

Chaminade University
SURF 341, Surf Studies in Hawai'i
Fall, 2022 Day
Instructor, James Kraus

Course url: <https://courses1.edwebs.com/course/view.php?id=119> (To open new account, click on “Create new account.”)

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Course Pre-requisite: EN 102, Expository Writing

Technical Requirements: Must have successfully opened account on course web site. Email instructor for enrolment key if necessary. Also, students must be able to view “Films on Demand” via Chaminade Library Web site. To test this, go to the following to this url: https://fod-infobase-com.ezproxy.chaminade.edu/p_Search.aspx?bc=0&rd=a&q=surfing

If logging on to *Films on Demand* from off-campus, you will need your Chaminade ID and password.

This is an online course. The course web site is mobile-accessible; however, access via personal computer is required for full participation in the course.

Technical Support: Contact instructor first with all technical problems.

Course Description

This is the introductory course for the Surf Studies minor/certificate program. Surf Studies in Hawai'i presents surfing as a global cultural phenomenon that has Hawai'i as its place of origin. Students develop skill at analyzing and critiquing key aspects in the growth of surfing culture through the study of diverse cultural perspectives using sources that include books, magazines, film and other aspects of popular culture, as well as interviews with key people in contemporary surf culture. The course is forward-looking with regard to contemporary technological developments (e.g. artificial surfing sites, jet-skis) and the introduction of surfing into the Olympics. Because of Hawai'i's centrality to global surf culture, students' own experiences as surf participants and spectators figure prominently in the course.

A New Discipline, a New Perspective

This course begins with brief introduction to the field of popular culture studies via reading and discussing excerpts one of popular culture's origin texts, Reuel Denney's *The Astonished Muse*.

Whether or not you are an actual surfer, you most likely carry a heavily laden image in your mind when the words surfer or surfing come up. But most likely none of those images include scholarly articles, theses, dissertations, or more specifically university-level courses and

programs of study, a veritable ocean of thought, all about an activity that in some important ways is the opposite of thought.

This approach builds on and explores the common intellectual territory occupied by both the Humanities and the Social Sciences, particularly the applied Social Sciences as related to hospitality and tourism studies, as well as sports and leisure studies. It is also a part of the study of popular culture and it is from this perspective that the course will begin.

This course aims to serve as an introduction to this scholarly sea of insight. Clearly, students and faculty at Chaminade are in the perfect place to develop original perspectives on surfing's impact on Hawaii's culture and well as global culture generally.

As culture, surfing likely emerged first in Hawai'i, as evidenced in Hawaiian *oli* and *mo'olelo*, as well as in written accounts by European travelers. So it is the ongoing evolution of that culture on which this course will focus. For example, students have the opportunity to analyze the relationship between the seemingly opposing forces of colonization and de-colonization.

In this overview of Surf Studies, the analysis of surfing's culture and history form the basis for a nuanced understanding of surfing's intimate relationship to the environment, both as cultural practice occurring at specific places, each of which has unique characteristics, and by specific individuals, each of whom engages the surfing place/environment in a unique way and from a unique philosophical and ethical perspective.

Surfing is also a mass media and communications phenomenon, so the examination and evaluation of surf writing and surf media leads to the exploration of the relationship between various narratives of surfing experience. In this light, students develop an understanding of how various media have transformed both the way surfing has been portrayed and how it is actually practiced.

Key Learning Outcomes

By the end of the term, students who have been actively and consistently engaged in the course readings, quizzes, discussions and other assignments should be able to:

- Explain the historical and cultural origins of surfing in Hawai'i.
- Define key terminology used in the interpretation and analysis of surf culture;
- Compare two or more types surf culture;
- Identify and analyze various elements of the surf industry from an ethical business and marketing perspective;
- Articulate the relationship between surfing and coastal ecosystems
- Evaluate research sources available via the internet and libraries;
- Report on what is of personal, ethical or religious significance in surfing and surf studies by applying the Marianist tradition of an integral/holistic perspective;
- Explain how adaptation and change are essential to the practice of surfing.
- Create an original creative work based on experience in the course;

The course contributes to the Environmental Studies Program Outcomes by addressing the following:

- Clarify the ethics that guide decision-making processes pertaining to environmental issues
- Enable students to experience environmental activities, research, policy and professions first-hand
- Prepare students for environmental careers and graduate or professional schools with environmental and sustainability emphasis.

Texts / Sources

Texts: Four texts (in bold below) need to be purchased via the [Chaminade Bookstore website](#) or elsewhere. All other texts are available free via the course web site or via Chaminade Library and its online resources.

- Butt, *Surf Science: An Introduction to Waves for Surfing*, University of Hawaii Press, 2014.
- Cooley. *Surfing About Music*. Berkeley: University of California Press, 2014.
- **Clark. *Hawaiian Surfing: Traditions from the Past*. Honolulu: University of Hawaii Press, 2011.**
- Dennis. *Waterman: The Life and Times of Duke Kahanamoku*. Lincoln: University of Nebraska Press, 2015.
- Denny. *The Astonished Muse*. Chicago: Univ. of Chicago Press.
- Engle. *Surfing in the Movies: A Critical History*. New York: MacFarlane, 2015.
- Finnegan. "Kelly Slater's Shock Wave." *New Yorker*, December 17, 2018.
- **Hough-Snee and Eastman, *Critical Surf Studies Reader*, Durham: Duke University Press, 2017.**
- James. *Surfing with Sartre: An Aquatic Journey into a Life of Meaning*. New York: Doubleday, 2017.
- Kenvin, *Surf Craft: Design and the Culture of Board Riding*. Cambridge, MA: 2014.
- Moser, *Pacific Passages*. Honolulu: University of Hawaii Press, 2008.
- Laderman. *Empire in Waves: A Political History of Surfing*. Berkeley: University of California Press, 2014.
- **Walker. *Waves of Resistance: Surfing and History in Twentieth Century Hawaii*. Honolulu: University of Hawaii Press, 2011.**
- Warren and Gibson, *Surfing Places, Surfboard Makers: Craft, Creativity and Cultural Heritage in Hawaii, California and Australia*. Honolulu: University of Hawai'i Press, 2014.
- Warshaw, ed. *Zero Break: An Illustrated Collection of Surf Writing, 1777 – 2004*. Orlando, FL: Harcourt, 2004.

Films

Bruce Brown, *Slippery When Wet, Endless Summer*

References

- [Links to Chaminade University academic information, catalog and degree requirements](#)
- [Online searching and research help from Sullivan Library, Chaminade University](#)
 - EBSCO Online Research
 - Access EBSCO via the [Chaminade Sullivan Library website](#). You will need your Chaminade ID and password in either case. Use the "Academic Search Premier" database.
- [Representative Poetry from the University of Toronto Library](#)
- [Guide to Grammar and Writing](#), from Capital Cities Community-Technical College in Hartford, Connecticut. (Used with permission.)
- [Academy of American Poets Website: https://www.poets.org](https://www.poets.org)

Requirements

- Participation / forum postings (approximately 30%)
- Reading journal (approximately 10%)
- Writing or media projects (approximately 40%)
- Quizzes and miscellaneous assignments (approximately 10%)
- Final exam (approximately 10%)

Participation / Forum Postings

Students are required to post at least two responses to each forum question or prompt. The first posting must be a direct response to the question itself and is normally submitted late in the week; follow-up postings, consisting of substantive responses to other students' postings are normally submitted early the following week. Students should keep in mind that the best responses often culminate in further topical questions.

Timeliness

Students must complete course requirements as scheduled on the course web site. Exceptions will be considered if instructor is notified in advance of due date. Students must keep in mind that logging on to the course web site regularly and completing assignments in a timely way constitutes participation. Adherence to the schedule of due dates is critical to the overall success of the course. Failure to keep to the schedule is disrespectful to both classmates and instructor. And it is disruptive to the course overall. Instructor therefore reserves the right to penalize students for late work.

Journal

Students are required to keep a journal, either in conventional pen and ink notebooks or on their computers. Journals should contain free-form, creative responses to course activities.

The requirement for the journal is a minimum of 25 pages for the term. Students must submit a graded journal report at mid-term and at the end of the term. Journals may be checked at the end of the course.

Writing or media projects

Two writing assignments, typically 1200 to 1500 words in length, are due during the term. Alternatively, equivalent media projects may also be submitted. In either case, these assignments aim to review and expand on the activities directly associated with the course. Background research using EBSCO, the library and other sources is also required. Visits to surfing sites and interviews with surfers are particularly encouraged. These assignments may include creative projects -- writing of experimental poems, fictional stories or brief dramatic sketches. They may also be collaborative.

In general, the projects are evaluated with regard to: 1. organization, 2. clarity, 3. conciseness, and 4. creativity.

Quizzes

Online quizzes are due throughout the term. They are intended to pace the student through the course's required activities and to provide a useful index of the student's engagement with course content.

Quizzes are taken via the course web site.

Miscellaneous assignments may from time to time be added to the course website/study guide.

Final Exam

The final exam study guide will be distributed during the last week of the term. The exam is timed and online.

Academic Honesty and Plagiarism

All material submitted in fulfillment of course requirements must be created by the registered student during the term.

Work submitted for other courses is unacceptable in this one. Limited exceptions may be considered if approved by the instructor early in the term.

While students are strongly encouraged to consult sources outside the required reading of the course, they are also responsible for clearly stating the nature of their sources. Statements of "common knowledge" are generally exempt from this scholarly requirement.

Plagiarism is defined as the presentation of someone else's ideas as your own. Plagiarism in this course will result in a grade of "0" for the assignment and possible failure for the course.

If the instructor suspects plagiarism, the burden of proof of the originality of the writing lies with the student. Evidence of originality would include copies of early drafts of the writing, research and interview notes, as well as the ability to discuss the themes of the writing with the instructor. Students should consider their instructor's vigilance in such matters a normal part of the academic process and should be prepared to present evidence of originality if requested.

Students are strongly advised to save files of early drafts of essays, along with outlines, research notes and other supporting documentation, as the instructor may at any time require that they be presented.

More Things to Keep in Mind

Upon first logging on the the course web site, students should explore navigation of site and let instructor know immediately if there are questions. Students should also check email and the course message system regularly (i.e. ideally, five days a week) for announcements. They must also practice good “netiquette.”

Read the online book *Netiquette* <http://www.albion.com/netiquette/book/index.html> for details. Students should also keep their online profiles current, including a photo that could be used to help verify identity. Unless clearly attributed otherwise, all writings submitted to the course web site must be the original work of the registered student.

Tentative Course Outline -- *Check outline on course web site frequently for updates. Future weeks of the course outline are subject to revision during the semester. If you want to work through course materials ahead of schedule, be sure to check with your instructor first.*

Week 1 – Introduction: From “Popular Culture” to Surf Studies

- Preliminary Course Assessments
- Lecture: Why study popular culture? What is Surf Studies?
- “The Joyful Voice of the Wave: What the Surfer Knows” – lecture and discussion in conjunction with the Chaminade Campus Ministry “Share the Joy” series.
- Reading: Clark, *Hawaiian Surfing*, “Introduction,” pp. 1-8. Handout: “Approaches to Leisure and Play.”
- Forum: “Introductions”
- Journal Prompt: Write a description of a visit to surfing site on O’ahu

Week 2 – Hawaiian Surfing, Introduction

- Lecture: “What was the place of surfing in traditional Hawai’i (before 1820) and how do we know?”
- Readings: Clark, *Hawaiian Surfing*, pp. 9 – 18.
- Forum: Compare the John Clark’s depiction of surfing in traditional Hawai’i to surfing in Hawai’i today.

Week 3 – “Traditional Hawaiian Surf Sports”

- Lecture: “Six Traditional Surf Sports” -- he’e nalu (surf boarding), pākākā nalu (outrigger canoe surfing), kaha nalu (bodysurfing), pae po’o (body boarding), he’e one (sand sliding), he’e pu’e wai (river surfing).
- Readings: selections from Clark, pp. 19 – 92.
- Forum: Compare traditional Hawaiian surf sports to their modern variations. What new variants can you describe?

Week 4 – Traditional Surf Sites

- Lecture: “The Naming of Surf Sites”
- Readings: selections from Clark, pp. 93 - 96, 125 -133
- Forum: In light of our current concerns about climate change, how do you imagine surf sites and their names changing?
- Quiz 1

Week 5 – Surfing and Environmentalism 1

- Lecture: "Making the Wave Sustainable"
- Reading: from *Critical Surf Studies*, pp. 1 – 25.
- Forum: After participating in a beach cleanup project, post a brief report describing the sponsoring group, the activity itself and an analysis of what you found.

Week 6 – Surfing and Environmentalism 2:

- Lecture: “Ecotourism Case Study: Waikīkī”
- Reading: from *Critical Surf Studies*, pp.
- Forum: Waikīkī is considered the birthplace of modern surfing. How would you assess the tourism industry in terms of its nurturing Waikīkī as a place of historic significance.
- Journal Report 1 Due
- Project 1 Due

Week 7 – Surf Media 1

- Lecture: “The Surfing Imaginary”
- Selections from *Zero Break*
- Forum: How do media representations of surfing differ from the day-to-day experience?
- Quiz 2

Week 9 – Surf Media 2

- Lecture: “Surfing and Film”
- Films: *Slippery When Wet*, *Endless Summer*
- Forum: Build a collage of ocean, coastline, surfing and “related” imagery. Be creative, have fun. When done, photograph your collage and post to current forum.

Week 10 – Surfing and the Olympics

- Lecture: "Duke Kahanamoku, Surfing, Competition and the Olympics"
- Reading: from Walker, *Waves of Resistance: Surfing and History in 20th Century Hawai'i*, “Hui Nalu, Outrigger and Waikīkī Beachboys” pp. 57 – 82.

- Forum: Describe the difference between amateurism and professionalism in contemporary surfing culture. Based on your reading and experience, do you feel surfing will be changed as a result of being included in the Olympics?

Week 11 -- Surfeminism

- Lecture: “Gender and Identity Issues in the Surf, on the Shore and in the Store”
- Reading: Comer, “Surfeminism, Critical Regionalism, Public Scholarship” in *Critical Surf Studies*, pp. 235 – 262.
- Forum: After reading materials in this unit, write your own manifesto for “surfeminism.” Alternatively, describe your own perspective on gender issues in surf culture.

Week 12 -- The Commodification of Surfing Culture

- Lecture: “The Economy of Culture, Theory and Practice”
- Reading: Warren and Gibson, “Soulful and Precarious: The Working Experience of Surfboard Makers,” from *Critical Surf Studies*, pp. 342 – 362.
- Forum: In general, how has leisure been commodified? How does this apply to Surfing and its associated industries, e.g. tourism, manufacturing, media.

Week 13 -- Future Surfing

- Lecture: “Making Sense of It. Is Surfing a Sport?”
- Reading: Handout, Finnegan, “Kelly Slater’s Shock Wave”; selections from *Pacific Passages*, Parts V. and VI. pp. 225- 306.
- Forum: What do you feel is to be gained or to be lost by surf culture’s adaptation to the “theme park” or “ski resort” model?
- Quiz 3

Week 14 -- Review and Final Exam

- Project 2 Due
- Final Journal Report Due
- Final Exam

Marianist and Native Hawaiian Values

Education is an integral value in both Marianist and Native Hawaiian culture. Both recognize the transformative effect of a well-rounded, value-centered education on society, particularly in seeking justice for the marginalized, the forgotten, and the oppressed. See below for a more expansive description of Marianist Core Beliefs that was adopted by the Chaminade Faculty some years ago and more recently adapted to include Native Hawaiian values.

Disability Access

Sample statement: If you need individual accommodations to meet course outcomes because of a documented disability, please speak with me to discuss your needs as soon as possible so that we can ensure your full participation in class and fair assessment of your work. Students with special needs who meet criteria for the Americans with Disabilities Act (ADA) provisions must provide written documentation of the need for

accommodations from the Counseling Center by the end of week three of the class, in order for instructors to plan accordingly. If a student would like to determine if they meet the criteria for accommodations, they should contact the Counseling Center at (808) 735-4845 for further information.

Title IX Compliance

Chaminade University of Honolulu recognizes the inherent dignity of all individuals and promotes respect for all people. Sexual misconduct, physical and/or psychological abuse will NOT be tolerated at CUH. If you have been the victim of sexual misconduct, physical and/or psychological abuse, we encourage you to report this matter promptly. As a faculty member, I am interested in promoting a safe and healthy environment, and should I learn of any sexual misconduct, physical and/or psychological abuse, I must report the matter to the Title IX Coordinator. If you or someone you know has been harassed or assaulted, you can find the appropriate resources by visiting Campus Ministry, the Dean of Students Office, the Counseling Center, or the Office for Compliance and Personnel Services.

Credit Hour Policy

The unit of semester credit is defined as university-level credit that is awarded for the completion of coursework. One credit hour reflects the amount of work represented in the intended learning outcomes and verified by evidence of student achievement for those learning outcomes. Each credit hour earned at Chaminade University should result in 45 hours of engagement. This equates to one hour of classroom or direct faculty instruction and a minimum of two hours of out-of-class student work each week for approximately fifteen weeks for one semester, 10-week term, or equivalent amount of work over a different amount of time. Direct instructor engagement and out-of-class work result in total student engagement time of 45 hours for one credit.

The minimum 45 hours of engagement per credit hour can be satisfied in fully online, internship, or other specialized courses through several means, including (a) regular online instruction or interaction with the faculty member and fellow students and (b) academic engagement through extensive reading, research, online discussion, online quizzes or exams; instruction, collaborative group work, internships, laboratory work, practica, studio work, and preparation of papers, presentations, or other forms of assessment. This policy is in accordance with federal regulations and regional accrediting agencies.

Chaminade University

Core Academic Beliefs

Our role as Professionals at Chaminade University is defined by our core academic beliefs. These beliefs are formed in turn by our role as professionals at a Catholic, Marianist University, as mentors to the students we serve, as teachers and scholars as colleagues, and as servants to the community.

As
Professionals
at a Catholic,
Marianist
University

An education in the
Marianist tradition
is marked by five principles

**Education for Formation in Faith (Mana) E ola au i ke akua (‘Ōlelo No‘eau 364)
May I live by God.**

In our community, reason and personal faith are seen as mutually complementary roads to truth. Together, we invite all scholars to join our community of faith, hope, and love.

**Integral, Quality Education (Na‘auao) Lawe i ka ma‘alea a kū‘ono‘ono
(‘Ōlelo No‘eau 1957) Acquire skill and make it deep.**

We are committed to an integral, quality education which begins with respect for the complexity and diversity of each person. This means that the faculty member attempts to engage the whole person with quality courses and activities that challenge the intellectual, emotional, aesthetic, physical, and ethical dimensions that make up each student's life experience.

Education and the Family Spirit (‘Ohana) ‘Ike aku, ‘ike mai, kōkua aku kōkua mai; pela iho la ka nohana ‘ohana (‘Ōlelo No‘eau 1200) Recognize others, be recognized, help others, be helped; such is a family relationship.

Our community is a second family which encourages the personal development of each of its members. Mutual respect for all members of our family allows the Marianist-based scholarly community to share responsibility for decision making at all levels.

Education for Service, Peace, and Justice (Aloha) Ka lama kū o ka no‘eau (‘Ōlelo No‘eau 1430) Education is the standing torch of wisdom.

All members of the community must expect to dispense and receive justice to and from each other and to and from the community in which the university is situated. Teachers and administrators within our community prepare students to view their own world with a critical eye in order to discern between the just and unjust.

Education for Adaptation and Change (‘Āina) ‘A‘ohe pau ka ‘ike i ka hālau ho‘okahi (‘Ōlelo No‘eau 203) All knowledge is not taught in the same school.

True to the tradition of faith, a Marianist-founded education prepares students for tomorrow and adapts to its time. Our scholarly community regards technology as a critical aid in the quest for understanding in our changing world.

As Mentors of the Students We Serve

Our students, both traditional and non-traditional, bring us a variety of talents, traditions, cultures and abilities. This diversity brings a special opportunity to the Chaminade community, which can then nurture and guide each student to the fullest realization of potential.

Each student's educational goal is to prepare for professional careers and personal growth in an educational environment based in the liberal arts tradition and enriched by Marianist values.

We recognize that knowledge connecting various approaches and ways of thinking is vastly superior to compartmentalized knowledge. This is why we believe that it is the scholarly community's responsibility to explore and encourage connections between disciplines and to provide the various experiences necessary to make those connections. This implies intense, dedicated collaboration among colleagues and students.

We teach best when we conduct ourselves with personal integrity, perhaps the most powerful educational tool we can possess. We serve as mentors and role models; the way in which we interact with students enables them to work with others in a like manner.

We educate and train for servant leadership within the university and in the communities beyond our campus.

Our philosophy of education encourages continuous learning and develops the capacity for change.

The nurturing and guidance of our students often takes place outside the classroom. Therefore, our availability beyond classroom hours distinguishes Chaminade from other institutions.

As Teachers and Scholars

Our definition of scholarship includes the scholarship of integration, application, and teaching as well as research and publication.

We recognize that collaboration with allied fields enhances our learning and that we become more integrated by learning to look through other eyes, by viewing knowledge from different perspectives. Our goal is wholeness; only through collaboration can we approach the ideal of full understanding.

As Professional Colleagues

We recognize that faculty are at their best in the classroom and that we should make every effort to experience each others' finest moments. The consequences of this effort are to gain respect for each other as well as to gain insight from different perspectives, methodologies, and skills. This will lay important groundwork for unifying and integrating our curriculum. We thus demonstrate to our students the truth that the whole is greater than the sum of the parts.

We believe in staying the course through difficult periods. Patience, self discipline and sacrifice are necessary to build a strong community. We look within ourselves for solutions and the resolve to work through difficulties.

We believe in a more extensive view of hospitality, meaning a cordiality to the ideas and talents of others. Listening with an open mind enhances our integrity and reasserts our humanity.

As Servants to the Community

As a Marianist institution, we are charged with promoting human rights and dignity, alleviating the suffering of the disadvantaged and providing service to the community. We hold fast to this abiding charge no matter what the political climate or transient social ethos.

Strong social consciousness must clearly distinguish us from other institutions; it must expressly permeate all curricula.

We seek justice for our co-workers in all areas of university life. By our teaching, our personal example, and our regard for our fellow Chaminade employees, we impart a humanity to our students to conduct their lives with integrity, ethics, and compassion.

We strive to be a community that looks beyond itself through public service, which enriches the life of the wider community.

Chaminade University

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This version of Chaminade University's Core Beliefs Statement is by Heather Dozier and Jim Kraus.