



OUTLINE India
Social Impact through Data

**Evaluation of WASH campaign at the Kumbh
Mela, Nashik, 2015
FINAL REPORT
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INDEX

Table of contents
List of tables
List of figures
List of abbreviations and key words

Chapter 1- Introduction

Chapter 2- Campaign Overview

2.1 General Overview of the Campaign
2.2 Objective of the Evaluation
2.3 Evaluation Strategy
2.4 Method, Sampling and Data Collection
 2.4.1 Methodology
 2.4.2 Explanation of data collection methods
 2.4.3 Sampling

Chapter 3- Campaign Concept Analysis

3.1 Appeal, Comprehension and Opinions about Interventions Addressing ‘Sanitation Myths’
 3.1.1 Myth Buster Videos
3.2 Appeals, Comprehension and Opinion about the Campaign
 3.2.1. Appeal and Comprehension
 3.2.2. Comparison with different Slogan Options
 3.2.3. Limitations and Discussion
3.3 The Khumbh Mela as Context for the Sanitation
3.4 Visibility and Intensity of Campaign Intervention at Sadhugram

Chapter 4- Evaluation of Individual Campaign Elements- Games and Activities

4.1 Swachh Days
4.2 Sanitation Games
 4.2.1 Myth Buster Sanitation Games
 4.2.2 Clean Village Hoops
4.3 The Photo-Booth Activity
4.4 Pledge Wall
4.5 Follow up Mechanisms

Chapter V- Recommendations

Appendix

A. List of Tools





LIST OF TABLES

TABLE 1: METHDOLOGIES FOR RESEARCH OBJECTIVES	9
TABLE 2: DATA COLLECTION FOR SERCOND PHASE	10

LIST OF FIGURES

FIGURE 1: SWACHH DAY AT TRIMBAKESHWAR, NASHIK.....	6
FIGURE 2: FOCUS GROUP DISCUSSION BEING CONDUCTED AT SADHUGRAM, NASHIK.....	11
FIGURE 3: MYTH-BUSTERVIDEO OF SADHVIJI BEING SCREENED ON THE LED AT SADHUGRAM NASHIK.....	15
FIGURE 4: DISCUSSION ON THE PREVALENT SANITATION AT AN AKHADA IN SADHUGRAM, NASHIK	15
FIGURE 5: THE SETTING FOR MESSAGE DELIVERY AT THE TRIMBAKESHWAR CAMP, NASHIK	19
FIGURE 6: THE TURN-OUT AT THE SECOND SWACHH DAY AT SADHUGRAM, NASHIK	23
FIGURE 7: PARTICIPANT AT THE PHOTO-BOOTH ACTIVITY	25
FIGURE 8: THE PLEDGE WALL	27

LIST OF ABBREVIATIONS AND KEYWORDS

ABBREVIATIONS

FGD- Focused Group Discussion

IDIs- In-depth Interviews

KEYWORDS

ATTENDEES- A person who attends a conference or a gathering.

SWACHH/SWACHHTA- Spotless, clean

SWACHH DAYS- Clean Days

AKHADAS- A Gymnasium

MELA- A religious fair or festival

GHAT- Passage leading down to a river

GURUS- A Hindu spiritual teacher

SWAMIJI- A religious teacher

TIKA- Another term for *tilak* (*Putting a red powder mixed with liquid as a mark of starting something on an auspicious note as per Hindu religion*)





CHAPTER 1: INTRODUCTION

The *Swachh Kumbh Mela* campaign undertaken by WASH United in collaboration with the Global Interface Wash Alliance (GIWA) is centred on the cultural narrative of the idea of purity and pollution among Hindus which offers legitimacy to the practice of open defecation. Thus owing to the religious significance and the mass appeal, the *Kumbh* becomes a suitable setting to engage religious target audiences about the importance of toilet usage.

The sanitation challenges in India are contextual. While it can be inferred that the problem of open defecation pertains primarily to rural India and waste management to urban, the issues that surfaced during the investigation are unapparent. What has become evident are that the aspects of purity and pollution, clean and unclean, are interlinked with gender, caste and other distinctions and group affiliations as seen during the data collection procedure. Upper castes were unlikely to sit along with lower caste individuals during a discussion. Sanitation workers were mostly lower caste or from tribal communities. Thus, while the nature of *mela* made differences and spaces fluid, the idea of cleanliness and personal hygiene continued to be tied to group norms.

The demographic landscape of the *Kumbh* is broad: devotees from different cults or *akhadas* (*local term for cult or sect specific camps*) headed by different spiritual leaders, *sadhus*, who are largely nomadic, small scale traders and informal businessman, policemen, sanitation workers to state a few, from both the rural and the urban regions of the country.

While the entire geographical setting suddenly witnesses a massive influx of people, the challenges in maintaining sanitation and hygiene at the *mela* become manifold.





CHAPTER 2: CAMPAIGN OVERVIEW

2.1 GENERAL OVERVIEW OF THE CAMPAIGN

WASH United tested a series of innovative interventions at the 2015 *Kumbh Mela* in Nashik, with the objective of learning what public awareness strategies work to engage people on the issue of improved sanitation practices around mass gatherings with more than five million people.

The theme of the campaign as aptly defined by the slogan was '*Har Sharir Ek Mandir Hain, Isse Swachh Rakhe, Shauchalay ka Istamal kare*' (keeping the body clean, hygienic and pure like a temple which can be attained by the usage of toilets). This metaphoric comparison of the human body to a place of worship is a traditional Vedic Hindu thought. The topic of purification is central to the Hindu belief system and hits off well with the religious audiences.

Broadly, the campaign can be divided into two phases:

1. The initial roll-out phase, included two *Swachh Days* with a direct message delivery strategy that were held at two different camps (*akharas*) on subsequent days and were co-organized by GIWA. The location for the first *Swachh* day was at Trimbakeshwar while the second one was held at *Sadhugram*. During the sermon sessions, renowned and popular religious leaders from different cults informed the attending devotees about the sanitation challenges and called upon devotees to reconsider traditional practices and adopt safe sanitation practices. The speeches were supported by 4 myth-buster videos screened during the session. At the end of the session the leaders took a pledge for sanitation at the wall, and encouraged the devotees to do the same, after the session outside.

Consequent programs within the camps, included an outdoor quiz-based game to deliver sanitation messages and bust existing myths through direct engagement with the participants, followed by pledging for sanitation. These attracted a wider range of participants, including devotees and *sadhus* who were attending the session and a few others who had come to visit that camp.

The visibility of the campaign for the general *mela* attendees was retained by setting up LED screens at different key locations of the *mela*, which initially screened the four myth buster videos.





Figure 1: Swachh day at Trimbakeshwar, Nashik

2. Incorporating suggestions and changes from the first phase, the second rollout phase included revised and intensified campaign interventions at various locations of the *mela*. At *sadhugram* (one of the main encampment areas of the *mela*) the screen locations were shifted to 3 key locations, and engagement activities were built around it. The Tapovan Ghat and Nashik busstand were the two other locations where the LEDs were installed. This consisted of a revised game ('Clean village hoops') and photo-booth activity coupled with the pledge wall. The LED screens showed four supplementary myth buster videos and the PSA¹. At the initial *Swachh* day Camp in *Sadhugram*, the 'Myth-buster' game was replaced by the photo-booth and the pledge-wall. This combination was also set up outside another camp in *Sadhugram*. The follow up mechanism for the first phase consisted of noting down contact details of the participant and encouraging him or her to join social media portals designed for the campaign. To enhance and strengthen the follow up mechanism, in the second phase revised flyers were handed out in envelopes which listed out tasks that one could undertake to become a *Swachhta* Hero and thereby win a prize. To be a *Swachhta* hero the participant on completion of any sanitation task was supposed to click a photograph as a visual proof and fill out the details in the form and send it to the address mentioned to be able to compete for the prize. Additionally, the sanitation pledge was noted down by the volunteers on a sheet of paper and a photograph of the individual displaying the message was taken.

¹ The additional 4 myth buster videos and the PSA were produced during the first phase and used in the second phase only



In addition, WASH United worked with local colleges to mobilize volunteers on all the *parvani days* (bathing day) throughout the city and at the *ghats*, who helped direct the devotees to sanitation facilities. (Note: this is not part of this evaluation).

2.2 OBJECTIVE OF THE EVALUATION

Through the *Swachh Kumbh Mela* campaign at the 2015 *Kumbh Mela* in Nashik, WASH United tested a series of strategies to build public awareness on the importance of toilet use at mass religious gatherings.

The general objective of this evaluation was to assess the extent to which the overall messaging and the different interventions worked, what didn't work, what adaptations were required, and, based on those findings, to develop recommendations for interventions for future events.

The assessment specifically looked at the following elements of the campaign:

1. Overall campaign concept/slogan;
2. PSA & myth buster spots;
3. Pledge wall and games;
4. *Swachh Day* events.

The specific objectives of the evaluation were to:

- Determine the prevalence and visibility of the different campaign activities and other audio-visual messaging about the importance of toilet use vs. open defecation;
- Determine the recall, comprehension, acceptance and appeal of the direct and intended messages of the various campaign programmes and the overall relevance of campaign in the *mela*;
- Gather feedback about the different activities and recommendations from the respondents to inform adjustments to the messaging and campaign interventions at the *mela*, as well as for campaigns at other such religious mass gatherings in the future.
- Evaluate the engagement quotient of each of the interventions that were undertaken.
- Understand the campaign's penetration through visibility of different activities, images, posters





among unintended audience².

- Understand the difference in comprehension and appeal of slogans along with other campaign messages, imageries used among intended³ and unintended audience.

2.3. EVALUATION STRATEGY

The evaluation tried to reach out to a range of participants that the campaign catered to and thus maintain a suitable mix of gender, age, socio-economic background and location, based on the actual composition of participants.

Furthermore, discussions with a number of people who were not exposed to the campaign directly were conducted to bring out the difference in perceptions when compared to individuals who were exposed to the campaign.

2.4. METHOD, SAMPLING AND DATA COLLECTION

2.4.1. Methodology

The data collection took place in two subsequent parts aligned with the two different phases mentioned above.

The first phase included the following methodologies to match the respective research objectives:

² These were individuals who were not present at the camp or were unlikely to have participated in the outdoor activities and have received some indirect or no exposure to the campaign.

³ There were individuals present at the camps, attended the *Swachh Day* or have participated in the outdoor activities





TABLE 1- Methodologies for Research Objectives

CAMPAIGN ELEMENTS	RESEARCH OBJECTIVES	LOCATION	METHODOLOGY	NUMBER OF PARTICIPANTS
Swachh Day events	Understand the effectiveness and the relevance of the Swachh Day event at the Kumbh Mela Message recall, acceptance, appeal of myth buster videos Significance of taking a pledge	Trimbakeshwar camp and Sadhugram camp	In-depth interviews with attendees ⁴ of the Swachh Days	22 IDIs
Outdoor activities (pledge wall and games)	Understand the engagement level of the outdoor activities Message recall, acceptance Motivation to take action for sanitation	Trimbakeshwar and Sadhugram camp.	In-depth interviews Focussed group discussions following the outdoor activities, with participants of the camp activities (game, pledge and follow-up)	10 IDIs 2 FGDs with a consisting of 6 and 4 participants respectively in the two groups, with a mix of male and female participants.
Overall campaign concept and slogans and focused viewing of myth buster videos.	Recall, appeal and comprehension of the campaign slogan Determine different preferences for messaging Recall, comprehension, acceptance and appeal of the myths/ messages	Trimbakeshwar, different akhadas Sadhugram and Tapovan Ghat	Focus group discussions (FGDs) IDIs with two separate samples- one consisting of attendees at the Swachh Day and the other with non-attendees across the mela site.	16 IDIs with non-attendees 22 IDIs with attendees of the Swachh Day 5 groups with total 33 people

⁴ Attendees were previously referred as intended audience in this report. These were individuals who were exposed to campaign activities directly. (Explanation of the term also provided in the footnote 3.





TABLE 2- Data Collection for Second Phase

RESEARCH OBJECTIVES	METHODOLOGY	NUMBER OF PARTICIPANTS
Visibility and prevalence of our campaign activities at the <i>mela</i>	Survey method technique with <i>mela</i> attendees	36
Understand the engagement level of the outdoor activities and PSA and myth buster videos on LEDs Message recall, acceptance Motivation to take action for sanitation	In-depth interviews and FGDs with participants of the games and were exposed to the PSA and the myth buster videos	30 IDIs with participants of the game 4 FGDs with 35 people total who were exposed to PSA and myth buster videos 20 IDIs with people who participated in the photo-booth activity

2.4.2. Explanation of data collection methods:

The focussed group discussions (FGDs) were activity-oriented. The discussions were conducted with 4-5 people on an average though many of the groups became larger because of the attention and interest of bystanders. The participants were from diverse socio-economic, cultural and demographic backgrounds and came from different parts of the country.

For probing about the myth buster videos, respondents were engaged in a game that was built on identifying their perceptions regarding toilet use. A number of cards had been pre-designed according to the myths as discussed in the videos. The pack consisted of cards showing a rural man, rural woman, children, old people, a physically challenged person, clean water, and diseased individual, along with other cards depicting the *Swachh Bharat* logo and so on. Firstly, two cards, one representing open defecation and the other depicting toilet use were placed side by side and the respondents were instructed that they would have to place subsequent cards under any one of these categories, that is, toilet use or open defecation. Each respondent had to come up with a rationale and then come to a consensual group decision about which category to place a particular card under. The ensuing debate and discussion revealed opposing and confirming ideas about toilet use and more importantly showed whether these participants adhered to the myths about toilet use.

The card game was followed by questions regarding the slogan which consequently threw up a range of explanations about the idea of the body, cleanliness, temple, toilet use and so on. Lastly, the participants

were shown two or more of the myth buster videos on the laptop and were asked open ended questions following the same.

During the second phase, the respondents for the FGDs were recruited from the ones viewing the LED screens. During the course of the FGD one or two videos were showed to them on a tablet with external speaker.

To some of the groups, a few variants of the campaign logos were shown to gauge the preference and comprehension of the different symbols used in particular and the logo in general. These discussions were audio recorded and field notes were also collected on site.



Figure 2: Focus group discussions being conducted at *Sadhugram*, Nashik

In-depth interviews (IDIs)

The interviews were conducted with individual respondents. The setting was natural, meaning that interviews were conducted within the *mela* campus according to the convenience and willingness of the participants. The interview questionnaire consisted of close ended multiple choice type questions as well as open ended qualitative styled questions. The interviews engaged the participants on a range of slogans, images and topical discussions pertaining to the campaign messages and theme. The interviews were conducted in Hindi and Marathi and translated into English for coding and interpretation.

To the respondent who did not attend the *Swachh* Days, the campaign t-shirt, the photograph of the pledge wall, snapshots of the poster and images, samples of the campaign logos were used to gauge on-site familiarity with the campaign and the appeal of each of these items.

During in-depth interviews respondents were clear and prompt in expressing their opinions while in the FGDs, individuals were distracted by others and often resulted to heated debates while let to general



outburst about the sanitation conditions at the *mela*⁵ or the prevalence of corruption leading to inaccessibility or funds being impediments in the fulfilment of sanitation targets, sanitation issues in their villages and so on. On the other hand, discussions and debates around open defecation and related discourses of gender, class and access were more strongly elaborated.

Survey method: A quick survey was conducted among people who walked down the *Sadhugram* streets to understand the extent of visibility of the outdoor activities in the second phase of evaluation.

2.4.3. Sampling

Phase 1:

Purposive sampling method was used to recruit participants for the study. For interviews with non-participants, *mela* attendees across the grounds, available and willing to interact, were included. For participants at *Swachh day* events, attendees were interviewed when leaving the camp after the event, or after playing the follow up games and pledge wall events. In the first phase of evaluation, 48 IDIs and 7 FGDs were conducted. The sample population was chosen from a combination of rural and urban areas from the states of Gujarat, Maharashtra, MP, Punjab, UP and Bihar. The age of the respondents ranged from 20 to 80 years and the sample was representative of both genders. The respondents of the IDIs came from diverse educational backgrounds, ranging from people who were illiterate to people who had studied beyond secondary school.

The IDIs were conducted with 22 respondents who participated in the *Swachh Day* events, 10 respondents who participated in the outdoor activity and 16 respondents who did not participate in the *Swachh Day* events, but were present at the *Kumbh Mela* grounds. These included devotees and other attendants, such as people working in the restaurants and stalls, MNREGA sanitation workers, people waiting at the Nashik bus-stop who had come to attend the *mela* and were awaiting departure.

70% of the total respondents were from the rural areas. Most of the respondents came from Maharashtra, the host state of the *mela*. Respondents also came from Bihar, UP, Gujarat and Madhya Pradesh. The sample is evenly distributed in terms of gender for who attended the *Swachh Days* and for

⁵ The women usually complained about the issues of privacy in bathing areas and the Ghats, and people who were not affiliated to any *akhada* complained that they did not have access to toilets at the *mela* venue and hence were compelled to go out in the open. Some people also complained that at times they would find the toilet facilities locked. However, a large number of people were also satisfied with the existing conditions. *(Please note that these finding are extraneous and are not within the scope of this evaluation.)*





the respondents who did not. In terms of age, it is relatively higher for those in the age group 40-49 years.

Around 50% of the respondents who did not attend the *Swachh Days* and 40% of the respondents who attended the *Swachh Days* had completed education till secondary level.

36 respondents said that they had at least one toilet at home while Two respondents said that they had no toilets at home.

Phase 2:

The total number of respondents for the second round of evaluations was 96 who came from a wide range of socio-economic backgrounds. The overall age range was from 18 to 80. 36 people who walked down the *Sadhugram* street were surveyed to determine the visibility and prevalence of the campaign activities at the *mela*. 30 IDIs were conducted with participants of the game and 20 with individuals who participated in the photo booth activity. Along with that 4 FGDs were conducted among people who were exposed to the videos for the myth busters and PSA probes.





CHAPTER 3: CAMPAIGN CONCEPT ANALYSIS

3.1. APPEAL, COMPREHENSION AND OPINIONS ABOUT INTERVENTIONS ADDRESSING 'SANITATION MYTHS'

3.1.1. Myth buster Videos

Different cultural beliefs and myths about open defecation and/ or sanitation persist across the country, as been described in the introduction. These cultural perceptions often inhibit people from using toilets. These perceptions are especially prominent in rural India.

The campaign addressed these in the form of:

- Short myth buster videos: well-known religious leaders addressed these myths as part of a larger dialogue on the importance of cleanliness, good sanitation practices and hygiene. These were broadcasted on LED screens put up at various points across the *mela*.
- The “myth buster sanitation quiz” in phase 1: Players had to identify in a short time, while competing against another teams, which statements are myths and (correct or incorrect) facts.
- Quotes from saints taken from the videos were repeated on the follow-up flyer (phase 1)

The LED screenings in the first phase of the campaign were focused on addressing different myths and false perceptions around sanitation. The myths discussed in the first phase are the following:

- Open defecation is often associated with masculinity and there is a prevalent view that toilets are for women, girls, children, disabled and aged people.
- Having a toilet in the house pollutes the household.
- Open defecation is a tradition and since or forefathers have been doing it for ages, it is not detrimental to the environment.





Figure 3: Myth-buster video of Sadhviji being screened on the LED at Sadhugram, Nashik

The key messages discussed during the second phase include:

- Toilets are considered a luxury and people often spend their resources on purchasing cycles, phones, TVs instead. However, having a toilet in every house is a necessity, not a luxury, since it protects us from diseases and infections.
- God resides in each of us, so our body is our temple. We need to be cognizant of how we keep this temple clean, by getting rid of our waste responsibly. Since our scriptures state that every man is equal, there is a need to stop open defecation to end the practice of manual scavenging.
- Having a toilet in the house is not a sign of wealth; instead, it is a sign of wisdom.



Figure 4: Discussion on the prevalent sanitation at an *akhada* in Sadhugram, Nashik



I. APPEAL

Overall the videos were well received and liked by most of the respondents. They seem to be engaged, attentive and often nodded along or expressed approval while watching the video.

The video with Baba Ramdev, where he spoke about the myth related to open defecation and masculinity seemed to be the most appealing for the respondents, followed by the videos of the Chidanand Saraswati and Swami Avdeshanand Giriji.

II. COMPREHENSION

The evaluation of the efficacy of myth busters revealed that due to external as well as respondent specific reasons, the level of comprehension was limited. Less than 40% of the respondents in both the participating group as well as among those recruited from elsewhere across the *mela* (Phase 1) were able to connect the message from the videos directly to the idea of open defecation and toilet use. There was a general assumption that the videos were about cleanliness, but no awareness of the prejudices surrounding use of toilet based on age, gender, caste or class. Some of the respondents were able to articulate the myths and messages from the videos, and in FGDs, often times this led to a healthy discussion and debate around the same. But in most cases, the myth busters did not succeed in starting an external or internal dialogue among respondents on sanitation myths in India.

When interviewees/FGDs participants were prompted with the idea of 'Swacchta', most participants were of the opinion that everyone, irrespective of gender, class, and physical condition, should be using a toilet. So while the specific messaging of the myth buster videos was not highlighted by respondents, the broader campaign messaging was.

III. VISIBILITY AND MESSAGE RECALL FROM LED SCREENS

The LED screens proved to be a successful tool. Barring two respondents, all respondents had seen the LED screens (see also 3.4) in the second phase. However, the visibility of the LEDs in the first phase as reported by the respondents was minimal. The continuous playback of the videos at the *mela* ensured that the visitors were exposed to them. However, the visibility of the myth buster videos on the LED screens did not translate into uptake of the specific aforementioned messages by the visitors. The majority of respondents





took away the message of general cleanliness from the watching the videos, such as keeping Nashik clean and preventing water pollution. There were other unrelated responses wherein the respondents recalled watching information on Nashik, warnings about pickpockets and messages about water conservation. A possible explanation for these answers was the prevalence of several other government sponsored LEDs which showcased videos on the aforementioned topics. There was also an assumption that the videos with the saints were not about sanitation, but videos of religious preaching and prayers.

IV. LIMITATIONS AND DISCUSSION

myth busting intervention was successful in the sense that most people who viewed the videos or participated in the games were able to comprehend the general idea and mostly agreed with the same. They were mindful of the objective of the campaign and recollected basic ideas related to sanitation, health and hygiene. Because of the presence of popular and well-known religious leaders, it caught the attention of most of the respondents.

However, respondents did not individually or accurately identify the specific myths and therefore there was not enough evidence to show whether people's attitudes around these myths were successfully altered by the interventions. Moreover, the message of sanitation (*swachhta*) was more promptly and easily associated with ideas of cleanliness, purity, washing and bathing, littering and the like rather than singularly with open defecation. The reasons for this maybe:

1. The myths may not be uniform across populations and regions, thereby creating differences in the way the videos are perceived or understood;
2. The specific myths got lost among the broader message about the idea of sanitation, hygiene and health (lack of disease) that was repeatedly picked up by participants on viewing the videos;
3. People from rural India and Low Income Groups (LIGs), comprehended the message in completely different ways than those from urban, well to do backgrounds. For these people, open defecation was the norm, and the most obvious thing to do. This was so regular a practice that toilet use was challenged on grounds of practicality (financial constraints), unavailability of toilets, and Government responsibility towards providing toilets for the poor. Most of the people from rural backgrounds who were economically





weak, confessed that while they believed in the need for toilets, for them it was not a realistic possibility. Hence even though they promptly mentioned that a 'rural person, a farmer' will always go in the open as opposed to 'old and disabled people or women' this was not related to the myth of power or masculinity/ weakness overtly, (though it may at some level be), but more about the practical limitations that women, old and disabled people face if they want to go to the open fields. However, the respondents between the age group of 20-30 irrespective of their gender were able to articulate the message given out through the myth-buster videos better than the older or younger respondents.

4. In FGDs with women, there were prompt references to the fact that men usually go in the open. One respondent mentioned that 'they can go wherever they want that's the thing with men' - but they should use toilets- however there was a general opinion that men go in the open- while selecting cards, they placed it on the toilet- which was viewed as where people should go as opposed to what usually is used. In this way, the tendency of women was more towards talking about what should be rather than the myths that were being depicted through the videos. In Phase 1, men and women had similar access to the screens and videos. In phase 2, women were intimidated to really engage with the LED screens as men were taking up the space in front of the screens. However, in this phase of evaluation the younger women who were sitting near the LED screens could talk about some of the issues which were being discussed in the videos while the older women could only raise general sanitation concerns.
5. The myth buster videos and the PSAs were recorded in Hindi assuming that this would be the language that would be understood by most of the attendees. However, given the fact that the mela was in Nashik and most of the attendees were either from Maharashtra or adjoining Western and Southern states, many attendees were unable to comprehend the videos in their totality.
6. External factors like noise, size of screens, distance from the screens, movements, and other distracting factors could have also caused disruption in the messaging leading to a low level of comprehension. Given that the setting for most of the data collection was natural external variables and distractions could not be controlled beyond an extent.





Figure 5: The setting for message delivery at the Trimbakeshwar camp, Nashik

3.2. APPEAL, COMPREHENSION AND OPINION ABOUT THE CAMPAIGN SLOGAN

The Swachh Kumbh Mela campaign had chosen the slogan of *“Body is a temple, keep it clean. Use toilets”* - *“Shareer ek Mandir Hai. Isse swachh rakhein, Shochalaya ka istemaal karein”*.

The slogan was used by spiritual leaders during the *Swachh Days* as well appeared in the myth buster videos.

3.2.1. Appeal and Comprehension

In FGDs the slogan was directly put in front of participants and therefore, most respondents were able to cover all the elements of cleanliness and usage of toilet upon probing. Different iterations of the response, *“Body is like a temple thus, it should be kept clean and toilets should be used”* were recorded during the perception mapping exercise. However, the link between keeping the body clean and using toilets did not flow naturally in all cases. Observational and qualitative analysis revealed that the slogan was frequently viewed as consisting of two disjointed concepts - the first concept was about the body being a temple, and the need for its cleanliness; the second concept was about using toilets. In certain cases, even though the respondents were able to narrate the slogan, there was uncertainty about the



intended meaning as many associated the cleanliness of body through general hygiene and spiritual cleansing. There was repeated reference to aspects of good and bad behavior when asked about this slogan pointing at the fact that respondents were viewing the idea of 'body as a temple' as pure and clean, the way one keeps one's soul by being a good person.

The 'use toilets' was simply an addendum which was included since "shochalaya" was verbally articulated in the question during the interviews. The following quotes shared below are reflections of the perceptual trends as recorded during the data collection procedure:

"We can keep our homes and bodies clean - if we stay in dirt we will fall sick- if we don't keep our bodies clean it will start stinking"

"The body needs to be kept clean by bathing, praying, cleaning all contaminants"

"Keep our hearts minds and souls clean"

3.2.2. Comparison with different Slogan Options

In the concept phase of the campaign three potential campaign slogans were developed. Qualitative investigation was conducted on a random sample in order to assess the likeability and audience perception for each of these draft slogans to learn which one appeals the most. These interviews were mostly conducted individually and through one FGD. The three slogans were as follows:

1. Body is a temple, keep it clean. Use toilets - *"Shareer ek Mandir Hai. Isse swachha rakhein, Shochalaya ka istemaal karein"*
2. Let's walk together. Colouring India with the colour of cleanliness - *"Aao saath chalein. Swachhta aur safai ke rang se desh ko rangeen karein"*
3. My Toilet, My Future - *"Mera Shochalaya. Mera Bhavishya"*

The first draft slogan, "Shareer ek Mandir Hai. Isse swachha rakhein, Shochalaya ka istemaal karein" was the most preferred slogan, followed closely by the third slogan, "Mera Shochalaya. Mera Bhavishya". The second slogan "Aao saath chalein. Swachhta aur safai ke rang se desh ko rangeen karein" did not seem to get many positive responses.





The perception mapping exercise revealed that some slogans were more easily misunderstood than others. **It was noticed that the explicit use of the word 'toilet' in the messages greatly reduced the scope for misunderstanding.** For example, the meaning of “Let’s walk together. Colouring India with the colour of cleanliness” was almost unanimously interpreted as the need for all citizens of India to work together and achieve the goal of a clean and beautiful India. However, this slogan didn’t evoke any messages of sanitation improvement, thereby diluting the intended message of the campaign.

The first draft slogan, “*Shareer ek Mandir Hai. Most respondents preferred Isse swachha rakhein, Shochalaya ka istemaal karein*”, though it had a higher instance of message confusion than the third slogan, “My Toilet, My Future”. The third draft slogan was perceived with the most clarity and the link between toilets improving one’s future by preventing illnesses was clearly established by the maximum number of respondents.

3.2.3. Limitations and Discussion

The selected slogan for the campaign resonated well with most of the participants. Because of the existing Hindu belief about purity and cleanliness, a lot of the attendees seemed to like the analogy. However the limitation here was to associate the idea of cleanliness very overtly with toilet use. Moreover, the associations between cleanliness personal hygiene and the a place of worship (the body as the temple) was picked up more readily by certain socio demographic sections- mostly middle and upper class participants with certain educational backgrounds. These comparisons of the human body to the temple and related conceptions about purity and pollution are Brahmanical thoughts that were immediately picked up those who are well acquainted with them. On the contrary, participants from socially disadvantaged backgrounds were not able to connect to the idea promptly.

3.3. THE KUMBH MELA AS CONTEXT FOR THE SANITATION CAMPAIGN

The respondents were in agreement about the importance of spreading the message of sanitation at the *Kumbh Mela*. The general consensus was that cleanliness is important, especially in India where there is significant littering and the *Kumbh Mela* is a viable platform to reach a large cross section of society. Upon asking what methods to use to spread this awareness, the responses ranged from “we can only maintain cleanliness for ourselves, as telling others to be clean won’t make a difference” to “personal outreach is needed and villages and houses should be visited to spread this message”. Some suggestions were specific and actionable, for example, a respondent highlighted that the volunteers should talk





about cleanliness during 'sevas'. In addition to these suggestions, there were several respondents who favoured the use of media to spread this message, such as advertising on TV, newspaper advertisements, posters etc. Moreover, goodies such as t-shirts, caps or bands may act as attractors.

"If toilets are available then people will not go out - a lot of people don't know about toilets - this is a good forum - its coming on tv also - getting to know is important, hence this campaign and preaching is important"

"Yes, a lot of NGOs are taking such initiatives, and its great because there are a lot of people gathered here and the campaign will be more effective. "Yes it is a very important medium because it is connected to faith"

3.4. VISIBILITY AND INTENSITY OF CAMPAIGN INTERVENTIONS AT SADHUGRAM

To understand the visibility and intensity (campaign penetration) of campaign interventions, interviews with randomly sampled people walking down the *Sadhugram* ground was conducted in phase 2. In general it was found that the reception and comprehension of message through most of the mediums was more successful than phase 1, indicating that the changes and recommendations from the findings of phase 1 were well incorporated at this stage.

The recall value of the activities itself was very high among those attending the *Kumbh Mela*. Of the total sample population of 36 respondents, everyone recalled, barring one individual, witnessing at least one of the activities (LED, pledge wall, game or photo-booth). Thus, it can be concluded that the intensity and choice of activities, i.e. screening of the PSA and myth buster videos on large screens across the venue, combined with the game and other on-the-ground activities in the midst of the crowded grounds, led to the desired result of maximising visibility.

Nearly all respondents witnessed the activities. The knowledge of the objective behind these particular activities was prevalent among 55% (19 out of 36) of the respondents who seemed to know the details of the activities, including the aim behind conducting them, or the message that was conveyed through them. Of the 19 interviewees who could recall the message behind the PSA, myth buster videos or the games, 7 of them remembered the message only after detailed probing from the field enumerator. The remaining 12 could recollect the message without such extensive probing, thus indicating stronger reception.





The PSA proved to be a superior tool in terms of ensuring campaign visibility compared to the sanitation games. 29 respondents recalled watching the PSA, as opposed to 22 respondents who saw/participated in the games.

There was, however, loss of information when it came to information receptiveness. For example, only 15 of the 29 people who watched the PSA/myth buster videos could recollect the message of the videos played. Similarly, only 8 out of the 22 people who saw/participated in the games knew that the game promoted sanitation.

The key campaign message with respect to using toilets was well understood. Among those who remembered the objectives of the activities, 84% identified the use of toilets as one of the key messages of the campaign.



CHAPTER 4-EVALUATION OF INDIVIDUAL CAMPAIGN ELEMENTS- GAMES AND ACTIVITIES

4.1. SWACHH DAYS

'Swachh Days' were one of the most successful activities among the campaign programs. The initiative of bringing religious leaders and *Gurus* together on the same podium to talk about sanitation, hygiene and toilet use was very well received. The camps had a large turn out of people, who gathered to listen to different saints representing a multitude of cults and sects. There was almost equal presence of men and women. A lot of people interviewed thereafter seem to resonate the messages conveyed by the *Swamijis*. Nonetheless, there was a need for a better follow-up mechanism and a more realistic faction to the *Swachh Day* celebrations where the messages and sermons of *Swamijis* is combined with probably a more ground level discussion or approach, specially targeting people from low income groups and rural areas.



Figure 6: The turn-out at the second *Swachh* day at *Sadhugram*, Nashik

4.2. SANITATION GAMES

Games and other activities are a great way to engage with audiences. In phase 1 the campaign had a "Sanitation / Myth buster quiz" (4.1.1.) which was not engaging enough, and therefore it was replaced with a new game called "clean village Hoops" (4.1.2) for phase 2.

4.2.1. Myth-buster sanitation quiz



Some of the reasons as cited by respondents for participating in the activity would be because, “The questions (were interesting) and I found it interesting generally and I also liked the fact that I could answer all the questions and because *Bharat mata* (mother India) needs to be cleaned”.

Another respondent in describing the activity said that, ***“The social purpose, entertainment and learning, and (the fact that it) bears a message of cleaning. makes the game interesting. Women should participate and play a pivotal role since historically women have more roles to play in the maintenance of hygiene and cleanliness”.***

“The campaign outreach should be of three fold. Age group and gender should be taken in to consideration while designing the games. The campaign should be targeting women more”.

“Use more visuals than words as the campaign is targeted towards the rural poor who are largely illiterate”, are some of the suggestion that a respondent age 25, with an M. Tech background from .

4.2.2. Clean Village Hoops

This revised sanitation game was engaging and attracted a steady stream of enthusiastic participants and audience. The physicality and the appeal of the game made it popular among those attending the *Kumbh Mela*. The one limitation here was the lack of moderation, attention and adequate facilitation by the volunteers. The game does not overtly indicate any obvious message of curbing open defecation and building toilets in every household. Therefore to understand the congealed message, participants had to be appropriately guided by the volunteers. The message only became clear when those administering the game explicitly explained the significance of the village map and the role of toilets. For instance, the difference in message comprehension was different for two game stalls on the first day of enquiry. In game stall one, owing to better facilitation, the participants were generally aware of the message and the intention and articulated better even without a probe. While, in game stall 2, most respondents were throwing the rings because they were asked to do so. When probed, we were informed that the game was about, “toilets” and “that’s why we threw the rings on the toilets”.

There was also an underlying gender aspect at play. Due to the perception of the game as a physical activity, and the crowding around the game stall, women and girls invariably ended up getting excluded from the game.





4.3. THE PHOTO-BOOTH ACTIVITY-

In terms of actual engagement, the photo-booth activity was observed to be the most engaging. In terms of actual engagement, the photo-booth activity was observed to be the most engaging as reported by the respondents.

There was some level of confusion in linking the intentions of the activity. While the message-writing activity appealed largely to the literate crowd, it did not really appeal as such to the respondents with no or lower literacy levels, and hence the facilitators had to help.

The specific objective of the campaign, with respect to using toilets, did not come out clearly as there was a conflation of the message of sanitation with the message of general cleanliness (“*swachh*”). The tasks that they pledge to undertake was mostly about keeping their environment clean, rather than the idea of construction toilets or fulfilling any of the tasks mentioned in the leaflet. Some of them were unclear about what these messages were for during the interviews and made the volunteers write message like, “I would like to build a house by saving up”. The same respondents, 50 year old woman from rural Bihar when told during the interview, said that, “what about toilets? How would build one unless I have some money”.

On the day of the evaluation, it was observed that men showed more interest in participation than women. Participants were excited and enthusiastic to be photographed. Because the photo booth was held as a complimentary activity along with the pledge taking, the participants reported on the pledge wall more as the core activity rather than being photographed, which as observed made the whole event fun and engaging.





Figure 7: Participant at the photo-booth activity

FOLLOW UP MECHANISM:

The follow-up mechanism designed for the phase 2 was more effective. There was an active engagement in understanding the intent of the activity. However, proper and adequate facilitation is important to ensure that participant not only understand the intent but also to explain the complete process of follow-ups- the completion of the promised task, provide evidence for it and then fill up the form provided and send it back for evaluation and thus receiving a prize.

In general though, participants continued to view the pledge as either in connection to cleanliness and good habits rather than open defecation, or about personal and unrelated goals (like unified and prosperous India). Because of the lack of adequate and appropriate facilitation by volunteers in some cases, people tended to be attracted more towards getting themselves photographed.

However, there were some participants, owing to their personal level of awareness and good facilitation



showed high-level of reception of message and promised engagement. One of them remarked that;
“There are 75% people in my village who still doesn’t have toilets at the household level. I would like to spread awareness among people in my village as to how they could access funds to be able to construct toilet and seek support for the same. So if the 75% can build toilets then we can contain Open defecation. From today onwards, we can start by targeting 5 people every day. It is primarily because of the economic conditions that people usually are unable to build toilets at their homes. If they have the knowledge of access, they wouldn’t go out into the open” says, a social worker from Bihar who participated in the activity.

4.4. PLEDGE WALL

The pledge wall consisted of a large map of India where participants were required to place an ink mark with their thumbs (*teeka*, seen in Hindu religious practices as holy or auspicious) symbolizing an oath to keep India clean by using toilets. Most of the people seemed to like the pledge wall because of its saffron colour and the act of putting the ‘*teeka*’ on the map while they were photographed.

The India map, and the ‘*teeka*’, was seen by some as a mark of an auspicious beginning (Though this was not necessarily connected to sanitation by everyone).

The evaluation of the engagement quotient, and the comprehension of messages for the pledge wall was done post the *Swachh* Day celebration (phase 1) which is why a number of respondents during the interview session talked about the need for safe sanitation and that this was an interesting way to spread awareness.

However, because the pledge- wall was combined with the game /photo-booth activities were focussed on a certain socio- demographic profile (primarily urban, semi- urban, more informed individuals in the first stage than the second.





Figure 8: The Pledge Wall

4.5. FOLLOW-UP MECHANISM

In the first phase the follow up mechanism was found to be slightly low on engagement and doubts were raised about whether people will follow through. Many of the participants did not show interest in the prize (tickets to Haridwar) and were not very sure of how to keep in touch thereafter. Most importantly, many of the participants did not have access to internet or were not active on social media portals. Moreover, a number of respondents remarked that “an award is not required for an individual to be a *Swachhta hero*, a hero never gets a prize”. To enhance the follow up mechanism certain changes were



brought about in the second phase. The strategy for follow up was made more intense and a flyer was handed out to participants with a list of tasks.





CHAPTER 5: RECOMMENDATIONS

- Usage of more simplistic techniques of communication and formats relatable to the rural masses may be used. Videos depicting advantages of toilet use, realities of rural India and possible solutions to the problem (local resources for constructing toilets, resources centres, laws and policies allowing facilitating the same) can be highlighted. Prolonged speeches by saints and spiritual gurus in the videos and owing to the linguistic barriers made many respondents think that these were general sermons. More visuals about toilets would probably make the videos and the messages more compelling.
- The evaluation states that the *Swachh Kumbh Mela* campaign interventions at *sadhugram* were successful in ensuring a great visibility. However, in regard to message delivery and message recall, more than 50% of the respondents were aware of the aim of promoting usage of toilets and ending open defecation.
- The PSA contained several videos about sanitation being played in a loop. The videos in isolation presented extremely pertinent points about sanitation, such as busting long standing myths about toilet use, promoting the usage of toilets etc. Limiting the number of videos being played in a loop may be more fruitful in directing the message of sanitation within the time frame available may ensure that the message is given out in a more focused manner.
- It is imperative that the volunteers manning the gaming stations are proactive in briefing the participants better. Thus, on the stations where the facilitation and briefing was done properly by the volunteers, the participants were clear on the objective of using toilets and maintaining cleanliness which was very clear from the wide variation between the qualities of evaluation between the two stalls administering the game. The efficacy of the game in spreading the message solely depended on the performance of the volunteers. It is recommended that the game be modified to inculcate the key message as a component of the game activity itself. This ensures that the game works is less dependent on the quality of moderation.
- The installation of help desks at different corners in the *mela* would probably help in dissemination of information to individuals about various access points of toilets (availability of paid/unpaid/accessible/inaccessible toilets/individuals to contact if any etc). Though this is not directly related to the specific campaign under evaluation, it makes the overall campaign of disseminating information on water, sanitation, hygiene and toilet use more likely. Also this will allow access to more people beyond the premises of a specific camp/ *akhada*.





- These help desks can also be used as outreach point which can be used to disseminate information about how the different income groups can build toilets in their own home, availability and access to funds, *swachhta* officials such as *Swachhta* doots and preraks who can be contacted and in what ways. Dos and don'ts about building toilets, toilet formats can be handed out in poster/pamphlet formats to individuals bearing the campaign slogan and sanitation messages.
- People who want to take up the cause of sanitation in their village can be targeted through this information cum outreach points and given a token of recognition (as opposed to a prize, which many thought was inappropriate or unnecessary).
- The photo-booth activity as understood bears a lot of potential in terms of engagement. However, the facilitation should be more carefully done before the individual writes down the message rather than fragmenting the process at the different stages. This creates confusion and the participant fails to draw a connection between the different stages of the activities and its inter-linkages.





APPENDIX

LIST OF TOOLS

**TOOL 1:
WASH UNITED
FGD for Myth Buster videos**

Hello,
We are here from an organization called WASH UNITED conducting a research to understand what you think about the Swachh Kumbh campaign that is being undertaken at the Kumbh mela. We would like to know what you think about the campaign and its relevance. Your inputs are valuable and any information that you provide will not be commercially used and shared beyond research. My name is, can you tell me your names one by one and where you are from

Section 1: Respondents' demographic information. Note down all the participant's information individually.		
1.	Name	
2.	Age	
3.	Gender: (Male=1, Female=2)	
4.	Occupation:	
5.	Educational level:	
6.	Contact number:	
7.	Caste	
8.	Residence specific information	
	a. Domicile: b. District: c. Rural=1, Urban=2 <input type="checkbox"/>	d. Name of village/town/city:
9.	No. of members living in the same household	
10.	Do you have a toilet? Yes=1, No=2	

Intro question... (If the group responds less)

PUJYA SWAMI	
	Opening discussion questions :
1.	ODF is a tradition since many 1000 years. Why should we change ?
2.	Sub question: Have you heard about Swachh Bharat? How do you think this will change peoples attitudes (the countries situation) towards stopping ODF / building toilets ?
	Probe with the cue cards -Swachh Bharat -Village -Open defecation -Kumbh Mela (with many people) -Card for tradition (maybe a hindu tradition:...)





	-New city / space programme (image of modernization) -Toilet(s) -River
3.	Based on your discussions to my questions,..... - your attitude right / wrong - how this situation is now ...
4.	Showing video of Pujya Swami
	Closing questions
5.	What is this video about? What are the key messages? (Probe) (<i>Message in video: we have to adopt our practices to a changing time</i>
6.	Is there anything/any particular message that has made you think differently about issues pertaining to Water and Sanitation? Can you tell us about it? What were your notions previously and has there been anything told/discussed that is different from what you initially thought or practiced?
7.	Do you agree/disagree or feel inspired with/by the messages that were shared in this video? How much (A lot=1, Quite a bit=2, so-so=3, not so much=4, not at all=5) and why? What is that one moment in the video that appealed to you the most and why?
8.	Probe with cue cards again
	SADHVI
	Opening discussion questions
1.	Why is a toilet inside the house bad for health ?
	Probe with cue cards - Kitchen -Toilet inside house -Toilet outside house -Health family -Illness -Cleaning materials (brush, etc...) -Worship place inside house
2.	Based on your discussions to my questions - your attitude right / wrong - how this situation is now ...
3	Showing video of Pujya Swami
	Closing questions
4.	What is this video about? What are the key messages? (Probe) (<i>Message in video: we have to adopt our practices to a changing time</i>





5.	Is there anything/any particular message that has made you think differently about issues pertaining to Water and Sanitation? Can you tell us about it? What were your notions previously and has there been anything told/discussed that is different from what you initially thought or practiced?
6.	Do you agree/disagree or feel inspired with/by the messages that were shared in this video ? How much (A lot=1, Quite a bit=2, so-so=3, not so much=4, not at all=5) and why? What is that one moment in the video that appealed to you the most and why?
	Probe with cue cards again
	Baba Ramdev
	Opening discussion questions :
1.	A toilets is only for women, the elderly , but for men it is okay to go out. Do you agree with this?
2.	Sub question: How is the situation back at your home place? do all people around you believe the same? Who is mainly going for OD?
	Probe with cue cards Toilet Open defaecation Elderly Disabled Man WomenChildren
3. a	STEP 1: How is your attitude?
3. b	STEP 2: How the real practice at your home?
4	Showing video of Baba Ramdev
	Closing questions
5	What is this video about? What are the key messages? (Probe) (<i>Message in video: we have to adopt our practices to a changing time</i>
6.	Is there anything/any particular message that has made you think differently about issues pertaining to Water and Sanitation? Can you tell us about it? What were your notions previously and has there been anything told/discussed that is different from what you initially thought or practiced?
7.	Do you agree/disagree or feel inspired with/by the messages that were shared in this video ? How much (A lot=1, Quite a bit=2, so-so=3, not so much=4, not at all=5) and why? What is that one moment in the video that appealed to you the most and why?
	Sub question: how to get man to use toilets ?
	cue cards: - Health - Positive & negative energy (kumbh mela) -Environment (holy river)





END

VIDEOS OVERALL	
	If time permits you can show Swami CHidanand without probing
	Which of the videos did you like best ? And why? Which of the different messages in the videos that appealed to you the most and why?
4.	Is there anything that you would want us to change in the video?
SIOGAN	
1.	Do you remember the slogan from all videos?
	Shareer mandir hai. Isse swacchh rakhein, Shauchalay ka istemaal karein). What does this imply? Probe
2.	Does this idea appeal to you? Why/Why not?
3.	Is there anything that you would like to change about it? If yes, what?
TAKE HOME	
	We discussed today also a lot between different attitudes but also how practices differ.
	When you go back from the mela , how would you like to put these into practice at home? ?
3a.	If yes, do you want to tell your folks about what you have heard/learnt? How will you convince your folks to put these into practice?

THANK YOU FOR YOUR PARTICIPATION





TOOL 2:
WASH UNITED
FGD/IDI for Game and Pledge wall participants

Hello,

We are here from an organization called WASH UNITED conducting a research to understand what you think about the *Swachh Kumbh* campaign that is being undertaken at the *Kumbh Mela*. We would like to know what you think about the campaign and its relevance. Your inputs are valuable and any information that you provide will not be commercially used and shared beyond research. My name is, can you tell me your names one by one and where you are from

Section 1: Respondents' demographic information. Note down the following information of the participants' individually on the separate sheet provided

1.	Name	
2.	Age	
3.	Gender: (Male=1, Female=2)	
4.	Occupation:	
5.	Educational level:	
6.	Contact number:	
7.	Caste	
8.	Residence specific information	
a.	Domicile:	d. Name of village/town/city:
b.	District:	
c.	Rural=1, Urban=2 <input type="checkbox"/>	
9.	No. of members living in the same household	
10.	Do you have a toilet? Yes=1, No=2	
11.	Do you have a social media profile (Please specify the one that you use the most)	

Discussion Guide

Section 2: Comprehension and appeal and follow up (take snapshots of the pledges made by the participants for content analysis)

1.	<p>What made you participate in the game?</p> <p>What is it about the game that you found most engaging/ interesting?</p> <p>Probe:</p> <ul style="list-style-type: none"> -Is it about the intent/Objective of the activity -Features -Engaging <p>What did you not like about it? Was it easy to play?</p> <p>What are some of the changes/recommendations would you make such that you would like the competition better?</p>
2.	<p>Can you recall some of the myths?</p> <p>Can you recall some of the correct answers? Were there some surprising answers or discussions in the game?</p>





3.	<p>Is there anything/any particular message that has made you think differently about issues pertaining to Water and Sanitation? Can you tell us about it? What were your notions previously and has there been anything told/discussed that is different from what you initially thought or practiced?</p> <p>-Do you wish to go back and discuss these with your folks or with other people in the mela?</p>
4.	<p>pledge wall Do you find it important to pledge for the cause ? / why do you find it important?</p> <p>Do you find it relevant to discuss / include the Swachh Bharat here at the Kumbh ? (do you expect more visibility of Swachh / do you think the Swachh Bharat should not pertain a religious event...)</p>
5.	<p>pledge follow-up You have been handed over a wristband and a flyer.. one is to remember the day and message, and the other one is for announcing a prize for the Swachh Hero.</p> <p>Do you like to become a swachhta hero? If yes why? If no why? If yes, ask the following questions:</p> <p>-Do easy or difficult do you think the responsibility of the swachhta hero is? -Are you motivated to take this up? -And what would are you planning to do? (what do you find feasible in your context)?</p> <p>-What do you think about the prize (a trip to rishikesh ashram with all expenses paid) made by the Global Interfaith WASH Alliance / Pujya Swami Chidanand Saraswati for the winners? Do you have any suggestion or recommendation for a prize?</p> <p>-Would you encourage other people to take the pledge</p>
Section 3: Follow ups	
4.	How many of you are active on social media? Will you like to share the photographs of the pledge wall/repost on your profile?
5.	Do you have any other suggestion or recommendation to have a better follow up mechanism?

Thank you for your patience.





**TOOL 3:
WASH UNITED
IN-DEPTH INTERVIEWS WITH PEOPLE PRESENT DURING THE SWACHH DAY**

Hello,

We are here from an organization called WASH UNITED conducting a research to understand what you think about the Swachh Kumbh campaign that is being undertaken at the Kumbh mela. We would like to know what you think about the campaign and its relevance. Your inputs are valuable and any information that you provide will not be commercially used and shared beyond research.

Section 1: Screening questions	
1.	Age
2.	Gender: (Male=1, Female=2)
3.	Occupation:
4.	Religion: Hindu=1, Others =2 (If 1, continue, if 2 terminate survey)
5.	Educational level:
6.	Have you participated at the Swachh Day event? Yes=1, No=2 <input type="checkbox"/> If yes, continue, else terminate Instruction: Check for age and gender distribution as per the given sample requirement.
Section 2: Survey specific information	
1.	Date of survey: <input type="text"/> / <input type="text"/> / <input type="text"/>
2.	Interviewers name:
3.	Start Time: <input type="text"/> : <input type="text"/>
4.	End Time: <input type="text"/> : <input type="text"/>
Section 3: Respondent's demographic information	
1.	Name of respondent:
2.	Contact number:
3.	Caste
4.	Residence specific information
a. Domicile: b. District:	d. Name of village/town/city:
c. Rural=1 Urban=2 <input type="checkbox"/>	
5.	No. of members living in the same household
6.	Do you have a toilet back at home? Yes=1, No=2
7.	If yes, Do you use it? If no, where do you usually go to relieve yourself?
Section 4: Swachh day specific	
1.	Are you staying at the camp or did you come specifically to participate in the event?





	if you came from outside, how have you heard about it?
2.	What elements of the event do you remember? What are these? What do you think about these?
3.	Did you like the event overall? What did you like or dislike about it? What speech by whom do you remember best and why?
4.	Is there anything/any particular message that has made you think differently about issues pertaining to Sanitation? Can you tell us about it? What were your notions previously and has there been anything told/discussed that is different from what you initially thought or practiced?
5.	Do you agree/disagree or feel inspired with/by the messages that were shared during the event? How much (A lot=1, Quite a bit=2, so-so=3, not so much=4, not at all=5) and why?
5a.	If yes, when you go back from the mela do you want to tell your folks about what you have heard/learnt? How would you like to put these into practice? How will you convince your folks to put these into practice?
Section 5: Myth Buster videos	
	Overall by GIWA 4 Myth buster VDOs of saints
1.	The videos of the spiritual leaders talk about the need for safe sanitation and certain ideas that associated to it. What sort of practices and perceptions are your spiritual leaders talking about? can you recall? do you remember the key message or the final slogan?
2.	A common perception is that toilets are for the disable and for the weak. Do you agree or disagree?





	Why?
Section 6: Slogan	
1.	Have you heard or seen this somewhere? (Shareer mandir hai. Isse swacchh rakhein, Shauchalay ka istemaal karein)?
1.a	If yes, then why does this imply? Where did you come across this? (write verbatim)
1.b	If no, then read out the slogan again and ask: What do you understand by this? (write verbatim)
2.	Does this idea appeal to you? Why/Why not?
3.	Is there anything that you would like to change about it? If yes, what?
Section 7: Overall feedback	
1.	Is there anything in particular about the Swachh day at the Kumbh Mela that you really found appealing? What is it? Would you like to talk about this with your folks back home? What would you tell them?
2.	What are the things overall that is being discussed/told at the Kumbh mela about safe sanitation practices which you would like to follow?
3.	Do you think this kind of event of Swachh day is relevant at the Kumbh Mela and why? Or, why not?
4.	Is there anything that you would to change about the event o Swachh Day at the Kumbh Mela? Why? What could be done?
5.	Apart from the Swachh Day event, what would you recommend to us, how to create more awareness among Kumbh Mela participants on sanitatin ?





(Probe more: where, which mediums do they prefer, etc)

think should change? What is it and why?

THE END





TOOL 4:
WASH UNITED
IN-DEPTH INTERVIEWS WITH PEOPLE ABSENT DURING THE SWACHH DAY

Hello,

We are here from an organization called WASH UNITED conducting a research to understand what you think about the Swachh Kumbh campaign that is being undertaken at the Kumbh mela. We would like to know what you think about the campaign and its relevance. Your inputs are valuable and any information that you provide will not be commercially used and shared beyond research.

Section 1: Screening questions	
1.	Age
2.	Gender: (Male=1, Female=2)
3.	Occupation:
4.	Religion: Hindu=1, Others =2 (If 1, continue, if 2 terminate survey)
5.	Educational level:
6.	Have you participated at the Swachh Day event? Yes=1, No=2 <input type="checkbox"/> If no, continue, else terminate Instruction: Check for age and gender distribution as per the given sample requirement.
Section 2: Survey specific information	
1.	Date of survey: <input type="text"/> / <input type="text"/> / <input type="text"/>
2.	Interviewers name:
3.	Start Time: <input type="text"/> : <input type="text"/>
4.	End Time: <input type="text"/> : <input type="text"/>
Section 3: Respondent's demographic information	
1.	Name of respondent:
2.	Contact number:
3.	Caste
4.	Residence specific information
a. Domicile: b. District: c. Rural=1 Urban=2 <input type="checkbox"/>	d. Name of village/town/city:
5.	No. of members living in the same household
6.	Do you have a toilet back at home? Yes=1, No=2
7.	If yes, do you use it? If no, where do you usually go to relieve yourself?
Section 4: Campaigns	
1.	Are you staying at a camp or did you come for this day specifically?





	<p>Since when are you here?</p> <p>How long are you going to stay here at the Kumbh? (No. of days)</p>
1.a	<p>If you were here on the FIRST Parvani Day, yes or no?</p> <ul style="list-style-type: none"> - Did you see people (volunteer) wearing these T-shirts (showing them one T-shirt) - Where did you see them? - Did they help you in any way?
2.	<p>On your way here did you notice any LED screens / Huge TVs?</p> <p>Can you recall what you have seen on those?</p>
3.	<p>In terms of bill-boards / hoardings, can you recall a specific one and why does it appeal to you?</p> <p>(Probe for more details)</p> <ul style="list-style-type: none"> - Brand? saints... - location - Clarity of Images - Visibility
<p>Section 5: Slogan Probe for the 3 different Slogans</p>	
1.	<p>Shareer mandir hai. Isse swacch rakhein, Shauchalay ka istemaal karein)? Have you heard or seen this somewhere?</p>
1.a	<p>If yes, then why does this imply? Where did you come across this? (write verbatim)</p>
1.b	<p>If no, then read out the slogan again and ask: What do you understand by this? (write verbatim)</p>
1.c	<p>Does this idea appeal to you? Why/Why not?</p>
2.	<p>Let's Walk Together. Colouring India with the Colour of Cleaniness" Have you heard or seen? What does it imply?</p>
2.a	<p>What do you understand by this? (write verbatim)</p>
2.b	<p>Does this idea appeal to you? Why/Why not?</p>





3.	My Toilet, My Future" Have you heard or seen? what does it imply?
1.b	If no, then read out the slogan again and ask: What do you understand by this? (write verbatim)
1.c	Does this idea appeal to you? Why/Why not?
4.	Out of the 3 slogans above, which ones do you prefer? Why? Make a ranking: -1 -2 -3
Section 6: Section Imagery Probe for the 3 different Imageries	
1.	Pledge Wall - Style - Colours - Does the image speak to you?
2.	Images from GIWA, WU - Which one amongst all these do you like? - Which image? - Which slogan? - Is it the image or is it the message that appeal to you? - Which one did you not like? Why?
Section 7: Overall feedback	
1.	Do you think creating awareness for Sanitation is relevant at the Kumbh Mela (or similar religious gathering) and why? Or, why not? Are there more important issues, such as: (hospitals, stampeding, clean water, ...) -
2.	What would you recommend to us to do, to create more awareness on Sanitation among Kumbh Mela participants? (Probe more: where, which mediums do they prefer, etc)





	Think should change? What is it and why?
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THE END





TOOL 5:
WASH UNITED
FGD for Myth Buster videos

Hello,

We are here from an organization called WASH UNITED conducting a research to understand what you think about the Swachh Kumbh campaign that is being undertaken at the Kumbh mela. We would like to know what you think about the campaign and its relevance. Your inputs are valuable and any information that you provide will not be commercially used and shared beyond research. My name is, can you tell me your names one by one and where you are from

Thank you for your patience.

Section 1: Respondents' demographic information. Note down all the participant's information individually.

1.	Name	
2.	Age	
3.	Gender: (Male=1, Female=2)	
4.	Occupation:	
5.	Educational level:	
6.	Contact number:	
7.	Caste	
8.	Residence specific information	
	a. Domicile: b. District: c. Rural=1, Urban=2 <input type="checkbox"/>	d. Name of village/town/city:
9.	No. of members living in the same household	
10.	Do you have a toilet? Yes=1, No=2	

Discussion Guide: Section 2: Perception mapping
Instruction: Make the respondents sit in a circle. Place the microphone in the centre and request the respondents to speak aloud. Show the Swachh Bharat logo and built the warm-up discussion.

1.	What did you see on the screen? What is it about? What was being discussed?
2.	Was it just one video or different videos? What was each one about? (probe)
3.	Do you agree or disagree with the message. Why and why not? Did it make you rethink about the issues of sanitation? What were your perceptions previously?
4.	Point at the PSA and ask: What is this about? Probe
5.	Shareer ek mandir hain..Isi swachh Rakhe swachhalaya ka istmaal kare. What does this mean? Do you like/dislike it? Rate the slogan in a scale of 1 to 5 (1 implies=not at all and 5=Completely





**TOOL 6:
WASH UNITED
FGD/IDI for Game and Pledge wall participants**

Hello,

We are here from an organization called WASH UNITED conducting a research to understand what you think about the Swachh Kumbh campaign that is being undertaken at the Kumbh mela. We would like to know what you think about the campaign and its relevance. Your inputs are valuable and any information that you provide will not be commercially used and shared beyond research. My name is, can you tell me your names one by one and where you are from

Section 1: Respondents' demographic information. Note down the following information of the participants' individually on the separate sheet provided

1.	Name	
2.	Age	
3.	Gender: (Male=1, Female=2)	
4.	Occupation:	
5.	Educational level:	
6.	Contact number:	
7.	Caste	
8.	Residence specific information	
	a. Domicile: b. District: c. Rural=1, Urban=2 <input type="checkbox"/>	d. Name of village/town/city:
9.	No. of members living in the same household	
10.	Do you have a toilet? Yes=1, No=2	
11.	Do you have a social media profile (Please specify the one that you use the most)	

Section 2: Comprehension and appeal and follow up (take snapshots of the pledges made by the participants for content analysis)

1.	<p>What made you participate in the game? What is it about the game that you found most engaging/ interesting? Probe: -Is it about the intent/Objective of the activity -Features -Engaging</p> <p>Why are we throwing the rings on the toilets? Why do you get a prize by throwing the rings on the toilet?</p> <p>What did you like/not like about it? Was it easy to play?</p> <p>What are some of the changes/recommendations would you make such that you would like the competition better?</p>
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2.	<p>Follow up with:</p> <ul style="list-style-type: none"> -How do you plan to take this forward? -Do you wish to go back and discuss these with your folks or with other people in the <i>mela</i>? -Would you encourage other people to take the pledge
3.	<p>Is there anything/any particular message that has made you think differently about issues pertaining to Water and Sanitation? Can you tell us about it? What were your notions previously and has there been anything told/discussed that is different from what you initially thought or practiced?</p>
4.	<p>How many of you are active on social media? Will you like to share the photographs of the pledge wall/repost on your profile?</p>
5.	<p>Do you have any other suggestion or recommendation to have a better follow up mechanism?</p>

Thank you for your patience.





**TOOL 7:
WASH UNITED**

Name	Age	Location	Gender M=Male, F=Female	What have you seen in the mela?										After Probing						Messages remembered			
				TV (Y/N)	Details	Game/Ph oto(Y/N)	Details	Advertise ment (Y/N)	Details	Images of saints (Y/N)	Details	Others (Specify)	Details	TV (Y/N)	Details	Game (Y/N)	Details	Advertise ment (Y/N)	Details		Images of saints (Y/N)	Details	

