The political economy of Siquijor, as Bulloch herself pointed, do not exactly reflect the wide gulf of economic disparities between the landed political elite and the landless farmers in other Philippine provincial contexts by which the patron-clientele assessments were drawn from. Siquijor's landowning class could not hold expansive landholdings due to the island's circumscribed size compared to the sprawling haciendas of Central Luzon that served as the power base of the dominant political families in the Philippines, suggesting the need for other frames of analysis.

An alternative analytical trajectory need not brush aside the client-patron appraisal of the configuration of power in Philippine localities but, rather, avoid reducing them to these generalizable descriptions. In other Philippine contexts, the poor see goodness in politicians not exactly because of received favour but over a belief that the powerful have meaningfully touched their lives. I saw this veneration first hand while witnessing a murdered politician's funeral in the Southern Philippines. In that funeral, I managed to converse with an elderly woman marching behind the politician's hearse under a blazing noontime sun. She came because she could never forget the single bottle of flu medicine that the politician gave her at the time of great need. She did not come to ask for more nor the politician sought for her after that encounter. The lady, nonetheless, repeatedly casted her vote for him because she saw a sincere leader standing in solidarity with a poor like her as manifested by his ability to somehow express care and respond to her circumstance. This is not a simple case of patron-client relationship but one that is imbued by transcendent reverence, and even love, with all their complexities and contradictions. It is, nonetheless, a brutal sense of deference wherein those who love are bound to be frustrated by a leadership that exploits and fails to deliver.

The idea of a leader standing up, providing, and caring for his or her political subjects, indeed, has indigenous origins as reflected by an array of studies of Philippine leaderships, spanning from politicians to rebel commanders who are sometimes referred in Southeast Asia as "men of prowess." These indigenous roots of leadership do not completely define contemporary political arrangements but assessing the subtleties, operations, transformations, and implications of these relations alongside colonial and postcolonial reconfigurations of power would have enriched the question of how development and politics intertwined as they were deployed, adopted, mobilized, and challenged.

Siquijor's political class are powerful and enduring with the top echelons of governmental authority controlled by the same family for over two decades. The ways they drew legitimacy and sustained their stranglehold to power deserve ethnographic examination. Bulloch was in the position to probe this issue in relation to the discursive formation of development but unfortunately backed away from it.

The political question I raised above is further embroiled by Bulloch's understanding of cosmopolitan sensibility in her dissection of *kalamboan*. Bulloch repeatedly brings up the cosmopolitan desires of her key informants but dismissed it as indicator of how some of the poor see the foreign as the exclusive source of development. Bulloch, however, barely scratches the analytical surface of these expression of cosmopolitanism primarily due to her inability to subject the concept to theories that recognize, among others, the demotic, vernacular, down-to-earth, and indigenous sensibilities of cosmopolitan morality. Had she followed these thoughts, it is possible to also think of her impoverished informants as rooted cosmopolitans fully aware and attuned to global sociocultural and economic flows that can transform their lives in a level playing field.

Notwithstanding what was missed, Bullochs' contribution to the study of development are not at all diminished. This work alone expanded the realms by which development and modernity can be probed and analyzed in ways that will productively guide future ethnographers of the subject. Bulloch faced the question of poverty squarely as she took the readers right down to the domain of introspection where the ambivalence of subjective agents of development are raised as a lens to scrutinize the hardness and persistence of poverty notwithstanding development's repeated promise of salvation. If at all, the book opens another dimension of understanding what Nancy Scheper-Hughes points as the "destructive signature of poverty and oppression on individual and social bodies" as well as the "creative and often contradictory means" by which the impoverished "thrive with their wit and their wits intact."

Jose Jowel Canuday

Button, Gregory V., and **Mark Schuller** (eds.): Contextualizing Disaster. New York: Berghahn Books, 2016. 208 pp. ISBN 978-1-78533-280-7. (Catastrophes in Context, 1) Price: $ 120.00

Every year, on October 13, the International Day for Disaster Reduction is celebrated worldwide. On the 2017's event, the United Nations Office for Disaster Risk Reduction (UNISDR) launched new "Guidelines for National Disaster Risk Assessment" (NDRA). The aim is to support the countries' implementation of national disaster risk assessments, which should enable them to take better preventive action in order to reduce the number of affected people. But even after decades of research, capacity development, programs for information, and awareness raising on disaster risk reduction – accompanied by a huge body of academic literature and policy briefs on vulnerability, resilience, and climate change adaptation – the question might be raised why people are still so vulnerable to (natural) hazards. Apparently, some crucial aspects have been undervalued or missing in disaster and risk studies. It is still not clearly understood why some people are more affected by hazards than others, which processes give rise to disasters, and how disaster related preparedness and response is shaped.

At this point, the book "Contextualizing Disaster," edited by Gregory V. Button and Mark Schuller, makes a significant contribution to a better understanding of the social construction of disasters by contextualizing them in

novel and diverse ways. Their first argument is based on the observation that in traditional disaster studies, disaster risk reduction (DRR) initiatives, and media reporting disasters are usually perceived of as isolated and exceptional events. Such rather traditional and narrow analytical approaches tend to overlook the fact that disasters are embedded in larger social, political, historical, and spatial context. Often, they fail to recognize small and frequent "everyday disasters" which mostly have the highest priority for affected people but have the potential to overlap or add up to catastrophes.

The goal of this book is to contribute to a better and deeper understanding of disasters by contextualizing them in novel and diverse ways, taking particular account of (sometimes contested) disaster narratives and divergent processes of globalization. Covering examples from the developing as well as from developed countries, these two reoccurring topics guide the reader through the book at different levels of emphasis and depth. An in-depth discussion of every chapter would not be appropriate at this point; hence, only certain chapters will be mentioned. In Chapter 2, for example, Greg Bankoff and George E. Borrinaga analyze two contested narratives of the typhoon that hit the Visayan Islands of the Philippines in 2013. The authors impressively show that the matter of the contested nature of disaster narratives essentially lies in the assignment of blame and responsibility (e.g., narratives of local people versus narratives of DRR institutions, officials, or media). Whose disaster narrative is heard and whose is ignored not only shape our perception of disaster but also our understanding of adequate disaster response. This book also rises convincing arguments for understanding disasters as global and translocal phenomena. As many of the chapters stunningly show, disasters are increasingly constructed and shaped by global economic and social forces that are exacerbating the uneven development of risk and vulnerability. For instance, Bridget Love (Chapter 5) analyzes the influence of the global economy on reconstruction efforts in coastal communities in northeast Japan in the wake of the Tsunami in 2011. In Chapter 8, Melissa Checker investigates the political economy of Superstorm Sandy (2012) and how it is connected to other disasters across time and space that gradually increased the vulnerability of Staten Island's inhabitants.

The eight book chapters offer new and innovative analysis of recent disasters that to varying degrees are all translocal, and each chapter is carried by its own "narrative." Nevertheless, the attentive reader will find that most chapters of this book cover isolated and exceptional events. Of course, each of them is unique and stands symbolically for the complex interplay of drivers that shape vulnerability as well as disaster preparedness and response. I highly appreciate the editors' intention to offer broader analytical approaches for disaster studies, addressing the tackling issue of linkages between disasters and their social and cultural construction – and as such of risk – as important elements in a fairly complex and interwoven fabric of causalities. The book is providing fresh impetus not only for disaster scholars but also for DRR institutions and media. The book has exceeded my expectations and I am eagerly looking forward to the next volume of Catastrophes in Context (edited by Gregory V. Button, Anthony Oliver-Smith, and Mark Schuller).

Alexandra Titz

Caballero Arias, Hortensia: Desencuentros y encuentros en el Alto Orinoco. Incursiones en territorio yanomami, siglos XVIII–XIX. Altos de Pipe: Ediciones IVIC, 2014. 200 pp. ISBN 978-980-261-149-2.

The Yanomami, inhabitants of southern Venezuela and the adjacent areas of Brazil, have been subject to publications in great profusion. They were presented as models of "contemporary ancestors" as Napoleon Chagnon put it, versus historically situated subjects (compare, e.g., Bruce Albert and Alcida Ramos, Yanomami Indians and Anthropological Ethics. *Science* 1989.244: 632; R. B. Ferguson, Yanomami Warfare. A Political History. Santa Fe 1995; G. Herzog-Schröder, A Great Deal Has Been Written about the Savagery of the Guaharibos. In: C. Augustat [ed.], Beyond Brazil. Johann Natterer and the Ethnographic Collections from the Austrian Expedition to Brazil (1817–1835). Vienna 2012: 135–143; Alcida Ramos, Sanumá Memories. Yanomami Ethnography in Times of Crisis. Madison 1995). "Desencuentros y encuentros" is yet another book which sheds light on this Amazonian society. It is written by the Venezuelan anthropologist Hortensia Caballero Arias, and this fact is worth mentioning as most literature about the Yanomami originates from authors from the US or Europe, mostly non-South American scientists or journalists. Caballero Arias had been dedicated to the areas of political, economic,and historical anthropology for more than two decades and had also undertaken field research among the Yanomami of the Upper Orinoco area while she was a student of the Universidad Central in Caracas. Since she received her PhD at the University of Arizona, Tucson, in 2003, she has held a position as a scientific assistant at the "Instituto Venezolano de Investigación Científicas" (IVIC). Her book, which is the subject to this review, is a publication of the IVIC.

The volume under consideration is based on her dissertation thesis. It was published in 2014 and distributed as an online publication on the Internet. Its specific focus is the early history of contact with the Yanomami people and the investigation about what is actually known about this acquaintance. In other words, what kind of colonialism did the Yanomami experience – colonialism taken in a broader sense, as the Yanomami territory of the Upper Orinoco was never actually occupied by Europeans to a great extent – and was this process a contributing factor to their notoriety of being a violent society?

The time frame her analysis covers expands from the mid-18th to the mid-20th century. This time span, been looked at only sporadically in ethnographic or anthropological works about the Yanomami so far (Ferguson 1995; Zerries and Schuster, Mahekodotedi. Monographie eines Dorfes des Waika-Indianer [Yanoama] am oberen Orinoco [Venezuela]. Munich 1974; Herzog-Schröder 2012), as ethnographical or anthropological investigations started