

Storm Alex 2020 : Responsibility, Solidarity and Mutual aid for Community Resilience

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Storm Alex 2020 – Explosive cyclogenesis



ANR-INPLIC
WP2
THESIS



CHAIRE
Gestion de Crise



Dicen IDF
le cnam



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2030 AND BEYOND:
Risk informed decision making, investment and behaviour



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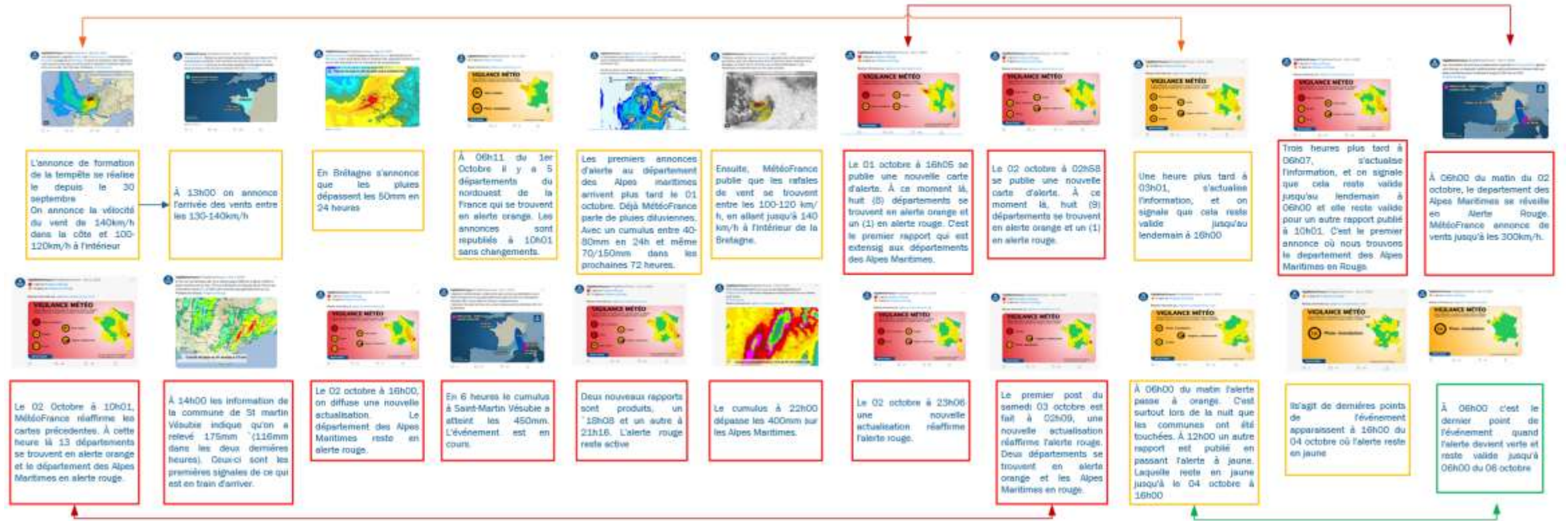
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The Timeline of the event according to MétéoFrance

The Pre-Alert phase

The Alert phase

LIGNE DE TEMPS DE L'ÉVÉNEMENT SELON MÉTÉOFRANCE



The Response phase



THE ROYA VALLEY



Source : <https://charts.dwalp.org/8LIlz/>



Source: <https://charts.dwalp.org/w2ZtS/>

THE VESUBIA VALLEY



Source : <https://charts.dwalp.org/pF9AP/>



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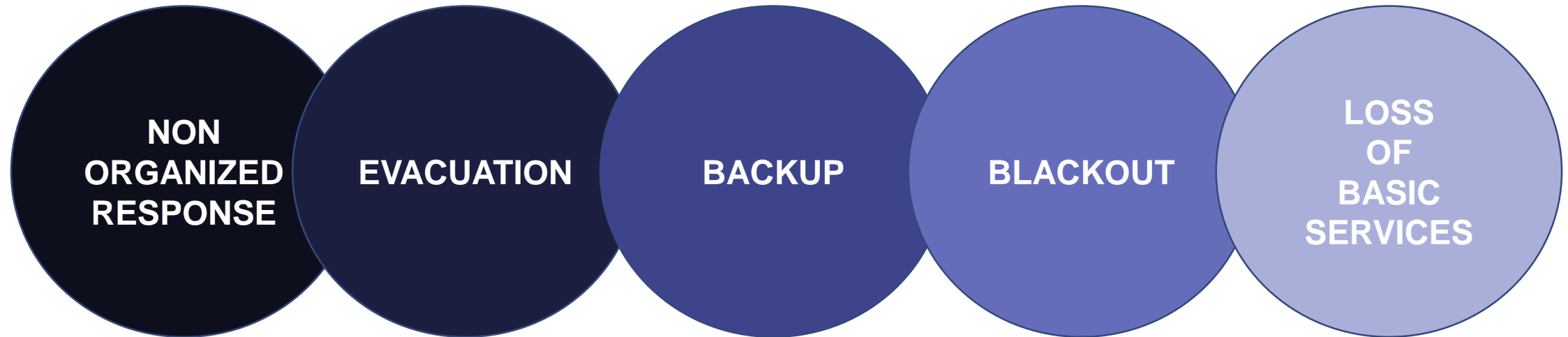
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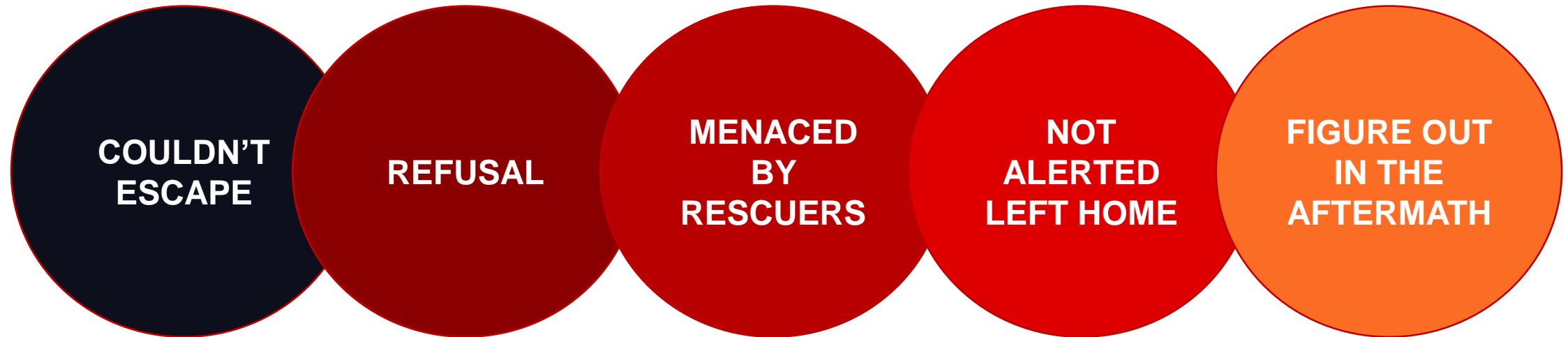
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Difficulties for authorities & managers:



Dispersion of actors?

1. Difficulties for authorities & managers: (EVACUATION)



*How do people actually behave?
How to capitalise their behaviors?*

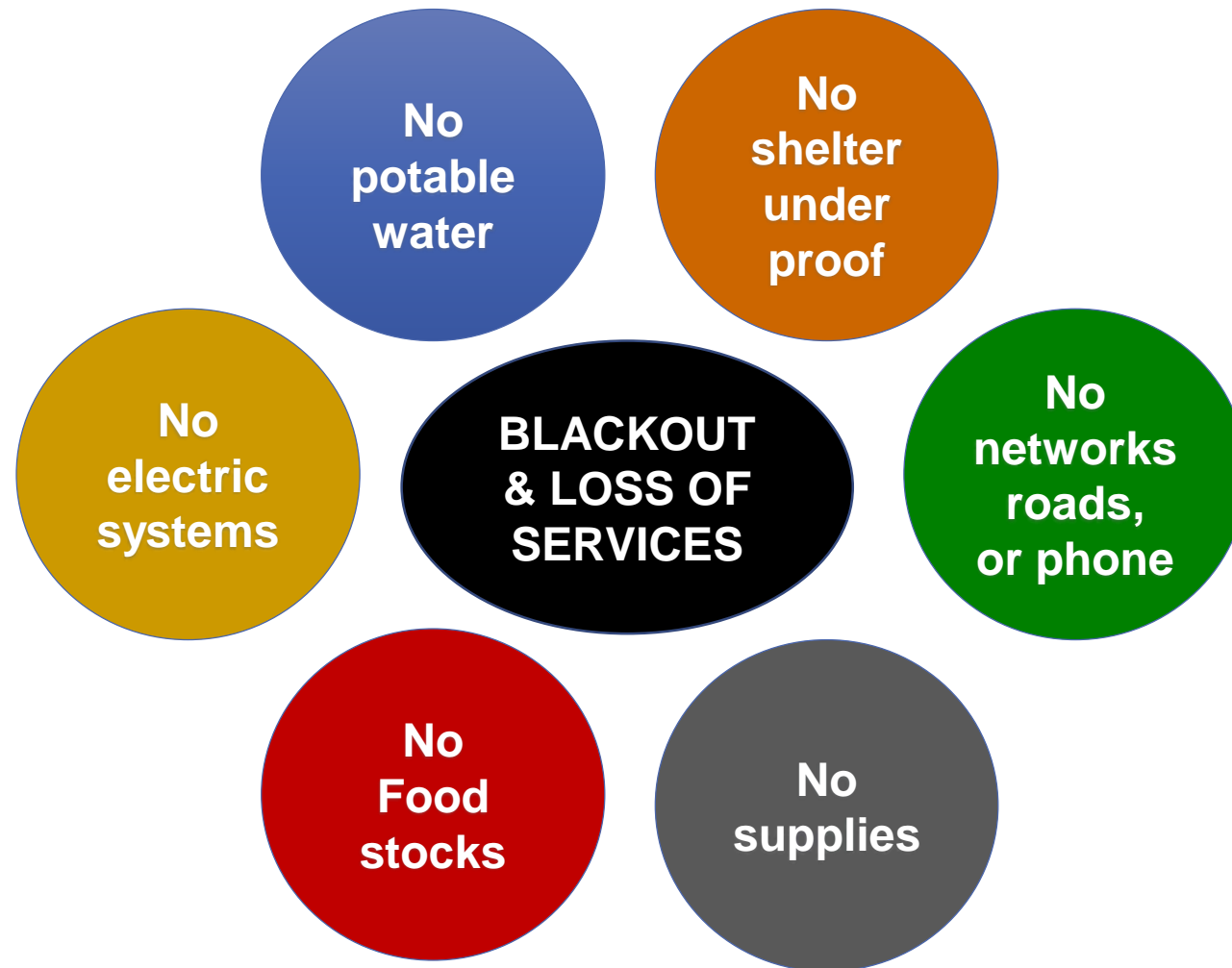


2. Difficulties for authorities & managers: (BACKUP)

- The General of the Fire Brigade, Rene Dies, said that The perceived lack of organization was due to the "blackout" in communications with the affected valleys. Eventhough, they were prepared since the "anticipation phase". The operational staff had to adapt in a "reflex phase" where they acted in degraded mode. The blackout led to the loss of information feedback. In this context, the emergency services had to "imagine and map out scenarios for the following day" and then move on to the "thinking phase". The municipalities had made their volunteers and staff available. Everything was managed from the crisis units. According to the CG Dies and the local authotities, "this surge of solidarity is really wonderful to see".



3. Difficulties for authorities & managers : (SERVICES)



Population was not difficult to manage, instead, people became an **invaluable resource.**

PARADOX

“Population has been extremely comprehensive, patient, calm, generous...”

Theoretical framework

- **Different layers / levels of behaviors**
- **Civilized behaviors - Habitus - Norber Elias**
- **Roles – Erving Goffman**
- **Social Capital – A.J. Faas & E. Jones**
- **Local Knowledge – Clifford Geertz**



Theoretical framework

- **Micro-Meso-Macro** : Individual, social or collective
- **CIVILIZED BEHAVIORS** – *What is a good behaviour when responding to disasters?* - **Norbert Elias**.
- **OUR FIRST IMPRESSION** : *A dynamic of **Established and Outsiders** in the area of civil security / civil protection ?*
- People assume **ROLES** – **Erving Goffman**. *Which roles?*
- **SOCIAL CAPITAL** : *Disperse social bonds?* - **A.J. Faas**.
- What are the **HABITUS** of the neighbors?
- **Ancestral local knowledge and practices are disappearing** - **Rosero, 2019**. *What about occidental countries – France?*

BEHAVIORAL MODELS:

Berren (1980,1982) ;

Sauter & Carafano (2005) ;

Ripley (2009) ;

Wester (2011) ;

Chroust & al. (2011) ;

CEPRI, 2013 ;

Drabek, (2013) ;

Rudenstine & Galea (2014) ;

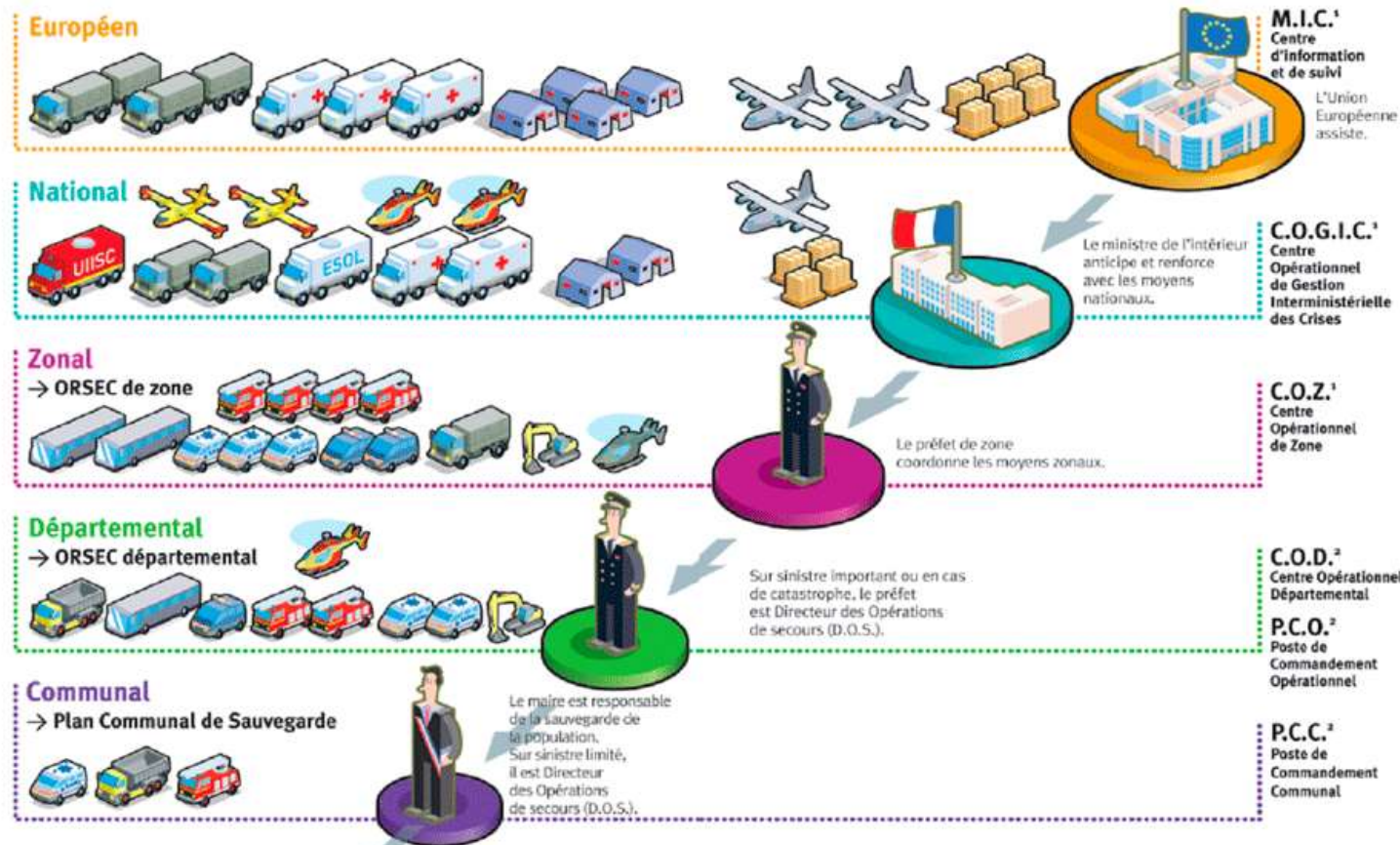
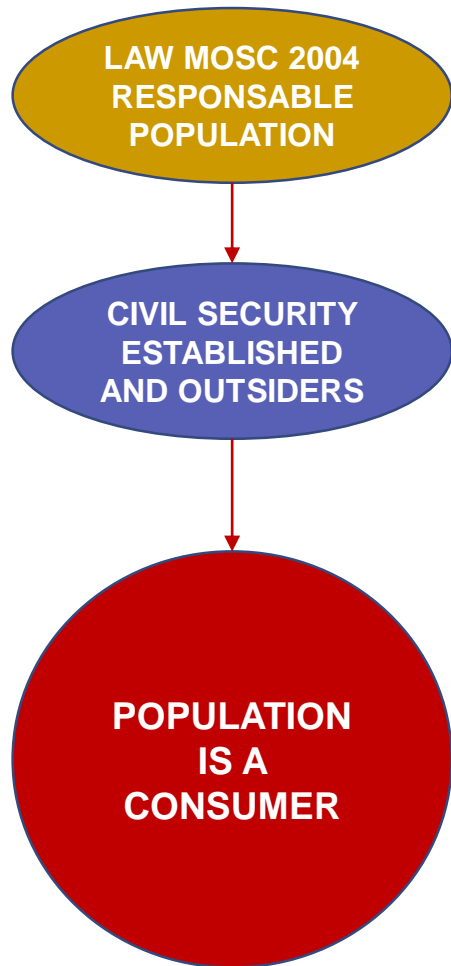
Savage (2019) ;

Zwang (2002) ;

Provitolo et al. (2015).



Operational framework :



¹opérationnel 24h/24h, ²activé en cas de besoin



Organisation of civil security command chain. Plan ORSEC

Methodology

Our study brings together **4 types of methodological approach** and fuses them into a **case description**, trying to highlight the voices of the actors involved.

- a) **CASE STUDY** - *Roya Valley and Vesubie Valley*
- b) **GROUNDING THEORY** - *Grounded theory*
- c) **ETHNOGRAPHY** - *Descriptive field research*
- d) **NARRATIVE RESEARCH** - *Based on the stories of local people and principal actors*



Methodology

First of all we explored the local press articles and news reports.

We went to the scene to interview the different actors:

- Inhabitants
- Affected populations
- Rescuers & first responders
- Authorities

Compare perspectives and descriptions on the ground and let people talk about their experiences.

Try to understand how do people respond to the disaster?



2 visits & online sessions



Posters



Publication social networks



Data analysis



Interview



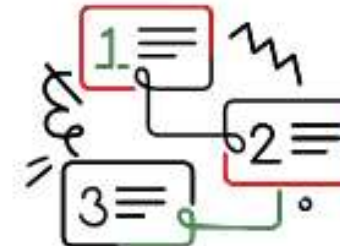
**Transform WMA
to MP4 and then
to TXT**
With VLC/Stream



**Transform from
TXT to DOC**
*with
Happyscribe*



**Qualitative
Analysis**
with NVivo



**Coding
Finding,
classifying**
*avec les logiciel
NVivo*



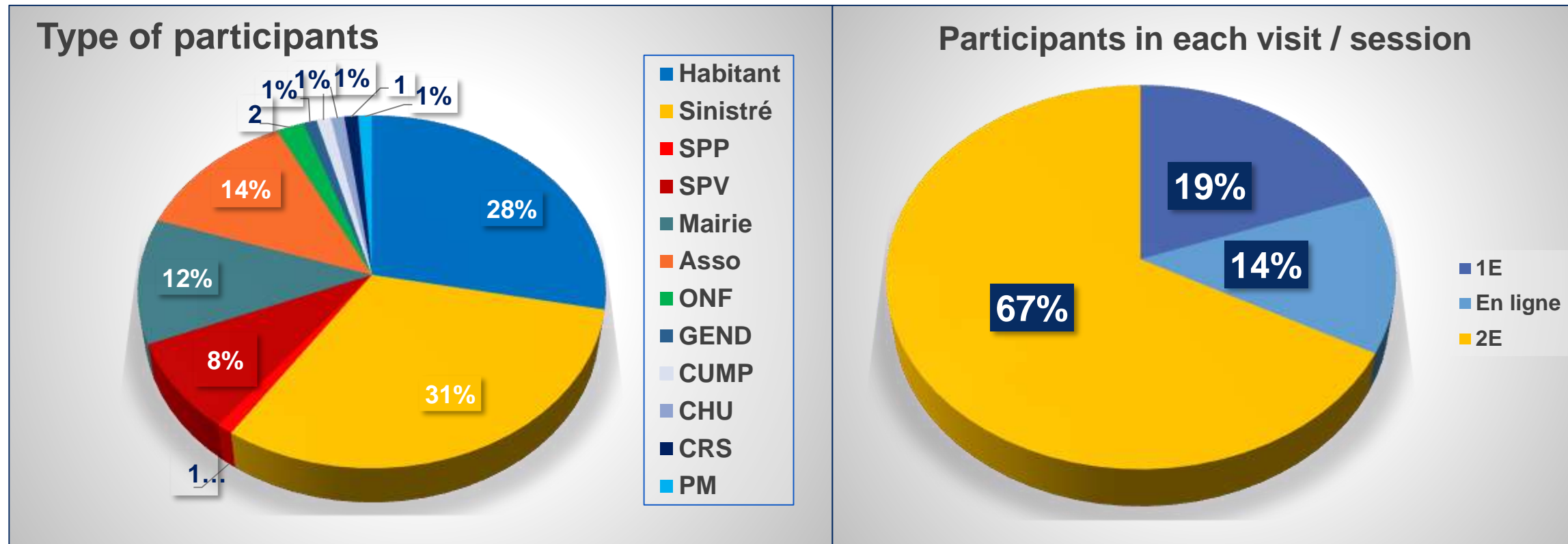
Results

COMMUNE	1 interview	Online	2 interview	Total	% Village
BREIL	17	5	23	45	46,9
TENDE	0	1	19	20	20,8
VESUBIE	0	0	21	21	21,9
OTHER	1	7	2	10	10,4
Total par visite	18	13	65	96	100

Data obtained from my thesis work



Results



Majority of people were interviewed during the 2nd sessions because we had more access to these communities

Results

The screenshot displays the NVivo software interface. On the left, a sidebar shows the 'Fichiers' (Files) section with a table listing files and their references. The main window shows a document titled 'TND-ENTRETIEN AVEC' with several text segments highlighted in blue. A red box highlights the top toolbar and the document title. A blue box highlights the sidebar and the file list table. A white box with a blue border highlights the text segment 'D : (51:19)Que pouvez-vous dire de la réciprocité et la solidarité?'. A white box with a red border highlights the text segment 'D : (52:37) et ça rentrera le plein plus humain aussi. C'est-à-dire, ils sont pas dans les registres mais probablement opérationnel, mais c'est surtout, c'est. C'est un, c'est une activité intéressante, comment la population reconforte le maire? C'est ça?'. A white box with a red border highlights the text segment 'CC : La solidarité. La solidarité si on pouvait mettre plus en place la solidarité dans la vie, ce sera bien parce que la solidarité, ça change tout. Ça change tout. Je veux dire, non, ça le on était là, le jour d'après, l'avais plein de gens. Enfin voilà, enfin, on était tous les voisins de faire des réunions pour savoir si tout le monde avait besoin, enfin, qui avait besoin de quoi? Après, bon, c'est un peu débrouilles, les anciens ici ils sont, ils sont toujours débrouiller tout seul donc nous on est un génération et plus collectivités ! voilà. Mais ça, c'est génial. La solidarité c'était. Trop chouette. On a tous été aidés les uns des autres. On était complètement coupé du monde sur notre petit montagne là, mais on était tous ensemble. On a fait toute, on a taffer tout les repas et tout ensemble. Voilà la solidarité quoi. Tous les les amis, qui ont marché 1h30 pour venir voir si ça allait. Tous les bénévoles qui sont venus, voilà si y'avait pas de solidarité, ce serait épouvantable. Mais c'est grâce à l'humanité, à la solidarité que ça devient quelque chose de beau. En fait, c'est étonnant.'.

Nombre	Códigos	Referencias
ENTRETIEN AVEC	83	167
ENTRETIEN AVEC	29	39
ENTRETIEN AVEC	113	229
ENTRETIEN AVEC	79	181
ENTRETIEN AVEC	52	89
ENTRETIEN AVEC	55	84
ENTRETIEN AVEC	165	346
ENTRETIEN AVEC	84	180
ENTRETIEN AVEC	81	171
ENTRETIEN AVEC	103	216
ENTRETIEN AVEC	77	122
ENTRETIEN OLIVI	27	31
ENTRETIEN OLIVI	59	106
ENTRETIENAVEC	132	224
ENTRETIENAVEC	69	132
ENTRETIENAVEC	53	118
FNTRFIFNP11 A	158	455

Authority narrative

Inhabitants narrative

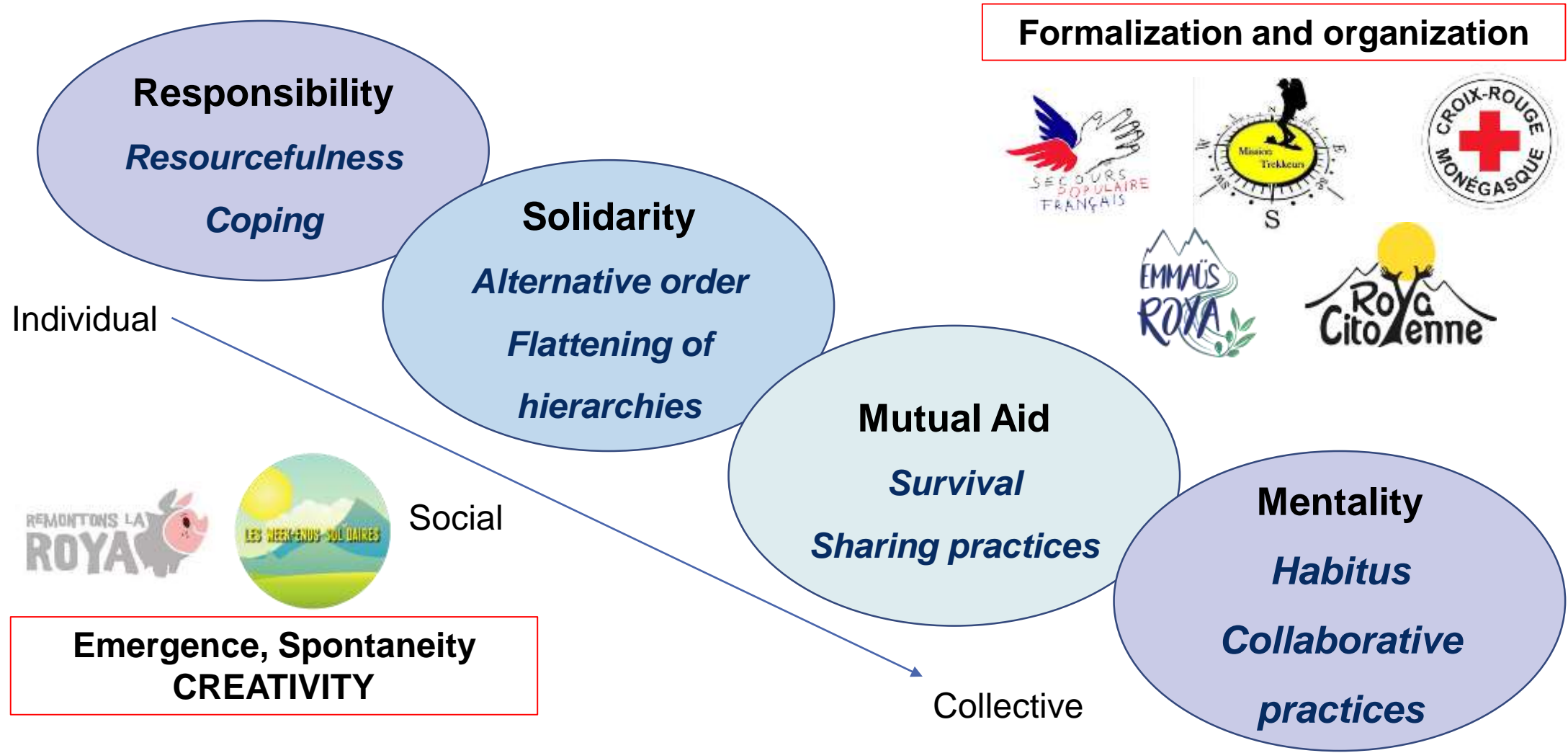


Results

- **Responsibility:** *At three different levels and it is articulated by the social bonds and social capital (**Bonding, Bridging, Linking**). All the actors assume different tasks, coordinated or non-coordinated by a leader.*
- **Solidarity:** *Many manifestations in the short and the long term. It is the result of assuming its own responsibility over its community. It's personal! Volunteers & population itself.*
- **Mutual-aid:** Based in an ancestral community feeling of being useful to others.
- **Myth behaviors and irrational behaviors are not a norm! They are rare.**



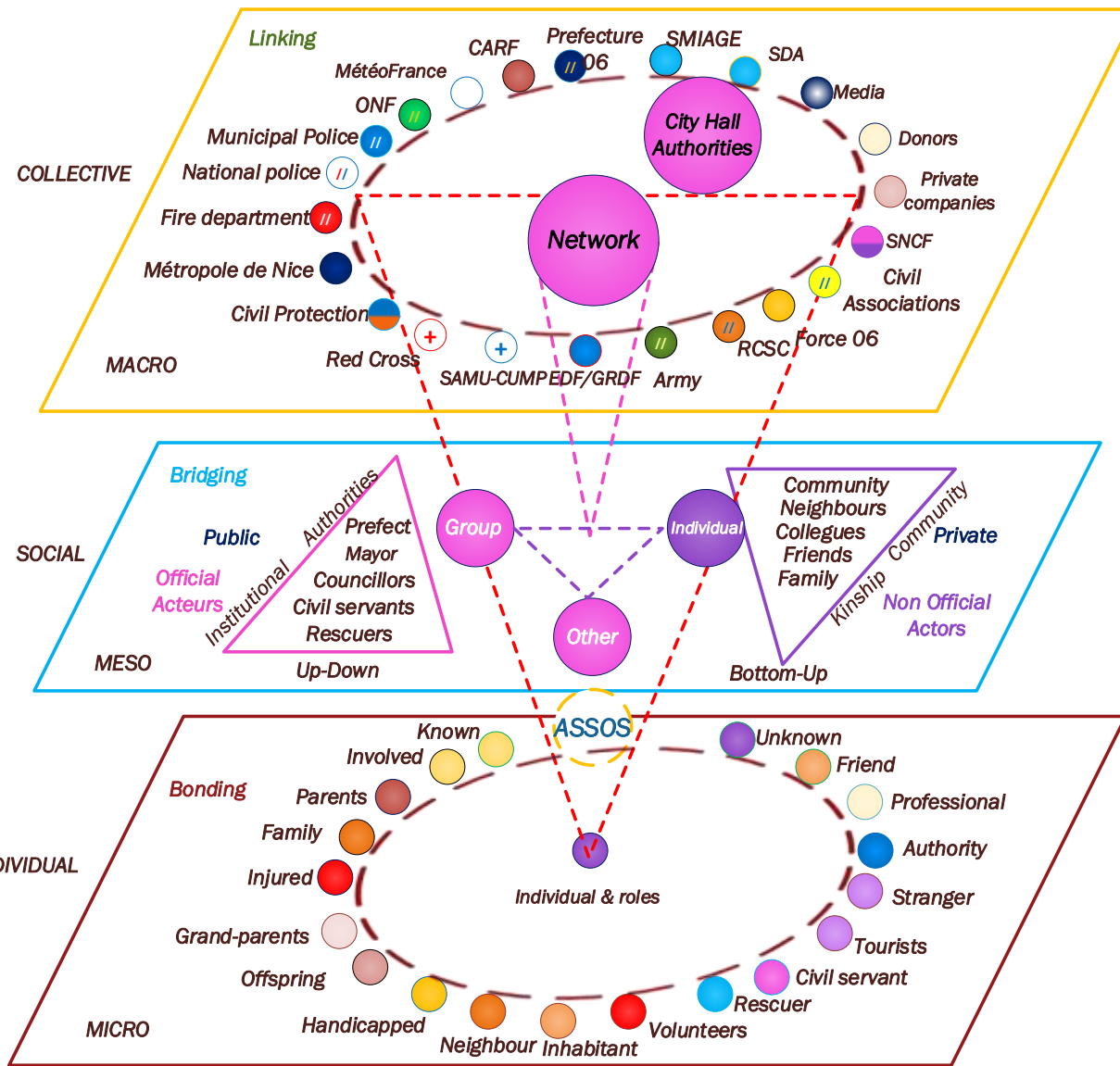
Discussion – Behaviors in disasters as a process



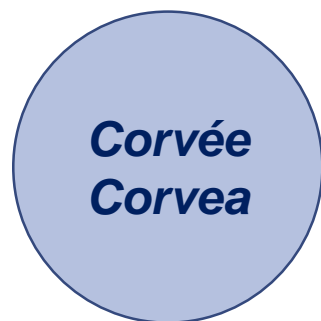
Discussion:

CIVIL SECURITY ESTABLISHED AND OUTSIDERS

Civil Associations have a key & pivotal role



Discussion – Behaviors in disasters as a process



1600
Middle
Ages
-
WWII

Obligation
Tortuous
To pay tribute



Collective work
Voluntary

**“An Immediate intervention movement
for generosity and solidarity actions”.**

Shared identity

Resourcefulness

**Integration of
different actors**

**Local & Technical
knowledge**

**Sharing practices
as an habitus**

**In the
long
term**

Associations

**A “Civilized” path of collective work
“Les weekends solidaires”**



Conclusion

- **Ancestral collective behaviors** stay anchored in human collective memory.
- Even if there is a big influence of an individualistic paradigm, **under extreme events as catastrophes human being will group together.**
- As formal associations like the Red-cross or the Civil Protection, **civil associations, may act as a healer** after social fracture caused by catastrophes.
- Collective behaviors as the mouvement of **MINGAS**, can be operationalized and **keep weaving social ties** during periods of peace in order to become resilient communities and society. **So people can count on the others.**
- **This way they participate in all the chain of responses since the pre-alert until the reconstruction as in the French Southeastern valleys.**



THANK YOU FOR YOUR ATTENTION



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