

I. INTRODUCTION

As part of the Master Recreation Plan component of the Comprehensive Everglades Restoration Plan (CERP), the U.S. Army Corps of Engineers (USACE or Corps), Jacksonville District, in cooperation with the South Florida Water Management District (SFWMD), will be providing recreation-planning guidance to CERP Planning Teams. During public meetings for the Recreation component of CERP, members of the public identified the potential for adverse effects to Traditional Cultural Properties (TCPs) associated with the "Gladesman/Swamp Folk culture," as defined recently by Ogden (2005). They asserted verbally and in writing (Appendix A) that the Corps was out of compliance with the National Historic Preservation Act because the Corps had not taken into account effects on significant cultural properties, specifically TCPs, associated with Gladesmen Culture. Significance in this sense refers to buildings, structures, sites, historic districts, landscapes, and individual objects that meet the criteria for listing in the National Register of Historic Places (NRHP, 36 CFR 60.4), specifically those that represent Gladesmen TCPs.

This study will allow the Corps of Engineers to evaluate potential impacts on Gladesmen TCP's from planned projects. A determination of eligibility does not require protection by a Federal agency; Section 106 of the National Historic Preservation Act only requires the agency to consider potential effects, in consultation with the Advisory Council on Historic Preservation. The guidelines for meeting the requirements of Section 106 are found in 36 CFR Part 800. The Advisory Council has also provided additional information on participating in the Section 106 process on its web site (www.achp.gov). Study results may also be used to evaluate potential social impacts for a National Environmental Policy Act (NEPA) analysis of CERP. All work was conducted in compliance with the National Historic Preservation Act of 1966 (PL 89-665) as amended, and the Archeological and Historical Preservation Act of 1979 (PL 93-291). Hereafter the term Gladesmen (plural) is used in referring to members of the culture. It should be noted that there are many people living in south Florida with similar values and history who do not identify themselves with the modern Gladesmen. The focus of this study is on the group who identified the potential presence of TCPs in the CERP project area.

The goal of this study, conducted from April through July of 2008, is to identify places within the ethnographic study area (the multiple county CERP region of southern Florida) that are of continuing cultural significance to the Gladesmen Culture, and to determine if any meet the qualifications for recording as TCPs. In so doing, the study helps to pursue two of the fundamental principles of CERP: involving stakeholders and using the best available information to support decision making (Kimball 2009:1). To consider any potential effects to TCPs of the modern Gladesmen Culture, the Jacksonville District determined that an ethnographic study incorporating informant interviews was the appropriate means for determining if such properties were present in CERP impact areas. Such an in depth study and description of the culture was needed to be able to identify properties that have significance to the culture as a whole and that qualify as TCPs.

The meaning of culture is fundamental to this study and its definition at the outset of the document is needed to establish a common vocabulary. The definition of culture used by the National Park Service in their cultural resource management guidelines is preferred. Culture is considered "a

system of behaviors, values, ideologies, and social arrangements. These features, in addition to tools and expressive elements such as graphic arts, help humans interpret their universe as well as deal with features of their environments, natural and social. Cultures can be autonomous (e.g., a tribe, African Americans, the Amish, etc.) or can reflect a subset of American Culture, as with the Gladesmen. Culture is learned, transmitted in a social context, and modifiable" (NPS-28). The further definition of two terms, "folk culture" and "folklife," that are used extensively in this study, is also helpful. Either term may be used to describe aspects of a culture that are unwritten, that are learned without formal instruction, and that deal with expressive elements such as dance, song, etc. These definitions underpin the study, and provide a point of departure for an understanding of the Gladesmen Culture and the places that have cultural meaning within it.

Given limitations in funding and time, this introductory study was not intended to be a complete historical treatment of Gladesmen or an examination of every property in southern Florida associated with their culture. Rather, the study was designed to determine if TCPs were present in CERP project areas (Figure 1) and establish a basis for identifying and evaluating the significance of any additional Gladesmen properties in the future. It is important to note that while there are many properties associated with Gladesmen Culture that may warrant recording as "historic" (buildings, structures, sites, historic districts, landscapes, or individual objects over 50 years old), not all of them will attain the level of a TCP. While subsequent determinations of effect will relate strictly to TCPs, this study provides a foundation for identifying the full range of Gladesmen associated sites and potential TCPs during future, project-specific cultural resource evaluations in the southern Florida region.

According to NRHP guidelines (Parker and King 1990), TCP's are properties that are eligible for the NRHP for their association with the cultural beliefs and practices of a living community that are rooted in that community's history and are important in maintaining the continuing cultural identity of that community. For the present study, to understand the beliefs and practices of Gladesmen, and to identify properties of continuing cultural importance to them, it was necessary to talk with the people who identify themselves as members of that rural folk culture.

Identifying TCPs required collecting information from members of the Gladesmen Culture who have interests in properties associated with CERP, and involved two primary tasks: literature review and informant interviews. Interviews were conducted with 34 individuals who were self identified Gladesmen. After submittal of a Draft Report in May 2009, a Public Comment Period reached a much broader group and elicited more information from additional Gladesmen representing the larger population, representatives of the Seminole and Miccosukee Tribes, and State and Federal agencies. The feedback received during the comment period contributed significantly to this report. It is important to note that the opinions given by those interviewed with respect to history and the impacts of various uses on the Everglades are personal opinions. This report includes personal statements, recollections, and opinions as they were related to the project ethnographer during taped, face-to-face conversations; as such, this report does not include statements as to the validity of all the opinions given. However, clarifications and contrasting opinions provided during the Public Comment Period have been inserted throughout the document.

The study area included all or portions of Broward, Charlotte, Collier, Glades, Hendry, Highlands, Lee, Martin, Miami-Dade, Monroe, Okeechobee, Palm Beach, and St. Lucie counties. Additional interviews with Gladesmen within the larger CERP restoration area (the Kissimmee Chain of Lakes

Figure 1.
Map Illustrating Ethnographic Study Area Boundary



region) were also conducted. Ms. Susan Perlman, M.A., conducted interviews and served as the Project Ethnographer, Greg C. Smith, Ph.D., RPA, served as Principal Investigator and Archaeologist, and Ms. Mary Beth Reed, M.A., served as Historian.

GLADESMEN

The Everglades region of southern Florida is not merely a vast wetland ecosystem of biological communities. In addition, its geographical and environmental uniqueness has contributed to an evolving cultural landscape and folk region that developed out of a long history of human habitation and resource use. A folk region “lies in the mind and spirit as much as in physical or political boundaries” (Bucuvalas et al. 1994:xiv). As elaborated in subsequent chapters, the individuals studied in this report all share an identity that is tied to the unique characteristics of southern Florida. Numerous people who choose to live in that boundless wetlands environment have adapted a set of cultural lifeways passed down through generations that is shared by a cultural community known as the Gladesmen.

The Gladesmen have only recently been identified as a rural folk culture with unique cultural and socioeconomic ties to the southern Florida environment (Ogden 2005). Since that time, Gladesmen Culture has been officially recognized by local governments/municipalities. Monroe County recognized and supported Gladesmen Culture as “an integral part of South Florida’s heritage and legacy inclusive of traditional activities and vehicles” and encouraged NPS “to sustain the culture’s existence and mitigate past impacts” (Monroe County Resolution No. 301-2006) and the Town of Southwest Ranches made a motion “opposing any rules or regulations that will change the current access and traditional uses of Everglades Holiday Park” and requested “that Broward County also recognize and support the preservation of the Gladesmen Culture (Broward County Resolution No. 2007-97). No additional published data were encountered that refer to this group specifically. Gladesmen Culture does not represent a self-sustaining, autonomous group, but is a subset of modern American culture in southern Florida that comprises a broad ethnic and social membership and has evolved through time. Historically, Gladesmen were settlers in southern Florida who, like the Native Americans before them, survived by living off the land and whose lifeways had strong ties to the environment of the Everglades ecosystem:

...it is important to realize that a gladesman’s identity, or sense of self, is fundamentally connected to the Everglades wilderness (Simmons and Ogden 1998: xx).

The Gladesmen of yesterday and today have a special knowledge of and appreciation for the complex Everglades ecosystem. In past times, an older Gladesmen Culture used the Everglades largely for subsistence, while today’s Gladesmen who have maintained and adapted many traditions use the area primarily for recreation. To them, the Everglades region is a home, as well as a source of recreation, personal solace, and social interaction with others who share their frame of reference.

“CULTURE” AND TRADITIONAL CULTURAL PROPERTIES

There are many definitions of the word “culture.” Simply put, culture can be thought of as the learned and shared behaviors of a community of interacting people. In the National Register of Historic Places (NRHP) programs the word culture is understood to mean the traditions, beliefs,

practices, lifeways, arts, crafts, and social institutions of any community, be it an Indian tribe, a local ethnic or social group, the people of a folk region, or the nation as a whole. The National Register contains a broad range of historic property types that reflect the diversity of the nation's history and culture. Buildings, structures, and sites; historic districts; landscapes; and individual objects can be included in the Register if they meet the criteria specified in the National Register's Criteria for Evaluation (36 CFR 60.4). Such properties, typically over 50 years old, reflect many kinds of significance in architecture, history, archaeology, engineering, and culture.

One kind of cultural significance a property may possess, and that may make it eligible for inclusion in the National Register, is "traditional cultural significance." In this context, "traditional" refers to those beliefs, customs, and practices of a living community that have been passed down through the generations, usually orally or through practice (Parker and King 1990:1). The traditional cultural significance of a historic property, then, is derived from the role the property plays in maintaining a community's historically rooted beliefs, customs, and practices. TCPs are defined as properties that are eligible for listing in the NRHP for their association with the cultural beliefs and practices of a living community that: "(a) are rooted in that community's history, and (b) are important in maintaining the continuing cultural identity of the community" (Parker and King 1990:1).

Some TCPs are well known to the people of an area. The San Francisco Peaks in Arizona, for example, are extensively documented and widely recognized as places of cultural importance to the Hopi, Navajo, and other American Indian people of the southwest, just as Honolulu's Chinatown is a place of known cultural importance to the city's Asian community (Parker and King 1990:6). Most TCPs, however, are hard to recognize by an outsider (Parker and King 1990:2) and must be identified through systematic study, just as most other kinds of historic properties must be identified. The existence and significance of such locations can often be ascertained only through interviews with knowledgeable members of the culture investigated – in the present case the Gladesmen of southern Florida who stepped forward to be interviewed. The methodology for identifying and evaluating TCPs requires a combined approach to data gathering that utilizes literature review, ethnographic fieldwork, and informant interviews (King and Parker 1990).

PROPERTIES EVALUATED

As a result of this ethnographic study and property evaluation, New South Associates identified 13 properties associated with the Gladesmen Folk Culture and evaluated each for nomination to the NRHP as a TCP (Table 1). While these properties and others may possess significance under different contexts, only its significance as a TCP was evaluated. All but one of these was 50 years old or more. It should be restated that the most important criterion used to identify these 13 properties was that they appeared to represent a significant, continuing, and relatively unchanged cultural association with Gladesmen as a collective group. In contrast, individual camps utilized by one or a few Gladesmen, for example, were not considered to be potential TCPs, although many such property types may warrant recording in the future as individual historic sites associated with Gladesmen. A few backcountry camps, a swimming hole, and a shooting range were initially considered as potential TCPs, but these were ultimately not evaluated as they did not meet the necessary criteria.

The 13 evaluated properties represent only those locations that were identified during the current study as a result of informant interviews and fieldwork. They are located throughout the project area and are classified into three resource groups types related to function: commercial properties, non-commercial properties, and waterways/road systems. These are undoubtedly not the only properties important to Gladesmen in southern Florida, but they do represent those that were identified and evaluated as potential TCPs under the scope of the present study. Table 1 presents the site number and name, location, site type, and approximate dates for the 13 properties evaluated.

Table 1. Identified Properties Associated with the Gladesmen Culture by Type

Site No. & Historic Name	Location	Type	Date
Commercial Sites			
PO07201 Camp Mack River Resort	14900 Camp Mack Road Polk County	Historic Commercial Fishing Camp	ca. 1928; 1940
CR01083 Everglades Rod & Gun Club	Everglades City Collier County	Historic Building	Foundation ca. 1864; Current lodge late 19 th -early 20 th century?
BD4566 Mack's Fish Camp	Broward and Dade Counties	Historic fish camp; resource group	1944
CR01082 Trail's Lake Campground	Tamiami Trail/Big Cypress Preserve	Historic Campground; under 50 years old	ca. 1961
Non-Commercial Sites			
DA6768 Airboat Association of Florida	40904 Tamiami Trail, Dade County	Private airboat club	1951
DA11449 Duck Camp #2	Water Management Area 3, Dade County	Airboat camp over 50 years old	ca. 1958
CR01084 Everglades Conservation & Sportsman's Club	50940 Loop Road Collier County	Historic sportsmen's club	1950
MO1919 Pinecrest	Collier County	Historic community	ca. 1918
CR00677 Monroe Station	Junction of Tamiami Trail and Loop Road, Monroe County	Historic structure	1928
Waterways and Road Systems			
GL00440 Fisheating Creek Wildlife Management Area	Glades County	Natural Landscape/Linear Resource	n/a
DA6984, CR1086, MO1920 Loop Road	Dade, Collier, and Monroe Counties	26-mile road served as main access point	ca. 1920s
CR1085 Turner River Road Complex	Collier County, Big Cypress Preserve	Includes Turner River, Upper and Lower Wagon Wheel, and Birdon roads	pre 1950s
DA6510 Tamiami Trail	Dade County	Historic trail/road	1928

As this is a preliminary study of historic properties associated with Gladesmen, it is recognized that additional ethnographic studies and ethnographic research could be conducted to better understand other groups that have connections to the Everglades and could be impacted by restoration activities, particularly Native American Tribes and independent Indians.

DOCUMENT ORGANIZATION

The results of this study are presented in three volumes. This volume presents the results and interpretations, and contains ten chapters including this Introduction and two appendices. Chapter II discusses the Methods used in developing a description of modern Gladesmen and identifying properties that have significance to the culture as a whole and that qualify as TCPs. Chapter III provides an overview of portions of southern Florida that were shared with the project ethnographer during fieldwork to provide an overview of the geographical region that Gladesmen utilize. Chapter IV describes the historic setting in southern Florida that resulted in an increase in settlement, brought many inhabitants into the region, and influenced the development of the Gladesmen Culture. To provide an analytical perspective, Chapter V begins with an etic discussion (from the ethnographer's viewpoint) of Gladesmen Culture, followed in Chapter VI by an emic treatment of Gladesmen Perspectives, including excerpts from oral history interviews that are grouped by themes to highlight the Gladesmen point of view on identity, group affiliation, and shared cultural lifeways. Chapter VII contains a description of the types of properties associated with Gladesmen that were identified during this study, and Chapter VIII is a summary of additional information received following a period of Public Comment. Chapter IX presents the results of the TCP evaluations, and Chapter X contains concluding comments and recommendations. References Cited are then listed, followed by the letter that motivated this study in Appendix A. Appendix B presents a list of the Gladesmen who were interviewed. Volume 2 contains Appendix C, a Survey Log Sheet as well as Resource Group and Historic Structure forms for the identified properties. Finally, Volume 3: Appendix D, contains transcriptions of the oral interviews conducted for this project.

