, and convey vital social and cultural connections.

The book is divided into two sections, titled "Roots of the Nation" and "Routes to the Nation." This organizational structure illustrates Wetzel's emphasis on how decisions made by contemporary Potawatomi men and women exist within their specific historical experiences and cultural traditions. For the Potawatomis, that historical context finds its most common expression in two events: the Chicago Treaty of 1833 and the Trail of Death that took place later that same decade. Wetzel explains that whereas the treaty symbolized fragmentation and then bore the blame for interband conflict during the Indian Claims Commission hearings of the twentieth century, a more recent emphasis on government forced removals and diaspora has oriented the larger Potawatomi community toward present and future opportunities for reunion.

The path to creating those connections and building the Potawatomi Nation began on the individual level and continues through the efforts of national brokers, men whose "life trajectories, cultural fluency,

structural position, and gender" (90) provide them the means to build networks that span the nine communities located in the United States and Canada. Just as important, because of the emphasis on cultural and social connections grounded in language revitalization organizations and the annual Potawatomi Gathering that started in 1994, this evolving Potawatomi nationhood has not competed with the political and economic interests of those nine distinct sovereign governments.

This is a critical point that rests at the core of the book. Wetzel emphasizes that "changing economic and political circumstances, rather than being directly causal, create conditions of possibility for the Potawatomi Nation to develop" (72). The Potawatomis are building a nation that relies on their history and culture, not one built on external notions of economic and political institutions. Wetzel directly confronts this idea near the end of the book when he writes that at "the community level, the Potawatomi national renaissance is a shift away from the arbitrary imposition of 'tribes' by non-Native governments" (137). Yet in this relatively brief book he does not pursue that idea in much depth. It would be particularly interesting to put his analysis in conversation with Glen Couthard's recent study, *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition* (2014).

Wetzel developed his analysis in collaboration with the Potawatomis, and the inclusion of their responses to his analysis substantiates the conclusions he draws. My primary critique of *Gathering the Potawatomi Nation* arises from his comparison of the Potawatomi experience to that of other fragmented Native communities to explain why the Potawatomis in particular have experienced this revitalization. Why choose the Cherokees, Creeks, and Seminoles and not another Great Lakes community? Yet that question does not overshadow what is ultimately a very good introduction to contemporary expressions of a Potawatomi collective identity and the need to place indigenous conceptions of nationhood within proper historical and cultural contexts.

Boom, Bust, Exodus: The Rust Belt, the Maquilas, and a Tale of Two Cities, by Chad Broughton. New York: Oxford University Press, 2015. 399 pp. Illustrations, notes on method, notes, index. \$29.95 hardcover.

Reviewer Ralph Scharnau, a U.S. history instructor, recently retired from Northeast Iowa Community College, Peosta. His publications and ongoing research and writing focus on Dubuque and Iowa labor history.

Twenty years ago, Daniel Nelson's book, *Farm and Factory: Workers in the Midwest, 1880–1990* (1995), synthesized the secondary literature on the two dominant economic institutions in America's heartland. The