



Cultural differences visible in the phases of disaster response and recovery

Cultural differences are also visible in the phases of disaster response and recovery. For example, the belief that the flood is a punishment for sins committed in the previous reincarnation prevented some residents in Cambodia from helping flood victims (Williams, 2003). Similarly, guided by values, beliefs or home attachment, people often refuse to evacuate from dangerous areas or choose to return to those areas before they are safe. For example, when the Merapi volcano (Indonesia) erupted in 2006, the majority of residents refused to evacuate because they had not seen warning signs in dreams and premonitions in which they believed (Donovan, 2010). Also, in spite of the everyday risks, Jewish people show a strong tendency to continue to live in Gaza region; this decision is based on their ideology holding to the land and strong religious beliefs (Billing, 2006). There are also examples of people returning to restricted areas near Chernobyl (Pleasance, 2015) and Fukushima (Kosuga, 2013).

Note: See source document for full reference.

Applicable to:

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

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

Types of Actors Concerned: [Non-active citizens](#), [Active citizens](#)

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

Recommendations:

- [Develop guidelines for disaster practitioners that take into consideration the different needs of and approaches to different ethnical groups](#)
- [Develop a personal "culture of preparedness"](#)

Source

[Deliverable D4.2 "Report on 'risk cultures' in the context of disasters" \(page 57\)](#)

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