

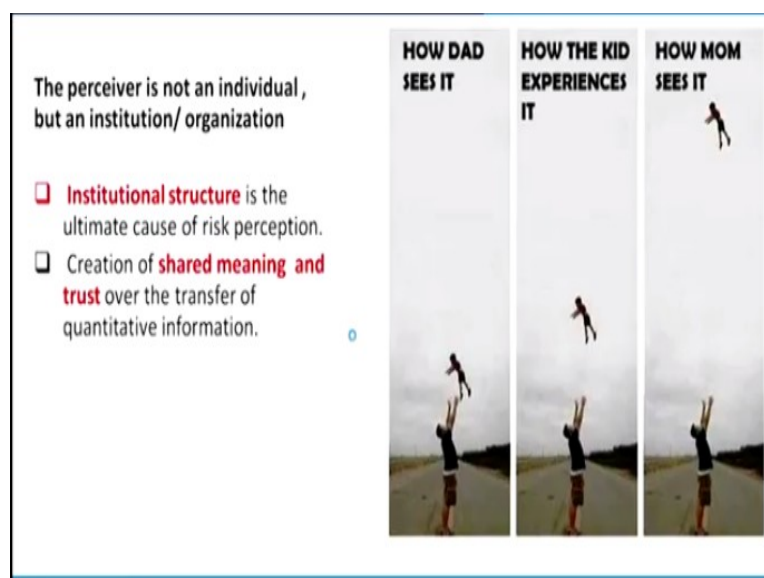
also depends how people perceive; perceived that hazard, okay. Now, as the conventional theory, they are focusing more on the probability and consequence and hazard kind of event as disaster.

They generally have 2 way of conventional risk management; disaster risk management, they are very directive, they are saying that okay in order to reduce the risk, you should do that you have some specific goals and you have some specific actions to perform and while doing it, they are also very reactive, they think that this is the only way to solve the problem, okay, this is the only way to solve the problem.

So, target is set and now how to implement that target and that's it but there are some other perspective of risk, they are saying that it is not that external stimulus that determines people's risk perceptions but it is the socio-cultural context or individual characteristics that define the way people perceive risk. Here, we are talking from the cultural perspective of risk.

For the cultural perspective of risk, individuals are active information seeker, they are not the passive recipient of information but they also collect informations to develop their own perception, own perspective okay, like you can see for someone it is 6, for someone it is 9, for someone it is 4, someone it is 3, so how you are looking at it from which angle, from which perspective, it matters.

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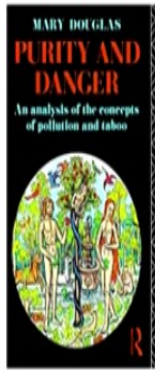


Here is another good example that how dad sees it, how the kid experience it and how mom sees it, so it's not actually maybe that does not matter the length but when it varies from person to person, individual to individual, group to group, institution to institutions, this same stimulus we see in a different perspective, in a different angle. The perceiver is not an individual of course, they are a kind of institutions or kind of organizations they are living with other group of people.

So, institutional structure of at which the individual belong is the ultimate cause of risk perception so, creation of shared meaning and trust over the transfer of quantitative information.

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Purity and Danger (1966)

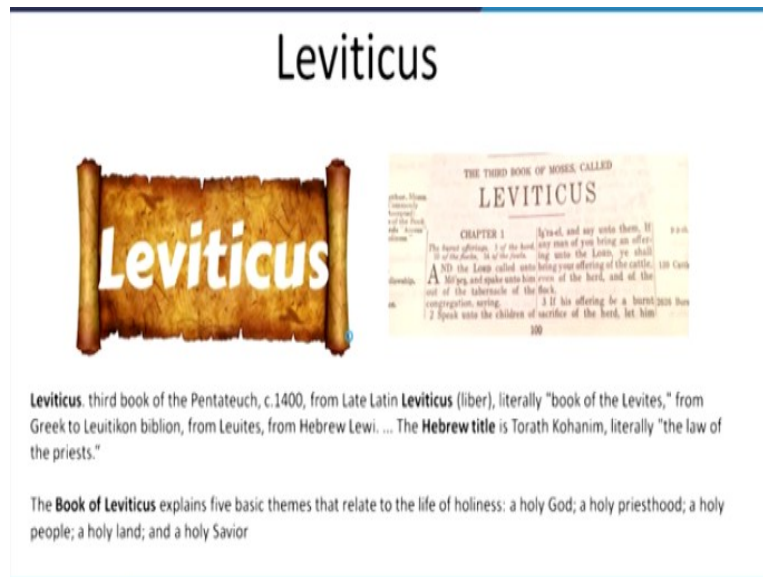


- ☐ Modern Classic of Anthropology.
- ☐ Moral risk rather than environmental risks!
- ☐ Focus : Relationship between dietary restriction and the social order.

So, there was an outstanding work by Purity and Danger, 1966 considered to be modern classic of anthropology, so Mary Douglas in her book in 1966, Purity and Danger is talking about the cultural importance of risk, the cultural perspective of risk that we would look into why, what is culture and why it is so important, what why she is arguing that culture is so important when we are talking about disaster risk management or risk management.

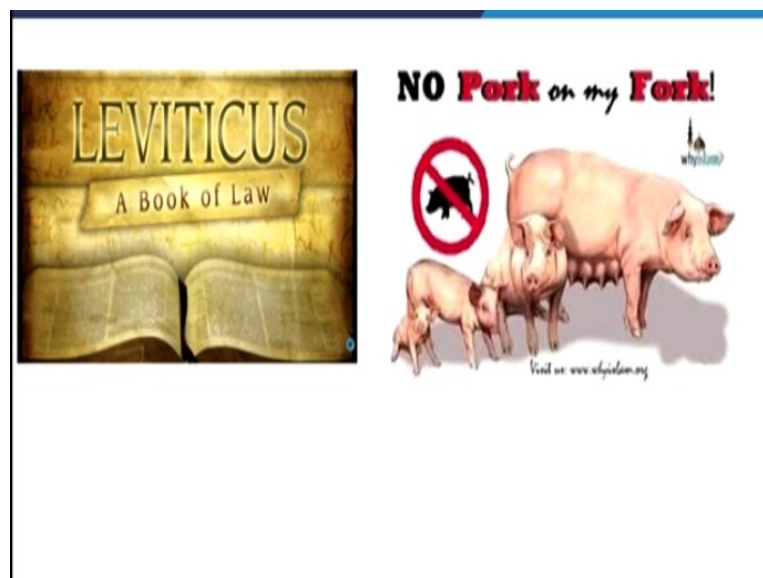
Why we need to understand the cultural aspect otherwise, we were missing, we cannot communicate enough, we cannot manage risk enough, we cannot encourage people to prepare against risk, let us look.

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She was studying Leviticus, I think you know Leviticus, it's a kind of religious book; law book that gives you guidelines about the morals; what to do, what not to do, what do it okay, so this is a third book of the Israeli people, the Jews people and the book of the Leviticus from the Greek word it has came, the book explained the five basic themes that relate to the life of holiness, okay, a holy God, a holy priesthood, a holy people, a holy land and a holy saviour.

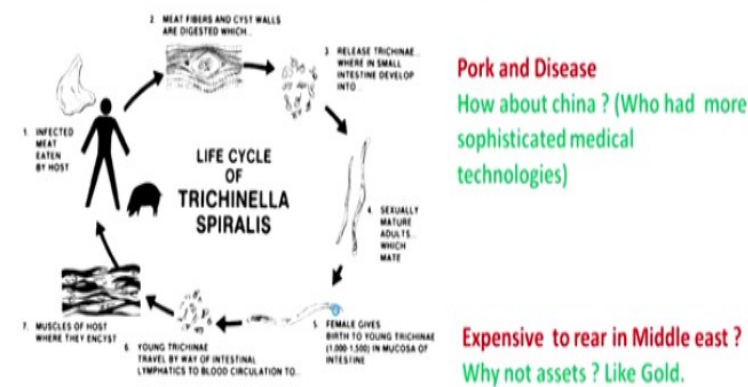
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Now, these Leviticus to the Israeli people they are saying hey, no pork on my fork, you cannot eat pork okay, no pork on my fork so, Mary Douglas was curious why Israeli people are restricted not to have pork, why they cannot eat pork, what is the reason, why they seen it is a kind of risky pollutions, she was not looking into disaster research but she is looking into pollution that is also a kind of risk.

What is purity and danger okay, why it is so danger? So, somebody argued that the pork it carries some kind of parasites so, if you are eating, consuming pork you will be affected by parasites, your body will be affect, consuming also parasites; *Trichinella spiralis*.

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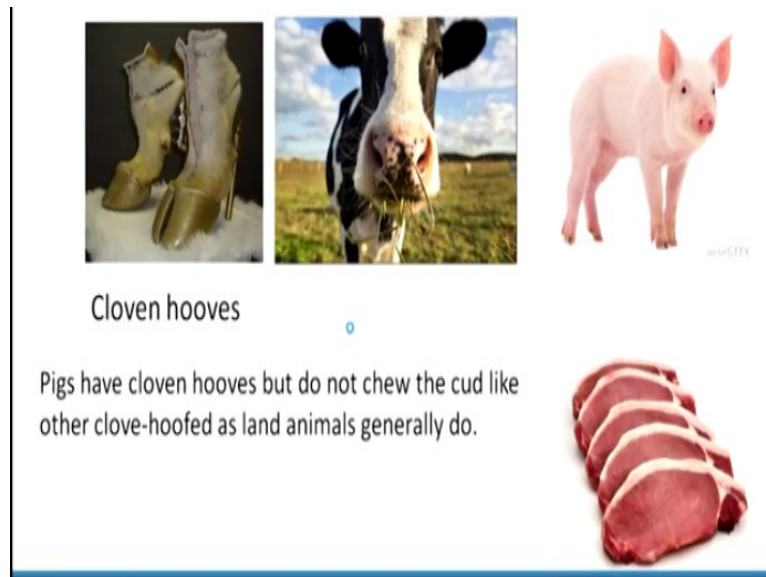
So, this particular parasite that enter into your body through pork and that's why the Israeli people were given the mandate that you should not eat the pork but Mary Douglas was arguing okay, if it is really that so it could be scientifically true or not true that does not matter but if it is really true that why that time, the China which was scientifically and technologically much advanced than many other countries who are eating pork.

There was no restrictions for Chinese people not eating pork but in Israeli, in Israel there was the restrictions of not eating pork, why there is a difference, his channel is much advanced, they didn't know about these parasite issues that not to eat pork for their health reason, is it really the health reason that's why the Israeli people saying that do not eat pork is risky, then somebody who was arguing that may be in Israel, you would not get pork; pigs.

So, as a result, you should not eat pork because they are very less in number so, if you were eating pork, you will endanger these species; the existence of that species. Now, somebody is now, Mary Douglas is arguing that if it is so, then you can use it like a kind of asset, okay like gold, you can sell it, when as an endowment and you can say the more pork I have, more rich I am, more pigs I have but they didn't do, they only put restrictions.

So, then she came there was a study and she came to know about the Taxonomic anomalies dietary restrictions, what is that, do you know what is the meaning of taxonomic anomalies dietary restrictions? Well, some foods are clean according to the Jews people and some are not so clean, so why it is so? So, Mary Douglas was trying to understand why this is so and then she came up with the idea, taxonomic anomalies on dietary restrictions.

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Now, what is taxonomic anomalies on dietary restrictions? Mary Douglas found that according to the Leviticus, according to the Jews Israeli, people cannot eat pigs because pig is; pigs are anomalies, like pigs have cloven hooves like cow or horse but they do not chew the cud like other cloven hooves as land animals generally do like horse or cow they have cloven hooves and they do chew cud.

But only pig they don't do chewing the cud, so that's why they are anomalies okay, so they have cloven hooves but they do not chew the cud but other those who have cloven hooves generally they do chew the cud, so that's the difference we can see and that's why it is an anomaly.

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Anomaly

Live on land but no legs!

In case of snake, you should not eat snake according to Israeli Jews law because they live on land but they have no legs that's very rare, you would not find any other animals that live on land but no legs so, if most of the animals they are on land, they have legs so, if someone does not have legs but living on land, this is should be considered as anomaly, okay; taxonomic anomalies.

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Shellfish



Anomaly

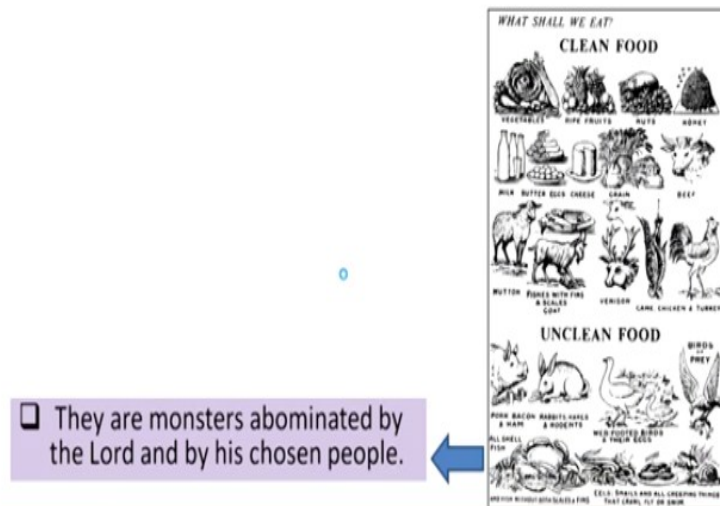
Live in the water, yet lack the fins and scales characteristics of true fish

The Parts of a Fish



Also, shellfish; shellfish is considered to be fish, they live in the water yet they lack fins, scales, characteristics of true fish, they do not have fins or grills, okay, so you should not eat shellfish because is an anomaly. So, here what is polluted, what is dangerous to eat are given the list; unclean food and clean food, okay.

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❑ They are monsters abominated by the Lord and by his chosen people.

And they are considered unclean foods considered to be monster okay, abominated by the Lord and by his chosen people, so you should not eat these unclean polluted anomaly animals or species, okay.

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❑ But why should the Israelites uniquely care about classificatory anomalies ?

✓ Douglas finds that such concerns are not unique to the Israelites but thrive today in support of the social structure of many tribal societies.

But why should only Israeli uniquely care about classificatory anomalies? Douglas was, of course, arguing that such concerns are not unique to the Israelis but thrive today in support of social structure or many other tribal societies.


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Hindu Dietary Practices

- ♦ Many are vegetarians
- ♦ Cows are sacred
- ♦ Often avoid pork
- ♦ No crabs, snails, crocodiles
- ♦ Numerous birds restricted

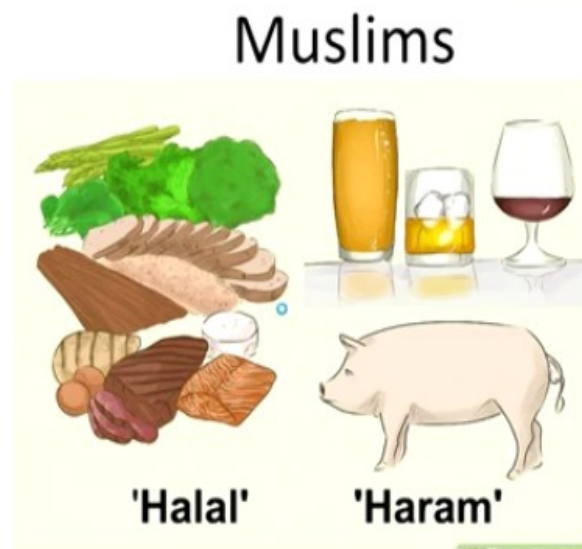
Photo by Adam Jones adamjones.freemembers.com
Madurai, India.
June 2008.

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Even within the Hindu practices, the reason could be different but we can see that many foods are considered to be polluted, dangerous and many people are vegetarian. Cows are considered to be sacred that's why you should not eat cow and we and they often avoid the pork, no snails or crocodiles, you cannot eat and numerous birds are restricted in Hindu dietary practices.

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Similarly, in Muslim culture also, the concept of Halal and Haram actually distinguish what is risky to it and what is not, what is pure, what is dangerous or polluted okay so, risk according to that way, it's not the external stimulus that determined but risk is basically, culturally constructed, we are culturally biased.

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Risk is cultural constructed

- We are culturally biased
- How people perceive and act upon the world around them – depends on their “way of life”
- Way of life a combination of social relation and cultural bias.

So, how people perceive act upon the world around them depends on their way of life culturally, biased means nothing better wrong, I think good or bad, it's more about the way people, in one the lens they have, they are looking into it okay, the way people look into the outside world.

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So, what is culture then, if it is so important, let us look here that what is the meaning of culture, when it is defining our risk perceptions, not only risk perception, it defines many things but how, what is the meaning of culture and how the impulse control and shape our risk perceptions? Well, this is we human being, right and this is a cow, this is dog, this is lion, are we different? Yes, we are different well, physically we are different.

They have 4 legs, we have 2 legs, they don't have hands, we have 2 hands, of course, we are physically different but also socially or emotionally, intellectually we are also different, they cannot speak, we can speak, we have language.

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Now, if I want you to go to an island, where I can give you all the gadgets you want, all the luxury items, a swanky building and all the Internet facilities, a good car but all the foods, any kind of foods you want from any country, any dress you want to wear, want to have, I can give you, provide you and I ask you to go to an island, live there, a condition is that there is no other human being, no other people there and you have no internet connection, phone connections.

And you will stay there; will you stay there; well, some people may be very exceptional, they will stay there but I am quite sure that large number of populations maybe 99% population or maybe more than that, you would say that I would not agree to go there, why; I do not want to go there, I have all the facilities, all the things I want to achieve there is there, all the things I want, all the foods, all the dress, all the cars, gadgets, all I have; luxury life.

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