

## Crowd Mentality Conveys No-Oneness

Saimir A. Lolja

Faculty of Natural Sciences, University of Tirana, Blvd. Zogu I, Tirana 1001, Albania



**ABSTRACT:** The paper inspects the individual's personality concerning self, Crowd Ruler, members, and surrounding setting. It creatively examines the cause and conditions of why individuals make a psychological crowd around a Ruler. The larger the Crowd, the more the individual vanishes within and outwardly. The individual in the Crowd alters himself into a narcissist and, simultaneously, a sentinel toward others. His ego is above everything, so he wants to be a Ruler or the Ruler of the Crowd. On the outside, the gravitational force of collective psychosis and the fear of Crowd's breath convert him into an emotional and malevolent no-one. He loses vision in the Crowd, and his rationality turns off while instantaneous fury turns on.

**Purpose:** This discourse aims at a society led by rationality where individuals live in harmony and peace.

**Methodology:** The duality Crowd-Ruler is reviewed through experience while emotional processes in Crowd members and the Ruler are examined for the accounted social acts or behaviours.

**Findings:** The notion of duality Crowd-Ruler is a sensitive matter because if leaders and decision-makers have this duality like a beacon, society suffers devastation. In addition, the mentality of duality Crowd-Ruler might come across through uncomfortable behaviour in everyday life and work situations. A simple tool to avoid conversion to a No-one is by not thinking, speaking, or writing with "We".

**Originality:** The paper examines first the cause of Crowd making and then outlines the effects of the Crowd eventually on the identity of its members which is the No-oneness.

**KEYWORDS:** Crowd, Ruler, Leader, Mini-one, Super-one, No-oneness

### INTRODUCTION

A crowd of individuals is an assembly with physical features (e.g., space, flow rate, timespan, density pattern) or a psychological unity that might be beyond physical boundaries. The spirit (psychos) of the Crowd coexists with humans (Le Bon, 1895; Freud, 1921; Stäheli, 2011; Drury, 2014; Drury & Reicher, 2020). Collective behavior differs from individual behavior, and both depend on the setting. At the same time, they both affect each other, and both have the seals of culture and epoch (Freud, 1921; Vicsek, 2003; Chiang et al., 2009; Zeitz et al., 2009; Maeng & Tanner, 2013; Drury, 2014; Swathi et al., 2017; Fiala et al., 2017; Templeton et al., 2018; Drury & Reicher, 2020; Bellomo et al., 2022; Raineri, 2022; Campbell, 2022). The Crowd is a feature of humankind's history because humans are naturally gregarious entities who continually seek to be socialized (Templeton et al., 2018; Raineri, 2022). Its awareness and recognition of its capacity to deliberately exploit others constitute the other side of the coin (Drury, 2014; Swathi et al., 2017; Fiala et al., 2017; Raineri, 2022).

The attention is how strong the Crowd's sense appears within a social group. The persons with this spirit hold the duality of Ruler and Crowd in the foundations of their minds (Le Bon, 1895; Freud, 1921). It is a severe issue because thoughts and feelings determine social behavior as expressions of the human spirit. The lower the reasoning is, the quicker the acting occurs. Thoughts and emotions make the dividing line between good and evil (Le Bon, 1895; Drury & Reicher, 2020). Conduct and work are two different things for an individual, yet they complement and correlate because they accompany the individual throughout his life. Social mood determines events because the individual does what he pleases (Le Bon, 1895). In addition, a Ruler is not necessarily a Leader and vice versa. Therefore, studies on crowd behavior and acts do not halt. This discourse focuses on large psychological crowds. (Note: "He" also implies "She".)

### THE CAUSE OF THE CROWD

The Crowd person cannot acknowledge that not everything belongs to everyone, and not everyone is for everything. His manner of thinking cannot accept that the works of others should exist beside his work. It never occurs to him that his work can complement the work of others or vice versa. As far as he is concerned, it is right and only proper that his stone alone should get recognition in

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a typical wall built by many. He considers himself indispensable, and sometimes he tries to demolish the jointly produced wall because he has a disloyal character with a rotten smell. Such a spirit neither commands respect from nor respects others. For him, different ways of thinking do not exist (Le Bon, 1895; Drury, 2014; Drury & Reicher, 2020; Campbell, 2022). He cannot understand that respecting different opinions strengthens relationships. Consequently, he does not value harmonious relations and does not accept progress. He even hates it.

The Crowd's individual incomprehensibly converts himself into a narcissist. He keenly seeks images of himself in public (Le Bon, 1895). The others are either just like him or should undergo a conversion. He experiences immeasurable self-gratification from touching and feeling himself in the Crowd. While the archaic narcissist remained all day beside a stagnant pond to derive the self-satisfaction and pleasure of seeing his reflection, the Crowd's narcissist sees his image expanded like widening ripples for as long as the group exists. This extended reflection inevitably becomes fragile, easily broken, and prone to crumbling at any moment due to its spreading and size. The satisfaction rendered by an infinite mirror cannot be unsafe or forgotten. The only tools that enable the narcissist in a crowd to preserve this feeling are vigilance, envy, hatred, and aggression toward even the slightest movement on the surface of the water mirror or minor variation in sound. The Crowd's narcissist becomes deeply afflicted and filled with sadness and hatred when he sees good happening to others. For him, others do not merit any good. He mocks others who express themselves differently or appears to be different. He prevents them from making progress. Only the Crowd's Ruler—his idol, his desired self—is worthy of proper embellishment and elevation (Le Bon, 1895; Freud, 1921; Stäheli, 2011).

Such an individual vibrates self-worth only while suppressing others. He ignores others' values or degrades civic, cultural, and national heritage. He ascribes benefit to self, recognizing only his infinite wilderness to be worth it. Spiritually, he participates in crimes or betrayals that his Ruler, the Super-one, brings about. He does not rationalize himself or his Super-one because he self-aspires to be a Ruler (Le Bon, 1895; Stäheli, 2011). He extricates rights and freedom for himself alone. When he ceases, others should terminate as well. Such a spirit is greedy, unhappy, unsettled, and malicious to others for keeping alive his insatiability.

He self-thinks to be flawless, intangible, with absolute rights and unbounded liberty. He does not feel any responsibility for himself or towards others (Campbell, 2022). Instead, he aims to contain everything worth within his possessions. He desires and strives to build only his island or tower with loopholes. He shows no interest in the surrounding environment and considers it hostile because he has no interest in shared things. He rejoices when he destroys bridges and cuts communication lines to erect a fence around himself. He dislikes peaceful coexistence because he does not respect others or their belongings. He is an awful neighbor. He hates and darkens his eyes upon seeing any positive change in "his equals". At the same time, he observes what others do and emulates them to avoid falling emotionally behind (Freud, 1921; Drury & Reicher, 2020; Stäheli, 2011; Maeng & Tanner, 2013).

The Crowd human being does not feel satisfied unless he continually sees the image and hears his Super-one's voice (Le Bon, 1895). The stamped portrait of the Super-one embodies the mirror image of self for the mini-One. He finds the greatest pleasure and drunkenness for himself in that figure. It is sweet for his bitter soul. The Super-one's throne and deeds provoke a flow of echoes in the mini-One without which his machine cannot start or drive, or he cannot feel himself (Le Bon, 1895).

He slides to the littleness of his childhood when he dreams of being a dreadful giant Super-one by finding endless delight in childish irresponsibility (Le Bon, 1895; Freud, 1921; Drury, 2014; Maeng & Tanner, 2013; Zeitz et al., 2009). Therefore, his confidence gets propelled by winds whose source emanates waves and sounds that keep him diminutive. He moves in the direction that the Ruler of Crowd deflates and within the lane where group power flows (Le Bon, 1895; Stäheli, 2011). The Horde requires elfin individuals, like sand particles, to produce a storm (Le Bon, 1895; Drury & Reicher, 2020; Bellomo et al., 2022). As a mini, he only thinks about bringing into play unforgettable childhood prejudices. Overtaken by his imagination, he sends himself back in time through self-praise for this. Thus, voluntarily and involuntarily, he loses his cunning and becomes incapable of discerning and understanding the truth. He lowers himself to the level of neither knowing the rudiments of a simple machine like the wheel nor the logic of 1+1 and repeatedly doing wrong or making mistakes (Le Bon, 1895; Drury, 2014; Drury & Reicher, 2020; Stäheli, 2011; Zeitz et al., 2009). The Crowd individual cannot remember or view himself independently (Drury, 2014; Drury & Reicher, 2020; Stäheli, 2011; Zeitz et al., 2009; Campbell, 2022). Thus, he cannot recall or connect past events or deeds. The memory of the individual in the Crowd is but momentary. He only remembers what he desires now or what suits his hopes and fears.

The individual in the Crowd thinks based on the suppressed self-rationality of the One (Le Bon, 1895; Freud, 1921; Fiala et al., 2017; Campbell, 2022). He requires the other Ones to justify his inept mind because he fears everyone, his probable nemesis. He believes that others likewise fear him for the very exact cause. He is like a petrified mini-Ruler, frozen like a stone because only in this way can he be the One (Le Bon, 1895). And as such, he does not allow the other Ones to get distinguished in the Crowd. When he is attacked, he only tries to find others to blame. Because he cannot understand why he gets confronted, he is not interested in cooperation but only in the Super-one who rules him spiritually (Le Bon, 1895). No matter how far away he is, he is always vigilant to ensure that his Super-one, the Ruler he boasts, is not disturbed or does not leave but remains permanent and untouchable (Freud, 1921; Stäheli, 2011). Hatred always pinches him to conspire with kindred souls to fall maliciously over "his equals", plunder and abuse them, and deceive them on demand from the Super-one.

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Individuals in the Crowd are fierce and violent (Le Bon, 1895). No matter how far away he is, he is always vigilant to ensure that his Super-one, the Ruler of whom he boasts, is not disturbed or does not leave but remains permanent and untouchable (Freud, 1921; Drury, 2014; Fiala et al., 2017; Maeng & Tanner, 2013; Zeitz et al., 2009). Their shared spirit violates and longs for destruction. In other words, their souls get enslaved. Their enslavement becomes their character, habit, demand, desire, and way of living. The individual in the Crowd converts into a voluntarily enslaved person; he cannot live without suffering. He no longer needs physical chains to keep him. The more time passes, the more he admires his slavery and is prouder of it. This life force neither accepts nor respects distinction in "the equals" of his mind (Le Bon, 1895). At the same time, it appeals to receive violence. So, the only viable solution for him is to experience this intimidation and enslavement at the hands of the ruthless Crowd's Ruler. That is, he seeks from his idol what his spirit aspires to.

Since this fierce spirit is unkind to "his equals", and since it rejects any new and harmonious change in "his equals", his only motivation is enslavement, and his only response is violence. His ferocity causes sharp pain in his soul when he notices harmony among "his equals". Only the brutality of the strongest, cruelest, most vicious, most infamous of him who has "the right" to degrade and ill-treat others, of the Ruler of the Crowd, can eliminate the pain in his stern instincts. Only this extreme violence carried out by the Crowd's Ruler, who has the exclusive right to speech and action, can suppress his fierceness, cause pain, calm his sour spirit, and inebriate his emotions (Templeton et al., 2018).

This life force neither values nor seeks peculiarity or any distinction about others. The ultimate wish of someone like this is to become a ruthless vassal (Le Bon, 1895). Even when the defined freedom is present for all, he cannot break free of the past enslavement and violence perpetrated on him. Freedom means destruction for him. It is a chance to purge the fierceness of his emotions. He tries to recreate his former enslavement with violent tools, complemented by the same conditions and possibly with the same malicious Crowd's Ruler. His restless and vexed essence yearns for the severity of his previous Ruler, his vicious suppressor, whose loss he feels far more deeply than any loss of himself or of "his equals". He continually longs and hopes for the resuscitation of the suppressor.

## THE EFFECT OF THE CROWD

The individual in the Crowd unconsciously allows himself to get hypnotized. The external command of what to think feeds his mental narcosis and alleviates the burden of fear that comes from waking. The hypnotic trance becomes a habit for him. It has already entered his subconscious, and his compass is no longer controlled by his conscious self but by his unappeasable Super-one (Le Bon, 1895; Freud, 1921; Drury, 2014; Drury & Reicher, 2020; Stäheli, 2011). He is always searching for a horde where he can reach the most profound hypnotic trance, where the hypnotic voices and suggestions never cease. That is where the deepest drowsiness comes across, and his destructive emotions swim in sullen depths.

In a crowd, the individual has a suppressed soul that is neither free nor dynamic. It reacts by birthing a desire in the recesses of the individual's conscience to see himself on top of the Crowd (Chiang et al., 2009). His soul weeps. Being grief-stricken and frightened, he keeps watching others. He is afraid and angered by the goodness of others. He considers others necessarily equal to himself. He distinguishes no difference between himself and others or, at best, perceives only the slightest distinction (Drury & Reicher, 2020). He feels melted with "his equals" and imagines himself as their representative (Le Bon, 1895; Campbell, 2022). Naturally, this caged spirit requires release, freedom, and self-distinction. Therefore, he inclines his conscience towards the One, the selfish one, and towards the emotional self-notion that this self-one has no value.

Therefore, a desire sprouts to exalt himself above others or, according to his mind, above "his equals". The most comfortable solution for him is vanity. He is always searching for the chance to brag and cast blame because he feels terrible and ashamed otherwise. His wicked ears are always open to gossip because he is a gossip. Thus, in the Crowd, the individual continually wastes his attention and energy on needless emotions and unpleasant suppositions, impulsive, nervous nagging, daydreaming, and inexhaustible hearsay (Le Bon, 1895). The Crowd individual has no spiritual control and increasingly becomes unable to recover the freedom that nature made in him. The ability to question or judge himself fades away (Drury, 2014; Stäheli, 2011; Campbell, 2022). His skills for detaching himself from inner claws and avoiding dependence upon others become obsolete. He admits his denial and cannot tap into any gleam of understanding initiated by himself.

The individual in the Crowd is a No-one. He cannot be curious about who he is, where he is coming from and going to, and why. The Crowd or authorized publicity heavily influences his thinking. He loathes anything contrary to this mode of thinking. Under Super-one's influence, the individual in the Crowd solidifies himself and converts into a fanatic (Le Bon, 1895; Zeitz et al., 2009). The individual in the Crowd compares to an iron splinter suspended only by the magnetic field of the Super-one. Without it, the individual withers away and vanishes like dust (Le Bon, 1895; Stäheli, 2011).

He is an emotional, nervous being, a fan, and a minor devoted entirely to his higher power. He stays in the Crowd because of his hatred toward others he knows. The Super-one is his spirit, the One who drives and satisfies his emotions because the Crowd where he resides exists due to the divine Super-one and the hatred that the Super-one imparts (Le Bon, 1895). Both hate and piercing feelings that nourish the detestation keep the Crowd together. The Super-one gives mini-Ones in the group the loathing and other emotional necessities without which the person in the Crowd would question his presence. Otherwise, he would feel discontented

and search for another crowd where the Super-one's poison would sweeten his emotions again (Le Bon, 1895; Stäheli, 2011). His group is his world that makes sense to exist, at the borders of which other alien and hostile worlds (crowds) collide.

The individual in the Crowd becomes a machine, and as such, he neither recognizes nor can he identify himself. Like a machine, he is blameless for his deeds and neither desires nor seeks knowledge or understanding (Le Bon, 1895; Campbell, 2022; Maeng & Tanner, 2013; Krause et al., 2021). Thus, he converts into a mechanical entity to whom anything can happen. Since social slavery relies on fear, the Crowd's Ruler unceasingly incites fear and dislike for anything different, new, or unknown to the masses. Machines are blind and unconscious; they cannot be otherwise, and their deeds must reflect their nature.

The individual in the Crowd, a mechanical person, assumes the characteristics of a machine.<sup>2</sup> He is neither a free man nor a civilized upholder of virtue (Le Bon, 1895; Freud, 1921; Drury & Reicher, 2020; Campbell, 2022). To be unchained, he needs to knowingly reach the inner virtuous freedom of his consciousness and spiritual self. Otherwise, he remains mentally enslaved because he neither recognizes nor understands himself (Campbell, 2022; Maeng & Tanner, 2013). Therefore, the person in the Crowd loses touch with his conscience. He does not recall himself because he lives or acts through profound daydreaming and cannot make the necessary efforts to wake up and detach from hypnosis (Le Bon, 1895; Freud, 1921; Stäheli, 2011).

No-oneness is an extreme social feeling that, in a panic situation, causes overwhelming anxiety and degenerates the person. He grows reckless due to unreasonableness from excessive suppression of his soul, the infatuation and vanity it incurs, and the devaluation of history in his mind. And there, on the twig of No-oneness, a pale burning-pine flame begins to set alight his spirit. No-oneness becomes his breath, freedom, and motivation. Thus, he converts to a machine without origin or purpose, without a compass, a boat without a rudder that sea waves set adrift, propelled by random winds or tides. By consciously or unconsciously forgetting, he loses himself and obliterates from his mind the values and history of his origin, his roots. He no longer distinguishes himself from others (Le Bon, 1895; Freud, 1921; Drury & Reicher, 2020; Campbell, 2022). At the same time, he tries to adopt new ideas but does not grasp that they are baseless to him. They are like leaves that turn yellow and are blown to and from by the wind.

The human society that originates from nature is inherently diverse. People differ regarding their looks, thoughts, height, birthplace, wishes, pleasures, skills, and knowledge. Moreover, there are differences in local accents and attire within a social group (nation). Beyond ethnicity, differences multiply regarding external features, skin color, language, etc. Social groups (ethnicities) and social subgroups (within a race) share similar and joint things, but not necessarily equal things. Life is peaceful if nature is respected, including the variations in human society. Otherwise, efforts to create illusions of equality represent and generate crimes against humanity and nature. Compulsory education for both social and international parity is against nature. It gets people mentally and physically collectivized in brutal ways. The aim is to create a "new human", the identical clone of the No-one educated with crowd psychosis.

No-oneness is suitable for the No-one, while everything rational, not-without-name or with a definite form and content is terrible. He does not understand why he holds a legal duty, its significance, its expectations, and what to speak about or ask. A No-one cannot know what, why, and whom to suggest. He waits for an order from the Super-one to implement a law that is itself the law (Le Bon, 1895; Krause et al., 2021). In other cases, he is a robber of work, job, or vote. He does not understand what a nation and the national flag represent or how to observe national holidays.

He becomes a spy, a stealer of self, a ruinous locust for his "equals". Often, No-oneness drives the No-one to treachery because to be a notable one, an emotional wished-to-be determinant, he plugs himself into the path of crime and collaborates with enemies. Surrounded by bad examples, he delves more and more into badness. He sees, wishes, or desires terrible things only because he is in a dangerous condition and has evilness as a reference point. He speaks about irrational and senseless things, and even he is color-blind.

The No-one in a crowd loses his human prominence. His senses lose sharpness, and he cannot discern the nature of things. Everything he grasps increasingly becomes false, not his, not felt by him, just a hallucinating impression of the moment. His ethics, honesty, and politeness are all concealed by his darkness. He does not decide anymore (Krause et al., 2021). He lacks the power to heap up his desires or quench his feelings. The virtues of loyalty, wisdom, sincerity, patience, kindness, helpfulness, respect, and friendliness are no longer his bells.

The mentalities of Crowd and No-oneness do not constitute any risk to society if confined to a lone individual. Since the spirit of No-oneness springs up from that of the Crowd and intermingles with it, the social group is at high risk of manipulation when they become typical social features. The risk becomes even higher, and suffering is experienced sooner when the foes are aware of both mentalities and foster them. In such a case, the repercussion is unclear but grows evidently after some time. The social group gets self-ruined and loses its civility and spiritual, cultural, and material values. At best, it keeps creeping along at the edges of survival. Thus, it remains behind, self-hindered in progress and unstable. Possession of these mentalities nurtures the dream of equality. As a result, the possessor aggressively thrashes things that do not belong to him or are different from his desire. The negative public influence of these mentalities lessens by enlightening the soul with moral values and the mind with ideas. The support comes from scientific teaching, the education on how and why to use reason, by implanting virtues through examples. These aim to define and advance a good attitude towards self, family, others, and the environment. Thus, it paves the way for an



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enlightened society led by reason and wisdom. It means going to a truth-based and pleased community that full-heartedly perceives the truth through logic.

## CONCLUSION

The bigger the physical or psychological Crowd, the smaller the individual in it. The One in the Crowd is an emotional being, and he does not think, and as such, he does not exist mentally (Le Bon, 1895; Drury & Reicher, 2020; Stäheli, 2011; Maeng & Tanner, 2013). He is not a subject of reason but an object of wand manipulation (Le Bon, 1895; Drury, 2014; Stäheli, 2011; Campbell, 2022; Zeitz et al., 2009). The lower rationality is, the more impulsive the action becomes. He acts emotionally and then tries to reason (use his kind of logic) to justify his actions or decisions. He wants ready things for his mind. Therefore, he accepts commands.

Since the initial improvement is expected to occur within the individual spirit, the amputation of the mentalities of Crowd and no-oneness, in any case, is simple: the individual must not think or speak regarding WE. He will initiate to exist because he will begin to think and be free to choose. This way, he will start to awaken, remember his past self, and think of his future. Hence, he will commence seeing values in virtues and beloved benevolences.

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