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The local operational risk reduction in the process of humanitarian aid during the Russian-Ukrainian conflict in 2022 and the safety culture of the community - a case study

Introduction

Humanitarian aid is a multi-faceted process of helping people experiencing the effects of various types of disasters, both at the place of the crisis and in places of forced resettlement of the population. Humanitarian aid concerns a large group of people, is usually short-term and aims to return the same to the standard of living before the disaster or armed conflict[1].

Humanitarian aid (humanitarian assistance, humanitarian relief, relief aid, relief assistance) is considered to be a type of material and logistical support that must be provided relatively quickly, almost immediately after the occurrence of a disaster, in response to its first effects. The objective of humanitarian aid is to save human life, reduce suffering, preserve human dignity, and thus facilitate the return to normal existence[2].

The aim of the article is to show the practical dimension of the safety culture of the local community in the face of a crisis situation, as well as to present the factors determining the phenomenon of operational risk reduction during the migration crisis caused by the Ukrainian-

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[1] S. Żulewska, Ł. Bartosik, *Pomoc humanitarna. Jak daleko sięga Twoja chęć pomocy*. Polska Akcja Humanitarna, 2020. www.unic.un.org.pl/pomoc_humanitarna/ocha.php (07.07.2022).

[2] P. Grzebyk, E. Mikos-Skuza (ed.), *Pomoc humanitarna w świetle prawa i praktyki*. Warszawa 2016: Scholar, p. 9.

Russian war using the example of providing humanitarian aid as part of the Help Center for Ukraine in Lomianki near Warsaw.

Achieving the research goal was possible after obtaining an answer to the research problem formulated in the form of two questions: To what extent does a high level of safety culture reduce operational risk in the face of a crisis? and What factors determined the phenomenon of operational risk reduction when providing humanitarian aid?

The main research methods included literature overview, case studies, and interviews with volunteers and coordinators of key task forces of the Help Centre. The overview of the literature indicates the correlations that occur between the theory and practice of the discussed problem. The case study showed the essence of the problematic situation. Through the interviews the potential of the volunteers was noticed. The atmosphere in the Center was captured, as well as the phenomenon of efficient and effective organization, especially in the first weeks of the Centre's operation. The qualitative research, lasted 4 months (March-June 2022). They were carried out on the basis of 4 face-to-face individual interviews, partially structured due to the circumstances - the amount of work of volunteers and 1 free and unstructured telephone interview.

When carrying out face-to-face individual interviews, part of the interview consisted in collecting answers to 5 questions in the area of operational risk reduction, included in the interview questionnaire. On the other hand, part of the interview was in the form of free dialogue, and sometimes even listening to the volunteers. The purpose of the interviews was also to learn about emotions, tensions or satisfaction, but also to learn about the operational risk factors intuitively identified by the volunteers.

Interviews were conducted once a month so as not to disturb the volunteers' work, but also to be able to see whether the decreasing enthusiasm for helping affects the quality of the assistance provided, whether it reduces operational risks or generates new ones. It was assumed that conducting interviews with 4 key volunteer coordinators, who are the pillars of the phenomenon of effective operation of this Center, is sufficient. The coordinators were asked about the greatest organizational challenges, but also about the main success factors of the phenomenon of the efficiency of humanitarian aid at the Centre. They were also asked about what helped to overcome the operational risk (related to the lack of people, equipment, necessary articles and assortments, etc.). They were also asked about the key social competences of the leader/initiator of the creation of the Help Center for Ukraine in Lomianki

and about the key skills, character traits, competences of coordinators that overcome the crisis situation they bravely faced.

These 4 key people were able to convey the essence of the phenomenon of humanitarian aid provided at the Help Center for Ukraine in Lomianki. The evidence of which are the answers obtained during the interviews. All the answers were convergent and coincided with the literature overview. Detailed descriptions of the obtained results of the interviews are described later in the article.

Of course, in the first weeks of the war, a total of over 100 volunteers served in the Center at various times, according to a fixed work schedule, under the watchful eye of shift coordinators. The key people - 4 amazing women - thanks to their planning and organizational skills, developed relationship marketing, mutual respect and trust, openness and commitment, were able to create "something out of nothing" within a week. They were able to gather a huge number of volunteers around them, efficiently divide the work and, despite fatigue, stress, constant uncertainty, provide help to those in need, while improving the organization of volunteers' safety and comfort of work. Without a formalized organizational structure, a reliable staff or a professional warehouse base, they were able to create an efficient and effective service company.

1 free telephone interview was also conducted with a volunteer who helped at the reception point in Medyka. He went for a group of refugees, but while waiting for a group of war refugees, he provided help in accordance with the guidelines of local volunteers in Medyka. More on that later in the article.

The case study was carried out in accordance with the adopted research methodology (introduction, development and conclusion), making a chronological description of the phenomenon of providing humanitarian aid. The introduction of the case study describes who and when initiated the idea of "big help". The main part describes the stages of organizing and developing the Help Center for Ukraine in Lomianki, in order to be able to present the most important comments of volunteers in the final part, which, in the author's opinion, is cognitively valuable material and a set of good practices in the context of efficient organization of humanitarian aid, along with a description of ways to reduce operational risk in crisis situations.

The most important was the information obtained in the first weeks of providing humanitarian aid. At that time, the strength and importance of social capital in a crisis situation

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and the high level of safety culture in the organizational, spiritual and material dimensions were noted. Research has shown how the practical dimension of the safety culture of a given local community supports the process of reducing operational risk in the face of a crisis of various types of threats. The interviews were conducted once a month so as not to disturb the volunteers' work, but also to be able to see whether the decreasing enthusiasm for helping affects the quality of the assistance provided, whether it reduces operational risks or generates new ones. The completed research showed that the scale of efficient organization and multifaceted support provided to war refugees did not lose quality, quite the opposite. Over time, methods were implemented to optimize the work of volunteers, which created space for the implementation of further ideas related to adaptation and integration activities of refugees trying to find themselves in a new reality, after the stage of trauma and total breakdown. As a result, the undertaken activities supported the operational risk reduction process.

Providing humanitarian aid is part of a complex disaster risk reduction process. In the face of the Ukrainian-Russian military conflict, which resulted in a humanitarian catastrophe, the effects turned out to be far-reaching and long-term. The realities of the Ukrainian-Russian military conflict have shown that humanitarian assistance is not always possible on the spot (e.g. due to blocking of humanitarian crossings, shelling of convoys or bombing of civilian facilities). The situation forced Ukrainian citizens (especially women with children and the elderly) to migrate. Poland turned out to be a natural destination, where war refugees were generously received and cared for. In the face of such a great migration crisis, an important role was played by local civic initiatives distinguished by a high level of safety culture in the spiritual, organizational and material dimensions. The effective situational leadership of local leaders and the generosity of Poles amazed not only locally but also globally.

The essence of helping in the face of high operational risk

Every day, somewhere in the world, various types of armed conflicts and natural disasters take place, resulting in humanitarian crises. In most cases, those affected appear to us as distant and unknown. The situation changed in the face of the Ukrainian-Russian conflict, when the forces and resources within Ukraine's national security system became insufficient for the independent defense of its state. Polish society felt the effects of this conflict tangibly. In the face of the escalation of the conflict and the growing scale of threats among the civilian population, Ukrainian citizens, especially women with children and seniors, were forced into exile. Unfortunately, it is true that military disasters have the potential to "overwhelm the ability

of natural and human systems to recover from disruption[3]. Humanitarian aid, with a special emphasis on human needs, not only physical but also psychosocial, is therefore extremely important. A study on humanitarian aid says it straightforwardly: "Humanitarian aid is for human beings - they are at the center of everything that happens around them. Human dignity, i.e. a sense of self-worth and self-respect, as well as respect from other people, is particularly important when all material things are taken away from us, and a lack of control over the situation disturbs the sense of security"[4].

Most members of society feel a natural need to help family and people from the closest environment, because helping has a positive effect on our well-being. However, the scale of aid in a situation of a humanitarian crisis takes on a slightly different dimension. The scale of needs in the first weeks of the Ukrainian-Russian conflict exceeded the current abilities of providing assistance. Helping in the face of the initial chaos, language barrier and fear of people coming to Poland was not an easy task. Both sides of the equation were shocked and often helpless. "In the case of the current situation, the problem was the need to organize quickly and on a large scale: warm food, shelter, transport, emotional and psychological or medical support, resulting from hypothermia or dehydration. And most importantly, in the face of this confusion, it was necessary to simultaneously register the refugees in a reliable and safe manner in order to grant them the status of war refugees" - reported one of the volunteers working at the reception desk near the border crossing in Medyka during a telephone interview[5].

Despite the scale of the numbers of war refugees, Polish society passed the test of empathy, openness, willingness to help, but above all, the efficiency and effectiveness of local "grassroots" initiatives that effectively reduced numerous operational risks in particular areas of its materialization. There were many areas of operational risk materialization, they concerned the external environment, basic processes, auxiliary processes and management processes[6]. There were no people/volunteers to help, there were no material reserves (blankets, sleeping

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[3] G. Moutsinas, W. Guo, *Node-Level Resilience Loss in Dynamic Complex Networks*, Scientific Reports 10 (3599), 2020.

[4] S. Żulewska, Ł. Bartosik, *Pomoc humanitarna…*op.cit..

[5] M. Wojakowska, *Lokalny kapitał społeczny w zarządzaniu bezpieczeństwem w kontekście pomocy humanitarnej udzielanej Ukrainie w 2022 r.- studium przypadku*, Athenaeum Polskie Studia Politologiczne, vol. 74 (2)/2022, p. 108.

[6] M. Wojakowska, A. Woźniak, *Wybrane sposoby oceny ryzyka operacyjnego*, [in] Gromek P. (s.ed.), *Wprowadzenie do oceny ryzyka operacyjnego w funkcjonowaniu systemu bezpieczeństwa powszechnego*. Warszawa 2022: SGSP, pp. 98-99.

bags, warm and clean clothes; warm food, hot drinks, medicines, etc.), there was no money to buy the primary necessities. Failure to keep up with the development of the situation alongside the lack of full information on the development of the conflict situation in Ukraine was a huge risk. Another serious risk was the lack of a formalized organizational potential. One could only rely on the potential of people of good will, who first reported themselves to the reception points, and then organized help as part of neighborhood groups or broader local initiatives.

Paweł Gromek claims that operational risk can be divided into:

- operational risk with internal determinants, including resource risk and operational risk related to the level of organization of human activity;

- risk occurring at the border of organizational activities and their environment, including operational risk related to active stakeholders, i.e. co-organizers of the security system, and passive stakeholders, i.e. recipients of the activities of security organizations, in this case we are talking about recipients of humanitarian aid, i.e. war refugees from Ukraine;

- operational risk with external determinants, including operational risk resulting from forces of nature (e.g. natural disasters) and operational risk resulting from human activity (including terrorism, sabotage or humanitarian disasters caused by war)[7].

In the face of such a sudden and numerous influx of war refugees, humanitarian aid organizers and coordinators experienced the risk of losses resulting from inadequate internal processes (and sometimes their complete lack), the risk of lack of people, the risk of insufficient technical systems and the risk of external events - migration crisis with armed conflict in the background. Numerous local initiatives operated without built structures and procedures, without a permanent and reliable set of people who knew their roles and had appropriate technical, information and material resources. In terms of human resources, one could count on people of good will who were self-appointed volunteers. The same types of operational risks were also faced by the organizers of humanitarian aid within the framework of the Help Center for Ukraine in Lomianki. The volunteers, through their commitment and willingness to help,

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[7] P. Gromek, P. Kolmann (2022), *Ryzyko operacyjne*, [in] Gromek. P. (s. ed.), *Wprowadzenie do oceny ryzyka operacyjnego w funkcjonowaniu systemu bezpieczeństwa powszechnego*, Warszawa 2022: SGSP, p. 88.

showing a high degree of self-discipline and determination, de facto created a management process during ongoing intervention activities. By sharing information in social media, they created a network of contacts and bulletin boards about real needs. Commitment and openness made it possible to reduce operational risks escalated by the migration crisis on an ongoing basis.

Spontaneous local initiatives turned out to be invaluable help in the face of the humanitarian crisis caused by the Ukrainian-Russian conflict. The openness and involvement of civil society worked effectively and efficiently. It has become an invaluable support for rescue and law enforcement services operating in border zones. The situation at the reception points, especially near the border crossings in Medyka and Korczowa, required logistical, mental and organizational support. Efficiency and effectiveness of actions was possible only thanks to effective information management. "Information management is considered a key success factor in many fields. In rescue operations where resources are limited and often overwhelming the needs of those affected by the disaster, the process of data collection and use has been overseen for years[8]. Another author, in turn, states that "the ability to ensure appropriate deliveries to customers at the exact time, in the right number and place is a core organizational competency"[9]. And this is how most grassroots local initiatives functioned. Via social media, real needs were kept up-to-date and family, neighborhood and company collection points were organized. Ready and reliably described parcels were then transported to reception points, especially in Medyka and Korczowa, where there were the most refugees in the first days of March 2022. The above proves that there were plenty of grass-roots local initiatives. Various forms of help and support were organized in almost every major city. However, for the purposes of the current considerations, the Help Center for Ukraine in Lomianki was chosen, because this place intrigued the author of the article with the effectiveness and efficiency of actions literally from the first days of the conflict in Ukraine.

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[8] A. Charles, G. Bouleux, Ch. Cherifi, Understanding the situation at a glance: The powerful value added of complex networks to analyse humanitarian operations, "International Journal of Disaster Risk Reduction", Volume 75/2022.

[9] T.E. Russell, *The Humanitarian Relief Supply Chain: Analysis of the 2004 South East Asia Earthquake and Tsunami.* Massachusetts Institute of Technology, 2005.

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The phenomenon of helping refugees from Ukraine on the example of the help center for Ukraine in lomianki

The local leader turned out to be the local parish priest, who on February 24, 2022, in the evening, called a group of parishioners, informing that a network of contacts should be launched, and a crisis team should be appointed in order to prepare the local community for a great help action. During the meeting, tasks were divided and leaders of individual teams were appointed. A team for communication and media relations, a team for warehouse logistics, a team for fundraising, a team for transport logistics as well as a key team for coordinating the Center and leading the team of volunteers and archiving personal data were created. The very next day, electronic forms were created through which local community members were able to declare the form of help they could provide. Links to the forms were posted on the parish website and Facebook page, and sent to local networks. The inhabitants of Lomianki generously responded to the appeal. A database of contacts of families declaring their hospitality was quickly created, a database of contacts of people ready to transport refugees to Lomianki, people ready to work as volunteers at the Centre, people who can serve as translators, as well as psychological and legal support. Food, clothing and sanitary donations began to be collected, which were then segregated into appropriately labeled cardboard boxes (later, donations were placed on borrowed storage racks). All this took place in the basement of the church, which was completely at the disposal of the volunteers of the Help Center for Ukraine. Very quickly, both the premises and the Center's service (registration point, collection point, donation point) resembled a well-functioning company. Thanks to their organizational skills, the coordinators took care of every aspect of the comfort and sense of security of war refugees. In addition to storage rooms with food, clothes, sanitary articles and medicines, a playroom for children, a meeting room for Ukrainian women who needed a moment of silence and seclusion, but also for those who needed to talk about their feelings, was created. Center coordinators could also delegate their charges to the Cultural Center in Lomianki, where, thanks to the kindness of the Center's Director, one of the local councilors organized a professional support group for Ukrainian women and children. Later, meetings with lawyers and professional advisors were also organized there. The phenomenon and success of the effectiveness of actions was determined by the strength of local social capital and the charisma of local leaders who knew the potential of individuals and individual social groups (councilors, entrepreneurs, volunteer fire brigades, local activists, so-called community activists) constituting the foundation of this capital. Local leaders knew what is most important for an efficient organization:

communication, trust, "targeting" needs and respect for other people. Thanks to the well-functioning relationship marketing, and numerous social initiatives organized locally, the group of the most committed volunteers reached new people through their network of contacts, who enthusiastically and with great joy engaged in further necessary activities. The first weeks, despite the great generosity of the inhabitants and the great commitment of people of good will, were very difficult. They required great dedication, patience and commitment from the volunteers. New people in need of support kept appearing; and transports with gifts came constantly, mainly from Italy, thanks to contacts with Consolata Poland missionaries[10].

In the second week of the war, 195 families were registered at the Help Center for Ukraine in Lomianki, mainly mothers with 2 or 3 children and elderly people - grandmothers (33.7% of mothers with 2 children, and 28.5% with 3 children), which shows that it should be multiplied by 3 on average. In the third week, the number of registered families already reached 567 families. The above data is presented graphically in Figures 1 and 2.
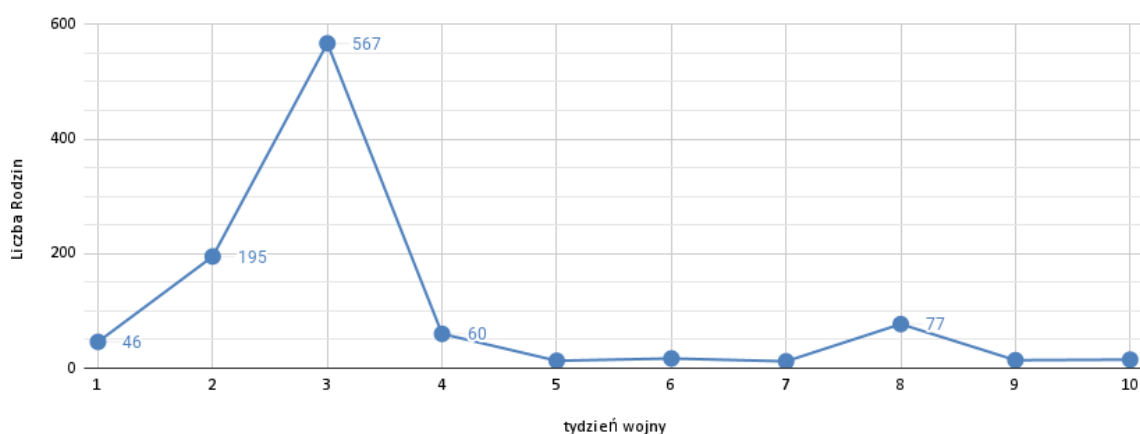

Fig. 1. The number of families admitted in the Center by week of the Russian-Ukrainian war

Source: Statistical data obtained from the Help Center for Ukraine in Lomianki

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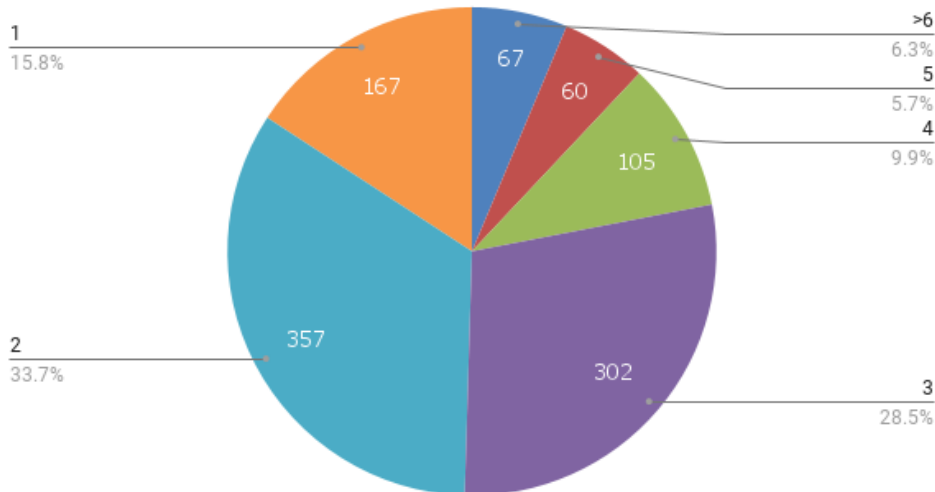[10] M. Wojakowska, *Lokalny kapitał społeczny…,* op.cit., p. 110.

Fig. 2. The number of families admitted and served in the Help Center for Ukraine in Lomianki

Source: Statistical data obtained from the Help Center for Ukraine in Lomianki

Alongside the great wave of goodness and the willingness to help, unfortunately, there were also misunderstandings resulting from cultural differences, different habits, simple annoyance caused by the emotional state of mothers and children uprooted from the current comfort of life, but also hosts who had to learn to live with strangers. The loss of a sense of security and stability, lack of certainty of tomorrow or constant dependence created numerous tensions between the refugee and the host family. This sometimes required changing the residence of the Ukrainian families and finding other hosts. This process was also coordinated by volunteers from the Help Center for Ukraine. The above case study describing the phenomenon of efficient and effective humanitarian aid proves the thesis that a high safety culture of local communities, based on trust, strong social bonds and responsibility for the common good, has a huge impact on reducing operational risk in crisis situations, and consequently has an impact on the quality of security management. Situational leadership supported by the involvement and activity of the local community played an important role in the process of providing humanitarian aid to refugees from Ukraine. It is notable that the Help Center Ukraine in Lomianki gathered people of different religious, political and ideological beliefs. The example of credibility and organizational efficiency of volunteers involved in the Center aroused respect and recognition among the local community. People willingly shared their ideas, talents and skills. Each inhabitant found his space to serve others.

The local phenomenon of operational risk reduction in the context of creating safety culture of local communities

The motives for providing assistance and the forms of support provided vary, but they also strongly depend on the context and situation in which the need for assistance arises. Peter Singer points out that psychological factors have a decisive influence on helping[11]. The above proves that helping requires a subjective approach. By providing help, our generosity increases when the object in need of help is more real, close and personalized. It is therefore easier to provide help when we are accompanied by emotions resulting from the situational context. With a subjective and individualized approach, it is easier to identify real needs for help, which are the easiest to learn during a dialogue. "Sometimes being able to talk honestly with another person can bring relief and solace. Other times it can be a gesture of a hug, a careful look or giving a 'glass of water'. Whatever the gesture, it requires empathy, attention and the ability to support others in difficult times. Can help in many ways. The simplest means, such as a simple conversation, a kind word spoken to a person during a nervous breakdown, and taking care of the minimum psychophysical comfort zone (as was the case during the first days of crisis interventions for war refugees) seem to be something great and heroic" - reported a volunteer from the Help Center for Ukraine in Lomianki. The above fragment of the statement shows the legitimacy and real added value of implementing the idea of safety culture in the spiritual, organizational and material aspects, that is, safety culture which developed a model of a subjective approach to human needs. Even in crisis situations, it allows you to remember to meet the individual needs of the injured person; needs that take into account deficiencies not only at the physical but also at the psychosocial level. This is in line with the approach of Marian Cieślarczyk, who claims that "safety culture is - generally speaking - the knowledge and ways of thinking about security characteristic of a given entity, but also the ways of feeling safety and the related ways of achieving security"[12]. In another study, Cieślarczyk develops this idea, stating that "safety culture is a pattern of basic assumptions, values, norms, rules, symbols and beliefs characteristic of a given entity, influencing the way it perceives challenges, opportunities and (or) threats in the immediate and further environment, as well as the way of feeling and thinking about security, and the related way of behaving and acting (cooperating), in various

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[11] P. Singer, *Życie, które możesz ocalić*. Warszawa 2011: Wydawnictwo Czarna Owca, p. 81.

[12] Filipek A., *Poziom i charakter kultury bezpieczeństwa młodzieży akademickiej*, Siedlce 2008: UPH.

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ways "learned" by this entity and articulated in the processes of broadly understood education, including the natural processes of internal integration and external adaptation and other "regulatory" processes, as well as in the process of strengthening the broadly (not only militarily) understood defense, serving the relatively harmonious development of this entity and achieving by it the broadest security, to the benefit of itself, but also for the environment"[13]. A perfect complement to the comprehensive approach to safety culture is the definition of Janusz Piwowarski who claims that: "If culture is "the entirety of the material and spiritual achievements of humanity collected, consolidated and enriched over the course of its history, passed down from generation to generation (…)"[14], and its components are the risk-reducing principles of social coexistence, cultural patterns and moral assumptions of behavior appropriate for a given social community, as a consequence, it influences the creation of social facts and artifacts belonging to this sub-area of culture, which is the safety culture[15]. Piwowarski proposes the following definition of safety culture: "Safety culture is the totality of material and non-material elements of the established human achievements, serving to cultivate, recover (when lost) and increase the level of security of specific entities. It can be considered in the individual - mental and spiritual dimension, the social dimension and the physical (material) dimension"[16].

In the face of the changing conditions of international security, care for state security at all its levels remains an unchanging issue. However, the most adequate level seems to be the local level, where diagnosing needs and developing local solutions seems to be the most realistic. Local social capital determined by the level of social trust, social ties and responsibility for the common good is a solid foundation and a starting point for building district, provincial and national systems.

Security, being the highest value and the primary social need, should be a priority objective of the state's activities. Grzegorz Sobolewski made a certain simplification and formulated an extremely interesting definition of state security. In one of his publications, he states that: "state security is the ability of the state and society to take up challenges, take advantage of

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[13] Cieślarczyk M., *Kultura bezpieczeństwa i obronności*, Siedlce 2006: UPH.

[14] *Mała encyklopedia*, PWN, 1996, p.445.

[15] J. Piwowarski. *Filary kultury bezpieczeństwa*, [in] Ł. Trzciński, J. Piwowarski, Z. Kuźniar (s.ed.) *Kultura bezpieczeństwa. Nauka -Praktyka-Refleksje*, Kraków 2018: WSBPiI "Apeiron", p.13.

[16] Ibidem.

opportunities and reduce risks as well as counteract threats"[17]. This extremely accurate approach shows the essence of the functioning of the security system based precisely on the structural and social potential. They can be implemented for the needs of the functioning of the security system of local communities. Structural potential - the capacity of a commune, district or provincial level - is determined by formal and legal regulations, the specificity of governmental and non-governmental institutions, the functioning of rescue systems and state support mechanisms. On the other hand, the social potential – the ability of society – is determined by the strength of social capital and social participation, the involvement of local safety leaders and the quality of local support mechanisms developed through the practical creation of a safety culture in the spiritual, material and organizational dimensions.

Threats identified during the provision of humanitarian aid are presented in tabular form below, along with the materialization of operational risk within the relevant pillars of the safety culture.

Table 1. Identified operational threats while providing humanitarian aid at the Help Center for Ukraine in Lomianki

No.	Components of operational risk	Operational hazards identified during operations	Pillars/dimensions of the safety culture supporting the operational risk reduction process
1.	Resource operational risk	- lack of qualified personnel with management skills - lack of competent and trusted people to archive data, to serve customers, to handle logistics processes	- educated and practiced activities in the mental-spiritual and organizational dimension

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[17] G. Sobolewski, *Siły Zbrojne RP w systemie bezpieczeństwa państwa*. Warszawa 2020: SGSP, p. 51.

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		- lack of experience of cooperation in such a team composition	
		- lack of established rules of cooperation; including communication rules	
		- lack of financial stability (total reliance on local donors, later also on foreign donors)	
2.	Operational risk related to the organization of activities	- lack of a formal organizational structure and a permanent division of tasks and responsibilities (developed during the course of these actions) with a high risk of uncertainty)	- educated and practiced activities in the mental-spiritual and organizational dimension
		- no permanent staffing for the organizational process	
		- lack of developed planning and control tools	
		- uneven load in task sections, caused by lack of competence and relevant knowledge	
		- information chaos and uncertainty	
		- lack of similar organizational experience on such a large scale	

		- no references to mistakes made in the past	
3.	Operational risk related to active stakeholders	- uncertainty of supply of necessary goods - inadequacy of technical and logistical equipment - risk of error or accident at work due to overwork of permanent staff/volunteer coordinators - lack of developed forms of cooperation with external entities in the field of delivery of both food and material goods, such as blankets, clothes and even medicines)	- educated and practiced activities in the material and organizational dimension
4.	Operational risk related to passive stakeholders	- panic and anxiety behavior among refugees, - language barrier - lack of trust - fraud and abuse of trust of volunteers - attempts at extortion and fraud (trading received gifts at nearby bazaars)	- educated and practiced activities in the mental-spiritual and organizational dimension

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5.	Operational risk resulting from human activity	- military threat - awareness of the damage and loss of refugee property	- educated and practiced activities in the mental-spiritual, material and organizational dimension

Source: own elaboration based on research results and literature on the subject[18]

The above proves that the safety management system faces many challenges. This will be related to the need to radically change the way of thinking about managing safety, to the point of taking innovative actions. The use of a modern management style will be helpful in this process, namely by implementing the so-called 3W rule – based on the requirement (implementation of safety culture principles), support (subsidies and financial donations as well as the space for social dialogue) and tying of activities (cooperation of the commune, local entrepreneurs and NGOs). It seems crucial to combine activities that refer to the networking of social needs, networking of social capital, and as a result, networking of processes. This networking of processes in practice is expressed, among others, in the functioning of various types of mechanisms. An example of this is the international humanitarian aid mechanism, which performs its tasks through the United Nations Office for the Coordination of Humanitarian Affairs (OCHA). OCHA's mission is to mobilize the international community and organize humanitarian aid, as well as to coordinate the activities of many national and international actors in regions affected by natural disasters and armed conflicts. This mechanism is based on the cluster approach, i.e. the division of humanitarian aid into 11 thematic areas. Each of the clusters is coordinated by an organization, usually a UN agency, so that, for example, there is no duplication of activities in a given area, and help reaches all those in need (www.unic.un.org.pl). Shouldn't a similar approach be applied to the local support mechanism? The Help Center for Ukraine worked intuitively, using a cluster system, targeting needs and tying of processes through networking and a clear division of tasks. In this process, it becomes extremely valuable to promote the idea of building social capital, which can be a valuable component in the building of safety culture in local communities. Of course, it must not be forgotten that social capital is built by all actors of a given community, similarly to the culture of security, while planning and organizing security, the nature of this process, namely its complexity and long-term nature, should be taken into account. The experiences described in this study show that this is a process worth implementing and developing, especially since it

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[18] P. Gromek, P. Kolmann (2022), *Ryzyko operacyjne*, [in] Gromek. P. (s. ed.), *Wprowadzenie do oceny…,* op. cit.

also serves to reduce operational risk during crisis situations. The author of the article wishes to emphasize that "security culture should be perceived in two dimensions – individually and collectively. It is a derivative of two factors: the general attitude of local authorities to actively build social resilience and shaping appropriate behaviors, beliefs and attitudes of each citizen"[19]. Security is therefore a value that every citizen should care about individually and collectively. As in the case of building social capital, both the inhabitants of a given community and local decision-makers are responsible for the effectiveness of this process.

In the literature social capital is presented in many different ways. In the opinion of the author of the article, social capital is a strength that is difficult to grasp, but also difficult to measure the added value of society. However, it determines the uniqueness of the group and the incredible potential of teamwork, built thanks to trust, social ties and networks. This approach corresponds to the opinion of the authors of one of the scientific studies who state that social capital can be characterized as "a resource created in the course of mutual, interpersonal interactions and community activities, which, although intangible and difficult to grasp, helps the individuals and societies that possess it to more effectively act, in a more organized and efficient way, achieve the set goals and change the social reality, adapting it to current needs"[20]. James Coleman also aptly treats social capital. According to him, "the basic benefit of the presence of social capital is the ability of the community to achieve goals that no individual, acting alone, would be able to achieve. (…) Thanks to the trust created by relationships and ties, social capital reduces transaction costs and thus facilitates the performance of certain tasks (…). Thus, a group in which trust is high is able to achieve more than another group whose members lack this trust (...)"[21]. It is not difficult to see the synergy effect in this approach, which makes the individual links of the system interact with each other, creating new values and, consequently, also a new quality. Thus, in the functioning of the system, integrating features

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[19] M. Wojakowska, *Budowanie odporności społecznej – szansa czy wyzwanie dla bezpieczeństwa społeczności lokalnych.* [in] M. Wojakowska, M. Gikiewicz (s. ed). *Kultura bezpieczeństwa społeczności lokalnych*. Warszawa 2020: SGSP, p. 7.

[20] M. Potracki and others, *Rola kapitału społecznego w procesie integracji mieszkańców miejscowości przyłączonych do Opola w 2017 roku*. "Athenaeum. Polskie Studia Politologiczne" 70(2)/2021, p. 143.

[21] Coleman J.C., *Social Capital in the Creation of Human Capital*, American Journal of Sociology (supplement) (94), 1988.

and increasing efficiency are released[22]. It is worth recallig here the long-promoted definition of Robert Putnam, who pointed out that social capital consists of "such features of social life as: networks, norms and trust that allow members of a given society to achieve common goals more effectively"[23]. Over time, in the opinion of the author of this article, he very accurately revised his view, pointing out that social capital has "(...) both an individual and a collective aspect - a private and a public face"[24]. The above, in turn, fits perfectly into the idea of state security management based on the capabilities of the state and citizens, which in turn fits into the network approach theory. The presentation of social capital in the perspective of network theories was undertaken by Przemysław Piechocki, distinguishing three approaches [25]. According to the author, the first of them indicates the role of ties that enable the flow of information and the mobilization of resources. The number of connections in the network determines the amount of information and resources obtained, and thus the appreciation of social capital. The measure of social capital in this approach is the number of connections held by an individual. The second approach shows the structure of the network and its density as an operator of social capital[26]. Its value is determined as the ratio of the number of existing connections to the number of potential connections[27]. The greater the group density, the higher the level of trust between its members, and thus the better the conditions for the development of social capital. The third approach identifies social capital with the resources available in social networks[28]. For the purposes of this study, the focus was on the social capital of the inhabitants of a small local community in Lomianki. Its institutional potential was noticed as a number of institutions and enterprises operating in the city, including, above all, the role they can play in the process of ensuring the safety of war refugees. But a greater phenomenon turned out to be the human potential, which appears as a network of contacts and interpersonal relationships that create the - as it turned out - incredible strength of this town. The presented

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[22] M. Wojakowska, *W dążeniu do podnoszenia efektywności kierowania bezpieczeństwem*. [in] P. Gromek, M. Wojakowska (s. ed.). *Organizacja bezpieczeństwa. Od teorii do praktyki*, Warszawa 2021: SGSP, pp. 274-275.

[23] R. D. Putnam, *Demokracja w działaniu: Tradycja obywatelskie we współczesnych Włoszech*. Kraków 1995: Społeczny Instytut Wydawniczy Znak, p. 258.

[24] Putnam R. D., *Samotna gra w kręgle. Upadek i odrodzenie wspólnot lokalnych w Stanach Zjednoczonych*. Warszawa 2008: Wydawnictwa Akademickie i Profesjonalne, p. 35.

[25] P. Piechocki. *Kapitał społeczny w ujęciu sieciowym. Nowy sposób konceptualizacji oraz operacjonalizacji pojęcia*, [in] M. Gdula, A. Grzymała-Kazłowska, R. Włoch (ed.). *Nowe rzeczywistości społeczne. Nowe teorie socjologiczne. Dyskusje i interpretacje*, Warszawa 2012: Scholar, pp. 148-149.

[26] P. Piechocki. *Kapitał społeczny…*, op. cit.

[27] R. Praszkier, A. Nowak, *Przedsiębiorczość społeczna. Teoria i praktyka*, Warszawa 2012: Wolter Kluwer, p. 125.

[28] P. Piechocki. *Kapitał społeczny…*, op. cit.

case study clearly demonstrated the legitimacy of taking into account the key determinants of social capital: interconnectedness, residents' trust and social activity. Mutual connections, built as part of relationship marketing, trust of residents, especially in local authorities, built through the power of authority and credibility of local safety leaders, who in turn are a "bridge" in the relationship between citizens and local decision-makers, and social activity determined by the strength of human capital expressed in commitment, sharing one's talents, skills or knowledge, etc. - has proven itself perfectly in the practice of the phenomenon of helping and network approach to reducing operational risk in providing humanitarian aid in 2022.

Conclusions

The described case study confirms that the local social capital built as part of numerous cultural and educational initiatives was a solid foundation for creating a network of potential (human, material and information) as well as a network of interregional and international contacts useful in organizing security in the face of the migration crisis. In addition, it was shown that comprehensive support provided to war refugees from Ukraine was possible thanks to commitment, social trust and efficient communication, which was inspired and supported by local leaders. Thanks to the high safety culture, local leaders were at the same time local safety leaders who indicated the right ways to reduce operational risk in the context of individual and collective security. It has also been proven that humanitarian aid requires a holistic approach. The activities undertaken within the Help Center for Ukraine in Lomianki were based on the model of situational leadership, which allowed for efficient planning of the necessary activities and preparing the local community for a completely new and unconventional situation. With respect for the dignity of a person in crisis, comprehensive assistance was provided both in terms of physiological and psychosocial needs.

The source of success was certainly the huge commitment, trust and social ties existing among the inhabitants of the Lomianki community. In this extremely difficult time, the quality of social capital determined the pace of building new networks of contacts and efficient logistics - especially in the first days of the conflict - where the demand for help exceeded the supply. The right solution was the use of the aid "targeting" model, which was profiled mainly through social media. The efficiency of operation was determined by the sharing of posts with information about current needs in the Centre. The presented good practices of grassroots initiatives prove the potential of the social capital of local communities and the social capital of Poland in general. According to the author of the article, the presented case study - showing

the phenomenon of the potential inherent in local communities in the context of operational risk reduction by means of the developed model of safety culture of local communities - should serve as a blueprint for implementing proven solutions in the practice of local population protection. The possibility of at least an attempt to formalize a local support mechanism or a local civil protection mechanism should also be considered.

Streszczenie:

Celem artykułu jest ukazanie praktycznego wymiaru kultury bezpieczeństwa społeczności w obliczu sytuacji kryzysowej, a także przedstawienie czynników determinujących zjawisko redukcji ryzyka operacyjnego w okresie kryzysu migracyjnego wywołanego wojną ukraińsko-rosyjską na przykładzie niesienia pomocy humanitarnej w ramach Centrum Pomocy Ukrainie w Łomiankach pod Warszawą. Tak zdefiniowany cel pozwolił odpowiedzieć na problem badawczy, który przyjął formę dwóch pytań: W jakim stopniu wysoki poziom kultury bezpieczeństwa ogranicza ryzyko operacyjne w obliczu kryzysu? oraz Jakie czynniki determinowały zjawisko redukcji ryzyka operacyjnego przy udzielaniu pomocy humanitarnej?

Metody badawcze obejmowały przegląd literatury, studium przypadku oraz wywiady (m.in 4 indywidualne wywiady bezpośrednie, częściowo ustrukturyzowane oraz 1 wywiad telefoniczny bezpłatny i nieustrukturyzowany) przeprowadzone z wolontariuszami Centrum Pomocy Ukrainie w Łomiankach.

W artykule wykazano, że lokalny kapitał społeczny, budowany poprzez liczne inicjatywy kulturalne i edukacyjne, dał solidne podstawy do stworzenia sieci potencjału (ludzkiego, materialnego i informacyjnego) oraz międzyregionalnych i międzynarodowych sieci kontaktów przydatnych do organizowania bezpieczeństwo w obliczu kryzysu migracyjnego. Ponadto wykazano, że wszechstronne wsparcie uchodźców wojennych z Ukrainy było możliwe dzięki zaangażowaniu, zaufaniu społecznemu i sprawnej komunikacji inspirowanej i podtrzymywanej przez lokalnych liderów. Dzięki wysokiej kulturze bezpieczeństwa lokalni liderzy byli także liderami bezpieczeństwa identyfikującymi odpowiednie sposoby ograniczania ryzyka operacyjnego w kontekście bezpieczeństwa indywidualnego i zbiorowego.

Opisane zjawisko lokalnego mechanizmu redukcji ryzyka operacyjnego opartego na przywództwie sytuacyjnym jest realnym dowodem na to, że nawet w niezwykle trudnych warunkach, bez stabilnej struktury organizacyjnej, skuteczne przywództwo przynosi niezwykłe rezultaty. Badania wykazały, że zaangażowanie społeczne w budowanie bezpiecznych społeczeństw opartych na zaufaniu, poczuciu więzi społecznych i odpowiedzialności za dobro wspólne w każdym wymiarze kultury bezpieczeństwa (organizacyjnym, materialnym czy duchowym) jest podstawą budowania odporności społecznej w przypadku sytuacji kryzysowych. Zebrany materiał może stanowić punkt wyjścia do dalszych prac badawczo-rozwojowych zmierzających do opracowania metodologii funkcjonowania lokalnych mechanizmów redukcji ryzyka operacyjnego w zarządzaniu bezpieczeństwem społeczności lokalnej.

Słowa kluczowe:

Ryzyko operacyjne, przywództwo w bezpieczeństwie, pomoc humanitarna, kultura bezpieczeństwa społeczności lokalnych, odporność społeczna

Keywords:

Operational risk, security leadership, humanitarian aid, safety culture of local communities, social resilience

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