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Natural Disasters Cultural Responses Case

While natural disasters appear everywhere on the globe, different cultures, societies, and nations have adopted specific styles for coping with disaster. Indeed, how humans deal with catastrophes depends largely on social and cultural patterns, values, religious belief systems, political institutions, and economic structures.

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For example, Japan experiences a variety of natural disasters—such as tsunamis and earthquakes—but there is a culture of preparedness in businesses, communities, and schools. Infrastructure is built for disasters, technology like early warning systems or cellphone alerts are regularly used, and people train often—including sending schoolchildren on field trips to earthquake simulators.

How Culture Influences Disaster Recovery

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Natural Disasters, Cultural Responses: Case Studies Toward a Global Environmental History (Publications of the German Historical Institute)... the German Historical Institute (Hardcover) Hardcover - 28 Jan. 2009 by Christof Mauch (Author), Christian Pfister (Author) 5.0 out of 5 stars 1 rating See all formats and editions

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Natural disasters, cultural responses : case studies toward a global environmental history. [Christof Mauch; Christian Pfister:] -- "This collection of essays testifies to the profound impact that earthquakes, hurricanes, floods, and other such events have had on humans throughout history in every part of the world.

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Natural Disasters, Cultural Responses Case Studies Toward a Global Environmental History. Christof Mauch & Christian Pfister. \$54.99; \$54.99; Publisher Description. This is the first global history of natural catastrophes. It brings together some of the best scholars from different continents and different disciplines to discuss human responses ...

?Natural Disasters, Cultural Responses on Apple Books

Natural hazards-induced disasters are sometimes interpreted across cultures and cults as divine expressions of God's punishment, anger, or retribution for human sins. This influences the capacity of people to respond.

EOUCEN - The role of beliefs and religion in disaster

A culture of complacency was also rife among the at-risk population, which did not heed the early warnings due to a fatalistic mind-set, which hindered evacuation. [18] The evacuation process was further hindered by a lack of shelters. In 1999 there were only 75 cyclone shelters on the entire coastline. [19]

Learning from Deaths in Disasters: The Case of Odisha ...

While natural disasters appear everywhere on the globe, different cultures, societies, and nations have adopted specific styles for coping with disaster. Indeed, how humans deal with catastrophes depends largely on social and cultural patterns, values, religious belief systems, political institutions, and economic structures.

Catastrophes, it seems, are becoming more frequent in the twenty-first century. According to UN statistics, every year approximately two hundred million people are directly affected by natural disasters_seven times the number of people who are affected by war. Discussions about global warming and fatal disasters such as Katrina and the Tsunami of 2004 have heightened our awareness of natural disasters and of their impact on both local and global communities. Hollywood has also produced numerous disaster movies in recent years, some of which have become blockbusters. This volume demonstrates that natural catastrophes_earthquakes, hurricanes, floods, etc._have exercised a vast impact on humans throughout history and in almost every part of the world. It argues that human attitudes toward catastrophes have changed over time. Surprisingly, this has not necessarily led to a reduction of exposure or risk. The organization of the book resembles a journey around the globe_from Europe to North Africa, the Middle East, and Asia, and from the Pacific through South America and Mexico to the United States. While natural disasters appear everywhere on the globe, different cultures, societies, and nations have adopted specific styles for coping with disaster. Indeed, how humans deal with catastrophes depends largely on social and cultural patterns, values, religious belief systems, political institutions, and economic structures. The roles that catastrophes play in society and the meanings they are given vary from one region to the next; they differ_and this is one of the principal arguments of this book_from one cultural, political, and geographic space to the next. The essays collected here help us to understand not only how people in different times throughout history have learned to cope with disaster but also how humans in different parts of the world have developed specific cultural, social, and technological strategies for doing so.

How do and how did people perceive, manage and respond to natural disasters? How are the causes of natural disasters explained in history, how are they explained today? This volume investigates relationships between forces of nature and human culture in a multidisciplinary context bridging science and the humanities. Forces of nature and cultural responses is divided into four sections: (1) ball lightnings, (2) earthquakes and tsunamis, (3) volcanic eruptions and plagues, and (4) hurricanes and floodings. Specifically, Section 1 investigates theories and case studies of ball lightning phenomena. Section 2 includes a psychological study on the impact of earthquakes on academic performance, a study on tsunami vulnerability and recovery strategies in Thailand and a study on the social and economic aftermaths of a tsunami and a hurricane in Hawaii. Section 3 consists of a chapter on volcanic eruptions and plagues as well as cultural responses in Ancient Times and a study on contemporary vulnerability and resilience under chronic volcanic eruptions. Section 4 investigates the impact of hurricane Katrina on the current jazz scene in New Orleans and cultural responses to floodings in The Netherlands in Early Modern Times.

This volume is the second attempt by a joint international research team (consisting of Bulgarian, Chinese, Russian and American ethnologists) to contribute to the domain of ecological anthropology. The editors of and contributors to this collection share the understanding that catastrophic events challenge society to rework a specific methodology, and to activate a specific resource, to adapt to and cope with crises ecologically, socially and ideologically. The main aim of this volume is to reveal the important role of studying and taking into account the cultural stereotypes in this process. Through detailed analysis of different case studies, the contributors further generalize the definition of disasters and critical situations that arise from the violation of a balance in individual and collective life, as any deviation from "normality" in the particular context of each discreet culture. This interpretation informs a structural grouping of the materials in this collection into three main parts. The section on "Cultural Responses to Natural and Biological Disasters" (specific case studies) follows the "Conceptualization of Cultural Knowledge about Disasters". The contributors to the collection share the conviction that the ecology of social crises (presented in the volume's third section on "Cultural Management of Social Crises") is a valuable and necessary addition to the field of natural and technological, bio- and man-made disasters. They believe this is proved by the texts presented in this volume. The empirical data employed in the volume and the forms of disasters researched include materials from the Tibetan Pastoral area and the Pamir Plateau in Asia, the Rhodopes and Strandja Mountains in the Balkans, Macedonia and Central and Western Bulgaria, to ethnic minority areas in Central and Western China, Ukraine and Moldova.

Initial priorities for U.S. participation in the International Decade for Natural Disaster Reduction, declared by the United Nations, are contained in this volume. It focuses on seven issues: hazard and risk assessment; awareness and education; mitigation; preparedness for emergency response; recovery and reconstruction; prediction and warning; learning from disasters; and U.S. participation internationally. The committee presents its philosophy of calls for broad public and private participation to reduce the toll of disasters.

Human cultures have been interacting with natural hazards since the dawn of time. This book explores these interactions in detail and revisits some famous catastrophes including the eruptions of Thera and Vesuvius. These studies demonstrate that diverse human cultures had well-developed strategies which facilitated their response to extreme natural events.

The United States and Germany during the Twentieth Century presents a wide ranging comparison of American and German societies during the late 19th and 20th centuries. The two countries - the world's leading "rising powers" of the time - were both more similar and more different than is widely understood. Above all, their dual encounter with modernity brings out the richness of both societies as they faced unprecedented internal and external challenges, sometimes in isolation, but more often in combination or in parallel with one another.

Why did the people of the Iambesi Delta affected by severe flooding return early to their homes or even choose to not evacuate? How is the forced resettlement of small-scale farmers living along the foothills of an active volcano on the Philippines impacting on their day-to-day livelihood routines? Making sense of such questions and observations is only possible by understanding how the decision-making of societies at risk is embedded in culture, and how intervention measures acknowledge, or neglect, cultural settings. The social construction of risk is being given increasing priority in understand how people experience and prioritize hazards in their own lives and how vulnerability can be reduced, and resilience increased, at a local level. Culture and Disasters adopts an interdisciplinary approach to explore this cultural dimension of disaster, with contributions from leading international experts within the field. Section I provides discussion of theoretical considerations and practical research to better understand the important of culture in hazards and disasters. Culture can be interpreted widely with many different perspectives; this enables us to critically consider the cultural boundedness of research itself, as well as the complexities of incorporating various interpretations into DRR. If culture is omitted, related issues of adaptation, coping, intervention, knowledge and power relations cannot be fully grasped. Section II explores what aspects of culture shape resilience? How have people operationalized culture in every day life to establish DRR practice? What constitutes a resilient culture and what role does culture play in a society's decision making? It is natural for people to seek refuge in tried and trust methods of disaster mitigation, however, culture and belief systems are constantly evolving. How these coping strategies can be introduced into DRR therefore poses a challenging question. Finally, Section III examines the effectiveness of key scientific frameworks for understanding the role of culture in disaster risk reduction and management. DRR includes a range of norms and breaking these through an understanding of cultural will challenge established theoretical and empirical frameworks.

No person or place is immune from disasters or disaster-related losses. Infectious disease outbreaks, acts of terrorism, social unrest, or financial disasters in addition to natural hazards can all lead to large-scale consequences for the nation and its communities. Communities and the nation thus face difficult fiscal, social, cultural, and environmental choices about the best ways to ensure basic security and quality of life against hazards, deliberate attacks, and disasters. Beyond the unquantifiable costs of injury and loss of life from disasters, statistics for 2011 alone indicate economic damages from natural disasters in the United States exceeded \$55 billion, with 14 events costing more than a billion dollars in damages each. One way to reduce the impacts of disasters on the nation and its communities is to invest in enhancing resilience—the ability to prepare and plan for, absorb, recover from and more successfully adapt to adverse events. Disaster Resilience: A National Imperative addresses the broad issue of increasing the nation's resilience to disasters. This book defines "national resilience", describes the state of knowledge about resilience to hazards and disasters, and frames the main issues related to increasing resilience in the United States. It also provide goals, baseline conditions, or performance metrics for national resilience and outlines additional information, data, gaps, and/or obstacles that need to be addressed to increase the nation's resilience to disasters. Additionally, the book's authoring committee makes recommendations about the necessary approaches to elevate national resilience to disasters in the United States. Enhanced resilience allows better anticipation of disasters and better planning to reduce disaster losses—rather than waiting for an event to occur and paying for it afterward. Disaster Resilience confronts the topic of how to increase the nation's resilience to disasters through a vision of the characteristics of a resilient nation in the year 2030. Increasing disaster resilience is an imperative that requires the collective will of the nation and its communities. Although disasters will continue to occur, actions that move the nation from reactive approaches to disasters to a proactive stance where communities actively engage in enhancing resilience will reduce many of the broad societal and economic burdens that disasters can cause.

This collection examines a broad spectrum of natural and human-made disasters that have occurred in Japan and New Zealand, including WWII and the atomic bombing of Japan and two recent major earthquake events, the Great East Japan Earthquake and the Christchurch Earthquake, which occurred in 2011. Through these studies, the book provides important insights into the events themselves and their tragic effects, but most significantly a multidisciplinary take on the different cultural responses to disaster, changing memories of disasters over time, the impacts of disaster on different societies, and the challenges post-disaster in reviving communities and traditional cultural practices. Bringing in humanities and social science perspectives to disaster studies, this collection offers a significant contribution to disaster studies.

Goethe's 1832 poem Faust offers a vision of humanity realising freedom and prosperity through transcending natural adversity. Changing European Visions of Disaster and Development returns to Faust as a way of exploring the rise and fall of European humanist aspirations to build free and prosperous national political communities protected from natural disasters. Faust stories emerged in early modern Europe linked to the shaking of the traditional religious and political order, and the pursuit of new areas of human knowledge and activity which led to a shift from viewing disasters as acts of God to acts of nature. Faust's dam building and land reclamation project in Goethe's poem was inspired by Dutch hydro-engineering and in turn inspired others. Faustian dreams of an engineered future were pursued by the American Yugoslav inventor Nikola Tesla and the country of his birth towards establishing its national independence and escaping the fate of being a borderland. Faust remains a compelling reference point to explore European visions of disaster and development. If Faust captured the European spirit of earlier centuries, what is today's outlook? Ambitious Faustian development visions to eradicate natural disasters have been replaced by anti-Faustian risk cosmopolitanism sceptical towards human activity in ways counter to building collective protection from disaster. Tesla's country of birth fears returning to being an insecure borderland of Europe. This powerful and timely book calls for a rekindling of European humanism and Faust's vision of 'free people standing on free land'.

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