



## **Culture provides socially constructed myths about nature which, in turn, influence the individual interpretation of natural phenomena**

Risk discourse is deeply connected with the ideologies of mor(t)ality, danger, and divine retribution, and because of this "risk" transforms itself into "danger", and "cannot be considered a neutral term" (Lupton, 1993, p. 426). Cultural narratives that connect the notions of risk with the notions of (im)morality are the basic mode of operation concerning risks in all human societies, being traditional or modern. Western cultures are engaged in ubiquitous narratives about identification and management of risks to the environment and health through claims about dangers and hazards in food, air, water, chemicals, and energy. Through this mode of operation, culture provides socially constructed myths (systems of belief internalized by persons) about nature, which in turn influence the individual interpretation of natural phenomena (Dake, 1992).

Note: See source document for full reference.

### **Applicable to:**

Stakeholders: [Social control](#), [Worldviews](#)

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

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

Hazards: [Natural hazards](#)

### **Source**

[Deliverable D4.1 "Mapping risk perception concepts in the context of disasters" \(page 37\)](#)

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