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## Review

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California's first Spanish–Mexican colonizers. Using on-line databases and standard historical sources, in just a few hours I found substantial evidence contradicting her in-laws' claims of Chumash ancestry and consociality. Although I do not believe that all Mexican Americans lack southwestern Indian ancestry, the results of my brief inquiry suggest that Menchaca fails to recognize the nature of the sociocultural phenomenon in which she is embedded. Some descendants of past immigrants from Mexico are actively *indigenizing* today in the Southwest. Perhaps claiming territorial primacy helps them to escape the immigrant loathing rampant in the region. *Recovering History, Constructing Race* functions as an ideological aid in this indigenizing process; despite its major scholarly shortcomings, this book will probably succeed commercially precisely because of the popular appeal of the historical charter it offers.

**Endangered Relations: Negotiating Sex and AIDS in Thailand.** Chris Lyttleton. Amsterdam: Harwood Academic Publishers, 2000. ix + 246 pp., figures, illustrations, tables, map, bibliography, index.

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Thailand was the first nation in Asia to be severely impacted by the Acquired Immune Deficiency Syndrome (AIDS) pandemic, and Thai responses to AIDS offer lessons for other nations facing this infection. *Endangered Relations* is based on Chris Lyttleton's medical anthropology fieldwork in two villages in Thailand's northeast province during 1991 and 1992.

Thailand's early exposure to AIDS partially resulted from its proximity to the Golden Triangle opium drug trade and the number of intravenous heroin drug users in the area. Thailand's flourishing commercial sex industry also contributed to the early onslaught. As correlates to the spread of AIDS in Thailand, Lyttleton emphasizes the indigenous traditions of Thai men paying bridewealth or fines and thus associating sex with money, how seasonal rural–urban migration separates many young Thai men and women from their families and villages, the reality of sex work as a major source of income for young people, a common acceptance that a wealthy married man may have another woman

as a mistress, and the fact that Buddhism does not condemn sex per se.

Lyttleton only once mentions the formative role of the U.S. military in the 1960s. During the Vietnam War, Thailand was an ally of the United States and welcomed large numbers of U.S. troops for rest and relaxation breaks from the fighting. Both the U.S. military and the Thai government looked the other way as the commercial sex industry blossomed in Bangkok and other resort areas. Since the 1970s, Thailand has had an international reputation for its freewheeling sex industry; and sex tourism is widely advertised for Japanese, European, and U.S. visitors.

All of these factors combined to produce the rapid growth of sexually transmitted infections by the late 1980s. Unlike other national governments that continued to deny that AIDS was a problem in their country, in 1990 Thailand's Public Health Minister, the head of the Population Association, and members of Thailand's royal family spoke out strongly to publicize the reality of AIDS. They effectively influenced the mass media—especially television and radio news broadcasters and soap opera melodrama writers—to emphasize AIDS themes in their shows through explicit safer-sex messages. Game-show hosts asked questions about AIDS prevention, encouraging participants to answer correctly to win prizes. Thai television stations were pressured by public officials to donate substantial air time for government-produced public service announcements narrated by popular Thai celebrities. Businesses were pressured to conduct workplace AIDS-awareness seminars, and explicit sex-advice columns in Thai newspapers offered HIV-prevention education. Government safer-sex billboards, posters, and pamphlets were also widely distributed.

The three basic messages of these efforts were “don't use drugs,” “don't be promiscuous,” and “use a condom when engaging in sexual intercourse.” The government distributed condoms free of charge, especially to sex workers. This government-sponsored media campaign, which exposed all Thai citizens to AIDS-education messages several times a day throughout the early 1990s, led to a dramatic increase in condom use. As a result, a substantial decline in HIV infection rates occurred within a few years. For this reason, Thailand's response to AIDS has been seen as a model that other nations might emulate. Unlike in the United States,

where male homosexuals were blamed for AIDS, Thai government officials recognized that most HIV sexual infections occurred between males and females. Lyttleton concentrates on heterosexual transmission of the HIV virus.

There were weaknesses in the Thai response. First, the government campaign initially stigmatized prostitutes as the main factor in AIDS. Ironically, commercial sex workers were among the first to emphasize 100 percent consistent condom use. Police closure of brothels led many Thai men to shift from sex with a prostitute to sex with other women. Many believed that they would not get AIDS if they had sex with someone other than a prostitute. Lyttleton rightly emphasizes that a male may have had less chance of getting AIDS from condom-protected sex with a prostitute than from sex with a nonprostitute not using a condom. He rightly states that a female is in greater danger of sexual infection from a male than vice versa.

On the other hand, Lyttleton ignores other kinds of erotic behaviors (such as mutual masturbation, body rubbing, sex toys, and even oral sex) in which the chance of HIV transmission is much lower than in vaginal or anal intercourse. He does not even mention that female-female sexual encounters have extremely low infection rates; and he does not address to what extent Thai people have modified their sexual behaviors to engage in safer forms of eroticism other than protected intercourse.

The book is well produced, except that the photographs are so tiny that seeing clearly what they depict is difficult. Lyttleton sometimes uses academic jargon; otherwise, the book is clearly written. Readers learn much about Thai village life, gender roles, and the roles of urban migration among peasant populations. This book is most valuable as a case study of medical anthropology, especially because the Thai example shows that effective public health campaigns can have a significant impact in reducing HIV transmission.

**Náyari History, Politics, and Violence: From Flowers to Ash.** *Philip E. Coyle.* Tucson: University of Arizona Press, 2001. ix + 263 pp., figures, appendix, bibliography, index.

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Santa Teresa, a community of 2,000 indigenous Náyari people in the mountainous Sierra

Madre Oriental of northwest Mexico, is in crisis. The traditional ceremonial system has descended into a drunken bacchanalia; the homicide rate has reached 80 times the national average; and, in 1987, federal troops moved in to eliminate fields of marijuana. Philip Coyle opens his thoroughly researched book with the plaintive question of a Tereseño man witnessing yet another murder: "Why are we always killing each other?" (p. 1). Coyle offers a persuasive answer by analyzing symbolic aspects of religious rituals and documents from colonial and regional archives. He blames the ongoing violence on self-serving interventions of outsiders that have undermined traditional local authority and fragmented the community.

In the historical record, the Náyari are well-known for resisting colonial expansion for 200 years after the fall of central Mexico. When they did come under Spanish administrative and religious control, the Náyari conjoined the Catholic liturgical calendar with existing religious celebrations designed to propitiate their ancestors. During two years of fieldwork between 1989 and 1998, Coyle observed and participated in this multilayered ceremonial system. Unlike previous ethnographers of the area, he focuses attention on ceremonies in small settlements called ranches, as well as larger public displays in the town center. Household members connected through patrilineal descent call these ranches home and reaffirm their unity through participation in symbolic ceremonies with dancing and singing called *mitote*. Because the male elder of each descent group demonstrates group affiliation with bunched ears of white maize, Coyle refers to participants in these domestic *mitotes* as members of a "maize-bundle group."

A second layer of festivals that involves the entire community also operates in Santa Teresa. At this level, there are two ceremonial cycles: a *mitote* cycle overseen by ceremonial elders and Catholic-derived liturgical celebrations sponsored by *cargo* holders. Coyle contends that interplay between the descent group and public rituals solidifies a hierarchy of traditional authority. Ceremonial elders, generally considered the highest local authorities, derive legitimacy when the community enacts festivals that symbolically underline their respected status.

Since the late 19th century, this integrative relationship between different ceremonial cycles