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Sydney is a Ph.D. Candidate in Political Science at the University of Hawai'i at Manoa concentrating on Political Theory, Hawai'i Politics, and Cultural Geography. She received her M.A. in Political Science in 2001 from the University of Hawai'i at Manoa and her B.A. from the University of Hawai'i in 1994, both in the Political Science Department. Between 1995 and 1998, she served as a U.S. Peace Corps Volunteer in Costa Rica as a community education volunteer, where she began a number of community based programs for the town of Pavones. She currently teaches in the Political Science Department and has taught a total of 15 courses so far including Introduction to Political Science, Power in America, and Hawai'i Politics.

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***“A Lot is Riding on Sun, Surf, and Souvenirs.”<sup>1</sup> - Tourist Longing and Conservation: Landscaping Agendas of the State***

Land is a primary site of contention in the political imaginary. Because there are various ways to conceptualize and ascribe meaning to the land, land becomes the physical space wherein multiple groups contest their particular epistemologies. “The landscape is one of the central elements in a cultural system, for as an ordered assemblage of objects, a text, it acts as a signifying system through which a social system is communicated, reproduced, experienced, and explored.”<sup>2</sup> In the various social interpretations of land, conservation agendas originate with notions of *nature* and *empty space* and as nation building projects, empty peopled places and reassert new meanings to land and nature. By doing so, these sites that seek to preserve instead become sites of consumption through various avenues of human interaction, such as in the tourism industry.

For this conference, I will read conservation and tourism agendas in Hawai'i as they progressed together in the late 1950s. The two are interconnected and position land, people and culture in particular ways. I will also relate a Hawaiian interpretation of land in the legend of La'amao, the Hawaiian wind deity, wherein a wind discourse situates both land and people. As this is a place versus space dialogue, probes as to the changing social relations and the manner in which we as inhabitants are implicated in discursive practices and shifts in ideological terrains are raised. Implicated in this discussion is the question of how *ʻāina* (land) is constructed and produced as land and landscape, and subsequently the manner in which *ka poʻe kahiko* (literally; the people of old) are naturalized and neutralized within the biopolitical juridical discourse of the state.

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<sup>1</sup>Cynthia Enloe, *Bananas Beaches & Bases: Making Feminist Sense of International Politics*. Berkeley: University of California Press, 1989; 40.

<sup>2</sup> Bruce Braun, *The Intemperate Rainforest: Nature, Culture, and Power on Canada's West Coast*. Minneapolis: University of Minnesota Press, 2002; 16.