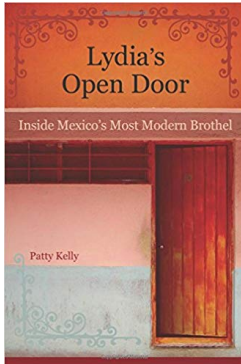


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Here clearly demonstrates how Paraguay's 17 distinct ethnic groups, which comprised approximately 50,000 to 70,000 Indians, were savvy historical actors. These indigenous groups did not abandon their native identities or identify themselves with Paraguayanism, as the Stroessner government had hoped. Protestant missionaries, however, did increase their influence among native peoples. The Eñola, for example, outwardly adopted an Anglican message to secure their financial assistance but inwardly continued to embrace their own native spirituality. In the 1990s, the 17 native communities aligned themselves with the Catholic Church and other religious expressions to help bring down the aging dictator. Ultimately, Here argues that Stroessner's fall from power was not due to the actions of the Catholic Church, the Pope's timely visit, or indigenous peoples, but because of the internal disintegration within the Colorado Party.

Since the ousting of Stroessner and Paraguay's recent return to democracy, Paraguay's native peoples achieved important gains. According to the new Paraguayan Constitution of 1992, indigenous peoples now have official status. They have the right to own land communally, preserve their own ethnic identity, and are exempt from military conscription.

Here's contribution rests in the portrayal of the Stroessner government and its evolving relations with Paraguay's indigenous peoples. The account is a welcome addition to Paraguayan historiography and the ethnohistory of South American Indians.

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FAMILY & GENDER STUDIES

Lydia's Open Door: Inside Mexico's Most Modern Brothel. By Patty Kelly. Berkeley: University of California Press, 2016. Pp. xxv, 270. Map. Photographs. Notes, Bibliography. ISBN 0520281211. \$21.95 paper.

This new volume nicely highlights the assumptions about gender and sexuality that underpin post-revolution class formations as they play out against a backdrop of neoliberal economic reforms and changing attitudes about work and consumption in the context of globalisation.

Kelly researched the topic in Tuxtla Gutiérrez, capital of the state of Chiapas in southern Mexico, in the late 1990s. The focus of the book is the city's Zona Galileo, a red district where sex work is legal and regulated. While municipal coverage of sexual commerce has a long history in Mexico, the Zona was established in the early 1990s, as city officials endeavored to control the spread of HIV/AIDS and bring the business of sex by relocating workers and clients to the outskirts of town. One of the brothel's establishments was constructed with long-held goals to create sexual commerce, the project was nevertheless closely related to Mexico's push

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