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Investigating the Coastal Cultural Values of the Turks and Caicos Islands

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Abstract

The Turks and Caicos Islands (TCI) is a British Overseas Territory located in the Western Atlantic Ocean that has a rich and diverse culture and history that are intertwined with the coastal landscape, however, there are knowledge gaps in literature and marine spatial planning frameworks on the importance of these landscapes to the local population as well as the cultural values that they invoke. The aims of this project were to determine the coastal area that have cultural value to the people of the TCI and explore the range of values that are present. 33 semi structured interviews were conducted through a stratified purposeful sampling process aimed at long- and short-term residents on the islands of Providenciales, North Caicos, Middle Caicos, South Caicos, Grand Turk, and Salt Cay.

Coastal Cultural values such as lifestyle, heritage, identity, attachment (to place), wellbeing, and aesthetics were explored, and findings showed that interviewees' idea of self and their heritage are deeply rooted in the coast and the memories that they created in those landscapes. It was also seen that persons are attached to the landscape due to it being aesthetically pleasing and genealogy and generational changes have an impact on the type of values that are expressed as well as areas that are valued. Areas such as Mudjin Harbour, Bambarra Beach, The Creek, Split Rock, Sapodilla Bay, Grace Bay Beach, Hawk's Pond Salina, Six Hill Cay, and The Docks were prominent mentions among interviewees.

Overall, coastal cultural values have profound meaning to the people of TCI and understanding their role can enhance landscape management for the current and future generations.

1. Introduction

Over 10 percent of the world's total population live on islands, and for decades these landmasses and the people who reside in them have fascinated anthropologists. Many have given rise to interesting cultural customs that have not been documented in other parts of the world, and while islands occupy only 1.86% of the Earth's surface area, 13.1% of the UNESCO's World Heritage sites are found within them (Baldacchino, 2008).

Their coastal ecosystems are some of the most productive and unique, but unfortunately, are also some of the most threatened systems in the world, with major anthropogenic threats such as: climate change; illegal, unregulated, and unsustainable fishing practices; habitat and biodiversity loss, waste disposal, sea level rise, and recreation and tourism (Nobre, 2011; Sumaila *et al.*, 2020). These anthropogenic threats have caused major environmental deterioration and decline and has contributed to 30% of coral reefs, 35% of mangroves and 29% of sea grasses being lost or degraded globally (Barbier *et al.*, 2011).

To combat issues such as these, appropriate coastal management is required. Appropriate coastal management is required not only because coastal areas are dynamic with changes caused by natural processes and human use (Harvey and Caton, 2003), but also because they are especially important to human well-being and cultural identity is strongly linked with the ways in which people interact with them (Kobyryn *et al.* 2017). This is especially the case for persons living on islands, however, much marine ecosystem research and management focus primarily on land-based assessment thus creating a knowledge gap on the topic (Liquete *et al.*, 2013). This is highlighted in a study conducted by Rodrigues *et al.*, 2017 where it was seen that coastal habitats such as seagrass meadows, estuaries, reefs, mangroves, and wetlands were poorly assessed.

An area that receives very little systematic empirical research is the distribution of cultural values of coastal areas (Kobyryn *et al.* 2017). Coastal cultural values are the values which people assign to tangible things or hold for more abstract concepts based on opinions such as intrinsic beauty within coastal areas. Most are not observable in the physical landscape as they are intangible benefits that the local community gain from their environment (Rodrigues *et al.*, 2017). Due to their intangibility, they are often poorly incorporated into ecosystem management plans (Carr, 2017). However, exploring and fully comprehending the non-material benefits provided by marine and coastal ecosystems to human wellbeing, and the importance that people assign to coasts, seas, and oceans,

can help devise strategies that promote sustainable socio-ecological interactions (Rodrigues *et al.*, 2017).

The Turks and Caicos Islands (TCI) is a British Overseas Territory consisting of a small chain of 40 low-lying coral islands located southeast of the Bahamas in the Western Atlantic Ocean between 21° and 22°N and 71° and 72° 30" W (Logan and Sealey, 2013). Together with the Bahamas, they form the Lucayan Archipelago. The islands are grouped into the Turks Islands and the Caicos Islands and are separated by the Turks Island Passage; a 35 km wide 2,100 m deep channel. Of the 40 islands, only 6 are inhabited: Providenciales, North Caicos, Middle Caicos, South Caicos, Grand Turk, and Salt Cay (Ulman *et al.*, 2015).

The islands have extensive marshes, mangrove swamps and the world's third largest barrier reef system (Logan and Sealey, 2013). The history of the islands and its people revolve around the coastal landscape as the current population are descendants of west African enslaved persons, who were brought to work in the salt pans and cotton plantation by British colonisers. The literature on the Turks and Caicos focuses extensively on the salt industry as the country was a major exporter in the late 1800s and early 1900s, with shipments of salt reaching as far as the Canadian coast (Sadler, 2020). Current literature also focuses on the tourism industry and the exponential economic growth that the islands have seen in a few short decades. However, there is very little research exploring the islands from a coastal cultural values standpoint and documenting the cultural values that persons assign to their landscape.

This research project aims to determine and document the coastal areas that have cultural value to the people of the Turks and Caicos Islands, as well as the various types of values that are present. Being an island nation, whose entire existence revolves around the coast, it is imperative to understand the values that the coast has to its people. In doing so, appropriate management of these marine spaces and preservation of the cultural heritage that they hold can take place. This is crucial as the landscape of the Turks and Caicos is ever changing due to tourism and development and this will have an impact on the cultural values that are expressed.

1.1 Background of the Turks and Caicos Islands

The Turks and Caicos Islands have a rich history that is influenced by the coast and is a place of unique beauty and biodiversity. The landscape is so highly revered that the country has created and marketed the slogan “beautiful by nature” to represent the islands.

The islands are situated roughly 200 km north of Hispaniola- present-day Dominican Republic and Haiti- and southeast of the Bahamas in the Tropical Western Atlantic Ocean (Fig. 1; Jury, 2013; Ulman *et al.*, 2015). Together with the Bahamas they make up the Lucayan Archipelago but are politically separate entities.

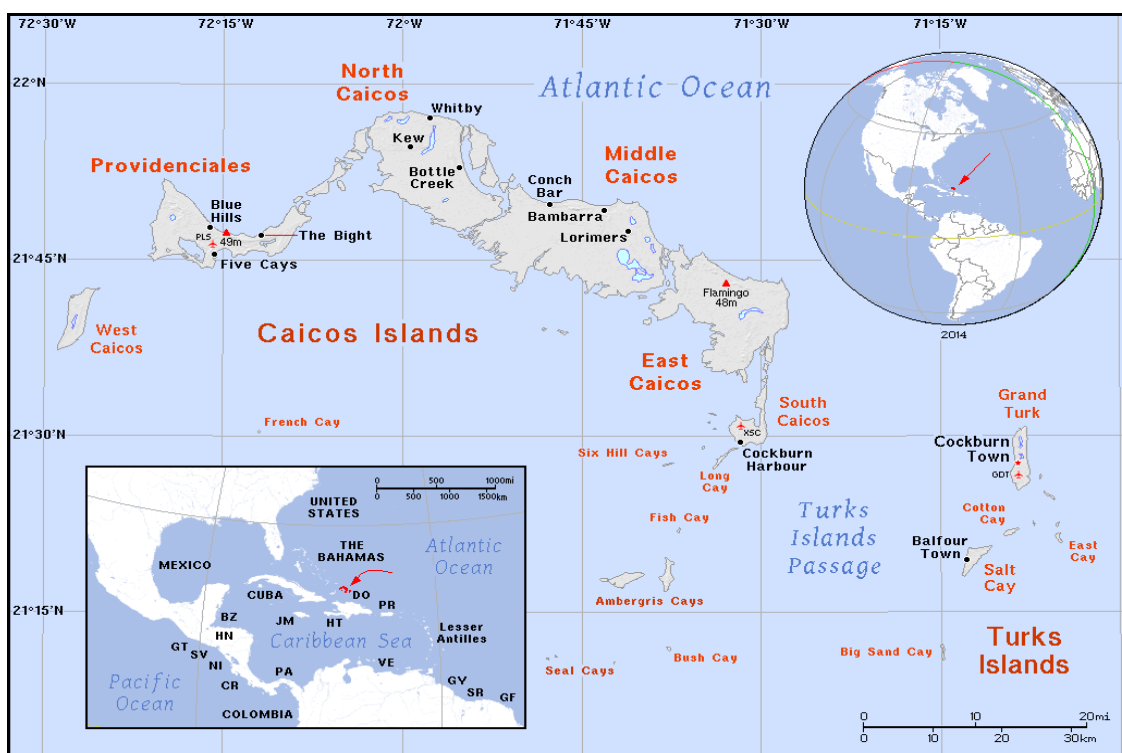


Figure 1. Geographical location of the Turks and Caicos Islands (Mackey, 2013)

The name Turks comes from the indigenous Turks head cactus plant (Fig. 2) which resembles a Turkish fez, while Caicos originated from the term ‘caya hico’, a phrase meaning “string of islands” in the Taino language of the indigenous Lucayan (Arawak) people (Ulman *et al.*, 2015). The islands were initially inhabited by the Tainos from Hispaniola who had a complex culture, language, religion, government, craft traditions, and extensive trade routes (Quattrocchi, 2017).

Unfortunately, within a few decades of the arrival of Columbus and the Spanish in 1492, the Tainos went extinct from the ill effects of colonization such as the introduction of diseases and

enslavement. The islands were rediscovered by Juan Ponce de Leon in 1512 on his way to Florida and during this discovery he only encountered one native man (Ulman *et al.*, 2015).



Figure 2. Turks head cactus on Goose Hill, East Caicos (VisitTCI, 2020).

For more than a century since this encounter, the islands remained uninhabited and served as a hideout for pirates who lay wait and attack Spanish treasure galleons sailing to Europe from Hispaniola. These galleons transported a wide array of cargo including food, sugar, and tobacco. Although, the most sought-after items for pillaging were gold, silver, and gems (Dyde, Greenwood and Hamber, 2008). A well-known pirate hideaway is West Harbour Bluff also known as Pirate Cove in the island of Providenciales. In addition, the island of Parrot Cay, formerly known as “Pirate Cay”, was also the base for raids and recuperation for infamous female pirates Anne Bonny and Mary Read during the Golden Age of Piracy (Stubenberg, 2016).

The islands were re-inhabited in the 1678 by Bermudan “salt rakers” who established a permanent settlement in the island of Grand Turk, along with their enslaved persons who were brought to rake salt in the salt ponds. This re-inhabitation earmarked the beginning of the Salt trade industry, which would be the cornerstone of the Turks and Caicos Islands’ economy for the next 300 years (Sadler, 2020; TC Museum, 2021a).

The salt trade played a vital role in the development of the islands and interestingly salt from Salt Cay, Grand Turk and South Caicos was used during the American Revolutionary War by George Washington to preserve food for his forces (Sadler, 2020). Salt was also shipped as far as the

Canadian coast to preserve codfish due to the lack of refrigeration during that period (Mills, 2021; Fig. 3). Despite its success, the industry began to decline owing to competition, operational cost, the lack of a deep-water harbour, and failure to mechanise. The industry closed in 1974 and was replaced by the fishing and tourism industry which currently sustains the islands in addition to offshore financial services (Sadler, 2020; Mills, 2005).



Figure 3. Local women bagging salt in the 1900s (TC Museum, 2021a).

In terms of governance, the islands changed hands on several occasions between the French and Spanish. However, after the French and Indian War in North America, ownership was relinquished to the English. The first regularly established government came into effect in 1766 when Andrew Symmer was appointed as the first Kings Agent on the island of Grand Turk, which currently serves as the nation's capital. However, owing to constant attacks by the French and Spaniards who wanted to gain control of the salt trade, the British Government placed the islands under the jurisdiction of the Bahamas in 1799 (Sadler, 2020).

In 1848, the TCI passed the Separation Act and was separated from the Bahamas. A clause of the act allowed the establishment of a Presidency with a council to assist them with the administration of the government. The islands went into a period of internal self-governance known The Presidency and between 1848 and 1873, there were a total of four presidents (Kinay, 2012). The presidency eventually failed because of high levels of corruption and the hurricane of 1866 that devastated the salt industry. As a result, the islands were administered by the governor of Jamaica in 1874. When

Jamaica became an independent nation in 1962, the islands were once again administered by the governor of the Bahamas. The islands would gain their own British governor in 1973 due to the independence of the Bahamas (Mills, 2005).

While the political affairs of the islands are currently overseen by a governor- appointed by the British monarch-that has responsibility for external affairs, defense, and international financial services, the legislative power of the country is held by a unicameral House of Assembly consisting of 15 directly elected member, 4 appointed members, 1 ex officio; the attorney general, and the speaker of the house (TCIG, 2022).

In 2016, the islands democratically elected their first female Premier, Honourable Sharlene Cartwright-Robinson and paved the way for being known as one of the more progressive countries of the region in terms of gender equality. In 2017, the BBC reported Turk and Caicos as being a country where women hold the top jobs and outperform their male counterparts (BBC, 2017).

The foundation of the cultural history of the Turks and Caicos is a coastal one and Turks Islanders have relied on coastal ecosystem services for their survival since the establishment of a permanent settlement in 1678. Evidently, the country is one of the very few in the region that has marine life on their flag as a symbolism of their cultural identity (Fig. 4). The flag depicts a queen conch (*strombus gigas*) shell, spiny lobster, and the coastal-dwelling Turk's head cactus (Raeside, 2021).

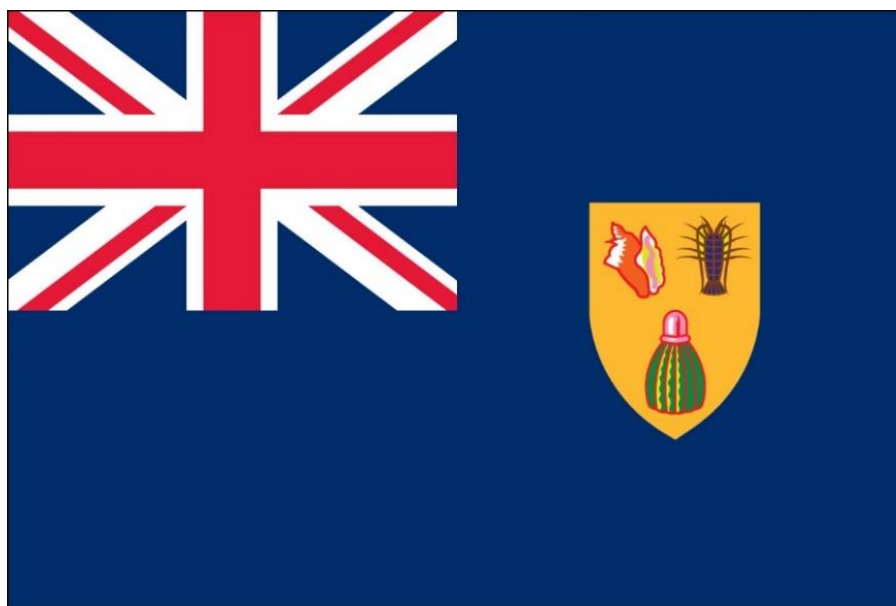


Figure 4. The flag of the Turks and Caicos Islands (Raeside, 2021)

To further highlight the relationship between Turks Islanders and the coastal landscape, the national dress has coloured ribbons, and each colour represents an island in the chain of islands as well as an aspect of the landscape that reflects the identity of that island (Fig. 5). The colour red represents the island of Grand Turk and the Turks Head Cactus. Orange represents East and South Caicos, the spiny lobster and fishing industry. Tan represents Middle Caicos and the thatch that was once used to cover the roofs of the houses as well as the straw industry. White represents Salt Cay and the salt industry. Green represents North Caicos and Parrot Cay, in addition to the lush trees and greenery that can be found in these fertile islands. Turquoise represents the island of Providenciales, Pine Cay and West Caicos. The colour also represents the beautiful turquoise water surrounding the islands and the tourism industry. Pink represents the flamingos and conch shells. Yellow represents God's glory as the sun shining down on all the islands and cays (TC Museum, 2021b).



Figure 5. Folk dancers displaying the Turks and Caicos Islands national dress (TC Museum, 2021b).

In addition to the national dress, the country's national song: "This Land of Ours" also makes references to the coastal landscape and the relationship that the native people have with it. It reflects a true sense of identity, purpose, and inclusiveness. The excerpt of the chorus below highlights this.

Our people forged and blend
With multiplicity
Of race and kind and creed and tongue
United by our goals

From the east, west, north, and south
Our banks and oceans meet
Surrounding sands and hills of glee
Our pristine beauties see

The aims of this research project were to determine the coastal areas that have cultural value to the people of the Turks and Caicos Islands and explore the range of values that are present. A study of this calibre has not been carried out in the islands before and being an island nation whose entire existence and long-term welfare rests on the knife edge of a fragile natural environment that supports the entire economy and cultural heritage, it is paramount to understand the values that these areas have. The importance, and real-life implications of this project is astounding. It will aid in the better understanding, appreciation, and preservation of the Turks and Caicos' coastal landscape and the non-material benefits that the local population derive from their interaction with their landscape.

This understanding will facilitate the appropriate management of coastal areas for future generations as well as inform any marine spatial planning framework that the Turks and Caicos Islands government (TCIG) develops. The Turks and Caicos Islands have a rich culture that revolves around the ocean and coastal landmasses from salt raking in the late 1600s, to conch exportation, to the explosion of a tourism industry that markets sun, sand, and sea and welcomes over a million tourists annually (TCIG, 2020). These islands and their people have been shaped and continue to be shaped by the coast and the ocean. Hence, it is alarming that the cultural values of the coastal areas have not been thoroughly explored and documented. Table 1 on page 12 outlines the key characteristics of the study area where interviews were conducted. It proves important as it gives a brief snapshot of the study area including the ethnic composition, population, size, interview selection process, etc.

Table 1. The key characteristics of study area where interviews were carried out. Adapted from Gould *et al.* 2014

Study area characteristics	Turks and Caicos Islands
Size	Land: 948 Km ² ; Coastline: 389 Km (CIA, 2021)
Population	57,196 (July 2021 est.; CIA, 2021)
Ethnic composition of study area (Ethnic composition for study sample in parentheses)	Black: 87.6% (57.6% in interview sample); White: 7.9% (42.4% in interview sample); Mixed: 2.5% (0% in interview sample), East Indian: 1.3% (0% in interview sample); Other: 0.7% (0% in interview sample) (CIA, 2021)
Number of interviewees	33 individuals
Interviewee selection process	Stratified purposeful: long- and short-term residents with a diversity of relationships to the coast; professionals whose jobs rely on the marine environment.
Key habitat types	Marine and coastal
Accessibility to habitats	Public road access to beaches; also accessible by boat
Spatial reference for interviews	Assortment of nautical charts and maps of the Turks and Caicos Islands
Decision context	National marine spatial planning

1.2 Positionality Statement

I am a descendant of coastal living, ocean-fearing, fisherfolk, with both grandfathers being fishermen, one of whom tragically died at sea. This research project has allowed me the privilege of documenting the voices of persons who look like and live like my grandfathers did.

Throughout history, the documentation of islands and the culture of their people has been done primarily by persons who are not members of the community that they are studying. This piece of work is unique because it is being told from the perspective of a fellow Turks and Caicos Islander. I have a deep understanding of the complexity of the culture and the people of the islands because it is my culture, and they are my people. The uniqueness of this body of work is amplified by my knowledge of the coastal landscape gained through my previous profession as a PADI Divemaster, where I taught residents and tourists alike the importance of the marine environment.

This has heavily influenced my decision to interview residents rather than tourists. While it is rare to discuss cultural values in the Turks and Caicos Islands, it is even rarer to go into the various communities and document the voice and thoughts of the local population. The Turks and Caicos is often written about in the context of tourism and development, but very little is written about its people's thoughts on their landscape and the cultural significant that it has for them.

Having completed this research project, I felt that it was crucial that a fellow islander with local knowledge of the people and landscape undertake this project as persons felt comfortable in my presence as I could relate to their stories and upbringing. The understanding of coastal cultural values relies not only on person's ability to adequately translate their thoughts and feelings but being provided with the opportunity to have an open and honest conversation about how they truly feel.

While I believe that there are many benefits to belonging to the cultural/social group that is being studied, and that it was the correct choice to have a native person undertake this research, I am aware that there are several arguments highlighting the pros and cons of an emic account (insider perspective) versus an etic account (outsider perspective) in anthropological research. This 'insider'- 'outsider' divide is crucial to the process of undertaking research and is not limited to the research output (Holmes, 2020). By far the one of the most popular arguments against an emic account is the researcher's ability to adequately detach themselves from their culture to be able to study it objectively without bias (Kusow, 2003). One can compartmentalise aspects of their core beliefs and

adopt a position that will allow them to view the research in an objective light. However, it is questionable as to whether it is undoubtedly possible to have a position that you are trying to adopt, as trying to adopt a position, and having that position are not the same (Holmes, 2020). For example, I view the world through the lenses of a black indigenous island woman. I am the product of my environment and my human experiences. In academia, a research paper's reliability is heavily dependent on the researcher's ability to achieve objectivity (van Dongen and Sikorski, 2021), but can absolute objectivity even be achieved? Postmodernists argue that objectivity is an illusion. It is the postmodernist belief that the comprehension of persons and groups require an understanding of their meanings. Additionally, anthropological data are not produced solely by the researcher/anthropologist's actions or the "natives" actions but are a co-production of the interaction between the researcher and the natives (Spiro, 1996).

Holmes (2020) documents an extensive number of drawbacks of an emic account in research which includes: (1) The incapability of bringing an external perspective to the research process; (2) The possibility of participants assuming that because the researcher is "one of us" that they may have a more in-depth insider knowledge than they do. Which in some scenarios may not be the case; (3) Questions which may be regarded as 'dumb' that an 'outsider' may genuinely ask, might not be asked by an 'insider'. Herold (1999) on the other hand argues that the emic-etic/insider-outsider concept may be an artificial construct. There may be no clear distinction between the two positions. The positions can be understood as a continuum with conceptual rather than actual end points.

A thesis paper can easily be written to analyse and debate all the theories on objectivity and the emic-etic account of research, but the most important take away from this positionality statement is the acknowledgement of how unique my position is in relations to the body of literature that is already written about Turks and Caicos. This research project sets the tone and baseline for future anthropological research on culture and cultural values in TCI. I am ever so grateful to have been provided with this opportunity to bring to life the thoughts and feelings of the people of the Turks and Caicos through this research project.

2. Literature review

2. 1 Culture and Cultural Values

“Culture is one of the two or three most complicated words in the English language” (Williams, 1979 pp. 87). Decades after Raymond Williams stated this, the definition of the term “culture” is still an area of debate in anthropology and sociology. Originally stemming from the Latin word *cultura*, ‘culture’ was initially an agricultural word associated with raising animals and growing plants and crops (i.e., agri-culture, horti-culture etc) (Church, Burgess and Ravenscroft, 2011). However, throughout history, culture was also associated with developing or producing something, such as, a “culture of barley” or a “culture of bacteria” (Jahoda, 2012). It was not until the 16th century that culture took on a new definition and was used to describe the sense of refinement of the mind or taste. It reflected the features and qualities of an educated person who appreciated the finer things in life (Jahoda, 2012; Church, Burgess and Ravenscroft, 2011). The understanding of culture in this sense is still employed today as individuals are sometimes regarded as being “highly cultured”, which means that the person possesses certain features such as their speech, mannerisms or beliefs that makes them distinguishable from others and places them amongst society’s elites (Lamont and Fournier, 1992). However, in social sciences this is not the sense in which the word culture is used.

The 19th century saw the birth of culture being used to describe the way of life and practices of various groups of humans (Jahoda, 2012). English anthropologist, Sir Edward Tylor presented his definition of culture with the words, “Culture or Civilization taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (Tylor, 1871 p. 1). Tylor uses the phrase culture or civilisation here, and compellingly in the English language culture and civilisation have been defined in terms of the other and used interchangeably, with culture being a state or stage of advancement in civilization. Although sometimes civilization was used to describe advance or literate cultures, for example Chinese civilization but Eskimo culture (Kroeber and Kluckhohn, 1952).

There have been many attempts to define culture since Tylor’s 1871 definition and Kroeber and Kluckhohn, 1952 have documented over 160 different definitions presented by anthropologists, sociologist, psychologist, and chemist alike. In their critical review of concepts and definitions of culture, Kroeber and Kluckhohn (1952, pp. 181) put forward their own definition of culture as, “...patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artefacts;

the essential core of culture consists of traditional (i.e. historical derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other as conditioning elements of further action.”. This proposed that culture is not simply behaviours but a product of social, psychological, and material factors, and although there is still no consensus on a single definition of culture as it is a contextual concept, Kroeber and Kluchohn’s 1952 definition highlights some core elements that we use to understand culture today. Perhaps the further breaking down of culture into categories will aid our understanding of it.

Culture can be categorised as material and non-material. Material culture includes cultural components that are visible and tangible such as buildings, artefacts, clothing, gravestones, etc (Hannan, 2017). It can also be described as any object that humans use to survive, benefit their state of mind, represents their identity, or define social relationships (Buchli, 2004). Non-material culture are the components of culture that are intangible without representation. It can further be broken down into cognitive and normative. Cognitive non-material culture encompasses ideas, concepts, philosophies, design, etc. that are products of the mental or intellectual functioning of the human mind, while normative non-material culture includes all the expectations, standards, and rules for human behaviour (Arcinas, 2016).

Overall, culture is a dynamic process, and it is understood that people live culturally rather than in cultures (Ingold, 1994). It is to society what memory is to individuals, and as such includes traditions that enlightens us on what has worked in the past (Triandis, 1994). Encompassing the way people have learned to look at themselves and the environment, it highlights an interconnection between humans and their landscapes (Tengberg *et al.*, 2012).

As Casey (1993) highlights, we stay alive by anchoring our existence to places. It is important to note that Casey’s perspective is one way of viewing the culture-landscape dynamic as there are groups of people who participate in a nomadic lifestyle (eg. Bedouin people, Alaskan Athabaskans, Khoisan, et) derive cultural values from the practices that they partake in, in that moment in time. Underpinning Ingold (1994)’s notion that culture is a dynamic process, ever changing and evolving.

Cultural values are an important facet of culture and as with culture, the concept of ‘value’ is ambiguous (Stephenson, 2008). In earlier periods values were intrinsic and universal with their representation being found in morals, principles and ideas that served as a guide to individual or collective action (Mason, 2002). However, following postmodernism, values are currently seen as a

social construct arising from the cultural context of a time and place and signifies something that is important to a person or group (Stephenson, 2005).

Cultural values are the values that people give to tangible things (e.g., activities or places) or hold for more symbolic reasons such as intrinsic beauty, sense of place, or ideas of responsibility (Lockwood, 1999). It is important to note that people hold certain 'values' but also express 'value' for particular objects and it is common for confusion between objects of value and held values to occur as the distinction between the two is subjective (Brown, Reed, and Harris 2002). Stirickland-Munro *et al.*, (2015) uses features such as shipwrecks and cliffs to better clarify this and highlights that while these features may be believed to hold values, they are the sources of the values that people hold. They are not the value itself but are allocated values by people and thus become a cultural value.

Additionally, cultural values are usually shared by a group or community and are legitimised through a way of allocating values that is socially accepted (Stephenson, 2008). Their existence lives in the mind of the individuals of a community within a defined period (Blake, Augé and Sherren, 2017), and as such their identification relies on them being expressed by a person who is a part of the cultural context or individuals who can observe and understand (Stephenson 2008; Bluestone, 2000).

They also play a role in shaping a person or community's identity as it is seen that held values can be passed down from generation to generation and people may experience a deep connection and notion of self from features that generated meaning for their ancestors, for example, the Tangata Whenua people of New Zealand cherish and have strong affinity to landscapes/areas that their ancestors had strong connections with and consider these landscapes and the values they hold an integral part of who they are as a people (Stephenson, 2008).

There is an interrelationship among humans, cultural values, and landscapes. From a natural science perspective, landscapes are the landforms in the natural environment and their associated habitats. This includes land, in-land water bodies, and marine areas, however, in social science they are often understood from the perspective of the people who use, perceive, and transform them (Tengberg *et al.*, 2012). They provide a setting/place for people to interact with each other and for cultural practices to take place. Cultural practices in this sense are the shared patterns of behaviour and social interactions that relate people to each other and the natural environment, e.g., rituals, traditions, and events (Frese, 2015; Fish *et al.*, 2016).

Through interacting with these spaces, cultural values are formed and these values in-turn help shape people's identities and sense of rootedness (Fish *et al.*, 2016). They also dictate and influence many things including but not limited: what is meaningful to a community, how persons use natural resources, how a society approach environmental issues, as well as their willingness to practice sustainability. All of which influence how landscapes are used and managed (Chwialkowska, Bhatti and Glowik, 2020). For example, the Ashanti tribe in Ghana, West Africa have traditional practices and beliefs that have aided the conservation of their forests for generations (Lebbie and Guries, 2008). Entry to any sacred forest in Ashanti communities and the permission to harvest certain tree species are strictly governed by customs such as the practice of rituals and sacrifices (Schoffeleers, 1978). These practices, in turn, have protected forest biodiversity and watersheds, resulting in better conservation of their forests (Chunhabunyatip *et al.*, 2018).

The human-cultural values-landscape relationship is so significant that removal from that environment can cause a feeling of loss of self and purpose. For example, a farmer or fisher may experience a loss of part of their identity if their resource-based occupation is no longer viable (Marshall *et al.*, 2018). This is especially evident in fishing communities where fishing is at the centre of their social structures and identity. It is not just an economic means for these communities but a way of life and very often fishers continue working in a failed fishery as their communities depend on fisheries for their cultural identity (Urquhart and Acott, 2013).

The importance of the relationship was also highlighted by the European Landscape Convention (Florence Convention)- a convention which promotes the protection, management, and planning of landscapes in Europe-came into effect in 2004. It stipulated that each member state undertake to "recognise landscapes in law as an essential component of people's surroundings, an expression of the diversity of their shared cultural and natural heritage, and a foundation of their identity" (Council of Europe, 2020). The Florence Convention can also be used to emphasise the need for appropriate methods and tools to assess cultural values in landscapes which can ensure informed policy making (Tengberg *et al.*, 2012).

Antrop, 2005 also noted that unsuitable landscape development can change and/or destroy locally distinctive cultural meanings and characteristic, separating communities from their past. An impact which can change the types of cultural values that are expressed. This usually occurs due to the under-utilization of traditional knowledge in decision-making regarding landscape and ecosystem management (Wu and Petriello, 2011). Moreover, features that hold value may change over time for

various reasons including population changes due to immigration, technological and lifestyle changes. Thus, to fully understand and map cultural values, we must engage with local communities (Brown, 2012). It is important to clarify, that the terms featured here refer to elements or objects in the landscape, (e.g., heritage sites, monuments, or beaches), or the activities associated with these elements or objects (Gee *et al.*, 2017).

2.2 Cultural values and classification systems

As a means of identifying and operationalising cultural values, value classification systems have been created and the concept of Cultural Ecosystem Services (CES) is one of the most widely used (Holleland, Skrede and Holmgaard, 2017). The Millennium Ecosystem Assessment (2005, p. 40) framework for identification, valuation, and quantification of ecosystem services present CES as the “nonmaterial benefits people obtain from ecosystems through spiritual enrichment, cognitive development, reflection, recreation, and aesthetic experiences”. Contrastingly, Constanza *et al.* (1997) define CES as values, while de Groot *et al.* (2005) include a wide array of things in their definition such as benefits, services, values, and activities. Additionally, Chan, Satterfield, and Goldstein (2012:9) put forward their own concise definition as “...ecosystems’ contributions to the non-material benefits (e.g., capabilities and experiences) that arise from human-ecosystem relationships”. This variation in the definitions of CES is a cause for concern and contribute to issues surrounding what constitutes as a CES and what does not.

The Millennium Ecosystem Assessment, (2005) definition of the classification system has ten sub-categories, and it is a common understanding that these cultural services give rise to cultural values (Fig. 6). Hence, it is the assumption that through exploring the services, the values that people hold/associate with the natural environment/landscapes will be revealed (Holleland, Skrede and Holmgaard, 2017). The Common International Classification of Ecosystem Services (CICES) and The Economics of Ecosystems and Biodiversity (TEEB) have also put forward standardised classifications, but with CES having different meaning to different people, these categories are being understood as a broad framework that should be tailored to local contexts (Gee *et al.*, 2017).



Figure 6. The subcategories of Cultural Ecosystem Services (Holleland, Skrede and Holmgaard, 2017).

2.3 Criticism of CES

While CES is a good concept and starting point for identifying cultural values, they only partly reflect the interconnectedness between humans and the natural world, and the values and meanings linked with places. As such, several criticisms have been highlighted, and these can be applied to classification systems in general (Gee *et al.*, 2017). Prominent criticisms include: CES's inability to consider culture as a processual activity of meaning-making (Pröpper and Haupts, 2014); inability to account for cultural values that are not preference-based, for example, held values or existence and bequest values (Gee *et al.*, 2017); and difficulties with determining who value a place for existence or bequest value as people may have no contact with areas as they belong to different communities or live far away (Gee *et al.*, 2017). The criticisms of CES and their implications are explored in detail below.

2.3.1 Intangible

One of the most cited reasons that cultural ecosystem services are so difficult to measure is because of their intangibility (Chan *et al.* 2011; Ives and Kendal, 2014 and Wu, 2014). Most researchers understand CES in terms of their immaterial benefits/cultural values such as inspiration, spiritual enrichment, and sense of place (Dickinson and Hobbs, 2017). This characteristic of cultural ecosystem services has caused much contention between researchers and decision makers as intangible benefits are not subjected to market exchange which means monetary value cannot be assigned to them (Chan, Satterfield, and Goldstein 2012). They do not fit most resource management methods which focus primarily on the monetary valuation of ecosystem services, and as such have been poorly incorporated in many ecosystem services frameworks (Satterfield *et al.*, 2013). Additionally, due to their intangibility some researchers do not acknowledge CES, arguing that they can only be understood and assessed through the social sciences in 'less scientifically bases' studies (Kobryn *et al.*, 2017).

However, Satterfield *et al.*, 2013 highlight that some cultural services are tangible such as burial sites. Many also make a strong distinction between intangible benefits (e.g. inspiration and spiritual enrichment) and tangible services (e.g. environmental spaces) to make the assessment of CES clearer and less complicated (Dickinson and Hobbs, 2017). Moreover, Chan *et al.* (2011) argues that while many CES are intangible and difficult to include in sustainability analysis, it is achievable. Their inclusion can be an important opportunity to motivate public engagement in environmental matters. They have also been used as a political tool by environmental managers for mobilising collective action and creating conditions for radical change (Oleson *et al.*, 2015). Additionally, in research

conducted by Marshall *et al.*, (2019) it was seen that people were far more likely to have stewardship behaviour towards ecosystem services that had cultural values as opposed to services that did not.

2.3.2 Human co-production

The concept of co-production has been used in a wide array of contexts in the social sciences but is generally understood as the interaction between people and the natural world that results in ecosystem services (Fischer and Eastwood, 2016). While empirical research solely investigating the co-productions of ecosystems is rare, there is large body of literature that assess human-nature relationships in a more general term (Setten, Stenseke and Moen, 2012). From the literature it is seen that cultural ecosystem services are often distinguished from other ecosystem services by the level of their reliance on social factors for their creation (Reyers *et al.*, 2013). Humans are paramount to the valuation and production of cultural ecosystem services as both take place in the mind of the observer (Chan *et al.*, 2011). The existence of CES stem not from the ecosystem itself but from human perception of that ecosystem (Buchel and Frantzeskaki, 2015); a perception created from absorbing and processing information from the biophysical world through the human sensory organs and brain (Braat and De Groot, 2012). This is further highlighted by the framework created by Fish *et al.*, (2016) (Fig 1.) which focuses on the co-production of culture-nature relationships. In this framework cultural ecosystem services are shown to be processes that people create and express via their interactions with ecosystems. The cultural practices of human beings and their environmental spaces both enable the manifestation of cultural ecosystem services. However, in an empirical study conducted by Fischer and Eastwood (2016), it was seen that not all cultural ecosystem services derive solely from the interactions between humans and the biophysical environment. Some take the form of attributing meaning to a biophysical component of the environment and could originate from individuals or through group interaction.

2.3.3 Place based

Cultural ecosystem services have a strong relationship with place, and this correlation has been used to distinguish them from other ecosystem services (Satterfield *et al.*, 2013). Places provide a physical setting for individuals to carry out certain activities and interactions, and as a result the experiences people have is individual-specific (Cannavo, 2007). Empirical research has shown that the assigned values of cultural ecosystem services are so place-specific that it is difficult to generalise across similar geographic area (Brown, Helene Hausner and Læg Reid, 2015). This is because physical setting

influences the mental or physical state of people and the values that people have for these places are based on their own affinity to them (Haines-Young and Potschin, 2013; Dickinson and Hobbs, 2017). A different location would create its own unique experiences for the user, which highlights the importance of human perception for the production and valuation of cultural ecosystem services (Dickinson and Hobbs, 2017).

Fish *et al.*, 2016 took a different approach on cultural ecosystem services and developed a framework which focuses on culture and how it can be conceptualised as a category within ecosystem framework. What differentiates this framework from others is that it is relational and rejects linear constructions of the contributions to well-being that ecosystems may make. It emphasises the co-production and reciprocity of culture-nature relationships that is needed to understand the relationality between humans and their environment. Figure 7 below summarises this framework.

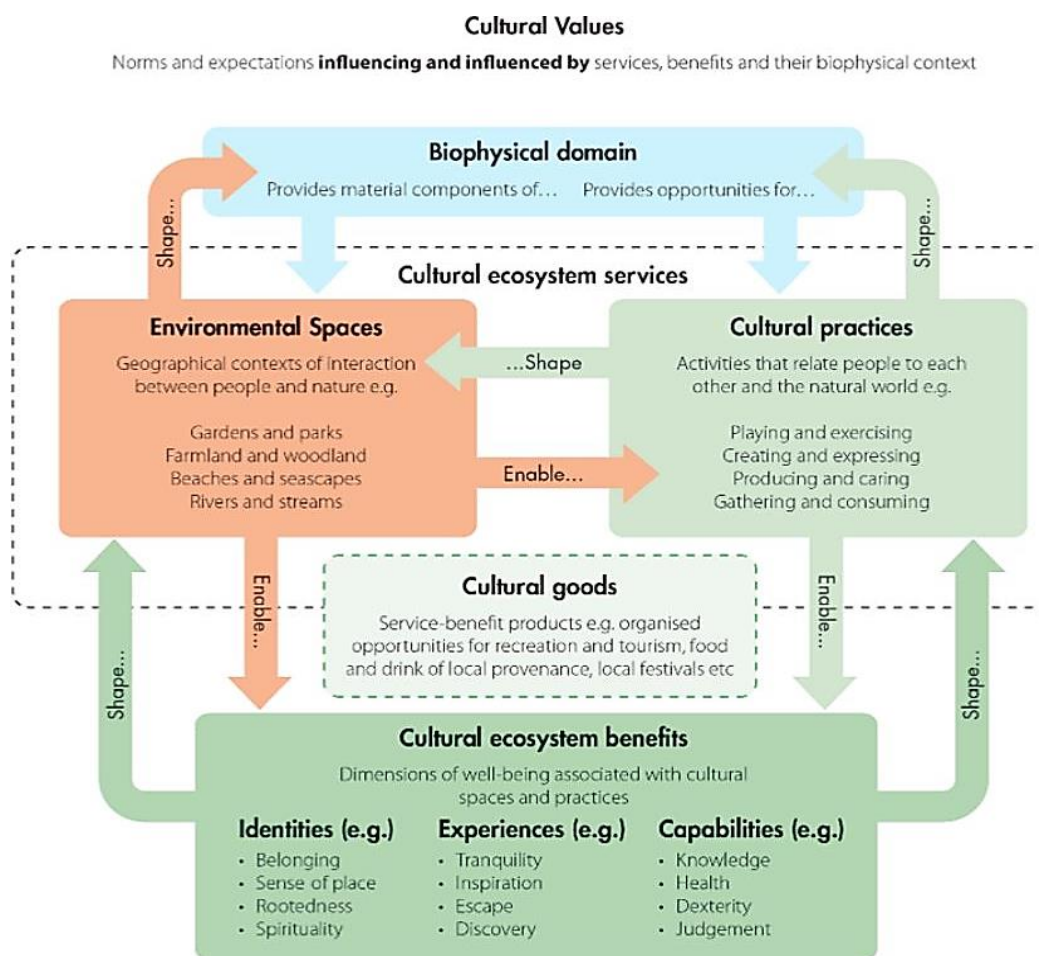


Figure 7. Conceptualised framework of cultural ecosystem services (Fish *et al.*, 2016)

Similarly, to Stephenson (2008)'s cultural values model it is seen that landscapes are shaped by and enable cultural practices which in turn produces tangible and intangible cultural ecosystem benefits. These benefits also shape the cultural practices that are expressed which has an impact on landscapes. The framework highlights the complex and interchangeable relationship that humans have with their landscape that give raise to cultural values.

2.4 Cultural values in Small Island Developing States (SIDS)

For centuries islands have intrigued people and influenced human culture, including literary, scientific, artistic, and popular culture (Royle, 2001). They are often associated with warm waters and beautiful landscapes and romanticised as the ideal place for the travellers to flock to for relaxation, adventure, or self-discovery (Baldacchino, 2012). Their characteristics, particularly their insularity makes them attractive to persons seeking to explore the unknown (Royle, 2001). Baum (1997) in Royle (2001) labels the appeal of islands as the 'fact of difference' and persons are attracted to islands because they are different to the mainland that they are venturing from and offer a sense of adventure. Baum (1997) continues to explore this concept by adding that islands that build a fixed link such as a bridge or causeway loses their fact of difference and in turn their appeal.

This 'fact of difference' does not only appeal to adventurers but scientists such as Darwin. For scientists islands are seen as places where theories can be tested, and processes observed in a partially closed system (Royle, 2001). This is seen in Beer (2008)'s 'Charles Darwin on the Origin of Species', as it was on the Galapagos Islands that Darwin created his theory of evolution by the means of natural selection. His study showed that the plant and animal species inhabiting the islands were endemic to the island and did not occur anywhere else. His observation led to the hypothesising that after their arrival from the mainland, plants and animals evolve into different species over the years, driven by changes in their natural environment (Shivanna, 2018). This theory of evolution is still applied in science today and has shaped how scientists understand the natural world (Brooker *et al.*, 2014).

Islands' insularity/isolation from their mainland has also seen the preservation of various "exotic customs", which were desirable areas of study for early anthropologists. However, these studies were often limited to continental/western thinking and neglected indigenous cultures. To deepen the understanding of islands, in 1992 the International Small Island Studies Association was created

(Ma, 2020). The University of Prince Edwards also created the first academic Institute of Island Studies (IIS) in 1985 and welcomed scholars for their thesis-based Master of Arts programme in Island studies in 2003 (Institute of Island Studies, 2021). The institute is home to the Island Studies Journal and has united numerous experts and scholars who are dedicated primarily to the study of islands. It is here that researcher, Godfrey Baldacchino created the concept of “islandness”. This concept is used to understand the physical landscape and social events of islands (Baldacchino, 2006). Baldacchino (2006) argues that the focal point of island studies should be the composition of islandness as well its impact on dimensions such as social culture, human behaviour, political economy, ecology, and tourism and development.

Small Island Developing States have been the focal point of much of the romanticisation and fascination that is associated with islands and islandness (Briguglio,1995). There have been many definitions of the term Small Island Developing States (SIDS) throughout the decades, and from the 1950s to 2000 their definition focused heavily on population size. In the 1950 and 60s, to be considered a small state a country must have between 10-15 million people, however, in the 1970s that number was lowered to 5 million people. In 2000 this figure was lowered even further to 1.5 million people (Lewis-Cameron and Roberts, 2010). While the definition of SIDS has seen many evolutions, it was not until the Earth Summit in 1992 in Rio de Janeiro, Brazil that they were recognised as a distinct group of developing countries (UN,1992).

The current definition focuses on their qualitative features, and they can be regarded as a group of island and non-island developing countries that share key characteristics that link them together such as small size, narrow resource base, remoteness, and insularity (UNDP, 2004). Environmental and socioeconomic vulnerabilities to climate change and natural disasters are also key characteristics used to define SIDS (Gheuens, Nagabhatla, and Perera, 2019). They are, however, unique in terms of geographical formation, natural environment, and cultural identity (Briguglio,1995).

The UN currently recognises 38 UN member small island developing states and 20 non-UN members/ associate members of the regional commissions. These islands are found in three distinct geographic regions: the Caribbean, the Pacific, and Africa, Indian Ocean, Mediterranean and South China Sea (AIMS) (UN, 2021; Fig 8). The figure below illustrates where the 38 UN member SIDS are located.

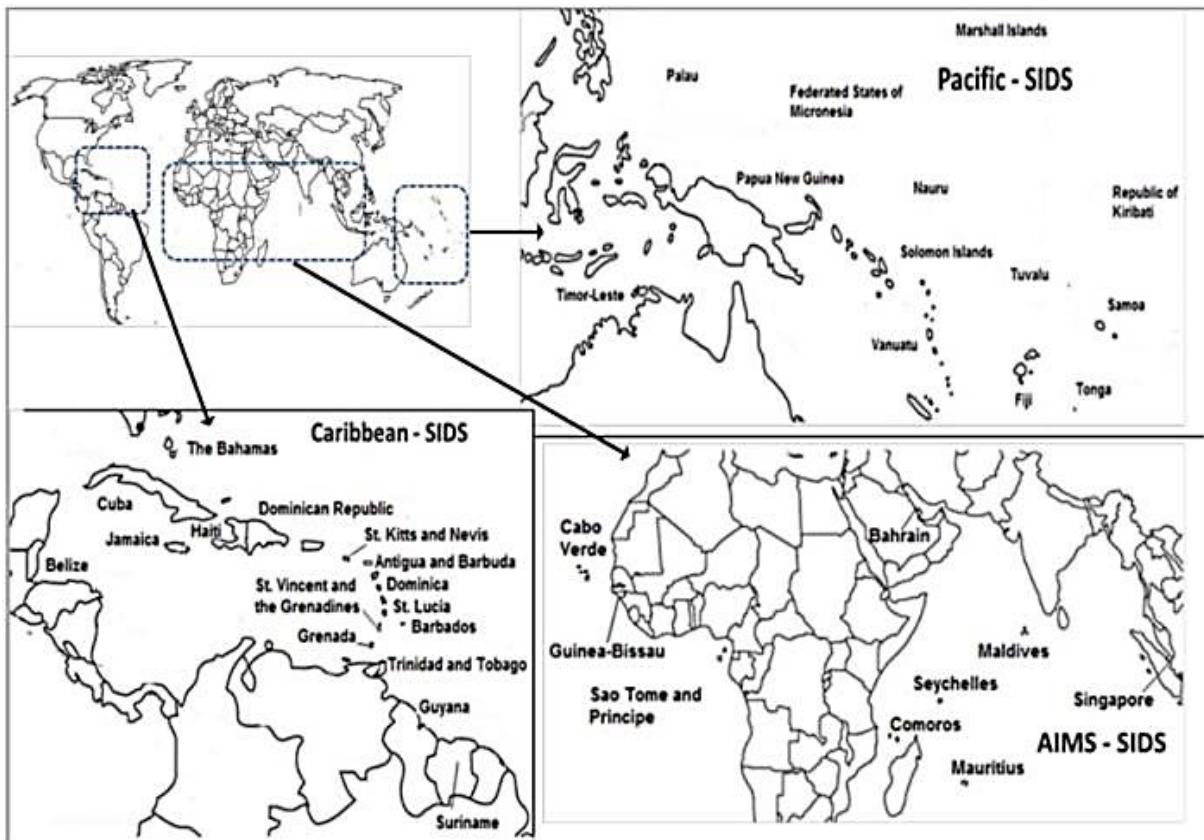


Figure 8. Geographic location of the three groups of SIDS (Gheuens, Nagabhatla, and Perera, 2019).

For many of these states, their cultural identity is shaped by their coastal landscape. Many are former sovereign territories and prior to colonialism, had existing complex cultures. This is the case for islands such as the Bahamas, Jamaica, and Hispaniola (modern day Haiti and Dominican Republic). The people that lived on these islands prior to European invasion were Arawaks, Tainos, and Lucayans, each group possessing their own cultural practices and belief systems (Dyde, Greenwood and Hamber, 2008).

Upon the colonization of a new island, European colonizers transformed their new landscape into one that resemble their homeland and encouraged ecological homogenization (Mairs, 2007). However, the landscape was not all that was homogenized. They brought with them their own culture and notions of cultural values that were imposed on the native islanders as well as the enslaved persons brought to the New World as part of the Transatlantic Slave Trade. This is known as cultural colonialism or cultural imperialism. In the Caribbean the native Taino people were tortured and slain if they did not reject their religious belief systems and cultural practices and adopt those of Spanish colonisers (Danubio, 1987).

This was also the faith of African enslaved persons in British Colonies. Interestingly, African enslaved persons came from over 50 main cultural groups and sub-groups, and they were captured from as far as Senegal to the gulf of Angola. These enslaved persons brought their own culture and values as well, and many of their practices have survived and can be seen in the Caribbean today such as voodoo, various folklore, and jankanoo (Cleare-Hoffman, 2009; Engerman and Higman, 2003). This influx of persons with diverse cultures and beliefs brought about by the transatlantic slave trade and colonialization has created a microcosm of cultural practices that we see in islands today and has affected how islanders understand “self” and identity.

The cultural values expressed in small island developing states are also influenced by tourism. For many SIDS to combat the disadvantages brought about by their small size and insularity, they market their sun, sand, and sea to holiday goers and has tourism as the focal point of their economic development (Hampton and Jeyacheya, 2015), however, for many this is a double-edged sword with tourism causing damage or degradation to the very landscape that they market. This is noticeable in the Maldives where their islands are threatened by flooding brought on by climate change, and their tourists which are usually travellers from long-haul destinations are the ones contributing to the very issue (Baldacchino, 2012). Additionally, the marine life and coastal habitats suffer from run off from pesticide and herbicides use to for landscaping at hotels (Carlson, Foo and Asner, 2019). These very coral reefs and beaches are the reason tourists venture from the mainland to these islands.

For some islands it seems that they have traded the bondage of slavery and traditional colonialism for a new type of colonialism at the hands of developers. In the Caribbean, the main benefactors of the tourism industry are primarily wealthy white persons, with the local people occupying the base of the employment and ownership pyramid (Lewis-Cameron and Roberts, 2010). Trans-national corporations also build large-scale luxury hotels with a sole operating objective of maximising profits and minimising cost (Wong, 2015).

Islanders often distance themselves from the “islands as paradise” concept (Nimführ and Meloni, 2021) and as Baldacchino, (2012, p. 58) states, “Some islanders are even confused by how they are seen as “paradises” by mainlanders, while they may struggle at home against un- and under-employment, aid dependency, brain and skill drain, waste management, water shortages, drug running or money laundering.”

However, tourism can have positive impacts on the cultural values of an island as cultural/heritage tourism has become more mainstream. Cultural tourism is the type of tourism activity where a person travels to another country primarily to discover, experience, or consume tangible and intangible cultural products or attractions (Richards, 2018). This type of tourism can influence how the local population view their landscapes and aid in conserving heritage. It is a driving force in strengthening the capacity to safeguard cultural heritage. Not only does it aid in increasing community pride by showcasing a country's culture, but it also reaffirms a sense of identity. Moreover, it provides persons with the opportunity to reconnect with their own history and cultural roots (Ivanovic, 2008).

Given all that has been discussed in this literature review, it is important to highlight the core conceptual issues that will be further analysed in this body of work. This includes the difficulty in appropriately defining cultural values due to their intangibility, and the implications that this has in terms of landscape usage and management. The understanding of how the practices that persons participate in shape them and their natural environment. The role that tourism and environmental change plays in how cultural values are expressed and how the collected data on cultural values can be incorporated in a holistic marine spatial planning framework that will appropriately inform the decision-making process.

The protocol has been established from the literature review that cultural values are not easily defined, nor are they widely utilized in the decision-making process. The Turks and Caicos- a small island developing state whose existence relies on their natural environment- has not considered a coastal cultural values (CCV) approach to land use management before, and this project sets the scene for future coastal cultural values research that may be carried out in and around the islands.

3. Methodology

3.1 Qualitative approach

A qualitative approach to data collection in the form of semi-structured interviews was selected. This approach was selected as it provides the opportunity to clarify the subjective meaning, context, and actions of research participants (Fossey *et al.*, 2012).

It was established in Section 2 that the concept of cultural values is complex, and values live in the minds of individuals, and are unique to the person or group experiencing them. This requires an in depth understanding of the interviewee's feelings, values, beliefs, and experiences connected to the coastal landscapes in the Turks and Caicos as well as their perceptions and attitudes towards them. Therefore, a qualitative approach is more suitable to ensure that these ideas/beliefs are properly translated, and interviewees understand exactly what is being asked and are provided with the opportunity to elaborate on or clarify their responses.

While quantitative approach is a more reliable method as it is numeric and made objectively can be replicated by other researchers (Kalra, Pathak and Jena, 2013), it has been suggested that values should be studied with using qualitative methods such as interviews, focus groups, ethnography, etc. This aids in understanding beliefs, experiences, and attitudes (Schulz and Martin-Ortega, 2018).

Qualitative research is not without its challenges and a concern is researchers lacking the cultural competency to accurately capture and portray participant's response. To achieve cultural competency, the research needs an in-depth knowledge and understanding of the sociocultural and political dynamics of a particular research setting (Pelzang and Hutchinson, 2018). This concern was pacified as I am a part of the cultural context and understand the islanders' perspectives.

3.2 Approach to interview

Interviewing is a common method for data collection in qualitative research and involves an interviewer who asks questions to an interviewee(s) who answers them. This study used semi-structured one-to-one interviews and a total of 33 interviews were conducted across the islands of Providenciales, North Caicos, Middle Caicos, South Caicos, Grand Turk, and Salt Cay between March and May 2021. A recording device was used to record the interviews and notes were also taken.

The number of interviews conducted takes into consideration, the accessibility, availability, and willingness of persons to participate in the research, as well as the availability of research funding to visit each island multiple time. For context, Salt Cay is one of the lesser populated and remote islands in the chain of Turks and Caicos Islands. It has roughly 50 full-time residents and is a two-day journey from the main island of Providenciales, this includes taking an aircraft to Grand Turk followed by a ferry to Salt Cay, which operates infrequently. The narrative is similar for the islands of North and Middle Caicos. Due to these factors, interview numbers are skewed to the mainland of Providenciales, as visits to the surrounding islands were limited to a day to two days each islands.

The sample size of 33 interviews was deemed adequate when no new information was obtained from further data collection. Interviewees on each island were saying similar things but in different ways. Although, each individual interviewee has their own unique human experiences in the landscapes, the values and practices that were mentioned were comparable to those of interviewees in differing islands.

The interview questions were grouped based on cultural values themes, which attempted to link place, practices, and values. These themes were identity, heritage, attachment (to place), aesthetic appreciation, wellbeing, and lifestyle. The choice of these themes was guided by Stephenson (2008)'s Cultural Values Model and Fish *et al.* (2016)'s Conceptualised Framework of Cultural Ecosystem Services. Both pieces of literature attempt to understand the range of values that might be contained in each landscape, as well as how these cultural spaces/landscapes enable cultural practice which enable cultural ecosystem benefits/values. The themes selected were also recurring in literature on cultural values, and it is the assumption that in speaking about these specific cultural values, the interviewee would mention other values such as rootedness, sense of belonging, or spirituality. Lifestyle was selected as a theme as it is understood that persons live culturally rather than in cultures. Persons have embedded values that shape who they are as people and how they live their lives which includes the practices that they participate in and how they view the world at large. The physical landscape is an interface for these 'lifestyle values' to be displayed.

Although the interview questions were determined beforehand, the order and wording of the questions were flexible. After all interview questions were asked and answered, interviewees were also allowed a moment to speak freely about cultural values that are specific to them and their

experience that might not have been discussed. They were also asked about the impact that the Covid-19 pandemic has had on the values that they mentioned during the interview, and the various landscape changes that they would like to see in the future. This element was added to the research as Covid-19 impacted person's ability to frequent various areas and participate in practices that they normally would. It is the assumption that this would impact cultural values expressed during this period.

The final aspect of the interview process was the spatial mapping of the values mentioned. A laptop with Google Earth Pro software was brought into the field and interviewees were shown a map of the Turks and Caicos Islands (Fig. 9). They were given the opportunity to pinpoint the geographic locations associated with the cultural values that they mentioned using thumbtacks provided in the software. The latitude and longitude of each location was recorded. This element of the study will aid the marine spatial planning (MSP) framework that the Turks and Caicos Islands government (TCIG) and the South Atlantic Environmental Research Institute (SAERI) are currently developing. The Turks and Caicos Islands currently has no holistic strategic approach to marine management. This MSP framework will provide baseline knowledge of TCI's marine usage and develop a strategic plan for long-term managing and protecting of the marine environment (SAERI, 2022). Cultural values are often not considered in marine management plans/frameworks. This project provides the opportunity to change that narrative and create a well-rounded understanding of marine landscapes and how the population views and interacts with them.

The duration of each interview varied between 25 to 90 minutes and interviews were only recorded with a digital voice recorder with the consent of the interviewee. A full breakdown of the interview protocol, themes and questions can be found in the appendices.

3.3 Participant selection

The participant/interviewee selection followed a stratified purposeful approach which targeted mainly residents (short and long term) with a diversity of relationships to the coasts/marine environment, as well as tourism operators and persons whose livelihood rely on the coastal/marine environment. Also, the study follows Stephenson (2008)'s cultural values model and the researcher strived to understand cultural values through time and space, which would be represented in residents rather than tourists. There were three dimensions for selecting interviewees. The primary dimension was the interviewee's apparent relationship with the coastal/marine environment which was reflected in residents of the islands. The second dimension was ethnicity as previous studies

(Ulmann *et al.*, 2015; Carothers-Liske and Miller-Gonzalez, 2016), showed that native Turks Islanders have an interesting relationship with Turks and Caicos' marine ecosystems/environment. The third and final dimension was profession/livelihood, and interviewees whose livelihoods were directly linked to the marine environment were selected. Table 2 shows a list of the interviewees and their occupation.

Table 2. List of interviewees and their occupation.

Interviewees	Occupation
Interviewee 1	Lecturer
Interviewee 2	Retired
Interviewee 3	Retired
Interviewee 4	Terrestrial Ecologist
Interviewee 5	Director (Turks and Caicos Reef Fund)
Interviewee 6	Environmental Consultant
Interviewee 7	Dive instructor
Interviewee 8	Lecturer
Interviewee 9	Businessman
Interviewee 10	Nurse
Interviewee 11	Retired
Interviewee 12	Retired
Interviewee 13	Retired
Interviewee 14	Tour operator
Interviewee 15	Teacher (Middle School)
Interviewee 16	Retired Researcher
Interviewee 17	Tour operator
Interviewee 18	University graduate
Interviewee 19	Fireman
Interviewee 20	Retired carpenter
Interviewee 21	Dive master
Interviewee 22	Retired teacher
Interviewee 23	Home maker
Interviewee 24	Dive instructor
Interviewee 25	Tour operator
Interviewee 26	Fisherman
Interviewee 27	Fisherman
Interviewee 28	Fisherman/Electrician
Interviewee 29	Businesswoman
Interviewee 30	Retired Fisherman
Interviewee 31	Businesswoman
Interviewee 32	Water sports operator
Interviewee 33	Governor

The study also included participants of differing genders and ages to aid with understanding whether and how values vary among the population. To solicit interviewees, an ad was placed on the Department of Environment and Coastal Resources (DECR)'s social media platforms, requesting the participation of the targeted groups. The researcher also travelled to the various settlements of each island and visited bars and restaurants that locals frequent to request their participation. Well known tourism operators and person's whose livelihood is entwined with the marine environment were contacted by telephone to secure an interview. During the pilot stage of the study, interviewees were asked for the contact details of other persons that the researcher could meet to gain different perspectives.

3.4 Research Ethics

Research ethics are important for scientific integrity, human rights, and dignity. This ensures that participation in research studies is informed, voluntary and most importantly safe for research subjects. Each interviewee was thoroughly informed that participation in this research project is voluntary, and they have the right to withdraw from, or leave the interview process at any point without feeling obligated to continue. It was also made clear to interviewees that there are no negative consequences to their refusal to participate. Informed consent was also acquired. The researcher ensured that all interviewees received and understood all the information that they would need to decide whether they want to participate i.e., the risks, research benefits, research funding, etc. Interviewees were also granted confidentiality, their identifying information such as names, email addresses, and personal data were removed from the research write up and each interviewee were listed as interviewee 1, interviewee 2, interviewee 3, etc. Please see appendices 8.2 for consent form that was used during the interviewing/data collection process.



Figure 9. Map of the Turks and Caicos Islands used for the spatial mapping element of interview (Google Earth, 2021)

4. Data Analysis

Charting

The interviews were grouped by island and transcribed. The most relevant parts of each interview for each theme were extracted and placed in a 'dump file' document. This document was printed and affixed to the researcher's wall (Fig. 10). This enabled the researcher to visualise recurring themes, quotes, thoughts, and feelings. By doing this, the researcher was able to visualise the themes and get a better understanding of each cultural value and the role that they play in each community.

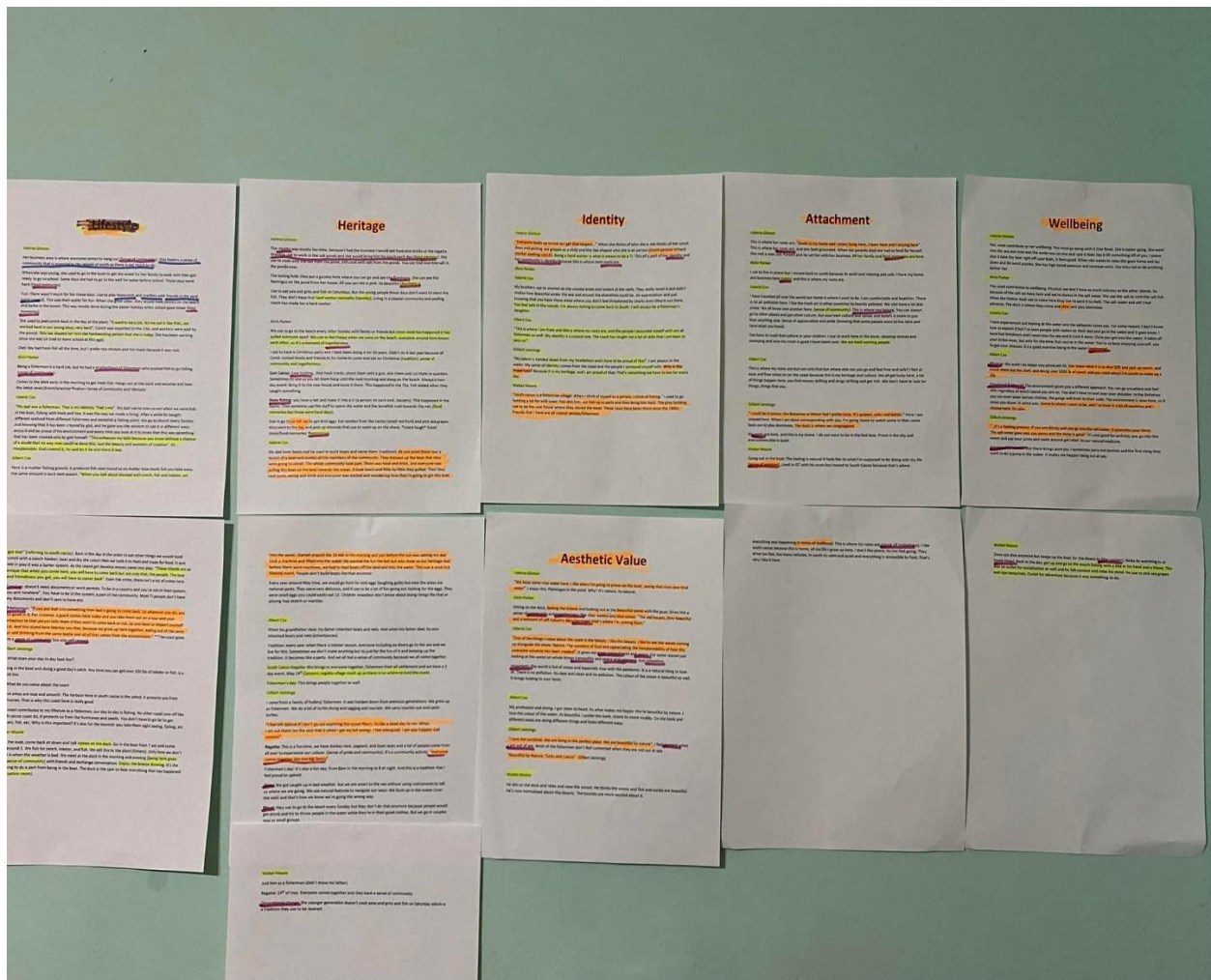


Figure 10. A layout of interviews based on cultural values.

The highlighted information was then transferred to an excel spreadsheet and a more standardised method of charting was done. The charting that was conducted entailed having rows with themes/key topics from the transcripts and columns with the grouping of the interviewees by islands. Information added to these cells were also colour coordinated based on interview subjects, i.e., native Turks Islanders, long term residents (Fig. 11). This allowed the organisation of the data

and helped with highlighting prominent/recurring themes. Prominent themes were then examined which assisted in understanding if different groups experience the coastal landscape differently or if they shared similarity in experiences.

Turks and Caicos Islands Coastal Cultural Values-Thematic Charting		
Themes	Salt Cay	South Caicos
Lifestyle	<p>Life on Salt Cay is extremely quiet. The coast provides lifestyle value through activities such as fishing, beach combing, scuba diving and swimming. These activities positively impact the interviewees mental and emotional health (wellbeing) as it brings a sense of peace and tranquility. There is not a great deal to look forward to in terms of the future, so most of interviewees days are spent reminiscing on the past events/activities (i.e salt raking, foraging, wine make with seagrapes..these activities are very rarely done presently). The annual whale watching season and bird migration season were the only events ALL interviewees were excited about and brought deep joy/sense of purpose. ****Concern: fewer birds returning due to habitat loss from beach erosion</p>	<p>The coastal landscape plays an integral role in day to day life of interviewees in south caicos. It is used as an interface for togetherness and a sense of community. eg. The dock is where the town meets each day to exchange information and socialise. This outlet is essential to all interviewees as a social life is non-existent in South Caicos. Interviewees also recalled activities that took place in the past that have embedded values and has shaped who they are as a person. i.e fetching firewood from the bush to cook with, peeling conch at the plant, and boat making. They also serve as fond memories. **These activities are dying with the older generation.</p> <p>Fishermen have noted that the coast mainly contributes to their lifestyle through the practice of fishing, and through fishing they achieve a sense of community/brotherhood and purpose. Influence on opinion was also noted. "If you put bad into something, then bad is going to come back. So whatever you do, you put good in it. For instance, a guest comes here today and you take them out on a tour and your behaviour to that person tells them if they want to come back or not. So you have to respect yourself first, and this island here teaches you that. We grow up here together, eating out of the same pot and drinking from the same bottle and all of that comes from the environment."- AC</p>
Heritage	<p>The heritage value of coastal landscapes is closely related to the salt industry. All interviewees recall fond memories of either working in the salt ponds or watching relatives work in the ponds. A recurring memory/story (mainly amongst the older interviewees) was running to the top of the salt heaps and sliding down. This was an outlet for fun back in the days. **Although the salt industry has collapsed, interviewees have strong affinity for the ponds and relate it to who they are as a people/community (identity). Interviewees also recall historical practices that took place in the coastal areas of salt cay, most commonly salt raking and whale hunting (refer to transcript for a detailed depiction of these activities). These practices are gone but interviewees mentioned reminiscing on their ancestors when they are in the areas that these activities took place (Whale house, whale island and salt ponds).</p> <p>Tradition: Cow hunting on East Caicos (dead), Salt raking (dead), Singing old folk songs at the community centre (old salt shed) to keep a sense of togetherness/community alive. ** Dead traditions now serve as fond memories/moments of reminiscing.</p>	<p>The heritage of the interviewees is deeply connected with fishing. South Caicos is a fishing village and geneology plays a role in why the tradition of fishing is kept alive whereas it has diminished in other islands such as Providenciales. All fishermen interviewees were at least 3rd or 4th generation.. "My talent is handed down from my forefathers and I have to be proud of that" GJ. All activities/practices that evoke a sense of heritage/pride are held on the coast. Eg. South Caicos Regatta, Fishermen's day and salt raking.</p> <p>Fisherman's day: An entire day dedicated to honouring fishermen. The entire community comes together to celebrate as well as fishermen from neighbouring islands.</p> <p>South Caicos Regatta: A 3 day event held in May. People from neighbouring islands attend. These activities also broker a sense of community and togetherness. "Everyone comes together like one big family" GJ.</p> <p>Tradition: Cow Hunting on East Caicos in the 70s and 80s (dead tradition; refer to transcript), Salt raking (dead tradition), Bone fishing (dying tradition), Lobster season open day (all divers and ex divers go to the sea; feels a sense of community; keeping tradition alive).</p> <p>Ritual: Going to the beach every sunday with family (dying ritual), Bird egg collecting on six hill cay in May (dead ritual). All are fond memories.</p>
Identity	<p>The coast is deeply engrained in how interviewees perceive their sense of identity on salt cay. All interviewees said that the activities that they do in coastal areas have shaped their idea of self. Historical activities also play a role in their idea of self as well. **they all refer back to salt days. Concern: The identity and population of the island will be lost in the next couple decades if it stays on current trajectory. Majority of residents are in their 60s/70s and no influx of young people. Only 50 full time residents. No jobs if young people do come.</p>	<p>This value is also evoked through fishing and is intertwined with heritage (refer to transcript). Cultural practice-->heritage--> sense of identity/self. "South Caicos is a fisherman village. When I think of myself as a person, I think of fishing" -WM. "This is where I am from and this is where my roots are, and the people I associate myself with are all fishermen. My identity is a coastal one."AC "I am a fisherman's daughter and I will always be a fisherman's daughter" VC</p>

Attachment (to place)	<p>Genealogical associations and heritage within the coastal landscape plays a role on why interviewees are attached to the area. **All interviewees were descendants of Bermudians brought to rake salt in the 1800s. It was noted that some of the old buildings in the coastal areas were named after relatives of the interviewees and this has created a deep sense of attachment (refer to transcript for names). Each interviewee has had their own unique memories of the coast that gives them a sense of rootedness. "These experiences have made me the man he I am today. I have a sense of direction in life now because of these memories. I know where I came from, so I know where I am going"-NB "I like this life because everybody knows each other, and everyone become one family. Doesn't matter where you are from, when you come here you are part of the family."-OB (sense of belonging). **Landscape qualities such as the beauty, quietness, peacefulness and cleanliness were also factors that contributed to attachment.</p>	<p>All interviewees mentioned genealogical associations with the coastal landscape and it being one of the primary reasons for being attached. Not only is it where their roots are and they feel most grounded but where their fond memories took place. Contributing factors include the peacefulness and quietness of the coastal community. Lack of pollution and the beauty of coast. All interviewees have mentioned feeling safe in this landscape and a sense of belonging.</p>
Wellbeing	<p>All agree the coast positively contributes to their wellbeing. Primarily emotionally and mentally through walking the beach and bird watching. Being on the beach reduces their stress levels. "I look at the water as a sort of sanctuary, its soothing. Its like going to the spa and having a salt bath" NB. "If I feel like I'm not doing something, the first place I go to is the ocean, that soothes mind, body and soul, but you have to know when to go to the ocean. You go to the ocean when the tides are going out so that it can carry fit' with it, whatever you have. You let that go with the tide. That soothes you, it's a healing". OB (superstition, also mentioned by TH in Grand Turk). **Interviewees also noted the quiet and peacefulness of the coast contributing to their wellbeing. They feel a sense of calm in coastal areas.</p>	<p>All agreed the coast contributes to their wellbeing. Physical: Diving for conch and hauling fish keeps them fit. Some believe the coast/salt water has healing powers. VC: has experienced just looking at the water and it cures her/takes her stress away. "...its a healing process. If you're thirsty and you go into the salt water, it quenches your thirst. The salt water goes into your pores and the thirst is gone" GJ (superstition?). Believes the salt in the air is the reason they don't get sick very often. Its a natural medicine. Emotional/ mental: All interviewees have said that the coast makes them feel a sense of calm and peace. "I feel left behind if I don't go out exploring the ocean floors. Its like a dead day to me. When I am out there (on the sea) that is when I get my full energy. I feel energised. I am way happier and content". GJ. The coastal landscape also slows people down and helps them relax...". The environment here is slow, so it slows you down. It calms you" AC</p>
Aesthetic	<p>Each interviewee had different attributes of the coast that they found aesthetically pleasing, such as the clear waters, the feeling of the sand between their toes, watching the sunrise and hearing the crashing waves, however, an activity that was noted by every interviewee was birdwatching. Watching the flamingoes in the salt pond and wetlands. "I feel happy when I see these things (native birds) in my island" HD... Interviewees also cherish the seclusion of the beaches. "The beach front from the northwest to south west point, you can walk it and not see a soul. Not a soul. Cotton cay is secluded as well. The clear white sands, I love that. I love the sunsets as well. I like to listen to the wind in the cedar trees, it peaceful" HD... Why are they important? "These are the things that God created for man to live by". **All interviewees saw the aesthetics of the coast as God's blessing to mankind, which reaffirms their christian faith.</p>	<p>Each interviewee valued different attributes of the coast aesthetically, however, common attributes were the crystal clear waters, the feeling of the cool breeze, flamingoes in the salt pond. When these are appreciated aesthetically, they reduce stress levels in interviewees and evoke a feeling of peace, tranquility and calm. The beauty of the coast has also reinforced an interviewee's religious beliefs. "One of the things I value about the coast is the beauty. I like to see the waves coming up alongside the shore. The wonders of God and appreciating the inexplicableness of how this awesome universe has been created." VC... **Most fishermen have normalised the beauty of the coast and have admit to taking it granted. Historical buildings such as the old houses from the salt days were also mentioned. They are beautiful and a remnant of the salt industry days and their heritage (where theyre coming from).</p>
Covid	<p>Covid has negatively impacted whale watching season (economic) as no tourist came to the island.</p>	<p>Covid has torn the community a part because they weren't able to use the beaches or come together on the dock (vital activities for wellbeing and livelihood)</p>

Change	All interviewees expressed the need for development, but not large development where it will look like Provo. It must be carefully planned so that the heritage of these areas is preserved. "Salt cay has to start somewhere because it's ending everywhere. We need something to bring people back to salt cay". NB A common theme is also a loss of heritage brought on by the depopulation of salt cay. **Bring back the salt industry.	Mostly generational. Younger generation do not uphold important traditions and most young people have moved away (socioeconomic). While the culture in these landscapes is rich, it is dying. **Every interviewee wants some kind of development (hotel) to uplift the community and bring people back to the island.
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Figure 11. An excerpt of thematic charting done for Salt Cay and South.

Mapping

The GPS coordinates from Google Earth Pro were entered into an excel spreadsheet, which was converted to a shapefile using QGIS 3.10.11 (QGIS, 2021). Maps were created in QGIS using the shapefile with land areas of the Turks and Caicos Islands as a background. The shapefile was downloaded from the Turks and Caicos Data Portal (<https://dataportal.gov.tc/>). Seven Maps were created and presented one cultural value each. All maps comprised a land extent, locations in which a particular cultural value or values has been recorded and all the surveyed locations. Each cultural value was represented using a different colour from the Turks and Caicos' national dress.

5. Results

The findings presented below were gathered from the 33 face-to-face interviews conducted across the islands of Providenciales, North Caicos, Middle Caicos, South Caicos, Grand Turk, and Salt Cay. The sampling batch covered most demographic of the Turks and Caicos with older male natives being well represented.

5.1 Lifestyle

It was seen that the coastal landscape played an integral role in the day to day lives of the interviewees as it is used as an interface for fostering togetherness and a sense of community. This was especially evident in the islands of South Caicos and Salt Cay. In South Caicos, government dock is where interviewees gather each day to exchange information and socialise. It is also where most interviewees start and end their day (Fig. 13). Socialisation generally presented itself in the form of playing dominoes, which are tile-based games played with gaming pieces known as dominoes (Fig. 12). They are widely played throughout the Caribbean and are a remnant of the region's colonial past (Pisani, 2017).



Figure 12. Two men enjoying a round of dominoes (Pisani, 2017).

Through these activities the interviewees felt a deep emotional connection the coastal landscape and members of their community. This connection is heightened by the fact that the island of South Caicos has experienced an exodus of residents from the island over the last couple decades due to the blossoming of the tourism industry on the island of Providenciales. The people who live on South Caicos band together and support each other in whatever way that they can.

Interviewees also reminisce on past activities that took place in the coastal landscape that have embedded values and have shaped who they are as a person. These activities include fetching firewood from the bush to cook with, peeling conch; a sea mollusc that is eaten as a delicacy, and boat making. One interviewee of the island of South Caicos remembered fondly the unveiling of a

boat that her father had made by hand (a tradition that is slowly dying across the islands). She recalled the community coming together early in the morning to haul the boat along logs to the shore. The activity took all day and persons took turns pulling the boat while the children laughed and play along the side of the street.

However, these activities and the memories and values associated with them live solely in the minds of the older generation as lifestyles change due to advances in technology and the increase in the economic growth of the population from tourism. This has seen the dwindling of these activities. Lifestyle values in South Caicos were also enabled by the cultural practice of fishing. Being the fishing capital of the country, most interviewees were either fisherpersons or descendants of fisherpersons. Through fishing, interviewees achieve a sense of community/brotherhood and purpose.

“I come from a family of haulers. It was handed down from previous generations. We grew up as fishermen. I feel left behind if I don’t go out exploring the ocean floor, it feels like a dead day to me. When I’m out there (on the sea) that is when I get my full energy. I feel energized. I am happier and content.”- Interviewee 27, South Caicos



Figure 13. Native fishermen in South Caicos in the 1970s (LeLand Neff’s personal archive).

It was seen that lifestyle values are interconnected with wellbeing. The act of fishing also influenced interviewees' overall happiness and level of fulfilment. On the island of Salt Cay lifestyle values are expressed through the practices: fishing, beach combing, scuba diving, swimming, bird, and whale watching. These activities positively impact the interviewees' physical, mental, and emotional health. However, most interviewees day to day life is spent reminiscing on past events that evoke lifestyle values such as salt raking, foraging, bird egg collecting, and whale hunting. Salt cay was notoriously known for its salt raking industry, hence its name. However, due to the collapse of the industry in the 1970s, many residents are left reminiscing on how they used to use those landscapes in the past.

Lifestyle value was also evoked from the ritual of going to the beach on Sundays with family. This ritual was observed in interviewees in Providenciales, Grand Turk, South Caicos, North and Middle Caicos. Interviewees used the coast as a mean of relaxation and connection with nature as well as their family and friends. For these interviewees it increased their quality of life and overall wellbeing. This was observed across all demographics interviewed.

"This coastal lifestyle invites you and almost forces you to slow down." Interviewee 2, Providenciales

When interviewees were asked why these activities and landscapes mattered so much to them, almost all interviewees mentioned the importance of a connection with nature and how this enhances their human experience and allows them to live a relatively stress-free life.

"In general life can get quite stressful and they do say go for a walk and it'll help clear your mind, but I feel when you go for a walk along the ocean and you can hear the waves and you can just feel the sand and I find it easier to let go and be in the moment" Interviewee 24, Grand Turk

The figure below highlights the main areas that were mentioned by interviewees that provide them with lifestyle value. These were also areas that interviewees spent most of their free time or have had profound experiences in. Areas that were mentioned numerous times were Long Bay beach, Grace Bay beach, West Harbour Bluff also known as Split Rock, Horsetable beach, Mudjin harbour, Bell Sound, Regatta Village, Governor's beach, and North Creek. These areas allowed interviewees to live the life that they want to lead whether it was through bird watching, swimming, kite boarding or camping. A lifestyle that was often cited as being a relaxed one.

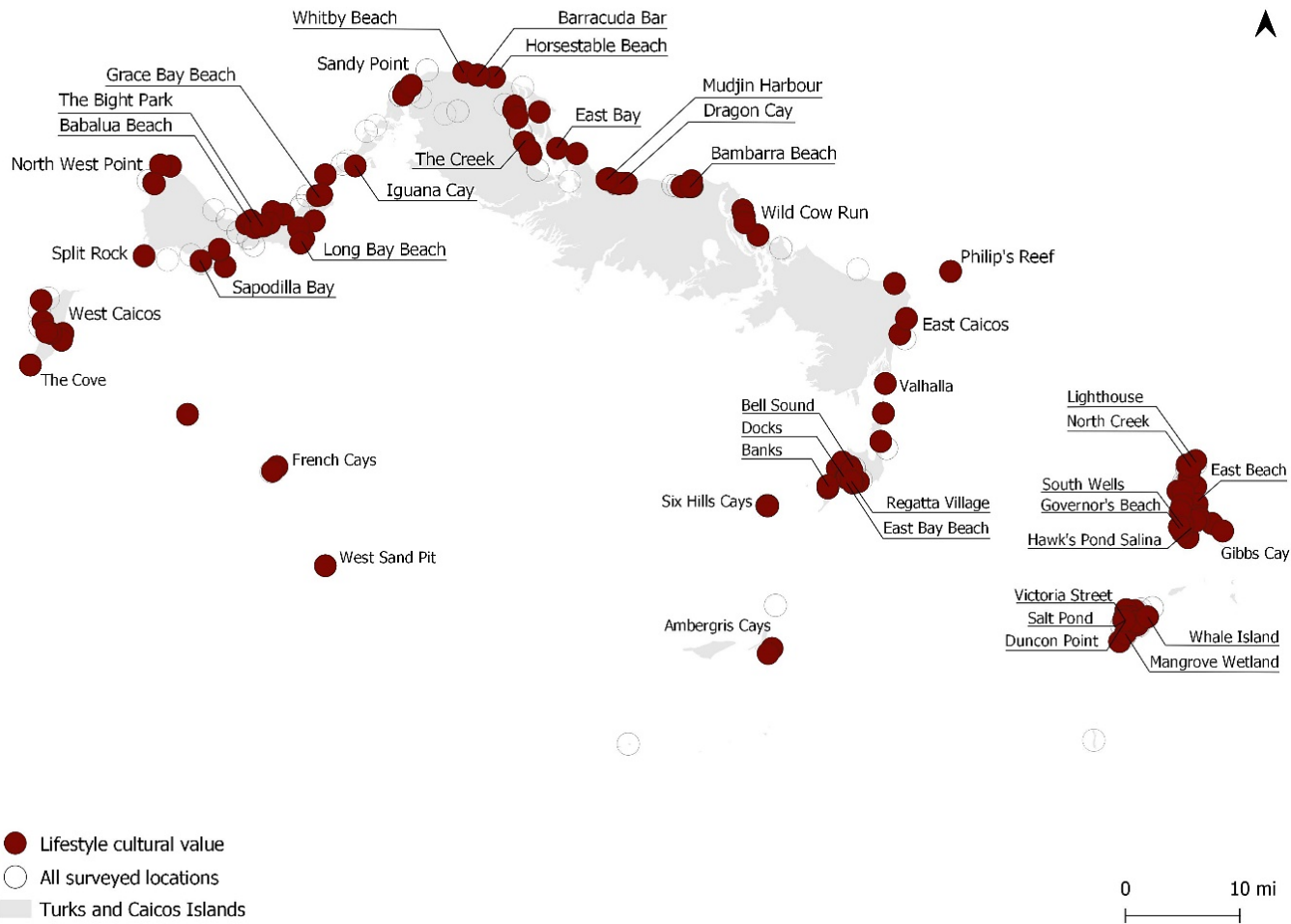


Figure 14. Distribution of cultural values in the Turks and Caicos: Lifestyle

5.2 Heritage and Identity

The results for heritage and identity were grouped together because these two values influence each other greatly. The identity of native Turks Islander interviewees was understood through their heritage while non-native residents expressed sense of self and identity through traditions that they have created while on island the friendship groups that they joined. While they are expressed differently among the demographic of the islands, the coast is still the medium through which these values are expressed.

On the island of Salt Cay, it was seen among interviewees that heritage value was evoked through practices that are now regarded as dead or dying traditions such as whale hunting and salt raking (Fig. 15). An area in the landscape that was mentioned multiple times was whale house. This is where the local fishermen would store whale meat after the hunt and although the building is no longer standing, it is a place of cultural significance for the people of Salt cay. It represents where they are coming from as a people and their shared heritage. The salt ponds also evoke similar emotions for the residents, and many have memories of working in the ponds or running up and down the mounds of salt as children. Although they regard salt raking as hard work, it was character building and shaped them into who they are today.



Figure 15. Two native men raking salt in the Turks and Caicos Islands (Morvan, 2013).

“My father drowned when I was 19 years old and when my father died that Saturday, I had to go in the salt pond that Monday to break up salt...It was very hard work, but we never disregard it because

it was the only way we know, we inherit that from our fore parents. It was the only way we knew how to make a living. From time we born, we met our forefathers doing that.” Interviewee 20, Salt Cay

Currently to keep heritage alive in Salt Cay, interviewees would gather at the community centre located in the vicinity of Deane’s dock (Deane’s dock; Fig. 16) to sing folk songs, put on dramas (plays), and socialise. There is also an element of oral history at these socialisation events where residents share their genealogy with each other and how they are related to one another. In doing so they not only strengthen their heritage but experience a sense of belonging and togetherness.

A common folk song that is sung across the island is “Salt Cay Our Island Home”. It reaffirms the native people’s sense of identity and belonging and is usually sung together at gatherings.

There is a little isle in the Turks and Caicos chain
I am sure you will join us in chanting this refrain
Whoever visit us never want to leave again
SALT CAY OUR ISLAND HOME

The people are so friendly they’d take you all around
To see what is going on in our little town
Where coolness and quietness and cleanliness and found
SALT CAY OUR ISLAND HOME

The beaches are inviting; you’ll love them and adore
The crystal seas and the shells on the shore
If you don’t have enough, you can always pick some more,
SALT CAY OUR ISLAND HOME

If you live at any guesthouse, you’ll find a welcome there
Where maids serve you gently; there’s joy beyond compare,
Sweet dishes of fish, conch, and lobster they’ll prepare
SALT CAY OUR ISLAND HOME

No matter part of the world you chance to go
You’ll enjoy your vacation in Salt Cay I know
Please come to our island; we all love you so
SALT CAY OUR ISLAND HOME
WE LOVE OUR ISLAND HOME

In South Caicos heritage and identity values were enabled through practices such as the South Caicos regatta and fisherman’s day. These practices broker a connection between the landscape and the interviewees’ heritage which in turn helped them understand who they are (identity). The South Caicos Regatta is an annual celebration that lasts 3 to 4 days and persons from all the islands are welcomed to participate in sloop races, kite-flying competitions, beauty pageants, and enjoy local

food and music. It commemorates Queen Elizabeth’s visit to South Caicos in 1966. Interviewees mentioned feeling an overwhelming sense of pride that their culture is on display during this event, and a sense of community and togetherness.

Fisherman’s day takes place at the dock in South Caicos (Fig. 17) and is an annual event that celebrates fisherpersons with activities such as boat races and local music and food. Through this event interviewees felt like they were a part of the wider community and something bigger than themselves. Interviewees also mentioned events such as the valentine’s day cup in Middle Caicos and Junkanoo on Providenciales. Like the South Caicos Regatta, the Valentine’s Day cup is an annual event that celebrates TCI’s heritage through sailboat races, kite flying competitions, local food, and music. People travel from neighbouring islands to participate in this event that takes place on Bambarra beach.

Junkanoo or John Canoe (Fig. 18) is a street dance traditionally celebrated in the islands at Christmas and New Year to the beat of goombay drums, cowbells, and handmade percussion instruments. It is a tradition that has been passed down from colonial days and is a relic of West African festive dance (Sadler, 2020). Interviewees mentioned feeling connected to their roots when they participate in this tradition.

These activities serve as a means of tying the community together and creating a sense of togetherness as well as rootedness. Interviewees displayed pride in their culture and ‘from whence they came’.

“The coastal impact here in the Turks and Caicos is just as important as the sunshining every morning because the beach is really Turks and Caicos. The beach, the donkeys, the sea, it is us. What ties us all together beyond the people is the beach” -

Interviewee 18, Grand Turk



Figure 18. Participants of junkanoo parade dressed in their costumes and playing cowbells (Turks and Caicos Tourism, 2021)

5.2.1 Loss of Heritage

A recurring theme across all interviewees was loss of heritage. Interviewees voiced displeasure in the fact that their heritage was being lost as the years go by. Interviewees recall the newer generation not wanting to fish or eat local food or listen to the local rake and scrape music. They are concerned that the very practices that defines them as a people will one day cease to exist.

“I think that (traditional boat building) is critical in moving forward even though we have move light years away from kerosene lamps and outdoor privies. It’s important that the kids coming up recognise the valuable lessons from that era. These were hardy people, these were honest, hardworking, God-fearing people. All those things developed in that little microcosm. It is intrinsically Turks and Caicos Islander like, it is our identity. What other country in the world has seafood on their flag? ...It’s important that the leaders set the tone and recognise on a regular basis from whence they came” Interviewee 14, Providenciales.

The figures below depict the areas in the landscape that interviewees associate with heritage values and identity values. Areas that were mentioned several times were the salt ponds, Wade Green plantation, six hill cay, split rock (carvings), the docks (South Caicos), front street (Grand Turk), North Creek (Grand Turk), Mudjin Harbour and the creek (North Caicos). It is important to note that the map for heritage value is almost identical to the identity map and highlights the important relationship that they share.



Figure 16. Distribution of cultural values in the Turks and Caicos: Heritage

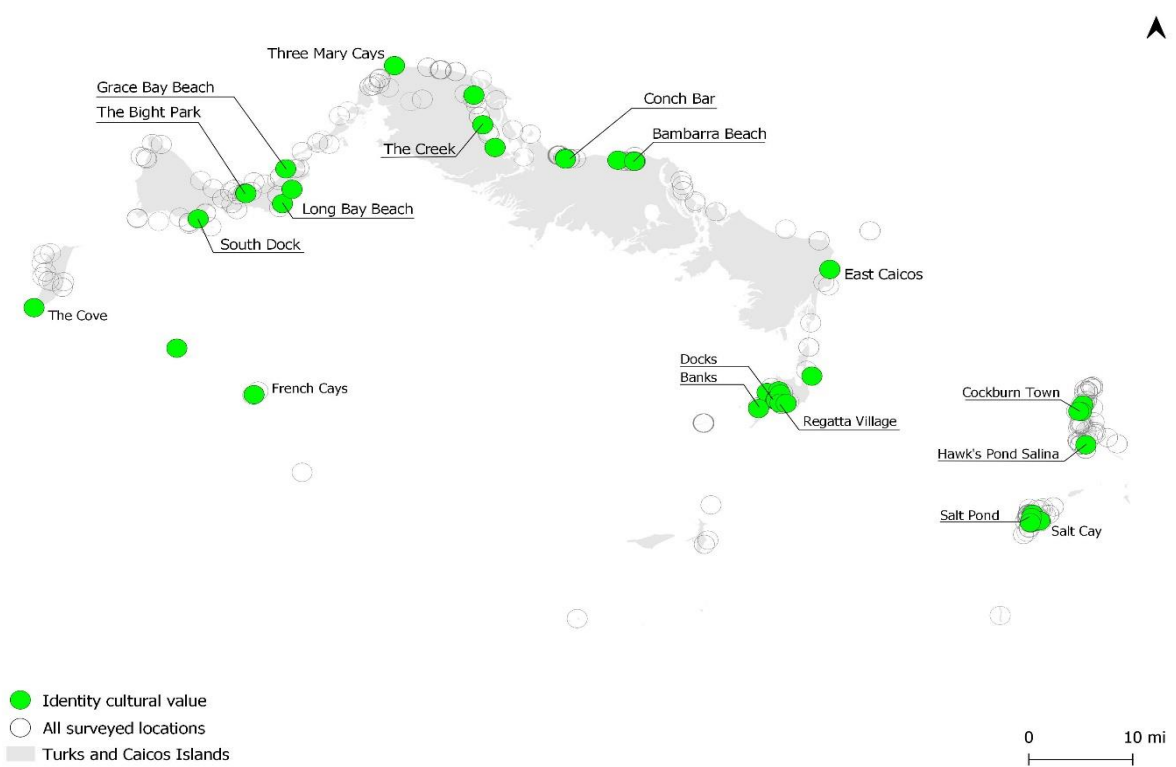


Figure 17. Distribution of cultural values in the Turks and Caicos: Identity

5.3 Attachment (to place)

Interviewees across the islands were attached to the landscape for various reasons and they differed based on the demographic interviewed. For native Turks Islanders, two recurring themes presented themselves in terms of attachment to coastal landscapes. They were shared history/heritage and genealogy. Interviewees felt a connection to the landscape because it is where they grew up and where their cherished memories were created. For many it is also where their ancestors have lived for generations and so they continue to remain in the area. The landscape provides them with a sense of community and rootedness.

“I like this life because everybody knows each other, and everyone become one family. Doesn’t matter where you are from when you come here you are part of the family. I could be living anywhere in the world, but I prefer here”. Interviewee 21, Salt Cay

It was also seen that interviewees who had lived in the area for longer periods of time, had a stronger and deeper connection with the coast. This was partly because they had created many memories in the area, memories that they hold dear. Interviewees also mentioned feeling safe and at peace in the landscape. They admire the lack of pollution, the beauty of the coast, and the quietness. All of which enriches their lives and aids with creating a connection to nature.

“I say the connection is when you’re in the water and you’re not even in your element, yet all the fish look at you and you’re still welcomed there or on the beach or anywhere you go that’s natural, you fit with your surrounding without having to do or change anything. You just fit in. You’re part of so much more than your own self. I think that’s when the connection happens. You can disconnect from your egocentric: ‘what I need’ and you can go to a: ‘how are as part of the whole ecosystem’”, Interviewee 24, Grand Turk.

Interviewees also use the coast as a medium for centring/grounding themselves and several interviewees have mentioned the ritual of going to the beach after a vacation. The beach acts as a space for closure and reflection of the vacation and gets the interviewees ready for their work week.

For some non-native interviewees, their attachment to the coast stems from the aesthetics and lifestyle that it offers. Many have come from high stress environments and jobs in the US or England and crave a connection with nature. Some have disclosed that it would be incredibly difficult to leave the coastal landscape and return to the life that they once knew.

Interviewees have also disclosed that it was through these experiences and connections that they understood “God” or have come to believe in a God; creator of all things living and non-living.

“You realise that God made all of this, how incredible that I could live here. How blessed am I to be able to live here? It’s just peace in my mind, peace in my heart. I could never return to life in the states. I’ll never leave here” Interviewee 13, North Caicos

The figure below highlights the areas that interviewees affiliated with attachment. These areas are places where interviewees have had profound experiences and created memories, such as their first-time swimming, fishing with their father, watching their grandparents rake salt, or connecting with nature. They are also areas that native Turks Islanders have settled in colonial days and their descendants continue to live. This is especially the case for the coastal areas on the islands of North Caicos, Middle Caicos, Salt Cay, Grand Turk, and South Caicos.

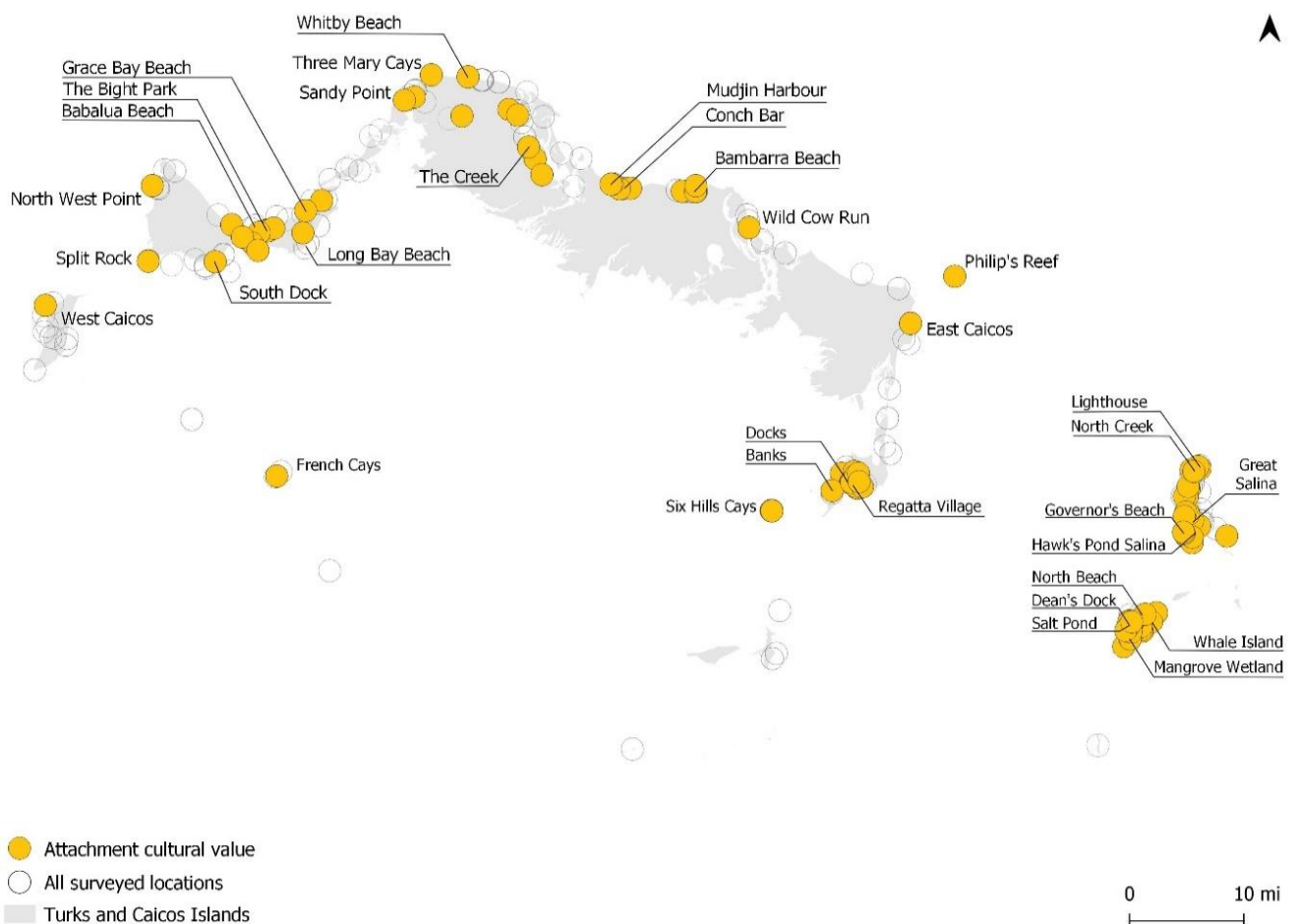


Figure 19. Distribution of cultural values in the Turks and Caicos: Attachment

5.4 Wellbeing

There have been numerous studies indicating that nature has a positive effect on wellbeing (see Martin *et al.*, 2020; Bratman *et al.*, 2019; and Capaldi, Dopko and Zelenski, 2014). A study by Wheeler, White, Stahl-Timmins and Depledge (2012) has shown that living close to coastal areas can increase overall wellbeing and decreases stress.

This was the second most spoken about cultural value and all the interviewees across all the Turks and Caicos Islands agreed that being on the coast positively impacts their mental, emotional, and physical wellbeing. These positive contributions were gained through activities/practices such as walking on the beach, bird watching, conch diving, meditation, kiteboarding, and swimming, among others. All interviewees have mentioned a reduction in their stress levels when on the coast. Common words that were used by interviewees to link the coast and wellbeing were: tranquil, beautiful, peaceful, and serene.

“It (the coast) helps me unwind, I go for a walk, sit on the jetty and look up at the stars. It gives me a sense of being small like something is bigger than me but also gives me a sense of rootedness and appreciation of life. If I am having a stressed-out day, I can go listen to the waves. It’s my get away, my calm”-Interviewee 10, North Caicos

In the islands of Salt Cay, South Caicos, and Grand Turk, there were mentions of some mysticalness associated with the coast and wellbeing. A prominent superstition was that the coast and the waves of the ocean have the power to take all your troubles and burdens away, however, for this to be successful the timing must be right. You must visit the coast during an outgoing tide and the tide will take your problems and stress away.

“If I feel like I’m not doing something (right), the first place I go to is the ocean, that soothes mind, body, and soul. But you have to know when to go to the ocean. You have to go when the tides are going out so it can carry ‘it’ (problems) with it. Whatever you have, you let that go with the tide. That soothes you, it’s a healing” -Interviewee 21, Salt Cay

This belief was only observed among the native Turks Islander interviewees and has been passed down from their ancestors for generations. Another belief that was prominent among the native fishermen of South Caicos was the ability for the ocean to quench thirst.

"..its a healing process. If you're thirsty and you go into the salt water, it quenches your thirst. The saltwater goes into your pores and the thirst is gone" -Interviewee 27, South Caicos

Interviewees saw the coast as one of the primary mean of wellbeing and have mentioned feeling a sense of calm and peace just by being in the landscape, they do not have to be participating in an activity, just the act of being in the landscape increases their emotional and mental wellbeing.

Interviewees have also said that the effect that the coast has on their wellbeing is one of the main reasons they continue to live in the areas that they do.

For some interviewees, the positive effects were so strong that they had a difficult time explaining what they truly felt. However, they associate these complex feelings with peacefulness and a sense of calm. Additionally, the positive effects that the coast has on interviewees' wellbeing were seen as a vessel for pro-environmental behaviour. Interviewees mentioned wanting to preserve the coastal landscape so that the wildlife in the area can flourish and the future generation can have the opportunity to experience the deep sense of peace that they have experience. To accomplish this, interviewees have mentioned: participating in community wide coastal clean ups, picking up litter when they are on the beach, minding their steps when around corals, and volunteering for the Turks and Caicos Reef Fund.

The figure below depicts the coastal areas that have a positive impact on the interviewee's wellbeing. These areas were also regarded for their aesthetically pleasing qualities.

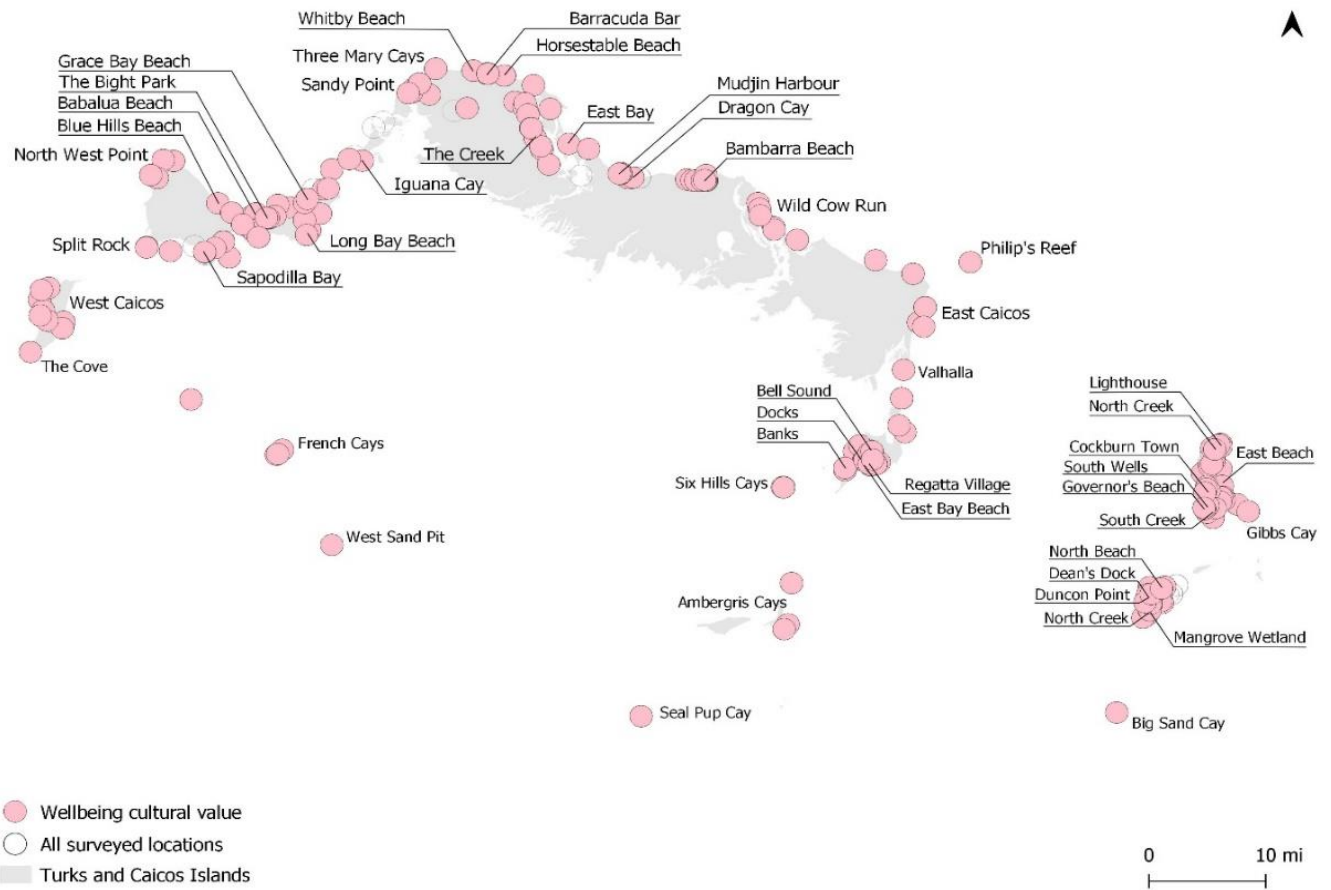


Figure 20. Distribution of cultural values in the Turks and Caicos: Wellbeing

5.5 Aesthetic

This was the most spoken about value. It was subjective and each interviewee had different attributes of the coast that they found aesthetically pleasing and worthwhile. This value is closely related to wellbeing, attachment, and religious values.

Interviewees found attributes such as the crystal-clear waters, the feeling of the sand between their toes, watching the sunrise, hearing the waves crash, and bird watching aesthetically please. Interviewees have also mentioned finding coastal areas such as beaches, mangrove wetlands, salt ponds, iron-shore, and marshland. Interviewees explained receiving a deep sense of joy and peace when experiencing these things and places, which has a positive impact on their overall wellbeing and general satisfaction with their life. Several interviewees have made the association of the aesthetics of the coast with God. They use the coast's beauty as a confirmation of the existence of a God.

"One of the things I value about the coast is the beauty. I like the beauty. I like to see the waves coming up alongside the shore. Nature. The wonders of God and appreciating the inexplicability of how this awesome universe has been created" Interviewee 29, South Caicos

"It's nature, god gave it to us, and we enjoy it." Interviewee 23, Salt Cay

The aesthetics of the coast is one of the main reason interviewees choose to live in the islands. They appreciate the fresh air, minimal pollution, and ability to form a deep connection with nature. Interviewees have also made multiple references to the seclusion and isolation of the coast, and many are grateful for the ability to enjoy the coast without encountering other people.

"When I first came here, for the first year I would laugh out loud because I couldn't believe that it was real that I was living here. I would turn a corner and see the beautiful ocean and coast and laugh out loud. And even though I haven't left the island for two years, I still appreciate the beauty of the place" Interviewee 15, Providenciales

"I like French Cay because of the isolation. I feel like it's the edge of the world. The sharks are not as use to us (divers), but I have had great encounters with nature here" Interviewee 32, Providenciales.

Another recurring theme was reflection. When experiencing the aesthetics of the coast, interviewees often reflect on their past and remember loved ones that they have lost. Several

interviewees mention feeling a sense of tranquility and calm during these reflection sessions and made mentions of the importance that this has on their wellbeing.

The figure below highlights the areas that interviewees found aesthetically pleasing. This value gathered the most data points, however, to produce a map that was not overly crowded with points the most prominent areas mentioned by interviewees were represented. It was also noted that there is a correlation of areas on the wellbeing and aesthetic map. Interviewees experienced positive impacts on their wellbeing in areas that they found aesthetically pleasing.

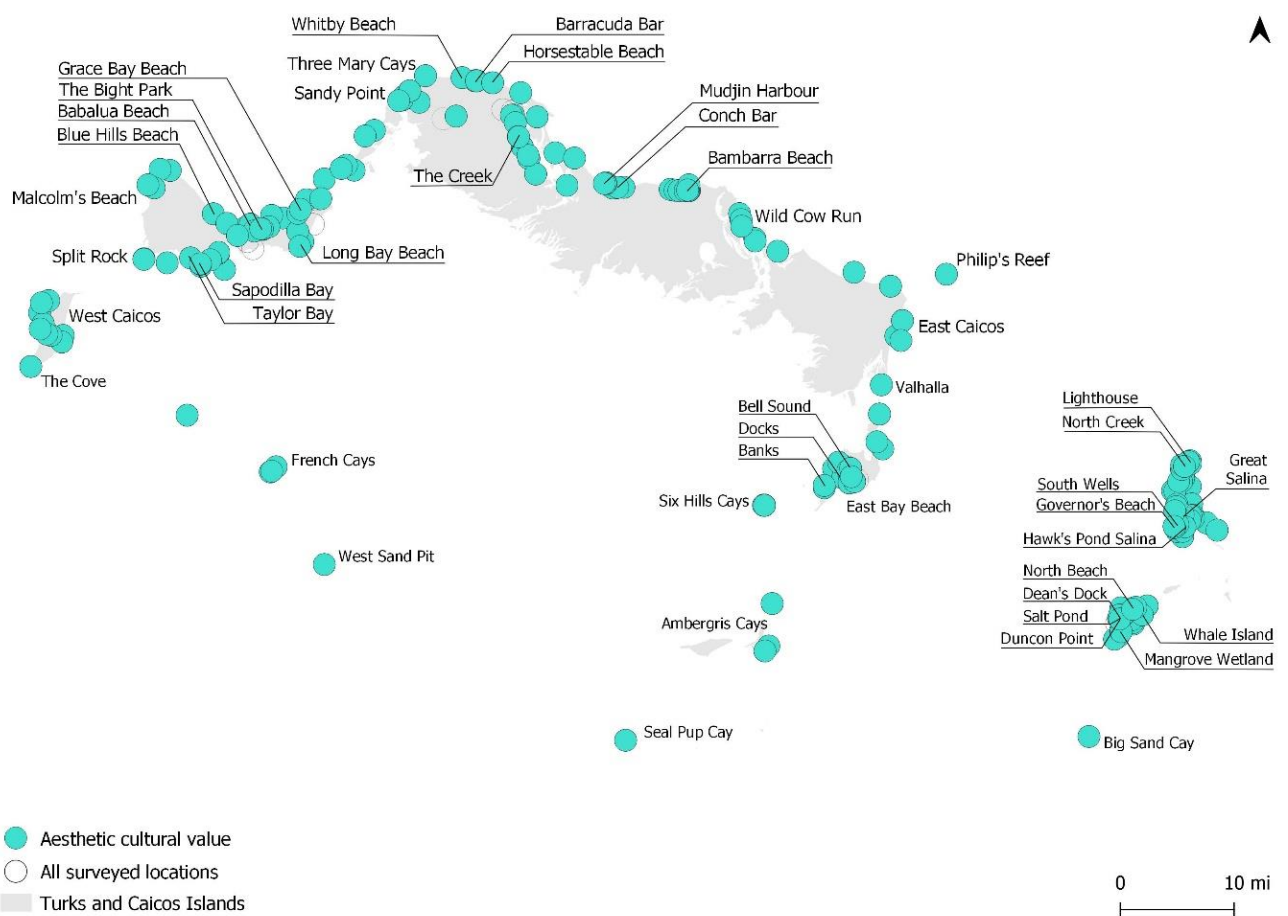


Figure 21. Distribution of cultural values in the Turks and Caicos: Aesthetic

5.6 Religious and Spiritual value

Interviewees referenced the coastal landscape as a space where spiritual and religious experiences are had. The Turks and Caicos Islands is a Christian country with most of the native population being members of the Anglican Church. It was noted that native interviewees made religious references while long term residents made references to spirituality. While these terms are often conflated with each other, religion is an organised set of beliefs and practices by which persons relate to the sacred and the divine. Spirituality, however, is a more complex concept and has more to do with seeking for a meaning in life and having a sense of peace and purpose (Vitorino *et al.*, 2018).

Most of the native interviewees used the coast for religious ceremonies such as baptisms and burials. But most importantly, the beauty of the coastal landscape reinforces their belief in a God. They all had a creationist perspective of life that God created all things in this universe and the unimaginable beauty of the coastal landscape is evidence of this.

“These are the things that God created for man to live by.” Interviewee 20, Salt Cay

In terms of burial, it was noted that in each community on each island, the dead was buried on or near the beach (Fig. 22). One interviewee explained that this is because the beach is the easiest area to dig due to it being mostly sand. However, others have mentioned that their loved ones had a deep connection with the coast or ocean, and it was a more appropriate and beautiful resting place.



Figure 22. Graves on the beach in the Blue Hills Community (Author, 2021).

One of the interviewee's were of Indonesian descent and mentioned having a spiritual experience during the religious ceremony of Galungan which took place at Shambhala Lake in Parrot Cay (Fig.

23). Galungan is a special day for Balinese Hindus where they celebrate the victory of Dharma (goodness) over Adharma (evil) through the blessing of Sang Hyang Widhi Wasa or God Almighty (Authentic Indonesia, 2021).



Figure 23. Celebration of Galungan at Shambhala Lake Parrot Cay in 2005 (Brian Manco's personal archive)

The interviewee recalled during the chants of the ceremony feeling an overwhelmingly intense electric tingling that came up from the ground and through their legs, their spine, into the head and out of the top of their body. They could not fully explain what this experience was but describes it as a spiritual experience. Other interviewees have also mentioned spirituality but through the practice of kiteboarding and uses this experience to understand their purpose on Earth.

"There's a spiritual piece to it as well (kiteboarding). Riding under a kite, it's very quiet and you just hear the rush of the water under the board. I acquaint it with a spiritual experience. For me, it connects me to the environment and my whole purpose of being here." Interviewee 2, Providenciales.

5.7 Coastal Culture Values Map Analysis

This section aims to thoroughly cross analyse cultural values and the areas in which they were expressed on each island. The six cultural values maps that were produced are an excellent reflection of landscape usage in Turks and Caicos and how persons perceived these landscapes as the maps had varying degrees of similarities and differences. Before a thorough exploration of these similarities and differences takes place, it is important to note the results from the islands of North, Middle and East Caicos showed participants associating cultural value predominately in areas of the northern coastlines. This reflects the accessibility of the southern areas of these islands as well as their conservation status. Most of the population on the inhabited islands of North and Middle Caicos lives on the northern coastline, and as such interacts with the landscape in and around their communities. The island of East Caicos once had a bustling settlement known as Jacksonville, which was home to sisal plantations, cattle ranches, and guano mines. However, it has remained uninhabited since the late 1800s after the collapse of Jacksonville (Sadler, 2020). Due to its remoteness and lack of a settlement, most Turks Islanders have never travelled to this island-with the exception of South Caicos fishermen- even though it is one of largest in the chain of islands, and most beautiful (Fig. 24).



Figure 14. Goose Creek, East Caicos, Turks and Caicos (VisitTCI, 2022)

All three islands are home to the Ramsar nature reserve, which is the largest protected area in the Turks and Caicos Islands and has an area of 144,846 acres, covering most of the wetlands south of

North and East Caicos and some parts of East Caicos (VisitTCI, 2022). It is uncommon for persons to venture into these wetlands, unless it is for research purposes. This is reflected in the cultural values map below as persons predominantly interacted with the northern coast of these islands.

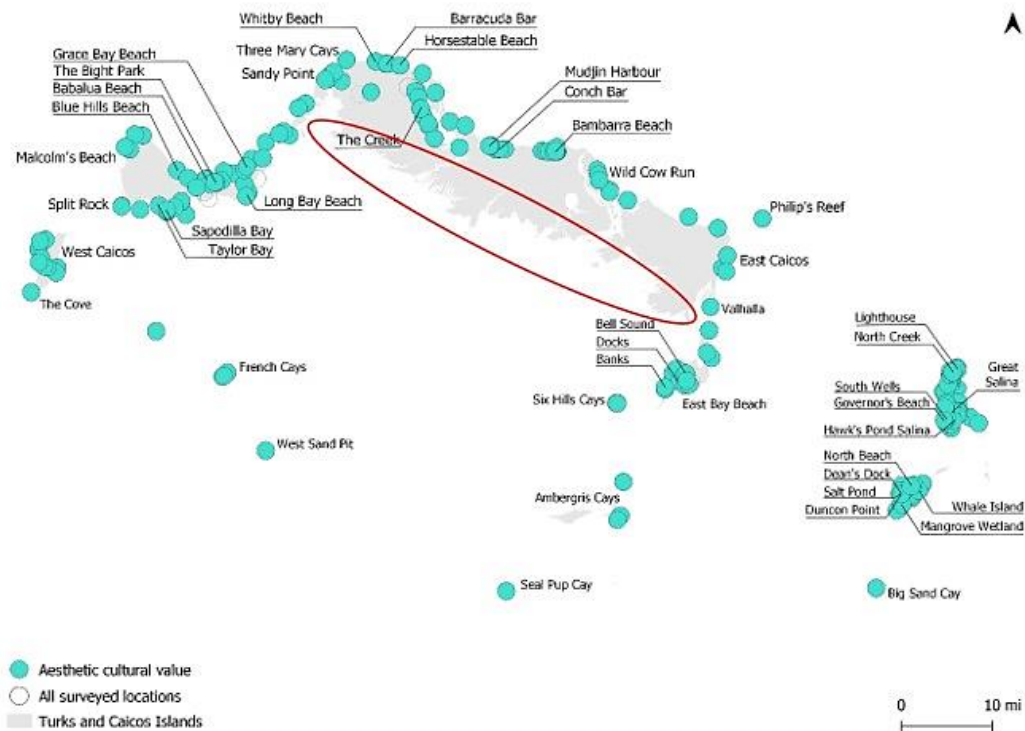


Figure 25. Map of Aesthetic Cultural value. Red oval highlights protected southern coastline of North, Middle and East Caicos (Author, 2022)

The distribution of heritage and identity values closely overlap with each other, and this is due to cultural heritage shaping interviewees’ understanding of self and identity. There are multiple areas that interviewees mentioned experiencing heritage and identity values, e.g., Conch Bar, Bambarra beach, East Caicos, Docks, Regatta Village, The Creek, Grace Bay Beach, The Bight Park and the Salt Ponds. On the other hand, there are landscapes such as Ambergris Cay that enable interviewees to participate in activities that are a part of their heritage but not necessarily a part of their core idea of ‘self’. This does not mean that these areas are less important than others where more than one cultural values are experiences. In a sense, it highlights the subjectivity of cultural values, as persons might experience each landscape differently and hold different opinions/values.

Side by side the mapping of lifestyle, wellbeing, and aesthetic cultural values are near identical. This shows the interconnectedness among these values. The aesthetics of a landscape positively impacts an interviewee’s wellbeing, and lifestyle values also positively impacts wellbeing. An interviewee’s

ability to live the life that they aspire to lead enables a sense of tranquillity and peace. Some of these areas that enables interviewees to experience all three values are: Grace Bay Beach, The Bight Park, Babalua Beach, Blue Hills Beach, Split Rock, West Caicos, The Cove, Whitby Beach, Horsestable Beach, Mudjin Harbour, etc. The practices that take place in these spaces shape how interviewees perceive and understand them.

Areas such as Regatta village might not be as aesthetically pleasing as other landscapes according to interviewees, but this is where the annual South Caicos Regatta is held; an activity that is part of the natives' heritage. It was seen that participating in the Regatta had a positive impact on interviewees' wellbeing.

The attachment map is like the aesthetics map in terms of the coastal landscape that interviewees associate these values with. Interviewees have formed attachments to places that they find aesthetically pleasing. These results support Klain and Chan (2015)'s claim that cultural values will be presented the most in areas that persons find aesthetically pleasing. Areas in which interviewees experienced attachment and aesthetic values include Great Salina, Whale Island, Mangrove wetland, Mudjin Harbour, Conch Bar, Whitby, Three Mary Cays, Sandy Point, The Creek, Grace Bay Beach, Split Rock, Six Hill Cay, French Cay, etc. There were areas such as Seal Pup Cay that were aesthetically beautiful to interviewees but did not invoke attachment values. The cay is relatively remote and is a one hour and thirty minutes to two hours boat journey from the main island of Providenciales. As such persons do not frequent it often, and this may play a role in attachment values not being expressed by interviewees. Attachment (to place) requires familiarity over time.

Current marine spatial planning data collection efforts do not capture the complexity of the human-place relationship shown in the data collected in this project. This knowledge gap persists even though there is an understanding that marine ecosystems include human values, knowledge, and impacts (Kobryn *et al.*, 2017). Mapping coastal culture coastal values per this research project provides much needed data for marine spatial planning.

5.8 Tourism and Environmental Change

At the very end of the interview, interviewees were asked, “If you could have any changes to the landscape what would they be?”

A recurring theme that appeared was development. However, interviewees on the more developed island of Providenciales were more opposed to development of the landscape compared to interviewees on the less developed islands such as Salt Cay, Grand Turk, and South Caicos. Interviewees on Providenciales did not want more development, although if it must happen, they wanted more sustainable development and more environmental awareness among the public.

Interviewees on Providenciales have seen the detrimental environmental changes and cultural shift that tourism has brought such as the loss of habitats to accommodation hotels and opted for more environmental conservation and the development of the landscape in a more environmentally sustainable way that not only benefits tourists and developers but locals as well. There was also a great deal of reminiscing by the Providenciales interviewees, of areas of the island that were once green and lush and held great aesthetic and heritage values but are now beacons of the tourism industry and extensively developed. A prominent area that was mentioned by most of the interviewees is a Grace Bay beach.

In the years 2016 and 2018, the beach won Trip Advisor’s ‘Best Beach in the world’ accolade, competing against a total of 355 beaches across the world including beaches in countries such as Japan, India, Germany, New Zealand, Mexico, and Portugal. Visitors have also cited the area as “one of the most beautiful settings you will ever experience” (TC Weekly News, 2018).

This aesthetic value is also kindred to the local population as interviewees reminisced on evenings spent on the beach with family relaxing, and how beautiful the native flora in the area used to be. All of which has had a positive impact on their mental, emotional, and physical wellbeing. They, however, do not appreciate how drastically the landscape has changed to accommodate hotels and the loss of the native flora that once thrived in the area. Figures 26 to 28 highlights the landscape changes that has occurred in Grace Bay between 1987 and 2018. The rapid change of the landscape is quite evident in the figures. In 3 decades, Grace Bay went from hosting one home to hundreds, which include high rise luxury hotels. This has had negative implications with residents visiting the landscape less frequently and instead opting for areas that tourists do not frequent.



Figure 26. Grace Bay beach in 1987 (Nancy Logue's personal archive).

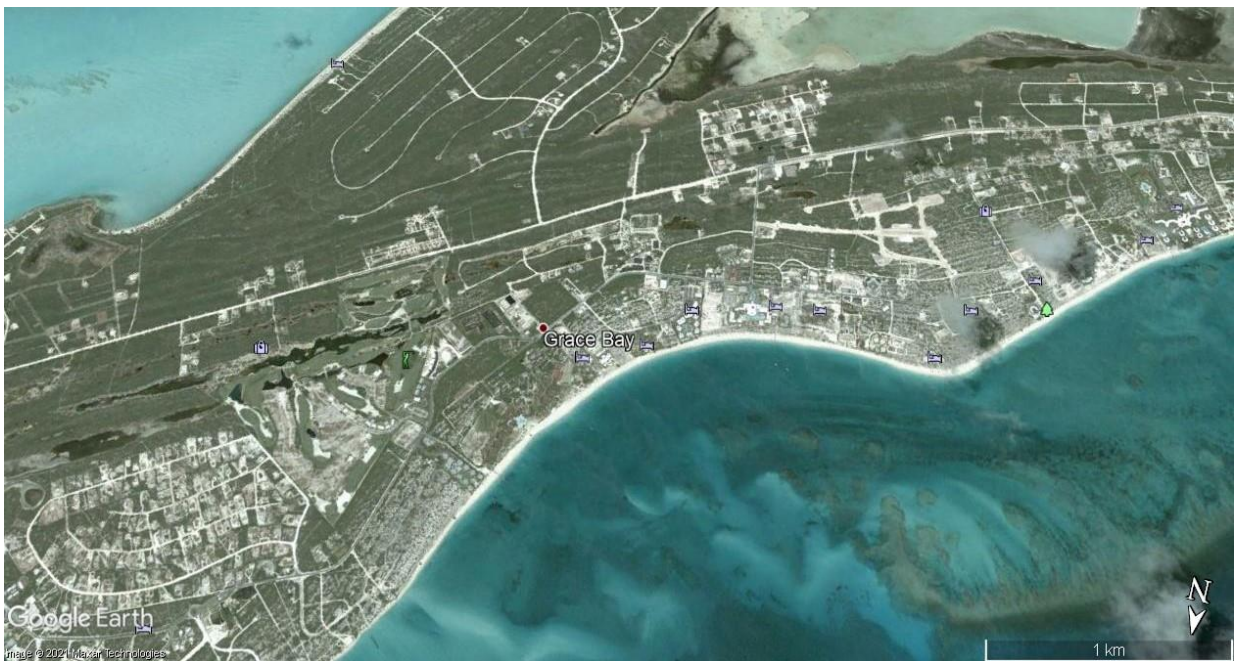


Figure 27. Grace Bay beach in 2003 at the beginning of Turks and Caicos' development boom (Google Earth, 2021).



Figure 28. Grace Bay beach in 2018 (Google Earth, 2021).

Interestingly, interviewees on the lesser developed islands of North and Middle Caicos also opposed development. They believe that with a steady influx of tourists or if the islands were to become as developed as Providenciales there will be an increase in garbage and a reduction in the overall aesthetic value of the coastal areas. In addition, the seclusion and quietness of these areas which are a prominent feature in why people treasure them and the wellbeing value that they get from them would also be compromised.

Grand Turk, Salt Cay and South Caicos had an overwhelming pro-development response. They welcome changes to the landscape and its culture if it meant economic prosperity. This was the main case in South Caicos and Salt Cay where interviewees asked for the development of a hotel that would bring back people to the islands. Both Salt Cay and South Caicos have a unique history where they hosted many of the islanders back in the 1960s, 1970s and 1980s but have now become two of the lesser populated islands due to migration of islanders to Providenciales for work and better quality of life. Back in the days fishing and salt raking were the country's primary source of revenue, but that has now shifted to tourism.

Salt Cay hosts of roughly 50 residents, and interviewees were far more concerned about preserving the population, rather than the values that the landscapes hold. This might come from a fear that the island will someday be a desolate area; a stark contrast from what was the host of a booming salt industry and at one point home to most of the country's population.

"Salt Cay has to start somewhere because it's ending everywhere. We need something to bring people back to Salt Cay." Interviewee 19, Salt Cay

In summary, tourism does influence landscape usage and the cultural values that are expressed amongst the interviewees. It can aid in reaffirming a sense of pride in the local population's identity and the aesthetics of their landscapes, as well as foster cultural exchange. However, it can also negatively impact how locals interact with their landscapes and in turn the cultural values that are expressed. This is seen in the island of Providenciales, with locals infrequently visiting areas that were once historically of cultural significance due to the areas becoming: "too touristy". Additionally, locals in lesser populated islands are willing to forgo the cultural values associated with landscapes if it means the population will increase and local persons will have economic prosperity through tourism growth and development. Whether the pros of tourism outweigh the cons must be considered.

6. Discussion and Conclusion

This research documented the coastal areas that have cultural value to the people of the Turks and Caicos and explored the range of values that were present. It recorded practices that were used to bring forth these values.

The Turks and Caicos Islands coastal landscape is shaped by its users and the importance and value that it holds for these persons. The same can be said about the inhabitants of the islands being shaped by the coast. These exchanges are reciprocal. From this research it was seen that cultural values are complex and interconnected. It was rare amongst interviewees to speak about one value and not mention another. There were many cases where while being in one landscape, persons experienced several cultural values simultaneously. This was especially the case for West Harbour Bluff, more commonly known as Split rock, in Providenciales and the Creek in North Caicos. Split rock evoked, heritage, aesthetic, wellbeing, and attachment values when persons experienced the landscape. It is an area that is revered for its wild untamed nature and aesthetics but also its historic context as there are carvings in the rocks of names of ships that were burnt at sea in the 1800s. It was also a known hiding place for pirates in the 1800s (Fig. 29). The Creek in North Caicos evoked all 6 main cultural values explored and interviewees often referenced its beauty and the positive impacts that this has on their wellbeing.



Figure 29. Rock carving of the ship St. Louis that was burnt at sea in 1842 (Visit TCI, 2021)

The interconnectedness of values seen in this project is because values are understood through the people experiencing them and humans are complex sentient beings. Each person processes their

understanding of the natural world differently and while one person might be experiencing a certain cultural value in a landscape, another person might be experiencing a different cultural value.

The people of the Turks and Caicos have an interesting relationship with the coastal landscape. For centuries it has been the provider of food, employment, and an appealing way of life, all of which influences how the coastal landscape is used. The coast has shaped and continues to shape how the interviewees understand, 'self', but most importantly their shared heritage and their future. The coastal landscape in the Turks and Caicos is used as an interface for cultural expression. This expression is often seen manifesting itself as material culture: junkanoo parades, Valentine's Day cup, South Caicos regatta, Fisherman's Day.

It is important to reiterate that cultural values are intrinsic and are not the practices that persons partake in, but rather the complex feelings and emotions derived from those practices in that landscape. The results support Stephenson (2008)'s model on cultural values, which stipulates humans interacting with their landscapes give rise to cultural values.

For many interviewees their interactions with the coast were through activities such as kiteboarding, kayaking, scuba diving, conch and lobster diving, fishing, swimming, snorkelling, beach combing, bird watching, etc. These activities aided in brokering a deep connection with the coast, and this connection plays a role in interviewees feeling attached to the landscape. Attachment to a landscape was also influenced by genealogy and persons felt a sense of responsibility for their landscape as it is where their ancestors have lived for generations. They felt that those areas are where their roots are. This was particularly the case for areas such as Mudjin Harbour, Bambarra beach, Whitby, The Creek, Conch bar, Six Hill Cay, Northwest Point, South Dock, Hawk's Pond Salina, Victoria Street. These were areas that settlements were created, or cultural practices took place such as salt raking or the Middle Caicos Expo. Interviewees belonging to an older generation had higher reporting of attachment to their landscapes as they had experienced longer periods of time in these landscapes and have formed bond/core memories. These feelings are understood as embedded values, and deep attachment (to place) often happens over extensive periods of time in that landscape.

From the results, it was also seen that some cultural values do not require a particular practice to be expressed. Some interviewees have formed attachments to the coastal landscape just by the act of being in that landscape and taking in the rawness and naturalness of the landscape. They do not have to be participating in a structured activity.

The research is also a good indicator of how cultures and landscape use change over time and how this impacts the values that are being expressed. The practices of whale hunting and whale watching underpins this. The act of whale hunting was a means of accessing meat and whale oil in the late 1800s to early 1900s in the islands. It was a dangerous job, and it speaks volumes about the character, determination, and fortitude of the native Turks and Caicos Islanders (Stubenburg,2019). Sadler (2020) recounts the story of a whale hunt that went wrong off the coast of Sat Cay in 1883. One of the whale boats harpooned a calf cow whale and its mother and due to a mistake by the steersman, one of the two whaling boats collided with the cow whale and was immediately destroyed. Several persons witnessed the scene from ashore and the shrilling screams of women could be heard.

However, as the need for whale oil decreased and access to other kinds of meat became easier, individuals turn to whale watching rather than hunting (Fig. 30). For the younger generation the act of whale watching is aesthetically and experientially driven, and although, there is an aspect of heritage, it was not regarded as highly as aesthetics.



Figure 30. Anton Otto Fischer’s painting depicting the harpooning of a whale (left), and tourists whale watching in Salt Cay (right) (Stubenburg, 2019).

The research also highlights the impacts of tourism on the coast and the divided opinions that the demographic of the islands has. Tourism has been a primary source of income and economic stability for the islands but with it comes, environmental degradation and loss of habitat to accommodate hotels and luxury condos. Many interviewees disclosed that they do not frequent coastal areas that tourists do, as those areas have lost their sense of seclusion and isolation which is a part of their

attraction. This is the case for Grace Bay and Sapodilla beach on Providenciales. They opt for areas that are less crowded by tourists where they can have an undisturbed connection with nature.

The use of traditional knowledge and public consultation is also needed when deciding on areas that will be designated as a marine protected area. As well as allocating signs once areas have been deemed marine protected areas. Several interviewees were disgruntled that Six Hill Cay is a marine park, and they cannot fish or collect bird eggs there anymore. Bird egg collecting is a cultural practice that local interviewees were very fond of and felt was a part of their identity.

However, Six Hill Cay has been a marine park since the 1970s and collection of any bird eggs has been illegal in Turks and Caicos since 1990 (TCI Wild Birds Protection Ordinance, 2009). There are no signposts, so residents are left feeling upset when they find out that they cannot use that coastal landscape in the way they use to. This has no doubt impacted the cultural values that are expressed when in that landscape. Additionally, this tradition is becoming a relic of the past as the newer generation does not partake in it.

This research project comes at a beneficial time as the Turks and Caicos Islands Government has recently published their National Physical Development Plan which is essentially a 10-year blueprint for the development of the country's landscape. The plan has 5 main themes that the government wishes to focus on: equity; resilience, sustainability and multifunctionality; island linkage; nature as beauty; and TCI culture (NPDP, 2020). While the NPDP does have plans to enhance TCI culture and protect the natural environment due to its beauty, it has not fully captured or factored cultural values and the intrinsic values that the environment has to offer to the people of the Turks and Caicos and tourist that visits its shore.

This research has the potential to inform future National Physical Development Plans on the importance of the non-material benefits that person gain from their natural environment and aid the marine spatial planning process by providing knowledge of where cultural value hotspots are found in the Turks and Caicos Islands. It was overwhelmingly evident that interviewees cherish the coastal landscape because of their desire to connect with nature. Coupled with the history and heritage of the people and activities that have taken place in these landscapes, they are give people a sense of purpose.

Across the Caribbean the narrative has been development for tourism to increase, jobs, revenue and GDP but rarely are local stakeholders involved in the decision-making process or the non-material benefits that are gained from the natural landscape factored in this process (Harrison, Jayawardena and Clayton, 2003), so this issue is not unique to the TCI. However, it is the aim that by documenting the cultural values of landscapes persons will have an open and honest conversation about what development should look like in today's climate.

The findings of this research project also serve as a continuation of the understanding of coastal cultural values and the human-landscapes-values dynamic. Coastal cultural values still are not widely incorporated in marine spatial planning frameworks even though it is increasingly understood that the benefits that person's gain from their natural environment transcends material benefits and also includes intrinsic benefits. This body of work will add to existing coastal cultural values literature and aid in bridging the knowledge gap. Most importantly, it creates a baseline for future coastal cultural values research in the Turks and Caicos Islands.

It can thus be concluded that the coastal landscape of the Turks and Caicos has presented multiple cultural values. Values that have profound meaning to the people of the Turks and Caicos and are some of the reasons why they live in the landscape, believe in a God, or even have a purpose in life. They should be regarded highly when presented in marine spatial planning frameworks. These values can we help us understand the impact that the coast has on the people using it beyond economic means. The research has also underpinned the importance of safeguarding cultural traditions for future generations as these traditions are what defines Turks and Caicos Islanders as a people and will help navigate their trajectory as a nation.

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8. Appendices

8.1 Interview Questions

Ice breakers

Can you please tell me a little bit about yourself and what you do for a living?

What are some of the things that you value about the coast/ sea? Why?

Themes

Lifestyle

This theme aims to understand the role that the coastal/marine environment plays in the participants day to day life. It will also explore how the natural environment influence participants way of life whether it is their opinions, behaviour, or interests.

- In what ways has the coastal/**underwater** environment contributed to your lifestyle?
- Can you explain/describe why these contributions are important to you?

Heritage

This theme aims to broker an understanding of how the coastal/marine environment has influenced the participant's heritage. This includes meaningful values or traditions that may have been passed down from previous generations.

- Can you tell me about the process by which your family came to the islands?
- **Follow up question how that affects their view of the islands.**
- Are there any traditions, stories or rituals surrounding the coastal/underwater environment that you are fond of? Why?

Identity

The aim of this theme is to understand how the coastal/marine environment has shaped the participant's idea of 'self' and the groups they identify with.

- To what extent do you think the coastal areas contribute to your identity or the community you are a part of?

Attachment

The aim of this theme is to understand the emotional and physical connections that the participants have made with the coast/underwater environment.

- Is there anything about the coastal environment that attracts you to it? ****Feel free to mention stories or experiences that you may have in these areas.**

Wellbeing

The aim of this theme is to ascertain the extent to which the participants wellbeing is intertwined with the coastal environment.

- Could we consider the water environment as contributing to your wellbeing?
- In what ways? (physical, emotional, mental)

Aesthetic appreciation

This theme aims to understand the extent to which the coastal/marine environment elicit pleasure, contentment, or hope when experienced or appreciated aesthetically.

- What are some of things that give you pleasure and contentment from the coastal environment? **Why?**

8.2 Consent Form

Title of Research: Investigating the Coastal Cultural Values of the Turks and Caicos Islands

Investigator: Oshin Whyte

Before agreeing to participate in this SAERI funded research study, it is important that you read the following explanation of this study. This statement describes the procedures, benefits, risks, and precautions of the study. Also described is the agreement for confidentiality insurance, as well as your right to withdraw from the study at any time.

Introduction

You are being asked to participate in a research project that is looking into the coastal cultural values of the Turks and Caicos Islands. This area of research has not been explored in the Turks and Caicos Islands before, and your response will aid my understanding of the range of cultural values that are present and the geographic location of areas that are linked to these values. The research comprised of two sections: one exploring cultural values in coastal areas and the other in underwater environments. I will be examining the perspectives of short- and long-term residents as well as professionals whose livelihood relies on the marine environment such as fisherpersons and tourism operators.

Explanation of Procedures

You will be asked to take part in an interview. You will participate in a direct face-to-face interview in which you will be asked a series of questions pertaining to cultural values. The interview should last no longer than 90 minutes. The data collected will be anonymous and personal information will not be collected.

Risks and Discomforts

Participating in the interview will put you under no physical or psychological risk. Yet if at any point you become uncomfortable with the questions being asked of you, you may request to stop the interview and your responses will be destroyed.

Benefits

There are no direct benefits by participating in this project. However, your responses are of great value to the researchers and towards fulfilling the study's goals (stated above in the introduction).

Confidentiality

All information gathered from the study will remain confidential. Your identity as a participant will not be disclosed to any unauthorized persons and will only be known to the primary researchers. Any references to your identity that would compromise your anonymity will be removed or disguised prior to the preparation of research reports and publications.

Withdrawal Without Prejudice

Participation in this study is voluntary; refusal to participate will involve no penalty. You are free to withdraw consent and discontinue participation in this project at any time.

Costs and/or Payments to Subject for Participation in Research

There will be no costs for participating in the research. Also, you will not be paid to participate in this research.

Agreement

This agreement states that you have received a copy of this informed consent. Your signature below indicates that you agree to participate in this study.

Signature of Participant

Date

Participant's name (Print)

Date

Signature of Researcher

Date

Sample of Transcribed Interview

Outlined below is a transcribed interview between the researcher and an interviewee on the island of Grand Turk. The interviewee was a 27-year-old university graduate who is native to Grand Turk. The interview was not transcribed verbatim but prominent themes, thoughts, and quotes were highlighted for further analysis.

Value→He likes kayaking in the mangroves in Providenciales, sitting on the beach and watching the waves and going scuba diving/snorkel. **“It’s a whole different world when you go under water. It’s very therapeutical, especially after a stressful day at work or family problems. I just go to the beach and listen to the waves, and it pulls everything away”**. Beneficial in calming, relaxation and clearing my mind. (wellbeing).

Lifestyle

Younger him would litter and didn’t care about the environment, but now as an adult watching the sea turtles makes him want to clean up the plastic around him and care for the environment more because of the marine life (behaviour). **He has anger problems, so he goes to the beach to calm down. Its an outlet for therapy for him**. The coast is an outlet for activities that he enjoys and while doing these activities it improves his wellbeing. **“The impact that nature has on an individual they wouldn’t get that at home. The different surroundings and sounds and feelings.”** ...Sitting on the sand, listening to the birds chirping, all of these have a positive impact on your psyche.

“Growing up on an island you don’t cherish the beach until you live elsewhere.”

Goes to the beach to have a good cry and let out emotion, this is especially important when the water is nice and calm. It helps relaxes him.

→ Why is this important?

It’s its unique way of expressing themselves. The impact that nature has on him is very profound and he doesn’t get that impact from different outlets. The different surroundings and the feelings. Listening to the birds. All of this has an impact on his mental health. **“Who feels it knows it”** (Referring to complex emotions he feels while on the beach)

Heritage

Matriarchal side is native, but patriarchal side is carib (Jamaican, trinidadian etc). The Fishing, swimming, diving, the salt industry all of that is our heritage and they come from the coast so if we cut that off we would be cutting off a piece of past and ourselves. Our upbringing is tied into the sea (identity). Our national food, turks and caicos as a nation is a coastal country. Mentioned the salt, sponge, whale and tourism industry.

Rituals→ Junkanoo and new year’s day celebration. Kite flying around easter everyone goes to governor’s beach to fly kites. Bone fish tournament each year, everyone would be excited to attend. Boat races in the Salinas. These activities serve as **fond memories** for him as well. **“I believe that this is important because you always need to know from whence, we came”**. We always need to have that foundation of where im from and what is me (Identity). **“The coastal impact here in the turks and caicos is just as important as the sunshining every morning because the beach is really Turks and**

caicos. The beach, the donkeys, the sea, it is us.” “What ties us all together beyond the people is the beach”

Identity

Groups that he identifies with are beachgoing people. The beach brings them together (sense of community). Whenever they go to the beach together, the beach washes away all their problems.

Attachment

Home is where the heart is. This is where his family are and where he is from, where his roots are.

Ritual→ When he gets back from vacation he goes to the beach. The beach acts as a space for closure (put the vacation to bed) and reflection and get him ready for starting work. He is attached to the coast because this is where he come to centre himself. This is where he feels protected. The serenity and its calm. He dreads the development that will come, but while its calm and quiet he cherishes.

Wellbeing

He goes to the beach to relax (see above)

Aesthetic

He loves the sunsets, and he cherishes this. He likes to kayak in Providenciales in the mangroves...he gets to see the juvenile fish, jellyfish, and the sharks. They are changing, the new plants are coming out. It shows that there is always a new beginning and a new start and a new breath to everything, and if nature can continue to go on, I can continue to go on too” (Hope). He cherishes the donkeys for what they are. Everything is intertwined with other things, and you must appreciate even the smallest things. “When someone is going to grand Turk, they say they’re going to donkey land”