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HAWAII'S ECOLOGICAL IMPERIALISM: POSTCOLONIAL ECOCRITICISM READING ON KIANA DAVENPORT'S SHARK DIALOGUES

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Abstract
Recent studies of postcolonialism have explored the interconnection between postcolonial and environmental/eco-criticism. Studies from Huggan (2004), Nixon (2005), Cilano and DeLoughrey (2007) counter the underlying assumption that these criticisms stand in opposition toward each other by pointing out the overlapping areas of interest between postcolonial and ecocriticism and the complementary aspect of these two criticisms (Buell, 2011). Postcolonial ecocriticism, as theorized by Huggan and Tiffin (2010) and DeLoughrey and Handley (2011) asserts the intertwined correlation between environmental degradation and the marginalization of the minority/indigenous ethic groups which inhabit a particular place. The underlying capitalist and mechanistic ideologies in which nature is perceived only of their intrinsic values and usefulness toward (Western) humans illustrates total disregard to the original owner of the colonized land, the indigenous people. This perspective is underlined by Serpil Oppermann's (2007) concept of ecological imperialism to underline the anthropocentric perspective that legitimate Western domination toward the colonies' natural resources. Although discussion of postcolonial ecocriticism has encompassed diverse regions such as Caribbean, Africa and Asia, scant attention has been given toward Pacific archipelago especially Hawai'i. Through reading on Kiana Davenport's Shark Dialogues (1994), this paper explores how American colonialism results in ecological imperialism in this island chain. It is hoped that this analysis can contribute toward enriching the discussion on postcolonial ecocriticism.

Keyword: Postcolonial ecocriticism, ecological imperialism, Hawai'ian literature.

Introduction
Locating Postcolonial Ecocriticism
One of the latest developments in literary criticism is the recognition that environmental problems are inseparable with the marginalization of the people which inhabit a particular region. Several environmental issues such as climate change, deforestation, food and water shortages, and also the steady increase in

nuclear and chemical pollutants remains linked with the question of race, how the minorities and indigenous people are more prone in facing this environmental problem (Feldman and Hsu, 2007, pp. 199). This increasing ecological awareness calls for further refinement in literary criticism to better represent this problem. Although one branch of literature criticism, ecocriticism which emerged since the publication of The Ecocriticism Reader (1996) by Glotfelty and Fromm is motivated by the assertion that "scholar of human culture can no longer ignore the environment" (in James, 2015, pp. 23), it is only in the recent years that the question of environmentalism from the minorities has been represented. This white-sided bias is criticized by one foremost scholar of ecocriticism, Cheryll Glotfelty. She argues that "as a predominantly white-movement, ecocriticism will only become a multi-ethnic movement after it begin to incorporate diverse voices in their discussion." (1996, pp. xxv) The increasing scope of environmental criticism by incorporation of third-world literature and also ethnic minorities lead into intersection with postcolonial criticism which has represent the socio-political dimension of minorities' marginalization and Othering.

Postcolonial ecocriticism as the intersection between postcolonialism and ecocriticism emerges in the early 2010's through publication of two seminal works, Postcolonial Ecocriticism (2010) by Huggan and Tiffin and also Postcolonial Ecologies: Literature of the Environment by De Loughrey and Handley (2011). Although these aforementioned books become the forerunners of postcolonial ecocriticism, several studies, either books or academic articles already explore the connection between colonialism and environmental injustice. Several early works of postcolonial ecocriticism are Ecological Imperialism (1986) by Crosby, Green Imperialism (1995) by Grove and Romanticism and Colonial Diseases (1999) which underline the "historical embeddedness of ecology in European imperial enterprise" (Huggan and Tiffin, 2010, pp. 3). These studies reveal how colonialism also transform the ecology in New World (America) through exploitation of the non-human materials for the benefits of the metropolitan centre. Regarding academic articles, there are two notable articles, first is "Greening Postcolonialism" (2004) by Huggan that explores the devastation of Narmada Valley and the resulting uprooting of the local Adivasis ethnic group. Second article, "Environmentalism and Postcolonialism (2005) by Nixon argues more sceptically concerning the seemingly polar opposite nature of postcolonialism and environmental/eco-criticism. Nixon (2005, pp. 247-249) underlines several contrasting premises, (1) postcolonialism focuses more on hybridity and cross-cultural interaction instead of the 'pure' nature which is stressed by ecocritic –mainly of Romantic tradition- (2) postcolonialism underlines the displacement of people and their alienation while ecocriticism focuses on reconnecting people to the world around them and lastly (3) postcolonialism excavates the forgotten pre-colonial past, while ecocriticism is more ahistorical and timeless in outlook.

The antipathy and hostility towards reconciling postcolonialism and ecocriticism actually failed to recognize that even the forerunners of postcolonial theory has addressed the aftermath of colonialism in the exploitation of the landscape for the benefit of the Western imperial power. As stated by Estok (2014, pp. 22), postcolonialism has underlined "the joint oppression of the original owner of the land and of that the land itself". This perspective is further

highlighted through Edward Said's statement that "imperialism after all is an act of geographical violence, though which virtually every space in the world is explored, charted, and finally brought under control" (1993, pp. 77). Moreover, Said stresses also that "the main battle of imperialism is over land." (1993, pp. xiii). Summarizing prior opinions from prominent postcolonial scholars, it is proved that the scepticism addressed by Nixon is incorrect, as postcolonialism already concern with environmental issues especially relating it with colonialism. To restate, "the easy assertion that the postcolonial field is inherently anthropocentric (human-centred) overlooks a long history of ecological concern in postcolonial criticism" (Huggan and Tiffin, 2010, pp. 2).

Contextualizing postcolonial ecocriticism, it can be underlined that this theoretical perspective has developed into a well-developed paradigm which encompasses premises from both its parental disciplines. Postcolonial ecocriticism stresses that "postcolonialism and ecocriticism is more as complementary as contrary forms of activist (or proto-activist) intervention" (Buell, 2011, pp. 98), this illustration negates the worrying spectre that surrounding the advent of postcolonial ecocriticism. Instead of standing in opposite spectrum through the assumption that postcolonialism only advocates human issues while ecocriticism places more emphasis on non-human, postcolonial ecocriticism asserts the connection between situation of marginalization and othering of minorities and the degradation of their environment. This interconnectedness is aptly summarized by DeLoughrey and Handley statement that "biotic and political ecologies are materially and imaginatively intertwined" (2011, pp. 13).

Why Hawai'ian Literature?

This paper aims to contribute in enriching the discussion of postcolonial ecocriticism through the reading of a Hawai'ian novel, Shark Dialogues (1994) written by Kiana Davenport. Although the analysis of postcolonial ecocriticism has encompassed various regions such as minority groups in United States (Adamson, 2001 and Reed, 2009) Caribbean (James, 2015), and Asia especially India (Mukherjee, 2006) scant attention has been given toward the impact of colonialism through environmental degradation in Pacific region. The isolated locations of several island chains in Pacific oceans conceal the fact that this region is highly affected by colonialism of Western powers that persist into the present day in which Hawai'i is not excepted. (Kay-Trask,1993, pp. 25). As a by-product of colonialism, it can be underlined that the ecology in Pacific islands especially Hawai'i is an example of postcolonial ecology, an ecology which was and still is shaped by colonialism (DeLoughrey and Handley, 2011).

The arrival of the white settlers (haole) which started from James Cook's expedition in the 1778 irrevocably changed the landscape and political situation in Hawai'i. While in the bygone era the interaction among the islands were limited through small canoes, the arrival of the whites (haole), first as traders, later as missionaries, settlers, and colonizers shaped the demographics in Hawai'i through diseases that devastated the indigenous islanders. (Kuykendall, 1965, pp. 1) This situation in Hawai'i is firmly illustrated by Said's quotation: "a changed ecology also introduced a changed political system that, in the eyes of the nationalist poet or visionary, seemed retrospectively to have alienated the people from their authentic traditions." (1993, pp. 77) American colonialism does not only

permanently alters the Hawai'ian landscape but they also introducing Western epistemology of human and non-human relationship that threatened the Hawai'ian ancestral alona aina (love and respect towards the land and their entities). This is primarily underlined by how tourist brochures and pamphlets only emphasise Hawai'ian hospitality to the foreigners through aloha (Sasaki, 2016, pp. 643) instead of promoting aloha aina as the more proper terminology. Sasaki marks that what is marketed into the outside world as Hawai'i is an idealized tropical paradise in the middle of the Pacific while foregrounding the ongoing racial and environmental problems in this archipelago.

Criticism towards American colonialism especially regarding the forced appropriation of indigenous land for military, tourist, and industrial purposes is particularly addressed through Hawai'ian literature. Writers such as Kiana Davenport, Kristiana Kahakauwila and Victoria Nalani Kneubuhl challenges the stereotypical depiction of Hawai'i as South Seas paradise by asserting the impact of American domination both on Hawai'ian ecology and the marginalization of indigenous islanders. Davenport in both her Shark Dialogues (1994) and the House of Many Gods (2006) explores the degraded and putrid environment in Wainae coast and O'ahu islands where the locals are forced to live in shanties while their ancestral homeland in Makua Valley is being used by American navy to test heavy artillery from its battleships. The conflict between Western epistemology and traditional Hawai'ian way of living as a result of American imperialism also becomes a prevalent subject matter in Hawai'ian literature. Davenport highlights how the anthropocentric bias concerning environment propagated by the Western colonial irreparably transform the Hawai'ian landscape. To conclude this section, this paper asserts that reading of Kiana Davenport's Shark Dialogues can provide further insight regarding postcolonial ecocriticism as a discipline.

The rising number of criminal cases is no longer a strange matter in Indonesia. Criminal cases might happen anywhere. Along with this issue, the duty of the police officers increases as well. Conducting investigations is one of them. In conducting investigations special abilities are needed by investigators. The ability to communicate, the ability to make questions that can reveal the motives of the crimes committed, and the ability to disclose the secrets of the suspects are included in the category of capabilities that must be possessed by investigators.
Investigation processes are done to uncover the motives for crimes committed. Investigation is not an easy thing to do because the reported party does not always disclose the motives. Therefore, the researchers examined the investigation processes of several criminal cases Situbondo Police Station.

Investigation processes are related to the question and answer processes that are carried out by investigators and interviewees. In this study, the investigation processes were examined with pragmatics, a branch of linguistics that discusses languages in their application.

This research focused on speech acts carried out by investigators and interviewees. Therefore, the research problems were formulated in a number of ways, namely the types of illocutionary acts found during the investigation processes and how the use of illocutionary acts influences the interviewee's trustworthiness.

Related researches have been carried out by several researchers. Hadyani (2014) in her research, examined the types of questions, responses and presuppositions that emerged in investigative interview processes. The research findings show that in the case of fraud and embezzlement, most of the questions are open and a small number of questions are closed. Meanwhile, in the case of dump truck theft, most of the questions are open and a small number of questions are closed. Another research that is also still related to this study has been conducted by Aziz (2014). His research on forensic linguistics focuses on the quality of the question formulas put forward by police investigators and their relation to the potential for full and correct disclosure of information provided, the construction of discourse developed by police investigators to disclose information specifically in relation to the strategy of changing the topic of conversation during the investigation, and the level of compliance or regularity of police investigators in compiling BAP as a report containing complete information.

Theoretical Review

As a burgeoning discipline, one of the difficulties faced by postcolonial ecocriticism is the definition of key terminologies or concepts. To solve this polemic, postcolonial ecocriticism appropriates several terminologies that has previously been coined by other scholars. One notable example is ecological imperialism which is originally theorized by a botanist, Alfred Crosby through his book Ecological Imperialism : The Biological Expansion of Europe (1986). Crosby highlights how the European colonialism to the New World (America) is followed also by the introduction of non-Native biomes such as pigs, cows and horses, further ensued by the European way of domesticating animals, plantations and also farming. Crosby addresses how

> "the colonial practices of farming, plantation crops, livestock raising, clearance of tress, and the introduction of non-native species are the main component of biological expansion, which ultimately altered" (1986, pp. 75)

Crosby's seminal work of ecological imperialism is further theorized by Serpil Oppermann through her article Ecological Imperialism in British Colonial Fictions (2007). Oppermann underlines how the European expansion to the New World which irrevocable alter the indigenous ecosystem is supported by anthropocentric Western paradigm that considers non-human merely as community. Ecological imperialism is not seen only as "apparently a simple pattern of invasion, land-clearing, and destruction" (Huggan and Tiffin, 2010, pp. 8) but instead is an "intentional destruction through exploitation, extraction, and transfer of natural resources of the colonized lands in the interest of scientific and economic progress" (Oppermann, 2007, pp. 180). The view that nature exists only for the benefit for (Western) human empties nature of its intrinsic values and turned it into a wholesale commodity (2007, pp. 186). In Western epistemology which derives from John Locke and Rousseau, an uncultivated land is considered a wasteland (terra nihilus). Western settlers considered that their annexation and appropriation of indigenous land is justified, as the indigenous people were

considered unable to tame and cultivate nature based on Western way of agriculture, plantation, and animal husbandry. Thus, the land of indigenous people can be appropriated directly by the 'industrious and rational' colonist. (Benton, 2007, pp. 37)

The concept of ecological imperialism is closely linked with environmental racism as the guiding paradigm that places the indigenous people in the non-human sphere. Hence inhumane treatment toward them is justified as they are considered in the same domain with nature. As illustrated by Val Plumwood, environmental racism is employed to "rationalize the exploitation of animal (and animalized human) 'others' in the name of a human –and reason centred culture that is as least a couple of millennia old" (2003, pp. 53). Plumwood derives her concept of environmental racism from the seminal work of Orientalism by Edward Said (1977) which asserts the necessity of an alter ego in constructing identity. Expanding on Said's terminology of Orientalism, Plumwood underlines that Othering as a process is linked also with the indigenous people's closeness with nature. Western epistemology strongly enforces the duality of nature and culture, in which "humans as a group were set apart as rational and mindful agents against mechanistically conceived nature elements of "nature", reduced to mere matter" (Plumwood, 2007, pp. 251). The closeness of non-Western civilizations toward nature caused the West to regard the indigenous people as part of 'nature' instead of 'culture', as is exemplified by Plumwood's assertion; "the sphere of 'nature' has been taken to include women and supposedly 'backward' or 'primitive' nature, who were exemplifying an earlier and more animal stages of human development" (2003, pp. 52).

Findings and Discussion

Davenport's Shark Dialogues can be considered as an example of generational saga in which the scale –both regarding the characters and the plot- is epic. Although the primary point of view and the most memorable character in this story is Pono, a kahuna (shaman) who is also the grandmother of four granddaughters –Jess, Vanya, Rachel, and Ming –, Davenport also employs multiple narrations or polyvocality to narrate the situation in Hawai'ian archipelago in more details. Davenport also explores the spiritual dimension of Pono as a shaman in which she possesses the ability to peer into the life of her ancestors, a haole (white person) named Matthys Conradson as her great-great grandfather, Pono's grandmother Emma and her maternal lineage from Lili. The shifting temporality regarding the plot of Shark Dialogues, in which the story moves back into past events before coming back into present era enables Davenport to chronicle the story of Hawai'i's ecological imperialism from the arrival of the white Settlers.

The first phase of Hawai'ian ecological imperialism by the Haole is underlined by two main factors, the establishment of Hawai'i as a major trading post in the middle of the Pasific ocean and also the forbidding of indigenous customs by Christian missionaries. Davenport employs Matthys as the primary point of view in this period through his relationship with Kelonikoa, a Kanaka Maoli (islanders). Their intended marriage is marred by the unwillingness of a Christian Congregationalist bishop who asserts that, "if you are sure you want to marry a kanaka, she must take introduction, become a Christian first…. they are

without morals, the women row out to ships, offering themselves" (Davenport, 1994, pp. 56). Refused marriage sacrament in Christian rites, Matthys and Kelonika are married in Hawai'ian customs, by a kahuna. Their dialogues emphasize the disdain and hostility the Hawai'ians perceive towards the Christian missionary, the mikanele who "teach Hawai'ian forget language, gods, taboos. Even forget respect to the sea." (Davenport, 1994, pp. 56). The temptation of wealth caused the Hawai'ians to lease, and then sell their vast land into the haole settlers, without realizing that the terms of the contrast is vastly disadvantaged for the indigenous people. "The terminology in the forms was so entangled and complex, even Matthys could not translate it. It was a ploy, a way to encourage natives to selling their land, which left more land available for haole." (Davenport, 1994, pp. 58-59).

The strategic location of Hawai'i in the middle of the Pacific causes commerce to flourish, first from trading and secondly by the establishment of sugar plantations. Both legal regulations or unsavoury acts such as smuggling of opium and human traffics are seen in ships from America, Europe and the Far East that docked in Hawa'ian archipelago.

> "In the early 1840's, wealth was being accumulated overnight in Honolulu –human cargo smuggled in from the Orient as cheap labour, opium packed in champagne bottles, rare jade and gold slipped past immigration authorities." (Davenport, 1994, pp. 58).

Followed the vast interexchange of both people and goods, diseases struck the Hawai'ian isles. Trading and whaling ships from around the world spread syphilis, measles, typhoid, whooping cough and smallpox. The calls of general vaccination are too late to restrict the spread of diseases especially in the slums which killed thousands of Hawai'ians. Faced with this situation, the Hawai'ian government regulates a law which forbid the trading of opium. The decline of trading enables sugar industry to develop, all over the Hawai'ian landscape vast tract of lands are being converted into sugar plantations.

> "…. sugar was the real king in Hawai'i. A reciprocity treaty – which would later give the United States control of Pearl Harbour – allowed duty free access of Hawai'ian sugar into the mainland. New steamships and railroads moved sugar away from isolated plantations to the docks. But large amounts of capital were needed to finance the plantations. Sugar stock trading boomed, and Mathys invest heavily" (Davenport, 1994, pp. 77)

One pivotal event that illustrate the beginning of Hawai'ian ecological imperialism in this early period is the signing of Great Mahele or Land Divisions by King Kamehameha III. The terms of Great Mahele abolishes the long-held feudalism of the clans and enables the haole to "buy lots in fee simple from the rest of the islands' acreage." (Davenport, 1994, pp. 58) Davenport underlines how the enforcement of this treaty symbolizes "the exact moment these islands had become an American colony, officially separating Hawai'ians from their land" (Davenport, 1994, pp. 71). This moment marks the vast seizure of Hawai'ian

landscape by the haoles and transform it through plantations and industry which remains in place decades later. “Rich haoles build huge plantation estates as the quality of life deteriorated for Hawai’ians.” (Davenport, 1994, pp. 63) While the haoles live extravagantly in excess, the indigenous people are driven away in shelters near the plantations or living in the slums’ back alley. This deteriorating situation worsen by the increasing needs of workforce to supplant the native islanders which lead into immigration from Asian countries.

> “Compounding the tension in Honolulu were the diverse ethnic groups imported for “slave work” on plantations. Chinese or Japanese. Each week groups of them went on strike for decent wages, humane living conditions, the constant threat of rebellion and revolution frightening away international trade, throwing the islands into chaos.” (Davenport, 1994, pp. 82)

Davenport’s depiction of Pono as a kahuna, symbol of the dying remnant of Hawai’ian old tradition further underlines the impact of ecological imperialism in Hawai’i. The ruined fortune of Matthys after Kelonika is caught helping the last disposed Hawai’ian queen Lili‘uokalani forces his descendants to live in poverty such as Pono and her mother, Lili who has to work in a plantation. Their life is marred by harsh works and harassments from the haole supervisors. It is depicted henceforth,

> SUNBAKED years. Machete chorus of workers hacking in unison, sickly sweet smell of pineapple clogging their pores. Years later, the smoke of cigars would float a remembrance of old wahine in baggy pants, googles and rubber boots, harvesting by hand, then squatting over cold tea, puffing cigars. (Davenport, 1994, pp. 102)

Ironically, although Matthys is one of the earliest forerunners of vast plantations in Hawai’i, his descendants are forced to work in it. Davenport employs shifting focus in point of view to better explore the plight of Hawai’ian workers in the plantation in the form of Pono and her family. Previously, the deteriorating live of Hawai’ians is only mentioned in brief, and from Pono’s perspective Davenport is able to explore the harshness of plantation life in full spectrum. The kanaka workers are treated similar with their crops, merely as commodity that exist for the benefit of the haole owners. One event that underlines the parallelization of indigenous people with ‘nature’ is the false accusation that the kanaka labourers are running a distillery, selling bootleg liquor.

> “One day when she was thirteen, four haole cradling rifles rode towards the plantation. Workers ran for their pistols while the horses were still trotting specks….A man leaned down from his horse, whacking Ben with his rifle butt. Lili ran forward, swinging a machete, planting the blade in his forearm. Rifles exploded, soil shot up in their faces. Outnumbered, workers dropped their guns, were bound by rope in a circle.” (Davenport, 1994, pp. 103)

Davenport portrays the shifting nature of Hawai'ian landscape, from vast plantations into the establishment of several metropolises through Pono's journey into adulthood and later venerable years. From Pono's venture across the islands, she recognizes the beauty of her native lands, "it was like gliding across an old, old tapestry –farmers guiding ox teams through emerald rice paddies…. the searching beauty and wealth of her birth-sands, that whites were stealing away." (Davenport, 1994, pp. 105). Although the terms of the Great Mahele –Land Division – were finally repealed through the Hawai'ians Homes Commissions in 1920, the old ways of living are already gone.

> "Instead of verdant little acres where people could plant small gardens and live on a fish-and poi-economy, what Pono saw were sad little home-stead plots on barren lands, no irrigation, no forest, or running water." (Davenport, 1994, pp. 105)

The previous passage underlines the far-reaching impact of American ecological imperialism that displace the Hawai'ian from their ancestral living condition. It should be asserted that although the land itself are returned through the abolishment of Great Mahele, reconciliation with the past living of indigenous Hawai'ians prove to be impossible. It is not possible to sustain harmonious connection with nature through personal gardens in the rapidly growing Western settlements in Hawai'i. Honolulu, the capital of Hawai'i has become a Western city similar with the cities in mainland America, a symbol of the entrenching American colonialism in Hawai'i and the victory of anthropocentric way of living.

The last phase of Hawai'ian ecological imperialism is continuation of military domination in Hawai'i which started since the Second World War. The attack on Pearl Harbour which lead to American intervention in the War causes the American Navy to keep on garrisoning Hawai'i in fear for future attacks. Although the second World War had ended decades ago, the continuing spectre of Soviet invasion during the Cold War causes the stockpiling of nuclear weaponry and nuclear-powered ships in Pearl Harbour. Toxic, pollution, and the danger of nuclear radiation keep on accumulating every year without any adequate means to dispel it. Davenport summarizes this ongoing ecological imperialism through this passage.

> Irreversible pollution of coral gardens at Kāneohe. Stockpiling of nuclear weapons at Waikele. Radiation of productive fishing grounds at Pu'uloa by nuclear submarines. A proposed rail transit system on O'ahu, that would devastate the tiny island's fragile volcanic foundations, traumatizing Hawai 'i's entire ecological system. (Davenport, 1994, pp. 364)

Pono's status as a kahuna which possesses close connection with her surroundings, both biotic and non-biotic material causes her to suffer from the destruction of the landscape near her home island in Keahole. She occasionally hears the land cries out in terror, "ainaaa…. ainaaaa…the land…the land" (Davenport,1994, pp. 214). She strongly denounces the disrespect shown by American government's intention to build five power plants, just above the

ancient, burial shrines of local Hawai'ian ancestors. Moreover, the sacred trees all around the burial site will be "splintered into wood chips, burned to generate further electricity." (Davenport, 1994, pp. 214) These acts illustrate the lack of respect the American has toward nature and the presence of sacred grounds as they merely consider the necessity of land-clearing in order to construct power plants for electrical usage.

Toxic pollution and nuclear radiations due to the militarization of Hawai'ian archipelago marks the closure of Davenport's narration in Shark Dialogues. Davenport contextualizes how her homeland in Hawai'i has undergo a far-ranging process of ecological imperialism since the arrival of American haoles which persists into the present era. Through the character of Pono, and her ability as a kahuna to recall her past ancestors Davenport chronicles the beginning of Hawai'ian colonialism until how it is depicted in the contemporary period through more recent issues. The anthropocentric perspective of the colonizers caused them to consider the richness of Hawai'i as merely commodity to be exploited for the benefits of the metropolitan centre. Modern Hawai'i, with all the environmental degradation that occurs is an aftermath of the ongoing American ecological imperialism, as it is depicted in Davenport's Shark Dialogues.

Conclusion

To summarize, it can be stated that Davenport's Shark Dialogues aptly chronicles the different phases of Hawai'i ecological imperialism. The shifting temporality and multiple protagonists in the narration enables Davenport to chart the beginning of ecological imperialism in Hawai'ian archipelago from the arrival of the haoles until the continuing presence of the whites in the contemporary era. This process started with the prohibition of indigenous way of living especially concerning nature, and is marked by the terms of Great Mahele or the Land Division. This unequal treaty causes Westerners to own vast land in Hawai'i and transform the landscape into vast plantation for the benefits of the whites. The kanaka maoli are forced to work harshly in the plantation in which their lives are considered not more important than the crops they yield. Moreover, other forms of ecological imperialism also manifest in the lingering presence of American military which pollute the nearby waters and also the desecration of sacred lands and grounds for electrical purpose. To restate, it can be asserted that reading of Hawa'ian literature in general and Shark Dialogues in general can provide further insight regarding postcolonial ecocriticism.

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