

ACTION SPORT FOR DEVELOPMENT IN THE PHILIPPINES: EXPLORING THE
SURFING, WELL-BEING, AND ENVIRONMENT NEXUS

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Abstract

Internationally, (action) sport for development and peace (ASDP) initiatives use sport as a tool for development purposes to address several issues, including conserving the environment and promoting gender equality, health, and well-being among program participants. The purpose of this research project was to explore the experiences of the staff members and participants of local non-governmental organization (NGO), in Siargao, Philippines. Drawing on postcolonial feminist political ecology (PFPE), this participatory action research project (PAR) utilized visual methods, semi-structured interviews, document analysis, and reflexive journals to investigate how the Siargaonon NGO participants, volunteers, and staff experience its activities on well-being and local environmental efforts. The findings highlight that the role of surfing is nebulous, and the activity is rooted to the economic development history of the island. Moreover, the findings demonstrate how the environment, colonial and imperial histories, politics, local knowledge, and cultural forces (i.e., race, class, and gender) are important factors that shape surf development efforts, well-being, and leisure participation of the participants. The significance of this study has a range of benefits for the scholarly and ASDP community including, but not limited to: (1) initiating new discussions and practices on how to better support programming, community, and participants; and (2) identifying resources that the NGO may need to improve overall environmental and well-being efforts in Siargao.

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List of Abbreviations

ABM	Arts-Based Methods
ASDP	Action Sport for Development
Brgy.	Barangay
CBPR	Community-Based Participatory Action Research
DENR.....	Department of Environment and Natural Resources
FNICG	First Nations Information Governance Centre
FPE.....	Feminist Political Ecology
GL	General Luna
SS	Surf Siargao
IMF	International Monetary Fund
IR.....	International Relations
NGO.....	Non-Governmental Organization
NIPAS.....	National Integrated Protected Areas System
OCAP®.....	Ownership, Control, Access and Possession
PAR.....	Participatory Action Research
PCF	Postcolonial Feminism
PE.....	Political Ecology
PFPE	Postcolonial feminist political ecology
PSC	Philippine Sports Commission
PV	Photovoice
SAP	Structural Adjustment Programs
SDG	Sustainable Development Goals
SDP	Sport for Development and Peace
SIPLAS	Siargao Islands Protected Landscapes and Seascapes
TA	Thematic Analysis
UN.....	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNOSDP	United Nations Office of Sport for Development and Peace

Chapter 1: Introduction

“We believe that one wave can change a child’s life.” (Surf Siargao, 2019a)

The quote above illustrates the way surfing and ocean waves are positioned as development tools for social and individual change (i.e., community building and positive character-building). The statement above is not anecdotal; rather, it reflects a dominant narrative throughout sport for development and peace (SDP) and sustainability initiatives across the globe. Specifically, SDP advocates, such as the United Nations (UN) and the International Olympic Committee (IOC), laud sports as a palpable tool to create sustainable societal, political, environmental, and economic change (Jessop et al., 2019; Sportanddev.org, n.d; Unesco.org, n.d). However, critical SDP scholarship called into question the legitimacy and the institutionalization of SDP programs in terms of their ability to produce tangible societal, political, and economic changes (e.g., Coalter, 2007; Coakley, 2011; Millington & Kidd, 2019). SDP programs have also been critiqued for placing the onus on individuals to facilitate social change through sport, without addressing the structural inequalities that tend to perpetuate the marginalization of these same individuals in the first place (e.g., Coalter, 2007; Coakley, 2011; Millington & Kidd, 2019). In response, leisure and sport scholars investigate the ways action or leisure sports (e.g., parkour, skateboarding and surfing) – known as Action Sport for Development (ASDP) – could offer alternate benefits to SDP program participants, such as procuring a noncompetitive space and fostering a greater sense of creativity and autonomy (e.g., Action sports for development and peace, n.d.; Mach, 2019; Ruttenburg & Brosius, 2017; Thorpe, 2016; Wheaton et al., 2017).

To this day, ASDP scholarship continues to be taken up and explored by various disciplines, including (but not limited to); international relations (e.g., Hayhurst et al., 2017),

international development (e.g., Levermore & Beacom, 2009), feminist studies (e.g., Thorpe & Marfell, 2019), peace studies (e.g., Wilson, 2012) and sport management (e.g., Schulenkorf et al., 2016). Indeed, the prevalent ASDP rhetoric illustrated by the opening quote is also heralded and financially supported by non-academic actors, such as international organizations (e.g., the International Olympic Committee), national governments (e.g., Philippine Sport Commission), and non-governmental organizations (i.e., Right to Play) (Jessop et al., 2019; Kidd, 2008; Sportanddev.org, n.d; Unesco.org, n.d). Simply put, there is a vast network of actors that believe in the power that ASDP holds to create social change across the globe.

However, the growing prominence and zealous claims of ASDP warrants further critical attention as to how ASDP discourses influence organizations, programs, communities, and individuals (Darnell et al., 2018; Hayhurst et al. 2017; Thorpe, 2014). Furthermore, many research gaps remain, including the need for: (1) more critical sociological inquiries on intersecting relations of race, class, and gender; (2) multi-sited studies that investigate the (dis)connections between global rhetoric and community-level realities of ASDP; (3) further geographical and cultural representations in ASDP scholarship and its researchers; (4) understanding the role of non-organized or alternative sports (e.g., surfing and bicycling); and (5) critically understanding the connections between ASDP, environmental sustainability, and well-being (Darnell et al., 2018; Hayhurst & del Socorro Cruz Centeno, 2019; McSweeney et al., 2021; Thorpe, 2014). Hence, the research study herein aims to critically address and examine the third, fourth and fifth fissures by developing a deeper and broader understanding of how a local Filipino ASDP organization, uses action sports (i.e., surfing) to potentially create positive environmental change and positive impacts on participant well-being.

1.1 Purpose

The main goal of this research is to critically investigate and understand the potential interconnections of ASDP, environmental sustainability, and well-being in Siargao, Philippines. Specifically, this research examines how a Filipino ASDP organization – Siargao Surf (SS), its participants and staff – define, understand, experience and/or resist ASDP discourses – particularly using surfing to address environmental sustainability and well-being. This research is guided by the following four research questions:

1. What assumptions and discourses underlie the utilization of surfing for environmental sustainability, development, and well-being related purposes in the Philippines?
2. How is surfing being used as a ‘development’ tool – particularly as an aid to local sustainable development efforts and in relation to the well-being of participants in SS?
3. How does SS, as a local ASDP organization in the Philippines, understand, negotiate, and in particular, resist global ASDP discourses focused on environmental sustainability and well-being?
4. How does SS potentially shape the experiences and lives of its staff, volunteers, and participants in Union and General Luna, Siargao through its initiatives?

The literature review below reveals and contextualizes how this research specifically addresses current knowledge gaps in ASDP and, broadly, how this study contributes to ASDP research and praxis. Furthermore, the literature review interrogates the historical roots and prospective trajectories of: (1) ASDP and its branches in surfing, environmentalism, and well-being; and of (2) sports and its roots to US-imperialism in the Philippines. Other than the merit of intellectual contribution, the significance of this study has a range of benefits for the scientific and ASDP practice community including, but not limited to: (1) initiate new discussions and practices on

how can further empower their programming, community, and participants; and (2) identify resources that the NGO may need to improve overall environmental and well-being efforts in the Philippines.

1.2 Justification and Rationale

Globally, ASDP initiatives use action sport as a tool for development purposes to address a number of issues, including conserving the environment and promoting gender equality, health, and well-being among program participants. Further, ASDP scholars suggested that action sports, like surfing, are a promising alternative to SDP and for its youth participants, such that action sports in comparison to organized sport are found to offer a sense of achievement through peer relations and without competition (Mach, 2019; Thorpe, 2014; Wheaton et al., 2017). This study interrogates ASDP's claims by understanding and highlighting the experiences of staff members and participants from an ASDP organization in Siargao, Philippines. Additionally, there is a glaring underrepresentation of various geographical areas and cultures in ASDP research, where knowledge is mainly produced in and for global North institutions. This is not to say there is a lack of critical research that aims to disrupt and challenge these inequities from within. The problem that arises with underrepresentation is the risk of global South ASDP actors, particularly participants, to be misrepresented as voiceless and lacking agency due to social conditions, or to be rendered invisible in research.

As a Filipina Settler in Canada, I use this study to challenge this underrepresentation and to interrogate how globalized structures of power intersect and operate in surfing, development and in the Philippines. Furthermore, being a Kinesiology student (both in undergraduate and graduate studies), I am privileged to be able to explore sport through critical, sociocultural, and political lenses. These perspectives allow me to view Philippine sport culture, as with all

cultures, as constructions with historical underpinnings that are shaped by contemporary discussions, politics, economy, and the environment. Thus, my experiences as a second-generation Filipina-Canadian in sport and Kinesiology, and the numerous personal accounts I have listened to and experienced about the social and economic inequalities in the Philippines, have fostered a strong desire for me to engage in academic activism within ASDP in the Philippines. This desire has led me to ask why is there such a despondent amount of critical examination of sport in the Philippines? Sport governing bodies in the Philippines (PSC) and research alike, advocate for sports due to its purported 'inherent good' for the Filipino people and economy (Blanco, 2016). Why has the Philippines uncritically advocated for the benefits of sport? How does broader geopolitics and history of the Philippines play a role to the way sport is mainstreamed to be apolitical?

Lastly, this research project aims to provide recommendations on PAR design and implementation, including data collection and analysis. Through this study, I hope to (1) initiate discussions and practices to enhance programming that will genuinely support the community, and participants; and (2) identify recommendations that the NGO may utilize to strengthen their overall environmental and well-being efforts in Siargao.

Chapter 2: Literature Review

This literature review critically examines SDP's histories and contemporary issues to better understand the role of non-organized sport and surfing; cultural and geographical gaps; and discussions about environmental sustainability and well-being in SDP. In this section, I underline and explain how my research informs – and contributes to – this literature.

To begin, I identify how SDP is not a new concept and how the use of SDP (and sport) lends itself to (re)produce forms of inequality, sites of cultural embodiments, power, and

governance (Jarvie et al., 2012; Kidd, 2008; Millington & Kidd, 2017; Shehu, 2017). Second, I consider how ASDP narratives align with current SDP discourses. Third, I briefly discuss some of the most pertinent Asian sport sociocultural literature and its scant representation in ASDP.¹ Fourth, I explore how SDP research has minimally addressed the intersections of environmentalism efforts and well-being. Fifth, I delve into critical surf studies which can purposefully navigate the discussions between well-being and the environment through surfing and surf culture. Finally, before discussing my theoretical approach, I briefly outline a historical account of development and sport initiatives in the Philippines and its connections to Siargao, Philippines.

2.1 Sport for Development and Peace: Historical Routes

Conducting a critical exploration of SDP's history is imperative to highlight how sports in SDP are social practices and institutions that derive from colonial and imperial roots (Hayhurst, 2009; Shehu, 2017). To establish a historical timeline, I specifically draw on Millington & Kidd's (2019) 'sport for good' timeline, which parsed SDP's history into three separate time periods: (1) sport's colonial and imperial use during the 18th-mid 20th century; (2) the use of sport within "colonial and postcolonial contexts" post-World War II; and (3) the beginning and formalization of SDP in 1990s (see also, Giulianotti & Armstrong, 2011). Simply put, these three phases illustrated that SDP is not a new concept; rather, it is historically pinned to the way sport has been used as a social practice for power, governance, and consequently to (re)produce forms of inequality and key sites of cultural embodiments (Jarvie et al. 2007; Kidd, 2008; Millington & Kidd, 2019; Shehu, 2017).

¹ I acknowledge that this literature review consists of Asian sport sociocultural literature are English-based sources.

It is important to note that throughout history, various civilizations practiced different forms of sports, physical activities, and physical cultural practices as social endeavours (Millington & Kidd, 2019; Shehu, 2017). Specifically, sport was used for individual and community transformations, promoting social goods, and creating a space to attain or challenge social rankings (Millington & Kidd, 2019; Shehu, 2017). Take for instance, how pre-Filipino and Hawai'ian societies participated in different forms of physical activities as a form of art or to demonstrate or challenge positions of social orders (Antolihao, 2015; Gems, 2006; Hough-Snee & Eastman, 2017). In pre-Filipino societies, Kali (known as Arnis after Spanish colonialism) was a form of martial arts practiced as a form of leisure by the common class and later used as a form of combat (Gems, 2017). In pre-colonial Hawai'ian societies, surfing was a form of ritual practice and process that determined communities' social and political orders (Hough-Snee & Eastman, 2017). Various historical accounts have explained how – independently in the 16th century – several African coastline communities in Ghana, Ivory Coast, Angola-Congo and Cameroon participated in surfing for leisure, cultural and economic activities (Mami Wata, 2021; Dawson, 2017). In different manners, the three contexts associate a sport or a non-organized physical activity with social, spiritual, economic, or political purposes outside a Western lens (Dawson, 2017).

2.1.1 Sport's Colonial and Imperial Use

Utilizing sport or indigenous sports for social, economic and political purposes did not end in pre-colonial history. Rather, sport continued to play a role in meeting colonial and imperial aims –and arguably– continues to do so through the SDP industry. Thus, to better contextualize the ways that SDP is rooted in current ASDP work in the Philippines, it is important to discern SDP's history in terms of structural and organized sport in the British

education system and society. This formalization of sport in British society indicated a shift on the role of sport towards moral, intrapersonal and leadership development, education, nation-building, and modernization (Kidd, 2008; Millington & Kidd, 2019). These altruistic and totalizing claims of organized sport did not benefit (nor include) everyone in British society. Take for instance, in British society, upper-class men and boys were often prioritized to participate in organized sports. In comparison, working-class males (and to the total exclusion of females in sport) were granted limited access to sport. When working-class men participated in sports, the purpose of playing was to civilize and control working-class behaviours (Millington & Kidd, 2019). In short, the historical ‘sport for good’ discourse defined sports’ transformative impacts differently based on men’s social class in Britain. Consequently, this ‘sport for good’ discourse propagated and normalized itself within British sport society, and American sports organizations and youth groups (e.g., YMCA and Boy Scouts) followed suit (Millington & Kidd, 2019).

2.1.2 Sport within Colonial and Postcolonial Contexts

By extension, the British colonial and American imperial projects also used sports to acculturate and civilize newly discovered nations and people. Notably, the British Empire positioned cricket as a tool to ensure colonized nations were on ‘the right path’ towards modernity (James, 2013; Millington & Kidd, 2019). Likewise, the American imperial project used sport’s evangelical capacity to assimilate and reform postcolonial societies into American-like societies (Gems, 2006; 2016). Moreover, the British and United States (U.S.) positioned sport as a way to colonize, control, and civilize nations in Asia (i.e., India and Philippines), and sport as a tool to buttress successful acculturation processes (Gems, 2006; Millington & Kidd, 2019). The success of using sport as an assimilation and development tool seemingly affirmed

and justified British and Anglo-Saxon cultural superiority within the colonized and imperialized societies.

To this day, the transformative rhetoric of sport is pervasively found in international and local SDP governing policies and practices (Jessop et al., 2019; Millington & Kidd, 2019; Shehu, 2017; sportfordev.org, n.d; UNESCO, n.d). For example, in the United Nations' 2018 General Assembly, the UN situates itself as an advocate for sport's potential "to connect individuals and groups [...] to create self-affirming attitudes, motivation and inspiration, [to contribute] to physical health and [...] to serve as a context for learning life skills" (p. 3). This quote exposed how the UN's conceptualization of sport mirrors the colonial and imperial discourse of 'sport for good', which view sport as a transformative tool to develop individuals and communities out of poverty. Indeed, Shehu (2017) powerfully demonstrated how international bodies, like the UN, romanticize and uphold this discourse, inevitably silencing the multi-directional ways in which development is rooted in various colonial processes linked to ideologies related to gender, race, class, and ability.

Critical SDP research also questioned SDP's messianic claims to sport, exposing how these claims often do not deeply address structural inequalities and that much of the responsibility for social, economic, and political change often were placed on the targeted beneficiaries (Coakley, 2011; Hayhurst, 2014; Shehu, 2017). Further, the expropriation of organized sports in SDP excludes other forms of leisure, play and traditional activities, ultimately implying the superiority of organized (Western) sports against all other forms of leisure and sports (Shehu, 2017). Thus, the common use of organized sports in SDP initiatives and the transformative rhetoric of sport demonstrates that colonial and imperial discourses pervasively dominate both thought and practices of SDP.

2.1.3 Emergence of SDP

It is not new for SDP, leisure, development, and postcolonial theorists alike to critique ‘development’ as neocolonial and ambiguous (Andrews & Bawa, 2014; Bulloch, 2017; Hayhurst, 2009). SDP is an extension of colonial development practice and thought, which makes it pertinent to address two key development historical timelines to understand SDP’s origins. The two key timelines are: (1) post-World War II and (2) 1990s eras.

2.1.3a Post World II era: De-linking and SAPs. Despite economic and political development efforts, underdevelopment within postcolonial societies remain (Andrews & Bawa, 2014; Hayhurst, 2009; Shehu, 2017). For instance, postcolonial societies acquired Structural Adjustment Programs (SAPs) loans, which only exacerbated poverty and unemployment rates. In addition, loan acquisitions had social and gendered repercussions, where social services (i.e., publicly funded health and education) were reduced and women were disproportionately disadvantaged (Parek & Wilcox, 2018). In turn, economic interventions like the SAPs, (re)produced unequal relations between the global North and global South countries (i.e., the Philippines), which burgeoned the construction of postcolonial countries as *in need* of development (Andrews & Bawa, 2014; Escobar, 1999; Rafael, 2018). Indeed, the post-World War II era, modernity and development are inseparable from exclusion and unequal power relations (Escobar, 1999; Li, 2007; Shehu, 2017). Consequently, during the post-World War II era, the academic response to such critiques emerged as dependency theory. This theory illuminates how the universal econocentric approaches to modernization preserves structural inequalities, and Orientalized and primitive assumptions of the global South that are rooted in colonial and imperial systems (Andrews & Bawa, 2014; Bulloch, 2017; Mohanty, 2003).

2.1.3b 1990s to post 9/11 era: Alternatives to development. In response to the latter critiques that attribute modernization and development as colonial interventions, alternatives to development emerged between the 1990s and the post 9/11 era, which nonetheless amplified neoliberal thought and practice in development initiatives (Andrews & Bawa, 2014). For instance, various international actors such as the UN and non-governmental organizations (NGOs) such as Oxfam, Street Kids, and Water Aid, attempted to provide alternative approaches to development with “economistic/structural and human-centered approaches”, which promoted the idea that privatized economic growth with minimal governmental interventions were the ways and means to eradicate poverty in global South countries (Andrews & Bawa, 2014, p. 925). These alternative approaches also included the emergence of sustainable development, which broadly entails meeting the needs of the current social issues (i.e., environmental concerns, economic inequalities) while minimizing risks and harm for future generations (Andrews & Bawa, 2014). Moreover, the creation of SDP humanitarian organizations such as the United Nations Office of Sport for Development and Peace in 2001 (UNOSDP; defunct since 2017) and Olympic Aid became the international sports community’s way to enact human-centered approaches and neoliberal policies to development. As observed by Hayhurst (2009), SDP policy and documents were “grafted” onto UN’s Development Goals (subsequently the SDGs) with clear emphasis in promoting the roles of NGOs and the private sector (as cited in Saavedra, 2019 p. 212). Thus, the ways international institutions like, UNOSDP, hegemonically promote sport’s transformative capacities and neoliberal reforms, parallels the ways that colonial and imperial projects viewed sport as a method to modernize and civilize societies.

Summary. In this brief SDP historical exploration, I traced how historically both sport and development are rooted in colonial and imperial processes, and that international SDP

governing bodies uphold the perverse nature of both sport and development's colonial and imperial roots. I also highlighted how the multiplicity of constructed meanings and values of sport within development and in societies show that sport is a concept and practice that is indeed dynamic and malleable (Darnell & Hayhurst, 2013). For this reason, these discussions above serve as a critical and theoretical foundation that underpins this research. To move beyond historical predicaments and to identify the fissures in current research, it is appropriate to examine the intersections of history and the discussions and critiques invoked in the current epoch.

2.2 SDP: Current Discussions and Future Trajectories

Existing SDP scholarship “has increasingly moved beyond the basic question of the ‘utility of sport’ as a tool to contribute to international development objectives” (Hayhurst et al, 2015, p. 2). In other words, SDP scholarship has established how sport cannot solely create social change but can support different development initiatives (e.g., to attain health and gender equality). For SDP initiatives to create appropriate development efforts, organizations must be attuned to how varying structural factors (i.e., cultural, economic and gender, and ability) affect individuals and communities (Darnell et al., 2018; Hayhurst, 2014; Okada & Young, 2012). In turn, and as discussed by multiple SDP scholars, there are certain gaps in the literature that remain within the margins (Darnell et al., 2018; Giulianotti et al., 2018; Thorpe & Marfell, 2019). Addressing all the research gaps in SDP is well beyond the scope of this research. Therefore, in the following section, I discuss these lacunas in relation to the following three areas: (1) Action Sport for Development and Peace (ASDP); (2) cultural and geopolitical studies in SDP; and (3) the intersections of environmentalism and well-being in SDP.

2.2.1 Post- 'sport' for development movement? Action Sport for Development

Historically, and as highlighted in the previous section, organized sport and development propagated marginalization and inequalities. This is also evident within current SDP domains, where Western and organized sports, such as European football, and basketball, are dominantly defined and used in SDP initiatives (Kidd, 2008; Schulenkorf et al., 2016). As a result, SDP initiatives pushed informal physical activities, Indigenous sports, leisure sports and unstructured play to the sidelines (Shehu, 2017; Thorpe, 2014). In her work, Thorpe (2014) highlighted the exclusion of other sports in SDP (specifically action and leisure sports), where she advocated for the inclusion of action sports within SDP. Specific sports that fall within action sports include leisure, lifestyle, and unstructured forms of physical activity like skateboarding, surfing, cycling and BMX (bike motocross). To this end, Thorpe (2014) argued how leisure and action sports hold the potential to resist the pervasive structural, exclusive, and gendered norms found in SDP. Hence, the emergence (rather the academic conceptualization) of Action Sport for Development and Peace (ASDP) was a response to some of the critiques and problems critical SDP studies have illuminated throughout the years (Thorpe, 2014).

ASDP's potential to disrupt systematic and processual changes is evident by its ability to: (1) prioritize participants' voices and needs through peer-mentorship relations; (2) enable lateral community network expansion; (3) create transformative social changes and benefits through the use of sport (in comparison to using a sport as a 'hook' to development initiatives); and (4) provide spaces for participants to reject traditional, colonial sports utilized by British and American expansions (Gilchrist & Wheaton, 2017; Wheaton & Thorpe, 2013). For example, Skateistan, a skateboarding for development NGO in Kabul, Afghanistan, sparked the potential to create systematic and processual changes within the community and its participants (Thorpe,

2014). Skateistan offered a space that resisted dominant social relations within different cultural contexts (e.g., emphasis on peer mentoring and culturally respecting history and politics of the NGO's context); this, in turn, enabled the organization to understand how Western implications may reduce the participation levels of their participants in Afghanistan (Coakley, 2011; Thorpe, 2014). In a similar manner, scholars have demonstrated the varying ways surf NGOs in Aotearoa/New Zealand and Peru mobilized environmental initiatives, trained participants surf tourism related skill sets, advocated discussions about mental health, and provided accessible lessons and equipment for differently abled individuals (Wheaton, 2000; 2007; Wheaton et al., 2017; Mach, 2019).

However, the romanticization of utilizing action or leisure sport (as with any sport) should be approached with caution and critically explored (Okada & Young, 2012; Thorpe, 2014). As Okada and Young (2012) poignantly highlight,

[It is imperative] and fair to constantly remind [...] ourselves that the contribution of sport to social development in any setting is far *more a possibility than an inevitability*.

[In fact,] the actual advantages of sport as a tool in any community depends on a multitude of often very complex factors that differ from context to context (p. 7, emphasis added).

Some of these complex factors have already been highlighted within this literature review, including the historical use of sport and development and its marginalizing repercussions. Further, Wheaton et al. (2017) questioned the ramifications of attaching 'for-development' initiatives on lifestyle and action sports like surfing. As Wheaton et al. (2017) argued, the type of transformations that are promoted by SDP development discourses are predominantly

individualistic and have been proven difficult in terms of attaining development goals. Therefore, further research would do well to challenge the positive development claims of ASDP.

Moreover, the current professionalization of leisure sports (i.e., surfing and skateboarding) in the Olympics has forced scholars to question the potential effects it has on surfing culture and development initiatives (Mach, 2019; Wheaton et al., 2017). Will the professionalization and globalization of surfing and skateboarding vis-à-vis the Olympics reproduce the marginalizing effects that currently exist with organized sports? How will increasing professional competition in these sports impact individuals in the global South and North? Taken altogether, it seems clear that research must critically consider how the professionalization of leisure sports can create narrowed discourses that shape participants' and organizations' motives within ASDP. In this light, this research contributes to contextually understanding how ASDP organizations on ground could be shaped by the professionalization of surfing, which in turn could shape how a surf NGO operates and shapes member experiences.

2.2.2 Environmentalism & well-being in SDP

There remain few studies that critically examine ASDP research and programs focused on environmental sustainability (Giuliannoti et al., 2018). Indeed, numerous SDP programmes seem to mostly focus their development efforts into the following areas: disability, gender, health, livelihoods, peace, and social cohesion (Jessop et al., 2019; JSFD, n.d; Schulenkorf et al., 2016; Svennson & Woods, 2017). This is not to say that there has not been critical SDP academics (Millington et al., 2019; Millington & Wilson, 2013; van Luijk et al., 2021), critical surf scholars (Ruttenburg & Brosius, 2017; Olive, 2019; Wheaton, 2020) or feminists scholars in other sectors (Mohanty, 2003; Warren, 2015) who exposed the various ways development initiatives, like resource mining and global sports industries (i.e., golf and surfing), cause

environmental degradation, and in turn, negatively impacts local and marginalized communities' and individuals' (i.e., Indigenous communities and women) experiences and quality of life the most.

However, addressing environmental efforts and its connections to well-being in SDP remains overlooked. Well-being assumption in SDP is often assumed as a subjective human state that can be acquired through financial stability, 'good' political governance, and a balance of social, mental, and physical health (Darnell & Dao, 2018; Hayhurst & del Socorro Cruz Centeno, 2019; Wheaton et al., 2014). Yet, ASDP literature still needs to concretely question and frame, what is well-being and what factors impact how individuals and communities experience it?

One of the factors that impact well-being includes the environment. However, environmentalism in SDP, in relation to the SDGs (3, 4, 5, 8, 11 and 16) that the SDP sector often targets, are argued to not "have the strongest connection to the physical environment and environmentalism" (Giulianotti et al., 2018, p. 5).² In addition, when SDP initiatives and sport policy do engage in environmentally sustainable efforts, these efforts respectively are siloed as: (1) individualized environmental stewardship that aimed to minimize or leave zero harm to the local environment and for future generations or (2) policies and marketing 'green' technology through ecological modernization approaches (Giulianotti et al., 2018; Millington & Wilson, 2013; Hayhursts & del Socorro Centeno Cruz, 2019). Indeed, and in agreement with Giulianotti et al. (2018, p. 14), there needs to be further work "to be done to establish the place of the

² Accordingly, the specific SDGs that the SDP sector often addresses are: 3-ensure health lives, 4-ensure quality education, 5-achieve gender equality, 8-promote sustainable economic growth, 11-make cities inclusive and sustainable, 16-promote peaceful and inclusive societies.

physical environment within the global Sport for Development and Peace sector, though there is no doubt that this task should not be overlooked by the sector any longer.”

To link ASDP’s gaps in well-being and environmentalism, this research acknowledges that well-being and the environment are mutually inclusive. As noted in various disciplines, the environment encompasses a multitude of meanings – such as built (van Ingen et al., 2018), cultural (Wheaton et al., 2019) and natural environments (Diaz et al., 2006) – but all these factors shape community and individual health, and well-being. Additionally, several surf scholars illuminated surfers’ “deep immersion with nature”, which enables surfers to create their sense of belonging towards the environment and certain surfing communities, and improve their physiological well-being (Mach, 2019, p. 3; see also Olive, 2019).

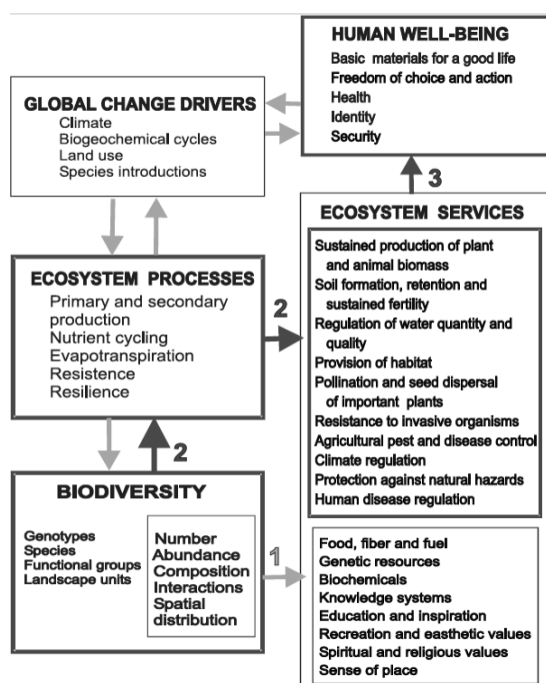
For the research herein, I refer to Diaz et al.’s (2006) definition and framework of human well-being (see Figure 1):

Human well-being is a human experience that includes the basic materials for a good life, freedom of choice and action, health, good social relationships, a sense of cultural identity, and a sense of security. The sense of well-being is strongly dependent on the specific cultural, geographical, and historical context in which different human societies develop, and is determined by cultural-socio-economic processes *as well as by the provision of ecosystem services*. However, the well-being of the vast majority of human societies is based more or less directly on the sustained delivery of *fundamental ecosystem services*, such as the production of food, fuel, and shelter, the regulation of the quality and quantity of water supply, the control of natural hazards, etc. (p. 1301, emphasis added; see Figure 1).

This definition, and as illustrated as pathway one in the Figure 1, recognizes the nexus of human experiences and ecosystems and importantly, highlights the multiplicity of what constitutes human well-being, which includes *both* individual and environmental aspects. That is, the abovementioned definition conceptualizes well-being as, in fact, impacted by varying power relations embedded within ‘aspects of being human’ (i.e., freedom of choice and action), historical and cultural contexts, and the surrounding environments. Therefore, this definition implies that even if all individuals deserve the right to optimal well-being, there are various environmental and other structural factors (e.g., gendered norms, socio-economic status, and ability) that inevitably privilege and limit how various individuals and communities (i.e., Indigenous and working-class communities) experience well-being. Furthermore, this definition signals the importance of probing more deeply as to how the environment, cultural and historical contexts shape, and possibly contribute to, the well-being of the SS community.

Figure 1

Biodiversity's link to human well-being (Diaz et al., 2006, p. 1300)



2.3 Critical Surf Studies

Since ASDP's terrain on well-being and the environmental are minimal, I extend and acknowledge the prolific depth that surf scholarship has contributed to understand mental well-being and environmental sensibilities. Equally, to exclude surf literature in this chapter would be a disservice since the premise of SS work uses surfing as its main sporting activity.

Herein, I explore the surfing/well-being/environment nexus in two ways: (1) surfing's benefits to mental health and well-being; and (2) surfers' embodied connections to the environment. First, there is extensive literature by various surf and leisure scholars highlighting the significant impacts of surfing as a beneficial mental health intervention for various populations such as children, vulnerable young people, and veterans with PTSD (Caddick et al., 2015; Godfrey et al., 2015; Wheaton et al., 2017). For example, Caddick et al.'s (2015) narrative inquiry found how surfing facilitated respite, a "temporary absence of trauma-related thoughts and feelings, bringing about a much-needed relief from suffering ... experiences of PTSD" (p. 79). Moreover, Marshall et al., (2019) showcased how surf therapy can be a part of transformative process where individuals realize their own capacities to work and contribute to their communities.

Second, research has also described how the outdoor immersion provided by surfing enables surfers to positively engage themselves with natural environments, particularly blue spaces (or aquatic ecosystems). Scholarly research demonstrates that immersion in blue spaces benefits participants physiologically (i.e., lower heart rates) and provides enhanced awareness of environmental issues (Hignett et al., 2018; Olive, 2019; Thorpe, 2017; Wheaton, 2020). Likewise, another set of surf literature explains how surfers' embodied connections to the environment heightens their ecological sensibilities for the ocean (Borne, 2017). However, surf

research on well-being, and its connections to the environment, mainly report on the physiological and psychological impacts, but minimally utilizes cultural, gendered, class and race analyses.

In response, critical feminist surf scholarship has explored surf culture through a critical gendered lens. For example, research by Olive (2019) and Wheaton et al. (2019) highlight how well-being significantly corresponds with how surfers and Indigenous surfers embody intimate connections in blue spaces and with their Indigenous identities (respectively). These intimate connections to the coastal environment seemingly create the capacity for surfers to care for coastal ecologies, Indigenous communities, and cultures in which they surf in (Mach, 2019; Olive, 2019; Wheaton, 2007). Thus, based on the current surf literature, the environment and well-being are mutually inclusive.

However, it is important to note that the aforementioned definitions of well-being are mainly constructed within global North contexts, and often disregard the environmental impacts of mainstream surf culture which often involves air and land travel to access surf breaks locally and internationally (Ponting, 2008; Wheaton, 2020). Indeed, critical surf studies scholars have investigated how surf tourism inequitably (and at times deleteriously) impacts local communities' economy, culture, and environments through unsustainable modes of tourism development (Comer, 2017; Evers, 2017; Laderman, 2014; Ruttenburg & Brosious, 2017; Wheaton, 2020). However, there remains a romanticism between surfing and environmental sustainability, such that the relationship of surfing culture and sustainability is still paradoxical (Wheaton, 2020).

In response to the points above, the study herein builds on critical surf studies in two specific ways. First, based on the literature, there seems to be a gap in understanding how

grassroots NGOs (like SS) or local communities are addressing and negotiating the inequitable impacts of tourism in surfing destinations, like Siargao (Ruttenburg & Brosius, 2017). Second, this area of critical surf research could further contextualize how well-being and the environment interact on ground (Ruttenburg & Brosius, 2017). In relation to environmental issues, this thesis aims to unpack and grapple with what ‘well-being’ means in Siargao communities, while investigating how surfing may play an interconnecting role in well-being and the environment.

2.4 Sport for development in Asia

Before providing a more in-depth discussion of Asian geographical and cultural spaces, it is important to establish that the broadly defined region of Asia and Asian studies are *socially constructed* spaces (Cho et al., 2012; Dirlik, 2005). For example, scholars like Chen (2010), Dirlik (2005), and Said (1978), critically examine the Eurocentric origins of area (specifically Asian) studies, and the Orientalizing constructions of Asians and cultures. Other scholarly works expose how culture and identity in Asia are not stagnant conceptualizations, but rather a set of complex heterogenous and dynamic productions of historical, political, economic, and cultural tides (Cho et al., 2012).

Wherein SDP literature, scholars such as Levermore (2017) examined and proposed that the dearth in SDP programming in ‘Confucian Asia’ (Southeast Asia region) is connected to the way the ‘Asia’ culturally views sport as a “[non-]serious vehicle to help progress individual or community social and economic advancement especially at youth levels” (p. 64). Levermore (2017) suggested that it is the Confucianist values and the ‘Chinese’ approach to development (i.e., collectivist and familial values, prioritizing education, and high savings economic behaviours) is what makes traditional SDP programming (i.e., progressing individual and community advancement) incongruent to the Southeast Asian region.

However, the risk in conceptualizing Asian countries – including the Philippines – as heavily influenced by Chinese ‘Confucian’ cultural, political and economic realms risks Orientalizing these countries as mainly operating unanimously in Confucianist characterizations and values – which disregards local sociocultural, historical, political and economic factors. The repercussion in conceptualizing Asia in this Confucianist arc prevents a more nuanced understanding of how transnational and globalized systems and relations impact cultural, political, and economic realms at the local level (and vice versa). Thus, since the research at hand explores cultural and geographical spaces, it is important to critically understand the vastness and multiplicities of Asian geographical and cultural studies, and how Asia has been constructed within the literature. Specifically, in the next section, I explore the literature on Asian and sport studies.

2.4.1 Sport Research within Asia and Asian Transnational and Diasporic Communities

Despite an increase in sociocultural studies of SDP, mainly in North America and Europe there remain few studies of and within Asia published and written in English (Dao, 2018; Darnell et al, 2018; Molnar et al., 2019; Okada & Young, 2012; Schulenkorf et al., 2016; Thorpe and Rinehart, 2012). However, in general, sport in Asia research can be placed into two common areas of inquiry: (1) intersections of sport in politics, economy, and history; and (2) sport, physical activity and exercise experiences in Asia and Asian transnational and diasporic communities.

Various scholars have investigated the role of sport in relation to history, culture, politics, and economy. For example, critical sport historians explore sports’ uses in colonial and imperial processes in the Philippines (Antolihao, 2015; Gems, 2006; 2017). International Relations (IR) scholars explicate how Asian nations (i.e., India, Philippines, China, Japan, and Korea) construct

meanings towards their nation's international sport performances to resist colonial powers and assert nation-building power and nationalist identities locally and internationally (Appaduarai, 2015; Cho et al. 2012; Lee & Tan, 2019; Levermore, 2017; Millington & Kidd, 2019).

Other studies explore the ways transnational and diaspora communities and identities simultaneously challenge inequalities (i.e. stereotypical racializations), accept certain hegemonic discourses (i.e., hypermasculine spaces), and create nuanced cultural meanings of belonging and representation as Asian Americans/Canadians in sporting spaces (i.e., university leisure spaces, the North American Chinese Invitational Volleyball Tournament, and house league basketball) (Lee, 2016; Nakamura, 2012; Thangaraj, 2015). Research by Molnar et al. (2019) and Pang (2019), critically considers and expands the connections among sport, exercise, physical activity and women's experiences in the Pacific-Asian Region by illuminating how multiple nexuses of power operate within the Pacific-Asian region and in women's experiences in sport (whether they are in compliance with or resisting dominant and oppressive forces).

Despite the depth of literature and research in sport in Asia, the majority of ASDP research (and researchers) remains anchored in Western contexts and initiatives implemented by North America, Europe and Oceania and employed onto non-Western continents and local initiatives brought on by South and Central America and Africa (Okada and Young, 2012; Schulenkorf et al., 2016). The scant representation of Asian geographical and cultural spaces in ASDP runs the risk of ignoring the multiplicity of sporting cultures and varying power relations and histories within each context. Indeed, the geographical and cultural gaps in ASDP research may lie in the "difficulty of establishing rapport and cooperative relationships in given settings – contacts, trust, researcher safety, and practical organizational issues often represent real hurdles" (Okada and Young, 2011, p. 8). Put differently, ASDP research remains moored to Western

scholars, with little dialogue beyond non-Western and Western discourse.

Upon further examination of ASDP in Asia, it is important to acknowledge the scholarly work (where particularly research has documented SDP contexts in Southeast Asian countries) and the (un)documented organizations found globally (ASDP.org, n.d; Jessop et al., 2019; UNESCO, 2017; Hoekman et al., 2018). For example, in Vietnam, Dao (2019) used participatory approaches to explore how Thừa Thiên Huế, Vietnam's local-specific history, culture, and communities, and colonialism influenced how an SDP organization operated. Similarly, Hoekman et al.'s (2018) work in Vietnam investigated how the participation of local youth created meaningful impacts (i.e., co-designing cultural development programs) within community level SDP initiatives. In Cambodia, Okada and Young (2012) examined participants' experiences in the Siem Reap Hotel Football League and concluded how the benefits of sport in a community's social development relies on external factors found within the community. Work by Rikis et al. (2019) demonstrated how water sanitation and lack of access to hygiene products in Papua New Guinea was a barrier for women's participation in WaterAid's SDP netball program. Additionally, Thorpe (2014) argued when action sports are paired alongside culturally sensitive approaches (i.e., incorporation local context and knowledge and capacity building strategies for peer-to-peer mentoring), impactful programming for participants could be attainable. In the Philippines, Walters et al., (2018) examined how cross-cultural SDP interventions that paid attention to cultural differences (between humanist coaching approaches and the Marist Brother's values) benefitted local sport organizations. Moreover, Cardenas (2015) illuminated the potential opportunities for greater global South-South relations within SDP initiatives between Colombia and the Philippines. Yet, what these studies most commonly missed – with the exception of Dao (2019) and Thorpe (2014) – was an opportunity to more

thoroughly interrogate how colonial and imperial histories continue to shape current globalized systems of power that operate through sport, development initiatives, and through the social conditions of the place.

Overall, studies of ASDP in Asia remain relatively limited, especially in research that explores the representation and experiences of participants and local organizations operating in Asia. Therefore, opportunities for future research can further illuminate the ways SDP is being taken up all across Asia, while also questioning how academic representations of Asia can be problematic. Specifically, and in order to avoid essentializing representations of Asia as unanimously Confucian, conducting participatory action research prioritizes local practitioners and participants in Asia may help decenter the Confucian Asian rhetoric. Further, a postcolonial approach heightens and grounds Levermore's (2017) concerns about ignoring the nuances and cultural distinctions within Asia. Thus, in this study, I use a postcolonial feminist approach to decenter such broad claims and disrupt homogenizing conceptualizations of Asia.

2.5 Philippines: Historical Terrains and Sport

To investigate the current SDP terrain in the Philippines, it is imperative to outline the colonial and imperial projects that underpin its history. This sub-section is a mere glimpse of the depth and complexity of Philippine history and inequalities. As Constantino (1978) argues, the Philippine's social and economic development inequalities can be teleologically traced from four historical eras: pre-conquest societies, Spanish colonialism, American and Japanese imperialism. Moreover, the Philippine's desire for prosperity and independence were influenced by and resisted American, Japanese and Spanish imperialist ideologies (Rafael, 2018). Ultimately, each era of governance represents a sedimentary layer that contextualizes how the national consciousness of the Philippines, and its development efforts were historically directed by three

countries from the One-Third world, and their political and economic powers and values.

In Philippine pre-colonial society, there were no formal economic and power structures that divided women into a lesser status. In fact, women and nonbinary individuals held honoured positions as community healers (babaylans) and participated in both familial and barangay decision making processes (Bautista, 1988; Brewer, 1999; Garcia, 2009). Pre-colonial societies often were comprised of autonomous villages (barangays) led by a datu (the village chieftain) who organized and administered the community's trade relations and wealth (although questionable whether wealth distribution was equitable) for the community (Bautista, 1988; Constantino, 1978; Rafael, 2018). It was not until the occupation by the Spanish colonial occupation (synonymous to the Philippine's Catholic conversion) that would change the course of Filipino society's political, economic, and social structures (i.e., a feudal-patriarchal system and cultural control by Catholic Spanish friars).³ The impact of these structural changes led to the emergence of a new Filipino elite class; a patriarchal society; dispossession of Indigenous peoples and culture; and to social welfare, poverty, and health (Constantino, 1978; de Lima, 1986; Gems, 2016; Yu, 2006).

The structural impacts of Spanish colonialism were met with resistance. Throughout the Spanish colonization period, there were 200 revolts led by indigenous Filipinos of middle and lower classes against Spanish colonialism and a propaganda movement initiated by Filipino intellectuals (San Juan, 1997). Subsequently, the Katipunan or the *Kataas-taasang Kagalang-galang na Katipunan ng mga Anak ng Bayan* [Supreme and Venerable Association of the Children of the Nation] was formed. Led by Andres Bonifacio, the Katipunan (or KKK) spurred

³ The Spanish Occupation in the Philippines lasted from 1585-1898 (Rafael, 2018).

a national armed anti-colonial movement (Ocaya, 2010). Mass revolts appeared in various regions in Luzon, Mindanao, and the Visayas region. In 1896, the national revolution surrounded the Spaniards in the capital region, which symbolized the defeat of the Spanish occupation (Ocaya, 2010). The revolution was argued as the moment that Filipinos were critically “‘conscious’ of their power to transform for the better the kind of society they were in” (p. 18).

Thereafter, a short-lived people’s revolution for Filipino independence from 313 years of Spanish rule ended due to an illegal buyout and agreement made by the U.S and Spain for only \$12 million USD (Rafael, 2018).⁴ The American occupation (1898-1946) aimed to pacify, civilize, and benevolently assimilate the ‘barbaric Filipino people’ into the civil and benevolent American way of life. Importantly, the American occupation was to fulfill the objectives of the Manifest Destiny to territorially expand American values and trade into the Western Pacific and free societies from barbarianism (Gems, 2006; 2016). Through this Manifest Destiny ideology, American political administrations came to power in the Philippines, ultimately embedding US-imperialism and reform throughout the political, educational, health, economic, and cultural spheres. Consequently, the socio-economic gap between the government, the Filipino elites and working/rural class intensified (Gems, 2006; 2016).⁵

During World War II era (1942-1945), the Philippines were also subjected under Japanese occupation (Rafael, 2018). Under the brief, yet violent, Japanese military occupation, the Japanese administration attempted to persuade Filipinos that the Japanese imperialization

⁴ This deal was formally called the Treaty of Paris 1898, where Spain also ceded Cuba, Puerto Rico, and Guam as territories to the United States.

⁵ Although, during the start of the American occupation Filipino and Filipino-Muslim revolutionaries were unwilling to subject themselves to another colonial rule, consequently leading to the Filipino-American War in 1899 to 1916 (Ocaya, 2010; Rafael, 2018).

meant to “liberate the Asian region from Western rule” (Rafael, 2018, p.15). However, during the occupation, military aggressions (e.g., violence against women by the military) and poverty were experienced throughout the country. In turn, two guerilla movements appeared in the country: (1) US and Filipino elite backed guerilla; and (2) a coalition of peasant resistance called Hukbalahap (Hukbong Bayan Laban sa Hapon or the People’s Army Against the Japanese) (Rafael, 2015; 2018). Historical accounts claimed that the Hukbalahap were most successful in driving out Japanese forces, but as the Philippines ‘claimed’ independence the Huks efforts were dismissed and accused as communists (Rafael, 2018). “Japanese defeat thus set the conditions for American imperial restoration in the Philippines” and for the Asia-Pacific region (Rafael, 2018, p. 20).

In turn, “the Republic of the Philippines as it emerged from centuries of colonial rule became a hybrid thing: formally sovereign, yet practically a neocolony of the United States” (Rafael, 2018, p. 20). To this day, US-imperialism continues to shape the social (i.e., sports and health practices), political, and economic structures in the Philippines (Rafael, 2018). Despite the various waves of colonialism and imperialism, the Filipino people continue to uphold and call for anti-imperialist social, political, and economic reforms in the Philippines through national democratic social movements and grassroots civil organizations (Africa, 2015; IBON, n.d).

2.5.1 Sport in the Philippines

During the American occupation, political, economic, and educational systems introduced American language, good values, and beliefs into Philippine society (Bulloch, 2017; Gems 2016; Rafael, 2018). For instance, the Bureau of Education organized sports as a “pedagogical tool” within the public educational system to acculturate American values into Filipinos, “both as individuals and as a nation” (Antolihao, 2015, p. 450). In particular, sports

such as baseball were deployed in schools to instil particular values in Filipino youth, teaching them how to be productive, efficient citizens with optimal health and well-being (Antolihao, 2015; Beran, 1989; Blanco, 2016). In addition, the American military that were stationed in the Philippines played baseball as a popular pastime and used public spaces that were previously owned by Spanish friars as baseball fields, which served as a symbolic desecration of the Spanish colonial period, and as signifier of USA's "new colonial possession" (Antolihao, 2015 p. 480; see also Gems, 2016). In turn, the Philippines (with the assistance of the Bureau of Education and the YMCA) embraced baseball as the national sport, which ultimately led to the first organized national competition in 1901 (Antolihao, 2015; Beran, 1989; Gems, 2016).

Hereafter, in 1910, basketball and other sports programs (i.e., volleyball, and swimming) were introduced by the YMCA into the Philippine's sporting realm. Successively, basketball gained traction within the elite class in the city of Manila and propagated interests in private schools around the Philippines (Antolihao, 2015). As Antolihao (2015) argued, the Filipino elite class viewed basketball "as the *modern game*" (p. 1397, emphasis in original). The interest in basketball and its view as modernity, aligned with the nation's steps towards nationalist movements (i.e., the creation of the Philippine Commonwealth in 1934) (Antolihao, 2015). At the same time, the Olympic Filipino basketball team gained international attention which assisted nationalist movements to claim basketball as a vehicle to promote the Philippines' pursuit towards independence (Antolihao, 2015; Gems, 2017). The culmination of elite interest, national movements and international attention facilitated a shift whereby the Philippines' love for baseball evolved into the love for basketball (Antolihao, 2015; Gems, 2017). Ultimately, this baseball-basketball transition signified the political and economic shift of the Philippines from an "agrarian to industrial, rural-centred to urban-oriented" state (Antolihao, 2015, p.1405). In other

words, the sport cultural value shift mirrored Philippines' transition from a feudal-colonial state into a U.S orchestrated independence and pursuit of modernity. Yet, to this day the Philippine economy continues to be both semi-colonial and semi-feudal, since economic production continues to be export-oriented, mining and agriculture industries (Macaranas, n.d., Luz, Mendoza & Siriban, 2015).

Furthermore, what this brief Philippines historical account underlines is how sports in the Philippines reproduce(d) the 'sport for good' rhetoric, such that sport assumes a transformative and functionalist role in society.⁶ Antolihao (2015), Beran (1987) and Gems (2006; 2016) critically trace the historical trajectory of mainstream Filipino sport culture, and ways sports were used as imperialistic tools during the American occupation. Sport was used to govern and inculcate American values – of democracy, well-being, and competition – to the Filipino society. This contextual understanding of sport currently informs how sport is taken up in the Philippines as an inherent good for the Filipino people and for the economy.

2.5.2 Current positioning of Sport in the Philippines

The study herein builds on, and extends, current Philippine sport literature about sport and national policy, and sport and gendered participation and experiences. Moreover, it is not clear how historically women and young girls participated in these sporting spaces – were there even spaces outside of schools that allowed them to participate recreationally? Thus, this study aims to further push the Philippine 'critical sport studies' door ajar. Specifically, this study questions and compares how SDP initiatives in the Philippines relate to its historical roots. Are Filipino communities genuinely benefitting from these initiatives and, if so, what are the

⁶ For a more detailed account of postcolonial Filipino sport's history, see Antolihao (2015) and Gems (2017).

environmental and health-related costs? How are local organizations potentially resisting or understanding SDP's sport for good narratives? How are women and youth participating in sporting spaces?

To this day, the transformative rhetoric of sport can pervasively be found in Philippine policies like the Philippine Sport Commission (PSC). PSC specifically advocates for sport's ability to "contribute to the preservation of lasting peace, mutual respect, friendship and will [,] thus create a propitious climate for solving international governmental and non-governmental agencies, based on respect for the specific competence of each" (PSC, n.d). In many ways, this quote demonstrated how PSC perpetuated the 'sport for social good' discourse which mirrors sport's US-imperialist functions in the Philippines. In addition, historical legacies and international organizations have influenced Philippines' pursuit of modernity, for example, through the signing of UNESCO's *International Charter of Physical Education and Sports* which states PSC as signatory member. Moreover, sport historians (Antolihao, 2015; Beran, 1989; Gems, 2017) primarily have focused on the roles of organized sport in the Philippines' development and independence efforts. Philippine's sport history thus begs the questions, what roles do leisure and action sports, such as surfing, play in the Philippines? How do the historical underpinnings of sport as a colonial and imperial tool in the Philippines influence sports such as surfing? Thus, this research set out to engage with the questions above, which ultimately will contextualize how does surfing influences Philippines' development efforts.

2.6 Siargao Island, Surfing, Health and Tourism

To contextualize surfing's role in the Philippines, this following sub-section will provide a brief overview of Siargao Island's surfing history. Siargao Island is located in the southeastern quadrant of Mindanao, Philippines and spans over 437 square kilometers of land (see Figure 2

and 3). In the North and East, the island is surrounded by the Philippine Deep and the Pacific Ocean. In the South, Siargao's neighboring provinces are Agusan del Norte and Surigao del Sur. Whereas in the West, the island is within the Surigao Strait (Provincial Government of Surigao del Norte, n.d). Siargao Island is one of the three islands found in the province of Surigao del Norte, which all fall under the jurisdiction of the National Administrative Region XIII of Caraga (Provincial Government of Surigao del Norte, n.d.; Republic of the Philippines, 2011).

Siargao's (and Surigao del Norte) remote location (as with many other remote provinces outside of the Luzon region) is heavily impacted by the Local Government Code of 1991, which was a national mandate to transfer political and economic decision-making powers onto local governmental units to provide and fund basic services, agriculture, forest management, health services, infrastructure and social welfare (Grundy et al., 2003). The consequences of decentralizing social and political responsibility continue to impact remote locations the most, which gave rise to the current neoliberalization and privatization of the health care systems in the Philippines (Nandi, Vračar, & Pachauli, 2020; Naria-Maritana et al., 2020). Accordingly, quality and accessible health services (affecting women and pediatric care the most) and the working conditions of health care workers (lower morale and pay) declined (Grundy et al., 2003; Naria-Maritana et al., 2020). Considering the pandemic, the province acknowledged that there is a "lack of appropriate equipment and facilities in the island's [Siargao] hospital and...the delivery of quality medical and healthcare services" (Quismorio, 2020, para. 4). Thus 2020, (and after 29 years of the LGU code) the local and provincial government filed a house bill (No. 6365) to

improve the island's hospital from a Level 1 into a Level 2 facility (Quismorio, 2020).⁷

There are eight municipalities that divide the tear-drop shaped island (Figure 3): (i) General Luna; (ii) Dapa; (iii) Del Carmen; (iv) San Benito; (v) Santa Monica; (vi) Burgos; (vii) San Isidro; and (viii) Pilar. All eight municipalities have specific seascape tourist attractions. Specifically, communities facing the Pacific Ocean (like General Luna, Dapa, and Burgos) can produce six to twelve feet waves making these areas the island's surfing destinations (DENR, 2015; Provincial Government of Surigao del Norte, n.d). Moreover, Siargao is legally protected by three presidential proclamations (No. 2151, 2152 and 902). In 1981, the National Integrated Protected Areas System (NIPAS) declared and protected the island as a wilderness area and a resource reserve (DENR, 2015). Consecutively, in 1996, the Presidential Proclamation No. 902, declared Siargao a key biodiversity area for flora, fauna and endemic species, and a priority site for environmental conservation under Siargao Island Protected Landscape and Seascape (SIPLAS) Act. Together, these two acts acknowledge and legally bound Siargao as a protected area and key biodiversity area of the Philippines.

In practice though, the two acts do not fully protect the island susceptibility from destruction, degradation, and other environmental issues. According to the 2015 SIPLAS management plan by the Philippines Climate Change Adaptation Project (PhilCCAP):

Major threats [in Siargao] are destructive resource extraction, unsustainable fishing and farming practices, conversion of mangroves and forests into agricultural lands, and settlements, and inappropriate development directions. Low income, poor access to basic

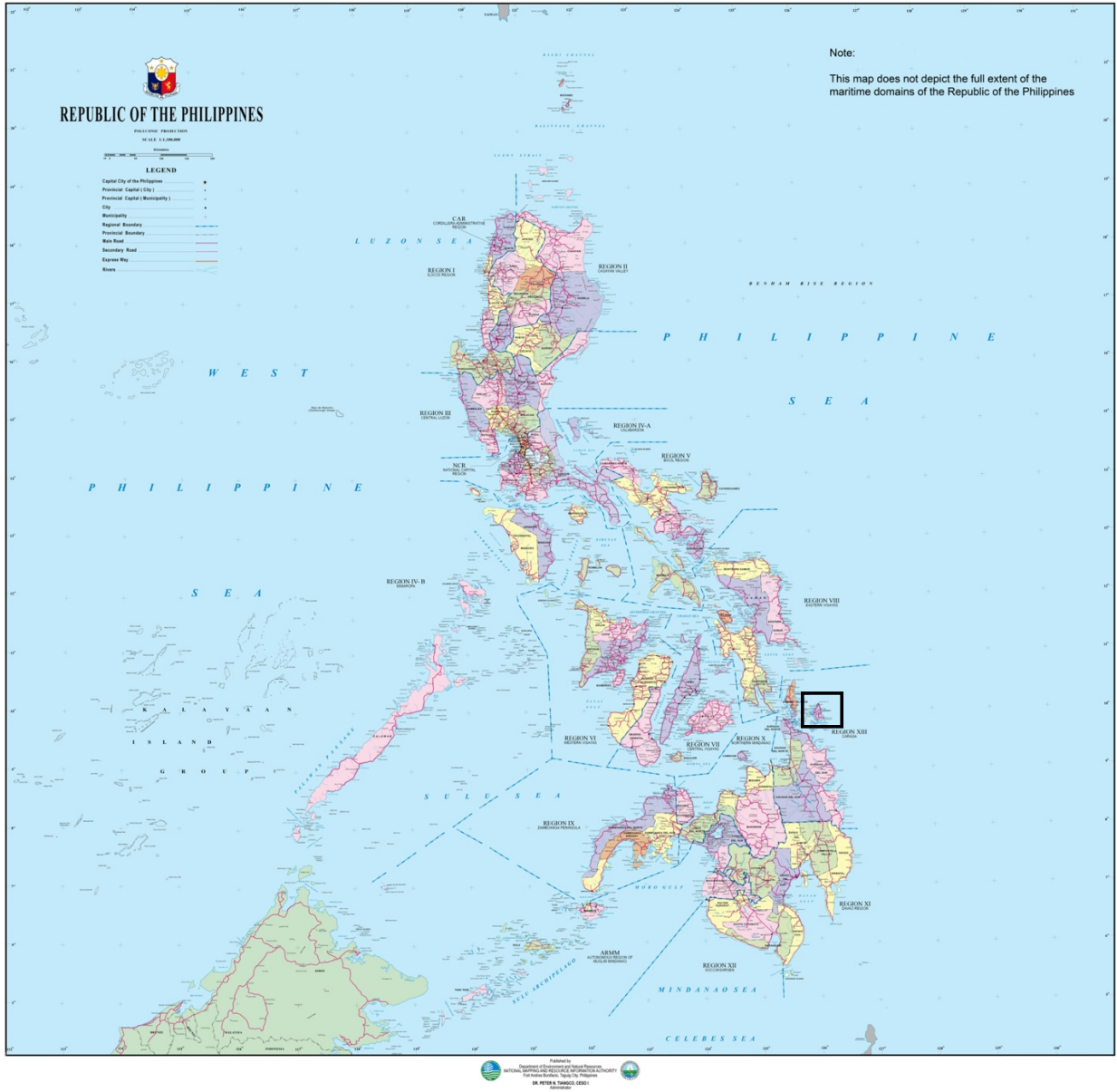
⁷ In the Philippines, “[g]eneral hospitals are classified into three levels — Level 1 with minimum healthcare services, Level 2 that offer extra facilities like intensive care unit and specialist doctors, and Level 3 hospitals that have training programs for doctors, rehabilitation, and dialysis units, among others” (Kabiling, 2020).

social services, lack of environmental awareness, weak law enforcement, and lack of livelihood alternatives have all contributed to the increasing difficulty of protecting SIPLAS. Climate change also threatens the stability of the island ecosystems and its ability to sustainably provide ecosystem goods and services (DENR, 2015, p. ES-1).

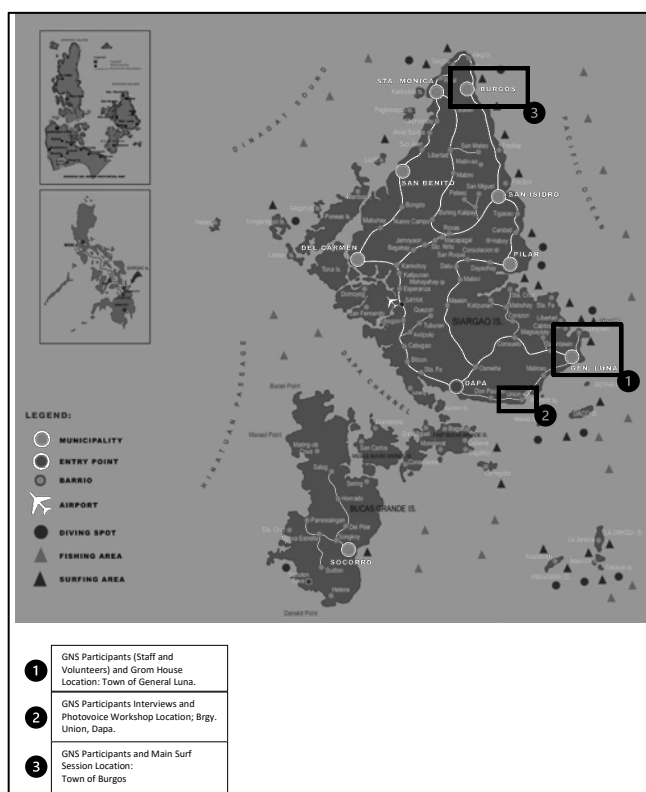
The imposed threats that PhilCCAP mentioned highlight how – regardless of the SIPLAS and NIPAS act – there are inevitable risks incurred due to global and local human activities, economic development, and climate change. What these risks by PhilCCAP indicate is how Siargao is susceptible to globalized currents of climate change and economic impacts. In addition, based on section 3 of the NIPAS Act, the Philippines has contractual international agreements that holds the country accountable for sustainable tourism and development efforts (Republic Act No.7586, s.1992). This further assumes how Siargao, even in a political realm, is influenced and monitored by globalized governance through disaggregated forms of localized development initiatives and national industries, like tourism.

Figure 2

Location of Siargao Island (within the black box), in relation to the Philippines



Note. Adapted from The Philippine Administrative Map by the National Mapping And Resource Information Authority (n.d).

Figure 3*Map of Siargao and Research Locations*

Note. The numbers on the map indicate the research locations. Adapted from *Siargao Map* by Siargao Islands (n.d).

2.6.1 Surfing and tourism in Siargao are ‘inseparable’

Based on the historical account of how surfing tourism emerged in Siargao. Below, is a brief overview of Siargao’s surf origins in relation to the work I conducted here. Most literature and (predominantly in English) media suggest that the 1993 *Surfer* magazine publication marked the beginning of Siargao’s surf popularity. The magazine featured two Californian professional surfers (Evan Slater and Taylor Knox) surfing the Cloud 9 surf break in General Luna, that brought international recognition to the island and a new economic activity for the island (Warshaw, 2005, p. 460; “History of Siargao Island”, n.d; Municipality of General Luna, 2012).

According to the municipality of General Luna, it was their efforts – alongside the National Department of Tourism, the provincial government, and expatriates – that spurred the island into the global surfing tourism market by organizing an international surfing competition, Siargao Surfing Classic in Cloud Nine (Elezean, n.d.). Since opening Cloud 9's doors to the international surfing community, Philippine tourism, and migration (work, expatriate, and lifestyle) created surfing tourism as a mainstay and an economic benefit for the municipality and the whole island (Warshaw, 2003; Laderman, 2014; Hansen, 2017; Elezean, n.d)

Moreover, the local governments, international and local news outlets, all elicit a similar narrative illustrating Siargao as the surfing capital of the Philippines (Crismundo, 2016; Executive Order No. 561, 2006). For example, the International Surfing Association (2017) stated in a news article that, “the island of Siargao in the province of Surigao Del Norte has rapidly become of the most popular areas of the Philippines for both foreign and domestic tourists, and due to its reputation for world class surf breaks and an idyllic island lifestyle, draws a mix of surfers and want-to-be surfers to the island” (para. 2). The International Surfing Association quote concretely indicated that the tourism boom in Siargao is associated to surfing and the globalized surf economy.

Common tourism impacts, both beneficial and detrimental, are on the rise in Siargao. As reported by Rappler's journalist Clarke, in *Saving Siargao* (2017), synergetic to the spur in tourism (an increase of a surfing industry and resort owners) are the following: environmental degradation, water quality, governmental oversight and over capacitated medical facilities in Siargao. As one Siargaonon stated, “development will come no matter what and that can be shaped and guided, but conservation has to be top of mind. We need to control growth and development before it controls us” (Clarke, 2017, para. 45). This quote exemplifies how local

Siargaonons embodied the multiple trajectories of surfing tourism and development in the Siargao; rendering and normalizing desires, habits, aspirations of seeing development as a benefit to the community, while taking up the responsibility and management of conservation of their environment.

Some of the environmental issues Siargao faces includes the lack of waste management facilities in the island, where waste disposing practices includes burning trash or disposing waste in open-area dump sites, whereas of June 2019, a two-hectare dumpsite was found in a SIPLAS protected area (Bandoles, Journal Entry, November 2019; Bonquin, 2019). Although there were orders to close the dumping grounds, as Siargaonon surfer claims, “mountains of rubbish are piled in our back roads - poisoning the ground water and creating irreversible damage to our beloved island home. The real beauty behind Siargao island... More tourist, more business, more trash” (Villanuel, 2019, para. 4). Moreover, just after I left the island in January 2020, a UK-owned hostel was caught illegally dumping waste into water systems that directly connected to a beachfront and the Pacific Ocean (Catoto, 2020).

The increase in tourism does not only impact the environment, the influx of tourism is also linked to race and gender-related issues behind the island’s idyllic façade. Hansen (2018) interrogated how lifestyle migration in Siargao – where affluent individuals from the global North (arguably also individuals from the Philippine’s urban cores, like Manila or Cebu) migrate and establish surf related business ventures – impacts the ways “young local Filipinos [...] forge new and global identities through [associating with] surf culture” (p. 10). Take for instance, in 2018, Billabong (a surf and lifestyle apparel brand) interviewed two local surfers, Josie Pendergast and Ikit Agudo who describe the Siargao’s surf culture as “dominated by men” (Billabong, 2018). Ikit elaborated that it is not because

women didn't want to surf but because of the culture we [in Siargao] have. Firstly, is the love for fair white skin...being under the sun brings out our natural brown skin which was not [considered] beautiful for most people. Secondly, the elders think that surfing is not for women, wearing bikinis are taboo. But thankfully now it has all changed (Billabong, 2018).

Indeed, the surfing culture in Siargao reconstructs globalized patriarchal access to surfing, and for surfers like Josie and Ikit, gendered barriers to surf exists in Siargao. However, the implication made here is reminiscent in reproducing Filipino culture in Siargao as the 'Other' and inferior to globalized constructs of progressive – yet still patriarchal and Western – surfing cultures (Hansen, 2018). Thus, the issues highlighted above indicates how Siargao's historical roots in surfing is embedded with a tourism sector that relies on the sport for international recognition and the globalized patriarchal and Western surfing culture.

Chapter 3: Conceptual Framework

This research was guided by postcolonial feminist political ecology (PFPE), or as Mollett (2017) refers to as "*postcolonial intersectionality*" in feminist political ecology, (emphasis in original, p. 155; see also, Elmhirst, 2011; Mollet & Faria, 2013). The aim of PFPE is to uncover how class structures, gendered, and racialized processes are shaped by human and environmental interactions (Mollet & Faria, 2013; Mollet, 2017). PFPE is used as the central theoretical approach throughout this thesis and became especially useful for critically exploring subaltern narratives and experiences on surfing, the environment and well-being (Mohanty, 2003; Mollet & Faria, 2013). I further contextualize the PFPE framework by bridging it with critical perspectives of Filipino/a studies, since the objective of this project is to understand if the three tenets (surfing, the environment, and well-being) are interconnected, and to broadly understand

what discourses inform these interconnections or disconnections in Siargao, Philippines.

In the sections that follow, I explain PFPE through its two foundational theoretical tenets: postcolonial feminism (PF) and feminist political ecology (FPE). Specifically, I evaluate the core tenets and critiques of the two theories. In so doing, I explain how these two theories are complimentary frameworks and how this study engaged with PFPE as its departure point for better understanding ASDP discourses focused on environmental sustainability and well-being. Lastly, I highlight why it is pertinent to bridge sociological perspectives of Philippine studies of culture and development for study.

3.1 Postcolonial Feminist Theory

Postcolonial theory is a school of thought that explores how historical, political, economic, and social spaces of previously colonized nations are impacted by Western colonial and imperial rule (McEwan, 2009; Said, 1978). In this thesis, I utilize the term ‘postcolonial’ since the removal of the hyphen semantically infers that the formal colonial de-linking processes of postcolonial nations and their cultural, political, and economic spheres are still impacted by colonialism, imperialism, and neocolonialism (Hall, 1996; Hayhurst, 2009). Postcolonial theory foregrounds critical discussions of how Western colonizing powers (i.e., knowledge creation in academia, development discourses and practices) create, inform, and prioritize ideologies of the West, which results in differentiating non-Western cultures as the Other or the Orient. Further, this assumed cultural superiority for Western powers gives credence to dominate, reform and have authority over non-Western countries, cultures, and the ‘need’ for development (Fausto-Sterling, 1995; Said, 1978). Thus, postcolonial theory allows this research to recognize that knowledge production has the power to materialize into real impacts on global South countries, such as, (mis)representing communities and cultures (as different, exotic, and in need of

development) and authorizing global North countries to impose governance and authorities (e.g., IMF's Structural Adjustment Program (SAP) loans and reforms by US imperialism on the Philippines sport and education system) on postcolonial countries (Said, 1978). Thus, the impacts of colonialism and imperialism continues to traverse global South nations culturally, politically and in economic spheres (Hayhurst et al., 2018; McEwan, 2001; Said, 1978).

Although postcolonial theory aims to problematize the hegemonic powers of the Western world, it also has a number of drawbacks. First, a PC analysis risks in perpetuating binary and essentialized 'Western/global North' and 'Third-World/global South' relations. This global North/South relation silences any type of critical analyses on how race, class, and gender discourses influence subjectivities and development initiatives (Agathangelou & Turcotte, 2016; Hayhurst et al., 2018; McEwan, 2001). In agreement, Mohanty (2003) took issue with postcolonial analysis since the monolithical representations of groups in the global South – primarily 'Third World Women' – are often portrayed as global victims. Further, PC thought has been conceptualized and utilized mostly by global North scholars in global North academic institutions, which ultimately contradicts PC's aims to debase cultural and political norms of the West. In short, PC theory overlooks intersecting nuances, its analyses rigidly continue to set an essential binary between the global North and South, and ultimately further global South voices into the margins (McEwan, 2001; Mohanty, 2003).

3.1.1 Postcolonial Feminisms

In comparison and as a response to the critiques of postcolonial theory, postcolonial feminisms expose how colonial, imperial, and neo-colonial histories continue to be woven into material and structural realities of gender, race, and class (Agathangeou & Turcotte, 2016; Darnell & Hayhurst, 2013; Hayhurst et al., 2018). Specifically, postcolonial feminism is largely

guided by questions like: (1) how do historical, economic, and political processes inform discourses of gender, class, race; and (2) how do individuals practice resistance, agency, and emancipation within these social, political, economic domains (S. Bawa, personal communication, September 21, 2018; Raghuram et al., 2009). Moreover, postcolonial feminisms theory – in relation to studies of international development – critically questions how dominant narratives (constructed by bourgeoisie, racialized and gendered processes) subsume development discourses of global South countries (Andrews & Bawa, 2014; Hayhurst et al., 2018; Mohanty, 2003). However, when postcolonial feminisms analysis heavily focuses on cultural differences – like postcolonial analyses – it risks ‘Othering’ global South identities, culture, and knowledge in relation to Western/Global North cultures and understanding. Thus, when researchers (which often come from global North academic institutions) exclusively analyze one cultural and geographical space without recognition of the global-local ties, it minimizes the complex relations of people and places that exists beyond geographical and cultural spaces.

To address the critiques of PC and PCF risks about recreating essentializing representations, I use Raguham et al.’s (2009) conceptualizations of places by questioning intersecting relations of power at international, national, and local levels. As Raguham (2009) stated, places are not bounded, but rather “place[s are] constructed intersubjectively, not only between people who live in a place, but also between people who live in different places” (p. 13). Thus, I use components of a PCF analysis in this research to complicate and tease out the intersecting relations of power in multiplicity rather than in a localized and dyadic manner. In practice, this includes understanding how places of study are experienced, understood, represented, and shaped by the interconnections of my positionality as a researcher, each of the participants’ positionalities, the history and current issues of places, local and global politics, and

cultures (Hayhurst et al., 2018; Raguham et al., 2009). Furthermore, to envision the environment's role in this study, I investigate and utilize FPE to critically understand the interactions of humans and the environment.

3.2 Feminist Political Ecology

Most feminist theories, often emerged as a need to redress the missing link of gender and gendered relations, the same goes for FPE. As Schubert (2005, p. 5) expressed, political ecology (PE) is not a “coherent ‘grand’ theory”; rather, it is a broad analytical framework that explores the dyadic interactions of humans and the environment. The two key tenets of PE include: (1) understanding the “social outcomes of environmental change”; and (2) asking how constructed social structures privilege (and limits) who gets to access and control natural resources (Schubert, 2005, p. 10). However, FPE scholars note PE's lack of attention to the gendered dimensions of environmental issues, particularly its failure to consider how inequitable access to or control of resources are classist, gendered and racialized (Mollett, 2017; Schubert, 2005). Therefore, PE's failure to consider classist, gendered, and racialized processes creates a space for FPE to consider how communities and individuals' positionalities establish: (1) how access to and control of resources privileges/limits others; and (2) how various groups are impacted to a greater extent during environmental changes (Elmhirst, 2011; Mollet & Faria, 2013; Mollett, 2017). Mollet and Faria (2011) illustrate this point by employing FPE to trace the racialized and gendered underpinnings of Miskito women's limited control of and access to land and resource propriety in Honduras. In turn, using FPE is helpful to contextualize the study in two ways. First, an FPE analysis can illuminate how dimensions of race and ethnicity, gender, and class shape: (1) how resources are accessed and controlled in Siargao – especially for Surf Siargao and its participants; and 2) how individual's experience well-being and environmental changes.

3.3 Tying it all together: Postcolonial Feminist Political Ecology

Bridging PCF and FPE creates the PFPE framework, which aims to expose how patriarchy and racialized processes exist within national and international development – including SDP and ASDP spaces (Hayhurst & del Socorro, 2019; Mollet & Faria, 2013; Mollett, 2017). In turn, the benefits of PFPE can disclose how (neo)colonial discourses of development initiatives interlock with systems of power – patriarchy, whiteness, and capitalism – that shape communities' resource accessibility and control, and experiences of environmental change (Elmhirst, 2011; Mollet & Faria, 2013; Mollett, 2017). Further, PFPE will help to decentralize environmental, sustainability and development discourses through explicitly foregrounding how intersections of class, race, and gender constructions are underpinned by colonial and imperial discourses.

PFPE is useful for this research for four main reasons. First, PFPE instigates an analysis that is spatially aware; that is, an awareness that space is constructed as an interplay between the human (historical, political, and cultural spheres) and environment (physical and geographical) interactions. For instance, the Philippines is geographically more susceptible to climate change impacts, since it is located within the Pacific Ring of Fire, an economy that maintains to be semi-feudal and semi-colonial – where agriculture, tourism, and resource extraction relies on the land's natural resources (Chandra et al., 2017; Maguidad et al., 2015; Muallil et al., 2014). This approach, in comparison to postcolonial theory or FPE alone, can substantiate the various factors that incorporate various human-environment interactions.

Second, PFPE is rooted in environmental justice, which is essential when exploring the entanglements among surfing, environmental sustainability, well-being, and development with SS. Simply put, PFPE helps illuminate how the environment links to the ways SS addresses

social issues of surf tourism in Siargao. Third, PFPE is useful in: (a) prioritizing and respecting local voices and agency; (b) ensuring representations of their lived experiences are upheld ethically and responsibly; (c) engaging in a fluid (yet critical) dialogue to support the participants and organization involved in this study. Taken together, PFPE helped to heighten understandings of ASDP in relation to multiple geographical and cultural locations, ensuring that accountable and ethical engagement were central to the research process, while anchoring the study herein in anti-oppressive and anti-colonial approaches.

3.4 Further Contextualizing PFPE

To further contextualize this study's PFPE orientation, I also used conceptual frameworks from Filipina/o scholars in the US and Canada to inform sociocultural aspects of the Philippines. Filipina/o Studies offers a transnational lens to "interrogate and challenge histories of Western imperialisms (Spanish and US imperialisms), ongoing neocolonial relations in the Philippines and [a researcher's] relationship to past and present Filipina/o migrations" (Viola et al., 2014, p. 18). Simply put, adding a Filipina/o Studies lens to this study imbues the PFPE analysis with critical contextualization of Philippine history, culture, politics, and people in two ways. First, linking Filipina/o Studies with PFPE attunes how gender, class, ethnicity, and race relations in Siargao are locally and transnationally connected. Second, utilizing Filipina/o studies purposefully brackets – to mainly challenge and differentiate – my positionality and experiences of what it means to be a Filipina in the diaspora. Before I explain how Filipina/o studies extends PFPE, I briefly summarize Filipina/o studies and its future directions.

3.4.1 Critical Perspectives on Filipina/o Studies

Filipina/o studies is a perspective on Filipina/o sociocultural contexts in the Filipina/o/x diaspora from the US and Canada, which aims to rupture stereotypical characteristics of

Filipino/a/x in North American spaces – such as the powerless caregivers, noble Filipina nurses and racialization of Filipino youth as at-risk – by highlighting the multiplicity of Filipina/o/x identities and academic work that goes beyond these tropes (Coloma, 2011; Tungohan, 2017; Viola et al., 2014). One branch of Filipina/o studies apply critical theory to expose and dismantle Filipino racializations and tropes in the diaspora. Mainly, a critical Filipina/o lens underpins critical analyses of three underlying issues: (1) immigration policies between the Philippines and host countries (like North American countries); (2) the Philippines' social conditions (rooted mainly in colonialism and imperialism) which leads to the needs for migration, and (3) the discursive implications of US imperialism and neoliberalism that socially and materially constructs host countries as the spaces for better opportunities. In short, critical perspectives on Filipino/a studies intentionally expose the constructed roots of migration and how Filipina/os in the diaspora resist globalization in various ways, and to ultimately help create social and structural changes of the injustices Filipino people transnationally (Aguinaldo, 2014; Tungohan, 2017; Viola et al., 2014).

A critique by Cruz (2014, p. 288) suggests that if Filipina/o studies are not conducted transnationally, scholars run the risk of constructing Filipina/o studies as an “insular academic formation” rather than a practice that works towards structural changes for the social and material conditions of the Philippines and those abroad. Additionally, Cruz (2014) offered critical insights about Filipino/a studies and its use of literature, contending that such studies should include knowledge and literature from the Philippines and in the broader Filipino diasporic community about Filipino culture (Aguinaldo, 2011). Indeed, Cruz's evaluations on Filipino/a studies highlight the ways in which ‘Filipino’ is malleable and varies in different geographical spaces. Thus, I draw on Cruz's (2014) evaluations of Critical Filipina/o studies to

ensure that I have sought and followed the transnational ties of Filipino culture and to move beyond North American literature for this study. In addition, and in line with Aguinaldo's (2014) work, this study is not meant to "present a grand narrative" as to what constitutes an "authentic Filipino identity" or culture (p. 404). Rather, this study interrogates what constructs Filipino culture in Siargao in relation to the environment and development efforts by SS.

How then does Filipina/o studies inform PFPE, and vice-versa? I previously mentioned that PFPE theoretically aims to uncover how cultural constructions and assumptions of race, class, and gender are being (re)produced, and how these assumptions limit local communities and individuals' the access to resources in the Philippines and well-being. Thus, integrating a critical Filipina/o approach with PFPE helps (1) transcend race and gender hierarchies outside North American contexts; (2) deconstruct assumptions of Filipino culture in relation to the environment and development; and (3) foreground the historical and current sociopolitical contexts of the Philippines to interrogate how "patriarchy and racialized processes (including whiteness) are consistently bound" in development and human-environment relations in Siargao (Mollet & Faria, 2013, p.117).

Altogether, conceptualizing this research through a PFPE lens, alongside a critical Filipino/a approach, helps explore the RQs in a critical and contextual manner. Particularly, using a PFPE and critical Filipino/a approach is useful for unpacking the multiple ways that physical environments and common discourses about ASDP, well-being and sustainability, and social issues in the Philippines potentially shapes how: (1) SS operates as an ASDP organization, (2) program participants and volunteers experiences in SS; and (3) surfing conceptualized as a tool for development, sustainability, and well-being in Siargao.

Chapter 4: Method(ology)

4.1 Introduction

This research stems from my initial curiosity to understand the SDP landscape in the Philippines and how local organizations enact social change in their respective communities. Woven into this curiosity was also a personal – political journey that wanted to acknowledge how my personal experiences and privilege to participate in non-traditional sport and leisure spaces (e.g., Dragonboat, weightlifting, and hiking) connects to why I also experienced and uncritically assumed how sport and physical activity can shape lives. Further, this research goes beyond uncovering how does sport from a ASDP standpoint operate in the Philippines because I am a Filipina. Rather, this study also became a part of my personal journey in uncovering the colonial, imperial, and sociopolitical roots of *why* my parents migrated out of the Philippines in the first place and *why* I am drawn to look ‘backwards’ to uproot those roots of inequities in the Philippines and perhaps contribute to sowing seeds of justice back home *and* here.

Travelling is a privilege and an environmental expense, but to conduct my research with SS, I travelled to Siargao, Philippines from September to December 2019. Travel funds (including Philippine ethics, Visa applications, flight tickets, honorariums) were funded by the 2018 David Wurfel Award for Philippine Studies – York Centre for Asian Research award and York University’s Research Cost Fund. Prior to conducting research, I secured ethics from York University’s Ethics Review board (Certificate #: STU 2019-099) and with the Philippine Social Science Council’s (PSSC): Social Science Ethics Review Board (Reference #: CB-19-02). As an important note, the age of consent to research in Canada (16 years of age) and the Philippines (18 years of age) differ. To comply to York University’s Ethics Board, participants between the ages of 13-16 needed to receive parental/guardian consent (See Appendix A-E for the consent forms used in this study).

4.2 Overview of Surf Siargao

In 2018, SS was established in Siargao by Daniel (a local Siargaonon) and Mila. In exchange for school attendance, SS provided Siargaonon children and youth access to surf equipment (e.g., leashes, shortboards, longboards, foamboards, and tandem boards) and transportation to surf breaks around the island.

Before SS, Daniel was locally running a lending initiative in his community in GL, “I was already doing it by myself... just borrow my boards to the kids. Trying to get them to school, just based on my experiences also. I try to help them out, so that they're happy, that they can surf” (Staff, October 2019). Daniel’s experiences motivated him to encourage the youth to stay in school, whenever he lent his boards because, as he explained, surfing can be:

A distraction from studying. Sometimes...I have to catch up to study. But then I’m really like, really behind, but I’m just still learning. I still lacked learning and had absences...and that’s why my experience I share with the kids because it’s not a good influence and example to [do] (Staff, October 2019).

Here Daniel explained that he believed it was pertinent to lend this advice to the younger youth as it was a mistake he had to learn independently. However, when he lent his boards to other youth in the community, often “the kids [would] borrow [Daniel’s] boards and break his boards. The [youth] never repair it; [he] repaired it for them” (Daniel, October 2019).

It was during Mila’s surf trip to Siargao, when she met Daniel and learned of his small community initiative (Mila, October 2019). In response, Mila offered to campaign to “get a couple of boards” back from Australia and return them to Siargao. The two of them realized it as a win-win solution since the donated boards were for the community’s use, while Daniel could keep his own boards (Mila, October 2019).

By the end of 2017, the two received an overwhelming response and acquired “50 [used] boards” (Mila, October 2019). This was a huge success for Mila and Daniel, since boards are financially inaccessible to community members within the local working to low socio-economic class (personal communication, November 2019).⁸ Due to the large number of boards received, the two were unsure whether they should “sell” or “donate” them to the community; and at that moment, “that’s when [they] decided [to] set up a small community program and let kids use the boards in exchange for going to school” (Mila, October 2019).

Consequently, by 2018, Mila registered SS as a non-profit entity under the name, “Surf Siargao Incorporated” into the Australian Charities and Not-for-profits Commission (ACNC) (ACNC, n.d). Registering SS in ACNC allowed donors to receive a tax deduction and for SS to acquire a governing board of directors (i.e., children’s aid representative, social enterprise expert, community health consultant, lawyer, and an accountant) that act as a sounding board for the SS initiatives abroad, but do not oversee SS’s day-to-day operation (ACNC, n.d.; Surf Siargao, n.d; Mila, October 2019).

From there, SS’s roots flourished from a local operation by Daniel into a transnational organization ever since Mila’s campaign for surf equipment from Australia. Daniel’s local initiative received transnational donations (e.g., recycling used surf equipment and access to more extensive monetary support) from private and business donors, which has gained international and local recognition. This expansion also enabled SS to attain sponsorships with surf businesses, like EcoSurf (see Table 1 for SS structure). Overall, this brief account of SS history illuminates that SS stemmed from Siargao’s local surfing roots and a response to social

⁸ In conversation with local surfers, used long board in the island can approximately cost around 28,000 PHP (based on avg. 2019 conversion rates, this is equivalent to \$ 756.61 CAD) and higher depending on the type of surfboard.

issues (i.e., inaccessibility) specific to surfing but was supported by Australian technical support and financial aid.

4.2.1 Programming

During the time of the research, SS operated two main programs. The Surf for School Sessions (SFSS), SURF-Education life skills and life-knowledge workshops and Health Support. SFSS is a surf-school exchange program which rewards SS members with a surf trip every weekend if they perform well in school during the week. A local volunteer would tutor SS members and monitor their progress and grades, which determines whether they can join the weekend surf session. SURF-Education life skills and life-knowledge workshops are extracurricular workshops that aim to teach SS members of the various social issues (i.e., gender equality, racism, and rape culture; it was unclear who mainly led these discussions (Surf Siargao, n.d.). The Health Support program is donation-based program that provides microgrants to finance medical emergencies, which aimed to fill in the gap of the local pediatric health care services for pediatric (Garcia, 2019). This program was led by Mila and operated by two volunteer nurses from Australia, where they took on the positions as the community nurses for Surf Siargao (Garcia, 2019). I expand on these programs in depth in the findings section.

Summary: This sub-section mainly discussed how SS established itself as an organization. SS aimed to provide lower socio-economic status community members free access to surf equipment. As a newer organization of two years, SS continued to evolve into a surf-for-school exchange program (SFSS) that aimed to incentivize children to stay in school. Moreover, SS continues to grow and learn more about the community, they expanded their programming to address broader social issues like, teaching participants about gender equality through SURF-Education workshops, and outsourcing technical nursing support from Australia to address the

health resource disparity in the island.

4.3 Participatory Action Research (PAR)

In this section, I emphasize the importance of PAR's historical roots in relation to sport studies and ASDP research. I then highlight ways in which PAR can provide potential resolutions to ASDP's concerns. To conclude, I illustrate how PAR connects with the theoretical framework employed by my research and the methods used for this study.

PAR is a research framework and epistemology that believes that research should involve participants as decision makers and knowledge producers throughout the entire research process. Although PAR is employed in diverse ways, there is one principle that saliently connects PAR projects. This connection is PAR's epistemology which attempts to decentralize traditional research by inviting and including participants to actively take part in different aspects of the research process. Simply put, PAR attempts to deconstruct the transactional relationship of the researcher and individuals being researched.

Historically, traditional research methods are rooted to classify, objectify, and create hierarchal – and marginalizing – divisions. For example, academic institutions are historically constructed as the gatekeepers and producers of knowledge (Abdel-Sheid & Kalman-Lamb, 2011; Sultana, 2007). Consequently, research in academic institutions created and preserved a White and enlightened society, which often hierarchized non-White societies as unknown, savage, and uncivilized (Antolihao, 2015; Gems, 2011). In turn, research, such as qualitative research, dangerously constructed and perpetuated gendered divisions and roles of Western men and women, such that it created a hierarchy that privileged White men and women over Black and Indigenous men and women, and communities in the Global South (Bederman, 1995; Fausto-Sterling, 1995). Thus, PAR frameworks critically acknowledge how research was used to

disservice many communities and ultimately perpetuating a colonial way of seeing and knowing.

In response to traditional research, PAR attempts to decolonize these approaches by prioritizing community concerns or interests over researchers' needs. Specifically, PAR upholds community knowledge as a whole and the individuals within communities (i.e., participants, community members, and researchers) are invited to (re)shape the research throughout its entire process. For example, Torre (2009) highlights that PAR is a collective framework that aims to engage in mutual implications for both the researcher and the community they serve. Therefore, PAR is more than being a methodological process; rather, it is curated to engage with the community, where all individuals can choose to take up active roles and contribute to the research in various ways (MacDonald, 2012; Torre, 2009). As such, PAR is compatible with social justice work, where it aims to provide communities the capacity to co-independently converse about, organize responses to, and mobilize against the injustices that their communities face.

Although PAR is a promising approach, it does not always directly translate into emancipatory or collaborative work, which tends to take time and a collective effort. Indeed, international development work has appropriated these methods to provide marginalized communities a global platform to act on and voice their needs in development initiatives (Hayhurst et al., 2015; McEwan, 2009). However, these participatory development initiatives often fail to create participant mobilization and "tangible social, economic and political change" (Hayhurst et al., 2015, p. 955). Thus, it is imperative to acknowledge that PAR itself is not perfect and researchers need to act reflexively and critically evaluate their methods and actions throughout the entire PAR process.

For example, PAR in sport scholarship responds to such critiques by identifying how

power relations operate throughout the entire process of PAR research. Sport management scholars and sport sociologists have conducted PAR to help (re)contextualize, monitor and evaluate sport and recreation programming in a variety of diverse communities (e.g., Rich & Miesner, 2020; Spaaji et al., 2018). In other instances, PAR was combined with additional frameworks, such as feminist and Indigenous frameworks, to examine and critique how power relations are embedded throughout the research process (Coppolla et al., 2019; Hayhurst et al., 2015; Hayhurst & del Socorro Cruz Centeno, 2019). Recent research exploring the use of PAR in ASDP emphasizes the importance of actively questioning power relations and its ramifications within the research (Spaaij et al., 2018). By effectively engaging with the ways power influences research, researchers can contextually gauge how SDP participants can genuinely take part in the research process (i.e., creating and advising accessible and appropriate knowledge translations for the community) (Spaaij et al., 2018). Indeed, PAR has gained traction within the SDP sector, but remains rarely used in the realm of Action Sports for Development (or Action Sports more broadly). Therefore, this study employs a PAR approach to ensure that I, as a researcher, continue to reflexively engage throughout the entire research process. Specifically, myself and the methodologies chosen aimed to be critically attuned: (1) to both individual and community needs; (2) to the research's geopolitical and cultural spaces; and (3) to ensure that knowledge created from the research is accessible to the community.

I argue that PAR methods are compatible with a PFPE framework. First, PAR and PFPE are both grounded in reflexivity and contextualization of the sociopolitical and cultural space in which the research is situated. Second, combining PAR with PFPE grounded the project in the perspectives of participants and their vision of environmental change and well-being, particularly in relation to changes in their community and broader issues (e.g., neoliberal and living legacies

of colonialism and imperialism in the Philippines' economic and political spheres). Pairing these approaches meant I could collaboratively work with participants, and SS volunteers and staff in the hopes to have a conversation about various forms of action on issues identified by the SS community (Cahill et al., 2007). Although the research and participatory process were at times uncertain and messy, receiving feedback from the participants validated that the process was worthwhile. For instance, Ronelle (youth participant, SS) shared her experience participating in the research following our interview:

Sa pag-iinterview mo ate, maraming salamat Ate. Mas nailalabas ko po ang dapat natin gawin sa SS. Tapos, ano kuman. Dapat kahit hindi tayo part ng SS, dapat natin alam kung tama at mali at yun makakabuti sa atin komunidad. Dahil importante para sa atin, kasi tayo lang naman din mapuslan – saan man lugar tayo mag punta dapat hindi natin makalimutan. [Thank you for interviewing me Ate. I can express what SS should be doing. Also, even if we're not a part of SS, we should know what will be good or bad for the community because we will be the one's benefitting from it. That's important to us because, the bottom line is, what we do in our communities, we also benefit from what we do, and we should never forget that wherever we go.] [Participant, December 2019; translated by Bandoles]

Therefore, using PFPE helped address concerns about representation by using participatory methods, which enabled the analysis to carefully contextualize subjectivities (e.g., historical, gendered and racialized processes); challenging binary rhetoric (i.e., global North and global South relations); and importantly, ensuring participants had space to use their agency and feel heard about the changes they want to see in their communities (Hayhurst et al., 2018; Mohanty, 2003; Raghuram et al., 2009).

Secondly, rather than collecting data using only traditional academic methods (i.e.,

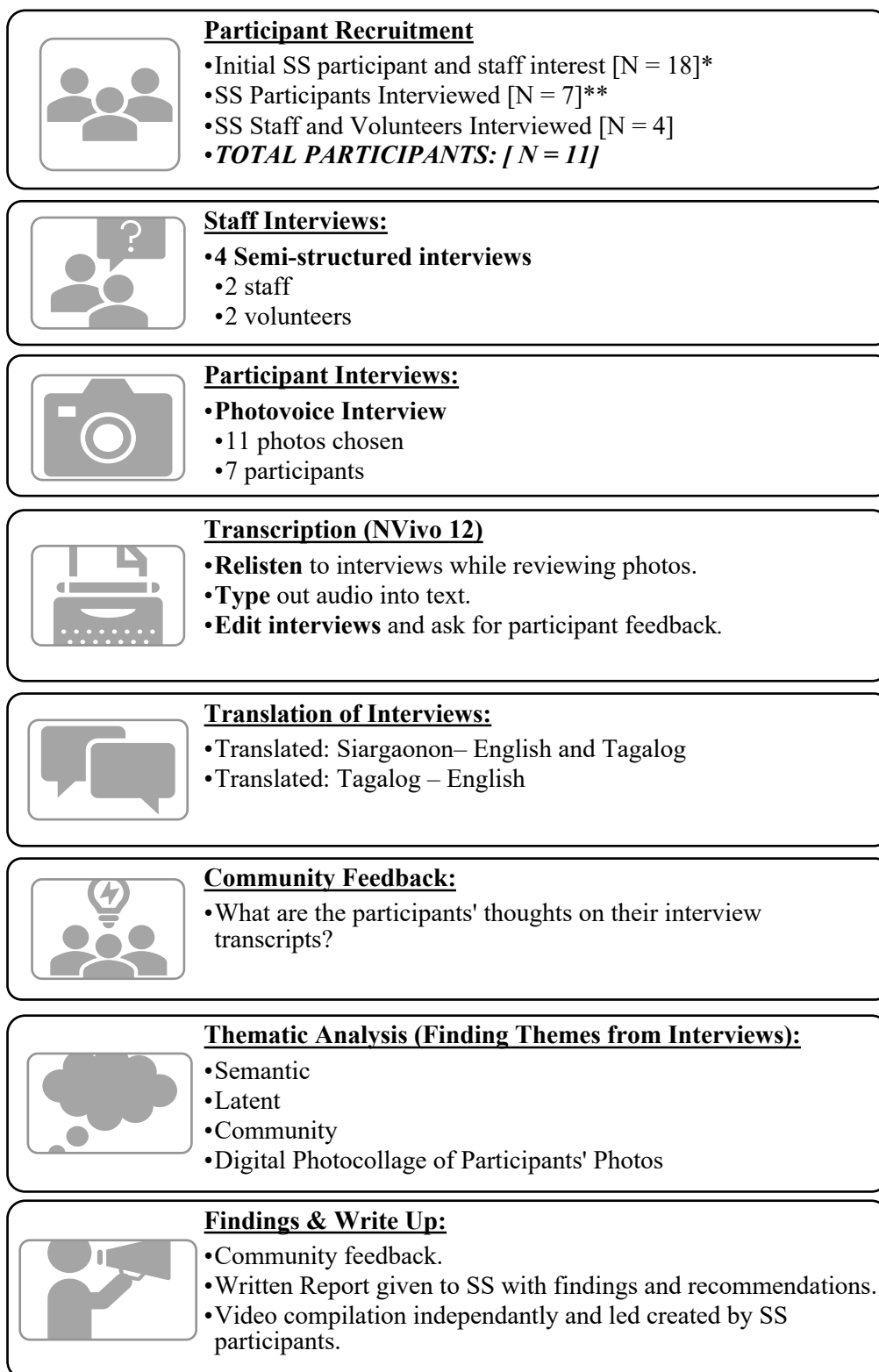
participant observations, interviews, and survey methods), this research was informed by other PAR studies (e.g., Cahill et al., 2007) that uphold the importance of prioritizing and building reciprocal relationships with local community members and organizations (e.g., communities in Siargao and SS). Third – and further informed by the PFPE lens – PAR was used to highlight how places such as Siargao are often “embedded in complex social, cultural and political systems” created by power and privilege (Torre, 2009, p. 1). Lastly, this study was respectfully guided – and informed – by the First Nation’s Information Governance Centre’s OCAP®, which allowed me to critically examine and practice ethical considerations of research propriety, knowledge production, and dissemination for the community and individuals (Blodgett & Schinke, 2016; Cahill et al., 2007; FNIGC, 2019). For example, participants and the SS community own their data, and have the rights to control what and how information is disclosed, disseminated, and stored from this research.

4.4 Employed Methodological Approach

This study employed a methodological approach that included three data collecting methods. Specifically, this research utilized triangulation – a research process that draws on multiple data sources and methods to cross verify data collected – to ensure rigor of this study (Berger, 2015; Charmaz, 2004; Day, 2012). The three methods of data collection included: (1) photovoice (PV), (2) critical document analysis, and (3) self-reflexive journaling. In the sections that follow, I describe the rationale for the methods used (see Figure 4 for a visual representation of the methods). Before I describe the methods used in this research, I summarize how I established contact and a research relationship with SS.

Figure 4

Summary of the Research Process. Created by Bandoles, 2020.



4.4.1 Establishing and Building Community Trust

A research relationship was established in February 2018 through email between myself and SS's co-founder, Mila. The email correspondence outlined the: (1) research's purpose, (2) main research questions, (3) expected research methods, and (4) potential benefits and minimal risk it may bring for the SS community. Moreover, the correspondence outlined and sought approval from SS for the list of research questions and to understand what research support they needed. This led to discussions about how the research should also focus on understanding how tourism development in Siargao impacts the community, rather than solely focusing on environmental issues and SS impacts on participants' well-being. I attended to SS suggestions (which was subsequently approved by SS) by revising the main photovoice RQ from "how does Surf Siargao and surfing impact the environment and affect your well-being?" into "how does Surf Siargao and surfing affect your well-being" (Journal entry, October 13, 2019; Journal entry, November 23, 2019).

During my time in Siargao, and with PSSC's ethical guidance, I initially met with the local government in General Luna to receive approval of the research I was about to conduct with SS (Journal Entry, September 15, 2019). As a result, the local government gave me a copy of a public document, a Fiesta invitational pamphlet, that described Siargao's local history. This pamphlet was used for this research's analysis.

Second, I took the time to volunteer with Surf Siargao. This allowed me to enter and build rapport with the SS community, and to learn and experience how SS operated as an organization. To clarify, my role as a volunteer mainly supported Surf Siargao during their weekend surf and tutorial sessions. During the weekend surf sessions, I would help load and unload the surf equipment onto the bus or on a habal-habal, learned to surf with and from the SS

youth, and supervised (lifeguarded) with other youth members who chose to wade in the water or sat on the beach. A local volunteer also recommended that I join them during the academic tutorial sessions since it would enable me to build relationships with the youth in Union and General Luna (Journal Entry, October 10, 2019). Specifically, in the tutorial sessions, I would assist (when asked) and shadow the local volunteers during tutorial sessions by checking in with participants whether they needed support in completing their activity.

4.4.2 Participants

Overall, there were 11 participants that volunteered their time and efforts for this study, seven youth SS participants and four staff and volunteers (see Table 1). Herein, all of the youth participants quoted in thesis will be cited as (participant, date); while staff and volunteer will be cited as (staff, date). Furthermore, all interview transcripts documented emotions, pauses, abrupt changes, and when participants vocally emphasized a phrase or thought. Thus, quotes used in this thesis will include symbols that indicate when the latter actions, emotions, and speech inflections arise (see Table 2 for the interview legend).

Table 1

List of participants and their involvement in SS.

Name (Pseudonyms)	Age	Involvement in SS	Occupation
Mae	14	Youth Participant	Student
Joyce*	16	Youth Participant	Student
Oscar*	16	Youth Participant	Student
Ariel*	15	Youth Participant	Student
Gabriella	16	Youth Participant	Student
Ronelle	16	Youth Participant	Student
Angelo*	18	Youth Participant	Student
Daniel	28	Staff (Co-founder)	Surf Instructor
Mila	28	Staff (Co-founder)	Nurse
Alex	35	Staff (Volunteer)	Surf Instructor
Hayley	22	Staff (Volunteer)	Nurse
Total Participants (N) = 11			

Note. * - indicates who attended the introductory workshop (see section 4.4.3c).

Table 2.

Interview Legend.

Legend:	
* x *	<i>emotion/action</i>
—	<i>abrupt stop / change in thought</i>
[x]	<i>for context</i>
(EB/participant:)	<i>interjection</i>
...	<i>long pause</i>
<i>italicized</i>	<i>interviewee placed emphasis</i>

Youth Participants: Further, two of the participants were young men and five participants were young women. All the participants lived and went to high school in Barangay (Brgy.) Union and were SS participants for at least a year. Five participants identified themselves and their family as mahirap (poor). In addition, four participants shared that their parents or guardians (mostly their fathers or male guardians) had working class jobs in either carpentry, fishing, or in hospitality and tourism. Lastly, all participants aspired to finish higher education, so that they could help their families to live a good life.

SS Volunteers: Four (4) SS volunteers were invited to partake in a semi-interview to understand the impact of the organization and their experiences in relation to SS operations and surfing. The four SS volunteers ranged in age from 22 to 35 years old. Two of the participants were the co-founders, Daniel, a local Siargaonon and surf instructor and Mila, an Australian based nurse and surf tourist. The other two participants were new long-term volunteers (three months or more) who took on positions as nurse volunteer and a surf instructor volunteer. Three out of four participants were women and were all from Global North countries, the United Kingdom and Australia and all spoke in English, which proved to be a difficult barrier for most of the volunteers. All local volunteers were invited to participate. However, two politely declined

stating they were timid to be interviewed, whereas the third volunteer was unavailable due to their ongoing commitments.

4.4.3 SS Youth Participant Interviews: Photovoice

4.4.3a Choosing Photovoice. The initial goal of this study was to use an arts-based method (ABM) for data collection. The rationale behind using ABM was to allow participants to choose which art method they thought would best suit their community. The various art methods that were going to be introduced included (but not limited to): painting, music, poetry, photography, and dance. However, when fieldwork began, the organization was experiencing conflict among its staff (which I discuss in the latter sections of this thesis). Indeed, this conflict was a consistent challenge throughout the time I was in Siargao. These tensions subsequently impacted the logistical components of the study, including obtaining spaces and times to conduct meetings, workshops, participant recruitment, and community involvement (Bandoles, Journal Entry, September 10, 2019; November 8, 2019; December 6, 2019). In short, the challenges impacted time and feasibility of art-based methods. After considerable deliberation, I determined PV methods to be best suited for the community due to time limitations, the unprecedented challenges on-site, and my familiarity and experience with PV methods. Accordingly, PV methods were used in this study to understand participants' experiences with SS, surfing and how SS or surfing (dis)connects to their well-being and the environment through photo images and words. The finalized decision to conduct PV methods for the study received approval by my supervisor and – more importantly – by the SS community.

4.4.3b Photovoice Methods. PV methods use photography to elicit and express thoughts and opinions on a certain issue or topic (Hayhurst & del Socorro Cruz Centeno, 2019). The main photovoice question introduced to the SS community was: how does Surf Siargao and

surfing impact the environment and affect your well-being? For this research, I was equipped with nine waterproof digital cameras and various art supplies, such as, tape, markers, crayons, paper, and batteries). All research related waste created by the research project (i.e., batteries, dried out markers, and paper) were brought back to Canada to be properly disposed and recycled in my local community recycling centre or repurposed for note-taking use.

Once fieldwork began, SS was consulted again about the relevance of the main research question. SS expressed they were more interested in challenging the impacts of overdevelopment of the island, we concluded that the research should inquire more about the “effect of SS and surfing on the participants’ well-being” (Journal entry, October 13, 2019). Along these lines, the main photovoice research question that came to be was: How does Surf Siargao and surfing impact your well-being?

4.4.3c Recruitment, and Introductory Workshop. To recruit participants, I facilitated an introductory workshop for SS participants to learn more about the research project, what is photovoice, and to gauge who was interested in participating in the research. The introductory workshop took place once a specific time and location was set. I was advised by Union’s SS volunteers to hold the workshop in a local surf spot in Union.

This workshop involved a number of topics relating to my research, specifically: (1) the purpose of my research with SS; (1) the requirements for participation (e.g., 13 years and older, SS participants, PV methods, interviews, and consent forms); (3) the meaning of ASDP and PV; (3) how to use the cameras to take photos, and (4) the ethical considerations involved in taking photos. Lastly, the remainder of the workshop was created for attendees to learn how to do photovoice research.

In the start of recruitment, there were 11 SS community members who took part in the

introductory workshop. However, due to the age range (13 and above) approved by PSSC committee and REB, only four (4) members who attended the workshop were able to participate in the study (see Table 1). During participant recruitment and the introductory workshop, PAR provided a framework to navigate these early stages of the research by listening to the suggestions and perspectives on the ground. As mentioned in 5.1.1, the main photovoice question was revised from “how does Surf Siargao and surfing impact the environment and affect your well-being?” into “how does Surf Siargao and surfing affect your well-being”. The photovoice question was interpreted and translated by the community members into “uno may ikatabang an Surf Siargao ug surfing sa imo karajawan o kinabuhi?” To translate this into English, the photovoice question shifted into asking “how has Surf Siargao and surfing helped your well-being or life?” (Journal Entry, November 23, 2019) Accordingly, this became the finalized research question for the PV assignment. Therefore, in this instance, it is clear how PAR methods allowed room to redirect decision making capacities (i.e., revising the main photovoice RQ) and initiate collaborative participation in the project.

After the presentation, I facilitated a PV activity so that community members were able to actively learn about PV, demonstrating how to use the camera’s specific functions (i.e., recording video, deleting photos, camera settings such as flash, and basic setting modes), and explained what are the ethical considerations while taking photos (i.e., need for consent when taking photos of others, consider not taking photos that can easily identify others, and taking photos are deliberate and can construct different meanings). The orientation activity I facilitated entailed community members answering the question – *What makes you happy?* – with the camera around the local surf break. They had a total of 15 minutes to capture photos and answer the question. Community members then paired up with one or two partner(s) and shared their

answers with one another.

After the activity, participants who were inclined and eligible to participate in this research received two things. First, a consent form in Siargaonon (either a parental/guardian consent for those 13 to 16 or a standard form for those above the age of 16) that could be returned to the local community volunteer or once they have coordinated an interview time (see Section 4.4.9 for the translation procedures). Second, a digital camera for 2 weeks to answer the PV assigned question. I co-ordinated interview times with each of the participants and separately met with individuals who wanted to participate but could not attend the workshop.

All of the participants were advised to not take photos that could easily identify individuals. This was done to ensure participant's safety and privacy since other individuals who were captured in the photo did not provide consent for their photo to be released (Wang & Redwood-Jones, 2001). Additionally, this thesis will be available to the public. Thus, the consent forms also asked individuals, or their parents/guardians how photos can be disseminated in this research or presentations. Lastly, in the case participants shared photos that were identifiable, I asked participants' permission whether I can crop out faces and anything that could have easily identified who the participants were before publishing this thesis.

To understand the participants' experiences with SS and contextualize their perspectives and photos on the surfing/well-being/environment nexus, interviews were structured based on life-history and PV questions (Castleden et al., 2007; Smith & Sparkes, 2017; Wang, 2006). Stemming from Castleden et al's., (2007) work where they asked participants to select what image(s) best represented positive and challenging aspects about their community, in this research, participants were asked to choose two (2) photos that best represented a response to the PV question. A total of ten (10) photographs were taken by the participants that were described

and explained during the PV interviews.

It is important to note that the interview guide did not start with PV discussions but started with a set of questions about the individual first. This interview structure was to ensure that a rapport was set prior to discussing in-depth the main PV question (Hermanowicz, 2002). Thus, the PV interview guide was comprised of the following topics: (1) the self, surfing, and the community; (2) well-being (translated to Karajawan in Siargaonon), health environment and social issues in Union and Siargao; (3) PV questions (with “SHOWeD” probes); (4) understanding the impact of SS; and (5) Monitoring and evaluation discussions (Wang, 2006, p. 151; see Appendix G and H for translated version). The following SHOWeD probes were used in the interview guides to lead participants to discuss and identify themes in their photos:

- What do you See here?
- What’s really *Happening* here?
- How does this relate to *Our* lives?
- Why does this situation, concern, or strength exist?
- What can we *Do* about it? (Wang, 2006, p. 151, italicized in original).

4.4.4 SS Staff and Volunteers: Semi-structured interviews

Semi-structured interviews were conducted with the SS staff and volunteers. The interviews had similar topics to the youth participants, except staff and volunteers did not participate in PV methods. The topics are as follows: (1) self, surfing, community and SS; (2) well-being, environment, and social issues in Siargao; (3) understanding impact of SS; and (4) connecting to broader SDP initiatives. All participants’ audio recorded interviews and photographs were digitally encrypted and securely locked in a location only known to the principal investigator.

4.4.5 Community Support

Notably, I received in-kind support from community members outside SS. These community members, who all supported my time (not financially) in Siargao, included mga Ate and Kuya [older community members], local businesses, Malinao's local youth environmental organization, the habal-habal drivers, and my homestay's host and family. They showed support in various ways as cultural guides, community translators, volunteered to provide snacks and food for the participatory workshops free of charge, challenged my positionality and worldview, and offered insights of youth oriented grassroots environmental projects (Journal Entries, October 5; November 12; December 11). Between us (the individuals I met), there was a reciprocity that was not premised on an exchange of goods and time; but rather, of wanting to build personal connections. Therefore, I did not do this research alone, it was possible because of SS and its community members, individuals, and groups that supported and guided me during my time in Siargao. To all of them, *tatanawin ko ang malaking utang na loob* [I am indebted with gratitude and humility].

4.4.6 Honorariums

In accordance with the PSSC ethics board, I was advised to not provide monetary honorariums to the research participants. In turn, it was collectively decided with the SS founders that the monetary honorariums would be pooled together, so SS could hold a surf trip for the participants and the rest of the SS community in a neighboring island in General Luna. However, due to COVID-19, the trip was indefinitely put on hold. The participants honorariums totalled to \$165 CAD (15 CAD per participant). In addition, honorariums were given to the individuals who volunteered their time and labour for this research (e.g., translation and administrative support). Specifically, for translations, a rate pay of 0.045 CAD per word was provided. With respect to

research administrative help (i.e., assisting me to organize, distribute, and collect consent forms), the volunteer honorariums were the same as the participant honorarium, at 15 CAD for each volunteer. These honorariums were funded from the York University's Fieldwork Cost Fund, since the Wurfel Funding covered only research participant's honorariums, travel fees (flights and visa application), and printing materials.

4.4.7 Critical Document Analysis

Critical document analysis (CDA) is the second method of data collection used and of the data triangulation process. Document analysis stems from the idea that documentary material (whether print or online) serves as social fact, such that, documents contain insight and information that are produced without my involvement (Bowen, 2009). Document analysis serves an important foundation in this research since it allowed me to systematically review relevant documents to uncover insights on the research's main questions, location (Siargao, Philippines), and the Surf Siargao community.

Further, a PFPE lens was applied to create an inclusion criterion for the collection of documents to be examined: (1) historical and contemporary development of the Philippines and Siargao; (2) pertinent health, environment, and tourism documents; (3) surfing history in the Siargao Philippines; (4) relevant UN, UNESCO, ASDP documents; and (5) Surf Siargao related Documents (documents and website produced by Surf Siargao, written articles about SS, and grant applications). Other documents were systematically searched by using keywords to find specific documents. Keywords searches included: Siargao, Development, Tourism, Environment, International, Surfing. The databases that were used for this search included, Omni, a search engine (provided by York University Libraries) and Factiva (a news journal database). A total of 25 documents were analyzed (see Table 3 for specific number of documents analyzed per

category). In short, CDA further contextualized, disagreed with, and supported how the SS community's findings connect to the current social facts produced about the community, national cultures and issues, and transnational relations (Bowen, 2009; Charmaz, 2004).

Table 3.

Documents collected and analyzed for CDA.

Category	Type Documents Reviewed (Number of documents)	Source(s)	No. Documents Obtained
Historical and Contemporary Development of the PH and IAO	Municipality of General Luna Brochure (1)	Fiesta Celebration Pamphlet	5
	News articles (4)	<i>Mindanews, Manila Bulletin, Buisness Insider, Rappler</i>	
Health, environment, and tourism documents	National Government Development Agenda (4)	AmBisyon 2017-2021 [PDF] SIPLAS, NIPAS and Tourism Act	10
	Local news articles (5)	<i>Business Insider, Mindanews, Manila Bulletin, Monocle, Rappler</i>	
	Department of Environment and Natural Resources (1)	PhilCCAP Management Report [PDF]	
Surf Siargao	Grant Applications (2)	Beyond Sport Grant Application Drafts (edited in May 2020 and June 2020 by organization)	7
	News Articles (3)	<i>BeSiargao, Billabong</i>	
	Website Content (1)	Surf Siargao.com	
	Financial Reports (2)	Australian Charities and Not-for-profits Commission: 2018-2019 financial reports	
UNESCO	Reports and Documents with organization participation (3)	SDG 2019 Report for UNESCO' Youth for Sport [PDF] UNESCO's youth and sport task force & Funshop [PDF] UNESCO Sport and the SDGs: Official Agenda [PDF]	3

4.4.8 Reflexivity: Journaling, Member Checking, and Positionality

“Doing” reflexivity was the third method utilized in this study; however, self-reflexivity is an on-going process which has no finite beginning or end. Reflexivity’s purpose is not to be the universal antidote to all power differentials that exist within the community; rather, it is a method to disrupt traditional assumptions of researcher’s objectivity and allows individuals to practice critical empathy (Braun et al., 2015; Berger, 2015). Specifically, what I meant by critical empathy is that as a researcher, I must constantly be critically aware of my positionality to suitably communicate with others and interpret findings and feelings without imposing and prioritizing my projections on the collected data, whilst understanding that research has consequences to social processes (Beger, 2015; Day, 2012). Reflexivity does not only demonstrate self-critical awareness, but rather reflexivity is also “a means to monitor the tension between involvement and detachment of the researcher and the researched as a means to enhance the rigor of the study and its ethics” (Berger, 2015, p. 221).

In the following ways, this research accounted for reflexivity by: (1) writing in a journal and verbally recording experiences, emotions, and thoughts during fieldwork, post-interviews, and translations; and (2) engaging in on-going member checking by informing participants of research updates and preliminary findings. The journal entries are cited as ‘(Bandoles, Journal Entry, *DATE*)’ throughout this thesis. In using a self-reflexive journal, my written reflections and recorded audio notes helped the me to think, move, and evaluate this research’s methodology during and after fieldwork (Day, 2012). In turn, reflexive journaling helped me navigate how both power and positionality played out in my day-to-day interactions with the communities in Siargao (Bandoles, Journal Entry, September 2019; Day, 2012; Narayan, 2012). I also used member checking, defined as a qualitative method that ensures that the findings and analysis

were used to challenge my perspectives and projections, and verified that the data collected maintained a high approximation to what the participants communicated in their research (Berger, 2015). Further, the practice of continuous member checking ensured that I am engaging in reflexivity and sustaining relationships with the participants throughout the entirety of the research process.

4.4.8a Reflexivity. Reflexivity is an ongoing process and bracketing my position within the research space and my thesis does not fully capture what I have uncovered about myself and Philippine history. However, I utilized reflexivity to remain hyperaware of how my positionality as a Filipina-Settler in Canada, middle class, bilingual, and able-bodied heterosexual woman informs how I moved, thought about my research, and connected with the participants. In the excerpts below and throughout the rest of my thesis, I share my positionality to explain how it informed this research from beginning to end. In the very beginning of this research, specifically at its early stages, I wrote about my personal ‘turmoil’ as a Filipina-Canadian. In this revised section, I revisit my positionality from my research proposal which helped frame some of the questions I posed before I started, while on-site, and during the write up of this research.

I am so torn and blessed at the same time. Privileged and disempowered. To explain, having the opportunity and space to have critical thoughts would not have been possible if I did not get the education that I have. It could have not been possible if both my parents had not gained access to work middle-income jobs by working two jobs. It could not have been possible if my parents did not seek and have the privilege to gain a better life outside the Philippines. What were they trying to escape? Like many immigrant families, what did the Northern/Western continents have to offer, that ‘our’ homeland could have not gained? Poverty, inequality and perceptions of success outside of the home

(Bandoles, Journal, February 23, 2018).

The quote from above is a critical breaking point for me as a researcher where I seemed to have shattered out of the binary position of insider/outsider as a researcher and as a Filipina settler in a ‘Filipino-Canadian’ diaspora. I attempt to break out from these imaginary – yet real – limitations by understanding that Philippine history, physical, culture and social landscapes that are pertinent to this study. In doing so, I uncovered the roots to my imaginary – yet real – homeland, the Philippines (Gupta & Ferguson, 1992). Further, as a researcher studying PFPE theory, I was (uncomfortably) forced to understand how conducting fieldwork and research can lead to (mis)representations, misuse of power and potentially reproduce colonial/imperial tendencies to the communities that I enter (Narayan, 1993; Sultana, 2007). I became very hyper aware of my positionality as a middle-class Filipina settler and researcher, and the power that my position potentially holds as an academic who risks perpetuating colonial/imperial tendencies while conducting this research. I embodied a ‘perpetual back and forth’ of “being torn and blessed at the same time” when reflecting on the ethical and moral considerations of whether I should conduct fieldwork outside my ‘constructed identity’ (Bandoles, 2018).

This self-Orientalizing positionality perpetuates the idea of Otherness and constant comparison with dominant Western ideologies and individuals, but simultaneously denaturalizes and challenges the natural associations between people, citizenship, and geographical space (Gupta & Ferguson, 1992; Ang 2001). Understanding these tensions and ambiguities has helped navigate my personal experiences towards broader political, cultural, and economic landscapes. But importantly these tensions and ambiguities shaped the way I see and moved throughout this research and how I came to challenge the privileges and tensions of race,

gender, and class that connotes way in which globalized systems of power operate.

Throughout my time in Siargao, I oscillated between being an insider (as Filipina, bilingual), and an outsider (ASDP researcher, and Filipina settler Canadian, ‘larger’ woman, and a beginner surfer). This perpetual back and forth continued to be a constant tension I embodied and experienced throughout this research. For example, being a Filipina Canadian and bilingual Tagalog and English speaker enables me to understand Filipino contexts in nuanced ways. Nonetheless, that this does not grant me full access to multiple social, ethnic, and cultural spheres in the Philippines nor allow me to make claims of authenticity on this topic (Aguinaldo, 2014; Kim, 2013; L, Hayhurst, personal communication, March 21, 2019; Y. Nakamura, personal communication, January 7, 2019).

Take for instance, as an insider-outsider researcher, there were social, physical, and cultural landscapes in Siargao that I did not fully understand and learning for the first time. As an outsider, I perhaps could not fully comprehend the way SS values and believes in the ‘*power*’ of one wave and of surfing. Thus, during my time in Siargao, it felt fitting to learn and take up surfing. However, I wondered “was it the need to understand how SS uses surfing or was it also a part of the social capital I ‘needed’ to gain while living here in Siargao?” (Bandoles, Journal Entry, October 16, 2019). Choosing to learn how to surf and surf with SS became one of the ways I tried to learn about and immerse myself into the Siargao’s surfing social, gendered, and cultural context, where I caught a glimpse of what it is like to surf as a Filipino woman in ocean waters. This demonstrated how surfing was perhaps an important cultural informant during my time in Siargao, which now turned into a new sport I am learning to take up in the Great Lakes here in Ontario.

Additionally, being an insider as a Filipina on-site for me meant sometimes hiding being

‘Canadian’:

I write in [my journal] trying to explore my position as a tourist, researcher, community of the diaspora and as a female. I see my privilege in terms of class and as a woman; it is heightened when with the local community. I end up saying I’m from Manila...what makes me want to hide my identity? *What unsettles me?* Privilege of a “Canadian”; Class; Travelling alone as a woman (Bandoles, Journal Entry, October 17, 2019).

In contrast, in other interactions with community members, I would find comfort and a sense of trust in their words: “ ‘*Pag Pinoy ka, Pinoy Ka [If you’re Filipino, you are Filipino]*’. What does this all mean? ...What does Filipino mean. But being Filipino intersects in so many levels from regions, ethnicity, language, gender, and class” (Bandoles, Journal Entry October 2, 2019). In studying my positionality in the previous journal entry illuminated that I was perhaps orientalizing myself to feel as if I am not Canadian and that I *fit* in with the local community. As Ang (2001) emphasized, diasporic collective politics can be liberating, but this same identity (as I have experienced) is also imprisoning. For myself, I was wound up reducing parts of myself (i.e., born as a 2nd generation Canadian) to understand and ‘experience’ what meant to be Filipino. Accordingly, reflecting on the way I moved and thought in throughout this study (i.e., conduct field work, writing, analyzing and communication to participants and community members in Siargao) exposed how my identities (ethnicity, gender, class, and nationality) were (de)politicized more or less based on the “level of gained trust, familiarity or the changing political context in which the particular...topics were approached” (Baser & Toivanen, 2018, p. 2082). In hindsight, I did not realize, I was challenging the notion that positionality is not bracketed but indeed reflexively dynamic, who I am (a Filipino woman, working/middle-class, and ‘Canadian’) does not mean that I fit and experience the world neatly into these identities.

For example, and as I discuss in the next sub-chapter, how translating and interacting in multiple languages is complex and infused with various power relations. As a Tagalog speaker, I faced tensions when communicating with participants and throughout the process of translation. I am aware of the privileged and marginalized positions that I experience life in; in turn, the way this thesis is written is through my lens. And yet, I constantly remained vigilant throughout my fieldwork in Siargao and often wrote that “you [I] must remember your [my] limits and how locals hold knowledge in multiplicity” (Bandoles, Journal Entry, n.d.). As I steadfastly express, this research was conducted with research participants, the SS community, and cultural informants both human and non-human. My hope that the analysis, recommendations, reflections, and summary demonstrate my positionality and its limitations, and the participants and communities’ knowledge, thoughts, and perspectives in Siargao.

4.4.9 Translation

Who we choose to translate is political. How we choose to translate is political (Hofer & Pluecker, 2013, p. 4)

Translations are messy political negotiations. Following the work of Antena (2013), Kim (2013) and Yoon (2019) contend that translations are more than data collecting processes. In fact, translations are spaces that must be contextualized and handled with rigor, responsibility, and care. Here, I draw upon Antena Aire’s principles of language justice and equitable communication, and Kim’s (2013) discussions on furthering “ethical and anticolonial translation techniques” (p. 355) to formulate my translation methods. Specifically, Antena Aire’s principles are as follows:

Language justice is social justice [...]

Language is a tool for transforming thinking and empowering action [...]

Multilingual spaces are open to everyone: no language is defined as dominant

(antenaantena.org., n.d., para 2, 6, and 8)

With this type of care, Antena Aire's principles recognize that language is what communicates knowledge and that "translations has been used, is used and might still be used as a tool of conquest, assimilation, or domestication" (Antena, 2013, p. 4). Therefore, I chose to politicize how language is communicated and aim to centre knowledge in an equitable manner. To do so, I carefully engaged and recorded how translations were conducted as way to evaluate its strength and opportunities to do better (Antena, 2013; Yoon, 2019). To discuss, correct and validate the translations, I was guided by Kim's (2013) committee translation process. Specifically, Kim (2013) invited a committee to overlook, correct, and discuss her study's back-translations. Unfortunately, I did not have the resources to build a robust committee and access several translators but ultimately had one community translator to verify whether the translations were contextually accurate from Siargaonon to English.

4.4.9a Politicizing How and Who to Translate. During my time in Siargao, I collaborated with community member named Nida, a translator who is fluent in Siargaonon, Tagalog and English. Prior to Nida, I initially collaborated with a SS local volunteer to help translate the participant interview guides; however, due to his other commitments he was not able to commit in translating other documents (e.g., Consent Forms and Transcribed Interviews). Nevertheless, his contributions to translate the interview guides were important and were used and reviewed by Nida.

Nida's contributions and the relationship that we built, were one of the reasons that made this research blossom in the way that it did. To be sure, translations are indubitably messy, complex, incomplete "and no matter how close we try to get [in translating], *there's always a space between the two—any two—and that is the space where we live*" (Antena, 2013, p.2,

italicized for emphasis). In short, I assert that translations will never be a direct representation of lived experiences, and often expose how language works within the confines of the translations. I recognize that my research does not, and perhaps cannot, fully capture the lived experiences of the youth but rather present a culturally sensitive rendition of the interviews and lived experiences. This research process does not seek to be all-knowing where I am the sole knowledge creator, but to receive feedback and learn continuously throughout the process of translating the dataset (Antena, 2013). Accordingly, I discuss in what follows the specific translation methods conducted and points of reflection to ensure these smooth translating processes are smeared.

Nida signed a translator's oath of confidentiality before Nida translated the informed consent forms and interviews guides to Siargaonon (see Appendix A-H). Prior to the interview, Siargaonon youth participants and one (1) staff member were given the choice to have a translator on-site. This was to ensure they had a safe space to speak Siargaonon candidly. However, all participants declined using a translator on-site. I reflected upon the participants' choice to deny translators and one assumption would be that building trust was important to the youth and perhaps another person outside of the SS community would have made them feel uneasy. For example, Daniel, the Siargaonon co-founder, chose to speak in English throughout his interview. Thus, the interviews with the local participants were either conducted in Filipino (a mix of Tagalog and Siargaonon) or English. The non-local participants' interviews were all conducted in English, since three volunteers were from or studied in global North countries (e.g., Australia and United Kingdom). In the languages used for the interviews, it already exemplified how nebulous translations were in multi-lingual spaces of Siargaonon, English, and Filipino.

During the interviews, I reminded participants before and during the interview that they

were welcomed to speak in Siargaonon. Thus, in the interviews, six (6) out of seven (7) youth participants code-switched between Tagalog and Siargaonon, where participants alternate using the two languages during the course of the interviews. Since I am only fluent in Tagalog, there were instances when I could not comprehend different parts of the interview. During my three months in Siargao, I was able to learn basic Siargaonon conversational dialogue. The moments I could not fully comprehend, often opened spaces of silence and tension (Bandoles, Journal Entry, December 11, 2019). However, these spaces also afforded opportunities for clarification by deliberately asking and actively listening if I (mis)understood what a participant said. Take for example, an excerpt of Angelo's interview:

EB: ... puwede mong ikwento sa aking ang mga bagay na ... san ka nahirapan, paano mo na pursige... o na face yun? [English: ...Can you share about situations where you faced challenges? How did you overcome them?]

Angelo: *pause* An ako pinaka na agian kibali na kalisod... jaon kintahay sa eskuylahan... example kun mag research way ako iton financial... mga financial kibali 'Te... Kibali mag research kaw sa kumpyuteran nan way imo ikabayad... amoy ako inkalisuran jaon kay maglisod man kaw gajud kay ya may imo ikabayad nan jaon nan pareha ba. Tapos an ako inka kuanan... [*Tagalog:* Yung pinaka mahirap na pinagdaanan ko ay may kinalaman sa pag-aaral ko. Kagaya ng pag may research kami wala akong magamit na pera. Karamihan, financial. Bale, pupunta ka sa computer shop para sa research mo pero wala kang pangbayad. Doon ako nahirapan, kasi mahirap naman talaga wala kang ipangbabayad...] [*English:* The hardest thing I've faced has to do with school. For example, there we had a research [school project] and I did not have money to spend. Mostly it is financial. Such as, you would go to the computer shop for the

research, but you do have anything to pay with. That's where I struggle the most, because it is hard when you do not have the means to pay for it [access to use computers in computer shops].

EB: Pero naiintindihan ko sinasabi mo. Minsan mahirap pag nagresearch – Inuulit ko na lang para matanong ko kung sakto yung naintindihan ko na pag financial mahirap gumawa ng research kasi bayad ng bayad. Ganun ba? **Angelo confirms** So paano mo na... paano mo nga... paano mo na pa-pass... paano mo na gagawa research mo? [But think I understand what you're saying. At times it's hard to do research projects. Let me repeat it [what participant shared] so I can ask if I am understanding correctly. It's the financial means that make it tough to do research because you have to pay and pay [the computer shop]. Is that so? **Angelo confirms** So, how do you...how do you...how do you submit...how are you able to do your research report?

Angelo: Minsan sinasabi ko sa kaklase ko na pwede ba pahiram muna ng pera, babayaran lang kita next week. Tapos, okay lang naman sa aking mga kaklase pumayag naman sila. Yun naka pasa din. [Sometimes, I ask classmates if I can borrow money and then pay them back next week. They, my classmates, are okay with it. Just like that, I was able to pass [my research project] (Participant, November 2019)

As demonstrated with my conversation with Angelo, this process of in-vivo translation verification was indeed messy, and deliberately acts to remove the passivity and dangerous impacts of direct back translations in research.

4.4.9b Forward Translation Edits with Cultural Parameters. Interviews were translated through forward translation methods, where interviews are translated from one language to another (Beaton et al., 2000). In particular this study, interview questions and

consent forms were translated from English into Siargaonon. Whereas youth interviews were translated from Siargaonon/Tagalog into English. Nida worked with me on the interview and consent form translations. Specifically, in our conversations we shared that when forward-translations are done semantically, it does not accurately depict what participants were saying (Journal Entry, December 2019; Ozolins et al., 2020). Indeed, several studies argue that direct translations dilute the meaning and the language's cultural context, where certain expressions or values in word for word translations could be misinterpreted as literal meanings rather than expressions. For example, 'Ate' directly translated means big sister, Ate is an honorific term used when addressing someone older than you. Ultimately, translations risk misrepresenting the community and the individuals and reengaging in colonial way of knowledge construction (Kim, 2012; Ozolins et al., 2020).

To address these concerns the way the interviews were translated had two components. Like Kim's (2013) translation approach, the community translator and I separately translated the interviews, then reviewed and discussed the significance and differences of the translations (Ozolins et al., 2020). Second, the community translator recommended to translate Surigaonon to Tagalog, for three reasons. One, this ensures that translations had close approximations to what the participants say. Two, translating Siargaonon into Tagalog adds an additional depth in understanding and analyzing the participants' narratives; and frankly, it also provided me an opportunity to better understand the interviews in a more culturally attuned way (Castillo, 2019). For example, several participants used the words, 'po', 'Ate' and 'Kuya' which are honorific and signifies the person you are talking to is someone older than you. For 'po' there is no direct translation in English. By attending to the significance of the words 'po', 'Ate' and 'Kuya', it is evident as to how these honorific words can illuminate the power dynamic that play between

myself and the youth participants. Lastly, in both translations, we endeavoured to be culturally attuned to idioms, emotions, and phrases (like the ones mentioned above) (Kim, 2013).

Summary: Overall, the process of translating is not as simple or direct. Based on our conversations (Nida and I), word-for-word translations adds an additional limitation to the ways language do not fully capture what participants shared in their interviews. Surely, direct translations risks to dilute the cultural nuances and power relations that exists in the interviews, which in turn re-engages in colonial knowledge creation. Thus, it is vital that translation methods consider cultural contexts. Accordingly, the seven interviews were translated in the following ways. (1) Interviews were translated with cultural and power relation sensitivities. (2) Ongoing processes of editing and verifying the cultural accuracy of the translations between myself and the translator. (3) Compare to the Nida’s translations for further verification.

4.4.10 Data Analysis: Thematic Analysis

Thematic analysis (TA) was the analytical framework employed for this research, where I utilized NVivo 12, a qualitative data analysis software system, to transcribe, translate and code the data. I utilized the thematic analysis framework by Braun et al., (2017) which loosely categorizes TA into three phases: “familiarization and coding”, “theme development”, “refinement and naming”, and “the write up” (Braun et al., 2017, p. 202). Moreover, the TA framework used for this study was done in four coding steps: (1) latent, (2) semantic, (3) theme development and (4) write-up (See Figure 5). The inclusion of the latent and semantic coding phases allowed me to use TA to navigate and understand participants’ photos and interviews and to incorporate their PV analysis in an explicit and implicit manner. In addition, this framework allowed theme development to incorporate feedback given by the participants and refine the emergent themes that are of most relevant for the community (See Figure 6). In the following

sub-sections, I summarize the steps taken to conduct TA in this research. Although I illustrate TA to be a systematic and linear process, TA is a process that is more so like a winding path that requires refining and backtracking. To begin TA, I separately conducted analyses for each dataset (or what NVivo calls as nodes). The four separate nodes were: 1) Surf Siargao participants, 2) Surf Siargao staff; 3) Documents; 4) Bandoles reflexive entries. Separating each dataset into nodes was helpful to provide a baseline of how each dataset made sense individually, which then comprehensively allowed me to use TA to look for similarities and differences between each node (Braun et al., 2017).

Figure 5

Visual Summary of Data Analysis (Braun et al., 2017),

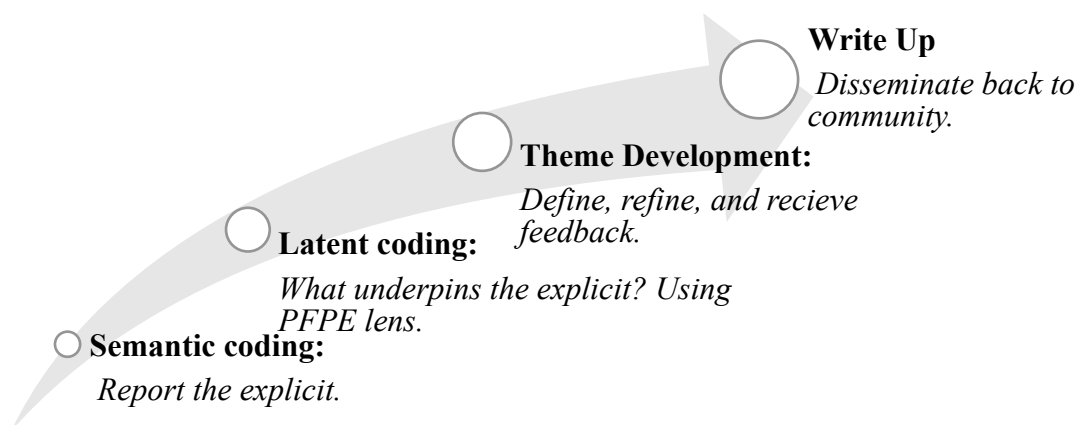
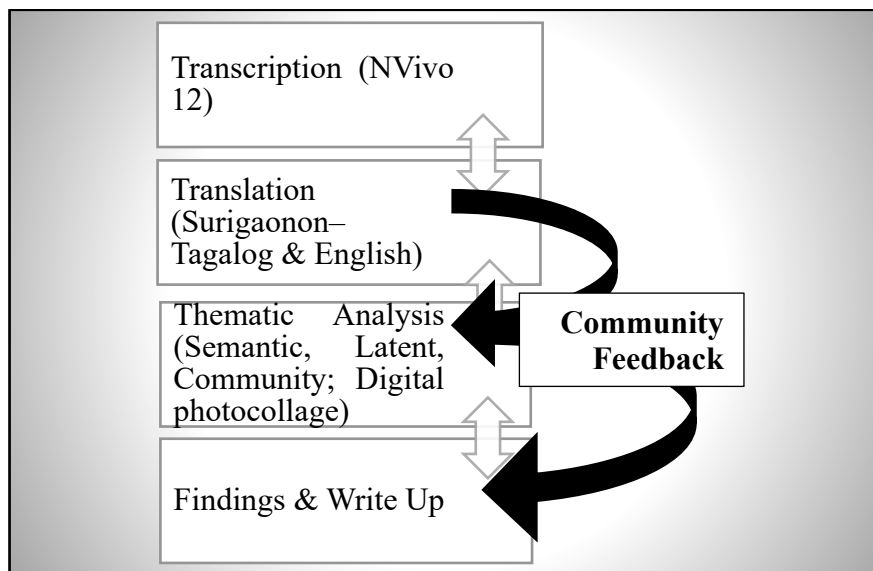


Figure 6

Illustration of the Community Feedback Loop in Translation – Analysis – Findings – Write Up.

Adapted TA methods by Braun et al. (2017).



4.4.10a Familiarization. Familiarizing and analyzing the data were separately done for each node. Familiarization is informal, messy, and has no intentions to concretely define what is in the data. Familiarization is a useful first step to start and make sense of what the data expresses (Braun et al., 2017). I took several steps to critically (re)immerse myself with the data by making sense of the “data as data” – looking at unorganized social facts; rather than refining the data into information, which contextualizes data to form meaning or codes (Braun et al., 2017, p.196, emphasized in original). In short, familiarizing myself with the data in this research meant deliberately analyzing texts for ideas or concepts that may be useful for responding to key research questions rather than forming meanings and creating codes for the interviews, photos, and document sets.

Before I transcribed the interviews, to intimately understand the data, I first reviewed the interviews and journal entries twice, and re-examined the participants’ photos once. I noted my

reactions and thoughts, which were adapted from Braun et al. (2017) “analytical engagement” such as:

- What struck you the most in the interview/photo/journal entry?
- What feelings were elicited while listening/while looking through the photos? What made you feel uncomfortable? excited? Other feelings? Why?
- Could participant’s accounts be different?
- What discourse / worldview are they/you operating from?
- What assumptions are being made here?
- How does this inform the research? (p. 196)

For each node, I used the similar TA method to code the data into themes. To do so, I transcribed each interview and journal entry in NVivo 12. Then, I would record another set of reflexive notes which follow the same reflexive questions above. In doing so, I was able to compare what remained consistent or different in my reactions and reflections. After the familiarization process, I transcribed each interview within NVivo and repeated the same note-taking process to record my thoughts and reactions again for each interview.

4.4.10b Photo Familiarization. To analyze the participants’ photos, I followed a similar familiarization and coding process to TA in NVivo, where I draw on my experiences with the youth participants, re-read and reflected on the stories or narratives they shared about their photos. Some of the questions that guided my reflections included: What is the photo capturing? Where was it taken? What was (implicitly) stated about the photos? What assumptions are being said/expressed in this photo? In their interview? How does this inform the research? I conducted secondary analysis on the participants’ photos as an alternative since the group photo analysis was not feasible to conduct due to time constraints and SS’ capacity.

4.4.10c Transcription. All the interviews were uploaded and transcribed in NVivo 12. Specifically, transcription occurred in three phases (see Figure 4). (1) Re-listening: an audio run through of the interviews allowed me to re-familiarize myself with the data and record my initial thoughts and reactions with the interviews. 2) Transcription: interviews were all transcribed verbatim in NVivo 12. Once more, I recorded my thoughts and reactions at the end of each transcribed interview. 3) I also edited the document for any spelling errors that occurred while transcribing the audio file into text form.

4.4.10d. Coding. Once the interviews and journal entries were transcribed, the coding process included two separate coding processes: 1) Interviews and photos were printed out and manually coded by highlighting and noting the different codes. Manual nodes highlighted on the printed transcripts and photos were imported as a new code or was merged to its respective code and node into the NVivo 12 dataset. 2) A separate coding took place in NVivo 12. Both coding processes included semantic and latent coding phases that revolved around answering the four main research questions (Braun et al., 2017). Each would first be semantically coded – to tag the explicit data that clearly informs the research questions.

For example, RQ1 asks, *how does SS understand, negotiate, and/or resist global ASDP discourses focused on environmental sustainability and well-being?* One of the semantic codes recorded for SS Staff interviews was ‘UNESCO’, which tagged any excerpts that mentions SS affiliation with UNESCO, just like this quote by Mila, “From next year, we want to launch a proper mentor program, where we have mentors but, because we’re working really closely with UNESCO, the child protection side of things” (Staff, October 2019).

Afterwards, each interview would then be latently coded – to mark implicit assumptions or meanings made in interviews, notes, or documents which are informed through a PFPE lens.

Utilizing a PFPE framework guide during this coding phase asked questions like, “how does race, gender and economic relations impact the way resources are accessed?” For example, RQ2 asks, *how is surfing being used as a ‘development’ tool – particularly as an aid to local sustainable development efforts and in relation to the well-being of participants in SS?* An example of a latent code found in the participant node for RQ2 was, ‘Social Benefit’, where excerpts from Oscar underline why he is happy while he surfs was due to, “magkasama kami ni Kuya maglaro [Kuya (older brother or male figure) and I play (surf) together] (Participant, November 2019).

4.4.10e Photo Coding. Photo analysis is like TA but the questions that guide the analysis aims to analyze the photos and the narratives participants shared during their interviews (Capous-Desyllas & Bromfield, 2018; Castleden et al., 2008). Photo coding identification tagged what the youth participants’ photovoice interviews say, where each participant contextualized their photos using the SHOWeD method (Journal Entry, November 29, 2019). The way the participants described their photos were tagged as semantic codes. Whereas the assumptions behind the photos meaning were tagged as latent codes. Further, I followed Capous-Desyllas and Bromfield’s (2018) photo analysis that involves creating visual art to gain a deeper understanding of the photos and their corresponding narratives. Thus, I created a digital collage of all 11 photos (see Figure 21; presented in the findings section) using Microsoft PowerPoint to elicit a dedicated analysis for the photos themselves. Creating a collage was used to do a cross-analysis between data sets, supplemented an overarching theme that interconnected the participants’ photos and its narratives; all of which is further discussed in the findings section.

4.4.10f Theme Development. Theme development is a back-and-forth process that involves expanding and collapsing codes into clusters to capture multiple ideas of a certain topic,

which will ultimately inform the research questions. For example, one of the main themes involved in answering RQ1 was ‘Negotiating within neoliberalism.’ This theme held sub-themes that provided a detailed account how SS operated within neoliberal means, with codes like, ‘funding’, ‘affiliations with UNESCO’, ‘3Rs’, and ‘SS objectives.’ Thus, the process of comparing and organizing codes into clusters under each theme allows each theme to respond to the research questions in a “robust, detailed, nuanced” manner (Braun et al., 2017, p. 198).

4.4.10g Refinement and Naming. To create and refine the themes, I conducted a cross analysis of the codes to compare the created themes from the interviews, photos, journal entries, and CDA. As mentioned, I made separate codes and themes, for each of the four nodes. Afterwards, I compared the themes across all four nodes, to observe whether these themes were similar or different. If themes were similar across the nodes, these would be organized into an overarching theme (e.g., “Surfing’s social and physical contributions”). If the themes contradicted or highlighted any differences, these would also be organized into an overarching theme like, “Well-being vs. Karajawan.” The significant overarching themes and sub-themes are discussed in the findings chapter.

4.4.11 Write-up and Knowledge Dissemination

In accordance with PAR, communities should be the ones who choose the most appropriate modes of knowledge translation (Castleden et al., 2008; Torre, 2009). Thus, in keeping with the collaborative spirit of the research, I had ongoing conversations with staff and the youth participants with research updates, requesting community feedback and locating the most appropriate methods for reporting back to the community (knowledge dissemination) and possible opportunities for the community to mobilize new knowledge. The staff mentioned that a summary report would be the most useful knowledge translation tool for them. The participants

felt that a video would be a more appropriate medium for them, since it was an interesting platform for them to use and try. Therefore, these two media were planned to be created and disseminated after this research was completed. However, as the pandemic ensued, SS unfortunately had to cease operations, which resulted in the youth participants to unfortunately lose interest in the project as time went on. In response, I endeavored to check-in with the participants through our group chat or individually in monthly to a bi-monthly basis. These updates were to share the research process and struggles (i.e., summarizing the findings, and analysis process) and importantly, to check-in with how they have been during the pandemic. Although not all participants were responsive, I wanted to ensure that I clearly communicated how I was handling their data and to ensure I maintained the relations I formed with participants during this research.

4.5 Ethics, Access, and Confidentiality

This research was approved, conducted, and abided by the policies, regulations, and procedures of two ethics committees, York University Human Participants Research Committee (Certificate #: STU 2019-099) and Philippines Social Science Committee (Certificate #: CB-19-02). OCAP® principles inspired and underpinned this research, particularly as I endeavoured to prioritize and acknowledge the communities' rights, as well as uphold issues related Ownership, Control, Access, and Possession of their own information (FNGIC, 2019). It is crucial to recognize and highlight that OCAP® derives from First Nations communities and their rights to assert sovereignty on research data that are collected from their communities. Taken together, then, I employed OCAP® principles to inform this study's ethical approaches, in order to ensure that the information collected in this research prioritized individuals' and community rights to own, control, access and possess their information.

When participants requested access to their own photos and transcripts, it was imperative to keep in mind that the participants have the right to determine, access, and know where their information is being held (FNGIC, 2019). The participants verbally consented that Facebook Messenger is the best way to receive their photos because printing the photos they took was not accessible (Volpe, 2019). Since the participants own the photos they produced, youth participants, who had used Messenger, were sent over digital copies of their respective photos (Wang & Redwood-Jones, 2001). All participants were separately contacted to share their photos. This limitation was due to the personal issues, that arose in the researcher's time in the Philippines, where printing the photos was not feasible. Importantly, Messenger conversations are not monitored, nor captured for any type of data collection for this study. No data in this thesis quoted our messages from Messenger. I communicated with the participants through Facebook Messenger for two main purposes. One, Messenger was vital to communicate and build relations with the participants and the organization during my time in Siargao. Thus, it was understandable that Messenger would be also used to send research updates to the youth participants and SS after I returned to Canada. Although FB messenger is not an encrypted platform, I needed to take into consideration that this was the most financially accessible route for the youth participants, since FB Messenger was a free messaging service that any individual can access without paying in the Philippines (Pagulong & Desiderio, 2015).

4.5.1 Confidentiality and Anonymity.

As stated in the ethics, all participants and the organization are represented with a pseudonym which maintains participants' and the organizations' anonymity and identity signifiers. Although participants had the choice to choose their pseudonyms, no participant chose to provide their own pseudonym. Lastly, since Surf Siargao is actively embedded in several

communities, maintaining their anonymity will ensure that their safety and protection is prioritized.

4.6 Limitations

4.6.1 Sample Size, Power Relations, and ‘Saturation’. One limitation of this research perhaps is the small sample size for the interview set, where only 11 individuals participated in this research. Thus, reaching data saturation and ‘validity’ should be taken into consideration. Throughout my time in Siargao, it was a challenge to coordinate time and space to meet with participants in Brgy. General Luna and Burgos. Building relations with youth in these communities was limited since participants I met in SS tutorials in General Luna were under the age of 14, whereas in Burgos, SS tutorials did not run. Further, I invited individuals (from General Luna) that I have built relations during surf sessions that were in the age of consent to participate in the research, but all declined to do so. Thus, triangulation methods help support saturation in data analysis. However, as Braun et al., (2016) argues that the focus on predetermining or attaining a ‘good’ representative sample size should shift to ensuring that the research should have a “clear conceptualisation of what those themes [found in TA] represent, and how and why we treat them as significant” (p. 742). Simply put, having a smaller sample size perhaps is unequivocal if the themes that in TA are coded in fine grained detail, which results in finding patterns that clearly represent diversity and nuance to the research questions at hand.

4.6.2 Geographical Space: Access to Internet and Physical Space. Using PFPE as a theoretical framework also served an important role in assessing the research. The study had three main limitations related to geographical space, physical and infrastructural limitations. First, the location of the introductory workshop was only accessible to participants from Brgy.

Union since all participants who were interested in taking part of the study were from Union. Second, Brgy. Burgos was approximately 55 kilometres away from where the SS house (SS' main location) was located, thus it became a limitation – specifically geographical distances and the lack of accessible transportation – to the study's recruitment (see Figure 3).

Moreover, sending files electronically was also a limitation for the youth participants. Participants relied on limited mobile Internet service, which made it difficult to send large files (e.g., password protected interview transcripts). During this reviewing process, the COVID-19 pandemic resulted in challenging circumstances that impacted correspondence between the participants and myself (e.g., SS temporarily ceasing operation, my own health issues, and youth participants transitioning to self-learning modular systems for school). Thus, reviewing the community finding report and transcripts became less of a priority to many since we each had to navigate (in different ways) self-directed learning, lockdowns, and the pandemic (Bandoles Journal Entry, April 2020).

4.6.3 Communication and Translations. In relation to communication, language proved to be a barrier for the volunteers. For example, Alex (SS Volunteer) and I shared our experiences about language and communication:

Alex: There's so much I can try to educate on, but we've got sort of a language barrier. Last time I was in GL [General Luna], and you read on the Internet all Filipinos speak English. It's a huge barrier.

EB: For me I can speak Tagalog [Filipino], but that doesn't mean that's [main language] spoken here. So that's like me I'm in the same position [as you]. I was ignorant enough, yeah, I can move around [the island]. But when you go up North it's not that simple. Thank you for that. (Staff, November 2019)

This discussion with Alex about languages illustrates how we wrongly assumed that English and Filipino would have enabled us ‘freely’ to move around the island. For us to think that both languages would allow us to move freely, exposes the unequal power relations and cultural hegemony of our language affording us the ability to easily access and navigate spaces that exist in both international and national spaces (Hofer & Pleuker, 2013). For example, Hayley assumed that her previous experience and encounters with the locals as a tourist in Siargao informed her understanding that “all Filipinos speak English” (Staff, November 2019). However, this assumption, exposes how the Philippines, from the perspective of a tourist who only interacted with Filipinos fluent in English, a main prerequisite for workers in the tourism sector and signifier of how US imperialism predicates in dominant Filipino society.

As for my case, I assumed that my fluency in Filipino – although it is the official language of the Philippines – would enable me to freely move around. In hindsight, and upon reflection, I now see that I wrongly assumed that the main language of the Philippines and predominantly in the Luzon region, would allow me to access spaces in regions like in Mindanao. In turn, my experiences in moving through spaces with two languages (and attempting to learn a third) created pockets of accessibility (i.e., credibility and privilege) and tensions (i.e., downplaying my privileges, miscommunication). The way I was able to navigate through the interviews proved to be a process of both access and apprehensions. As mentioned, the youth participants all declined to have a translator on site. In one instance, a participant told me that they would like to try in participating in the interview in Filipino/Tagalog. Although I cannot generalize this to all participants, I also speculate that perhaps that building trust and relations were important for the participants, where sharing openly with someone they do not know made them choose to decline to speak with a translator. Tensions arose where I noticed

participants were silent or mentioned they are having a challenging time in speaking in Tagalog (Journal Entry, December 9, 2019). This became a challenge by not choosing a translator and acknowledging the embodied tensions that arose. During their interviews and in response to the tensions, I encouraged them (if they felt more inclined and comfortable in doing so) to speak in Siargaonon or Bisaya.

Chapter 5: Findings

This chapter responds to the main research questions of this study by pinpointing key themes that were prominent in the thematic analysis of the participants' interviews and photos, documents, and my reflexive journal entries. This chapter is divided into four sections that correspond with the four main research questions. Section 5.1 answers why surf tourism was the precursor towards sustainable development in Siargao and subsequently how SS emerged as a response to the issues that were rampant from unsustainable development. Moreover, I expand on the ways surfing is assumed and used as a broader development tool for socio-economic purposes in Siargao. Next, Section 5.2 expands on how SS responded to Siargao's social issues. In particular, this section outlines how SS understood and negotiated well-being and environmental sustainability efforts through neoliberal approaches towards youth empowerment. In Section 5.3, I then demonstrate how surfing is used as a development tool. Indeed, the findings illuminate how surfing is a direct ecosystem service that aided participants to live 'good' lives. Accordingly, SS positioned surfing through a functionalist framework, which celebrated the sport's ability to: (1) challenge surfing culture's male dominated space; (2) enhance well-being through education and health provisions; and (3) provide surf opportunities that were accessible to all. Despite this, and as interviews and document analysis revealed in Section 5.4., surfing as a developmental tool operated in nuanced, complex and (un)intended

ways in the SS community. The themes in this section expose how SS programming, culture, and the local environment shaped SS participants' experiences and how the youth experienced and understood well-being.

5.1 What Assumptions and Discourses Underlie the Utilization of Surfing for Environmental Sustainability, Development and Well-Being Related Purposes in The Philippines?

According to the interviews and from the document analysis, I found that there was an underlying assumption that surfing is a sustainable socio-economic tool for progress. Moreover, the 'surfing as a sustainable socio-economic tool' assumption parallels the way in which globalized (Western) surf culture and tourism industry markets surfing as sustainable and blissful. To explain the latter finding in detail, the three themes discussed in this section are as follows: 'Surfing and Ecological Sensibility: A global north construction?'; 'Surf Tourism as an Environmentally Sustainable Alternative' and 'Socio-economic development in Siargao.'

5.1.1 Surfing and Ecological Sensibility: A global north construction?

The SS staff and volunteer interviews highlighted that there is a direct and tangible connection between surfing and advocating for the environment. More specifically, staff and volunteers were the ones that assumed surfing's connection to ecological sensibility (an embodied awareness of the interconnections of humans and the environment). As Mila articulated:

You're using the energy of the Earth, you're not using resources of the earth, you know like motor cross. It's very expensive. Having a negative impact on the environment.

Whereas surfing, you buy a board and you surf. I don't know it's a low impact financially and environmentally. (Staff, November 2019, italicized for emphasis)

In Mila's quote, two key matters emerged that deserve further attention. First, she perceived surfing as a symbiotic act *with* the earth's tidal energy, underlining that riding waves are determined and produced by one of earth's natural energy sources without any extraction nor destruction of the environment. Second, by comparing surfing to a motor cross, she implied that motocross has direct exploitative demands on resources (e.g., use of fossil fuel); thus, in comparison, surfing is a less environmentally and financially impactful sport.

It was also common for the SS staff to indicate that surfing played a role in protecting the ocean, since participants felt connected to the ocean and called it 'home' (Alex). For instance, Hayley stated how surfing exposed her to the importance of the ocean:

If we destroy that environment ... I feel like the world is just gonna collapse. First of all, the ocean is a big thing. It's one of the most important ecosystems in our world. You know. If we start destroying that, the world is going to collapse. I think we, between all of us, have to protect it. But yeah, I think surfing has made me want to practice that.

(Staff, December 2019)

Hayley's quote suggests that surfing heightens individuals to feel protective of the ocean's ecosystems. While Hayley felt that ocean protection is integral to protecting the earth in general, it is undeniable that protecting the ocean also means protecting surfing as a sport and the participants' place of leisure. Nonetheless, despite the way Mila, Hayley and Alex framed surfing as either as an environmentally neutral activity or that advocacy for ocean health becomes instinctual as a surfer, it is worth mentioning that actual surf tourism and the global surf industry practices are contradictory to these assumptions (Borne, 2018; Wheaton, 2020). For instance, the carbon footprint of surf tourists (including the staff and myself) is substantial due to travelling to and from surf breaks internationally by air or land travel (i.e., cars or motorbikes)

which are “carbon intensive form of transportation[s]” (Wheaton, 2020, p. 161). Further, Gibson and Warren (2017; as cited by Wheaton, 2020, p. 173) also discussed how surfboard manufacturing “continue to depend on petroleum products and harmful chemicals” with unsustainable “long supply chains, distribution networks, and packaging”. Thus, the assumption that surfing is a tool that heightens ecological awareness does not take into consideration the surfing’s industrial contexts. Additionally, SS staff and volunteers’ perspectives on surfing’s connections to the environment differed to the way SS youth participants did not share perspectives that indicated surfing as an environmentally friendly sport. Therefore, the assumption that surfing is connected to heightening ecological sensibilities suggests that this assumption is constructed by global North cultures. In other words, the assumption that surfing invokes self-awareness and responsibility towards nature are based on Westernized contexts and ecological modernized constructs (Wheaton, 2020). Indeed, global North volunteers linked sustainability to places of their leisure, in contrast, the photovoice interviews of the local youth expressed the various environmental concerns of wanting to protect and sustain the places they live in. Thus, the difference in the way youth participants link sustainability to their place of living demonstrating how the youth are ecologically aware beyond their surfing experiences. This is not to say one perspective is better than the other; rather the critical point is that there are varying degrees of environmental impacts and knowledges, such as short-term frequent visits to Siargao’s surf breaks and beaches by tourists for leisure purposes versus the day-to-day experiences of local communities.

5.1.1a Heightened Ecological Sensibilities through day-to-day experiences of SS

Participants: Environmental violence, development, and protection. In the previous section, the assumption that surfing heightens ecological sensibilities was predominantly expressed by

the SS volunteers from the global North. Moreover, I argue that invoking ecological awareness and environmental impact varies based on the positionality on an individual (i.e., local community member versus a tourist). Furthermore, the way in which youth articulate their ecological sensibilities challenge and disrupt the common assumption that surfing raises an individual's environmental awareness. Therefore, this section further illustrates how environmental impacts influence participants' day-to-day experiences, which in turn inform their ecological sensibilities.

Several SS participants highlighted the importance of the local environment and the need to protect it from several forms of environmental violence (i.e., dynamite fishing, littering and improper waste management, and deforestation). For example, Oscar wanted to stop the use of dynamite to catch “mga isda namaliliit [smaller fish]” which subsequently damages the surrounding “corals” (Participant, November 2019). Although he did not mention whether he encountered these risks surfing or while fishing, according to a news report by Catoto (2014), unmarked fishing boats in Union have been participating in illegal fishing practices:

My friend and I [tourists] were surfing in G1[surf break in Brgy. Union] last Wednesday morning. The surf was good, no crowd. We were just out there enjoying the ocean. Until two small boats just approximately six meters away from where we were [*sic*] threw a dynamite. (Catoto, 2014)

While the news report is dated a few years back, Oscar's concerns suggest that dynamite usage during fishing is still carried out today. Further, compared to the temporary risk visitors face of being impacted by dynamite fishing, Oscar's concerns of dynamite fishing imply how dynamite fishing is a common risk that fisherfolk, local community members, aquatic plants, and animals experience in the water (Muallil et al., 2014). This reiterates how environmental threats impact

individuals, livelihood, ecosystems and other living beings in varying manners. Oscar's environmental concern for his community highlights how environmental threats enhance a precarious sense of security and impact human and other forms of life's well-being (Diaz et al., 2006; Muallil et al., 2014).

Indeed, well-being is influenced by changes in and threats to the environment. The main concern for the participants pertained to how plastic pollution and improper waste disposal blocks participants and community members from enjoying the surrounding landscapes in their community. Five youth participants stressed the importance of protecting the green spaces and land in their environments, and two (including Oscar) raised concerns about the coastal and aquatic spaces in their communities. For instance, Joyce, Ariel, Ronelle, Gabriella, and Angelo mentioned their concerns that “basura [garbage]” and “plastik [plastic]” are littered onto the ground or on the side of the roads [“kalsada”], which in turn disrupted their community from being “maganda [beautiful] and “mapayapa [peaceful]” (Joyce, Gabriella, Angelo, Ariel and Ronelle, November – December 2019). Similarly, deforestation also disrupted the way participants experience well-being. For example, one of Mae's photos focused on trees and she explained its importance to her community (Figure 7):

Figure 7

Untitled. Captured by Mae



Mae: Ito ang aking kinuha ko na litrato, dahil nakakatulong sa atin dahil...nakakatulong eto sa atin...dahil...kapag pinuputol [ang puno]... Maraming hanging nakukuha natin ...At kapag ito po ay napuputol ay magbabaha. [Here is the picture I took because it helps...it helps us...because...when you cut [down trees] ... We get a lot of our air [fresh, cool air] from trees. And when we cut them, it floods.] (Participant, December 2019)

Here, Mae highlighted the impact of deforestation, underlining that the reduction of trees impacts the local climate (i.e., loss of trees' cooling effects) and increases risks of floods. Siargao is a low-lying coastal area, which makes it prone to flash floods, wave surges, and landslides during tropical storms or heavy rainfall (DENR, 2015). Similarly, Ronelle was against the idea of tree removal and selling local land:

Gusto ko po na hindi na sila magbebenta ng lupa nila na walang mga- para marami pa pong puno namakikita natin. Malayo tayo sa calamidad, kasi minsan nakakasira din yun pagputol nang halaman- oo mga puno. [I want to see that *they* [locals] won't sell their land. So that there can be more trees for us to see. We are far from calamities because when we at times cut down trees and plants it can ruin things.] (Participant, December 2019)

In this instance, Ronelle reflected beyond the aesthetic function of the local forests and urged locals not to sell land. Thus, both quotes from Ronelle and Mae underscored the palpability of deforestation and its ability to exacerbate Siargao's exposure to environmental destruction.

On a related note, Gabriella points out that selling trees for settlement (i.e., selling wood or land) is why deforestation occurs in the island:

Gabriella: [B]inebenta ang puno. Puwede yun puno, puwede lote. Yun iba kasi pinuputol at ginagawa sa mga bahay, para meron sila. [Others sell trees. Others can [sell] the land.

For others, they cut [the trees] down so they can build and own homes.] (Participant, November 2019)

It was not clear to whom Gabriella referred to as the individuals who buy land or cuts the trees, but based Ronelle's observation, land is often bought by tourists:

Opo, marami na mga turista na bumibili ng mga lupa. Tapos, minsan ... hindi na maganda ang ginagawa nila para sa lugar natin. Dapat alagain natin ang sariling natin na lugar. *Alagain natin yun isla natin.* Yun po. [Yes, because there are many tourists that buy land. Then... at times it is not good at what they are doing to our place. *We need to take care of our place. Let us take care of our island.* That's that.] (Participant, November 2019, emphasis added)

Ronelle was critically aware of how tourists who visit the island, buy land to settle, sometimes detrimentally impacting the local communities. In turn, Ronelle implied that people who live in Siargao must take care of the island despite of the development changes. Considering the discussion above, it is clear how land and water spaces in this community in Union, Siargao are impacted – at times violently – in various ways (i.e., illegal dynamite fishing practices, and deforestation due to tourism and settlement purposes). Consequently, it is the local communities that experience these environmental impacts first-hand and perhaps on a daily basis, which suggests why Ronelle felt responsible in caring for her island – her home.

Moreover, Ronelle's assertion that "minsan ...hindi na maganda ang ginagawa nila para sa lugar natin. [At times... it is not good at what they are doing to our place]" deeply connected to my own experiences surfing and living in their community. For example, the local surf break (where I conducted the photovoice orientation) was recently tilled and cleared to make room for a new resort, and in that process, recurring smells of waste wafted through the air while waiting

in the line-up.⁹ Although I momentarily experienced this as I surfed, I retrospectively reflected on how this could inevitably impact local communities in the long run (E. Bandoles, Journal Entry, December 5, 2019). As a researcher who surfs but also acknowledging my class position as a foreign visitor, I *temporarily* experienced (and perhaps many more times (un)consciously benefitted from) the environmental impacts of land development in Siargao. In contrast, for the participants, these impacts and environmental changes may be day-to-day lived experiences, feelings, and observations, making them feel inclined to protect their local environment.

Summary: In comparison to how volunteers ascribed surfing as a way to instill environmental awareness, not all youth interviewees directly linked environmental concerns to surfing. Further, youth also did not share assumptions on how surfing amplifies ecological responsibilities. Nonetheless, youth from local communities outside the main tourism zones, but lived nearby frequently visited surf breaks, understood, and experienced how land and water in their community are impacted by forms of environmental violence (illegal dynamite fishing, littering, and deforestation). Thus, it can be argued that the issues the youth shared disrupts an assumption that surfing heightens ecological awareness and that Siargao is a clean, sustainable island. In the next section, I expand on how the common assumption that Siargao is a sustainable and clean island was constructed by several actors like, the government, media, global surf tourism industry, businesses, and organizations.

5.1.2 Surf Tourism as an Environmentally Sustainable Alternative

The document analysis and volunteer interviews revealed that Siargao is constructed by and laden with assumptions of environmental sustainability and preservation and the view that

⁹ The line-up: a term that refers to an area where surfers wait for their turn to catch a breaking wave.

the island is idyllic for surfers, locals, and tourists to all enjoy and live simply. Mainly, the document analysis highlighted narratives that construct Siargao as an unspoiled, abundant, and harmonious place, narratives that also have undertones of primitivity and Westernized norms of femininity. By comparison, masculine constructions of colonialism, policy, and development in Siargao prioritize the participation as global actors in the global market using surf tourism. The assumptions that Siargao is a beautiful, untouched, and harmonious paradise, have been constructed by local and national governments, media, and by organizations, like SS.

For instance, the municipality of General Luna's local history stated that despite Spanish and US colonization and the revolt against the Spanish occupation:

Its [Siargao] people live simply for the sake of living, never minding its past nor looking forward towards the future. Its forests and verdant hills and teeming white shores contained so many game animals, and fish and its land produced abundant food for its people. The living was easy (Municipality of General Luna, 2012).

Essentially, Siargaonon people are represented as locals who continued to "live simply," and that nature abundantly provided for its people, while refusing to be fully subsumed by colonial and imperial powers. Moreover, General Luna's historical account represents Siargao in a feminine manner such that the fertility and resilience of the island's landscapes, seascapes, animals and food provided well for its people.

Nevertheless (and as stated in the literature review), the political and economic systems in the Philippines are inevitably influenced by colonial and imperial practices. For example, Siargao is legally protected through what is known as the Siargao Island Protected Landscape and Seascape (SIPLAS) act of 1996. "[T]he purpose for the establishment of the SIPLAS is to protect and conserve the biological diversity and unique scenic features of the area for public

enjoyment and sustainable development” (SIPLAS Act, 1996). This act contradicts to the representation of Siargao people resiliently living in harmony with the land and waters, since the SILPAS Act constructed Siargao as in need of legal protection, a western masculine trait of policy, to mitigate ecological damage through conservation and economic development.

The SIPLAS Act articulated that sustainable development and preservation are compatible, implying that since Siargao is legally protected, its ‘unspoiled’ and ‘abundant’ environment can provide for people in the island and for the national economy. Ultimately, the SIPLAS act permits development initiatives and assumes that economic activity (i.e., surf tourism) is compatible and effective alongside Siargao’s ecological preservation. This assumption aligns with a common discourse about sport and ecological modernization, where economic growth, ‘clean’ technologies, and environmental preservation are seen as compatible (Borne, 2017; Millington and Wilson, 2013). However, as illuminated by SS’s concerns (raised by staff, volunteers, and participants), economic interests (in the form of surf tourism) are prioritized over social and environmental interests, and, in turn, (re)produce social and environmental problems (e.g., Siargao’s health infrastructure, littering, and waste disposal management).

The rise of surf tourism in the last two decades in Siargao, led local and international news outlets to commonly dub Siargao as an ideal surfing destination with pristine world class waves (swells that go up to 10 ft) and unspoiled beauty (Adrid, 1996; Chambers, 2019; Kavanaugh, 2006). The proliferation of news and media coverage of Siargao indicates how the island came to be viewed as a surfing destination; it also marks the critical beginning of how Siargao’s image of untouched beauty and world class surfable waves became commodified (and racially and sexually constructed as feminine) to bolster sustainable development efforts, through

surf tourism. In remembering Siargao's surfing history (see section 4.3), it is suggested that local, national, and transnational actors purposefully established an international surfing competition on the island, to strengthen Siargao's economic sectors further into the international economic market.

On the ground, Siargao's constructed notion as clean was evident when SS volunteers compared their experiences surfing in Siargao to other surfing destinations. For example, Alex compared surfing in Siargao and Sri Lanka:

Alex: I think Siargao is a very clean island. Been travelling through Asia, and even the rest of the Philippines. I feel like Siargao's community has the cleanliness and the sustainability in the island is quite big and they want to keep – because they're surrounded by water. They know the importance of the rubbish on the floor, the beach and the sea. They're really careful with that. It's a very clean island. The beaches for me are like, wow. This is a very clean beach. Obviously, you'll find trash there, but you still see people you know that don't care.

EB: What are you comparing this cleanliness to?

Alex: Right now, I'm comparing it to Sri Lanka. So, in October, I spent my entire October in Sri Lanka. And I remember surfing and paddling in plastic here, and plastic there. Plastic here. It was disgusting. Obviously, it didn't happen in every beach. But it happened in some of them. The rivers were in plastic and even just basic trash. The streets full of trash, like. I don't know like everywhere full of rubbish. And here you know you walk through, obviously you will find rubbish but it's nothing compared to what I've seen there. (Staff, December 2019)

Alex's observation of Siargao highlighted how a tourist's perspective and experiences are mostly

about the island's surf breaks – Siargao's main tourist attraction. Further, Alex's comparison between Siargao's and Sri Lanka's surf breaks suggest that Siargao's image – at least from a tourist's perspective – is a clean and sustainable one.

Siargao's clean and sustainable image was also replicated in land. I recall an instance when the secretary of a national/provincial government official was visiting the island. “LGUs [Local Government Units] asked for local volunteers to ‘clean up’ the main roads.” I wondered, “after the secretary is gone will it [the roads] be this clean?” (E. Bandoles, Journal Entry, November 18, 2019). This one moment provides a glimpse into the possibility that the island may be kept clean for visitors like government officials, and perhaps for tourists (surf tourists included). For if the island was maintained for the local communities, perhaps efficient waste management facilities and waste disposal programs would have been implemented already. Ideas of cleanliness and their connection to Siargao serve to highlight how surf tourism's environmental efforts through beach cleans could serve a double purpose. One, beach cleans help to reproduce and maintain the island's image as a clean and idyllic tourist destination. Two, perhaps individualized beach clean efforts compensate for the lack of government policy and funding towards public infrastructures such as proper waste management sites in Siargao.

However, it is important to situate this environmental issue once again in relation to two key factors. First, we must consider the way material and financial resources are distributed in rural and coastal communities outside the national capital of the Philippines, which further impacts local governments' capacity to create effective waste management strategies (Tusalem, 2019). Further, the rhetoric about the lack of effective waste management strategies in the Philippine development plan de-centralizes efforts and puts blame onto LGUs, stating that “LGUs' lack of financial and technical capacity continues to hamper the full implementation”

(National Economic and Development Authority, 2017, p. 255). Second, pollution in Siargao is not a local nor a national issue, but a colonial and globalized issue. This is especially clear since in six global South countries, including the Philippines, 500,000 tonnes plastic waste per year are linked to multinational corporations established in global North countries like the US, Britain, and Switzerland (Law et al., 2020; Plastic Soup Foundation, 2020). Ocean pollution therefore transcends the local, for while national governance and community organizations places blame on local governance, multinational corporations and the lack of national government restriction continue to produce, sell, and dispose of plastic waste in Philippine land and water.

Thus, national and local mandates (Siargao's economic development plans via tourism, and the NIPAS and SIPLAS acts), media and organizations, generated and promoted the assumption that Siargao is an untouched, pristine, and unexplored island that is in need of protection (read: racialized and exotified femininity). To protect the island's untouched nature, ecological modernization approaches (read: western and masculine) which prioritize economic development, justify the sustainable commodification of the island's landscapes and seascapes through eco-tourism (e.g., surf tourism). However, constructing Siargao as an untouched, clean and idyllic deludes the point that local communities lack proper waste management strategies and facilities on the island; consequently, glossing over how the island is being impacted by global environmental pollution.

5.1.3 Socio-economic development in Siargao

The reason Siargao celebrates and characterizes the island as an untouched, idyllic and clean space benefits the island's tourism sector; contributing to its economic prosperity. Specifically, Siargao's surf tourism industry served as a viable economic development tool and a tourism product for the island, which subsequently mainstreamed and essentialized Siargao as

the Surfing Capital of the Philippines (Adrid, 1996; Centre for the Promotion of Imports from developing countries (CBI), 2018; Department of Tourism, 2020). Whereas surf tourism “refers to trips where surfing is the main purpose” (CBI, 2018, para. 2), surf tourism industry refers to the economic activities that relate to surf travel, like accommodation, food, transportation, and recreational services. Specifically, the island’s surf tourism industry is recognized as a bolstering economic opportunity for the island and as of 2019, Siargao’s tourism approximately registered 500, 000 tourist arrivals (De la Salle - College of St. Benilde & Fernandez, 2020). Nonetheless, the same surf tourism industry either perpetuated or heightened structural issues in the community. In short, based on the document and interview analysis, utilizing surf tourism industry as a socio-economic development tool in Siargao is a paradox. In the following sections, I expand on how and why surf tourism is recognized as a source for economic development and cultural pride in Siargao. Then, I highlight the implications and contradictions of the surf tourism industry in Siargao.

5.1.3a Surf Tourism as a Source of Economic Development and Cultural Pride. In previous sections, I explored how local and national mandates assumed ecological modernization approaches to development will achieve a balance between economic growth and ecological preservation. In this sub-section, I further explore the specific discourse of ‘surf tourism as a source of cultural pride and economic development.’ This discourse is paradoxical since it constructs and globally markets Siargao as an island of world-class waves, idyllic and paradise-like seascapes and landscapes. However, this construction is in contrast to the material and environmental inequalities of local communities. In what follows, I first unpack how surfing tourism has been assumed as a source of cultural pride and economic development. Second, I delve into how this discourse also (re)produces economic and cultural ramifications.

Since 1996, Siargao has been nationally marketed as an opportunity for surf tourism. As stated by the late mayor of General Luna, Jaime Rusillion, “I’ve been whacking my brain to think of any other development opportunity, except tourism, that will bring in the money. But I cannot think of anything, so I guess we just have to go full blast with promoting our area as a tourist destination” (Adrid, 1996, para. 29). Indeed, as the article stated in 1996, “Tourism activity is now centered on Siargao Island which has world-class surfing waves and long miles of white sand” (Adrid, 1996, para. 14). Thus, what the late mayor expressed indicated that the local and provincial government saw tourism – and, as such, surfing – as the *only* solution for Siargao’s economic development.

In viewing surfing as an economic opportunity, the municipality of General Luna pushed forward to register and established their local surf break, Cloud 9, as a venue to host surfing competitions by the World Surf League. Consequently, as of 1996, the World Surf League’s Siargao Surfing Cup continues to take place in Siargao annually:

“Cloud 9” [surf break] became so famous that the trickle of surfers became a mass of surfers coming from all corners of the globe. So, in 1995 the local government of General Luna, together with some of the expatriates from Australia organized the first surfing competitions dubbed as the ‘Siargao Surfing Classic,’ with the local government shouldering almost all expenses including the prizes. The event was fairly successful and caught the attention of the world, paving the way for the first Siargao Surfing Cup in 1996. This year [2012] and the years thereafter, the Siargao Surfing Cup became a regular event in the island of Siargao and projected the island to the centre stage of the surfing world (Municipality of General Luna, 2015 para. 4).

As evidenced by General Luna’s historical account of surfing in Siargao, the local and national

political strata pride itself as the main reason why Siargao is internationally recognized. The local account then boasts surfing and tourism as successful sources of cultural pride and economic development for the island since it caught international attention and is prospectively to be ‘centre stage of the surfing world.’ To the town’s success:

Australian surfers were among the first foreigners to find out about Siargao’s secret bounty in the 1980s and 1990s. This first generation set up businesses around the surf break Cloud 9, which was made famous – in certain salty circles – by an article in *Surfer* magazine in 1992. Europeans followed. At the beginning of the decade, when the main road was still made of sand, French, Spanish, English and Italian expats developed small, popular resorts, such as Kermit and Buddha, along the coast in GL (Chambers, n.d).

The local surfing history presents surfing’s discovery as an adventure towards development with colonial undertones, which depicts Siargao and its sandy roads as a place waiting to be found, used, and infrastructurally developed by foreigners and entrepreneurs. In support of infrastructural development, the Tourism Act (Republic Act No. 9593), bolstered Siargao’s local governance to officially acknowledge that tourism could play a key role in sustainable development, as long as the industry can conduct ecologically responsive tourism that equally benefits local communities, environment, and economic growth (Bascasnot et al., 2018). For example, the Tourism Act openly recognized that private investors can be actively involved in “creating a favorable image of the Philippines as a prime tourist hub in Asia” (Bascasnot et al, 2018, p. 20). Siargao’s tourism industry benefited from this act, in that Siargao’s tourism industry (including surf tourism) was financially backed by the National government’s annual budgets (e.g., airport expansions and water systems). Furthermore, international loans from IMF, the WB and Australia’s international aid for infrastructural

development all funded Siargao to develop better physical infrastructure (Crismundo, 2008; Business Mirror, 2019).

Moreover, in 2015, 70 percent of tourism facilities in Siargao “were established and are being managed by expatriates” (DENR, 2015, p. 25). As evidenced from the discussions above, the ‘surfing capital’ attracted foreign business and investors to the island for economic opportunities in the areas of international surfing competitions and national eco-tourism ventures. Simply put – and as the president of the Siargao Tourism Operator Association stated – “most business owners understand that we are all selling one product – the island – and if we ruin it then we will have nothing else to sell” (Chambers, 2019, para. 14; DENR, 2015; Municipality of General Luna, 2012).

The local and national governments’ method of using surfing to enter the international market speaks to the ongoing ways that the legacies of colonial and imperial histories of the Philippines have disproportionately financially and materially invested less on rural and countryside communities, outside the capital economic regions of Luzon (Tusalem, 2019). Thus, to ensure Siargao’s political and economic structures to thrive and receive further political and financial attention from the national government, Siargao must tether itself to the global economy, via tourism.

Siargao’s surfing history, government mandates, and media coverage all indicate that developing Siargao into a surfing and tourist destination – despite the SIPLAS act, which favoured environment preservation – was endorsed by national efforts. These efforts were specifically “determined to make tourism as a force in rural and countryside development,” and to continue to bolster tourism in Siargao for the sake of rural development and infrastructure (Manila Bulletin, 2004, para. 2). This is not to say that the governments are not undertaking

environmental initiatives, such as implementing water systems, plastic ban ordinances, and mandates for ecosystem rehabilitation and conservation (Catoto, 2018; S.E.A Movement, 2019). Rather, what is evident from the document analysis is the contradiction in how rural and countryside development initiatives are deployed merely for economic venture and profit.

For example, in 2008, the national government allotted and “ordered the release of ₱10 million [Philippine Pesos] for the water system in Siargao Island, Surigao del Norte to boost its tourism activities” (Crismundo, 2008, para 2). In 2018, unlimited electrical energy was installed in Daku island (a tourist destination and near a local surf break) since electricity “remains crucial for an island that is frequented by thousands of tourists every year” (Catoto, 2018, para. 7). In other words, access to resources (i.e., electricity and water) became a development priority for the ‘needs’ of tourism rather than the local communities’ right to access electricity and water for the means of basic living and livelihood.

What these examples highlight is the assumption that socio-economic development of the island can only be pursued if resources and capital can be gained. Put another way, tourism development (surf tourism included) reflects neocolonial, foreign, and national investments that are sanctioned to ‘uplift’ the area for tourists rather than strategically supporting the local and traditional livelihoods of the communities. Nonetheless, as the participants expressed in the section 5.1.1b, local communities outside of General Luna, like Brgy. Union, continue to experience environmental issues from an increase in land development and issues of waste management and littering.

Certainly, critical document analysis made it evident that the assumptions embedded in Siargao’s ‘idyllic seascapes’ and its world-renowned waves are commodified, exoticized and sexualized for development and economic opportunities. This idyllic portrayal and discourse are

then further perpetuated by the global tourism and surf industry, in the form of surf tourism. However, behind the world-renowned waves and the prosperous development opportunities for General Luna – and for the island as a whole – development through surf tourism perpetuates and creates new economic disparities and social inequalities.

5.1.3b Contradictions to ‘Surf tourism as a Source of Economic Development and of Cultural Pride.’ One of the economic disparities reinforced by surf tourism is the clear disparity in the access to economic privileges from surf tourism that General Luna experiences, in comparison to neighboring towns like Libertad and Union. For example, SS noted that surf tourism results in land appropriation and concentrated economic zones from which foreign investors and tourists benefited more than the local community (Surf Siargao, 2019a). In addition, Alex observed the immediate infrastructural inequalities as she rode her motorbike outside General Luna:

I feel like there is two parts to the island. There’s like...the rich part which is obviously all based in General Luna. And then the unprivileged poor part of the island. Which is I don’t know what the percent to say, but the majority of the island. The vast majority lives in poverty you know... It was the first time I drove out of General Luna ... I went through that road, crossed the towns. Saw the change in GL and just going out of General Luna and just like... nothing. There’s houses which are bamboo houses, however they can build them. There are loads of schools, which is good. And there are these little vending shops [sari-sari stores] and that’s it. There’s nothing. I feel like all the money is going to General Luna and into the big resorts and big companies, stuff like that, and it’s actually not going into the community. (Staff, December 2019)

Alex observed the stark difference between land development amongst (non) economic

zones. This is not to say that tourism did not provide economic opportunities for the community; however, when a location is to rely mainly on tourism as one of its basic means to generate income – like other surf tourism towns (see Ruttenburg & Brosius, 2018) – this results in a precarious economic ecosystem that gambles Siargao’s tourist communities and their livelihood. Although, the rate of tourism and income generally increases, they do not do so in a proportionate manner, leaving communities outside tourism zones economically marginalized and with limited access to livelihood and resources.

5.1.3c Access to livelihood and resources. Accordingly, youth interviews and my experiences in Siargao underline how access to employment and resources are impacted by being situated outside the tourism economic impact zones (TEIZ). My experiences travelling outside TEIZ serves as a clear example of the ways livelihoods are perhaps impacted by these zones. In Siargao, I mostly walked, biked, or rode local transportation, the *habal-habal* (which is a motorcycle taxi, or a motorcycle attached with a side car) to move around towns. As I rode to different towns (Dapa, Union, and Burgos) it was clear that there was an income disparity between the working class in the transportation sector. For instance, in General Luna, an average ride will cost 20 PHP (~0.51 CAD) in the mornings and up to 50 PHP (~1.28 CAD) at night. Comparably, outside of General Luna, tricycle drivers on average earn half the price (10 PHP or ~0.26 CAD) for one ride. On average, tricycle drivers from different towns often travel to General Luna (sometimes overnight) to make the same rates as the General Luna drivers.

Further, I noted that, regardless of the community, most drivers were men, and I only encountered and conversed once with a female tricycle driver during my time in Siargao (personal communication, December 5, 2019). These examples suggest that there are gendered and economic disparities in the transportation sector in Siargao, where women have fewer

economic opportunities to participate in the transportation sector. Thus, the discussion above indicates that the TEIZ disproportionately impact transportation wages through the island.

More importantly, Siargao's TEIZ also connects to the way several participants expressed that job security was crucial to access and secure food resources, which I suggest is also a gendered issue. As Mae shared, "At minsan si Papa [makahanap ng] makatrabaho. Kaya minsan 'di kami nakakain ng bigas. [And at times Papa cannot find work, that's why sometimes we won't have rice to eat]." Similarly, Gabriella explained how her father migrated to Manila to find better employment opportunities, whereas her mother was a stay-at-home mother but migrated to Surigao (provincial mainland) after the separation. Consequently, her grandparents became her guardians:

dito kami sa Lola ko. Minsan hindi kami nakakakain, wala rin kaming bigas. Noon nagtrabaho si Lolo sa Dapa, dun lang kami parang umangat. [Now we are here with my Grandma. At times we wouldn't have anything to eat, we wouldn't even have rice. When my Grandpa started working in Dapa, that's when our lives kind of improved (literal translation: lifted/ascended).] (Gabriella)

In Gabriella's case, there are two main things to highlight. First, both her parents decided to migrate outside Siargao to find better opportunities, which indicates the limited economic opportunities in the island. Second, gendered division of work was evident where her father and grandfather economically provided for the family, while inferring that her grandmother took care of her and the rest of her siblings.

Further, Ronelle shared similar narratives in connection to her father's job security and its connections to food accessibility and security:

Ronelle: Minsan, nakakapos kami sa pagkain. Hindi— minsan kasi noon si Papa nawalang

ng trabaho, maraming kami hirap nadaanan kasi. Nangunguha [Papa ni Ronelle] nang isda para meron maikain at maibenta. *laughs* [At times we run out of money. It's not – at times it's because my dad would lose his job. We went through some tough times. [My dad] would fish so we can eat and sell. *laughs*]

EB: So anong nangyari pagkatapos? [So like, what happened after?]

Ronelle: Tapos may nakilala si mama na may trabaho sa may bakante. Para puede si Papa magdrive ... Tapos sinabi na puwede [mag]drive si papa. Kaya bumalik yun. [So, my mom met someone who knew about a job opening so that my dad can drive ... After, the man called and said my dad can drive. So that's how we came back.] (Participant, November 2019)

Ronelle's and the other participants' stories highlight how accessing food was dependent on fishing or securing jobs in main towns (e.g., Dapa and GL). Further, their stories also expose how labour and employment are gendered and spatially unequal, whereby economic benefits were disproportionately gained in TEIZ that are mainly located in General Luna and that in all the participants' instances, fathers / male guardians were the ones who could participate in securing working class jobs in the island. These experiences illustrate Siargao's construction by media and the government as the Surfing Capital of the Philippines is a paradox since the evidence suggests that economic development was unequally benefitting tourism zones. Furthermore, the examples highlight how neoliberalism and globalized capitalism underpin the ways in which communities are exploited and marginalized in Siargao's surf tourism industry.

In response to the issues that are “founded on surf tourism,” SS emerged as a grassroots response to the impacts by:

changing the way kids react to those changes [unsustainable rates of surf tourism], using

education and skills to give them a positive future where they are empowered to live their best lives. (Surf Siargao, June 2019a, p. 4)

SS states that they use the same sport, surfing, to address contradictions (surf tourism of surfing as an economic tool for the island's socio-economic development.) Thus, SS's response to surf tourism's impact highlights how SS creatively negotiates and attempts to challenge the neoliberal and globalized currents of the surf tourism industry in Siargao.

Section 5.1 Summary. In Section 5.1, document analysis unravelled discourses and assumptions that construct (1) surfing as an environmentally sustainable sport that invoked ecological sensibilities and (2) Siargao as an untouched, unexplored paradise, which constructed the island in a racialized (i.e., exoticized and othered) and gendered manner. Accordingly, representing Siargao and surf as clean and environmentally friendly were compatible to the ways local socio-economic development assumed that surf tourism was a beneficial sustainable economic sector for the entire island. In contrast, based on the youth participants' photos, their ecological sensibilities were based on their lived experiences and everyday surroundings, and not mainly cultivated through surfing. Further analysis identified that constructing and endorsing surf tourism as a sustainable form of development augmented and created socio-economic disparities. Thus, as a response to the ramifications of surf tourism, SS emerged as a grassroots solution in Siargao, which aimed to equip youth the skill to effectively negotiate with the competing pressures of tourism development in the island.

5.2 How does SS Understand, Negotiate, and Resist Global ASDP Discourses Focused on Environmental Sustainability and Well-Being?

In what follows, I highlight the perspectives of staff and volunteers, and key documents to understand how SS as an organization operates in comparison to ASDP discourses of well-

being and sustainability (see section 2.2.2). SS is marketed as an organization that aims to advocate for local youth to become the benefactors of the surf tourism industry in Siargao (Surf Siargao, 2019a). The themes below outline how SS understood and negotiated environmental sustainability and well-being through neoliberal and functionalist approaches to youth empowerment. This first was evident in their formal affiliation with UNESCO and how staff spoke about SS's overall objective, which suggested that it is up to individuals and the private sector to enact environmental efforts and to enhance well-being. Interestingly, the findings then uncovered that SS responded and understood environment sustainability in terms that challenge unsustainable tourism development and by collaborating with certain environmentally conscious sponsors and local environmental NGOs, which symbolically constructs SS's commitment towards environmental efforts. Lastly, SS understood well-being via programming that is meant to 'protect' the youth through education, values, and health.

5.2.1 SS and UNESCO: Attaining SDGs through Youth Empowerment

As of 2019, SS served as a member on the UNESCO's Youth and Sport Task Force (hereafter the "Sport Task Force"). Mila explained that she and Daniel were a part of the Sport Task Force, which is comprised of "a group of leaders that all run community programs using sport to challenge the global [inequalities with the] Sustainable Development Goals [in mind]" in Asia and the Pacific (Staff, October 2019). The Sport Task Force (created in 2017) was established as a collective space for:

young leaders across Asia and the Pacific who use sport as a tool for positive social change in their communities[:] to empower young women and girls, to promote tolerance, to counter extremism, to reach out to the vulnerable and marginalized, to educate about the environment, to promote the values of respect, empathy, and fairness – the list goes

on! In other words, the Task Force and its Youth Members are using sport to contribute to the achievement of the SDGs. Ultimately, they are using sport as a universal force for good. (UNESCO, 2020, p. 2, italicized for emphasis)

Unpacking the Sport Task Force’s main purpose indicated how it operates within a ‘sport for universal good’ discourse. The sport for good discourse assumed that sport is for all, and it can create social transformations, address an assortment of social issues and ultimately ‘achieve’ the SDGs. Likewise, Daniel (SS co-founder) noted the three SDGs to which Surf Siargao projects are connected:

- Goal 3 - Ensure healthy lives and promote well-being for all at all ages.
- Goal 4 - Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.
- Goal 5 - Achieve gender equality and empower all women and girls. (United Nations, n.d)

Further, in the 2019 Sport Task Force’s conference pamphlet, it explained that SS aimed to achieve SDG Goals 3, 4, and 5 through surfing and youth empowerment (UNESCO, 2019). In this sense, SS is reminiscent to plus sport models by using surfing as an engagement tool to empower youth and mould them to be the “benefactors of tourism in Siargao” (Surf Siargao, n.d). Overall, based on SS’s membership with UNESCO, it was evident that SS assumed a functionalist and evangelist approach to SDP, using surfing as a means to attain SDG 3, 4, and 5 through youth empowerment.

5.2.2 Environmental Sustainability: Challenging Tourism Capital Expansion Through Personal Responsibility and Lateral Networks.

Empowering youth through surfing was Surf Siargao's way to attain their targeted SDGs, while ensuring the local youths are the main benefactors of Siargao's tourism. In a similar vein to how ASDP framed environmental sustainability, SS also participated in environmentally responsible practices that minimized harm while using and interacting with the environment, like the surf break and beaches. Although environmental sustainability was not the main objective for SS programs, Mila believed that SS had a "positive impact on the environment" (Staff, October 2019). For example, SS facilitated beach cleans before or after the surf sessions. Moreover, during SS's surf sessions, everyone participated in environmental stewardship activities (e.g., beach clean-ups before or after surfing, and using reusable drinking cups). In support of this observation, Alex described how SS cared for the environment during their surf sessions, where it:

Encourages the kids to clean the beach on days they go surfing...I guess it's creating a culture that they want to be a part of. I think as long as they keep their rules ... with integrity, it will continue to be a positive environment, and kids want to be a part of it.
(Staff, November 2019)

Nonetheless, the beach clean-up activity (done infrequently) during weekend community surf sessions was the only operational activity that directly connected to environmental advocacy during my time with SS.

While SS did not explicitly gear their programs towards environmental protection, in a closer reading of their mission statement and in volunteer interviews, it was evident that the impacts of surf tourism and unsustainable land development in Siargao were condemned. For example, SS's Beyond Sports application (2019a) stated the following issues:

[The] [i]ncreased population has put pressure on food supplies and driven up food prices.

Farms [are] being sold for resort developments, and fishermen abandon...their trade for the more lucrative [and higher paying] tour guide work. (p. 3)

From SS's observations, it is evident that accumulation by dispossession occurs in Siargao – where resources (including labour, and the physical environment) are used for the sole purpose to expand capital (Harvey, 2005). SS observed that land grabbing, where private entities acquire land or land rights from local farmers and community members to establish for-profit eco-tourism establishments, are linked to the ways that local communities experience dispossession (Fitchett et al., 2019).

Having said this, the 2015 SIPLAS (Siargao Island Protected Landscape And Seascape) management plan noted that:

there are several resorts and restaurants in SIPLAS most of which are located along the coast. Around 70% [89 out of 93] of the eco-tourism facilities, mainly beachfront resorts, hotels, restaurants, and home stay, are operating in the municipality of General Luna...Many of these facilities were established and are being managed by *expatriates*. (p. 25)

Even though the report did not quantify how many expatriates were owning and managing resorts and restaurants, the 2015 SIPLAS report still demonstrated the high concentration of tourism establishments in General Luna, which are mostly owned through foreign investments and mainly located near surfing spots along Tourism Road (E. Bandoles, Journal Entry, September 2019). My reflexive journaling also offered personal reflections on how power relations were embedded within these tourist establishments that were often neither managed and owned by locals:

What is striking about conversations that I have with storefront employees is WHO OWNS the businesses. Many of the establishments (restaurants, stores, resorts) are owned [often] by expats and people from Manila and Cebu. It seems rare that lokal Siargaonons are the ones who own businesses, other than some surf schools, grocery stores, hostels, and homestays here. My mind races to place, privilege and neoliberal tendencies... (Bandoles, Journal Entry, November 11, 2019)

My journal entry offers a glimpse of how dispossession by accumulation occurs in General Luna, such that the physical establishments and lands are disproportionately owned by non-local Siargaonon, either Filipinos compradors from urban areas, like Manila or Cebu, or foreigners. What is important in this entry is the way, race and class relations are illustrated as hierarchal such that the free market enables easier access for Filipino elites, and foreign investors (despite the law that only allows foreign investors to only own 40% of the equity) to own businesses in places outside their home regions (BIR, 2019).

In turn, by repurposing the land for surf tourism ventures, a new form of occupational inequality in Siargao seemed to be taking place. Specifically, in comparison to the agrarian and fishing sector (minimum daily wage of 320 PHP), surf tourism workers (i.e., surf instructors on average costs 500 PHP per hour, if they own their surfboards) are paid more and seemingly raised the economic standard of living (Bandoles, Journal Entry, October 2019; Department of Labor and Employment Caraga Region, 2019). Further, the ways gender impacts better employment opportunities remain invisible in SS and in my own initial reflections. Take for instance, for minimum domestic work (including caretaking, housekeeping, culinary services, front staff service), the minimum wage in Caraga is 3000 PHP per month – approximately 125 PHP for a 6-day work week (Department of Labor and Employment Caraga Region, 2019).

Thus, comparing minimum wages, domestic workers (often taken up by working-class women) receive lower wages than agrarian workers, fisherfolk and surf instructors.

Nevertheless, the wage comparison of local occupations further supports how SS as an organization understands the experiences of dispossession within the communities that they work in and the capitalist roots of tourism expansion in Siargao. For example, in their 2019 Beyond Sports Grant Application, it stated, “In a short time, Siargao changed from a sleepy island haven that saw few outsiders, to a hive of capital expansion that has seen swathes of land developed into tourist resorts” (Surf Siargao, 2019a, p. 2). In the same document, SS articulates how this dispossession of local land has made “local youth vulnerable to exploitation, drug and alcohol abuse and economic disadvantage; producing anti-social behaviour and sexual assault at levels not experienced before. Poverty and crime have now infiltrated many local families” (p. 2). The three examples of accumulation by dispossession and economic inequalities demonstrates as one of the main reasons why SS created programs, like SFSS and SURF-Education to ensure that the youth are equipped with Lifeskills to overcome the various development pressures that stems from surf tourism in Siargao.

In addition to SS’s observation on surf tourism impacts on economic inequalities, Daniel observed a cultural shift among the youths in Siargao, “We [as youth] were really good before. But now they come influenced from the surrounding around the place, the people, the party, the drinking and yeah...” (Staff, October, 2019). Contrary to the common discourse that sustainable efforts mainly involve environmental protection (c.f., Giulianotti et al., 2018), SS critiqued and understood that sustainability efforts also meant challenging unsustainable tourism development and the inequality and environmental impact stemming from capitalist ventures of promoting the island’s tourism. As a result, SS’s programming aims to prepare youth on an individual level on

how to negotiate through the unsustainable tourism development.

However, it also seemed SS was limited in its critique beyond individual and entrepreneurial practices. First, SS negotiated this critique through individualized sustainable practices such as beach cleans during surf sessions and using reusable cups for drinking water. Second, SS negotiated their critiques of the surf tourism industry through entrepreneurial ventures. For example, SS operates a small surfboard and motorbike helmet rental business, which are sustainable practices since renting challenges linear economies and contributes to a circular economy (Surf Siargao, n.d.; Mila, October 2019; Daniel, November 2019). Simply put, renting reduces the amount of waste from single-use or single user products, and for SS, this could be a potential way for them to become a self-sustaining NGO. Lastly, rather than challenge the rapid surf development in Siargao, SS uses their SURF-Education's life skills workshops and tutorial sessions to help participants navigate and adapt to development changes:

Siargao is founded on surf tourism, all participants learn surfboard maintenance and repair - providing future earning potential. We also teach resume writing and English classes; plus, our internships encourage entrepreneurship and work ethic whilst providing work experience. (Surf Siargao, June 2020, p.3, italicized for emphasis)

Indeed, for SS, empowering youth meant equipping participants with employable skills in surf tourism since:

We [SS] can't change the development that is happening here, but we can change the way kids react to those changes, using education and skills to give them a positive future where they are empowered to live their best lives. (Surf Siargao, June 2019b, p. 3)

The excerpts above concretely demonstrates that for SS, development is inevitable. The three examples suggest that SS practices individualized sustainability efforts, and advocates to teach

youth how to work within Siargao's unsustainable surf tourism industry. Therefore, all the examples presented above suggests that despite SS's critiques of the island's surf tourism, change and action remains in the domain of individual responsibility and entrepreneurial possibility.

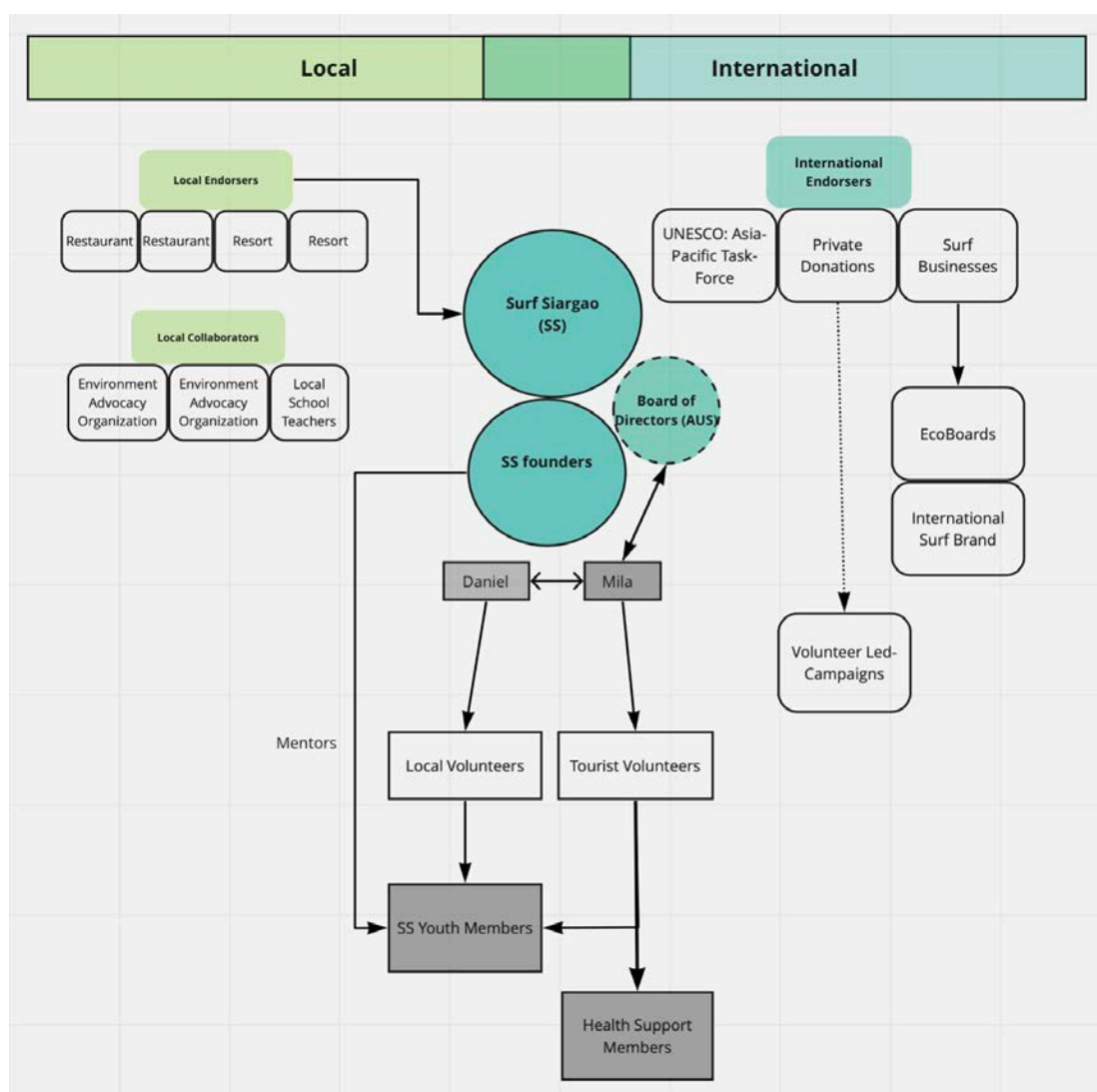
5.2.2a Lateral Network: Bridging Gaps for Sustainability Efforts? In the previous section, I highlighted how SS sustainability efforts operate at individual and entrepreneurial levels. The document analysis revealed that SS's sustainability efforts extend to the way they collaborate with their partnership network. Two of SS's partnerships – EcoSurf (an Australian soft top surfboard company) and local environmental NGOs – offer important examples as to how sustainability efforts also meant collaborating with multiple stakeholders (Figure 8 for SS's network). One of SS's highly marketed sponsors – EcoSurf– specifically “upcycle[d] plastic from the Philippines into foamboards” and donates used surfboards and their own boards to SS (Surf Siargao, June 2019a). However, there is no information on the EcoSurf website regarding the origins of plastic besides that it is retrieved from PlasticBank, a Canadian NGO, that collects plastic from three different countries: the Philippines, Haiti, and Indonesia (EcoSurf, 2018; plasticbank.com). Nevertheless, eco-conscious boards, like EcoSurf, ingeniously created alternative approaches to address plastic pollution in oceans by minimizing “the amount of new plastic used, and waste created” (EcoSurf, 2018, para. 5).

Of crucial importance for the purposes of this thesis (see Figure 8 for SS's organizational structure), are the (dis)connections among plastic, surf consumerism, and environmental enterprises that comes along with the donation of used surf equipment from Australia (i.e., EcoSurf's plastic boards are sold in the global North) to the Philippines (located in the global South). Particularly, the transfer of resources (e.g., surf equipment) signified and perhaps

symbolically reified global North-South and development partnership relations by respectively taking up roles as benefactors (i.e., EcoSurf and their donated surf resources) and beneficiaries (i.e., SS community). From a closer analysis of the transfer of resources, the commodification of environmental ‘sustainability’ via plastic waste allowed businesses located in Australia to create profit and marketed themselves as a socially conscious enterprise, where SS received solely material resources and perhaps marketing opportunity from this partnership.

Figure 8

SS Organizational Structure. Created by Bandoles, 2021.



Based on document analysis, the second network connection involved local NGOs, such as Environment Siargao and The Nature Coalition, where they respectively focused on eliminating and upcycling plastic waste into household goods (i.e., pillows and bean bags), advocating to protect the ocean and beachfronts, and advocating for proper waste management in Siargao through mobilizing the youth to participate in local beach cleans (Surf Siargao, n.d; Mila, October 2019). Here, SS demonstrated how they negotiated their lack of comprehensive programming to address environmental issues by aligning themselves with Siargao's environmentally focused NGOs and transnational social enterprises (e.g., EcoSurf and PlasticBank) as a part of a broader collective that is against ocean pollution. Through these partnerships, SS expands how environmental sustainability is understood in ASDP organizations. That is, SS does not solely rely on direct programming for environmental issues; rather, it actively collaborates with local environmental organizations to educate SS members on local environmental efforts and with environmental enterprises to rally behind global and local efforts against ocean plastic pollution.

Section 5.2.3 Summary. The staff interviews and documents illuminate key details of how SS share similarities and provided nuanced understandings of ASDP discourse on environmental sustainability. Specifically, SS and common ASDP discursive practices on sustainability efforts focused on supporting ASDP programs that have little to neutral environmental impacts on the physical environment (e.g., beach cleans on surf breaks). In addition, SS taught participants about personal responsibility through education and cleaning the physical environment they surf in.

Beyond maintaining a neutral impact on the environment, SS positioned environmental sustainability as a way to condemn rapid land development practices, particularly those that led

local communities to experience dispossessing by accumulation. Moreover, based on interviews, it is evident that SS's participation in a community network of local NGOs enabled SS to align itself to localized environmental efforts. Despite these nuanced understandings of what sustainability efforts meant, SS acknowledged that development is inevitable; thus, SS's activities remained limited to assigning environmental stewardship as individual and entrepreneurial responsibilities.

5.2.3 Well-Being: To equip youth with Life Skills and Education

Based on document and interview analysis, SS understanding of well-being parallels to the ASDP discourse that argues that well-being is a social positioning and subjective state of being that can be obtained through financial stability, political governance, and a balance of social, mental, and physical health. Specifically, SS framed attaining well-being as equipping the local youth with skills to live good lives, by ensuring that the youth in Siargao are the “benefactors of tourism” (Surf Siargao, n.d.). In comparison to how I outlined well-being in this study (i.e., as inextricably linked to local ecosystems and the historical, social, and political spheres that shape ecosystems; see Section 2.2.2), SS understood well-being in alignment with the UN's definition, such that well-being is based on a person's resilience and whether people are given the opportunities to use their voice and obtain sufficient access to material means (finances), education, health, and a clean and safe environment; all of which are claimed to be attainable if the SDGs are met. Simply, the latter definition implies that a sense of well-being, is dependent on the individual's character and socio-economic position. Thus, in the following sections, I expand on how SS understands well-being through their active programs. Specifically, SS focused on advancing participant well-being by supporting youth towards empowerment (i.e., SURF-Education's life skills and life-knowledge workshops, and the ‘3 R's: Respect,

Responsibility, and Readiness to Learn' framework), education (i.e., SFSS), and providing immediate funding for urgent pediatric health needs (i.e., Health Support).

5.2.3a Well-being: Education and Empowerment. One of SS's main programs, School Attendance Surf Sessions (SFSS), "specifically addresses school attendance and performance, using sport [surfing] as an incentive to promote positive attitudes towards education (Surf Siargao, May 2020). Specifically, the program incentivized children and youth "to go to school, do the right thing, be a good human and [then] get rewarded with surfing" (Hayley, Staff, December 2019). From what Hayley describes, her understanding of SS implies evangelist assumptions that sport (such as surfing) has a "car wash effect" such that using surfing as an incentive "cleanses character and washes away personal defects so that young people become acceptable to those in mainstream society" (Coakley, 2011, p. 308). Moreover, the SFSS rationale has evangelist undertones, where SFSS encourages children to attend school throughout the week, and hopefully helps them grow into educated, responsible members of the community (Surf Siargao, n.d.). The SFSS program further suggests that sport has a "fertilizer" effect such that if youth and their parents are purposefully "tilled" with the proper experiences, youth will develop into "socially desirable ways" (Coakley, 2011, p. 307).

Similarly, the second program, called SURF-Education, is geared to discuss local social issues and teach youth life skills (vocational surf relates skills) and values that are thought to be absent from Siargao's educational system and lacking among local community members:

Mila (Staff, October 2019): We decided to focus on covering the gap between what they're taught in school and what they're taught at home. Which is massive here because the education system is stifle[d] with conservatism. So, they [perhaps the education system] don't teach sex education, they don't teach about gender equality, or consent.

You know the age of consent in the Philippines is 12 years old.¹⁰

EB: I find that very star[tl]ing].

Mila: Yes, startling. See that's why we went from using surfing as an incentive for school, to using surfing as an incentive to improve character and common sense. You know becoming members of society that make good decisions. And just seeing a lot of drug abuse, domestic violence, affairs. Not in the participants, just in the community. We just see that's their mentors. So now we've decided, we need to hijack their mentors with our own mentors, this is the kind of person you should be following. So that's why we have the 3 R's: Respect, Responsibility, Readiness to Learn. If someone is not displaying those 3 R's then we say to the kids, they're not a mentor for you. You need to pick mentors that display the 3 R's.

In the quote above, Mila highlights how the skills, knowledge, and mentors provided by SS fills the 'gap' of the Philippines Department of Education's curriculum and lack of 'good' role models among local community members on topics and areas such as sex education, gender equality, improving character, and common sense. What is missing in SS's understanding of the social issue in Siargao, like gender and sex education, is how colonialism and imperialism by Spain, Japan, and the U.S (respectively) influenced the Philippines' social conditions. As an example, Catholic and Anglo-Saxon values played roles in shaping the patriarchal and 'conservative' politics on sexual and reproductive health, and the existing economic conditions in the Philippines (Naria-Maritana et al., 2020; Sciortino, 2020; Tanyag, 2017; Tusalem, 2019).

¹⁰ As of December 2020, the Philippine government passed the House Bill No. 7836, amending Republic Act No. 7610 or the Special Protection of Children Against Abuse, Exploitation and Discrimination Act. The revision increased the age of consent from 12 to 16 (Corrales, 2020).

The role of the SS as a response to the gap in the education curriculum and availability of ‘good’ mentors, maintains the view of ASDP as a vehicle for ‘social good’ in Siargao. Further, the 3 R’s glaringly portray values that are egalitarian, implying that opportunity and contributing to the social good starts from within the self, and that SS positions themselves as an external support. Similar to the “guardian angel” effect, SS aims to also steer vulnerable youth to become ‘better members of society,’ and equip them with “skills, education and opportunities needed to access futures free of poverty” (Coakley, 2011, p. 308; Surf Siargao, n.d).

Lastly, thus, taking all these examples together, it is clear SS operates through three SDP evangelist assumptions (i.e., carwash, fertilizer, and guardian angel effects) which overtly claims that SDPs contribute to positive youth development. All three assumptions fail to critically examine historical and sociopolitical landscapes that underpin the existing sociopolitical conditions in Siargao.

Connecting these findings back to 5.2, SS seemed to perpetuate a functionalist and evangelist understanding of ASDP, as the organization assumed that through their surf program, life skills workshops, and the 3 R’s values, participants would ‘transform’ into better individuals and advancing ‘social good’ in Siargao. That is, SS tended to position surfing in a functionalist way – where values (3 R’s) and surfing were adjudicated together to maximize the possibility of transforming and protecting "at-risk" youth from the community's social issues. Although in ASDP literature well-being is scant, the findings suggest that for SS, enhancing participant well-being in Siargao is conceptualized in two ways. One, enhancing well-being is equated to individuals securing an education, and to achieve a life without poverty and full of opportunities. Two, well-being means to also live life with a set of ‘good’ values (e.g., performing the 3 R’s, choosing mentors who exude the 3 R’s and diligently attend classes). Accordingly, the way SS

constructs well-being as attained by individual responsibility, education, and good values, parallels to the ways US imperialism historically used sport in education to indoctrinate American values of democracy, well-being, and competition to the Filipino society.

5.2.3b Well-being: Access to Health Care. Further, during my time in Siargao, SS's priorities were rapidly shifting. "We've [SS] realized that you can't expect your program to be the same forever because the place is changing so fast. So, we need to change with the place [Siargao]" (Mila, Staff, October 2019). This shift was towards a new project called "Health Support," which provided micro-grants and volunteer nurse care to families dealing with pediatric health emergencies. SS was lauded by the local community newspaper for "literally saving children's lives" (Be Siargao Newsletter, December 2019). As Mila had stressed, this mission shift was based on "titrat[ing] our program to – adjust it – to what the community needs" (Staff, October 2019).

The implication of the mission shift towards health micro-grants supported the notion that experiencing well-being is precarious when access to health care is limited (Diaz et al., 2006). This shift (alongside SS endorsement of SDG 3) also indicates another dimension of how SS understands well-being, such that if a place cannot provide basic access to health care, well-being will be impacted. For example, SS financially assisted an infant who experienced severe burn injuries:

Mila: [The infant's] mom was so uneducated that when we were in Davao, we couldn't leave her to stay with [her child] for three weeks. She just couldn't navigate the health care system, like she just needed support. You know what I mean so...

EB: Wow...so in terms of navigating, what do you mean she just didn't know how to?

Mila: It's so complicated here. Where do I go? Where do have to pay? Do I to pay this

before I can get that unit of blood? A family member has to donate a unit of blood to someone else for you to get a unit of blood that you need. Like it's just a very stressful - like scary environment when you have a baby in a burn unit there. (Staff, November 2019)

This conversation highlighted the structure of these micro-grants and how it would be difficult for a mother to experience a sense of well-being while her child experienced life-threatening burn injuries. In addition, the implication here is that mothers are not only responsible for their own well-being but also carry the responsibility of their child. It is not mentioned whether there was a father (or father figure) involved; this burn incident suggests how child rearing perhaps falls mainly on this woman.

In addition, it is evident how SS assumed supporting (perhaps paternal) roles as a healthcare navigator and financial sponsor for the family's emergency health care situation. For instance, Hayley, a volunteer nurse, shared her experiences with the Health Support program:

From what I've seen there, people...children lose their life purely because they don't have enough money and the family has to make a decision whether they have to buy medicine, or they eat for the month. And if there comes to the fact that there is a lack of money, they have to choose to eat for a month so the child dies. Like it's just absolutely horrendous... it's [Siargao's health care system] a hugely hopeless situation. And so, if SS is not offering this support [in-home nurse volunteers], offering this medication, that's why children die. (Staff, November 2019).

Hayley's observation highlighted the role SS plays in these health emergencies and illuminated how SS perhaps understands the interconnections of well-being to health access and food security in Siargao, such that experiencing long-term well-being becomes precarious when health

services and food security are financially inaccessible. However, without addressing broader factors, Mila's and Hayley's understanding of the Health Support program parallels paternalistic and humanitarian attitudes which (re)produce a power dynamic between SS (and the volunteers) as saviors, and local families, as people in need of saving.

Thus, the comments made by the volunteers' and documents construct SS as the solution to Siargao's social problems. In doing so, members of the local community, and spaces were "Othered", pathologized, and characterized by volunteers as either greedy, ghetto, uneducated, lagging, a society in its infancy, complicated, hopeless, and poor (Bandoles, Journal Entry, November 2019; Staff interviews, October – December 2019; Surf Siargao, 2019b).

Undoubtedly, it is evident that Siargao's current health systems are inequitable. But what is not taken into consideration in the volunteers' experiences are the ways health and food inequalities in rural and coastal areas, like Siargao, are exacerbated due to the Philippine's decentralized health care system, export-centered agricultural policies, and geographical locations. The impacts of the decentralized health system and food production discriminates the way funding and resources are distributed to communities in remote geographical locations and on a town's socio-economic class ranking (Bello, 2021; Naria-Maritana et al., 2020; Tusalem, 2019). Furthermore, health and food inequalities are respectively connected to transnational migration of health professionals to foreign countries and the Philippine economy's dependence on providing agricultural exports globally, leaving local communities with limited health services and inaccessible food resources (Bello, 2021; Choy, 2003; Lagran, 2011; Naria-Maritana et al., 2020). Thus, Mila's and Alex's narratives about the dire health care situation fail to acknowledge the multiple and overlapping ways that Siargao's social inequalities connect to how colonialism, imperialism, and globalization shaped health and agricultural policies (Bello,

2021; Choy, 2003).

SS volunteers' perspectives are important to point out because the narratives and their experiences construct SS as a promising solution for the community and operate in a functionalist manner that is inherently underpinned by racialized tropes of development of 'brown bodies in need of saving' (Hamad, 2019; Spivak, 1988). Ultimately, if this implication remains unchecked SS risks (re)creating Siargao's local community as the Other and a community in need of 'saving.' When in fact, what remains to be asked is why do these inequities in the Philippine health and food systems exist? How do colonial and imperial structures (re)produce these inequities? Overall, the way SS operates the Health Support program suggests how well-being is framed as an isolated issue and dismisses effects of how Siargao's physical environments, and historical and global structures of politics and economy of the island and of the Philippines play a role in well-being.

Section 5.2.3 Summary. Section 5.2.3 highlights how SS understands well-being through multiple ways, where well-being can be attained through education, good values, and access to healthcare. Moreover, the findings also indicate that well-being is framed in a neoliberal and functionalist manner where individualized success in education is equated to giving youth a way out of poverty into better opportunities, and that through SS, youth can transform into 'better and responsible members of society.' Whereas the new health program, while meeting a clear need, (re)constructs the local community as the Other and in need of saving. Altogether, SS frames well-being in an individualized manner which fails to critically account for the multiple structural inequities and the physical environment that shape the social and health issues in the first place.

5.2.4 Funding: The Important Factor for Community Work

Having just argued that SS mainly approaches ways to well-being (through their programs) and sustainability efforts through SDGs, SS utilizes transnational, and local sponsorships and partners to negotiate and carry out SS initiatives on sustainability and well-being. This sub-theme explores how funding tied into the ways SS operates their sustainability and well-being initiatives, which perhaps ultimately limits how SS stimulates social change. Without funding, programs like their SURF-Education's life skills (workshops for participants on social and cultural issues), SFSS (tutorials and weekend surf sessions), and Health Support (emergency health fund initiative) would not be possible to run without donor contributions. SS's network of international, local, and private sponsorships and affiliations suggest that SS negotiates their operations within a neoliberal framework, where monetary support determines the impact and longevity of the organization (see Figure 8).

5.2.4a International Sponsorships. SS utilizes sponsored funds and equipment (e.g., receive used surfboards and leashes) to support their SFSS and Health Support program – items that are predominantly donated from Australia (Bandoles, Journal Entry, November 2019; ecosurfboards.com; thestokedsurfies.com, n.d). Before SS was formalized as an Australian Charity in 2017, Daniel “did it first [lending surfboards to the community] before [he] met [Mila]” where based on the staff interview, there were no previous sponsorships that existed before SS was established (Staff, October 2019). In comparison to when I conducted this research, SS formally operates as a non-profit organization, where they received financial support from local and international funders, businesses, and sponsors. These funding connections highlight the involvement of transnational donors (e.g., donating used surfboards), serving as a marker of when SS ‘entered’ into a neoliberal sphere. Therefore, when SS was

formalized as an Australian Charity, it seemingly legitimized the need to address Siargao's social issue through private ownership and transnational funding and support.

5.2.4b Local Sponsorships and Self-Funding Initiatives. The findings expose how in-kind donations provided by local businesses helped mobilize SS sustainability and well-being efforts. For example, SS acquired a multi-cab (van) that was used for the weekend surf trips and was sponsored by a local bar (E. Bandoles, Journal Entry, October 3, 2019). In another example, local businesses were willing to support and provide food for the recruitment workshop (Bandoles, Journal Entry, November 2019). In other cases, local sponsors – such as resorts and shops – would provide merchandise shelf space for SS to sell products in their store fronts (localsurfresort.com, 2012; Bandoles, Journal Entry, October 2019; surfsiargao.com, n.d). Other resorts partnered with SS to operate “Happy Helmets” rental enterprises (Mila, Staff, October 2019). SS self-funding initiatives operated because of local sponsorships, not in the form of financial needs but rather, in the form of providing merchandise and rental space in shops and resorts. It is imperative to question whether this may be a form of corporate social responsibility, since these local businesses are not providing monetary funds, but rather in-kind support. In short, in-kind support from local businesses offer nuanced forms of sponsorships that allow ASDP organizations, like SS to operate their programs and ultimately support SS into becoming a self-funding entity.

Further, there were instances that businesses also offered other in-kind donations such as ‘clothes’, ‘organization exposure’, and ‘verbal support’ to SS (Float Swimwear, 2019; Bandoles, Journal Entry, November 2019). However, SS viewed monetary support as a higher priority than the donation of goods. For instance, and as Alex stated:

People are quite generous if you ask to donate surf shirts, or food. Can you cover the cost

of the bus. Again, ‘cause I know how much money sits here [in Siargao’s tourism sector].

It’s like, can you give us a tiny bit more money?” (Staff, December 2019)

Indeed, much of the ‘community support’ received were one-time donations or in-kind support, making it challenging to secure long-term financial funders. Although SS staff described during interviews how words of encouragement and support were appreciated, they ultimately needed strong financial support to fund their initiatives and successfully operate (Mila, Alex and Hayley). Thus, this puts forward the question, could ASDP organizations operate and enact structural change merely through mutual aid?

5.2.4c Private Donations. Private donors also financially supported SS through a PayPal account located on their website and social media accounts. On the website, it specifically lists how private donations are used:

Table 4.

List of how private donations are used (Surf Siargao, n.d).

\$ (AUD)	How private donations will be used:
3	One dose of pain relief
5	Wound care dressing
10	Meals for family
15	One night for one day
20	Baby formula and diapers for one week
25	Blood transfusions
30	Nurse escort to Surigao City [Mainland]
50	Weekly expense for mentor programs [SFSS] for 50 kids.

Clearly, seven out of the eight donation descriptors indicate that most of the funding was used to contribute to SS’s Health Support program versus the mentoring program (SFSS). SS operated within a neoliberal framework, insofar as its reliance on private donorships resulted in depoliticizing the very social issues they were trying to address in Siargao. For instance, and in relation to the findings above, SS and its volunteers viewed that better funding would bolster the

impact of the organization as a solution to a wide range of issues, but not limited to: 1) poverty; 2) lack of quality education; 3) “conservatism” on gender and sex education; 4) environmental sustainability; and 5) health care access. In short and as the empirical work detailed in Section 5.2.2 demonstrated, SS seemed to be tasked with resolving these social issues by securing funds for their operations. Consequently, the latter approach does not consider how historical and structural problems (i.e., health, education and health policies that were reformed with in mind imperialist and capitalist benefits) perpetuated Siargao’s social issues in the first place.

Section 5.2 Summary. In 5.2, I explained in several ways how SS understood sustainability efforts and well-being through neoliberal, traditional SDP and humanitarian frameworks. Nonetheless, staff interview and document analysis in section 5.2.1 demonstrated how SS understood environmental sustainability beyond minimizing environmental harm via pollution. Particularly, sustainability to SS meant condemning the rapid surf tourism development in Siargao. Surely, SS was limited in the way they critiqued unsustainable development, since they negotiated their critiques in a way that teaches participants to thrive and adapt in the island’s tourism sector. Section 5.2.2 explored how well-being was understood and addressed in several SS programs related to education, values, and health. However, based on the interviews, I argue these initiatives were underpinned by global North’s humanitarian assumptions and unequal power dynamics that perpetuate gendered and racialized norms of aid, such that the SS entity and volunteers (predominantly White women care work from the global North) take up saviour-like and paternalistic roles. Then, I argued in section with 5.2.3, that SS is tethered to neoliberal frameworks which mainly relies on monetary donations and funding to continue its initiatives. Altogether, 5.2 demonstrated that SS understanding of environmental sustainability and well-being efforts, at times, aligned to global ASDP discourses (i.e., programs

are depoliticized, where change and action are held for individualized and entrepreneurial manners); while in other instances SS understood environmentalism beyond ASDP discourses.

5.3 How is Surfing Being Used as a ‘Development’ Tool as an Aid to Local Sustainable Development Efforts and in Relation to the Well-being of Participants in SS?

For SS, surfing drives their main initiatives – especially through programs such as SURF-Education (although defunct) and SFSS. Interviews with 3 SS staff members and key document analysis emphasizes that surfing is used as an incentive to combat ‘unacceptable’ social issues like, poverty, environmental issues, education gaps, and rapid land development. For example, for SS, sport is positioned as a tool to forge social change:

Siargao is troubled by unacceptable social issues due to rapid, unsustainable development combined with lack of education. *We believe sport is the perfect incentive to combat social problems, encourage education and mentor youth towards a poverty-free future.* (Surf Siargao, June 2020, italicized for emphasis).

This understanding of “sport as a perfect incentive” demonstrates how SS situates surfing as an evangelist tool that disciplines participants and encourages good values that will inherently challenge the social issues listed above. Here – and through SS sport programming – surfing seemed to connect to *plus sport* SDP programs, which “are more focused on the non-sporting outcomes that result from the programs such as increasing positive education outcomes, providing mentorship and guidance or reducing gang violence” (Moses, 2015, p.1). In what follows, I take a closer look at the specific activities that link surfing as a method of development.

5.3.1 SURF-Education and SFSS: “Protection through Education”

Document analysis and interviews demonstrated that surfing is an incentive to educate

and ‘protect’ the youth from social issues in Siargao using two programs: SURF-Education and SFSS (surf and school exchange program). SURF-Education aimed to teach surf related vocational skills (e.g., surfboard repairs) and fill educational gaps around social issues, like gender equality and sex education in the community. Youth who participate in SURF-Education workshops “can earn free surfboard rental and surfing lessons” (Surf Siargao, n.d, para. 3). In the same manner, the SFSS program aimed to shift the culture of youth’s disengagement in school participation. Particularly, SFSS was a school-surf exchange system that rewarded SS members with group surf sessions, if they demonstrated their academic progression and active participation in school. Simply, SURF-Education and SFSS are the two ways SS utilizes surfing as an incentive to aid local development efforts.

5.3.1a SURF-Education Filling in “progressive” gaps with life skills and life-knowledge workshops. SURF-Education was based on life skills (surf tourism related vocational skills) and on knowledge skills that are “beyond what is taught in school” (Surf Siargao, 2019a, p. 1). In short, SS understood that educating participants with life-skills and knowledge benefits SS members to “reach their full potential” and live “a future free from social problems” (Surf Siargao, 2019b, p. 3). Specifically, in the Beyond Sport Application, SS claimed that life knowledge workshops were integral to their organization, since it:

Challeng[es] issues that are not taught in a conservative school system but are prevalent in the local Siargao community. Such topics include sexual harassment/rape culture; environmental awareness; diversity acceptance; body image; consent; mental health; sex education; gender stereotyping; nutrition; substance abuse; domestic violence and gambling (Surf Siargao, 2019a, p. 2).

In turn, it seemed clear that the knowledge skills workshops aimed to critique the ‘conservative’

Philippine educational system by delivering content on progressive topics in Siargao. This also suggests how Mila viewed the organization as a remedial tool to shape their community members that “feel like they're not doing anything,” into responsible members who feel that they want “to contribute” to society (Staff, October 2019). Framing SS as a remedial tool connects to the ways SS programs centred around the theme of “protection through education” and the program aim is to teach “life-skills and life-knowledge beyond what is taught in school [and at home]” (Surf Siargao, June 2019b, para. 9).

However, throughout my time in Siargao, there were no workshops conducted with the topics mentioned above nor drafted curricula for these topics, though possibly not shared with me. Mila clarified that some workshops operated (prior to my time in Siargao) in smaller settings and explained why these workshops were not running:

we'll be launching [the workshops] next year. For now, it's more that we just do – we have a social worker – and we just do programs, workshops, educating the kids in very small intimate groups (Staff, October 2019).

SS executive members and co-founders had future intentions to re-create and re-implement the SURF-Education workshops in the upcoming year (2020) with a social worker's support (Mila, Staff, October 2019). In addition, SS previously “engaged the guidance of a Gender and Diversity Advisor [GAD] to help create our workshops” (Surf Siargao, 2019b, p. 11). The intentions to re-create and re-implement SURF-Education implies that the workshops are created, conducted, and managed by executive members, like Mila, the social worker, and the GAD, through top-down approaches. Thus, the latter suggests that most of the decision-making powers are held by the co-founders and the board members located in Australia.

Additionally, there was no indication whether the programs (and future programs) would

implement concerns that participants raised or conduct consultation with the broader local community and the local volunteers. For example, in the upcoming section, 5.4, participants indicated why they would like to participate more in beach and community clean ups with SS. Additionally, current volunteers also advised SS to improve communication and rapport between the co-founders and volunteers to ensure everyone is on the same page (see also Section 5.4). Taken together, the Beyond Sport application and interview excerpts further support how SS subsumes SDP's traditional and paternal methods to enact development goals within the local community.

Therefore, the lack of community consultation highlights the question: are these topics addressing the needs of the community, or simply replicating the perspectives other ASDP organizations? Second, the topics listed above (e.g., sex education; diversity acceptance; and body image) seem to aim to educate youth on how to challenge social issues like sexism, gendered violence, and substance abuse without additional structural supports in place to do so (e.g., resources, policies). Consequently, the SURF-Education program suggests that the topics taught allow SS community members to gain skills and knowledge to secure and attain a 'good life' regardless of the marginalizing social, economic, and political conditions community members face in Siargao.

5.3.1b – SFSS Tutorials: Monitor and Support. To track students' performances, SS collaborated with local teachers in General Luna (GL), Union, and Burgos to release the participants' attendance, progress, and grades to SS (Surf Siargao, n.d). A local teacher volunteer then keeps track of whether each community member is meeting the SFSS requirements and are attending SS's mandatory group tutorial services (Surf Siargao, n.d; E. Bandoles, Journal Entry, October 19, 2019). Simply put, for participants to be invited to surf, academic progress and

tutorial attendance are mandatory for participants to attend (E. Bandoles, Journal Entry, October 2019). However, it is important to note that the local teacher only frequented Union and GL since it is physically further to travel to Burgos than travelling through and from Union or GL (see Figure 3 for research locations). It was unclear who kept track of the participants' progress in Burgos. The geographical distance of Burgos perhaps causes concern since the distance indicates that participants from Burgos perhaps are not equitably receiving the same tutorial support in comparison to participants from General Luna and Union.

The tutorial sessions were conducted on separate days for the participants in GL in the Surf Siargao House (the SS community house) on Thursdays and in Brgy. Union at a local volunteer's house on Tuesdays or Fridays (E. Bandoles, Journal Entry, October 2019). In comparison to the way the participants are monitored for their school performance, the tutorial sessions are student-led, meaning the topic of discussion is determined by the participants' concerns or interests for that day. Further, Angelo shared his thoughts on the tutorials:

Surf Siargao naka tulong sa eskwelahang, kibali. Jaon iban naglisod sa math subject, diba si [local teacher] ang nag kwan diri. Sija nagtutor sa amo. Kinulus ko si [local teacher], sa iban po nang lugar, pag sija iban ako magtutor may bayad. [SS also helps us in school. For example. Math is hard, and you know [the local teacher] comes here and...tutors us. The [local teacher] mentions that in other places you would need to pay for tutoring.] (Participant, November 2019)

Here Angelo shares that the free tutorial sessions are helpful and implies that the tutoring service should not be taken for granted because the ability to afford private tutoring is a class privilege. Angelo's thoughts on SFSS demonstrate how unequal power relations between the organization and participants operate in the program. For example, the way participants'

academic performance and tutorial sessions are monitored and governed (i.e., in order to surf with SS, participants must attain certain academic and attendance requirements) and how the local teacher emphasized that tutorials are usually a paid service, perhaps suggest that participants are expected to be grateful that participants have the privilege to access SS services and programs. The SFSS program potentially shapes the way participants value education and perhaps view participants who lag in educational progress and those who do not attend tutorial sessions as deviant.

Comparably, Mila perceived SS's impact along the following lines: "I think it's a positive impact. We have a few kids that don't come to Surf Siargao anymore, and they don't appreciate our presence. They're like ashamed that they're not going to school and they're being naughty. Other than them, we really have a positive impact in the community" (Staff, October 2019). Notably, Mila's thoughts on the youth that drop out or exhibit 'naughty' behaviour seemingly frames these youths as deviant from what SS and their 3 R's stands for. In turn, the question that should be considered is: how are non-conforming youth to SS standards being supported? Angelo's experiences and Mila's perception on youth indicates how SS shapes expectations on their (previous) participants, such that the organization and mentors have the power to choose and control who can receive academic support and access to SS's surf equipment and trips. Similar to previous sections, I further argue that their SFSS program, maintains unequal relations by deeming who is worthy of saving. Simply, SS as an organization has the capacity to gatekeep who can access SS resources.

Furthermore, the SFSS program intends to "challeng[e] the culture around education, respectfully encourage [...] parents to be more vigilant with their children's school attendance" (Surf Siargao., n.d., para 3). SFSS's description suggests that the program culturally challenges

local norms that (supposedly) hinder participants' academic attendance and performance. In turn, the description connotes certain behaviours such as, apathy towards school, truancy, and parents' negligent behaviour towards their child's education, as deviant from SS's educational norms. However, these deviant norms mainly ignore the youth's individualized needs in education, and the lived experiences and positionalities of the parent(s), parental guardians, and youth.

Additionally, these norms are sweeping statements that do not fully consider the complexities of the Philippine's education systems that are grafted from Euro-centric and Americanized values and curricula (see Section 2.5). As a result, the Philippine education system continues to insufficiently fund public schools, criminalize Indigenous alternative education systems (e.g., Lumad bakwit schools in Mindanao), and perpetuate elitist culture in privatized and postsecondary institutions (Diño & Sta Cruz, 2020; Coloma, 2012b; IBON International, 2020). While tracing the issues of educational institutions of the Philippines goes beyond the scope of this research – ultimately – it can be argued that succeeding academically within SS's expectations mould youth and their parents/parental figures to be successful and vigilant in a Westernized manner.

5.3.1b – SFSS: Weekend Surf Sessions.

Figure 9

Surfboards ready. Captured by Bandoles, December 2019



Yeah, us the volunteers go to the Surf Siargao House and get the boards prepared, leashes, whatever we need for the day. The kids on General Luna like 3-4 kids come...Get the kids from Union [approximately 19] ... So, it's like more kids, and we make our drive up to Pacifico [Burgos]. We surf, whoever doesn't want to surf doesn't have to surf. We just like spend the day together, go into the water, have some lunch. Yeah, if they still want to get into the water after lunch time, we do. If not, last week we danced [with the] music on (Alex, December 2019).

This vignette shared by Alex and accompanying photo that I captured during one of the weekend surf sessions portrayed the overall atmosphere of the day. The vignette also indicated how the surf session's pace and structure are mainly youth-led, where participants can choose the activity, they wanted to partake in (i.e., surfing, frisbee, dance, wade in the water, or not play at all). This suggests that the easy-going nature of the surf session has no set structure, which resembles a common aspect of ASDP programming (Thorpe, 2014). To further support this claim, Hayley stated, "Yeah, I feel like there is not a routine, it's whatever the kids feel like" (Staff, December 2019). In making this comment, Hayley further pointed to the laissez-faire structure of the program. Though the surf sessions' unstructured element seems chaotic and disorganized, consider the following comment from Hayley, "It's just like pure joy that they [SS members] were able to have this [surf session] experience" (Staff, November 2019). To Hayley's point, even if the surf sessions are laissez-faire by design and its implementation, it is important to acknowledge that the participants seem to enjoy the weekend sessions (Journal Entry, December 2019). The way surf sessions were described in this section indicate moments when participants collectively experience a sense of well-being as a community – and perhaps individually– while they surf, dance, or simply wade by the beach.

Section 5.3 Summary: To ‘protect’ youth through education, the themes in Section 5.3 indicated that SS used surfing as an incentive in two distinct ways. First, for youth to rent surfboards or join a surf session, participants must attend SURF-Education workshops to learn life skills (relevant to the surf industry) or life knowledge about social issues that are prevalent in Siargao (i.e., environmental awareness; sexual harassment/rape culture; sex education; gender stereotyping). Second, the SFSS program also uses surfing as an incentive to motivate local youth to attend and excel in school. Altogether the two programs utilize surfing to challenge local norms and educate youth by providing access to surf equipment to youth in the community. Consequently, based on document and staff analysis, SS’s creates organizational norms that gatekeep and reward youth who conform to SS values (which have Western tendencies). Whereas, non-conforming youth and parents are implicitly categorized as apathetic, disobedient, or negligent, and ultimately perhaps not worth of ‘protecting’. Indeed, SS uses surfing as an incentive to persuade youth conform to SS values and definitions of success, which indicates how SS holds a capacity to gatekeepers who can access academic and surf resources in their community. Thus, once participants are given the opportunity to surf together (albeit even when they dance or wade by the beach together) during the weekend there is a communal sense of well-being that both participants and staff experienced.

5.4 How does SS potentially shape the experiences and lives of its staff, volunteers, and participants in Union and General Luna, Siargao through its initiatives?

This section is organized into two main parts that analyze the specific strategies and initiatives SS used, which (un)intentionally shaped the experiences of: (1) participants and (2) staff and volunteers. In the participants sub-section, I share two key findings. First, I argue that the ways in which participants expressed how SS operates, played a role in how the participants

viewed themselves as the hope for their own futures but also for their families. Second, I demonstrate why participants felt beach clean ups was a significant activity due to their environmental concerns. In the volunteer and staff sub-section, I illustrate how volunteerism, management and bureaucratic tensions impacts and influences the experiences of the staff and volunteers. I then examine how SS and volunteers experience and perceive the gender stereotypes about women and girls in the surf break and in Siargao. Lastly, I discuss an overarching theme that illustrated the ways surfing benefitted SS participants, volunteers, and staff.

5.4.1 Youth Participants: Kami ang Pag-asa [We are the hope]

All (five) of the female participants and one of the male participants attributed themselves as the ‘pag-asa’ (‘hope’) for their families. For example, they often spoke about how pursuing an education would enable them to give back to their parents and their families. As Gabriella shared, “Yun pinakabunso [at ako] po nagaaral pa pala po, kami po’ng dalawa ang pag-asa nang pamilya namin. [The both of us, [me and] the youngest are in school, we are the hope for our family]” (Participant, November 2019). In addition, Gabriella mentioned that she had an older brother who is not enrolled in school (while not clear whether he already graduated). Indeed, Gabriella’s assertion that she and her sister are the family’s sources of hope points to the gender roles that are perhaps performed by both girls, where daughters are expected to obtain secondary and post-secondary education in order to provide for their families (Tanyag, 2017; Yamauchi & Tiongco, 2013).

In another instance, Ariel mentioned that to help her family, “Nagsisipag ako sa pag-aaral. Tutulong sa gawain bahay. [I am trying my best in school [and to] help out at home by doing housework]” (Participant, November 2019). Similarly, Ronelle highlighted how

sometimes her roles and responsibilities as a daughter and student can be tough:

EB: Kamusta naman ang school? [How is school?]

Ronelle: Okay lang po. Pero minsan, mahirap minsan...*laughs* [It's okay, but at times, it's hard sometimes ...*laughs*]

EB: Bakit? [Why?]

Ronelle: Minsan si Mama sinasamahan ko para makahanap lang nang pera. Para ma-isupporta sa amin [At times, I go with my mom to make money. So, we can support ourselves.]

EB: [Para ma] supporta [ka] sa school? [To financially] support [you] in school?)

Ronelle: Sa everyday? [For everyday]

EB: So ikaw lang nagtutulong [tumutulong] or kayo lahat mga kapatid tumutulong? [So are you the only one out of your siblings who [helps] or do all of you help?]

Ronelle: Yung panganay kong Kuya, nagaaral sa city. Sa Del Carmen. Malayo po yun nagboboarding lang siya. Tapos, yun pang-dalawang kong Kuya, special child. Nandoon lang siya sa bahay. [Our eldest brother studies in the city, in Del Carmen [Northern town in Siargao]. It is far and he just boards. Our second brother is a child with a disability, he's just there at home.] (Participant, November 2019)

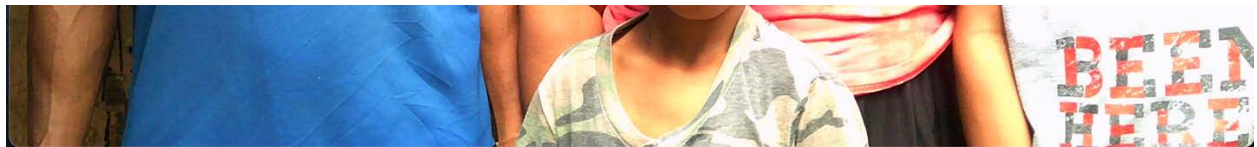
In the excerpt above, it was clear that Ronelle and her mother took up gendered roles, where the two pursued gendered job opportunities (i.e., laundry attendants) within the domestic sector to help with the family's daily costs (International Labour Organization, n.d). Importantly, Ronelle was financially supporting her family's living costs, whilst taking up un-paid domestic work and attending high school full-time. Together, Ronelle, Ariel, and Gabriella highlighted that education would help support the family, whilst contributing to household financially or through

housework.

One of the two male participants stated that education was also a route to help their family in the future, but none mentioned how they also contributed to in-home domestic work. For instance, in Oscar's explanation of his photovoice selection, he stated the following (Figure 10):

Figure 10

Oscar's dreams for his family. Captured by Oscar.



Oscar: Natanggap ko po mahirap kami, mag-aaral ako ng mabuti para makatapos magkaaral. Matuparin ko ang pangarap ko. [I have accepted that we are poor. I'm going to study hard so I can finish school and reach my dreams.]

EB: Ano ba yun pangarap mo? [What are your dreams?]

Oscar: 'Yong, makagawa kami ng bahay, na magtinda... [at maging] mekaniko. [To build us [the family] a home and a store... [and to be] a mechanic.] (Participant, November 2019)

Oscar was aware of his socio-economic circumstances, but he stressed that completing an education would provide him the opportunity to become a mechanic and provide his family a home and a stable income by opening a sari-sari store [small convenient store]. Indeed, all the above-mentioned quotes emphasized how individual efforts – specifically, getting an education to receive a job with a steady income – were the keys to gaining financial stability. The nuance between the young female and male participants, is that both male participants did not indicate how they contributed to their household while also being students.

Taken together, the data suggests these young women took up gendered responsibilities to become the *pag-asa* [*hope*] through both domestic, financial, and educational means to support their families. This constructed gendered responsibility is reminiscent to the feminization of the workforce and gender and development policies more broadly in the Philippines. To this day, the number one export of the Philippines is feminized labour, where Overseas Filipino Workers (OFW) predominately Filipino women. Often, in order to fill positions of domestic, agricultural, nursing, or hospitality work globally, OFWs must have proof of a completed postsecondary education (Ortiga, 2017). Ultimately, OFW workers are often celebrated as the nation's modern-day heroes and signatory social marker of success (Parry-Davies, 2020; Tanyag, 2019; Tungohan, 2017; Ortiga, 2017).

Overall, there was an emphasis on the youth's individual agency as the only way to achieve social and economic change. The findings also highlight the risks in the ways the young girls are positioned as the panaceas of poverty alleviation. That is, these young women will help their families and communities "access futures free of poverty", whilst taking up additional gendered responsibilities (Surf Siargao, n.d., para. 2). By positioning these young women in this way, it is important to critically consider how structural factors (e.g., imperialism, capitalism, and semi-feudalism) continue to perpetuate the existing inequalities already present in the Philippine's socio-economic systems. Thus, the risks in uncritically examining the youths' perception of being the only hope, place youth as the "moral bearers of responsibility for a future yet unknown", which neglects to place responsibility on institutions of political and economic structures to support youth and their futures (McGee, 2019, p. 5).

Since SS aims to youth through education, the discussions above suggests that SS (mainly through their SFSS program) successfully motivates their members to pursue and excel

in education. However, this section demonstrates that structural inequalities in gender and education exists, which perhaps SS in did not take into consideration while creating their programming.

5.4.2 Youth Participants: Surf Siargao and its Connections to Karajawan (Well-being)

All participants – inclusive of staff and youth – shared their perspectives on how the organization impacted community members’ well-being. Most interviewees – seven out of eleven – conveyed that the SS community provided a space that allowed participants to experience and understand well-being by: (1) putting SS’s core values into practice and (2) facilitating positive social connections and experiences amongst participants. In this section, I discuss how the surf sessions social space was important to the youth and their understanding of well-being (karajawan). For example, Joyce explained the following benefits in describing her involvement with SS:

EB: Paano naapekto ng Surf Siargao[ang] iyong karajawan? Uno may ikatabang an Surf Siargao sa imong kinabuhi? [How does SS affect your well-being? How does SS help your life?]

Joyce: Sa pakikisama... pakikirespek. [To form and friendships...[and] to respect] (Participant, December 2019).

Here, Joyce conveys that SS taught her to be respectful and maintain interpersonal relations with her peers, which – in turn – affects her sense of karajawan (a sense of community and respect). Joyce’s response relates to the way most youth participants reiterate SS’s three main values, the 3 R’s: “Respect, Responsibility and Readiness to learn”, which is the guiding phrase to SS’s youth mentorship framework (Surf Siargao, 2019a). For example, Ronelle explained how her first photo represented what SS taught her (see Figure 11):

Figure 11

Surf Siargao sticker on Used Surfboard. “Daku ang naihatag na tabang sa amo sa SS, sa kay paagi. Sa pagdisciplina. Pagtudlo nan sakto na pamatasan para sa amo.” Captured by Ronelle.



Daku ang naihatag na tabang sa amo sa SS, sa kay paagi. Sa pagdisciplina. Pagtudlo nan sakto na pamatasan para sa amo. Sanan jaon, kay sa isa san sija napapag hibayo na hamok panamaabot na matabong sa Surf Siargao. [Surf Siargao helped us in a big way by showing how to be disciplined. They teach how to behave correctly. There are a lot of things that SS helps with.] (Participant December 2019)

For Ronelle, SS and the 3 R's framework impacted the way she learned and valued discipline. Equally, when asked about how well-being connected to Surf Siargao, Angelo referred to his second photo and listed the 3 R's (Figure 12):

Figure 12

What does well-being for Surf Siargao? [It is] Surf Siargao's 3R's. Captured by Angelo



Ano nimo ang karajawan para sa Surf Siargao?... ang Surf Siargao— tatlong R's.

Pinakauna ay Respect, Responsible, pagkatapos, Readiness to learn. Maging respeto sa tao dito, at responsible sa lahat ng gawain. [For you, what does well-being mean for Surf Siargao-Nation? [It is] Surf Siargao 3 R's, first is to respect. [Second] is to be responsible. Lastly, it is to have the readiness to learn. This teaches us to respect people here and to always be responsible.] (Participant, November 2019)

Angelo's, response and along with the previous quotes, emphasized how karajawan (well-being) for SS members meant to practice and uphold the SS's Main Mentoring Framework, the 3Rs: Respect, Responsibility and Readiness to Learn. Further, consider the way 3 R's framework is in English and not translated in the local language. Despite the participants' references to the 3 R's, the 3 R's perhaps could not fully encapsulate the meaning of karajawan in SS's mentoring framework. This latter observation suggests that the 3 R's Framework did not stem from the community, which could indicate a translation and cultural gap in the mentoring framework.

Indeed, I found that karajawan (well-being) had nuanced meanings for the youth participants.

Namely, the participants commonly highlighted karajawan to attributes of giving back to others, to their community, and family, suggesting that the Siargaonon word for well-being, karajawan, is a way of being that the participants value. Five out of the seven youth interviewees described karajawan as a deep sense of social connection, respect and responsibility to others and the environment. That is, and as Joyce previously mentioned, most participants expressed that karajawan included a set of good values and actions, helping to foster mutual relations and respect with others, and to do good for and with those around them. For example, Ronelle described karajawan by providing several examples:

Karajawan ‘di ko man ang magpagara. Kailangan [ko] maka tapos ang pagaaral. Tapos, maghahanap ng trabaho para makatulong sa pamilya. Masuklian ang pinaghirapan nila. Tapos [ang karajawan ay] sa pag respeto ng mga tao, kahit hindi mo kilala.

[Karajawan is to not be troublesome. I need to finish school. After, find a job to help the family in exchange for all their hard work. Lastly, it is to respect people even if you don’t know them.] (Participant, November 2019)

Here, in three ways, Ronelle explained karajawan as a set of actions to: (1) behave well, (2) repay and provide for her family, and (3) respect others, including strangers. In this case, karajawan could be understood as a set of moral obligations. Additionally, Ronelle explained how karajawan also meant having a dyadic and responsible connection with the environment. Specifically, in Ronelle’s photo below, she explained karajawan is an embodied benefit from the environment (See Figure 13):

Figure 13

"Karajawan yun mga hangin galing sa mga puno. Nakakaganda sa kalusugan." Captured by Ronelle



Karajawan, yun mga hangin galing sa mga puno. Nakakaganda sa kalusugan, tapos yun pagtatapon ng basura sa tamang basurahan. [Karajawan, you get it from the air [fresh breeze] from the trees. It is beneficial to our health and so is properly disposing garbage.]

(Interview, November 2019)

In this quote and photo, Ronelle explicated how the environment (i.e., breathing fresh air and feeling a cool breeze from trees) provides health benefits, and in turn, as humans we should be taking care of the environment, such as properly disposing garbage in open spaces. Moreover, for Ronelle, the photo further demonstrated how visually clean spaces allow oneself to receive karajawan. Altogether, Ronelle demonstrated how karajawan is multifaceted: karajawan is a healthy embodied experience when interacting with the environment; karajawan is attained by working hard, and giving back, respecting, and caring for others and the physical environment.

From a broader perspective, Mae clearly encapsulated that the meaning of karajawan is to

“give” back to “sa ating kapwa [to everyone and everything one around us]” (Participant, December 2019). Here, the word kapwa can be broken down into two root words. *Ka*, meaning a union that refers to any kind of relationship; a union with everyone and everything. *Puwang*, meaning space (Lagdameo-Santillan, 2018; Pe-Pua & Protacio-Marcelino, 2000; San Juan, 2006). The definitions by Mae and Ronelle further support how karajawan revolves around a sense of “mutual respect and camaraderie” (Ugarte, 2017). Thus, compared to how SS understood well-being (i.e., to become a productive member of society by emphasizing the 3R’s values and individualistic responsibilities), karajawan, according to the participants, emphasized valuing relations, responsibility, and respect not only for the self but for others and the surrounding physical environment.

Section 5.4.2 Summary. Section 5.4.2 demonstrated the various ways SS shapes the experiences of the participants and their understanding of well-being. Clearly, the experiences of the participants differed than those who volunteered and from the organization itself. Participants understood well-being through the lens of karajawan, which differed to SS’s 3Rs mentoring frameworks.

5.4.3 Youth Participants: Beach Clean Ups

Based on the premise that the youth participants understood well-being through karajawan, the photovoice findings also demonstrate that many of the participants found that the beach clean ups impactfully shaped SS participants’ experiences. The beach clean ups were not a substantial portion of SS programming, as they happened infrequently before or after surf sessions. Nonetheless, six out of the seven photovoice interviews photographed physical environments, and in relation, shared how SS beach cleans enabled them to realize that environmental clean ups were valuable to practice in their local communities and why SS should

continue to conduct beach and community clean ups. Therefore, in the sections below, I provide more in-depth discussion of two key themes that emerged in relation to why SS beach cleans shaped participant experiences: (1) Community Health and a Clean Environment and (2) Well-being and Aesthetic Pleasure.

5.4.3a Community Health and the Environment. In several ways, most youth participants expressed how the beach cleans supported their ecological sensibilities which allowed them to take independent action against littering in their community. For instance, Ariel shared how she applied what she learned from SS into her life: “Maskit tudlo sa amo kun unan sa pag responsabli sa imo kauban... at maglinis ng paligid. [What we learn [in SS], we can apply these responsibilities in our lives and clean our surroundings]” (Participant, December 2019). For Ariel, learning about responsibilities, like the beach cleans with SS, extends into her daily life and surroundings. This related Ronelle’s suggestion about how Union SS members would independently conduct their own beach cleans whenever they can:

Ronelle: Nakatabang sija [SS] sa amo comunidad - kay himo kami ng Sunday na beach cleanup at para ma limpio ang ato comunidad. Sanan po. [They [SS] helped with my community because every Sunday we do beach clean ups so that our community is clean.

EB: So yun beach clean-up tag semana rakan? [So, beach clean ups are only done weekly?]

Ronelle: Minsan hindi. Pero minsan sa ... Sunday ginagawa po namin yan [At times no. But at times we do it on Sundays].

EB: Kahit wala sila Kuya? [even without Kuya, [the SS staff member?]]?

Ronelle: Kami nalang ang po yun gumagawa ng beach clean-up kung wala sila Kuya kasi importante sa comunidad din natin. [We do the beach clean ups ourselves, even if

Kuya [SS Staff member] is not there because it is important for our community] (Participant, November 2019).

In my conversation with Ronelle, she mentioned that the reason she and her peers independently cleaned their Barangay's beach fronts is for the benefit of their community. In another example, in Angelo's second photo, he explains (Figure 14):

Figure 14

“Ito kinunan ko para makunan namin ang mga plastic at basura doon para maiwas-iwasan doon.”

Captured by Angelo



Ito Ate ...ito ang kinunan kong picture para... an Surf Siargao isa dinhi [Figure 14] sa na experience nako an manlimpyo sa highway. Mamulot nan mga plastic. Basura. Marami kasi doon mga plastic. Mga cellophane. Ngayon meron pa rin. Ito kinunan ko para makunan namin ang mga plastic at basura doon para maiwas-iwasan doon. Jaon kibale. [Here it is Ate, here is the picture I took. I experienced cleaning the roads [the main highway] with SS. By picking up plastic and garbage here. Over here [refers to Figure 14], there is a lot of plastic, like cellophane. Currently, there is still plastic here. I also

took this picture to capture why we should be picking up plastic and garbage so it [littering] can be avoided] (Participant, October 2019).

For Angelo, his picture served as a reference point of how their community's roads should be maintained. Although it is not visible in the photos or when riding a habal-habal or bike, there is generally litter, such as plastic products and wrappings, while walking along the side of the roads (Bandoles, Journal Entry, December 2019). These two examples indicate why SS beach cleans were important to the participants. For the participants, the beach cleans made them more aware of how littering impacts their community in-land, and in turn, the beach cleans encouraged participants to independently conduct local community clean ups.

Simply put, it was evident that the local youth's concerns related to the environment contrasted in some ways with SS's main concerns of health, education, and how the local community 'lacks' life knowledge (i.e., sex education, gender, body image). What this difference indicates is two things. First, the power relations between the organization and the participants are exposed in this instance. As demonstrated in the sections 5.2 – 5.3, the SS volunteers mainly discussed the importance of their youth mentoring program, mainstream and alternative education, gender equality, and the systemic health issues of Siargao. Whereas the participants primarily shared the importance of the beach clean components of the surf sessions. This is not to say that one issue is less important than the other; rather, it is to underline how it is inevitably the SS administration that controls what issues need to be addressed in a top-down manner. Second, and in relation to the first point, what this finding demonstrated is the ways participants experience environmental change and how they directly have challenged it within their local community.

When questioned why the beach cleans and properly disposing garbage was important to

them, some of the participants discussed and highlighted the interconnections between the environment and health. For example, Gabriella explained the problems of waste management:

Maraming problema sa basura, Meyroon rin iba [na problema] pero sa basura ang [unang una]. Kasi nakakasira ang [basura] sa katawan at sa paligiran. [There are a lot of problems with garbage. There are also other [problems] but primarily it's the garbage, because it ruins the body and the environment] (Participant, November 2019)

Indeed, Gabriella seemed cognizant of the ways that garbage impacted her health, particularly her body, by directly ruining the environment. The implication in connecting the corporeal body to the environment suggest how Gabriella embodied an understanding that the environment shaped her health. Correspondingly, Ronelle and her photo explained when proper waste management is utilized, it benefitted both the environment and human (see Figure 15):

Figure 15

“Lalo po lumilinis na po ang kalsada kasi sa mga patutulungan namin na mag kumuha ng mga basura para sa environment po natin, para naging mailinis po.” Captured by Ronelle



Kinuha [kinunan] ko po 'tong kalsada kasi, sa tingin ko po ngayon mas lalo po lumilinis na po ang kalsada kasi sa mga patutulungan namin na mag kumuha ng mga basura para sa environment po natin, para naging mailinis po. Kung ‘di, malayo po tayo- para hindi tayo madaling magkasakit. [I took this photo of the road because I think currently, our places are much cleaner because we collectively pick up garbage for our environment [and] so it can be cleaner. If we don’t [pick up garbage], we’re far from [harm or from health clinics], so we won’t easily get sick.] (Ronelle, November 2019)

Here, the two female participants denoted that a clean environment is enmeshed with ‘good health,’ implying that the environment is an extension of human health. This assertion was further supported by one volunteer, Hayley, who emphasized how nature and being within nature had ‘healing’ capacities, “nature is so healing, how would it not be meant to be medicine for so many people” (Staff, December 2019). Lastly, Gabriella’s description of her photo below similarly underlined the interconnections between the environment and health (Figure 16):

Figure 16

Ang kaligkasan... dahil suwerte ang mga tao dahil, meron silang nakikitang mga coconuts at mga kahoy na maaaring makatulong sa kanila. Captured by Gabriella



Gabriella: Maganda at maraming puno. Meron bubong. Magandang tanawin at magandang tanawin at magandang tignan kasi mayaman. [The trees are beautiful and plentiful. There's a roof [shelter]. It's a beautiful view and beautiful to look at because it's rich.]

EB: Mayaman ang alin? [What is rich?]

Gabriella: Ang kalikasan dahil, suwerte ang mga tao dahil, meron silang nakikitang mga coconuts at mga kahoy na maaaring makatulong sakanila. [Nature because people are lucky, they can see coconut and use wood that they can potentially use.]

EB: So anong nakikita mo sa larawan na iyan (referring to the photo). Bakit yun talaga? [So what else do you see in this picture? Why is that the case?]

Gabriella: Kasi, pag meron sakit ang mga tao, kumukuha sila ng halaman para meron silang parang gamut. Para hindi na sila kailangan pumunta ng hospital. [If people are sick, they take from the plants, so they have medicine. So, they do not need to go to the hospital.] (Participant, December 2019)

Our conversation highlighted how access to natural resources in the environment could impact one's health and access to basic needs. Gabriella implied that local forest spaces are biodiverse with flora that have medicinal purposes, trees that can provide shade, shelter and food, and hold an aesthetic value for community members.

Altogether, Gabriella and Ronelle's reasons in keeping the environment clean construct notions that the body and the environment are physical sites of healing and health. Thus, caring for physical spaces relates to taking care of one's health. Through an ecofeminist Western lens, this previous implication constructs the body and the environments through gendered norms of motherhood – as fragile, delicate, provider and a nurturer. However, in relation to the critiques of

environmental feminism, I cautiously do not assume that the findings implicate that women have closer connections to nature. “The claim that women are biologically closer to nature reinforces the patriarchal ideology of domination,” which rigidly recreates a gender binary and ignores the variety of experiences women of different positionalities about environmental issues and science (Archembault, 1993, p. 20; Hayhurst & del Socorro Cruz Centeno, 2019).

Therefore, what the findings do indicate is that for some participants SS beach cleans was a practice that directly benefitted their community’s health. Caring for the local forests’ health protects their local community’s access to local preventative health measures.

Summary. Throughout this section, I exemplified how the youth participants raised environmental issues in their community and emphasized the importance of the environment to human health. In turn, they explained how the SS beach cleans during surf session motivated them to extend environmental action beyond the beach areas and into their local surroundings. Although the findings may imply that it was only the female participants who made explicit connections to the way the environment impacts health and the body, it would be too simplistic (and essentializing) to say that it was solely the female participants that have a deeper regard to ecological sensibilities. Thus, in the next two sections the findings further demonstrate how majority the youth participants are critically attuned to the environmental issues of their communities.

5.4.3b Well-being: The Environment and its Aesthetic Pleasure. The participants also captured photos that (in)directly reminded them of environments, places of play, SS, and environmental degradation. Specifically, six out of seven participants highlighted that cleanliness and ‘seeing’ their community clean were important. For example, Ariel shared the reason she captured the photo (Figure 17):

Figure 17

“I took these photos because it is pretty to look at and it's clean.” Captured by Ariel.



Ariel: “Yun po ang kinuha [kinunan] kong picture, kasi maganda po tignan at malinis. [I took these photos because it is pretty to look at and it's clean.]

EB: Saan banda yan? [Where about is that?]

Ariel: Doon sa Boulevard [There in the Boulevard] (Participant, December 2019).

It was clear that the photo of the Boulevard (a public space for the community and where most fishing boats dock in Brgy. Union) was a place that seemed to be absent of litter. Further evidenced by Ariel’s second photo, she mentioned that the Boulevard was also a place where they would play and wade in the water, which in some ways highlighted how enjoyment is linked to cleanliness of an environment (see Figure 18).

Figure 18

Union Boulevard. Captured by Ariel.



Similarly, Joyce explained how littering in the surrounding areas disrupts individuals from enjoying the community's landscapes (see Figure 19):

Figure 19

“Pero pag naghalo-halo na ang mga basura, ang pangit tignan kasi – dahil sa mga basura tinatapon sa kalsada.” Captured by Joyce



Maganda naman dito sa Union, pero pag naghalo-halo na ang mga basura, ang pangit tignan kasi – dahil sa mga basura tinatapon sa kalsada. [It's beautiful here in Union, but

once *the garbage mixes in*, then *it's ugly to look at* because there is so much garbage on the ground] (Participant, December 2019, italicized for emphasis).

Moreover, Joyce explained that she took this photo because “Malinis din siya [ang pagiliran], at marami rin puno. [The surrounding environment] is clean here and there are many trees” (Participant, December 2019). As I further analyzed Joyce’s quotes, she compared the green space’s cleanliness to the ‘ugly’ aesthetic that littering, and waste accumulation adds into their community. Similarly, Mae saw the importance of keeping Siargao beaches clean (Figure 20):

Figure 20

Untitled. Captured by Mae.



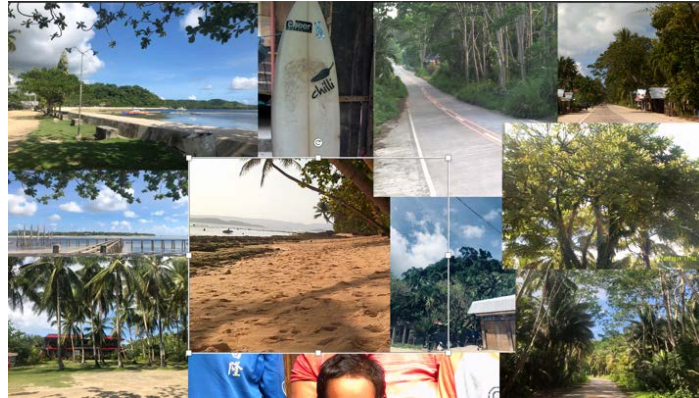
Dahil, maraming nag jaon...nag...naglabaglabag nang basura. Tapos, gana sab minsan nag beach clean-up para mawaya ang basura. [Because there are many who litter in the community. Also, the beach cleans only happen once in a while.] (Participant, December 2019)

Overall, the majority of youth shared how they valued their communities being clean – not just the surf breaks they and most tourists frequented. For example, six out of seven the participants’ photos (refer to section above) captured “malinis [clean] maganda [beautiful],” and copious landscapes and seascapes in their local community. Moreover, in order to re-analyze the photos in depth (see Section 4.4.10e for the rationale), I assembled the participants’ photos into a

digital collage. Creating the photocollage, highlighted and reiterated spaces and places in Union that the youth considered clean, peaceful, and beautiful such as the forests, ocean, places of play (both surf and non-surfing areas) and family (Figure 21).

Figure 21

Photocollage analysis. Created by Bandoles, 2020



Linking the collage’s analysis with the youth’s photo elicitations concretely suggests that taking care and protecting these spaces from litter and waste were important to the participants. For example, Gabriella suggested SS beach cleans were important to her because “Gumaganda ang mga beach. Dahil ang SS nakakatulong sa kalikasan, [pag] pinupulot ng mga basura [The beaches become more beautiful. SS can help the environment, when we pick up the garbage” (Participant, December 2019). Here – and in relation to the collage – Gabriella stated SS beach cleans help clean the environment, which maintains the environment’s aesthetic value that the youth and their families enjoy. Implicitly, Gabriella indicated how the beaches and the environment in her community are exposed to the dangers of litter and waste.

Further, when participants were asked to provide feedback to SS, the youth identified SS beach cleans as an important SS activity, where six out of seven participants explained that SS – as Mae stressed – “kailangan [needs]” to conduct more beach cleans in the future (Participant, December 2019). Further, Ronelle reiterated, “Dapat po tayo ay magkaisa, at dapat hindi natin

itigil sa pagpupulot saatin comunidad [We should all be united and must not stop picking up [litter] in our community] (Participant, December 2019). Equally, Joyce recommended to “ituloy nila ang pagpupulot ng mga basura sa dagat, sa mga beach [for SS to continue picking up trash in the ocean and on the beaches]” (Participant, December 2019). Taken together, the findings suggest that the youth participants believed that to best address the environmental impacts of their community, SS should continue to conduct beach cleans.

Thus, in Section 5.3.3b, I argue the reason why the SS clean ups were significant for the youth is because cleaning their surrounding environment deeply connected with caring for their places of well-being. This argument is supported by the ecosystem-human well-being model that contends landscape aesthetics provide ‘cultural services’ (non-material benefits from nature) and value to human well-being (Diaz et al., 2006). In other words, the photos and interviews suggest that the youth in Brgy. Union, culturally value their surrounding environment as it directly contributed to their meaning of well-being, such that littering in their community disrupts the landscapes and seascapes’ cultural values.

5.4.4 Youth Participant Summary

In Section 5.4.1 I explored the ways SS’s SFSS perpetuated neoliberal notions of social change and as a result, put a greater onus on young women and girls to be the responsible bearers to their future and their families. The findings parallel the ways feminized labour (i.e., OFWs) is revered and socially valued in the Philippines. Section 5.4.2 demonstrated how karajawan in some ways differed from the way SS understood well-being (3 R’s and programs that promote individualism). In particular, participants emphasized that karajawan can be experienced while interacting with the environment, and that karajawan meant to work hard, be responsible, and accountable towards oneself, to others, and the environment. Lastly, Section 5.4.3 revealed how

beach cleans were significant to the participants since it enabled them to contribute to maintain the ‘cultural services’ of the community’s landscapes and seascapes. Beach cleans were also important for upholding environmental protection in their community, which aptly connected to one of the main environmental issues that Siargao faced: lack of proper waste disposal sites and littering. Lastly, these findings underlined how the SS’s youth participants were critically aware of and desired to act against the ecological impacts on their communities. However, the findings also suggests that their concerns were constrained by the top-down and traditional approach that SS operated from.

5.4.5 Staff and Volunteers: “Smashing” Gendered Norms “in the water” – Gender and Race Relations in the Outdoors

For SS, surfing is used as a broader development tool to “smash... gender and body image barriers” in a “society with strong gender stereotypes” (Surf Siargao, 2019a, p. 4). Evidently, SS has a “55%” female participation rate where they claimed to be “smashing” the gendered stereotypes females in Siargao experience (Surf Siargao, 2019a, p. 4). According to document analysis and interviews, SS staff and volunteers explicitly shared their own experiences (and those of other women) of gendered microaggressions or coercion in land or in water. In contrast, SS participants indicated how gender works implicitly in their day to day lives (see Section 5.4.1). In the section below, I explore how – in relation to the outdoors – women who experience outdoor spaces either felt unsafe in land and water or was considered as ‘deviant’ when participating in outdoor activities.

In fact, the women who volunteered with SS had gendered experiences both in land and in the surf breaks. For example, Hayley shared her frustration when riding around the island:

I've really struggled with the young men here. Like I can't drive around and not be, "Oi,

oi, oi'd" or spoken to in a disrespectful manner. And it's actually made me – in a couple weeks [since her arrival]– very angry. And I don't know whether it's because I'm doing a different role here now. I didn't feel like I had that last time. I don't know what happened. (Staff, November 2019)

Indeed, catcalling is a microaggression that women faced on the island. Moreover, two of the volunteers explained in their interviews how they were surveilled not due to localism – “a form of territoriality in which surfers living in proximity to a particular surf break” dislike and “actively discourage” the “presence and participation” of surfers from other regions” (George, 2021, para. 1) – but rather due to their gender while surfing:

Yeah and you know I feel like now, like last time I had to cover up. I had to go surfing in shorts and a t-shirt. Because someone will be looking and ‘oi oi oi – ing’ at my butt. I don't know, I just don't– not that I don't feel safe here. (Hayley, November 2019)

Similarly, at times, Alex felt vulnerable and unsafe in the water:

Alex: Well for one of the experiences that I think is really–also like, pulled me a little bit out...not out–nothing is going to pull me out surfing you know? But, I haven't surf that much lately. I think that's the main reasons because of that. Yeah. Only girl in the water. Me, I was the White and Blonde...Blond-ish. And the rest of them we're like 5 or 6 local people. And the vibe, as I was paddling in, I could already feel it. And the vibe that was there...

EB: Can you describe what that was like? I know what you're saying but yeah...

Alex: It's like the looks, they didn't actually say anything to me. The looks, the way they were moving in the water with me. Just made the vibe uncomfortable for me..So I just left the water. You have days like that where you get that where it's incredible. 'Cause

you feel safe in the water. But there are other days where you feel like...I don't know...unsafe and vulnerable. Which is a shame but, yeah. (Staff, December 2019)

Thus, Hayley's and Alex's experiences as White women in the water and on land pinpoint how local men are complicit and perform these gendered norms (e.g., 'local' men harassing women through catcalling and gawking gestures). But as Alex poignantly shares, "But it's not only here. It's [Patriarchy is] *Everywhere*." (Staff, December 2019, italicized for emphasis). Surely, sexism is not just a specific problem that White woman from the global North experience in leisure or public spaces while visiting Siargao.

Women who were born and raised in Siargao experienced other forms of gendering. As the SURF-Education's life skills and knowledge workshops' intentions clearly state, the workshops aim to challenge "strong gender stereotypes" that exists in the island (Beyond Sport Application, 2019). Although in any SS documents, there were no clear examples of what these stereotypes were. Instead, I used accounts that Mila and Hayley shared about women from Siargao who faced harassment or gendered stereotypes in their tourism-related workplaces, surf breaks, and homes. For example, and as Mila stated, "like I've had girls that have been solicited by their resort boss to have sex with him. If they don't, they're going to lose their jobs." (Staff, October 2019). In another example, Alex observed that women in Siargao face barriers while participating in activities outside the home, "she can't surf, she can't be by herself in the road. She should be at home doing this" (Staff, December 2019). Indeed, these are real experiences, but it would be negligent to ignore that local women challenge the same barriers that exist for women in the surf break (i.e., professional surfers from Siargao like, Nildie Blancada, Ana Mae Alipayo, Ikit Agudo, and Josie Pendergast). In turn, the youth, like Joyce, looked up to "Ate Nilbie" and "Ate Ikit" (Participant, December 2019).

However, the interviews and document analysis revealed in Section 5.4.1, supports that there were constructed gendered responsibilities and expectations placed on the young women participating in SS activities. Further, these expectations and responsibilities are barriers to participating in potential leisure activities like surfing. As Alex observed, “I even see with the local girls. Some of them can't even come to the weekends because they have to wash clothes, do cleaning and do all of that stuff. Which is not a women's job to do” (Volunteer, Interview 4). These concerns were further elaborated upon by the girls themselves (see Section 5.4.2). Indeed, it is important to keep in mind how gender, race, and class relations and roles shape who has greater access to surf and experience greater amounts of leisure time.

In addition, Mila stated how colourism becomes a barrier for some girls' to participate with SS, “in the North [of Siargao] like a lot of the girls won't surf because they don't want to get dark skin... Like, we find that girls drop out of Surf Siargao because they don't want to get dark” (Staff, October 2019). I myself experienced colourism when, after a morning run, I had a conversation with a mother who shared that her daughters were not like me; they had clear, fair skin and were good daughters who stayed home out of the sun (E. Bandoles, Journal Entry November 2019). Clearly, colorism shapes the way a person perceives you but, also illuminates how colourism – in tandem with gender and class relations – actively prevents or challenges women and girls from participating in outdoor leisure and sport activities (Forster-Scott, 2011; Hussain & Cunningham, 2021; Lasco & Hardon, 2020; Nzindukiyimana, 2020).

Ultimately, for SS surfing is used as a broader development tool, to get “girls out in the water and smashing the stereotype that the girls should be in the kitchen”, which assumes that the water is a neutral or freeing space that is not impacted by gender or race (Mila, staff, October 2019). However, as the findings show, sexist experiences occur in the water and on land, and

gendered norms operate and are experienced by women and girls in different ways in Siargao.

Section 5.4.5 Summary. Overall, 5.4.5 outlines how SS used surfing to challenge gendered norms in the water. In doing so, the section highlighted how women and girls experienced gender norms and navigate gender relations, in intersectional manners. That is, some are prevented from participating in outdoor leisure and sports due to colorism, class, and gendered expectations. Moreover, when girls and women do get to participate in outdoors activities, they often feel unsafe. Further, it seems local women working in the tourism sector are exposed to violence and coercion in their workplaces. In these instances, it seemed clear that positionality, in relation to race, class, and gender, exposes the women to different experiences, in terms of colourism, gendered responsibility, microaggressions and coercion. What this clearly highlights is how transnational spaces, like Siargao, racial, economic, and patriarchal systems of power are woven into the way women and girls experience the outdoors. Thus, SS's assumption that surf participation 'smashes' gendered norms is one-dimensional and does not consider how patriarchal norms are structural that transcends onto land and water spaces. Therefore, SS cannot fully stop or control from staff, volunteers and, perhaps, participants from facing and participating in gendered experiences.

5.4.6 Staff and Volunteers: Volunteering and Voluntourism Intentions

Indeed, Siargao is a transnational space such that the volunteers during my time in Siargao came from different global North countries and had different purposes for their trips in Siargao. However, interview analysis indicated that the trip purposes commonly had neocolonial and colonial tendencies, such that the themes of the purposes of the trips were to 'explore,' 'venture' and 'give aid.' For example, Mila's desire to work for SS in Siargao was because "it is paradise. It's very familiar, it's comfortable, and it's a challenge [to work and operate SS in

Siargao]. I like the challenge.” (Staff, October 2019). For Mila, the challenge that she sought was to address the social and structural issues (i.e., poverty) in the island she calls home (Surf Siargao, 2019a; Surf Siargao, n.d.). As the interview progressed, Mila provided further indications that she sees her work in SS as a task that needs to be completed prior taken on a job that was offered to her by UNESCO:

[What] they [UNESCO – youth sport task force in Asia and the Pacific] wanted me to do was be a mentor for all the other organizations in the Philippines and all of Asia-Pacific helping the Taskforce members. Yeah, I said no. It's an amazing opportunity. Once I've done what I want to do here, I'll think about that. (Staff, October 2019)

Here, Mila framed SS as a venture, where the work she is completing in Siargao is an uncompleted task that can be checked off in a to-do list. Similarly, Hayley, who visited Siargao before as a tourist, now returned to the island with the specific purpose of fulfilling a volunteer nursing role with SS. She explained, “I love Siargao. It was one of my favourite places. I've always wanted to volunteer nurse and it all– my decision happened like within 3 hours” (Staff, October 2019).

In contrast, another volunteer, Alex, travelled to Siargao to surf but was inclined to give back to the community during her stay. Alex explained why she decided to join SS while on her surf trip, “So, I was like, ‘this is cool’. So, at least I'm going travelling but, I'm travelling with a purpose. And helping people there that kinda need help” (Staff, December 2019). In a somewhat similar vein, my personal intentions to volunteer for the SS were to understand the nuances and experiences of SS on ground:

As a researcher I try to maintain “objectivity.” As a human I want to *‘help’*...I struggle bc [because] I am uncomfortable how we [as SS] are promoting narratives of those who

are sick or in poverty. I believe we need to counter such narratives with what works, and hope. The reason behind this is, how can Siargao –the Philippines–be a place of capabilities rather than the ones portrayed as communities who just need aid? How can I help support Surf Siargao [to be] critical [and be attentive] to the communities’ needs but does not paint them [local communities] as incapable or sick? (Bandoles, Journal Entry, December 3, 2019)

Thus, the intentions of volunteering (myself included as a researcher who only stayed in the community for four months in Siargao) were possibly made in a similar vein. One could argue that the origins of myself and Hayley volunteering for SS were seemingly altruistic on the surface. However, these volunteering intentions expose that the volunteers experience themselves as agents of change, where they framed their choice to travel and volunteer as individualistic endeavors, a personal challenge, or as an ethical travel choice. Put differently – and as other scholars have noted – the individualized motive in volunteering abroad underlines how volunteers in development sectors personally embody “a kind of ‘technology of the self’ through which subjects constitute themselves simultaneously as competitive, entrepreneurial, market-based, individualized actors and caring, responsible, active, global citizens”, and perhaps subsume savior-like positionalities (Sin et al., 2015, p. 122).

As a result, volunteers and staff may perceive how those individual efforts can disrupt systems of poverty within communities, which ultimately risk depoliticizing how systems of poverty in the Philippines were created and perpetuated. Altogether then, findings pointed to how global volunteers in SS helped shape the ways programs operated and thrived. And yet, at the same time, the contribution of global volunteers risked perpetuating neoliberal and globalized discourses of foreign volunteers as ‘better’ options in meeting the needs of development.

5.4.6a SS: Reification of Global North – South through Humanitarianism and

Voluntourism. The SFSS and Life Saver micro-grants reify development global North and South relations. In relation to SFSS, Mila, co-founder of SS, highlighted what were SS responsibilities and roles of SS in combatting these local issues (i.e., ‘hijack’ the lack of ‘good’ role models in the community and fill in the educational gap in the island; see Section 5.2.3). Moreover, Daniel highlighted that there were some parents that perhaps neglected the emotional needs of their children – a lacuna that SS was aiming to fill:

It's kind of hard. Especially, some of their parents are not really, not focused on them and what they're doing. Like most of the proper family things, like we talk to them. (Staff, November 2019)

The way two SS staff explain the local issues, construct and other the local mentors and parents as incapable to tend to their children needs, while simultaneously painting SS as a potential saviour. Further, in the Life Saver program, SS acquired nurse volunteers (from Australia) to act as health consultants for the SS grant recipients, where the volunteer either visited recipients in the local hospital or at home. After volunteering for a month or so, Hayley expressed her concerns as to who should be responsible in leading and caring for the health of the local children and youth:

There's a huge profit, they [local businesses or generally the tourism industry in Siargao] could be lending us more percentage to that and I feel like it should be their responsibility. These are their children. But it's a huge learning curve for me ‘*cause this is their culture, this is their world*. But I guess from what I know and what I've grown up with it's absolutely wild. (Staff, November 2019, added emphasis)

Hayley’s role as a volunteer nurse and her suggestions to the Siargao community

illuminates a few key issues. First – and in a similar vein to how SS mentors “hijacked” roles as local leaders – the nurse volunteer role also seemed to ‘hijack’ the roles that local nurses could have performed. Further, Hayley siloed the main reason for Siargao’s issues on health inequality is because of ‘their’ [Siargaonon] culture’s despondent disposition to help those in need.

Altogether, Hayley’s comprehension of the island’s health inequality implied and positioned Siargao’s local community and its infrastructure as ‘backwards’ and immoral for not taking on the responsibility to save ‘their children.’ This latter point generalizes that community leaders, parents, and local health care workers are unfit to lead the local youth and to provide the appropriate health services to the community. As a result, it distinctly inscribes that the leaders (SS founders and volunteers) with global North identities and/or ideologies are morally superior that bear the correct knowledge on how to lead, parent, and save lives (Coloma, 2012b). Simply, rendering Siargao’s local community as backwards and hopeless, constructs SS and those who volunteer as White saviours in development.

Overall, these unequal power relations inadvertently shape the ways that volunteers engage with and racially perceive the local community; and ultimately, how they experience SS and perpetuated unequal power relations as SS volunteers. Importantly, Alex critically reflected about being volunteer as a White woman:

You know they see me, and they put like a cross *hand-motioed an ‘X’*, because I’m White, I’m Western. I feel like the kids having us as volunteers, they can see. I feel like when they grow up, they won’t see Western people as a bad thing. I guess. Yeah, because we’re here to help them and we do help them. We can see in their faces, they’re happy as kids and it’s all [SS] because of us. (Staff, December 2019)

For Alex, she reflexively understood the tensions of power and how local communities may

distrust given that she is a White, Western woman volunteering abroad. Alex seemed to be torn about wanting to help. She contemplated on the benefits she experienced being with the participants, in comparison to the critiques about the White and global North volunteer roles. However, it is imperative to note that it is not mainly the *individuals* who are being critiqued here; rather, it is also the structure of development work, through humanitarian work and voluntourism more specifically, that reified and normalized unequal power relations of race, class, and gender between the organization, staff and volunteers, local participants, and the communities. Thus, posing these critiques serves to expose the risks that are embedded in the altruistic intentions that drive volunteers to work with SS.

5.4.7 Transitioning Impacts and Structural Tensions

In this last subsection, I delve into the way organizational shifts and tensions impact the overall experiences of SS volunteers. Within the last two years, SS experienced several challenging organizational impacts. First, SS lost their primary community space due to leasing issues:

Mila: we used to have another place, but we actually got kicked out of that place. But then we had to find another house that's really close by. It's just that's where we started with this program and we can't really go too far.

EB: Why did you guys get kicked out?

Mila: Oh, it's because they wanted to lease out the land on the road. That was like 2 years ago and he still hasn't found someone to lease it. So, he kicked us out 2 years ago and we could've been there... He kicked us out because of more opportunity, more money. I mean a lot happened. When we lost that place, for maybe 5 months. We really lost the unity with the kids here, because they didn't have that safe space to hang out and be

together. So, kids stop coming to our activities and I think that's one of the most important things in our program, it's not just the incentives that we provide, but just having a safe place for people to come. (Staff, October 2019)

Specifically, the reason the lease was revoked from SS was because the owner wanted to use the land for a business venture. It seemed that the previous SS location served as an impactful community space for youth and as an organization. The loss of space was tethered to the landowner venturing out and evicting SS for profitable opportunities and suggesting that land use is seemingly prioritized for profit. In connection, SS's relocation further supports previous findings in Section 5.1 and 5.4.3, which discuss the several ways environmental change in Siargao is due to rapid surf tourism development efforts.

Second, SS decided to shift priorities on projects. This was previously highlighted in Section 5.2 which explained that SS introduced the Life Saver program during my time in Siargao. Mila mentioned in her interview, that SS was recalibrating their objectives to the community's needs during that time and that, "Yeah, we are kind of at a limbo at the moment" (Staff, October 2019). As a result, three out of the four staff and volunteers expressed feelings of transition and liminality while working for SS. At times, work with SS felt 'chaotic' and 'disorganized' or lacked 'communication'. Specifically, the two co-founders described how they both were "spread[ing] themselves too thinly" (Staff, October 2019).

In addition, Daniel shared in his interview how he was particularly struggling to manage his time equally for different tasks with SS, "they're so many schedules, sometimes where I can't half them [to split his time effectively]. Too many opportunities... Sometimes, they're all at the same time and then you can't sometimes-[you] can't make a proper schedule" (Staff, November 2019). Coincidentally, during this part of Daniel's interview about issues surrounding conflict of

schedules, Daniel had an important SS errand to make and had to leave the interview (E. Bandoles, Journal Entry, November 2019). The experiences Mila and Daniel shared are similar to those of many development organizations operating within neoliberal frameworks. Specifically, development organizations that operate in a neoliberal manner – meaning that public services they run for communities are often privatized and rely on funding (which is also often limited) to conduct the services – cannot afford to obtain more technical help from volunteers and to consistently run services (Black, 2011).

Take into consideration the services that SS promoted on their website. The SS website advertised 10 specific programs for their community. These include: Respect Workshops; Helmet Renting System; SFSS; SURF-Education’s life skills and life knowledge workshops; Community garden; Surf shop; Beach Cleans; Breakfast club; Homework Help and Surf therapy. However, on the ground, these programs (e.g., Respect workshops, Happy Helmet Renting System in Kermit Resort, SFSS, Surfshop, Beach Cleans; Surf therapy) operate in an (in)formal manner or were non-existent at the time of the study (e.g., *Community Garden, SURF-Education workshops, or Breakfast Club*). Based on the adjunct programs and the number of active volunteers (six), it can be implied that the volunteer or work capacity to run all the programs are low. Indeed, all the points above demonstrate the extent of SS’s technical needs to operate fully which ultimately shaped how the two co-founders felt taxed and overworked.

5.4.7a Bureaucratic Tensions. Moreover, as SS continued to shift gears to organize and focus attention on their medical initiatives (e.g., medical microgrants and volunteer nurses to assist with providing home visits), these changes also impacted the organization as a whole and the people within – participants, staff, and volunteers (Surf Siargao, n.d., E. Bandoles, Journal Entry, 2019). Ultimately, these structural shifts shaped the experiences, challenges, and tensions

that the volunteers (myself included) encountered with SS. Specifically, one of the challenges faced by the nurse volunteers and the organization were bureaucratic tensions with the local health care system and within the organization itself:

We're up against you know the bureaucracy of the hospital. We weren't called about the children because they [nurses and hospital administration] didn't think it was right to put a poster up [this poster was an advertisement that promoted SS as a free health community resource and in-home nurse visits]. Or the nurses weren't aware that we should call them [SS]. (Hayley, Staff, December 2019).

The Life Saver program was relatively new, making the formal partnership between SS and the local hospital also new. Thus, the bureaucratic tensions that Hayley felt could have been the distrust or hesitancy the local hospital has with the new partnership with SS. At the same time, volunteers felt like they could not use their skills and expertise in full capacity because, like Hayley, the lack of communication made her unsure whether she was overstepping their boundaries as a volunteer with the organization.

I think the main problem is the communication between the [one of the co-founders] and the volunteers. Like I could do more than what I'm doing. I could give way more and that's why I'm here. To give everything I can. And I feel it's not...it's not that it's not appreciated. But I think, [they have] problems that [they] haven't dealt with. And [they're] just stuck on those problems and [they're] not looking towards what [they] have and what people are willing to give. And *we can't really do anything. I...I don't have the power to do stuff without approval. I think that's the only major thing*, that I've struggled with SS. 'Cause the rest of the times, with the kids and stuff. I can just be me you know and that's just incredible. Because I am willing to do stuff, I am willing to give. *But, I feel*

like I can't. 'Cause I don't have the approval. I feel like I'm just going to get, "why did you do that or like ask me". But if there's no communication between us...then...you know... (Alex, Staff, December 2019, italicized for emphasis).

Alex's miscommunication challenges led her to feel disempowered as a volunteer to contribute and make choices with the organization. Alex's challenges were also echoed by Hayley and me. As I voiced out in a reflexive entry in my journal, "Why am I scared of demanding what I need [for this research]" (E.Bandoles, Journal Entry, November 7, 2019). Here, I was trying to prepare for the research workshop, and I found it difficult to communicate effectively with the organization. Indeed, the power relations within the organization, as to who has the power to approve or do things are hierarchal.

Altogether, the volunteers' experiences shed light on SS's power structures, where the organization maintains a top-down approach that contributes to miscommunication, to the way volunteers felt "underused", or felt they lacked decision making capacities within SS. The experiences of the volunteers suggest the way SS communicates hinders volunteer experiences, and thus it is worth considering whether participants have similar experiences. Overall, SS's hierarchal approach risks limiting youth participants' agency and decision-making capacities within the organization, which is reminiscent of traditional SDP practices that position and assume participants as passive and voiceless beneficiaries (Hayhurst et al., 2011; Mwaanga & Adeosun, 2019).

Section 5.4.7 Summary: Based on the findings, the organization and the volunteers' motives are shaped and operate within a neoliberal framework (e.g., perceiving the self as globalized agents of change; dependent on private funding). The volunteers experienced remnant

constraints of SS being understaffed and undergoing a necessary relocation. At the same time, long-term volunteers felt underused during their time with the organization.

5.4.8 Staff and Volunteer Summary

Connecting sections 5.4.5 – 5.4.7 indicated the several ways staff and volunteers (un)intentionally impacted SS outreach and simultaneously were impacted by the environment and how SS operates as an organization. Specifically, section 5.4.5 discussed how physical spaces such as in-land or in water are not neutral spaces. When women participate in outdoor leisure or sport and work (i.e., travelling, surfing, working in the tourism sector) patriarchal, capitalist and racialized discourses (in different ways) are enmeshed in their experiences with SS (i.e., feeling unsafe in the water, sexual coercion, and colourism). Section 5.4.6 explored the way volunteers spoke about their motives to ‘help,’ social issues in Siargao, and SS programs to ‘hijack’ local community roles as leaders and health workers reified Global North/South relations. Consequently, SS programs and volunteers’ experiences (un)intentionally ascribe local Siargaonon communities as ‘helpless’ and reinforce SS as an entity and its volunteers as saviour-like.

5.4.9 SS Community: Surfing Aids in Living a Good Life

Figure 22

Silhouette-Surfing. Titled by Bandoles. Captured by Ronelle, December 2019



As discussed in several sections above, the findings illuminated how surfing is assumed as a good for all, which dismissed how race, gender, and class structures impact access and participation in sport and outdoor spaces. However, it is erroneous to dismiss how all of the participants expressed how surfing benefitted their well-being. In this last section, I present an overarching theme that is prevalent for all the research participants, which is ‘surfing aids in living a good life.’ Specifically, surfing contributed to living a ‘good life’ in non-material and cultural ways (Diaz et al., 2006). In this section, I explore the narratives that explain how surfing (1) offers participants to culturally feel connected and masaya (joyful), and (2) benefits participants in non-material ways, such as positively contributing to mental and physical health.

5.4.9a Surfing and the Senses: Connections and Masaya [joy]. Ecosystem processes, such as the physical interactions of ocean waves onto a coastal shore, are direct ecosystem provisions that are recreationally and culturally valued in Siargao; by surfers and participants alike (Diaz et al., 2006). The findings suggest that surfing the ocean waves for the youth and staff participants, leads to a sense of identity, belonging, and joy. Particularly, when surfing, most of the participants and volunteers described feeling masaya (joy) because they were either able to spend time with their peers, with and in the ocean, or because they were fully immersed in the act of surfing. In other words, surfing’s embodied experiences underpin a common belief that surfing is beneficial to one’s well-being since it provides individuals an opportunity to feel connected with peers, nature, and the self.

For example, Oscar explained why he is happy when he surfs, “Masaya ako, magkasama kami ni Kuya maglaro [I’m happy, Kuya and I can play [surf] together” (Participant, November 2019). Equally, Angelo expressed how surfing with SS provided him with the opportunity to meet and socially connect with new people from different places:

Nakasuyod ako sa Surf Siargao, tapos nointra sa surfing. Makighigaya sa iban na hindi lang sa taga union lalo na sa mga taga ibang lugar. Makigkilaya kaw kibale ‘Te. Makig friends ka sa iba. [Well, what I learned from surfing and joining Surf Siargao, is that I get to meet different people. Not just from Union, but even from different places. Just like how I met you, Ate. [I get] to make friends with different people.] (Participant November 2019)

The underlying assumption between surfing and well-being in Oscar’s and Angelo’s excerpts is that the ocean is an important social site where participants can network and create new connections with other youth in Siargao and international visitors. Surf sites in Siargao are also afforded with an opportunity to potentially make connections to globalized, Western surf culture (Wheaton, 2020). Take for instance, the way SS co-founder and local, Daniel describes the importance of surfing in Siargao:

I’m making more friends because of surfing; I meet new people. Also, my confident in speaking in English, I’m a shy person, but now surfing make me into it – to talk to it [talk more confidently in English]. To talk to people, sometimes if we don’t have boards. Sometimes we try to borrow boards and then we try our best to speak English, it’s hard but we learn and communicate. Right now, people want to learn English because they want to earn something (Staff, November 2019).

It is quite evident that Daniel described surfing as a social site to meet people. He then further implied that English is the language that hegemonically enabled individuals to access surfboards, and subsequently to participate in Siargao’s surf tourism economy. Moreover, I take into consideration in previous sections how the findings suggest factors like gender expectations, precarity of surf tourism work, and colourism, mitigates women and girls’ participation from

surfing. Thus, I argue that gender could also impact how women and girls access and participate in culturally valuable social sites like surfing and tourism.

Indeed, when girls do get to surf, they have a good time, participants like Ariel shared that “Masarap mag surf. [It feels good to surf] (Participant, December 2019). In addition, Gabriella described how catching waves was like flying:

Masaya mag surf kasi parang pagmakukuha mo yun wave. Tapos, parang ka nakasakay sa hangin. Gano’n ‘yun! *smiles and laughs* [It is enjoyable to surf, especially when you catch a wave. After, it feels like you are riding in the wind. That’s how it is! *smiles and laughs*] (Participant, December 2019)

Likewise, SS staff like Mila indicated that when you surf:

There’s no other words to say it. You really feel like one, you’re flying when you take a big wave and drop down. You take the drop and you’re like, “oh my god, I’m flying!” It’s the best feeling (Staff, October 2019).

Similar to the embodied experiences shared by Oscar, Angelo, Ariel and Gabriella, Mila and the others described how surfing evoked feelings of joy while in flight.

Surfing also provided a way to escape, even if temporarily, one’s problems. Ariel explained that “Surfing ako kung kuwan, di ako maproblema...Nag-susurfing ako dahil kapag may problema ako. Nawawala po. [I surf, so I do not have any problems... I surf because when I have problems, it goes away]” (Participant, November 2019). The power of surfing was also explained by Ronelle who stated that “kahit wala pang kain, kinakaya basta nasa dagat [even when you have not eaten, you can endure it as long as you’re in the ocean] (Participant, December 2019). Here, Ronelle anecdotally (perhaps literally) shared that surfing is, at times,

more important than eating, and that being in the ocean allows one to persevere. Likewise, Gabriella, shared why surfing makes her happy:

Nakakawala ng problema kasi kasama mo yun mga kaibigan magsusurf. Nakakalaro mo yun alon. Masaya talaga pag nakatayo ka sa board. Gano'n po. [When you surf your problems go away because you are with your friends. You play with the waves. You are happy when you start to stand on the board. That's it.] (Participant, November 2019)

Further, Gabriella added that playing with the waves also made her masaya. Specifically, it was during the pop up when she felt happy, immersed in nature, and connected to her friends the most.¹¹ The way in which being in nature enhanced Gabriella's positive dispositions reflect surfing's hedonistic characteristics. Comparably, SS staff like Daniel, also highlighted why surfing everyday was important to him, "I don't want to miss [surfing] because I want to catch a wave ...if you have... problems, suddenly it changes your reactions. It's really good" (Staff, November 2021).

Thus, these findings illustrate how surfing's individualized and embodied experiences of the self with nature (i.e., the ocean) and friends contribute to personal well-being, and in doing so, offer a healthy way to cope (or perhaps to forget) about day-to-day problems that youth and staff members face. Indeed, youth and staff participants expressed that surfing provided a creative escape from day-to-day problems and a space for them to cope with structural barriers (i.e., food inequality, precarious nature of their parents and guardian's jobs; see Section 5.1.3 and 5.4.1) (Thorpe, 2014), or as Ariel puts it, "Kahit anong problema" ["Any problems, really"] (Participant, December 2019). These examples highlight how participants experienced joy when

¹¹ The pop-up is a brisk, fluid push-up motion that is used to get the surfer into a standing position on the board in order to ride a wave.

surfing; created bonds with friends, family, visitors, and the ocean, and potential opportunities to participate in Siargao' surf tourism economy; and could manage problems. In turn, these experiences reinforce the construct that surfing is an aid that leads to a good life.

Overall, this section supports the assumption that surfing positively enhances human well-being by providing (1) positive peer social experiences; (2) embodied and immersed experiences with the ocean; and (3) a coping mechanism to deal with day-to-day problems. Taken together, these findings contribute to the various ways action sports positively support SDP programs (Thorpe, 2014). Ultimately, the assumption that surfing enhances well-being reproduces the discourse that action sports, like surfing, are highly beneficial for positive youth development and are an alternative to traditional social norms that reproduce hierarchy and control. However, in appropriating the 'surfing enhances well-being' assumptions, there is a risk of uncritically accepting the idea that it only takes sport to enact social change and youth development. Further, generalizing the latter assumption can erase the different intersections of gender, class, race, ability, sexuality, culture, and beliefs and how they impact well-being and access to surf resources, and natural spaces.

5.4.9b Surfing: Addictive yet Medicinal. Differently, this sub-theme highlights how surfing is perceived as addictive and medicinal, which reproduce traditional assumptions of positive youth development. For instance, participants like Gabriella described surfing as addictive: “pag nag surf ka parang ma-aadik ka, kasi maadik ka sa bayud. [When you surf it is addicting because you will get addicted to the waves.] (Participant, November 2019). The view that surfing would redirect youth away from other (inappropriate) activities was reinforced by Angelo in his explanation of his photo representing why he joined SS (See Figure 12):

As a Surf Siargao... Isa rin kibale diri sa amo 'te kay jaoy iban naglisod kuan kibale. Para

mahi... Nakasuyod ako sa Surf Siargao para maiwas iwas sa mga bisyo. Kuan kibale ba. Malikay sa mga bisyo na... Kasagaran raba dinhi kuan diri mga bata pa ngani maski ini pa kusog na manigarilyo.[As a Surf Siargao member... I joined Surf Siargao to avoid vices because many youths here [in my community] smoke cigarettes.] (Participant, November 2019)

Angelo joined SS as a way to “avoid vices” that were prevalent in his community. Specifically, Angelo referred to smoking as an issue for youth his age, which perhaps is a more pressing social issue among young men, since none of the female youths mentioned surfing as a way to avoid ‘bad’ habits, such as smoking, or other types of addictions. This perception of surfing further reinforces the common discourse in SDP that views sport as a way to reform youths into ‘better and healthier’ members of a neoliberal society (see Section 5.2).

Gabriella and Angelo’s expressions corresponded with those of three out of the four SS staff and volunteers that likened surfing to a “kind of a drug” and “addictive for kids [since it is a way] for them to channel their energy and [away from] other addictions” (Daniel & Mila, October-November 2019). In addition, Mila described that surfing has remedial properties for the SS community and anyone:

Surfing is extremely therapeutic. *Like everybody knows that*, because it is even evidence based as a form of therapy now in some countries. 'Cause we're working a lot with ISTO [International Surf Therapy Organization]. Even after they [participants] come back from the hospital, we can take them surfing and it's a really nice form of therapy. (Staff, October 2019, italicized for emphasis).

Mila claimed that it is common knowledge that surfing is therapeutic. Her understanding on surfing’s remedial effects is reflected in the way some of the participants described how catching

waves was like flying, which can be interpreted as an immersed healing experience while surfing. Moreover, as observed by Hayley, SS and Siargao's surfing community more broadly view surfing as "medicine... Surfing one, and everything else comes after" (Staff, November 2019). Surely, Hayley's observation matches how most participants culturally value surfing.

Thus, in this sub-section, I explored how all the participants expressed that surfing is an aid to a good life. Youth and staff shared the assumptions that surfing, and the surf breaks are social sites of culture and value in Siargao. Further, surfing for the SS community is presumed as remedial and addictive due to its ability to immerse and heal. These experiences and observations (re)produce assumptions that the natural world (particularly aquatic spaces) has the capacity to empower individuals with the ability to negotiate structural issues that were constructed by humans in the first place (i.e., material inequalities produced by colonial and imperial political and economic structures). Further, in line with PFPE, there is an assumption that surfing is an alternative to – or even a remedy for – deviant (i.e., practicing in addictive substances or unhealthy) behaviours, a view that may be assumed by more of the young men (two out of the three) in comparison to the young women in this research. Rather, achieving transformative change needs to take into consideration local socio-historical-political contexts, and to recognize that surfing and surf tourism economy are interwoven with globalized surf culture that inherently is built upon racial, gendered, and class structures (Brosius & Ruttenburg, 2017; Gilio-Whitaker, 2017; Laderman, 2014).

Chapter 6: Discussion

This chapter discusses how the findings complement, complicate, and challenge literature on ASDP. To reiterate, ASDP literature on sustainability and well-being is currently sparse. Thus, I extend my discussion to include literature from critical surf and Philippine studies to

consolidate and explain how this research contributes to the ASDP literature. To do so, I break down the discussions into three sub-chapters, with several subsections therein. The three sub-chapters are (6.1) Siargao: The surfing capital of the Philippines or surfing for capital *and* development? (6.2) Interplay of Well-being, Environment and Spaces and (6.3) ASDP and NGOs.

6.1 Siargao: Surfing Capital of the Philippines or Surfing for Capital *and* Development?

The findings suggest that in Siargao, surfing is viewed as a source of economic development and cultural pride, which influences how SS and local governments understand and practice sustainability efforts. Examining Siargao as ‘the Surfing Capital of the Philippines’ via a PFPE lens reveals four key factors. First, document analysis, and local media outlets and historical accounts commonly state that surfing has been brought to the Siargao by foreigners, where American and Australian male surfers were the first to explore and catch waves in the island. The discovery of perfect waves by White, male surfers and subsequent global media publications in Surfing Magazines imply that surfing is one of the primary reasons why Siargao has received international recognition. In turn, the global attention served as an opportunity for local and national governments to market Siargao as a beautiful, ‘untouched’ island that offers surfers a chance to explore its world class waves. Marketing Siargao as untouched and ready to be explored invites investors to commodify Siargao’s natural spaces for the sake of bolstering local economic development. Further, the way Siargao is marketed constructs the island as feminized (e.g., untouched and pristine) and racialized (e.g., exotic and unexplored) in a colonial manner. This narrative of Siargao as an untouched island, ripe for exploration (and exploitation), suggests that feminizing and racializing the environment provides the justification to commodify – perhaps (re)colonize – the island, and consequently local communities.

Second, local and national governments used surf tourism and the subsequent commodification of nature as a technical and political strategy to bolster international recognition and economic prosperity. Surf tourism was seen as the best option to “awaken” a “sleepy town” towards progress (Municipality of General Luna, 2015). For example, local ecosystems such as the coastal lines and its surf breaks are used for international competitions and as tourist areas, while beachfront properties were utilized for tourism accommodations. In return, Siargao’s tourism zones enabled the island to invest in water and electric infrastructure for tourists. Indeed, Siargao’s tourism has been lauded as an economic success story by the national government, and now plays a significant role in the culture of Southern Siargaanon communities, including SS.

As a result, Siargao is superficially represented as the Philippines’ surfing capital, which predominantly constructs the entire island as an untouched space with beautiful seascapes and perfect waves for humans to explore. Therefore, the findings of this thesis suggest that the colonial legacies of masculinity and ‘Whiteness’ woven throughout Siargao’s surfing history deeply enmesh with the ways national and local governments attempt to “secure a socially dominant position” in the globalized economy (Darnell, 2012, p. 189). In short – and as the results of the research reveal – surfing in Siargao may be viewed as (neo-)colonial (in particular through the neoliberal ideologies and approaches to land and development).

Surf tourism was a way to bolster (neo-)colonialism in Siargao since political and economic efforts re-imagined the island into a palatable tourism product for a global surf audience. For example, Siargao is legally protected by the SIPLAS Act, which aims to conserve the island through an ecological modernization approach – or through balancing economic growth through sustainable methods – like utilizing the coastal ecosystem as an economic

product. As highlighted in the findings, the SIPLAS Act is connected to the ways international development often defines and enacts sustainable development through ecological modernization efforts. Further, the SIPLAS Act embodied a gender binary that ascribes the environment as vulnerable and in need of protection (read: feminine); at the same time, technical conservation strategies (e.g., conservation mandated tourism economy impact zones) and economic development efforts (read: masculine) are idealized as the utmost viable environmental solution to mitigate ecological damage. Accordingly, the gender binary that is assumed in the SIPLAS act illustrates how the national policy that shapes Siargao's tourism industry and sustainability efforts uphold globalized patriarchal, racialized, and capitalist structures.

Third, the findings then highlighted subsequent social, economic, and political ramifications of Siargao's unsustainable rates of tourism development. In particular, SS staff and youth interviews illuminated how various cultural, environmental, occupational, economic and leisure inequalities exist in Siargao; all of which SS attempted to address by utilizing sport (surf) for development initiatives. Likewise, this same industry (tourism development) exacerbates current systemic inequalities in Siargao – such as unemployment, gender issues, access to education, poverty, greater demands for proper waste management, and barriers to accessible health care in rural communities. Furthermore, examining the latter inequalities in Siargao indicates how Philippines' historical, sociopolitical and economic conditions play a role to the island's systemic inequalities (Batan, 2012; Parades, 2016; Wynne et al., 2018).

In addition, these findings further support the insights of critical surf and sport scholars who highlight the contradictions of ecological modernization in development and in most sport spaces (including the surf industry), such that the economy is incompatible with sustainable and environmental preservation efforts (Wheaton, 2020; Wilson & Millington, 2013). The findings

offer additional evidence of the unequal gains of surf tourism, such that when surf tourism is used as an economic development opportunity to move communities out of poverty, it was the non-locals (foreign and domestic businesses) who would favourably accumulate wealth in comparison to the local communities (Ruttenburg & Brosius, 2017). Thus, this study supports scholars who contend that ecological modernization approaches in (tourism) development are incompatible systems since “inequalities continue to be reinforced and perpetuated when seemingly commonsensical responses to societal problems go unchallenged” (Wilson & Millington, 2013, p. 107).

Moreover, using PFPE as an analytical lens made evident that environmental sustainability and sustainable development institutionalize gendered and racialized barriers. According to document analysis, surf tourism was assumed as a profitable and sustainable alternative than fishing and farming. However, the participants’ accounts indicated that class, race, and gender impact who benefits most from the tourism industry. Further – and based on the accounts SS shared – it was evident that women who were employed within the tourism sector or participated in surf tourism as tourists, faced precarious conditions on land (e.g., experiencing verbal harassment while travelling alone), in water (e.g., feeling unsafe in surf breaks that are mainly occupied by men) or in places of work (e.g., risks of sexual coercion from management). To assume that surf tourism is a more suitable economic sector than local farming and fishing, risks gentrifying Siargao and continues to pay minimal attention to socio-economic and environmental conditions women and girls, farmers, and fisherfolk experience in the Philippines. Thus, surf tourism clearly perpetuates socio-economic systems that serve to accumulate wealth inequitably, and to maintain and augment inequalities that impact agricultural communities, women, and the environment the most.

These findings uphold previous surf scholarship that highlights similar issues about surf tourism (e.g., Comer, 2017; Evers, 2017; Helekunihi Walker, 2017; Laderman, 2014; Orams, 2017; Ruttenburg & Brosious, 2017; Wheaton, 2020), where several coastal communities are marketed into replicable surfing destinations and are constructed as the Surfing Capital of *X*. The *X* here is replaceable; where one can insert the name of a country where surfing spots are reconstructed into a replicable surfing tourism imagery. Accordingly, constructing coastal communities through the Surfing Capital of *X*, attracts investors, politicians, tourism industries and neoliberal development opportunities, as evident in places like Hainan Island in China, North Shore of Oahu in Hawai'i, Lobitos in Peru, and Saluyita in Mexico (Comer, 2017; Evers, 2017; Helekunihi Walker, 2017; Laderman, 2014; Orams, 2017; Ruttenburg & Brosious, 2017). I argue that the culmination of all these case studies, along with this study in Siargao, broadly supports how the global industrial surfing culture, alongside neoliberal concepts of development, limits the extent to which communities are raised 'out of poverty' and inadvertently erases local cultures, and perpetuates and adds to existing socio-economic, gender, and racial inequalities, and environmental concerns.

Ultimately, this brings me to my fourth point. Based on this study, it seems clear that SS emerged as a grassroots response to the economic and gender inequalities that materialized – or are perpetuated – from Siargao's ecological modernization approaches to surf tourism (e.g., economic and gender barriers to surf). To address these issues, SS ultimately saw sustainability efforts through neoliberal means as a way to challenge the unsustainable pace of tourism by empowering youth by equipping them with employable skills in the surf tourism sector and cultural knowledge through their SURF-Education and SFSS programs that allow them to thrive and become the “main benefactors of tourism in Siargao” (Surf Siargao, n.d.). Through the latter

programs, SS also strived to address economic and gender inequality by using surfing as an incentive to promote education as a means for each individual to thrive in the future. In addition, SS creatively negotiated other ways to be sustainable in their day-to-day operations such as by reusing and maintaining donated used surf equipment, prohibiting plastic bottles on trips, and collaborating with local environmental organizations.

Yet, SS's sustainability and youth empowerment approaches towards social change are still within the confines of neoliberalism (which is perhaps unsurprising given the abovementioned contentions). Indeed, throughout the documents analyzed and interviews I carried out with staff and participants, it was clear that SS addressed social issues by: (1) promoting and placing individual responsibilities on youth participants; (2) becoming a self-funding entity; and (3) using rhetoric that views privatized market solutions as viable solutions to achieve structural change. Consequently, the structural and historical systems that maintain social issues in the Philippines in the first place (e.g., an economy that continues to be semi-feudal and semi-colonial) remain unchallenged. Thus, SS as an ASDP organization attempts to challenge tourism development in Siargao, but simultaneously risks perpetuating the same systems of inequality.

6.2 The Interplay of the Environment, Surfing, and Well-being in SS

This research highlights and supports that well-being is inextricably linked to the local area's biodiversity, ecological processes and services, and global change drivers (Diaz et al., 2006; Millennium Ecosystem Assessment, 2005). Further, through SS's surf program, participant well-being is supported through six components: access to basic materials for a good life; ability to act and make choices; health; social relationships; cultural identity; and a sense of security; all of which are etiologically determined by the local ecosystem provisions and delivery services

(Diaz et al., 2005). For example, in Section 5.1, the findings explained how surfing with Surf Siargao supported the six components of well-being. Specifically, (1) provide access to surf goods; (2) physical and emotional health; (3) motivation to secure an education to access a 'poverty free' life; and (4) create safe spaces for youth. The findings also indicate two ways in which Siargao's biodiversity and its (in)direct ecosystem provisions impact how participants experience a sense of well-being by allowing participants to: (1) experience and recreationally value surfing through SS; and (2) interact and aesthetically value natural landscapes, like the forests and beaches. Moreover, the youth participants explained how the forests in Siargao play integral roles as climate regulators and ecological protectors from natural disasters and health risks. Although the meanings of Siargao's natural spaces differed between the staff and participants, it is arguable that most of the participants' interactions with non-material ecosystem services (e.g., recreation and aesthetic value of forests, beaches, and the ocean) benefitted the majority of the participants and contributed to their ability to live a good life (Diaz et al., 2006; Millennium Ecosystem Assessment, 2005).

At the same time, environmental violence, which is bolstered by the global surf tourism industry and (neo-)colonial development efforts, threatens the ecosystem and inevitably human well-being in various manners. Specifically, youth participants shared their concerns on how slow environmental violence (e.g., due to unmanaged waste disposal, land and ocean littering, and forest clearing) impacts their well-being and the community as a whole (Nixon, 2011). As highlighted in the previous section (6.1), surf tourism development is linked to globalized, patriarchal and racial systems of power that buttress environmental destruction; destruction that directly impacts local communities in the long term, unlike visitors who have the mobility to travel and surf within Siargao, and only temporarily experience impacts of the environmental

damages of the local areas (Mollet, 2017). Thus, environmental violence in Siargao makes visible how colonial practices of development maintain who has access to and control over resources in multiple and overlapping ways.

Indeed, SS programs and participant experiences expose how the environment both impacts and is impacted by development efforts. In connection, interacting with the environment (e.g., surfing and spending time with landscapes and seascapes) play important roles in individuals' well-being. Conversely, ASDP literature often assumes that well-being is either a subjective human state or a social positioning that can be garnered through human factors such as financial stability, 'good' political governance, and a balance of social, mental, and physical health (Darnell & Dao, 2018; Wheaton et al., 2017; Hayhurst & del Socorro, 2019). Further, there is a lack of attention in SDP scholarship paid to how well-being is conceptualized and understood by 'intended beneficiaries;' and even fewer studies that explore how well-being is impacted by environmental factors. As Giulianotti et al. (2018) argue, some SDGs that SDP promotes (e.g., Goal 3, 4 and 5) "do not have the strongest connection to the physical environment and environmentalism, suggesting that there is still room and a need to connect sport and SDP to the challenges of environmental sustainability" (p. 5).

Nevertheless, outlining well-being through the ecosystem framework tangibly describes how surfing – particularly an ASDP organization– clearly interacts with the environment, which subsequently impacts well-being. At the same time, I am also cognizant that frameworks, like the well-being-ecosystem framework by Diaz and colleagues (2006), albeit the 2005 Millennium Ecosystem Assessment framework, do not wholly speak to individuals' situations or experiences, nor does this framework consider how systems of power or how race, class, sexuality, ability, gender, and culture impact well-being. Thus, achieving well-being should not be reduced to

ticking off the six indicators noted above. Preferably, they should be used as a starting point to think of how well-being is influenced by non-human and non-monetary indicators, like social dimensions and the environment (Gough, 2017). Even if well-being could be ‘plugged into’ a specific framework, like the one conceptualized by Diaz et al. (2006; see Figure 1), experiencing well-being is complex, and context continues to matter.

6.3 Context Still Matters: Making Race and Gender Visible

To consider the complex and context-specific nature of well-being, a PFPE framework proved to be useful for drawing attention to the ways participants’ well-being in Siargao are impacted by cultural norms and environmental changes due to tourism development efforts. For example, the local history and industrial use of surfing in Siargao culturally centres ‘Whiteness’ and masculinity. By culturally centering ‘Whiteness’ in surf tourism and its surrounding culture, it signifies that in order to experience long-term sense of well-being, individuals must successfully uphold forms of economic, gender, and racial privileges. In turn, this PFPE framework works to tease apart – and extend – our thinking about the multiple and overlapping ways that racial and gendered constructions (e.g., surf tourism constructs Siargao as an exotic and untouched paradise) in global North spaces tend to overlook that gender relations and social issues operate in the global South in complex and nuanced ways. Lastly, utilizing PFPE and PAR frameworks also highlights how – despite the structural inequalities – youth ASDP participants are not docile beneficiaries. Through their interviews and photos, it was evident that they experienced well-being in multiple ways. In particular, participant shared experiences that fall within the six dimensions of human well-being by Diaz et al. (2006). Moreover, the experiences that participants share reflects and illuminates how well-being is context specific. Therefore, I argue that well-being in this study’s context interlocks with the Philippines’ colonial and

imperial systems of power that perpetuate racialized, gendered, and class systems. In the findings section, I touched upon how historical and political systems, natural resource access, and the environment are enmeshed with race, gender, class relations, which ultimately shapes the six dimensions of well-being. Essentially, I argue that PFPE frameworks bring into view the lack of attention and importance that SDP and ASDP institutions give to environmental efforts and the ways race, gender, and class work through these efforts (Giulianotti et al., 2018).

6.3.1 Sense of Security and Access to Basic Materials

The findings of this thesis suggest that the introduction of the surf tourism industry in Siargao – specifically in General Luna and Union’s local economy – inequitably depreciated the economic value of agriculture and fishing industries further. The depreciation of other economic industries suggests that the introduction of the surf tourism industry in Siargao has augmented community members’ precarious sense of security and increased the cost of basic materials for a good life (e.g., food, income, and shelter). Tourism development in Siargao aggravates human-environmental stressors, such as land and water use, which were observed to impact negatively the well-being of the participants and of the community. These precarious relations between human well-being and Siargao’s economy indicate how climate change and environmental stressors impact ways of life in Siargao.

A feminist reading of the findings also illuminate how both female locals and tourists experienced unsafe conditions inland and in water spaces (e.g., being catcalled and feeling unsafe in the water). The examples in the findings underline that while interacting with physical spaces, be it through walking, working, riding or surfing, women are subjected to unsafe conditions due to gendered norms and patriarchal structures that are embedded in colonial and imperial constructs. An analysis that accounts for the intersections of class, race, and ethnicity,

further illustrates the nuances of the power relations in that these risks are exacerbated for local women since women from global North (e.g., Mila, Hayley, Alex and myself) countries have the privilege to permanently leave these spaces.

6.3.2 Health Inequities Links to Physical and Cultural spaces

The main findings highlight that health disparities in remote, rural communities, like Siargao, reflect how financial resources are inequitably distributed between rural and urban areas. During my time in Siargao, SS was in midst of an organizational transition. Particularly, SS expanded its outreach by creating the Life Saver program. The Life Saver program aimed to provide health services (administered by visiting volunteer nurses) and pediatric emergency microgrants to local families in need. Based on the findings, SS believed that the LifeSaver project was a needed service due to the local health system's limited resources and privatized practices. Further, SS and its volunteers understood that the community's socio-economic and health issues were due to tourism businesses' inadequate redistribution of economic resources to the local health systems or due to the local nurses' apathetic attitudes towards dire situations.

However, there were several missing links to SS's evaluation of Siargao's health inequities. Mainly, SS's evaluation dismisses the several ways the Philippines political system and geographical space determine health resource allocations. For one, there is difficulty transporting resources effectively due to Siargao's geographic location. Further, the national healthcare system imitates US 'democratized' healthcare system which disaggregates health services onto LGUs and privatized practices. As a result, the nation's healthcare services are either financially limited due the region's socio-economic class ranking or are financially unaffordable in privatized institutions. Simultaneously, the national labour export policy is another factor that only heightens the health disparities even further, such that the incentives of

higher wages and “better” working conditions motivate health professionals to find work abroad.

Indeed, Siargao’s health disparities exist. The findings illuminated *who* can easily access quality health services. As SS observed, poor and working-class families financially struggle to receive quality health care in both public and private funded health institutions. Conversely, privatized health clinics in Siargao are affordable mainly for tourists and middle to upper class community members. Furthermore, it was clear that young children and their mothers tended to experience more negative impacts to their health than men. In many ways, these health inequities are connected to national governance and tides of history and globalization (e.g., lack of health resources are linked to transnational migration of medical professionals and privatization of health care links to Americanized health care systems). These factors are systemic problems that impact women and young children in disproportionate ways. Simply put, these health system limitations (though claimed by the nurse volunteers to be rooted in local culture) are due to unequal financial and material distributions from the national government and policies that are rooted in colonial systems of health in the Philippines (Choy, 2003; Naria-Maritana et al., 2020).

6.3.3 Ability to Act and Make choices: Well-being in the Day-to-day

Although the dimension discussed above present challenges that Siargaonon communities face, this does not preclude local SS participants from experiencing well-being on an individual basis. Indeed, all of the youth participants in different manners demonstrated how their ability to act and make their own choices enabled them to experience a long-term sense of well-being. For example, all of the participants wanted to finish post-secondary education to secure a ‘good life’ that would include a steady and reliable income, shelter, and food resources. In contrast to other SDP intervention contexts that view pursuing education as a male-dominated privilege (Meier, 2008), the opposite is clear in Siargao, and broadly in the Philippines. Moreover, all of the youth

participants were inclined to choose and protect their local environment. One of the photovoice findings showcased how the youth identified environmental violence (i.e., deforestation, illegal fishing practices, logging, and mainly littering) and subsequent damage to their well-being and their communities. Here, the youth demonstrated how their lived experiences informed their critical ecological sensibilities and the way the youth choose to speak out about the detrimental effects of environmental changes in their community. Altogether – and in contrast to the way SDP programs have called out how environmental sustainability often falls on the shoulders of women and girls (see Hayhurst & del Socorro Cruz, 2019) – the SS youth participants, young women and men, all ‘equally’ felt responsible in being the hope for their families and responsible for taking care of the environment.

The latter point suggests that through SS programming, youth in SS are expected to become the benefactors of the island’s tourism (e.g., learn relevant life skills to succeed in the surf tourism industry) and to individually succeed and live poverty free lives in the future (Surf Siargao, n.d). Further, the findings demonstrate the ways that national and local policies, and community efforts, like SS, have potentially shaped the importance of education and the environment, and in turn, built the capacity for individuals to take part in caring for their island. This follows McGee’s (2019) observations on how youth in a soccer academy in Ghana “become the moral bearers of responsibility for futures as yet unknown. ... left to adapt to newly transformative regimes of hope, morality and futurity” (p. 19).

Moreover, despite the finding that all participants assumed the role of ‘moral bearers of responsibility,’ the findings illuminate that the young women and girls simultaneously navigate gendered expectations related to education, labour, and responsibilities at home. Accordingly, I argue that when women and girls are also inclined to care for the environment (for the sake of

their own well-being), they risk taking on additional forms of responsibility and labour, while gendered norms and patriarchal structures remain unscathed (Hayhurst & del Socorro, 2019).

Thus, the question that remains is: why is a coastal community like Siargao and its citizens and youth championing sustainability efforts for the sake of their own well-being? Promoting environmental change and well-being through local and individual efforts are tied to broader global neoliberalism system. Indeed, as Hayhurst and del Socorro Cruz Centeno (2019, p. 21) contend, it is more:

fitting and critical to question how... natural resources and lands became so deteriorated and exploited in the first place. How might we reverse the imperial gaze such that we ask [and challenge] how those in the global North/West have contributed to, and are in many ways, responsible for, global warming, climate change and environmental degradation experienced in [Siargao and by the local youth]?

6.3.4 Cultural Identity: A Filipino Way of Well-being

Up to this point, I have discussed how well-being is experienced and impacted through surfing, access to resources and health and the environment. Besides the latter discussion, there is also a need to contextualize how participants define well-being. In the ASDP literature, there is a need to situate well-being within the cultural context, in this case that of the Philippines, and ultimately in ASDP spaces globally. Thus, this study supports work by Wheaton et al. (2019), who challenge Aotearoa New Zealand's "Eurocentric assumptions of blue spaces as sites of well-being" by "foregrounding indigenous accounts of what water means" (pp. 1, 10). In response to this call, the findings of the present study highlight that experiencing well-being is relational and undistinguishably connected to the local environment, context and culture. In comparison to the global North research participants, the youth participants understood well-

being as *karajawan*, which could either be defined as “well-being” or “something good or nice” (E. Bandoles, Journal Entry, October 20, 2019). That is, participants explained that *karajawan* – from their perspectives – meant “to be good”, responsible, and accountable towards the self, to other people or *kapwa*, and the environment.

Importantly, I am cognizant of the way I am limited in my ability to discuss *karajawan*, since I am a Filipina woman who does not have lived experiences to fully understand what *karajawan* means for the people in Siargao and Surigao. In turn, throughout this research, understanding well-being within a Filipino context proved to be like “fitting a square into a triangular hole” (Journal Entry, September 28, 2019). The journal entry (September 28, 2019) indicated a reoccurring tension that I faced and continued to question. I found myself attuned to this tension and hesitant of trying to understand and relay ‘*the* Filipino ways of well-being.’ I experienced a sense of blurriness and uncertainty because culture can be attributed to multiple ways of being in the Philippines. There is not one definitive way to outline Filipino culture, particularly since the Philippines’ colonial and imperial roots have left a legacy of miseducation about Filipino history (Constantino 1967; Reyes, 2015).

Therefore, in order to contextualize the youth participants’ way of understanding *Karajawan* (well-being), I investigate *karajawan* within a Filipino virtue ethics lens, which understands that there are multiple Filipino ways of being (Reyes, 2015). Utilizing a Filipino virtue ethics lens is helpful to recognize that Filipino ways of well-being are beyond the geographical bounds and culture of the Luzon region and the metropolitan city of Manila. The multiple ways of well-being are an important distinction since Filipino culture is often one-dimensionally represented through the ways of life in Manila and the Luzon region (Reyes, 2015). Thus, I argue that since there is scant literature on how well-being is understood in

Siargao, I cannot conclude that the ways of well-being in Siargao are culturally different nor similar to other islands in the Philippines (e.g., Palawan in the Luzon Region or Dumaguete in the Visayan Region).

I offer in this discussion a way to understand well-being in the Philippines further, by following Reyes' (2015) recommendation, that to investigate any Filipino virtue, one must understand its concepts in Tagalog:

Not only because the national Filipino language is almost completely based on the Tagalog language, but also because the Tagalog culture has been the most thoroughly Hispanicized during the 300 years of Spanish occupation and therefore shows the most thorough synthesis of the two worlds. After a primary study of Tagalog virtue ethics, one can investigate the similarities with other regional groups in the Philippines. (p. 150)

In line with Reyes' (2015) points, I explore the Tagalog word for well-being – *kapakanan* – since it plausibly links to an understanding of how youth understood *karajawan* into a Filipino way of well-being. Moreover, and to Reyes' point, linking analysis to colonialism highlights how Filipino culture and virtue either enmesh with or reject tenets of colonial virtues. As the participants' interviews revealed, *karajawan* actions are collectivist, since it entails doing good for the self, other individuals, and their surrounding environment. As one participant stated, *karajawan* injunction to the Tagalog word 'kapwa,' or in Surigaonon, 'kauban' – this word perhaps implies a deeper understanding of how well-being is relational. As De Guia (2005) suggests, the word *kapwa* encapsulates a Filipino value that “endorses deeper experiences of mankind, akin to an ancient animist connectedness of feeling one with all creation” (De Guia, 2005, p.173). Besides, Dalisay (2015) semantically articulates the translation of *kapwa*:

Kaiba sa literal na salin sa Ingles, ang Kapwa ay hindi nangangahulugan ng “iba” o

“others.” Bagkus, ang kapwa ay ang pagkakaisa ng sarili at iba. [The literal English translation of Kapwa does not derive from the meaning “different” or “others.” Instead, kapwa is about the unity of the self *in* others.] (p. 525, italicized for emphasis)

Indeed, acknowledging kapwa and karajawan as a part of the Filipino virtue ethics may suggest well-being for the youth participants is relational, and to do good for others and the environment. Thus, I argue that well-being is not just about attaining a good material life or balancing mental and physical health. Experiencing well-being goes beyond surfing; well-being is also about experiencing well-being through actions and relations with other individuals and the environment. As the findings explicate, karajawan meant to care and support the self, the family, the community, and the surrounding environment.

Broadly and different to my findings, Castillo (2019) argues that well-being for Filipinos living in the Philippines, kagalingan (the Tagalog word Castillo employs to investigate well-being), is linguistically constructed and expressed into a myriad of different words. In short, kagalingan is not defined in a Western biophysical model. Kagalingan is interconnected and holistic, where one cannot experience and accomplish kagalingan if one does not meet all of the dimensions of well-being (Castillo, 2019). Although my findings highlighted that thinking through the idea of karajawan allows us to understand how participants experience and understand well-being through social and environmental relations, Castillo’s understanding of kagalingan suggests that karajawan is one of the many dimensions of well-being and health for the Siargaonon youth.

6.3.5 Cultural Identity, Class, Gender and Race Relations

Indeed, well-being is influenced by multiple factors, like cultural contexts. Specifically, in several southern communities in Siargao, surfing was a culturally valued activity, and in turn,

positively impacted SS participants' well-being. However, the significant findings that emerged from this study are the ways young Filipino women faced participation barriers to ASDP surf program and Siargao's surf culture, and how leisure activities are gendered and racialized through the notion of "colorism." Overhearing young SS female participants share their dislike of getting 'too dark' from the sun paralleled how Mila, the co-founder, observed that getting dark skin hinders some young girls' participation in SS and surfing. Colorism is commonly defined as the prejudicial treatment of lighter skin tones among people of the same 'race' or ethnic background that functions as a "symbolic or racial capital that enhances a person's life chances" (Yip et al., 2019, p.76; see also Forster-Scott, 2011; Hussain & Cunningham, 2021; Nzindukiyimana, 2020). The findings suggest that the participants were often compared to the women from the global North. Specifically, Filipino women and girls were potentially subjected to barriers due to gender and race when participating in leisure and outdoor activities, such as surfing and running. Notably, the abjection of becoming 'dark' or 'too dark' from the sun while participating in surfing or outdoor activities rejects the 'White and flawless' Filipino woman beauty standard. The findings in Section 5.4.5 could also suggest how domestic work's gendered norms, which are taken up by most of the female youths, relate to colorism in this research.

To date, no ASDP literature (or even SDP scholarship for that matter) supports or rebukes these findings on colorism. Yet, this is not to say that there is no SDP research that discusses race relations and racial discrimination in development. Rather, SDP research on race mainly focuses on the institutionalization of Whiteness in SDP (Darnell, 2017; Mwaanga & Adeosun, 2020) or White, male SDP researchers who reflexively examine their positions in global South contexts in SDP organizations (McSweeney, 2019; Forde, 2015). My thesis findings put critical discussions of colourism in conversation with gender in ASDP mainly

through the organization's and participants' experiences. To do so, I discuss my findings in relation to contemporary Philippine studies on colourism and its relationship to Philippine society. To begin, I acknowledge how 'Whiteness' also operates within SDP discourses and organizations (Darnell, 2012; Mwaanga & Adeosun, 2020): where Whiteness in development spaces means to operate and attain development via dominant positions of economic, social, and political privileges, which inevitably sustains imperialist, White supremacist capitalist patriarchy (hooks, 2011).

By extension, Whiteness interlocks with colourism since it is a consequence of colonial mentality that situates Filipino ethnic and cultural discourses as inferior to American discourses and the 'Western' world (Bulloch 2016; Rafael, 2000). Colonial mentality is also seen as a form of internalized racial oppression, which was a direct consequence of the Philippines' long history of colonialism and US-imperialism (Bulloch, 2019; Rafael, 2000). As mentioned in the literature review on Philippine history, indigenous and Filipino communities were racially and economically marginalized, which often led Filipino communities to embody colourism as a means to demarcate an affluent social standing in modern Philippine society (Gems, 2005; Rafael, 2000).

At the same time, it is vital to highlight that the desire for Whiteness in Asia is not driven exclusively by a "White idealization" and Westernization (Cuny & Opaswonkarn, 2017, p. 557). Instead, the desire for white skin predates pre-colonial eras in Asia (i.e., India and Thailand) and in countries that were not subjugated by colonial powers (e.g., Japan's during the Edo Period). The desire for white skin in these instances had more to do with prestige and class (Cuny & Opaswonkarn, 2017; Lasco & Hardon, 2020; Yip et al., 2019). Although there are contending discussions of skin whitening in Asia, Lasco and Hardon (2020) conclude that Whiteness,

“globally and historically, appears to be associated with wealth and refinement, *as it reflects not having to toil under the sun*” (p. 839, italicized for emphasis). Similarly, colourism in this research takes on a critical understanding that it is complex and dynamic, which exposes that whiteness is not strictly bound to colonial underpinnings, but also to class structures and the environment.

What this study shows, then, is that the environment – the sun, geographical place, and climate – imposes barriers to leisure participation for Filipina women and girls due to racialized, gendered, and class relations. This study therefore aligns with the work of anthropological scholars, like Lascon and Hardon (2020), and PFPE scholars, like Mollet (2014) and Hayhurst and del Socorro Cruz Centeno (2019), who suggest that the environment-human interaction is nuanced, racialized, gendered, and context-specific. Indeed, it is essential to highlight those experiences of colourism are not meant to be seen as a generalized barrier for all Filipina women. For as SS highlighted, colourism was not a prevalent issue in some parts of GL. Given the fact that GL is predominantly embedded within the globalized surfing culture, tanned –not “dark” skin– perhaps symbolize class capital (i.e., access to outdoor leisure space and surf resources), which in turn exoticifies and sexualizes women into the seemingly “quintessential image of the surfing body”; an image that privileges White, middle-class masculinity (Lasco & Hardon, 2020; Wheaton, 2017 p. 177). Thus, the discussion on colourism serves as a critical point for future ASDP research to further unpack, and an invitation to move outside a White and Westernized gaze. In order to understand and intensify looking outside of (or without) the White gaze, there is a need to consider further the complexities of cultural contexts concerning class, gender and race relations that go beyond a focus on colonial underpinnings and consider the implications of transnational relations within a globalized economy.

Summary. This section explained the utility of PFPE for exploring the nuanced aspects of well-being and its connection to the local environment and socio-historical processes. Second, I explained how the findings demonstrated how well-being can be better contextualized in order to re-think how ASDP frames well-being. This study's essential contribution is to critique the assumption that well-being can be garnered entirely via development; and to offer instead the critical need to put historical, cultural, and relational understandings of well-being in conversation with gender, class, race relations; the local environment; and the local ecosystem services and provisions.

6.4 ASDP: Surfing and “Surf-for-Development”

The results of this study show how SS views surfing as a transformative method for youth engagement. SS utilizes surfing in such a way that resembles evangelical and neoliberal SDP approaches. These SDP approaches tend to define and operate sport as a social good for all. However, in order for the sport to be transformative, youth are constructed and positioned first as marginalized and deviant (Coakley, 2010; Comer, 2016; Thorpe, 2014). Similarly in this study, SS imposed personal values (3 R's: Respect, Responsible, Readiness to Learn) to its members, aiming to transform and protect “at-risk” youth from the community's social issues. Indeed, what the “3 R's values” imply is a neoliberal sense of self where youth are positioned as bearers of responsibility for protecting and transforming societies (McGee, 2019). More profoundly, the way SS operates as an ASDP organization resembles the ways US-imperialism used sport as a functionalist tool to lead the Filipino people into a ‘democratic’ civilization (Reyes, 2015). This resemblance reveals how the unequal power relations and structural inequalities that sport supported historically continues to be upheld by a global discourse of sport as a social good in the Philippines (Coakley, 2011) and highlights the way surfing has been appropriated by white

North Americans and Australians (Wheaton, 2017).

Given that I argued that SS operates similarly to the traditional ways sport operates in SDP and as a colonial tool, SS also blurs categorical distinctions between traditional and alternative ASDP approaches in three ways. First, SS uses the same sport to challenge the social issues surfing has brought into the island (through unsustainable rate of tourism development). The findings connect to previous surf ASDP literature that emphasizes the importance of practicing ASDP in ‘alternative’ ways, meaning that community organizations emerge from context-specific issues and practices (Thorpe, 2014; Wheaton et al., 2017). Therefore, context-specific activities that are culturally significant was an important factor for why participants may be drawn to SS.

Second, the findings support how surfing has a distinct set of positive attributes that perhaps is not directly supported by traditional sports. Indeed, the findings support the community health and sports medicine literature that strongly suggests the beneficial aspects of surfing and being in the physical environment (surf breaks and beaches) on individual’s (mainly youth’s) physiological and mental health (Caddick et al. 2015; Godfrey et al., 2015; Hignett et al., 2018). As several youths and staff in SS explain, surfing is their choice of exercise since it improves their health and seems to be a better alternative to ‘vices’ such as smoking, drinking, and physical inactivity. In addition, the findings highlight that – for many of the participants – surfing feels like they are flying, which connects to the concept of flow in surf studies: where a surfer enters a liminal space that allows one to be fully immersed in that spatial moment. As Daniel mentions, “you can never express the feeling – you’re in it” (Staff, October 2019). Here, what Daniel expresses builds upon the idea that surfing itself allows the individual to momentarily experience the self-outside the contemporary social order while being

masaya/happy (Wheaton et al., 2017). Thus, the act of surfing allows surfers to momentarily experience being outside of one's everyday social reality.

Furthermore, Wheaton et al. (2017) compares surfing to dominant forms of SDP to suggest that surfing has a “transformative power of the momentary” (p. 11). My findings support this assertion: that in comparison to traditional sports, surfing with SS is non-competitive and offers ‘in the moment’ experiences that perhaps allow space for young women not to feel subjected to sexist experiences in the water, despite issues raised about colourism and the staff recollections of unsafe experiences for women and girls in land and water. Certainly, it seems important to acknowledge that perhaps this is the reason SS curated space for these young women to experience surfing in a controlled and safe manner. However, it would be too simplistic to imply that SS spaces are free from gendered and racialized experiences, since conversations and interactions in the water amongst participants and staff were not monitored.

In turn, ASDP literature assumes that action sports, like surfing, have internal characteristics and concepts distinct from other sports. These characteristics include a non-competitive structure that allows for creativity, self-expression, and rehabilitation (Thorpe, 2014; Wheaton et al., 2017). I concur with SS and ASDP literature on the potential benefits surfing can offer – allowing to share, learn and celebrate waves individually and with one another. Yet, the key contradiction to consider is that the dominant narrative that transcends in SS pedagogy is a sport evangelist perspective that views surfing as “mechanism of engagement...[to] create a [positive] pattern and a change in attitude towards school and education” (Surf Siargao, 2019, p. 2). Consequently, utilizing surfing as a tool for youth transformation conforms to mainstream values and goals to provide marginalized and “at-risk” youths in Siargao another set of “adult-controlled environments” to become “success-oriented” and to ultimately lift themselves from

poverty and be the benefactors of Siargao (Coalter, 2011, p. 308).

6.4.1 ASDP: Alternative to what?

Is action sport then an alternative to SDP? In the literature, ASDP is conceptualized to hold the potential to resist structural, exclusive, and gendered norms found in SDP, and to offer a cultural space with alternatives to competition and structure. Nonetheless, do the ‘alternatives’ that action sport offer, help create tangible social changes in communities? Based on the findings, even if an ASDP program is rooted in the local context, it does not immediately make the ASDP program the panacea that creates and sustains social and community change. Some of the examples in the findings highlight how SS experienced challenges in sustaining program delivery. Furthermore, SS as an organization can be lauded for challenging gender stereotypes and undoubtedly do have a higher ratio of female participation. However, the higher female representation was not translated into cultural knowledge since youth participants did not explicitly speak about gender-related norms or issues; nor were there queer youths (who identified themselves) and differently abled participants within SS. Lastly, the findings exposed how the organization is embedded in traditional development aid frameworks that tend to rely on outsourcing technical help from nurses and assigning the responsibility of sustainable tourism efforts to local youth. Therefore, the concern that emerges from these findings is that SS may perpetuate neoliberal and imperialist-like practices that focus on individualized social transformations and market-based solutions.

Perpetuating neoliberal and imperialist-like practices in ASDP misses the chance to challenge unequal power relations between the organization and the participants, and to address the socio-political, and economic context that has contributed to the social issues in Siargao. This critique is similar to Coalter’s (2011) and Mwvaanga and Adeosun (2020) assessment of youth

development in SDP programs, where pairing evangelical proclamations of sport and neoliberal approaches tend to uncritically support the promise of sport. Interrogating the unequal power relations between the organization and the youth participants, makes it evident that SS perpetuates and constructs development within a deficit reduction model. Consequently, local youths are portrayed as lacking “attributes and coping skills to make choices and manage their lives in ways that lead to positive development due to disorganized environments” (Coalter, 2011, p. 313). Equally, local community role models, family members, and health professionals are also categorized within this deficit lens, which in turn, justifies SS’s need to “hijack” local role models in order to improve the lives of the youth in SS. Simultaneously, sport participation is seen as “positive socializing experiences that will produce the attributes needed to increase life chances for program participants,” such as becoming the benefactors of tourism in Siargao (Coatler, 2011, p. 313).

Therefore, and in line with Coakley (2011); Thorpe (2017) and Mvaanga and Adeosun (2020), I argue that the type of sport is somewhat irrelevant in comparison to the critical development of ASDP programme’s pedagogy (e.g., surfing as a beneficial engagement tool and the 3 R’s) that must be developed with careful attention to the contexts of the area (e.g., physical, historical, cultural and sociopolitical characteristics). Pairing activities with critical pedagogy, principles and values that are indigenous to communities (e.g., karajawan as a way of well-being in Siargao) could enable critical co-creation, co-delivery, and co-evaluation with local community members and participants of ASDP and SDP programs. Furthermore, I concur with previous ASDP literature that acknowledges that any sport that an ASDP organization chooses needs to be suitably curated to result in social change (Thorpe, 2014). Put differently, adequately curated programs need to consider what pedagogy influences the program, how it will support

the community's needs, and how it will include the community – particularly the youth – in its decision-making processes. Indeed, integrating a sport that is highly valued in a community is not enough. There must be critical attention on the pedagogy, who creates and runs the programs, and how the environment connects and shapes pedagogy. Through a PFPE lens, this study highlights how, regardless of how well-planned a program may be, both human and non-human forces can result in unintentional revisions and consequences in pedagogy and programming.

6.4.2 NGOization and its compromises

In this last section, I put forward a discussion to argue how ASDP research is limited if research is to be conducted mainly through NGO experiences (Mach, 2019; McGee, 2019; Thorpe & Rinehart, 2013). It was evident in the findings that SS (both the youth participants and staff) experienced how NGOization co-opted social movements in Siargao by apolitically operating in bureaucratic, professionalized, and institutionalized ways (Choudry & Kapoor, 2013). As a perhaps unintended consequence, there were racialized, elitist, and gendered ramifications within SS. In turn, I further argue that the process of NGOization in ASDP organizations upholds and maintains global systems of development and its ineffective approaches to sustainable development, inability to challenge global climate change and ultimate perpetuation of structural inequalities.

6.4.2a ASDP and NGOization. While ASDP promises to be an alternative to SDP, its incorporation into NGOs with apolitical stances risks creating similar repercussions of NGOization, ultimately preserving the status quo. First, the 'institutionalization' of SS is evident in its voluntourism efforts. In particular, voluntourism seeks to outsource and prioritize technical assistance to visiting volunteers (e.g., surf instructors, nurses, and MA students) rather than seeking local support, and to fulfill development initiatives like SFSS, Health Support, and even

research. The structure of voluntourism embeds itself into neoliberal concepts of development aid, which recognizes it as a viable market-based solution (Mach, 2019; Sin et al., 2015).

SS's bureaucratization and professionalization were evident in the internal tensions experienced within the organization (e.g., tensions left volunteers feeling helpless), and between the volunteers and local partners (i.e., Siargao's rural health units). Most importantly, the findings highlighted the difference in the interview responses between youth participants and SS staff. However, SS staff interviewed also claimed that the island's tourism development efforts can also be the solution to these inequalities if yielded correctly (Mila, Alix and Hayley). These are exemplified through the use of voluntourism and the DIY funding efforts, and programs that compel youth to change into self-sustaining, responsible adults, who are responsive to the changes that development brings onto Siargao. In turn, SS challenges the prescribed depoliticized nature of NGOs as it outwardly criticizes Siargao's investments in tourism development and its role in exacerbating economic and health inequalities. Yet, SS still consequently worked within the processes of NGOization.

6.4.2b NGOization Ramifications on Social Change. Although SS attempted to criticize the aggressive rates of tourism development and health inequities in Siargao, SS negotiated social change within the parameters of neoliberalism. In turn, this research highlighted the ultimate limits of addressing social issues through NGO interventions. It explained how superficially addressing problems through international market-based and individualized solutions perpetuates inequalities (e.g., promoting individualism and entrepreneurialism in programming) (Giulianotti et al., 2018; Hayhurst, 2014). Notably, SS does call out (e.g., via features in community news articles and surf articles like, Billabong) and attempts to challenge the structural inequalities that the community faces, such as the impact of

capitalism and patriarchy on the environment and culture, through their marketing campaigns and programs. In a local sense and at an individual level, such efforts are impactful. In a broader sense though, it is difficult to determine whether the impact of ASDP organizations creates overall community change (Mach, 2019; Sugden, 2010).

As I explored in the previous subsection, SS fills a ‘service gap’ to reimagine and socially reconstruct the community and its youth through the same neoliberal frameworks of self-growth, and market-based solutions that surf tourism is built upon. In connection, the findings support the ways critical Philippine literature and surf ASDP literature emphasizes the limitations of neoliberal and development frameworks in coastal communities (Africa, 2013; Mach, 2019; Ruttenburg & Brosious, 2018). Specifically, neoliberal and development frameworks employ a rhetoric that argues that the only viable solution to development is through the commodification of nature and communities (Mach, 2019; Ruttenburg & Brosius, 2018; Ponting & O'Brien, 2015). Thus, NGOs, like SS, continue to negotiate within these frameworks, which ultimately appease globalized capital systems and disaggregate politicized community change and environmental justice efforts.

6.4.2c Subsequent Ramifications on Social Relations. The findings also highlight how NGOization – and perhaps ASDP organizations working within the UN SDGs – have racialized, economic and gendered ramifications on the ground in the following ways. First, the bureaucratized and professionalized effects of NGOization perpetuate racialized and class structures. This effect was evident when SS outsourced two out of three technical assistants (e.g., surf instructors and volunteer nurses) for SS’s main programs, which implies and reinforces racialized and classed structures of development aid. Second, the difference in responses between the youth (e.g., concerns for the environment) and staff (e.g., concerns for health and

education) explicates that the youths' concerns do not fully align or are considered by SS staff. The difference in responses suggest how organizational concerns tend to be prioritized over the concerns of the participants and their local knowledge and experiences. Third, staff interviews indicated that the co-founders were the ideal type of community leaders that participants should be looking up to, while ignoring several local community members instrumental to SS's community outreach. Although local volunteers declined to be interviewed (see Chapter 4 for their reasons), they were integral gatekeepers and interlocutors for this research.

Further, it was evident that NGOization also perpetuated gender and race power relations in development aid. These power dynamics were highlighted in the tense experiences the female nurse volunteers faced with the local hospital staff. Interactions between white SS volunteers and hospital staff led the SS volunteer to assume that the local nurses held apathetic approaches towards patients and healthcare. Secondly, some interview data implied that the local culture was the root of misogynistic experiences (e.g., feeling unsafe in the water or having unwanted attention while traveling). The examples above support Spivak's (1996) and Hamad's (2019) critique that white feminism ultimately protects Whiteness in transnational spaces, while simultaneously Othering brown bodies as in need of saving. Similarly, the latter discussions can be compared to the way Philippine society was infantilized and rendered as savage during US-imperialism. Accordingly, White women were seen as educators that were "bearers of racialised heteronormative traditions and feminine respectability" (Coloma, 2012, p. 1).

Overall, the discussions above illuminate the ways NGOization within SS perpetuate gendered, racialized and classist ramifications. These findings lead me to ask: whose knowledge and lived experiences 'count' when creating and managing ASDP programming? Whose experiences and skills are validated to hold decision-making capacities? As McGee (2019)

highlights, NGOs “exercise sovereign power over who and what are valued, and what kind of futures are deemed desirable for the collective body politics” (p.158). Indeed, based on the subsequent ramifications of NGOization in SS, Whiteness is woven through ASDP rhetoric and praxis (Comer, 2015; Mach, 2019; Thorpe & Rinehart, 2017). Therefore, this research provides an important rationale, and empirical basis, for questioning the claims of *action* SDP as a viable alternative to SDP, particularly in (cl)aiming to challenge gendered and racialized dimensions of ASDP spaces.

Summary: Compared to other ASDP research, this study highlights how SS’s attempt to challenge social issues should not be dismissed as ineffective. Instead, the research demonstrates the possibilities of how ASDP NGOs can meaningfully engage in solidarity with local struggles and community development (Africa, 2013). On the other hand, the findings illustrate how there are many nuances therein, such as creative negotiations and resistance that occur in challenging the local surf tourism development on the ground. The question remains, should it be up to the local community to choose how to take part in these neoliberal development frameworks (Mach, 2019)? Are ASDP organizations responsible for committing to community organizing that aim to challenge material and structural inequalities (Hayhurst & del Socorro, 2019)? If ASDP is particularly keen on challenging inequalities in the spaces they are in, perhaps it should be considered how NGOs can support efforts that strive for structural changes in the Philippines. In addition, the PFPE analysis helps expose the sedimentary layers of colonial and imperial histories and their ongoing legacies, as they manifest in the ways development, sustainability practices and economic issues uphold racialized and gendered tendencies.

If NGOs mainly conform to neoliberal practices such as valorizing individualized success and market-based solutions, it risks perpetuating neoliberal forms of development. As Coalter

(2011) suggests, youth-centred sport organizations could consider working within a critical youth development framework, which aims to politically organize and empower young people to address factors that negatively affect their lives. This is much easier said than done, since critical and certain political perspectives in the Philippines come with risks.¹² I extend Coalter's (2011) suggestions for ASDP organizations to connect with local youth-led organizations. Specifically in the Philippines, ASDP organizations should learn and collaborate with People's Organizations and Movements, grassroots community organizations rooted in national democratic social movements, that seek to address and challenge the Philippines' structural and development issues on a context-driven basis (Africa, 2013).

Chapter 7: Conclusion

In this research, I aimed to explore how action sport for development initiatives operate in the Philippines? What does representation mean in ASDP spaces and why does it matter? This research captured a contextualized snapshot of how nebulous ASDP praxis, surfing, space and place, relations, environmental sustainability, well-being can be on ground.

In listening and learning with and from SS youth participants, volunteers, and the local community, I learned that surfing in Siargao is complex, paradoxical, and enjoyable. For one, surfing, as a tourism product, signifies an economic tool for progress and uplifting communities into better standards of living. Nonetheless, through a PFPE lens, I found that introducing a globalized surf tourism economy created, augmented, and maintained social inequalities and

¹² On December 4, 2019, the National Task Force to End Local Communist Armed Conflict (NTF-ELCAC) was a task force organized by the Philippine state which aims to defeat "the local communist terrorist group and obtaining sustainable and inclusive peace throughout the Philippines" (NTF-ELCAC, n.d). Since its inception, various civil society members and organizations (e.g., public health organizations, activists and indigenous groups) that are critical of the government are often falsely red-tagged as communists or terrorists (Macaraan, 2021; Torres, 2019).

environmental degradation, in an island that politically ‘protects’ the environment for the sake of ecological modernization through surf tourism development. Moreover, and in tracing surfing’s role in the community, I learned that the globalized surf tourism industry in Siargao maintained colonial and imperial systems of power which pervasively operate and maintains gendered and othering ideologies within physical spaces (surf breaks and the island) and communities in Siargao.

Second, SS emerged as a local-transnational response to the impacts of surf tourism development in Siargao by positioning surfing as way to enact change and empower youth to become the benefactors of the island’s tourism. Simply put, SS uses the same sport, surfing, to challenge surf tourism development in the island. Moreover, SS commonly views surfing and sport to be a force for change, “one wave at a time” (Surf Siargao., n.d). This is an important finding since it complicates assumptions about how ASDP in global institutions, like UNESCO, commonly view sport as a way to uplift communities to a better standard of living, and to align youth into advantageous neoliberal beliefs, while indifferent to how colonial, imperial, and development powers helped create and maintain unequal socio-economic and political conditions in places like Siargao and the Philippines (Rafael, 2018; Tusalem, 2020).

Further, ASDP is conceptually viewed as better ‘alternatives’ to attain social transformations in comparison to traditional forms of SDP, where action sports’ traits help to facilitate creative and non-competitive spaces. In the findings, the participants expressed how surfing fostered social networks and non-competitive spaces. Moreover, SS as an ASDP organization creatively uses the very sport, surfing, that fueled Siargao’s tourism industry, to challenge the inequalities and environmental injustices that take place in the island. On the other hand, SS still operates within neoliberalist mandates that promote sport evangelist assumptions,

individualized efforts, market-based solutions, and humanitarian aid to attain social transformations. Consequently, SS perpetuates the same systems of marginalization that traditional SDP assumptions and US imperialism utilized through sport to ‘democratize and civilize’ Filipino people.

I also found that surfing connected to the assumption that it is an environmentally friendly sport, where surfing ‘contributed’ to minimal environmental degradation and has the ability for individuals to immerse themselves with nature and enhance their ecological sensibilities. However, this ‘surfing as environmentally friendly activity’ assumption is paradoxical and was mainly supported by SS’s global North-based volunteers. Moreover, this assumption ignores globalization and class mobility since it tends to overlook: 1) the myriad of ways that the globalized surf tourism industry has impacted countries in the global South; and 2) how this industry relies heavily on travel (Thorpe, 2020). Lastly, through photovoice interviews, it was evident that this ‘surfing as environmentally friendly activity’ assumption removes factors (e.g., culture, community, politics, lived experience, and geographical space) that inform individuals’ – like the youth participants in Siargao – environmental knowledge and ecological sensibilities; all of which highlighted in different ways how environmental violence exists even in environmentally protected sites like Siargao.

Third, and in connection to my last point, the environment is inextricably linked to human well-being. Undoubtedly, surfing and the physical environment created a meaningful social site for the participants. Despite the broader contradictions, surfing was deemed both a beneficial and enjoyable experience for the participants. At the same time, this research demonstrates how interacting with physical spaces like the surf break and the outdoors are not separate from race, class, and gender relations. Thus, I argue that sport is only one factor that

constitutes well-being. Ultimately, this study has shown how well-being is highly contextually and shaped by multiple non-human forces like the environment and its changes, indigenous local knowledge of well-being (karajawan), and globalized systems of power.

This research merely scratches the surface of the critical work – not only in ASDP spaces – that needs to be unpacked for tangible sociopolitical and economic reforms in the Philippines. As mentioned, this research is one snapshot of how the environment and global systems of power play out within an ASDP organization. However, it is important to note that this thesis was written during 2020/2021 when we experienced the impacts of the COVID-19 pandemic in multiple and unequal ways. Indeed, the pandemic exposed and aggravated pervasive structural inequalities in different parts of the world. Siargao was no exception. For example, this study underlined the fragility of the globalized surf tourism industry in Siargao. Because of the pandemic, tourism was brought to a halt and is slowly re-opening as of June 2021. SS continues to cease operations today and local working-class jobs that served the surf tourism industry have dwindled and left many unemployed (World Bank, n.d). Yet, resilience and self-determination persist, such that communities are turning back to fishing or agriculture work to sustain day-to-day living. However, what Siargao's current economic conditions further highlight how the communities' fishing, agricultural, and surf tourism livelihoods are precarious, underpaid, and still directly tied to the environment and are climate-dependant sectors. Thus, it is important for this study and for future research to consider and (re)imagine how ASDP praxis can engage in genuine change outside the development lens.

Based on these findings, I offer several recommendations that range from context driven suggestions for SS as an ASDP organization, and for future research in ASDP and sustainable development. These recommendations are organized into theoretical, methodological, and

substantive suggestions.

Theoretical Recommendation: For this recommendation, I revisit Giulianotti et al.'s (2018) argument that explains the reason the environment in SDP is mainly neglected is because certain SDGs (i.e., Goal 3, 4, 5, and 8; goals that SS focuses on) “do not have the strongest connection to the physical environment and environmentalism” (Giulianotti et al., 2018, p. 4). In disagreement, this study, used a PFPE framework that allowed to deliberately incorporate physical and cultural spaces, and the environment into the analysis, which indicated how health and well-being, education, gender, and Siargao’s surf tourism economy have direct connection to local environment and globalized impacts of climate change. Furthermore, in this study, I utilized the well-being and ecosystem framework by Diaz et al. (2006) alongside PFPE to illuminate the connections between well-being, the environment, and climate change drivers through a raced and gendered lens. Thus, future research should consider utilizing Diaz et al.’s (2006) well-being framework to critically contextualize and purposefully investigate the ways environmental and other non-human factors interplay in ASDP spaces (McSweeney et al., 2021).

Methodological Recommendation: As I have found, surfing plays a complex role in Siargao’s pursuit of development; whereas sport in the Philippines was utilized as a US-imperial tool to modernize, democratize, and civilize the Filipino people. Thus, future research should consider and examine how sport history compares to the contemporary context of ASDP programming. I also encourage future research in ASDP Philippine contexts or in new geographical areas to use decolonial and participatory approaches (Hayhurst et al., 2015; Spaaji et al., 2019). If new geographical spaces and communities are to be explored in ASDP, future research must recognize that non-Western ways of knowing in (and against) development are often marginalized and not considered. Decolonial and participatory approaches fundamentally

understand that research is highly contextual, are aware how research continues to be used in colonial and exploitative manners, and therefore attempts to challenge power inequities within the research process (Hayhurst et al., 2015; Spaaji et al., 2019)

Substantive Recommendation 1: The PAR approach used throughout this study revealed that the youth participants are community leaders in and of themselves. If SS aims to be a self-sustaining entity, it is essential to consider how to co-create programs with youth participants and local community leaders to ensure more sustainable practices are used for SS. In addition, I suggest for SS to consider collaborating with Filipino youth organizations that also aim to challenge the national educational system through community advocacy work and organizing. For example, Advocates of Science and Technology for the People (AGHAM) Youth, advocate for education, science and development that “genuinely serves the interests of the Filipino people” (AGHAM Youth, 2003, para. 1). They also collaborate and co-create educational sessions with organizations and local youth regardless of whether they are out-of-school youth, to understand the collective concerns that youth have about the education systems, the environment, and other social and political issues (AGHAM Youth, 2003).

Substantive Recommendation 2: In recent years, a number of ASDP studies have critiqued neoliberalism, but often offer solutions that enable organizations to negotiate or competitively participate in neoliberal settings (e.g. Mach, 2019; Thorpe & Rinehart, 2012) but are limited to solutions that commit to political and social transformation beyond neoliberalist praxis (Mach, 2019; Thorpe & Chawansky, 2016; Thorpe & Rinehart, 2012). Thus, my second recommendation is for ASDP praxis to commit to social transformation. While I recognize this may be easier stated than done, it seems clear that future research should consider understanding and contextualizing work that stands in solidarity and organize actions with local social

movements (Forde, 2019). The Philippines is rich in community organizations and that many of the organizations “internal leadership structures coupled with community members” have become “some of the most reliable sources of support” to enact political change in the Philippines (IBON International, 2019, p. 20). SS perhaps could consider learning and organizing with the Philippine’s People Movement, which is a mass and multi-sectoral national democratic movement that aims to call for genuine development and democracy for the Filipino people (Africa, 2013). While SS already collaborates and organizes with other local NGOs, it is also recommended that SS continues this collaborative practice to creatively challenge the idea that NGOs mainly thrive through capitalist and neoliberalist modes of support.

Substantive Recommendation 3: As SS takes the time to rebuild in the aftermath of COVID-19, SS should consider revising frameworks and workshops so that they are “indigenously developed” and better attuned to the root causes of the community’s issues (Mwaanga & Adeosun, 2019, p. 859). This could include providing culturally informed volunteer orientations with the objective to unpack forms of racial, class and gender bias and other power dynamics that are embedded in voluntourism and the SDP sector. Following Mwaanga and Adeosun’s (2019) suggestions, underpinning ASDP with global South philosophies can counteract mainstream ideologies of SDP and increase its transformative potential. While Mwaanga and Adeosun (2019) contextualized their argument with the Ubuntu, a philosophical discourse that is valued in African societal contexts, what they essentially argue is that ASDP must (re)imagine its ideologies outside global North perspectives. Thus, programs and main frameworks should include values that are relevant to the Siargaonon community, such as Karajawan, where well-being is not only an individual experience but an experience that relies on relations, where one feels a sense of comradery and responsibility with the community,

others, and the environment.

Lastly, I circle back to the question I asked in the beginning of this chapter: *what does representation mean in ASDP spaces and why does it matter?* This research process exposed histories and legacies of colonialism and imperialism that pervasively exacerbate the Philippine's structural inequalities (e.g., health, poverty, and environment), inequalities that SS attempted to address. At times, exposing Siargao's inequalities – deeply rooted in colonialism and imperialism – felt emotionally and mentally laborious. There were also moments of joy and hope when learning that despite colonial and imperial powers, there are revolutions and anti-imperialist resistances that served as foundations to spur hope for self-determined reforms in the Philippines. Now, I realize that I, myself, was uprooting, unlearning, and decolonizing my own understanding of what Filipino representations mean in ASDP spaces. This research was not meant to 'conquer and expand' ASDP terrain, but to demonstrate two things. One, that ASDP programs do operate in the Philippines, but may be limited to enact social change due to a dependency on neoliberal solutions (e.g., celebrating individualized efforts) and by ignoring the sociohistorical and political context of the Philippines. Two, that there are nebulous ways of "seeing, being, knowing, and moving" not only in ASDP programs but also in the community ASDP organizations work within (Ruttenburg & Brosius, 2017, p. 128). Therefore, as I bring this research to a close, my hope is that this study encourages future research, ASDP praxis, and sustainable tourism practices to look beyond recognition and beyond *seeing, being, knowing, and moving* development as the only option for transformative change.

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APPENDIX A: Informed Consent Form to Participate in Research (For Minors) –

Surigaonon

Study Title: Addressing Cultural and Geographical Gaps in ASDP: Philippines, Siargao Surf and Surfing

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Hinungdan/tumong niining pagsusi: Amo kamong gi-imbatar sa pag-intra sa usa ka proyekto nga gitawag og *Addressing Cultural and Geographical Gaps in ASDP: Philippines, Siargao Surf and Surfing*. Ang maong proyekto mo *explore* sa kasinatian sa mga lokal na organisasyon (Surf Siargao) ug ang mga intrante niini sa Siargao, Philippines. An hinungdan nan ini na hingas sa pagsusi na naka-base sa partisipasyon nan katilingban (CBPR) mao ang pagsabot kon unsaon pagsinati sa matag-usa ug pagsabot kon uno man an surfing sanan an pagintra sa Siargao Surf na maka-impluwensya sa karajawan sanan sa lokal na mga kalihukan para sa katilingban. Ini na proyekto taghimo para sa *partial fulfillment* ni Emerald Bandoles sa ija pagkakandedata sa MA sa Kinesiology and Health Science. An mas importanti pa niini, ang ini na pagsusi kay gamiton sa pagpahibayo sa mas lapad (hingas) na kalambuan sa pagisturyahay mahitungod sa sport (ASDP) sanan para madugangan an inisyatibo nan ASDP sanan mga polisiya sa lokal sanan sa tibuok kalibutan. An ini na proyekto kay tag gastuhan nan David Wurfel Award for Philippines Study.

An tag kinahanglan na imo himuon sa ini na pagsusi: Para sa imo partisipasyon, gi-imbatar kaw sa pag-intra sa *community based participatory action research* (CBPR), diin magtubag kaw sanan maghimo nan art (i.e., magkodak or maghimo nan arte) para magsulti nan mga pangutana mahitungod sa imo mga kasinatian ug obserbasyon sa surfing, kaayuhan sa lawas sanan lokal na mga kalihukan para sa katilingban suyod sa Surf Siargaoug an imo komunidad sa Siargao. Isa ka *participatory workshop* an motudlo sa imo kon uno an CBPR sanan an hinungdan sa paghimo nan art sa pagsusi (i.e., magkodak or pagpinta para matubag an primera na pangutana sa ini na pagsusi) mahitabo kini sa Nobyembre sanan tagaan kamo nan isa hangtud duha ka semana para magkodak/maghimo nan art. An pakigisturya himuon suyod sa 40-60 ka minuto, suyod sa buyan nan Nobyembre hangtud sa Decyembre. An jaon na pagisturyahay himuon sa lugar diin sajon ra para sa imo suyod sa buyan nan Nobyembre hangtud sa Decyembre tuig 2019. Sa Decyembre, isa a *group analysis* himuon suyod sa 30-75 ka minuto. Tanan na mo intra kay hagaron sa pagpakita nan ila mga human na trabaho (i.e., photos/paintings) sanan magisturyahay mahitungod sa pangutana na *tag-uno nan Surf Siargaosanan surfing na paghatag nan kabaguhan para sa imo karajawan?* An naguna na tema gikan sa pagisturyahay kay lakip sa mga papel na kolektahon. Dugang sa mga paagi na una na tag sulti, an nagsusi mag *reflexively journaling* sa tibuok na tagtrabaho ini na papel. An ini na mga obserbasyon kay gamiton para tabangan an nagsusi na mas

masabtan an *people's interactions* sanan an relasyon pinaagi sa paghanap nan ija kaugalingon na kinaiya sanan kasinatian sa gawas. Isa ka notebook an gamiton nan nagsusi para maghimo nan obserbasyon sa kon unoy nahitabo sa lugar nan research. An mga mo intra kay dili na kinahanglan pa maghimo nan lain na mga butang na gawas sa tag lista sa taas, sanan dili sab isulti o apilon an imo ngayan sa *journal entries*.

An imo pag-intra sa ini na pag-tuon kay boluntaryo gajud sanan mamahimo kaw na mopili na dili na mo intra bisan kon o pa. An imo desisyon na dili na mo boluntaryo, na mohunong na sa pag-intra, or na dili na kaw ganahan pa na tubagon an mga pangutana kay dili ini maka-impluwensya sa relasyon nimo sa nagsusi o kaiban sa ini na pagtuon, o an relasyon nimo sa York University sa kuman o sa umaabot.

Translator/ Tighubad: Palihug dumduma na sa imo paguyon, jaoy translator na moiban sa oras nan pakigisturyahay. Bag-o an pagisturyahay, mag pirma an tighubad nan ‘Oath of Confidentiality’. An ini na panumpa kay nagpasabot na mosugot sija na dili ipanabi sa iban sa bisan uno na paagi an tanang kabahin sa pakigisturyahay o sa bisan uno na paagi gawas sa jaon iban sa nagsusi na grupo.

Risks and Discomforts/ mga risiko sanan kalisod: Wayay amo makita na risiko o kalisod gikan sa imo pag-intra sa ini na pagsusi.

Benefits/ karajawan: An imo pag-intra sa ini na pagsusi kay isa ka paagi na makabahin sab kaw nan imo istorya pinaagi sa pagsulti sanan sa imo art, an imo sab istorya kay e-deokument sanan ibanan sa mas lapad na pakighinabi mahitugod sa Sport for Development sanan mga inisiatibo nan komunidad sa pagpalambo. Dugang nan ini, mga karajawan na makapalapad sa kahamkan diin lakip an mas layum na pagsabot kun unhon nan surfing sanan an pag-intra sa Surf Siargaona impluwensyahan an imo karajawan sanan mga hingas para sa katilingban.

Confidentiality/ Sikreto na mga butang: An interview sanan an nasabtan sa grupo kay e-audiotape ini, e translate gikan sa Tagalog na ma- English, hipuson kini pinaagi sa pagsuyat sanan digitally. Dugang nan ini, an imo taghimo na artwork kay imo jaon, sanan para sa katujoan na ini na research an kodak/art kay hipuson digitally sa researcher. An mga makuha nan mga kaalam kay hipuson hangtud sa tuig 2024 sanan gub-on sab kini tanan lakip an jadton jaon sa kompyuter sanan an mga na printa na kay gision pagabot nan tuig 2024.

Apan kun lahi imo gusto, tanan na mga impormasyon na imo e hatag panahon sa research kay hipuson kini pagsakto sanan kun imo tag butang sa imo pagtugot na an imo ngayan kay dili mogawas sa bisan uno na parte nan research. Wayay rekord na magsulti nan imo ngayan o bisan kilayanan na mogawas sa Investigator’s office. An bisan uno na materyales na tag-gamit sa ini na papel gikan sa ini na pagsusi kay tangtangan an mga kilayanan sanan mogamit nan mga alyas o lahi na ngayan para mamentenar an imo pagkapribado. Kun an pagkapribado kay mamentenar sa nagsusi, apan dili masiguro kun amo sab sa iban na kaiban sa jaon na grupo.

Tanan na nakolekta na mga kasayuran sa ini na proyekto sa pagsusi kay magamit (in an anonymized form) nan iban na miyembro nan research team sa iban na mosunod na research investigations na pareha ini. An amo na proyekto kay moagi anay sa isa ka *ethics review* nan HPRC, an amo institutional REB. An bisan uno na ikaduha na paggamit sa mga anonymized data nan researcher kay pareho ra nan tagad sama sa orihinal nan ini na research project.

Questions About the Research/ Mga Pangutana mhinugod sa ini na Pagsusi: Kun jaoy imo mga pangutana sa ini na pagsusi o sa imo role sa ini na pagsusi, palihug ajaw kasipog sa pagkontak sa ako gamit ini ebandols@yorku.ca o an ako supervisor si Lyndsay Hayhurst sa lhayhurs@yorku.ca. Mamahimo sab na kontakon nimo gamit an Graduate Program in Kinesiology & Health Science sa kahs@yorku.ca.

An ini na pagsusi kay nakadawat nan *ethics review* sanan pagtugot nan Delegated Ethics Review Committee diin amo ini an tag hatagan nan otoridad nan mo review sa mga ethics protocols nan Human Participants Review Sub-Committee, York University's Ethics Review Board, sanan mosunod sa standards na taghatag nan Canadian Tri-Council Research Ethics. Taghatag sab ini nan pagtugot nan Philippine Social Science Council. Kun jaoy imo mga pangutana sa ini na proceso o sa imo mga katungod isip isa ka intrante sa ini na research, mamahimo imo kontakon, sa Pilipinas: telepono (632) 929-2671; 926-5179 o sa e-mail, philsoosci1968@gmail.com. Sa Canada, mamahimo usab na kontakon nimo an Sr. Manager & Policy Advisor sa opisina nan Research Ethics, 5th Floor, Kaneff Tower, York University (telepono 416-5914 o e-mail, ore@yorku.ca).

Legal Rights and Signatures/ Mga Legal na Katungod sanan pirma:

- Ako na basahan sanan nasabtan an suyod nan porma nan pagtugot na may tabang gikan sa ako legal na nagbantay.
- Natagaan ako nan kopya nan ini na porma nan pagtugot.
- Tagtagaan ako nan saktong oras na e-konsider an mga impormasyon na taghatag sanan na mangutana sanan makadawat nan saktong tubag sa ako mga pangutana.
- Nakasabot ako na tanan impormasyon kay hipuson kini pagtarung sanan gamiton ra lamang para sa scientific na katujoan.
- Nakasabot ako na an bisan uno na personal na kaalam na nakolekta (ngayan, cellphone number, e-mail/social media account, sanan mailing address) kay gamiton para mamentenar an komunikasyon sa ako.
- Nakasabot ako na an ako pag-intra kay boluntaryo sanan libre ra sab ako mo dili o dili na mo intra sa ini na research sa bisan uno na orasa, na dili ma apektuhan an pagtagad na imo madaway.
- Nasabtan ko na ini na research kay dili makahatag nan direkta na karajawan sa ako.
- Nasabtan ko na waya ako magtangtang nan bisan uno nako na legal na katungod sa ako pagpirma nan ini na porma nan pagrugot.
- Ako nabasahan an ini na porma sanan tagtogutan ko an pag-intra sa ini na research.

Ako si, (*isuyat imo ngayan dinhi*) _____, motugot sa pag-intra sa *Addressing Cultural and Geographical Gaps in ASDP: Philippines, Siargao Surf and Surfing* conducted by Emerald Bandoles. Ako nasabtan an *nature* nan ini na proyekto sanan gusto mo intra. Waya nako tangtanga an ako mga legal na katungod sa ako pagpirma nan ini na porma. An ako pirma sa ubos nagpakita nan ako pagtugot.

Additional Consent/ Dugang na Pagtugot:

Ako si, (*isuyat imo ngayan dinhi*) _____, motugot sa pagkuha nan audio, video sanan/o kodakan diin makit-an ini sa *teaching, scientific presentations* sanan/o *publications* ibanan nan pagsabot na dili ako kilay-an gamit nan ako ngayan. Nahibayo ako na mamahimo na ako kuhaon o honungan an ako pagtugot sa bisan uno na oras na wayay silot.

Ngayan nan no intra:

Pirma o Fingerprint*
Participant/Nan no intra

Petsa _____

Ngayan nan tawo na nagdaya sa Konsent (*printed*):

Position/Title _____

Pirma
Person Administering Consent/ An Nagdaya nan Konsent

Petsa _____

Ngayan nan Witness sa Consent (*printed*):

Pirma
Person Witnessing Consent/ Nagpamatuod sa paghatag nan Konsent

Petsa _____

*Kun an an no-intra kay dili makabayoy mo basa sanan/o mosuyat, kinahanglan jaoy lain na tawo na dili iban sa research group na jaon panahon na magisturyhay na mahinugod sa consent. Human basaha sanan ipasabot an sinuyat na *informed consent* na porma sa no intra, sanan human nija mouyon pinaagi sa pagsulti sa pagtugot na mo intra sa ini na research sanan no pirma o no butang sa ija fingerprint sa porma nan pagtugot, an tawo na did-on sa pagpirmahay nan porma nan pagtugot kay angay sab na mo pirma sanan mo suyat sa adlaw nan porma nan pagtugot. Sa pagpirma nan porma nan pagtugot, an *witness* mopamatuod na an mga impormasyon na jaon sa porma sanan bisan an iban pa na sinuyat na impormasyon kay sakto an pagpasabot, sanan nasabtan ini, an no intra, sanan an pagtugot kay waya ipugos sa ija.

Ngayan nan Ginikanan o nagbantay (palihug isuyat):

Relasyon (ginikanan,
nagbantay, etc.)

Pirma**
Ginikanan or nagbantay

Petsa _____

**An pagtugot nan Ginikanan/Nagbantay kay kinahanglanon para sa mo intra na ubos sa legal na edad na makadesisyon na ija ra suyod sa Balaod nan Pilipinas.

Pirma
Principle Investigator

Petsa _____

Pirma
Supervisor

Petsa _____

- Markahi an ini na box kun gusto nimo makadawat nan *summary* nan resulta nan ini na *study* (sanang palihug isuyat an imo numero sa ubos).

Kun dili gani nimo mamarkahan an box kay mamahimo kaw gihapon na mo intra sa ini na pagsusi. Mamahimo sab na imo na ini na markan apan kadugajan nautro imo hunahuna, dili na baja kaw ganahan mo intra.

E-mail Address (palihug isuyat):

An address nan padayhan:

Telephone # (o bisan uno na paagi basta amo kaw mabilinan na mensahe:

An Kopya nan ini kay para sa: Investigator, an intra sab sa ini na research.

APPENDIX B: Voice, Photo and Video Release Form Participants (For Minors) -

Surigaonon

Study Title: Addressing Cultural and Geographical Gaps in ASDP: Philippines, Siargao Surf and Surfing

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Pag-rekord nan tagsturyahan:

Ako si, (*isuyat imo ngayan*) _____, motugot na e-rekord sanan isuyat an naisturyahan diin gamiton ini sa pagtudlo, *scientific* na presentasyon sanan/o *academic publications* ibanan sa pagsabot na dili ako makilay-an gamit ako ngayan. Nahibayo ako na mamahimo na moundang ako sa bisan uno orasa. Motugot ako sa paggamit nan *audio-recording* sa ako mga *interview(s)* sa ini na mga pamaagi (palihug markahi an sakto sa imo gusto):

Sa mga panskuylahan na mga artikulo	<input type="checkbox"/> Oo	<input type="checkbox"/> Dili
Sa pag-printa, digital man o sa porma nan slide	<input type="checkbox"/> Oo	<input type="checkbox"/> Dili
Sa mga panskuylahan na presentasyon	<input type="checkbox"/> Oo	<input type="checkbox"/> Dili
Sa media	<input type="checkbox"/> Oo	<input type="checkbox"/> Dili
Sa materyales para sa thesis	<input type="checkbox"/> Oo	<input type="checkbox"/> Dili

Pag-rekord o paggamit nan mga kodak

Ako si, (*isuyat imo ngayan*) _____, motugot na mag-bidyo sanan/o magkuha nan kodak diin gamiton ini sa pagtudlo, *scientific* na presentasyon sanan/o *academic publications* ibanan sa pagsabot na dili ako makilay-an gamit ako ngayan. Nahibayo ako na mamahimo na moundang ako sa bisan uno orasa. Motugot ako sa paggamit nan *audio-recording* sa ako mga *interview(s)* sa ini na mga pamaagi (palihug markahi an sakto sa imo gusto):

Sa mga panskuylahan na mga artikulo	<input type="checkbox"/> Oo	<input type="checkbox"/> Dili
Sa pag-printa, digital man o sa porma nan slide	<input type="checkbox"/> Oo	<input type="checkbox"/> Dili
Sa mga panskuylahan na presentasyon	<input type="checkbox"/> Oo	<input type="checkbox"/> Dili
Sa media	<input type="checkbox"/> Oo	<input type="checkbox"/> Dili
Sa materyales para sa thesis	<input type="checkbox"/> Oo	<input type="checkbox"/> Dili

Ngayan nan no intra:

Pirma o Fingerprint*
Participant/Nan no intra

Petsa _____

Ngayan nan tawo na nagdaya sa Konsent (*printed*):

Position/Title _____

Pirma
Person Administering Consent/ An Nagdaya nan Konsent

Petsa _____

Ngayan nan Witness sa Consent (*printed*):

Pirma
Person Witnessing Consent/ Nagpamatuod sa paghatag nan Konsent

Petsa _____

*Kun an an no-intra kay dili makabayoy mo basa sanan/o mosuyat, kinahanglan jaoy lain na tawo na dili iban sa research group na jaon panahon na magisturyhay na mahinugod sa consent. Human basaha sanan ipasabot an sinuyat na *informed consent* na porma sa no intra, sanan human nija mouyon pinaagi sa pagsulti sa pagtugot na mo intra sa ini na research sanan no pirma o no butang sa ija fingerprint sa porma nan pagtugot, an tawo na did-on sa pagpirmahay nan porma nan pagtugot kay angay sab na mo pirma sanan mo suyat sa adlaw nan porma nan pagtugot. Sa pagpirma nan porma nan pagtugot, an *witness* mopamatuod na an mga impormasyon na jaon sa porma sanan bisan an iban pa na sinuyat na impormasyon kay saktong pagpasabot, sanan nasabtan ini, an no intra, sanan an pagtugot kay waya ipugos sa ija.

Ngayan nan Ginikanan o nagbantay (palihug isuyat):

Relasyon (ginikanan,
nagbantay, etc.)

Pirma**
Ginikanan or nagbantay

Petsa _____

**An pagtugot nan Ginikanan/Nagbantay kay kinahanglanon para sa mo intra na ubos sa legal na edad na makadesisyon na ija ra suyod sa Balaod nan Pilipinas.

Consent to waive anonymity:

Ako si, (*isuyat imo ngayan dinhi*) _____, motugot na gamiton ako ngayan sa ini na *publications* (na taglista sa taas) na mogikan sa ini na pagsusi.

Pirma o Fingerprint*
Participant/Nan no intra

Petsa _____

Ngayan nan tawo na nagdaya sa Konsent (*printed*):

Position/Title

Pirma*

An Nagdaya nan Konsent

Petsa

*Kun an an no-intra kay dili makabayoy mo basa sanan/o mosuyat, kinahanglan jaoy lain na tawo na dili iban sa research group na jaon panahon na magisturyhay na mahinugod sa consent. Human basaha sanan ipasabot an sinuyat na *informed consent* na porma sa no intra, sanan human nija mouyon pinaagi sa pagsulti sa pagtugot na mo intra sa ini na research sanan no pirma o no butang sa ija fingerprint sa porma nan pagtugot, an tawo na did-on sa pagpirmahay nan porma nan pagtugot kay angay sab na mo pirma sanan mo suyat sa adlaw nan porma nan pagtugot. Sa pagpirma nan porma nan pagtugot, an *witness* mopamatuod na an mga impormasyon na jaon sa porma sanan bisan an iban pa na sinuyat na impormasyon kay sakto an pagpasabot, sanan nasabtan ini, an no intra, sanan an pagtugot kay waya ipugos sa ija.

Ngayan nan Ginikanan/Nagbantay (palihug isuyat):

Relasyon (ginikanan, nagbantay, etc.)

Pirma**

Ginikanan or nagbantay

Petsa

Pirma

An nanguna sa Imbestigasyon

Petsa

Pirma

Supervisor

Petsa

APPENDIX C: Voice, Photo and Video Release Form – Participants (Surigaonon)

Study Title: Addressing Cultural and Geographical Gaps in ASDP: Philippines, Siargao Surf and Surfing

Graduate Student: Emerald Bandoles
School of Kinesiology and Health Science
Faculty of Health
326 Bethune College
4700 Keele Street
York University
Toronto, ON, M3J 1P3
Email: ebandols@yorku.ca

Supervisor: Dr. Lyndsay Hayhurst
School of Kinesiology and Health Science
Faculty of Health
335 Bethune College
4700 Keele Street
York University
Toronto, ON, M3J 1P3
Email: lhayhurs@yorku.ca

Pag-rekord nan tagsturyahan:

Ako si, (*isuyat imo ngayan*) _____, motugot na e-rekord sanan isuyat an naisturyahan diin gamiton ini sa pagtudlo, *scientific* na presentasyon sanan/o *academic publications* ibanan sa pagsabot na dili ako makilay-an gamit ako ngayan. Nahibayo ako na mamahimo na moundang ako sa bisan uno orasa. Motugot ako sa paggamit nan *audio-recording* sa ako mga *interview(s)* sa ini na mga pamaagi (palihug markahi an sakto sa imo gusto):

Sa mga panskuylahan na mga artikulo	<input type="checkbox"/> Oo	<input type="checkbox"/> Dili
Sa pag-printa, digital man o sa porma nan slide	<input type="checkbox"/> Oo	<input type="checkbox"/> Dili
Sa mga panskuylahan na presentasyon	<input type="checkbox"/> Oo	<input type="checkbox"/> Dili
Sa media	<input type="checkbox"/> Oo	<input type="checkbox"/> Dili
Sa materyales para sa thesis	<input type="checkbox"/> Oo	<input type="checkbox"/> Dili

Pag-rekord o paggamit nan mga kodak

Ako si, (*isuyat imo ngayan*) _____, motugot na mag-bidyo sanan/o magkuha nan kodak diin gamiton ini sa pagtudlo, *scientific* na presentasyon sanan/o *academic publications* ibanan sa pagsabot na dili ako makilay-an gamit ako ngayan. Nahibayo ako na mamahimo na moundang ako sa bisan uno orasa. Motugot ako sa paggamit nan *audio-recording* sa ako mga *interview(s)* sa ini na mga pamaagi (palihug markahi an sakto sa imo gusto):

Sa mga panskuylahan na mga artikulo	<input type="checkbox"/> Oo	<input type="checkbox"/> Dili
Sa pag-printa, digital man o sa porma nan slide	<input type="checkbox"/> Oo	<input type="checkbox"/> Dili
Sa mga panskuylahan na presentasyon	<input type="checkbox"/> Oo	<input type="checkbox"/> Dili
Sa media	<input type="checkbox"/> Oo	<input type="checkbox"/> Dili
Sa materyales para sa thesis	<input type="checkbox"/> Oo	<input type="checkbox"/> Dili

Ngayan nan no intra:

Pirma o Fingerprint*
Participant/Nan no intra

Petsa _____

Ngayan nan tawo na nagdaya sa Konsent (*printed*):

Position/Title

Pirma

Person Administering Consent/ An Nagdaya nan Konsent

Petsa

Ngayan nan Witness sa Consent (*printed*):

Pirma

Person Witnessing Consent/ Nagpamatuod sa paghatag nan Konsent

Petsa

*Kun an an no-intra kay dili makabayoy mo basa sanan/o mosuyat, kinahanglan jaoy lain na tawo na dili iban sa research group na jaon panahon na magisturyhay na mahinugod sa consent. Human basaha sanan ipasabot an sinuyat na *informed consent* na porma sa no intra, sanan human nija moyon pinaagi sa pagsulti sa pagtugot na mo intra sa ini na research sanan no pirma o no butang sa ija fingerprint sa porma nan pagtugot, an tawo na did-on sa pagpirmahay nan porma nan pagtugot kay angay sab na mo pirma sanan mo suyat sa adlaw nan porma nan pagtugot. Sa pagpirma nan porma nan pagtugot, an *witness* mopamatuod na an mga impormasyon na jaon sa porma sanan bisan an iban pa na sinuyat na impormasyon kay sakto an pagpasabot, sanan nasabtan ini, an no intra, sanan an pagtugot kay waya ipugos sa ija.

Consent to waive anonymity:

Ako si, (*isuyat imo ngayan dinhi*) _____, motugot na gamiton ako ngayan sa ini na *publications* (na taglista sa taas) na mogikan sa ini na pagsusi.

Pirma o Fingerprint*

Participant/Nan no intra

Petsa

Ngayan nan tawo na nagdaya sa Konsent (*printed*):

Position/Title

Pirma*

An Nagdaya nan Konsent

Petsa

Ngayan nan Witness sa Consent (*printed*):

Pirma*

Nagpamatuod sa paghatag nan Konsent

Petsa

Pirma

An nanguna sa Imbestigasyon

Petsa

Pirma

Supervisor

Petsa

APPENDIX D: Informed Consent Form to Participate in Research (Surigaonon)

Study Title: Addressing Cultural and Geographical Gaps in ASDP: Philippines, Siargao Surf and Surfing

Graduate Student: Emerald Bandoles
School of Kinesiology and Health Science
Faculty of Health
326 Bethune College
4700 Keele Street
York University
Toronto, ON, M3J 1P3
Email: ebandols@yorku.ca

Supervisor: Dr. Lyndsay Hayhurst
School of Kinesiology and Health Science
Faculty of Health
335 Bethune College
4700 Keele Street
York University
Toronto, ON, M3J 1P3
Email: lhayhurs@yorku.ca

Hinungdan/tumong niining pagsusi: Amo kamong gi-imbatar sa pag-intra sa usa ka proyekto nga gitawag og *Addressing Cultural and Geographical Gaps in ASDP: Philippines, Siargao Surf and Surfing*. Ang maong proyekto mo *explore* sa kasinatian sa mga lokal na organisasyon (Surf Siargao) ug ang mga intrante niini sa Siargao, Philippines. An hinungdan nan ini na hingas sa pagsusi na naka-base sa partisipasyon nan katilingban (CBPR) mao ang pagsabot kon unsaon pagsinati sa matag-usa ug pagsabot kon uno man an surfing sanan an pagintra sa Siargao Surf na maka-impluwensya sa karajawan sanan sa lokal na mga kalihukan para sa katilingban. Ini na proyekto taghimo para sa *partial fulfillment* ni Emerald Bandoles sa ija pagkakandedata sa MA sa Kinesiology and Health Science. An mas importanti pa niini, ang ini na pagsusi kay gamiton sa pagpahibayo sa mas lapad (hingas) na kalambuan sa pagisturyahay mahitungod sa sport (ASDP) sanan para madugangan an inisyatibo nan ASDP sanan mga polisiya sa lokal sanan sa tibuok kalibutan. An ini na proyekto kay tag gastuhan nan David Wurfel Award for Philippines Study.

An tag kinahanglan na imo himuon sa ini na pagsusi: Para sa imo partisipasyon, gi-imbatar kaw sa pag-intra sa *community based participatory action research* (CBPR), diin magtubag kaw sanan maghimo nan art (i.e., magkodak or maghimo nan arte) para magsulti nan mga pangutana mahitungod sa imo mga kasinatian ug obserbasyon sa surfing, kaayuhan sa lawas sanan lokal na mga kalihukan para sa katilingban suyod sa Surf Siargaoug an imo komunidad sa Siargao. Isa ka *participatory workshop* an motudlo sa imo kon uno an CBPR sanan an hinungdan sa paghimo nan art sa pagsusi (i.e., magkodak or pagpinta para matubag an primera na pangutana sa ini na pagsusi) mahitabo kini sa Nobyembre sanan tagaan kamo nan isa hangtud duha ka semana para magkodak/maghimo nan art. An pakigisturya himuon suyod sa 40-60 ka minuto, suyod sa buyan nan Nobyembre hangtud sa Nobyembre. An jaon na pagisturyahay himuon sa lugar diin sajón ra para sa imo suyod sa buyan nan Nobyembre hangtud Decyembre tuig 2019. Sa Decyembre, isa a *group analysis* himuon suyod sa 30-75 ka minuto. Tanan na mo intra kay hagarón sa pagpakita nan ila mga human na trabaho (i.e., photos/paintings) sanan magisturyahay mahitungod sa pangutana na *tag-uno nan Surf Siargaosanan surfing na paghatag nan kabaguhan para sa imo karajawan?* An naguna na tema gikan sa pagisturyahay kay lakip sa mga papel na kolektahon. Dugang sa mga paagi na una na tag sulti, an nagsusi mag *reflexively journaling* sa tibuok na tagtrabaho ini na papel. An ini na mga obserbasyon kay gamiton para tabangan an nagsusi na mas masabtan an *people's interactions* sanan an relasyon pinaagi sa paghanap nan ija kaugalingon na

kinaiya sanan kasinatian sa gawas. Isa ka notebook an gamiton nan nagsusi para maghimo nan obserbasyon sa kon unoy nahitabo sa lugar nan research. An mga mo intra kay dili na kinahanglan pa maghimo nan lain na mga butang na gawas sa tag lista sa taas, sanan dili sab isulti o apilon an imo ngayan sa *journal entries*.

An imo pag-intra sa ini na pag-tuon kay boluntaryo gajud sanan mamahimo kaw na mopili na dili na mo intra bisan kon o pa. An imo desisyon na dili na mo boluntaryo, na mohunong na sa pag-intra, or na dili na kaw ganahan pa na tubagon an mga pangutana kay dili ini maka-impluwensya sa relasyon nimo sa nagsusi o kaiban sa ini na pagtuon, o an relasyon nimo sa York University sa kuman o sa umaabot.

Translator/ Tighubad: Palihug dumduma na sa imo paguyon, jaoy translator na moiban sa oras nan pakigisturyahay. Bag-o an pagisturyahay, mag pirma an tighubad nan ‘Oath of Confidentiality’. An ini na panumpa kay nagpasabot na mosugot sija na dili ipanabi sa iban sa bisan uno na paagi an tanang kabahin sa pakigisturyahay o sa bisan uno na paagi gawas sa jaon iban sa nagsusi na grupo.

Risks and Discomforts/ mga risiko sanan kalisod: Wayay amo makita na risiko o kalisod gikan sa imo pag-intra sa ini na pagsusi.

Benefits/ karajawan: An imo pag-intra sa ini na pagsusi kay isa ka paagi na makabahin sab kaw nan imo istorya pinaagi sa pagsulti sanan sa imo art, an imo sab istorya kay e-deokument sanan ibanan sa mas lapad na pakighinabi mahitugod sa Sport for Development sanan mga inisiatibo nan komunidad sa pagpalambo. Dugang nan ini, mga karajawan na makapalapad sa kahamkan diin lakip an mas layum na pagsabot kun unhon nan surfing sanan an pag-intra sa Surf Siargaona impluwensyahan an imo karajawan sanan mga hingas para sa katilingban.

Confidentiality/ Sikreto na mga butang: An interview sanan an nasabtan sa grupo kay e-audiotape ini, e translate gikan sa Tagalog na ma- English, hipuson kini pinaagi sa pagsuyat sanan digitally. Dugang nan ini, an imo taghimo na artwork kay imo jaon, sanan para sa katujuoan na ini na research an kodak/art kay hipuson digitally sa researcher. An mga makuha nan mga kaalam kay hipuson hangtud sa tuig 2024 sanan gub-on sab kini tanan lakip an jadton jaon sa kompyuter sanan an mga na printa na kay gision pagabot nan tuig 2024.

Apan kun lahi imo gusto, tanan na mga impormasyon na imo e hatag panahon sa research kay hipuson kini pagsakto sanan kun imo tag butang sa imo pagtugot na an imo ngayan kay dili mogawas sa bisan uno na parte nan research. Wayay rekord na magsulti nan imo ngayan o bisan kilayanan na mogawas sa Investigator’s office. An bisan uno na materyales na tag-gamit sa ini na papel gikan sa ini na pagsusi kay tangtangan an mga kilayanan sanan mogamit nan mga alyas o lahi na ngayan para mamentenar an imo pagkapribado. Kun an pagkapribado kay mamentenar sa nagsusi, apan dili masiguro kun amo sab sa iban na kaiban sa jaon na grupo.

Tanan na nakolekta na mga kasayuran sa ini na proyekto sa pagsusi kay magamit (in an anonymized form) nan iban na miyembro nan research team sa iban na mosunod na research investigations na pareha ini. An amo na proyekto kay moagi anay sa isa ka *ethics review* nan HPRC, an amo institutional REB. An bisan uno na ikaduha na paggamit sa mga anonymized data nan researcher kay pareho ra nan tagad sama sa orihinal nan ini na research project.

Questions About the Research/ Mga Pangutana mhinugod sa ini na Pagsusi: Kun jaoy imo mga pangutana sa ini na pagsusi o sa imo role sa ini na pagsusi, palihug ajaw kasipog sa pagkontak

sa ako gamit ini ebandols@yorku.ca o an ako supervisor si Lyndsay Hayhurst sa lhayhurs@yorku.ca. Mamahimo sab na kontakon nimo gamit an Graduate Program in Kinesiology & Health Science sa kahs@yorku.ca.

An ini na pagsusi kay nakadawat nan *ethics review* sanan pagtugot nan Delegated Ethics Review Committee diin amo ini an tag hatagan nan otoridad nan mo review sa mga ethics protocols nan Human Participants Review Sub-Committee, York University's Ethics Review Board, sanan mosunod sa standards na taghatag nan Canadian Tri-Council Research Ethics. Taghatag sab ini nan pagtugot nan Philippine Social Science Council. Kun jaoy imo mga pangutana sa ini na proceso o sa imo mga katungod isip isa ka intrante sa ini na research, mamahimo imo kontakon, sa Pilipinas: telepono (632) 929-2671; 926-5179 o sa e-mail, philsocsci1968@gmail.com. Sa Canada, mamahimo usab na kontakon nimo an Sr. Manager & Policy Advisor sa opisina nan Research Ethics, 5th Floor, Kaneff Tower, York University (telepono 416-5914 o e-mail, ore@yorku.ca).

Legal Rights and Signatures/ Mga Legal na Katungod sanan pirma:

- Ako na basahan sanan nasabtan an suyod nan porma nan pagtugot.
- Natagaan ako nan kopya nan ini na porma nan pagtugot.
- Tagtagaan ako nan sakto na oras na e-konsider an mga impormasyon na taghatag sanan na mangutana sanan makadawat nan sakto na tubag sa ako mga pangutana.
- Nakasabot ako na tanan impormasyon kay hipuson kini pagtarung sanan gamiton ra lamang para sa scientific na katujoan.
- Nakasabot ako na an bisan uno na personal na kaalam na nakolekta (ngayan, cellphone number, e-mail/social media account, sanan an padayhan na address) kay gamiton para mamentenar an komunikasyon sa ako.
- Nakasabot ako na an ako pag-intra kay boluntaryo sanan libre ra sab ako mo dili o dili na mo intra sa ini na research sa bisan uno na orasa, na dili ma apektuhan an pagtagad na imo madawat.
- Nasabtan ko na ini na pagsusi kay dili makahatag nan direkta na karajawan sa ako.
- Nasabtan ko na waya ako magtanggap nan bisan uno nako na legal na katungod sa ako pagpirma nan ini na porma nan pagtugot.
- Ako nabasahan an ini na porma sanan tagtugutan ko an pag-intra sa ini na pagsusi.

Ako si, (*isuyat imo ngayan dinhi*) _____, motugot sa pag-intra sa *Addressing Cultural and Geographical Gaps in ASDP: Philippines, Siargao Surf and Surfing* conducted by Emerald Bandoles. Ako nasabtan an *nature* nan ini na proyekto sanan gusto mo intra. Waya nako tangtanga an ako mga legal na katungod sa ako pagpirma nan ini na porma. An ako pirma sa ubos nagpakita nan ako pagtugot.

Additional Consent/ Dugang na Pagtugot:

Ako si, (*isuyat imo ngayan dinhi*) _____, motugot sa pagkuha nan audio, video sanan/o kodakan diin makit-an ini sa *teaching, scientific preentations* sanan/o *publications* ibanan nan pagsabot na dili ako kilay-an gamit nan ako ngayan. Nahibayo ako na mamahimo na ako kuhaon o honungan an ako pagtugot sa bisan uno na oras na wayay silot.

Ngayan nan no intra:

Pirma o Fingerprint*

Petsa

Participant/Nan no intra

Ngayan nan tawo na nagdaya sa Konsent (*printed*):

Position/Title _____

Pirma

Petsa _____

Person Administering Consent/ An Nagdaya nan Konsent
Ngayan nan Witness sa Consent (*printed*):

Pirma

Petsa _____

Person Witnessing Consent/ Nagpamatuod sa paghatag nan Konsent

*Kun an an no-intra kay dili makabayoy mo basa sanan/o mosuyat, kinahanglan jaoy lain na tawo na dili iban sa research group na jaon panahon na magisturyhay na mahinugod sa consent. Human basaha sanan ipasabot an sinuyat na *informed consent* na porma sa no intra, sanan human nija mouyon pinaagi sa pagsulti sa pagtugot na mo intra sa ini na research sanan no pirma o no butang sa ija fingerprint sa porma nan pagtugot, an tawo na did-on sa pagpirmahay nan porma nan pagtugot kay angay sab na mo pirma sanan mo suyat sa adlaw nan porma nan pagtugot. Sa pagpirma nan porma nan pagtugot, an *witness* mopamatuod na an mga impormasyon na jaon sa porma sanan bisan an iban pa na sinuyat na impormasyon kay sakto an pagpasabot, sanan nasabtan ini, an no intra, sanan an pagtugot kay waya ipugos sa ija.

Pirma

Petsa _____

Principle Investigator

Pirma

Petsa _____

Supervisor

- Markahi an ini na box kun gusto nimo makadawat nan *summary* nan resulta nan ini na *study* (sanang palihug isuyat an imo numero sa ubos).

Kun dili gani nimo mamarkahan an box kay mamahimo kaw gihapon na mo intra sa ini na pagsusi. Mamahimo sab na imo na ini na markan apan kadugajan nautro imo hunahuna, dili na baja kaw ganahan mo intra.

E-mail Address (palihug isuyat): _____

An address nan padayhan: _____

Telephone # (o bisan uno na paagi basta amo kaw mabilinan na mensahe: _____

An Kopya nan ini kay para sa: Investigator, an intra sab sa ini na research

APPENDIX E: Informed Consent Form to Participate in Research (Staff, Volunteer)

Study Title: Addressing Cultural and Geographical Gaps in ASDP: Philippines, Siargao Surf and Surfing

Graduate Student: Emerald Bandoles
School of Kinesiology and Health Science
Faculty of Health
326 Bethune College
4700 Keele Street
York University
Toronto, ON, M3J 1P3
Email: ebandols@yorku.ca

Supervisor: Dr. Lyndsay Hayhurst
School of Kinesiology and Health Science
Faculty of Health
335 Bethune College
4700 Keele Street
York University
Toronto, ON, M3J 1P3
Email: lhayhurs@yorku.ca

Purpose of the Research: We invite you to participate in a research project called *Addressing Cultural and Geographical Gaps in ASDP: Philippines, Siargao Surf and Surfing*. This project will explore the experiences of a local organization (Surf Siargao) and its participants in Siargao, Philippines. The purpose of this community-based participatory action research is to understand how individuals experience and understand how surfing and being a part of Surf Siargao influences well-being and local environmental efforts. This project will be conducted for the partial fulfilment of Emerald Bandoles' MA candidacy in Kinesiology and Health Science. More importantly, this research will be used to inform broader (action) sport for development (ASDP) discussions and to improve ASDP initiatives and policies locally and globally. This project is partially funded by the David Wurfel Award for Philippines Study.

What You Will Be Asked to Do in the Research: For your participation, you are invited to take part in a community based participatory action research (CBPR), where you will be answering questions about your experiences and observations of surfing, wellness and local environmental initiatives within Surf Siargao and your community in Siargao. Interviews will be conducted for 40-60 minutes, between the months of November to December. The interviews will take place at a location that is convenient for you at some time during November to December of 2019. In November, a group analysis will take place with an approximate of 30-75 minutes.

In addition to the methods above, the researcher will be reflexively journaling during the entire fieldwork. These reflexive observations will be used to assist the researcher to better understand people's interactions and relationships by navigating her own positionality and experiences in the field. A notebook will be used by the researcher to make reflexive observations on what is going on in the research setting. Participants will not be required to do anything other than the methods listed above, nor would participants and their identities be included in the researcher's journal entries.

Your participation in the study is completely voluntary and you may choose to stop participating at any time. Your decision not to volunteer, to stop participating, or to refuse to answer particular questions will not influence the nature of the ongoing relationship you may have with the researchers or study staff, or the nature of your relationship with York University either now, or

in the future.

Translator: Please note that, with your consent, a translator will be present during your interviews. Before the interview, the translator will sign an ‘Oath of Confidentiality.’ This oath means that they agree to keep all information collected during this study confidential and will not reveal by speaking, communicating or transmitting this information in written, electronic (disks, tapes, transcripts, email) or in any other way to anyone outside the research team. You may ask the translator to leave at any time if you wish.

Risks and Discomforts: We do not see any risks or discomfort from your participation in the research.

Benefits: Your participation in the research may include contributing knowledge, having the opportunity to tell your story in your own words and art, having your story documented and integrated into the broader discussions of (Action) Sport for Development and community development initiatives. In addition, benefits to broader society includes having a better understanding of how surfing and being a part of Surf Siargao influences your well-being and environmental efforts.

Confidentiality: Interviews and the group analysis will be audiotaped, translated (from Tagalog to English), transcribed and digitally stored. In addition, your artwork will be your property, and for the purpose of the research the photos/art will be digitally stored with the researcher. The data will be stored up until 2024, and then destroyed by deleting all computer files and shredding all paper data by 2024.

Unless you choose otherwise all information you supply during the research will be held in confidence and unless you specifically indicate your consent, your name will not appear in any report or publication of the research. No records which identify you by name or initials will be allowed to leave the Investigators’ office. Any material used in publications resulting from this study will omit identifying signifiers and will use pseudonyms to maintain anonymity. While confidentiality can be maintained by the researcher, its maintenance cannot be guaranteed by the other members of the focus group.

All data, including handwritten notes, consent forms, video and audio tapes, and photographs, are strictly confidential. The information will be stored in a locked file cabinet and computer files will be encrypted, where only the principal investigator has access to this information. You have the right to review your transcripts and photos at any point during the study, up until 2024.

Confidentiality will be provided to the fullest extent possible by law.

The data collected in this research project may be used – in an anonymized form - by members of the research team in subsequent research investigations exploring similar lines of inquiry. Such projects will still undergo ethics review by the HPRC, our institutional REB. Any secondary use of anonymized data by the researcher will be treated with the same degree of confidentiality and anonymity as in the original research project.

Questions About the Research? If you have questions about the research in general or about your role in the study, please feel free to contact me at ebandols@yorku.ca or my supervisor, Lyndsay Hayhurst at lhayhurs@yorku.ca. You may also contact the Graduate Program in Kinesiology & Health Science at kahs@yorku.ca.

This research has received ethics review and approval by the Delegated Ethics Review Committee, which is delegated authority to review research ethics protocols by the Human Participants Review Sub-Committee, York University's Ethics Review Board, and conforms to the standards of the Canadian Tri-Council Research Ethics guidelines. It has also been approved by the Philippine Social Science Council. If you have any questions about this process, or about your rights as a participant in the study, please contact, in the Philippines: telephone (632) 929-2671; 926-5179 or e-mail, philsocsci1968@gmail.com. In Canada, you may also contact the Sr. Manager & Policy Advisor for the Office of Research Ethics, 5th Floor, Kaneff Tower, York University (telephone 416-736-5914 or e-mail, ore@yorku.ca).

Legal Rights and Signatures:

- I have read and understood the consent form.
- I have been given a copy of this consent form.
- I have had sufficient time to consider the information provided and to ask questions and have received satisfactory responses to my questions.
- I understand that all of the information will be kept confidential and will only be used for scientific purposes.
- I understand that any personal data collected (Name, phone number, e-mail/social media account, and mailing address) will be used to maintain direct communication with me.
- I understand that my participation is voluntary and that I am completely free to refuse to participate or to withdraw from this study at any time, without the quality of care that I receive being affected in any way.
- I understand that this study will not provide any direct benefits to me.
- I understand that I am not waiving any of my legal rights as a result of signing this consent form.
- I have read this form and freely consent to participate in this study.

I, (*fill name here*) _____, consent to participate in *Addressing Cultural and Geographical Gaps in ASDP: Philippines, Siargao Surf and Surfing* conducted by Emerald Bandoles. I have understood the nature of this project and wish to participate. I am not waiving any of my legal rights by signing this form. My signature below indicates my consent.

Additional Consent:

I, (*fill name here*) _____, agree to allow audio, video and/or digital images or photographs in which I appear to be used in teaching, scientific presentations and/or publications with the understanding that I will not be identified by name. I am aware that I may withdraw this consent at any time without penalty.

Name of Participant (printed):

Signature or Fingerprint*
Participant

Date

Name of Person Administering Consent (printed):

Position/Title

Signature*
Person Administering Consent

Date

Name of Witness of Consent (printed):

Signature*
Person Witnessing Consent

Date

*If the participant is unable to read and/or write, an impartial witness must be present during the consent discussion. After the written informed consent form is read and explained to the participant, and after he or she has orally consented to participate in this study and has either signed the consent form or provided his or her fingerprint, the witness must sign and personally date the consent form. By signing the consent form, the witness attests that the information in the consent form and any other written information was accurately explained to, and apparently understood by, the participant, and that consent was freely given.

Signature
Principle Investigator

Date

Signature
Supervisor

Date

Check this box if you would like to receive a summary of the study findings (and please print your contact information in the space below).

If you do not check any of these boxes, you can still participate in the current study. You can also check these boxes off but decide in the future that you do not want to participate.

E-mail Address (please print): _____

Mailing Address: _____

Telephone # (or where we can leave a message): _____

Copies to: Investigator's files, study participants

APPENDIX F: Interview Guide Template (Participants) - Tagalog

- 1. Could you tell me a bit about yourself and your life? (Probes: *Where were you born? Could you share your interests, family, what you do?*)**
Maaari mo bang ikuwento sa akin ang tungkol sa iyong sarili at ang iyong buhay?
(Probes: Saan ka ipinanganak? Maaari mo bang ibahagi ang iyong mga interes, pamilya?)
- 2. Could you share any challenges you faced and how you overcame them?**
Maaari mo bang ikuwento anumang naranasan mong hinarap at kung paano mo ito nalampasan?
- 3. Can you tell me about your experiences surfing? What does it mean to surf? (Probes: *How did you feel the first time you surfed, could you describe that?*)**
Maaari mo bang ikuwento sa akin ang tungkol sa iyong mga karanasan sa pag-surf? Ano ang ibig sabihin ng pag-surf? (Probes: Ikwento mo nga ang unang pagkakataon na nag-surf ka?)
- 4. What motivates you to surf? To join SS? (Probes: *What was your motivation to enrol in SS' programs?*)**
Bakit mahilig ka mag-surf? Bakit sumali ka sa SS (Probes: Ano ang iyong motivation na maging isang kalahok ng SS?)
- 5. Can you describe Burgos/ GL/ Siargao to me? (Probes: *What did people do for a living around here? Who lives around here? What was your fondest memory here in Burgos/ GL?*)**
Maaari mo bang ilarawan saakin ang mga kapaligiran ng Burgos / GL / Siargao sa akin?
(Probes: Ano ang trabaho ng mga tao dito? Sino ang naninirahan dito? Ano ang iyong pinakamahalagang alala dito sa Burgos/GL/Siargao?)
- 6. What does the Burgos/ GL/Siargao mean to you? What is your role here as a person living in Siargao? (Probes: *Are you involved in other roles in Siargao or in your local community? Community life includes: within the local barangay (community), or any organizations/groups you affiliate with?*)**
Bilang isang mamamayan dito sa Siargao ano ang kahulugan nanakatira ka dito sa Burgos / GL / Siargao?? (Probes: Nakikilahok ka ba sa iba pang mga tungkulin sa Siargao?)
- 7. Where do you feel safe in your community? Unsafe? (Probes: *Why/why do you not feel safe here? How do you define 'safe'? Could you describe why?*)**
Sa iyong komunidad, saan sa tingin mo ay ikaw a malayo sa pangaib? (Probes: Bakit / bakit hindi mo nararamdaman ng ligtas dito? Maaari mong ilarawan kung bakit?)

- 8. What is the healthiest space/place in your community? (Probes: why do you see this space in this way? What do you do to contribute to the cleanliness of this space? How do you define 'clean'?)**
 Sa iyong lugar, anong lugar ay may nakakabuti sa mga katawan? (Probes: Bakit? Ano ang ginagawa mo upang makapag-ambag sa lugar na ito? Paano mo tinukoy ang 'ligtas'? Paano mo tinukoy ang 'malinis'?)
- 9. What is the cleanest space/place in your community?**
 Ano ang pinakamalinis na lugar sa iyong pamayanan?
- 10. What are the changes you want to see in your community? (Probes: What concerns do you have about your community, if any?)**
 Ano ang mga pagbabagong nais mong makita sa iyong komunidad? (Probes: Ano ang mga alalahanin mo tungkol sa iyong komunidad, kung mayroon man?)
- 11. What does well-being mean to you? (Probes: how do you achieve well-being? What do you do, if anything, to achieve well-being in your community?)**
 Ano ang kahulugan sa iyong kapakanan? (Probes: paano mo makakamit ang iyong kapakanan? Ano ang magagawa mo, kung mayroon man, na tulongan makamit ang kapakanan ng iyong komunidad?)

-Photovoice Questions-

- 12. What story does your photos/art tell? (Probes: SHOWeD methods - What do you See here? What is really Happening here? How does this relate to Our lives? Why does this situation, concern or strength exist? What can we Do about it? (Wang, 2006, p. 151).**
 Maari mo a ikuwento ang ano ibig sabihin ng iyong mga litrato / sining?.
- 13. How does surfing impact the environment? How does this relate to your photos?**
 Paano ba nakakaimpluensya ang surfing sa kapaligiran dito sa Siargao? Paano ba naguugnay ang sinabi mo sa iyong litrato?
- 14. How does surfing effect your well-being? How does this relate to your art?**
 Paano nakakaapekto ang pag-surf sa iyong kapakanan? Paano ba naguugnay ang sinabi mo sa iyong litrato?
- 15. How does Surf Siargao impact the environment? How does this relate to your art?**
 Paano ba naimpluensya ang Surf Siargaosa kapaligiran? Paano ba naguugnay ang sinabi mo sa iyong litrato?
- 16. How does Surf Siargao affect your well-being? How does this relate to your art?**
 Paano ba naimpluensya ang Surf Siargaoang iyong kapakanan? Paano ba naguugnay ang sinabi mo sa iyong litrato?

17. Could you tell me about your experiences with SS? What have they help you or the community achieve? (Probes: in school, on the waves or within their programming? Who is usually joins SS?)

Maaari mo bang ikuwento sa akin ang tungkol sa iyong mga karanasan sa SS? Paano ba natutulungan ang SS ang iyong komunidad? (Probes: sa pagaaral ng mga bata, sa pag-surf gamit ang kanilang programa? Sino ang karaniwang sumasali sa SS?)

18. How has participating in SS impacted you, if at all?

Ang pakikilahok mo sa SS, paano ba eto nakatulong sa iyo?

19. If you were to give advice to a friend who was considering joining an organization like SS, what would you tell them and why?

Kung mag bibigay ka ng payo sa isang kaibigan na magtatayo ng isang organasyon tulad ng SS, ano ang mga patnubay naibibigay mo sa kanila? At bakit?

20. Is there anything else you would like to talk about/discuss? Do you have any questions for me?

Mayroon bang iba pang nais mong gustong pag-usapan? Mayroon ka bang gusto itanong sa akin?

APPENDIX G: Interview Guide Template (Participants) - Surigaonon

- 1. Could you tell me a bit about yourself and your life? (Probes: *Where were you born? Could you share your interests, family, what you do?*)**
Pwedi ba kaw magsulti sa ako nan bisan gamay ra mahitungod sa imo kaugalingon? (Diin kaw tag-anak? Uno may imo mga gusto himuon, an imo pamilya, mguno man kaw?)
- 2. Could you share any challenges you faced and how you overcame them?**
Pwedi ba kaw maghatag nan kun unoy imo mga naaagian na kalisod sanan kun tag uno nimo paglampos ini?
- 3. Can you tell me about your experiences surfing? What does it mean to surf? (Probes: *How did you feel the first time you surfed? Could you describe that?*)**
Pwedi ba kaw magsulti nan imo mga nasinati sa pag-surfing? Para dimo uno may pasaot nan mag-surf o pasigirit sa bayud? (Uno may imo tag bati nan pinaka-una nimo na naka-surfing kaw, pwedi ba nimo isulti kun uno adto imo tag bati?)
- 4. What motivates you to surf? To join SS (Probes: *What was your motivation to enrol in SS' programs?*)**
Umay nakapatukyod sa imo na mo surf? (Sa pag-intra nimo sa mga programa nan SS, uno may nakapatukyod sa imo na mo intra?)
- 5. Can you describe Burgos/GL/Siargao to me? (Probes: *What did people do for a living around here? Who lives around here? What was your fondest memory here in Burgos/GL?*)**
Pwedi ba nimo isulti/ma 'describe' kun uno an Burgos/GL/ Siargao para sa ako? (Umay mga panginabuhhi nan mga tawo dinhi? Simay naghuya sa jaon na lugar? Umaay imo pinakamadumduman dinhi sa Burgos/GL?)
- 6. What does the Burgos/GL/Siargao mean to you? What is your role here as a person living in Siargao? (Probes: *Are you involved in other roles in Siargao or in your local community? Community life includes: within the local barangay (community), or any organizations/groups you affiliate with?*)**
Uman para dimo an Burgos/GL/Siargao? Umay imo papel dinhi isip isa ka tawo na naghuya sa Siargao? (Nag-intra ba kaw nan iban pa na mga kalihukan dinhi sa Siargao o sa imo barangay, o bisan uno na organisasyon/grupo?)
- 7. Where do you feel safe in your community? Unsafe? (Probes: *Why/why do you not feel safe here? Could you describe why?*)**
Haman dapit na lugar sa ijo an mabati nimo an siguridad? An dili sakto an siguridaad? (Uman dili man kaw makabati nan siguridad sa ijo lugar? Pwedi ba nimo isulti an hinungdan?)

8. **What is the healthiest space/place in your community? (Probes: why do you see this space in this way? What do you do to contribute to the safety/cleanliness of this space? How do you define 'safe'? How do you define 'clean'?)**
 Haman an pinakahimsug na lugar sa ijo komunidad/barangay? (Umay imo pagsabot sa 'siguridad'? Umay imo pagsabot sa 'limpyo'?)
9. **What is the cleanest space/place in your community?**
 Haman an pinakalimyo na kugar sa ijo komunidad/barangay?
10. **What are the changes you want to see in your community? (Probes: What concerns do you have about your community, if any?)**
 Umay mga kabanguhan na imo gusto na makita sa ijo barangay? (Umay imo mga problema na jaon sa ijo barangay? Kun jaon man gani?)
11. **What does well-being mean to you? (Probes: how do you achieve well-being? What do you do, if anything, to achieve well-being in your community?)**
 Umay pasabot nan karajawan sa imo? (Unhon man nimo pagabot jaon na karajawan? Umay imo himuon, kun jaon man gani, para ma kab-ot an karajawan sa ijo barangay?)

-transition into Photovoice questions-

12. **What story does your photos tell? (Probes: SHOWeD methods - What do you See here? What is really Happening here? How does this relate to Our lives? Why does this situation, concern or strength exist? What can we Do about it? (Wang, 2006, p. 151).**
 Umay istorya nan imo kodak/art? (SHOWeD methods – Uno may imo nakita dinhi? Umay gajud nahitabo dinhi? Tag uno man pag sibo sa atu kinabuhi? Uno man na ini na sitwasyon jaon bay pagpakabana o kakusog na nogawas? Uno may ato mahimo para nan ini?)
13. **How does surfing impact the environment/community? How does this relate to your art?**
 Tag uno man nan surfing na paghatag nan epekto sa palibot? Tag uno man ini pag sibo sa imo art?
14. **How does surfing affect your well-being? How does this relate to your art?**
 Tag uno man pag epekto nan surfing para sa imo karajawan?
15. **How does Surf Siargao impact the environment? How does this relate to your art?**
 Tag uno man pag apekto nan Surf Siargaosa palibot? Tag uno man ini pagsibo sa imo art?
16. **How does Surf Siargao affect your well-being? How does this relate to your art?**
 Tag uno man pag apekto nan Surf Siargaopara sa imo karajawan?

17. Could you tell me about your experiences with SS? What have they helped you or the community achieve? (Probes: in school, on the waves or within their programming? Who is usually joins SS?)

Pwedi nimo isulti sa ako kon uno man an imo mga nasinati kaiban an Siargao Surf (SS)? Umay natabang nila sa ijo o ijo barangay? (sa skuylahan, jaon sa bayud, o suyod sa ila programa? Siman an kasagaran na mo intra sa SS?)

18. How has participating in SS impacted you, if at all?

Sa imo pag intra sa SS, umay nahatag na epekto sa imo, kun jaon man gani?

19. If you were to give advice to a friend who was considering joining an organization like SS, what would you tell them and why?

Kun ikaw maghatag nan tambag sa isa ka kahigaya na ganahan mo intra nan oraganisasyon na parehas nan SS, umay imo gusto isulti sa ija sanan kay uno man?

20. Is there anything else you would like to talk about/discuss? Do you have any questions for me?

Jaon bay iban pa na imo gusto hisugtan? Jaon bay imo mga pangutana sa ako?

APPENDIX H: Interview Guide Template (Volunteers and Staff)

Topics

Introduction, Self, Surfing and SS Community (Life History): Questions 1 – 6

Well-being, environment, and social issues in Community (Cultural): Questions 7 – 10

Understanding Impact of SS (Organization): Questions 11 – 14

Connecting to broader SDP initiatives and conclusion: Question 15 – 17

Questions

1. Could you tell me a bit about yourself and your life? (*Probes: What is your position in SS? Where were you born? Could you share your interests, family, what you do?*)
2. Can you tell me about your experiences surfing? What does it mean to surf? (*Probes: How did you feel the first time you surfed? Could you describe that?*)
3. How did you (personally) come to be involved in SS work? Is this your main focus or do you have other responsibilities as well? (*Probes: What was your motivation to join/create SS and the programs?*)
4. What does SS do? From your perspective, what are the main goals of SS?
5. Could you describe a day in the life of working with SS? (*Probes: What is your position here in SS?*)
6. Could you share any challenge/concerns SS faced and how you overcame them?
7. *Can you describe Burgos Siargao to me?* (*Probes: What did people do for a living around here? Who lives around here? What was your fondest memory here in Burgos?*)
8. What does the Burgos/Siargao mean to you? What is your role here as a person living in Siargao? (*Probes: Are you involved in other roles in Siargao or in your local community? Community life includes: within the local barangay/purok (community), or any organizations/groups you affiliate with?*)
9. What is the ‘healthiest’ and ‘cleanest’ space/place in your community? (*Probes: why do you see this space in this way? What do you do to contribute to the safety/cleanliness of this space? How do you define ‘safe’? How do you define ‘clean’?*)
10. What are the changes you want to see in your community? (*Probes: What concerns do you have about your community, if any?*)
11. In relation to SS, what have they helped the community achieve? (*Probes: in school, on the waves or within their programming? Who usually joins SS?*)
12. How does SS and surfing impact the environment in the community? (*Probes: What are the strategies you have in place for this? What is there left to do?*)
13. How does SS and surfing effect the well-being/health of the community? (*Probes: What are the strategies you have in place for this? What is there left to do?*)
14. How, if at all, do you think surfing connects to broader (community and/or international) development efforts? Why is it different (if at all) to other ‘sport’ or ‘recreation’ efforts in your community, or internationally?

15. If you were to give advice to another organization who was considering creating an organization like SS in their community, what would you tell them and why?
16. Are there any other groups/organizations/individuals with whom we should connect that you haven't yet mentioned?
17. Is there anything else you would like to talk about/discuss? Do you have any questions for me?

APPENDIX I: Confidentiality Agreement for Translation Services

Confidentiality Agreement for Transcription Services

Confidentiality Agreement

Transcriptionist

I, MARY ROSE DAVIDOFF, transcriptionist, agree to maintain full confidentiality in regards to any and all audiotapes and documentations received from (researcher's name) related to his/her research study on the researcher study titled (name of research study). Furthermore, I agree:

1. To hold in strictest confidence the identification of any individual that may be inadvertently revealed during the transcription of audio-taped interviews, or in any associated documents.
2. To not make copies of any audiotapes or computerized titles of the transcribed interviews texts, unless specifically requested to do so by the researcher, (name of researcher).
3. To store all study-related audiotapes and materials in a safe, secure location as long as they are in my possession.
4. To return all audiotapes and study-related materials to (researcher's name) in a complete and timely manner.
5. To delete all electronic files containing study-related documents from my computer hard drive and any back-up devices.

I am aware that I can be held legally responsible for any breach of this confidentiality agreement, and for any harm incurred by individuals if I disclose identifiable information contained in the audiotapes and/or files to which I will have access.

Transcriber's name (printed)

Transcriber's signature

James [redacted]

Date February 19, 2020

Note. Name of translator was redacted to keep anonymity.