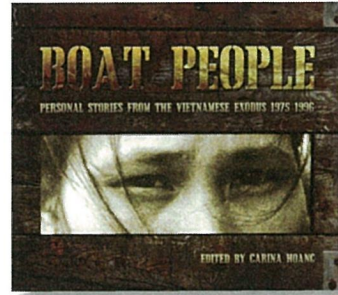


answer to the question posed in the title, Henry argues that the challenge of Indigenous peoples is between spectacle and politics.

The “complex social fabric” (3) presented in this volume is woven into a coherent and beautiful tapestry in the Introduction and Conclusion. Glowczewski and Henry tie together a complex table of contents, uniting the seemingly disparate chapters discussing Aboriginal Australians, Melanesians, Micronesians, Polynesians, Adivasi, and Khanty. They make sense of stories focused on topics ranging from computer technology to dance to ritual to contemporary art. A translation from the original French, this volume is easy to read but firmly based in anthropological theory and ethnographic understanding.

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BOAT PEOPLE: PERSONAL STORIES FROM THE VIETNAMESE EXODUS 1975-1996

Review of *Boat People: Personal Stories from the Vietnamese Exodus 1975-1996*
by Leili Golafshani

Why flee?

The book includes forty stories told by the officials of refugee camps and Vietnamese refugees who have mostly settled in Australia with some in U.S.A.. The elegantly designed book is foreworded and endorsed by ex-Prime Minister of Australia Malcolm Fraser (1975-1983). Often each story begins with an old personal photo of the writer as a child or in refugee camp or photo of the boat or an illustration related to the theme of the story. The story usually ends with a recent mostly happy face of the writer in the new home country, sometimes accompanied with a photo of family members. In between, the actual story doesn't exceed three pages, frequently annexed with a copy of a document or confidential letter in an envelope.

Within a couple of pages the refugee explain the reason for their flight from Southern Vietnam; the ordeals and

struggles for survival on Southern China Sea and life at the refugee camps mostly in Indonesia Island of Kuku.

The first story starts with a climax of cannibalism, which shocks the reader and sets the grim tone for the rest of the book. It employs a novelistic technique of opening the book with a shocking incident to motivate the reader to keep reading. The most horrendous incidents of the boat journey throughout the book is epitomised in this opening story told by Loc Mai called "Live to Tell Our Story." Mai's boat took the most perilous routes of all to Malaysia where they were raided by Tai pirates: the story accounts of men stripped naked at gunpoint in front of women, yanking their gold teeth out with pliers; ruthless pillaging and plundering of the passengers of their valuables and jewellery; raping girls, women and mothers in front of their children and cannibalism. Despair wanes when the journey drifts into Mr Hoang. "We stumbled across him as our boat took its aimless course across the ocean. He was a Vietnamese fisherman, and he saved us from death by giving us food and water that would last us a couple of days." Mai's lesson of survival is: "I now know what's really important. I intend to share everything and give everything." (15). This is not the single incident where cannibalism occurs; another is recounted by Talbot Bashall, the controller of the refugee centre in Hong Kong in "Compassion Fatigue" (25).

Some phrases in the book graphically stand out including, the boat "pushing aside the dead bodies that had succumbed to the perils of the sea" or the pirates "smashing an old woman's wrist with a

sledgehammer to take the bangle out." (70)

Although many children as young as eleven year old girls were shipped away by their parents from South Vietnam, some kids fled the country without their parents' awareness. Sixteen-year-old Hai Au tries to escape without even telling anyone in the family. The mother happens to be aware of his intention at the nick of time to say farewell. Another minor girl Lala Stein flees her home and Vietnam, leaving her mother and little sister behind without telling them. For Hai Au who escaped at sixteen, "Due to the secret nature of the escape I was not able to say goodbye to the people I love. In fact, I was leaving [the country]... as I had left my family. I just went missing without a trace, I just cruelly disappeared from their lives" (90).

Generally, people escape their homeland for different reasons. Vietnamese exodus took place when Saigon fell to the Northern Vietnamese communist government in 1975; those who had worked with Americans or were of well-off families were particularly adamant to escape. "In the Communist society, people who had money were deemed to be criminals who steal from the poor, therefore, their properties would be confiscated" (Au 90). Then the ethos was such that almost everyone from the Southern Vietnam wished to escape by 1977. As Anthony Nguyen says: "[E]scape was on everyone's mind, and a popular saying in Saigon at the time was that if a power pole could escape it would do so. But by this time anyone planning to leave the country had enormous difficulty getting hold of a boat" (94).

Was it worth it?

Some narrators ask themselves whether the price they paid for their freedom was worth it? (David) Tran Dnh Thuci states: "my Mother had put us on this journey so that we might find a better future, but I'm sure that, if they could have foreseen some of the difficulties we encountered, they would never have allowed us to get on that boat" (122). Some sound positive that their resilience and tactics saved their family. One instance is the story of a father who--running out of any food and water for days on sea--made his sons drink his urine to save them from definite death: "I told myself I could not let them die" (50).

Another example is where a mother uses the same tactic to keep her three children alive making them believe that they are drinking orange juice. Thien Nge Le's story is unique in the sense that she is the only person who rather than joining other boats and families, sails on *her own rowing boat* with three young children and one week of food and water supplies. She aims towards the safest but longest northern path to Hong Kong. However, she did not expect that it would have taken her fifteen days before they were rescued. She writes, "I possessed no navigational skills. I had no maps, no compass and no guidance except for the sun" (219). They are saved and offloaded on a secluded point of Hong Kong port by some fishermen. The mother and children wander to the city centre of Hong Kong rather than finding themselves in refugee camp, which is unusual by itself. The locals' reaction to them was "open-mouthed expressions on every single face" (219).

For the refugees, the fear of communism

and re-education camps, and the hope in America and Western countries were so high that perils of the sea looked bearable and minor is comparison. In contrast, "many people fortunate to live in democratic nations were not feeling at all generous towards the Vietnamese boat people, who were often labelled disparagingly as 'economic refugees' (Norman Aisbett 185).

The Most Poignant Story

Perhaps the most painful story is that of an unaccompanied minor of a 12-year-old Cambodian. His name is Bung who leaves Vietnam on a boat to America believing that the Vietnamese family whom he was working for is waiting for him there. Once in an Arkansas refugee camp, it is revealed that the family stranded in Thailand will never be able to join him. A refugee official called Cary Kassebaum fostered him rather than letting him perish in an orphanage. However, the child dies from anaemia after a couple of years.

Corruption

There are bizarre stories of corruption by Vietnamese authorities that would arrange for the smuggling of the refugees for \$3000 each. Jon Davison from Hong Kong's Refugee Control Centre recounts of the two occasions when two ships called *Huey Fong* and *Skyluck* attempt to dump 3318 and 2561 refugees respectively on Hong Kong shores. He is shocked to find out that "a nation would try to profit financially from its own displaced people" (Davison 106).

The Invention of "Asylum Seeker"

Thanh Dang's story is about how in a UN conference in Geneva in 1989, the word

“asylum seeker” was invented. Those who had fled their country before the date were called refugees and only had to settle in another country; however, after that date they were called asylum seekers who had to be interviewed to be recognised as genuine refugees. Bribery and corruption broke out as a result: “[i]n some desperate cases parents offered their own daughters, and husbands their wives, to buy passages to resettlement” (193).

Criticism

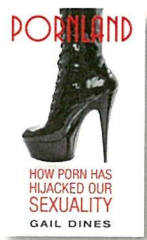
Although Malaysia was the first arrival destination for most Vietnamese (254,495 refugees), the stories do not represent this in balance. The major reminiscences of Malaysia is the image of its armed border guards shoving the boats back to the open sea. However, the tiny desolate Indonesian island of Kuku where a few thousand were sheltered is given substantial coverage. This might be because the editor herself had spent a few years of her youth as a refugee there and she was also on a mission to help other diaspora Vietnamese to locate their loved ones who died on the Kuku camp.

Conclusion

Saigon Hoang’s words sums up the situation on the boats: “We were cramped like sardines, suffocating from the putrid, dense air... sitting in top of each other’s vomit and urine, legs crossing, with barely enough room for our backsides” (202). The breathless space of the under dock left many Vietnamese refugees with a deep life-long appreciation for fresh air.

Boat People: Personal Stories from the Vietnamese Exodus 1975-1996 (Edited by Carina Hoang (2011) is published by Carina

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PORNLAND: HOW PORN HAS HIJACKED OUR SEXUALITY

Review of Gail Dines’s *Pornland: How Porn has Hijacked our Sexuality*.
by Jamilla Rosdahl

In the porn world, women are never concerned about pregnancy, STD’s, or damage to their bodies, and are astonishingly immune to being called cunts, whores, cumdumpsters, sluts, bitches, hot slits, fuck-tubes, squirty skanks, and stupid hoers. They seem comfortable with the idea that their partner(s) views their sexuality as something unclean (as in “dirty cunt,” “filthy little whore,” or “nasty cum dumpster”) and often refer to themselves in these ways. Indeed, women of the porn world seem to enjoy having sex with men who express nothing but contempt and hatred for them, and often the greater the insults, the better the orgasm for all involved. This is an uncomplicated world where women don’t need equal pay, health care, day care, retirement plans, good schools for their children, or safe housing. It is