

Chaminade University
SURF 480, Current Issues in Surf Studies:
Who Owns the Wave?



Spring Day Term, 2023

Instructor: Jim Kraus, PhD, Professor of English

Course url: <https://courses1.edwebs.com/course/view.php?id=121> To open new account, click on “Create new account.” Contact instructor for course key or guest access.

Contact

- Mail: Humanities Division, 3140 Waiialae Ave., Honolulu, HI 96816
- Email: jkraus@chaminade.edu
- Office Hours: Monday, Friday, 9:30 – 10:30 am; 12:30 – 1:30 pm
- Humanities Division Front Desk: ph. 808-735-4827

Course Pre-requisite: None

Technical Requirements

Participants must successfully open account on course web site. 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.

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 course examines the broad area of surfing communities and the complicated conflicts that define them, conflicts over access – to beaches, to parking and to the surf zone (po’ina nalu) itself. Also of central concern is “ownership” of individual waves. Although the course will be concerned with access to surfing sites, and although surfing generally regarded as a sport, for the purposes of this course, the course is also concerned with surfing as a complex set of social mores. Surfing is often described as “tribal,” so the starting place is to examine various explanations for this. For example, surfers have close relationships to specific surfing sites, each of which is its own unique environment and its own social mores. Through this kind of inquiry, the course will examine issues of localism and sometimes conflicting ideas about wave “ownership.” We will also examine the role of surfing in family life, as there are numerous examples of this throughout both the Chaminade community and elsewhere. Additionally, the course will also examine the growing phenomenon of manufactured waves, usually in “wave pools,” and other business and media enterprises that have emerged over the years.

By studying these sorts of organizations, the course will offer service learning options and internships (when they are available) in fulfillment of course requirements.

Throughout the course we are concerned with studying ways the following topics affect surfing communities:

- Media, including music, film and online
- Ocean science, shoreline and reef ecology
- Surfing and technology (e.g. equipment design, artificial wave pools)
- Tourism and the business of surfing
- Surfing, human rights and climate change

While the course is being presented online, during the semester a number of optional group activities will be offered. In this and other ways, the course provides the experience of “Education in Family Spirit” along with an examination and assessment of criteria outlined in the *Characteristics of Marianist Education*.

The course is part of Chaminade’s emerging Surf Studies program and is open to all who are interested – surfers exploring their own experiences, spectators who want to understand more about surfing, and others who might just be curious, in an academic sort of way, about surfing generally.

Course 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:

- Define key terminology used in the interpretation and analysis of surf culture;
- Compare two or more types surfing communities;
- Identify and analyze various ways in which the surf industry has affected the formation of surfing communities;
- Articulate the relationship between surfing communities 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 Marianist values related to “Education in Family Spirit”;
- Create an original creative work based on experience in the course;

This 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.

Bibliography / Texts

Required readings (in bold font) and are available for purchase through the Chaminade Bookstore. Other required readings are either available via handouts on the course website or are freely available via the library or elsewhere.

Butt, Tony, et al. *Surf Science : An Introduction to Waves for Surfing*. [U.S.] ed., University of Hawaii Press, 2004.

Hawaiian-Pacific Collection GC211.2 .B88 2004

Clark, John R. K. *Hawaiian Surfing: Traditions from the Past*. Illustrated edition, University of Hawaii Press, 2011.

Coleman, Stuart Holmes. *Eddie Would Go: The Story of Eddie Aikau, Hawaiian Hero*. 1st trade ed, MindRaising Press, 2002. Hawaiian-Pacific Collection GV838 .A45 C65 2002

Comer, Krista. *Surfer Girls in the New World Order*. Duke University Press, 2010.

Cooley, Timothy J. *Surfing about Music*. University of California Press, 2014.

<https://ebookcentral.proquest.com/lib/chaminade-ebooks/detail.action?docID=1460689>.

Davis, David. *Waterman: The Life and Times of Duke Kahanamoku*. University of Nebraska Press, 2015.

<https://ebookcentral.proquest.com/lib/chaminade-ebooks/detail.action?docID=3571060>

Engle, John. *Surfing in the Movies: A Critical History*. 1st edition, McFarland, 2015.

<https://ebookcentral.proquest.com/lib/chaminade-ebooks/detail.action?docID=258986>

Fine, Hunter Hawkins. *Surfing, Street Skateboarding, Performance, and Space: On Board Motility*. Lexington Books, 2018.

Finnegan, William. *Barbarian Days: A Surfing Life*. Penguin Press, 2015. Hawaiian-Pacific Collection GV838 .F58 A3 2015

Ford, Nicholas J., and David Brown. *Surfing and Social Theory: Experience, Embodiment and Narrative of the Dream Glide*. Taylor & Francis Group, 2005. *ProQuest Ebook Central*,

Hough-Snee, Dexter Zavalza, and Alexander Sotelo Eastman. *The Critical Surf Studies Reader*. Duke University Press, 2017.

Ingersoll, Karin Amimoto. *Waves of Knowing: A Seascape Epistemology*. Duke University Press Books, 2016.

James, Aaron. *Surfing with Sartre: An Aquatic Inquiry into a Life of Meaning*. Knopf Doubleday Publishing Group, 2017.

Laderman, Scott. *Empire in Waves: A Political History of Surfing*. Berkeley: University of California Press, 2014.

Moser, Patrick, ed. *Pacific Passages: An Anthology of Surf Writing*. University of Hawaii Press, 2008.

<https://ebookcentral.proquest.com/lib/chaminade-ebooks/detail.action?docID=3413278>

Taylor, Bron. "Surfing into Spirituality and a New, Aquatic Nature Religion." *Journal of the American Academy of Religion*. Vol. 75, Issue 4, 2007. pp. 923-951. <https://www.jstor.org/stable/40005969> (pdf available online).

Walker, Isaiah Helekunihi. *Waves of Resistance: Surfing and History in Twentieth-Century Hawai'i*. University of Hawai'i Press, 2011. GV839.65 .H3 W35 2011

Warshaw, Matt. Editor. *Encyclopedia of Surfing*. Website: Eos.surf

Journals: *Journal of Ecotourism, Leisure Studies, Sport and Society, Surfers Journal*

Online References

[Online searching and research help from Sullivan Library, Chaminade University](#)

[Online searching of University of Hawai'i Libraries](#)

[EBSCO Online Research](#)

[Environment Hawaii](#)

[Association for the Study of Literature and the Environment](#)

Requirements (see details below)

Participation (approximately 20%)

Journal (approximately 10%)

Essay or media project (approximately 20%)

Quizzes and Miscellaneous Assignments (approximately 10%)

Final Portfolio (approximately 40%)

Participation (approximately 30%)

Since this is an online class, students are required to regularly participate by posting responses to questions presented in the course outline. Each student's first posting should be a direct response to the discussion question itself; it should be an original response based on the student's individual understanding of the question. Follow-up postings should consist of reactions to other students' postings; students are expected to post at least one follow-up response for each discussion question. Students should keep in mind that the best responses often culminate in the assertion of further topical questions.

Participation in online discussions and submission of other assignments will constitute attendance in this class. Consequently, failure to regularly participate in discussions or submit assignments in a timely way will constitute absence. Because the online environment provides considerable latitude in terms of when and where attendance takes place, there is no distinction between in this course between excused and unexcused absence. All students are expected to participate in a timely way. The instructor reserves the right to penalize students for late submission of assignments. If extensions of due dates are necessary, students are advised to email the instructor prior to due dates in order to request extensions.

Consistent with University policies, students who do not participate in the course for two consecutive weeks may be administratively dropped from the course.

Journal (approximately 10%)

The course also requires keeping a journal in a conventional bound paper notebook. Entries should be dated in order to reflect regular writing practice throughout the term. Entries should consist of responses to prompts in the course outline, as well as free-form responses to the required readings, field notes, notes on the writing process, short fictional sketches and poetry. The requirement for the journal is a minimum of 30 pages (4500 words minimum) for the term. Journals may be checked periodically during the term and will be checked at the final exam. Graded journal reports are required at several times during the term.

Essay (or media project) (approximately 30%)

One essay of 1500 - 2000 words or a minimum 5- to 10-minute media project is due during the term. Brief proposals are due before mid-term. Detailed progress reports need to be submitted by Week 10. Final submissions are submitted as part of final Portfolio Essays or media projects must be submitted via the course web site. Document format should be in accord with MLA guidelines. In general, written work is evaluated with regard to organization, clarity, correctness, conciseness, and creativity. See "Essay Guidelines" on course website for details.

Quizzes and Miscellaneous Assignments (approximately 10%)

Online quizzes, Q&A exercises and other assignments are due throughout the term. They are intended to pace the student through the course's required readings and to provide a useful index of the student's comprehension of course content. Submission of quizzes is required; they are automatically graded and should be seen as preparation for the objective section of the final exam, as described below. Completion of "Question and Answer Exercises" is also required and other miscellaneous assignments may from time to time be added to the course study guide.

Final Portfolio (approximately 40%)

The Final Portfolio is an edited collection of writings and media completed over the semester. Final Portfolios should have an introduction, a table of contents and a list of works cited. More details about how to assemble portfolio will be provided during the final weeks of the term.

Academic Honesty and Plagiarism

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

Work written for other courses is unacceptable in this one. There may be limited exceptions; approval by the instructor early in the term is required.

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.

More Things to Keep in Mind

Upon first logging on 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 the outline on the 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: Introductions

Outside! You paddle hard to get into a good position for the approaching wave. You turn your board around and begin paddling to catch it, then you see your friend, or maybe someone you don't know at all, paddling for the same wave. You need to make a call, literally, and let the world know. Is it 'my wave' or is it 'your wave.'?

- Video: "The Yin and Yang of Gerry Lopez"
- Forums: Varying ideas about wave "ownership," "Critical Terms for Surf Studies," "Introductions"

Week 2: Isaiah Walker: Po'ina Nalu

Who owns the surf zone?

- Reading: from Walker's book, *Waves of Resistance*
- Video: Walker's Iolani Palace lecture
- Three perspectives: participant, spectator, literalist
- Forums on Walker's ideas and about applying the three perspectives

Week 3: Karin Amimoto Ingersoll, Waves of Knowing: A Seascape Epistemology

Who owns the ocean? The weather?

- Reading: Ingersoll, *Waves of Knowing: A Seascape Epistemology*, "Introduction" and Chapter 1, "He'e Nalu: Reclaiming Ke Kai"
- Topics: What is epistemology? And what does it have to do with Surf Studies?
- Journal Prompt: Ingersoll writes about surfing and colonialism. In your own words, with the help of a quotation from your reading of the assigned section of Ingersoll's book, what is the connection (between surfing and colonialism)?

Week 4: Traditional Hawaiian Surfing

Do waves belong to Tradition?

- Reading: from Clark, *Hawaiian Surfing*
- Topic: What was the place of surfing in traditional Hawaii (before 1820) and how do we know?
- Video: "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). (video recording by John Clark)
- Forum: Compare the John Clark's and Isaiah Walker's depictions of surfing in traditional Hawai'i to surfing in Hawai'i today.
- Forum: In light of our current concerns about climate change, how do you imagine surf sites and their names changing?
- Spotlight on surf clubs and service organizations, e.g. Save Our Surf, Save Kewalos, Surfrider Foundation

Week 5 : Surfing and Sustainability

Do waves belong to the environment?)

- Topic: Making Surfing 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: Surf Media

Do waves belong to magazines, photographers and filmmakers?

- Topic: "Media The Surfing Imaginary"
- Forum: How do media representations of surfing differ from day-to-day experience?
- Videos: Bruce Brown: surf movie history
- Forum: Build a collage of ocean, coastline, surfing and "related" imagery or objects. Be creative, have fun. When done, photograph your collage and post to current forum.

Week 7: Surfing and Tourism

Does the tourist industry own surfing?

- Topic: Ecotourism Case Study: Waikīkī"
- 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. How do you assess the state of surf tourism and surf instruction?
- Journal Report 1 Due
- Essay / Media Project Proposal u

Week 8: Surfing as Olympic Sport

Does the IOC own surfing?

- Topic: "Duke Kahanmoku, 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".
- Forum: Describe the relationship 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 9: The Commodification of Surfing Culture (

How are waves different from real estate?

- Topic: The Economics of Surfing Communities"
- Reading: Warren and Gibson, "Soulful and Precarious: The Working Experience of Surfboard Makers," from *Critical Surf Studies*.
- Forum: In general, how has leisure been commodified? How does this apply to surfing and its associated industries, e.g. tourism, real estate, manufacturing, media.

Week 10: Two Biographies: Duke Kahanamoku and George Freeth

Who owns the amateur surfer? Who owns the pro?

- Topic: The important historical distinction between the amateur surfer and the professional
- Reading: *Waterman: The Life and Times of Duke Kahanamoku*, by David Davis, and *Surf and Rescue: George Freeth and the Birth of California Beach Culture*
- Forum: How has the relationship between the concepts of "amateurism" and "professionalism" changed over the past century, both in surfing and in sports generally.
- Essay / Media Project Progress Report Due

Week 11: SPRING BREAK

Week 12: Future Surfing: Wavepools and Manufactured Waves

If you build it, maybe you own it?

- Topic Future Surfing
- Forum: "Making Sense of It. Is Surfing a Sport?"
- Reading: Finnegan, "Kelly Slater's Shock Wave"
- 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? Based on your reading of Finnegan's article, and other research you may choose to do, how much is a manufactured wave worth? Assuming, for the sake of discussion, natural ocean waves could be commodified with a similar value structure, what then?

Week 13: Preservation and Protection of Surfing Sites

Who owns the surfing "commons"?

- What is "the commons"?
- Topic: Malibu Case Study
- Reading: Comer, "Surfeminism, Critical Regionalism, Public Scholarship" in *Critical Surf Studies*,
- Forum: After reading materials in this unit, write your own manifesto for "surfeminism." Alternatively, describe your own perspective on gender issues in surf culture.

Weeks 14: The Commodification of Surfing Culture

How are waves different from real estate?)

- Topic: The Economics of Surfing Communities"
- 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.

Weeks 15 -- Review and Final Exam

- Final Portfolio Preparation and Submission
- Final Journal Report Due
- Final Exam
- **All course materials must be submitted to the course website by Thursday, May 4.**

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.

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 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.

We Serve 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 Marlanist 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.

**As
Teachers
and
Scholars**

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.

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.