

G.B. Pant Social Science Institute, Allahabad

Rural Mind: Culture and Crowd

PERT CHART

Phase - I	
001	2 Months
01-Aug-2018	30-Sep-2018



Phase - II	
002	2 Months
01-Oct-2018	30-Nov-2018



Phase - III	
003	1 Month
01-Dec-2018	31-Dec-2018



Phase - IV	
004	1 Month
01-Jan-2019	31-Jan-2019



Phase - V	
005	2 Months
01-Feb-2019	31-Mar-2019

Phase - I	Literature Review and Preparation of Visual Data
Phase - II	Field work for primary data and indentifying volunteers
Phase - III	Capacity Building
Phase - IV	Participant observation in Kumbh
Phase - V	Data Analysis and Report Writing

6

Govind Ballabh Pant Social Science Institute, Jhusi, Allahabad

Rural Mind: Culture and Crowd

Budget Estimate

S.N.	Head	Amount (Rs.)
1.	T.A.	160,000.00
2.	Honorarium	140,000.00
3.	Stationery & Printing	35,000.00
4.	Computer Programmer	20,000.00
5.	Food	90,000.00
6.	Contingency	25,000.00
	Sub Total	4,70,000.00
	Over Head (@ 7.5%)	35,250.00
	Grand Total	5,05,250.00

Basu

Director
G. B. Pant Social Science Institute
A Constituent Institute of University of Allahabad
Allahabad

Rural Mind: Culture and Crowd.

Kumbh Mela witnesses one of the largest social, religious and cultural gathering in which a huge crowd gathers to worship God and take a holy bath in a sacred confluence of Ganges, Yamuna and mythical Saraswati, respectively. This Mela attracts people from various nook and corners within India and across the world. Due to huge crowd, there is always a risk of stampede which forces us to plan about crowd risk management strategies.

The G.B. Pant Social Science Institute, a constituent Institute of the Allahabad Central University, is a premiere research and development institute in India. We have a museum of ethnography and the Ganga River Culture gallery that represents the socio-economic and cultural continuity and change along the entire Ganga River belt through large paintings, photographs, artefacts and models.

We have a long and intensive field experience of understanding 'rural life, its people and their behaviour'. We feel that we need a specific kind of sensitivity to deal with rural minds especially when they are in a cultural space. Thus, we propose a plan based on our qualitative tools: 'Rural Mind: Culture and Crowd'.

Our plan will definitely be a support to technological crowd control mechanism tools. We propose:

1. Volunteers : Our 90 students will work as volunteers
2. Capacity building to understand crowd behaviour, control and integrate stakeholders: we will organise cultural and gender sensitization workshop for all stakeholders to make them understand the nature of rural crowd, how to deal with them with rural sensitivity and cultural history of Kumbh which will help to understand the nature of this occasion and the crowd. This will definitely strengthen your technical models.

In our workshop we will deal with crucial issues like their religiosity, faith and group behaviour. They become uncontrolled if our plans and technology hurt such sensitive issues. We should know how to deal with such crowd in a specific cultural setting.

Our Students volunteers will help to map the difficulties of this typical set-up and their continuous feedbacks will keep you updated of possible failures and deviations if any.

Few important issues which will be dealt by our team:

1. Heterogeneity of the rural crowd: this occasion should not be taken as an event and this gatherings should not be taken as normal crowd but a heterogenous one. The levels of heterogeneity become more complex when other groups of participants like Sadhus, tourist, media, urban and foreign people) enter in it. It becomes different from other mass religious gatherings in India. Sadhus sometimes becomes more assertive and aggressive in such mass religious gatherings. Media in their process to document sometimes cross the thin line of rural crowd privacy. For urban crowd it may a space of fun. For foreigners it is something adventurous. This creates a groups which is beyond our technological tools.
2. Rural people who come from villages with spiritual approach and are mostly semi-literate, illiterate and unable to read and understand signs and warnings. They will often follow the crowd blindly. They always come in groups , a mix of men, women and children and with less information of area. Sometimes language and technology create a gap for them, it is difficult for them to converse with people on duty and limit their access to information through digital means.

3. This crowd is mostly rural crowd (unstructured, unpredictable and unplanned). So the group behavior is out of coverage of techno-models. They form a coherent group but most of the times unorganized, guided by others/ group leaders (community leaders) who have gathered for a particular purpose in a particular space and time even for a particular muhoorat. Simultaneously these groups carry their multiple identities, which is sometimes difficult to monitor. Pain/anger of one trigger others which results in spontaneous outburst that leads to stampede or some asocial behavior. We fail to understand negative potentialities of crowd and its transforming possibilities
4. The routes to various activities are altered randomly without proper information or sign boards for the people due to warning of heavy crowd. These may create chaos among the rural crowd and could be a possible cause of stampede. Perfect combination of technology with the stakeholders, who understand the crowd and legacy of Kumbh is needed.
5. These stakeholders may be from NGOs, CBOs, PRIs, Mohalla puja committees, communities like nishads, local youths for 'may I help u desk, who know city, routes and local language. Further sensitization workshop will help them to understand historicity of the event, its socio-cultural context

Our team will help to design cultural footage to display in waiting zone to dilute outburst. Usage of interactive and historical set of methods will make this space more accommodating.

In spite of all trainings and technological strength to deal with Crowd Panic and Herding Behaviours, unexpected incidents may sink crowds into the scare, or even lead to crowd panic which further results in emergency situation. In such a situations, stakeholders should be able to make reasonable decisions (even if it is limited) only when they understand the people.

At preliminary level, surveillance for the Crowd Density may work but effective monitoring is important. Our volunteers will provide vital information about the nature of crowd, their activity, facilities status, the security arrangement and the surrounding environment. So our intensive monitoring will strengthen the real-time parameters. Our volunteers will randomly interact with crowd to understand their unconscious and irrational behaviours, interact with leaders who can make decisions for the group, and will document their opinions and follow others under the pressure in crowds. In fact, data of type of people groups, their class and their movement will help to make correct judgments in case of the emergency.

Time Line (8 months):

Our work plan will be divided into five phases :

Phase One-Literature Review and Preparation of visual data (2 months) August - September 2018

We will review available literature on religious and cultural spaces and its different paradigm, case studies of stampede during religious gatherings, literature on Kumbh and its cultural heritage, stampede in previous Kumbh, National disaster authority manual to understand issues.

Develop various visual materials with help of a workshop of visual and media studies students of Allahabad University, for display and distribution during Kumbh.

Phase Two- Field work for primary data and Identifying volunteers (2 months) October-November 2018

We will do preparatory field work where we will interview the respondents with purposive sampling. These respondents will be Sadhus from Akharas, Pandas, Nishads, Malis, local community involved in Kumbh and local vendors. These interviews will help us to collect the narratives, their memories and experiences. This will be an important data for us for further planning.

We will select the volunteers (especially youth) from NGOs, CBOs, PRIs, Mohalla puja committees, communities like Panda, nishads and local youths for 'may I help u desk', who know city, routes and local language. Selection of volunteers will be done by snowball and purposive sampling. (You have to provide them space and food)

Phase Three -Capacity Building (1 month) December 2018

Capacity building to integrate stakeholders and to understand crowd behaviour to control them. Cultural and gender sensitization workshop will be organised for all stakeholders to help them to understand the nature of rural crowd, rural sensitivity that is needed to deal with rural crowd and cultural history of Kumbh. These tools will help them to understand the nature of this occasion and its crowd. This will definitely strengthen already designed technical models for Kumbh. Further sensitization workshop will help them to understand historicity of the event, its socio-cultural context

Phase Four - Participant's observation (1 month) January 2019

Through the semi-structured interviews, we will document the views of visitors mainly rural crowd and Sadhus, tourists, media, locals and foreigners. (You have to provide Space to stay).

We will document the everyday life of Kalpvasis, rituals, special occasion, mela as a cultural space, economy involved in it. We will conduct long and unstructured interviews of visitors.

Our students will provide vital information about the nature of crowd, their activity, facilities status, the security arrangement and the surrounding environment. So our intensive monitoring will strengthen the real-time parameters. We will randomly interact with crowd to understand their unconscious and irrational behaviours, interact with leaders who can make decisions for the group, and will document their opinions and follow others under the

pressure in crowds. In fact, data of type of people groups, their class, their movement will help to make correct judgments in case of the emergency.

Phase Five - Data analysis and report writing (2 months) February March 2019

For Data analysis, We will do narrative analysis of community narratives through the Coding, Categorization and Patterns .

We will submit a report based on this data.

Research Methodology:

This study will be based on mixed methodology to understand the reality in its embeddedness as confronted by the members of different communities who come to visit and stay, different stakeholders and spectators. The intent of this research is to obtain a holistic picture of the Kumbh with an emphasis on portraying the everyday experiences of participants and their contentment and discontent by observing and interviewing them. We will take daily "jottings" and field notes based on our conversations and observations. We will engage in "triangulation of methods" by conducting focus groups in conjunction with individual interviews and participant observation.

These insight will help us to understand their contentment and struggles which sometimes convert into hidden rage against various forms of control for effective management..

Data Collection Method

We will collect the data during field visits and stay during Kumbh with the help of qualitative methods such as field research, participant observation in their everyday life, Semi- participant observation of the various process, conditions and occasions. Group discussions, in-depth interviews, unstructured interviewing and collection of documents from the field will help us understand life, behaviour and nature of Kumbh in more in-depth manner.



कार्यालय वरिष्ठ पुलिस अधीक्षक
कुम्भ मेला, इलाहाबाद



सं.सं.सं. - १०७/२०१६

दिनांक - कुम्भ १०/०७/२०१६

सं. ६

निदेशक,
डी०पी० एन्ट सोशल साइंस, इन्स्टीट्यूट,
इलाहाबाद।

कृपया कुम्भ मेला-२०१६ के अंतर्गत पुलिस विभाग के लिए मेल में शामिल जीवन व सेवा के आधार से सम्बंधित विन्दुओं पर अध्ययन तथा स्वयं सेवकों की सेवाओं के संचालन करने में आपकी संस्था द्वारा सहयोग किये जाने हेतु एम०ओ०७०० किया गया है जिसके अनुक्रम में वरिष्ठ पुलिस अनुभाग-१ द्वारा शासनादेश संख्या यू०ओ०७५/९-१-२०१६-२३ मेला/२०१६ दिनांक १९/०७/२०१६ के माध्यम से प्रशासकीय व वित्तीय स्वीकृति प्रदान की गयी है। शासन द्वारा प्रशासकीय व वित्तीय स्वीकृति प्राप्त होने पर कुम्भ मेला अधिकारी द्वारा स्वीकृत धनराशि अवमुक्त करने हेतु भित्तांकित विन्दुओं पर सूचना/अभिलेख उपलब्ध कराये जाने की अपेक्षा की गयी है।

१. स्वीकृत धनराशि से सम्बंधित अनुमोदित स्टैमेट/डी०पी०आर०
२. स्वीकृत धनराशि से कराये जाने वाले कार्य का पट्टे चार्ट।
३. धनराशि आवंटित करने का मॉग पत्र।

अतः अनुरोध है कि स्वीकृत धनराशि को अवमुक्त कराने हेतु उपरोक्त विन्दुओं पर सूचना/अभिलेख इस कार्यालय को तत्काल उपलब्ध कराने का कष्ट करें, ताकि मेलाधिकारी को वसूली सूचना प्रेषित कर धनराशि प्राप्त की जा सके।

(कजीन्द्र प्रताप सिंह)
पुलिस उपमहानिरीक्षक/
वरिष्ठ पुलिस अधीक्षक
कुम्भ मेला, इलाहाबाद।