



The connection between moral transgression and danger still exists today

Concerning contemporary fears and dangers, it seems that the same "traditional" logic (still) applies. A complex historical pattern of social changes has led to social values, which can be labelled as "sectarian". This sectarian outlook commits to human goodness, to equality, and to the "purity of heart and mind" (Douglas & Wildavsky, 1982, p. 10). It is claimed that the dangers to these ideals are concentrated in big organizations, corporations, money, and market values, which deny equality and attack goodness and purity. This is the reason why "hidden" technological contamination and pollution are seen as foreign entities that invade the "pure" body of nature and man. "Nature in the wild, uncorrupted by social artifice" is equivalent to a society without social distinction and is seen as an "emblem of godliness" (Douglas & Wildavsky, 1982, p. 11). In other words, the connection between moral transgressions and dangers is crucial and vital even today.

Note: See source document for full reference.

Applicable to:

Stakeholders: [Norms/values](#), [Customs/traditions/rituals](#), [Worldviews](#)

Disaster Phases: [Prevention](#), [Preparedness](#), [Response](#), [Recovery](#), [All disaster phases](#)

Types of Actors Concerned: [Non-active citizens](#), [National civil protection body](#), [Local authorities](#), [Active citizens](#), [Entrepreneurs](#), [Media](#), [Government](#), [National research bodies](#), [Red Cross](#), [NGOs](#), [Military](#), [Law enforcement agencies](#), [Healthcare and emergency services](#), [European Civil Protection Mechanism](#), [UN and other international organisations](#), [All types of actors](#)

Hazards: [Natural hazards](#), [Man-made non-intentional hazards or emergency situations](#), [Man-made intentional hazards](#)

Source

[Deliverable D4.1 "Mapping risk perception concepts in the context of disasters" \(page 36\)](#)

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