

# Diversity & Surfing: Age and Boards



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# windsurfing

Windsurfing is a a surface  
water sport that combines  
elements of surfing and sailing

‘Wikipedia’

(Calshot, Solent, UK)



How technology can dissolve the boundary between us as  
Humans & more-than-human sea and its energies



In Weymouth  
harbour England

# Windsurfing

- <https://m.youtube.com/watch?v=aZ-37pz9zWk%23>
- 2"17



# Stand Up Paddle boarding-SUPing

- Standup paddle surfing & standup paddle boarding off shoots of surfing in Hawaii  
'Wikipedia'

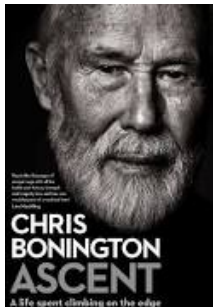


Woman with dog, Calshot, UK

# SUPing in Raglan harbour, NZ



...this business of getting older, in a way, is a bit of a pig. You're stiffer and you're slower; you can't quite achieve what you did before. (Bonnington, 2017, p.5)



# Who

- Self and human/non-human/ older windsurfers/SUPers/ kayakers : subjectivities
- Social groups, casual sailing/SUPing, cruising
- Relations between human and non-human



# Material/technologies

- Boards/rigs/paddles
- Bodies
- Adaptations





# Emplacement-Place/space/time

- Liminal space-border
- Coast-SE England-France
- Where I have been a participant in Northern hemisphere
- June-October summer
- Days, weeks



# Exploration of ageing embodiment

Sensorial experiences

Affect-experience of  
senses

Memory, nostalgia,  
joy, pain



# Contexts: research background ageing/ windsurfing-SUPing



- Positivistic and medicalised
- Statistics-predictions by 2050-1 in 3 over 60s
- Critiques of dominant forms of research
- Interpretative research can inform policy and practice that explores embodied and emplaced experiences of older people engagements with surface water –based activities

# Methodology

## Reflexive narrative: Ethnography/Autoethnography



“there is a combination of autoethnography with ethnography so that ‘others’ and relations with others move in and out of the centre of the research as the self moves fluidly from centre to periphery of the research.” Humberstone & Nicol (2019)

Autoethnography is a permeable approach and there is no one way of doing it (Gearity, 2014).

# Method

## Ethnography/Autoethnography



‘At an individual and collaborative level, reflexivity helps us remain engaged with our subjective assumptions and experiences, and negotiate how the experiences, ideas, conversations, theories we have gathered through our research have all folded into and through us (St Pierre, 1997). It is about developing “situated knowledges” (Haraway, 1991), that reveal how researchers themselves shape projects and findings. Far from an effort to discredit the subjective-ness of research, developing a strong reflexivity is a strength.’ (Olive, in press)



# Memory

Memory has a powerful influence on autoethnographic processes. Giorgio (2016: 406-207) asserts that, “as autoethnographers, we use memory for much of our data; through memory we ground our analyses; our memories inform our epistemologies and methodologies”. She continues “I re-live and re-imagine, shaping my memories into autoethnography, a suturing of lived experience with theory, (and) memory with the forgotten.” Autoethnographic research can not only enable exploration of cultural contexts of life span, but enable experiences of place and embodiment to be sensorialised and (re) presented in various ways.

# (Re)-presentation

lisahunter & Emeril,( 2016, p.39) propose and ask , “*Using the senses to create a text and creating a text that can be engaged sensorially: can it be touched, smelt, tasted, can a research text evoke pleasure or pain, where/when is it in place/space/time, how can a text capture me (turn me)?*”



# Re-presentation



Creative non-fiction  
narrative

- Narrative based upon an event told to me about ‘being rescued’
- Highlights the experiences of an older woman windsurfer 69 yrs



‘Being rescued’

Humberstone, 2011, 165-166)

# Is narrative sufficient?

## Development of theory?

- Do these narratives speak to the reader/listener?-It depends on the nature of the narrative and the intention of the writer/researcher.
- Synthesising theory may develop thinking and connections.

# Sensual & sensory geographies of emplacement

## **Decrepit (crumbly)**

- Diminishing strength
- Achy joints/arthritis (pain)
- Diminishing hearing/sight

## **Empowered (sense of being)**

- Elements (wind)/blue space
- Sense of speed/movement (pleasure, joy)

## **Materiality**

- Equipment/board-rig
- Artificial joints
- Knee supports





# Bodies & Technologies - Blurring boundaries

‘Paying attention to space–time re-imaginings (Foucault, 1986) and Haraway’s (1985) classic ‘cyborg manifesto’, I argue that as one windsurfs, surfs or sails (kayaks) one becomes sea-cyborg/mermaid or merman, connecting empathetically with elemental seascapes. In exploring the cyborg concept, the blurring of boundaries between human and non-human are explored.’ (Humberstone, 2019) .The more so as one ages and becomes less strong and draws on artificial material aids/equipment.



How technology can dissolve the boundary between us as humans and more-than-human sea (land) and its energies

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