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American Indian Culture and Research Journal

Title

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Permalink

<https://escholarship.org/uc/item/8vh563gh>

Journal

American Indian Culture and Research Journal , 35(3)

ISSN

0161-6463

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Publication Date

2011-06-01

DOI

10.17953

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Seminole Voices: Reflections on Their Changing Society, 1970–2000. By Julian M. Pleasants and Harry A. Kersey Jr. Lincoln: University of Nebraska Press, 2010. 272 pages. \$40.00 cloth.

Seminole Voices consists of reflections on at least thirty years of the lives of Florida Seminoles by emeritus professors Julian M. Pleasants and Harry A. Kersey Jr. Pleasants (University of Florida) is the author of several books on diverse subjects, including the Seminoles and the 2000 presidential recount in Florida. Kersey (Florida Atlantic University) is also a historian. Kersey co-authored the well-known Florida Miccosukee tribal leader Buffalo Tiger's autobiography *Buffalo Tiger: A Life in the Everglades* (2008). *Seminole Voices*, like many studies in American Indian studies, is written in a smooth narrative form and is not overburdened with jargon or dry statistics. The book would be a good addition to collections of books about the Florida Seminoles.

The dominant culture in the United States has had a massive impact on the lives of American Indians—for the most part culturally devastating but alternating with cycles of benign neglect and uneven attempts at strengthening tribal self-government and direction. The ups and downs of external forces have had their counterpart in the ups and downs of tribal decision making and its consequences. On a large scale, there are common dimensions among tribes in dealing with nontribal forces; on a grand global scale, tribal experiences share some pathologies with aboriginal survival in other parts of the world.

The Florida Seminoles formed from a small part of the original Seminoles who remained in Florida while the larger groups of Seminoles began their lives anew in Oklahoma as a result of the US Indian Removal policies. A few hundred Seminoles, who fought an impressive battle for survival, provided the core for the later growth of the tribe up to contemporary times. In struggling for survival, later engaging in complex relationships in intergovernmental relations, and in being some of the first to open smoke shops and casinos, the Seminoles provide an important case study in the course and effects of rapid change, external forces, and attempts at innovation. Pleasants and Kersey have attempted to capture and comment on some of the changes in the roughly thirty-year period between 1970 and 2000.

This reviewer and his late wife Jean Chaudhuri, because of their interests and family connections, have lived in Oklahoma and Florida. They are the co-authors of *A Sacred Path: The Way of the Muscogee Creeks* (2001) published by the UCLA American Indian Studies Center. Creeks and Seminoles basically share the same cosmology. In addition to her oral-history work in Oklahoma, Jean did extensive work about Seminole oral history in Florida. She did many of the early interviews in Florida in connection with the oral-history project in history and anthropology at Gainesville when John Mahon was the history

chair. She is mentioned early on in the book's preface. The early interviews from Jean's time were more numerous than the interviews conducted much later by Pleasants and Kersey. This is understandable given the time window of the study. However, the later interviews involved reactions to changes in Florida Seminole country, and one wishes for greater depth in the analysis of changing Seminole values. Even though the first set of interviews is mentioned, given the differences in subject matter and approaches, they really cannot be compared. At least they are not explicitly compared in the book as markers of social change. Some of the later views give interesting individual opinions and are anecdotal in nature.

The strongest part of the book deals with economic change during the thirty-year period that is reviewed. The discussion does not deal with primary data but has a good review of newspaper articles dealing with the changes. From a beleaguered impoverished stage, the Florida Seminoles rose rapidly in economic wealth as a result of some key decisions. Decisions were made to diversify with sugarcane production and citrus growing, but these were subject to the vagaries of weather. However, the building of tax-free (tobacco) smoke shops and later gaming (beginning with bingo before taking off with full-fledged casinos) provided quantum changes in economic direction. Tribal Chairman Howard Tommie was a key player in those decisions. The authors give the impression that the chairman also benefited in the process, but there is no question that the general wealth of the tribe shot rapidly upward.

Tommie, after being contacted by Jean, also played a constructive role in getting Florida State University to do away with their basketball mascot—the denigrating Chief Fullabull. The result was that a dignified compromise was worked out, and in the context of controversies over mascots in sports, Florida State University athletics continued under the label of “Seminoles.”

Although other tribes had started smoke shops and Indian gaming centers, the Florida Seminoles developed these ideas in a major way. Given restrictions on Indian trust lands, regular mortgages were not really possible. But with private partnership arrangements, their economic success was impressive. State and county authorities were not too happy and lawsuits resulted. The Seminoles hired good lawyers and won most of the cases with one glaring exception, in which the US Supreme Court declined to force the state to negotiate with the tribe. But that was a small blip compared to the rise of gaming, business development, and per capita payments to the members of the tribe.

During Indian Removal times, the Seminoles would have nothing to do with the federal government, but later they incorporated as a tribe and were therefore legally unique compared to the vast majority of “IRA” tribes organized under the New Deal's Indian Reorganization Act. This uniqueness also helped with flexibility in making economic decisions.

In addition to gaming and smoke shops, the tribe took good advantage of federal housing programs and, in some cases, made innovative structural changes in housing with more open-air sections in the houses. The authors briefly refer to the problems of clan relationships that arose from some tribal housing, but the authors do not really analyze the history and course of clan relationships. Given the small number of Florida Seminoles remaining after the larger group was sent to Oklahoma, there is the likelihood of changes in clan-based relationships given the restrictions of clan rules on what unions were possible and what were not. Added to this are the results of marriages with people other than Seminoles.

The book touches on changes in health and education, but the discussions are not as extensive or detailed as the section about the impact of economic enterprises. The authors also discuss the changes in belief patterns that resulted from the coming of missionaries, including Oklahoma Baptists and the people who have tried to preserve the Green Corn Dance, which was discontinued and revived again. In the revived Green Corn Festival, however, apparently missing is the role of conducting marriages and divorces and the arbitration and mediation of various disputes of initiation and other important rituals. Sometimes there has been drinking, whereas it was prohibited in the older traditions. The authors refer to an Elmer Gantry type of a person who was hypocritical in his missionary work. Nevertheless, there were dedicated converts like the leader Billy Osceola. The coming of Christian missionaries was not unusual—similar changes have occurred in many tribes. In Florida, as in Oklahoma, some families were Christian and others non-Christian with people sometimes going to celebrations in both traditional and Christian worship. Similarly, people could alternate between contemporary and traditional medicine. Deviant behaviors such as drinking among the youth again are not unique to the Seminoles. In several Arizona reservations, for example, despite profits from gambling, some tribes have had real problems with alcohol and drugs among the youth. Cultural change has its serious stresses and undesirable self-medication.

Indian tribes, for the most part, were communitarian in nature. That was certainly true of the Seminoles and the Creeks. But the strands of community have been seriously endangered by the rapid changes during the last few decades. Urban encroachment, the loss of wildlife and natural resources, and the draining of the swamps, combined with problems of leadership, have all contributed to the erosion of community. Gaming money has brought about problems. However, it is better to have money than to return to the poverty of decades ago—poverty caused in large part by the loss of lands and resources and the dominant external political environment.

The Seminole “voices” referred to by the authors have their echoes in other tribes, though the Florida Seminoles have their own uniqueness and innovative ways of survival. It’s a good book for getting a basic overall sense of the rapid changes in the Florida Seminole tribe during the 1970 to 2000 period.

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Skylark Meets Meadowlark: Reimagining the Bird in British Romantic Literature and Contemporary Native American Literature. By Thomas C. Gannon. Lincoln: University of Nebraska Press, 2009. 436 pages. \$50.00 cloth.

Most cultures have special relationships with birds. The bald eagle is our national bird, and all fifty states have official state birds. The most common is the northern cardinal—seven states claim it; but relevant to the title of this book is that the western meadowlark represents six states. Eagles, hawks, and falcons are favored mascots among schools and sports teams, though ravens, blue jays, orioles, cardinals, penguins, thrashers, and ducks, among others, are also present. Some teams use mythical birds such as the thunderbird. The human-bird relationship is no less prevalent around the world, for example, the rooster as a Chinese zodiac sign, Horus as the falcon-headed god of ancient Egypt, the Roman eagle, the dove that returned to Noah’s ark with an olive branch, and the birds that the Dugum Dani of New Guinea emulate in their personal decoration.

Gannon chooses the skylark in British Romantic literature for his title—Wordsworth’s “To a Skylark” (1805) and Shelley’s “Ode to Skylark” (1820) among others—and the meadowlark—as in the Osage poet Carter Revard’s “Driving in Oklahoma” (1972–73)—but this is misleading. The book is about many more birds than just these two; eagles and crows figure much more prominently in his argument, both symbolically and real.

Following the preface, the volume is divided into five chapters and an epilogue: “Birds of a Feather: Avians, Indigenes, Animal Rights, and Ecology”; “Wandering Voices: The Avian Other from Cowper to Wordsworth”; “Blithe Spirit and Immortal Bird: The Avian Other from Wordsworth to Clare”; “The Eagle and the Crow: Avian Returns in Native American Literature”; “A Beatitude of Birds: Contemporary Native Poetry”; and “Epilogue: The Avian Speaks Back.”

Gannon has written two distinct books. The first three chapters, and especially chapters 2 and 3, are written in a ponderous academic style that I found difficult to slog through. The semiautobiographical first chapter sets