Title: Levelling Equity by Building Bridges; Proposed Pathways from Structural Violence towards Sustainable Positive Peace

Word Count Goal: 2316/2500

INTRODUCTION

Peace is often viewed as an idealised state, but it is fundamentally a concept driven by context and social learning. Studying peace, therefore, involves deconstructing what is deemed acceptable within a society. Our capacity for cooperative coexistence is vital for the future of our civilisation and planetary ecology. In this pursuit, community volunteer efforts represent a vital yet often overlooked mechanism for societal transformation. They demonstrate resilience in action at a local level, despite frequently operating within systems of pervasive structural and cultural violence (Galtung, 1969, 1990). Therefore, I interpret 'Peace' as extending beyond direct violence to the initiative-taking prevention of harm and the dismantling of exclusionary environments, enabling the broader ecology to flourish. This approach aligns with Fraser's (2009) conception of Social Justice and Gill & Thompson's framework of 'Positive Peace'—a holistic state marked by justice, equity, and well-being.



Figure 1: Visualisation of Galtung's (1969) Typology of Violence. The diagram illustrates how visible 'Direct Violence' is often the tip of an iceberg, supported by the less visible but foundational forces of 'Structural' and 'Cultural' violence.

The relationship between Structural Violence and Cultural Violence, as conceptualised by Johan Galtung (1990), is not one of cause and effect, but rather a

dynamic, mutually reinforcing partnership. They form a destructive feedback loop that underpins and sustains visible forms of conflict.

Structural Violence refers to harm that is built into the social structure itself. It manifests as unequal power relations and the resulting uneven distribution of resources, opportunities, and life chances. It is indirect because no specific person is directly causing the harm; rather, the system or institution is designed (or allowed) to impede the well-being of certain groups. Examples include systemic poverty, unequal access to education or healthcare, and the exploitation of volunteers as described in this essay.

Cultural Violence refers to aspects of culture, the prevailing symbols, beliefs, norms, values, and language, that can be used to legitimise or justify structural violence and direct violence. Cultural violence makes these inequalities seem natural, necessary, or deserved. The peer led training I propose directly confronts these concepts.

THE GOAL

The focus of my proposed Peace Initiative is on ‘doing’ peace. Peace in this way involves empowering people to identify and overcome injustice. Since culture is socially constructed, improving ethical literacy in a local context is a significant step towards achievable, transformative peace. This approach is grounded in the understanding, first articulated by Kimberlé Crenshaw (1989), that power systems like race, gender, and class intersect to create compounded experiences of marginalisation. To build true peace, we must pay attention to how these intersectional positionalities differentiate individuals' exclusion from, or benefit from, existing peace processes.

THE PROBLEM: Global Metrics vs. Lived Experience.

Global metrics like the Positive Peace Index (PPI) produced by the Institute for Economics & Peace (IEP) provide valuable frameworks but often fail to capture the lived reality of structural violence (IEP, 2024). There is a disconnect between high-

level diplomatic expenditure and local deprivation. For instance, in the UK, data from the Food Foundation (2023) indicates that approximately four million children are living in households experiencing food insecurity. While delegates debate global stability, local volunteers are left to fill the void in statutory provision, often without resources or recognition.

While 'big data' informs future decisions, the institutional response to local lived experience remains slow. In my experience, volunteer efforts are a continuous, dynamic process of improvement. However, because these efforts are often led by those affected by systemic injustice, they are neither supported nor credited, leaving local actors susceptible to manipulation by those with greater power.

This disconnect aligns with Autesserre's (2014) critique of the 'peace industry,' where the resources consumed by international intervention; the summits, consultants, and logistics, become an industry in themselves. The cost of these 'means' is disproportionate to the 'ends,' as the resources are absorbed by the apparatus rather than reaching the local actors. It is essential to document the cause and effects of what is socially felt as "just" at this local level before humanity can conceptualise a collective consciousness of peace. I argue that the volunteer sector is uniquely positioned to do this.

THEORISED SOLUTION: The Third Space

Analysis of history indicates that unless the pillars of peace, as proposed by the IEP (2024), are grounded in local action, we are left with Negative Peace. This condition is a functional aspect of societal systems where systemic failures are dismissed as mere cultural differences as shown in the case study that forms part of the training I propose. To counter this, leveraging the capacity of "local actors" through this training is a Peace Initiative that empowers those previously overlooked.

Synthesising local action and institutional power requires what Homi Bhabha (1994) identifies as the work within the 'Third Space': a dedicated zone of negotiation where cultural and political binaries are not erased but engaged. In this interstitial space, peace requires the disciplined maintenance of relationships amidst the friction of

difference. This relates directly to the Permaculture principle of the ‘Edge Effect’ (Holmgren, 2002), the point of contact between two ecosystems where the most diverse and interesting events occur. By viewing the volunteer sector as this fertile 'Edge,' we can leverage the value of nuance to build resilience. The use of Permaculture as a framework is discussed later.

The peace initiative I propose adopts a form of 'dialectic thinking’ coordinating participation by local actors who are the manual regulators of Peace in society when traditional institutions fail. This is supported by Fraser's (2009) descriptions of the conflicts of interest producing social injustice. The involvement of vulnerable people as volunteers provides a crucial layer of peer support; in this way, Bourdieu’s (1986) concept of ‘cultural capital’ becomes knowledge that can be distributed more evenly. However, despite propping up society, volunteers face burnout and exploitation, this is a clear manifestation of Structural Violence.

THE ETHICAL ECOLOGY OF PEACE

Drawing on Galtung’s theories of violence, Fraser’s concepts of social justice, and blending ethical considerations with Permaculture principles, I propose a targeted intervention: a workshop titled **‘**DECONSTRUCTING THE PAST to RE-DESIGN THE FUTURE: MAKING EVENTS FOR CHANGE’ (detailed in the Appendix). The aim is to empower volunteer coordinators to transition themselves, volunteers and volunteer-led organisations from Negative Peace to Positive Peace.

Permaculture offers a framework for building peaceful bridges. Historically, Social Darwinism, a scientifically flawed interpretation of evolutionary theory has been used to justify concepts like eugenics and the colonial racial hierarchies that have underpinned structural violence. It posits that societal hierarchies are the natural outcomes of a 'survival of the fittest' struggle. This ideology, which rationalises structural violence by framing systemic failure as individual inadequacy (e.g. victim blaming), is directly countered by Permaculture’s principles and ethics. The first principle of Permaculture is observation, and the three-core ethics are simple Earth Care, People Care and Fair Shares (Mollison, & Holmgren, 1978). This is further expanded in the JEDAI cards (RootsPermaculture.com) linked in the appendix.

To operationalise the peace theory concepts, I apply Fraser's (2009) analysis of the *why, what, where, how,* and *who* of the conflicting interests at play. Volunteer leaders are well-placed to spearhead this cultural change, but the process require a safe space for realising uncomfortable truths. It is crucial that the training takes place in a effort of 'place making' and peer-led to foster a "growth mindset" (Dweck, 2006). This shifts the conversation from normative values to the reality of lived experience. Combined with Lakoff's (2004) framing theory, this approach helps participants understand that while sticking to "comfortable" views is tempting, it is ultimately unstable in building Peace. This is why we need to face some uncomfortable truths to facilitate social justice and change for the better.

Drawing on social drama (Turner, 1967) and conflict transformation (Avruch & Black, 1991), I offer three subjective experiences that illustrate the spectrum of peace which have informed my peace initiative proposal.

EXPERIENCE of Volunteering at a major political conference

My experience volunteering at a major political conference illustrates the manifestation of Negative Peace through systemic injustice. Despite my professional background in event production, my unrealistic expectations were evident in a critical lack of an onboarding process. This is a reflection of my own internalised professional norms or 'cultural capital' (Bourdieu) that blinded me to the unstructured failures of the conference organisers, demonstrating the complexity of agency and structure as impacts on a personal level. My distressing experiences resulted in feeling of turmoil and overwhelm, which persist. The organisers' failure to make provisions for volunteers, disregarding individual skills and needs (such as my neurodivergence), exemplifies Galtung's Structural Violence as I have discussed. Additionally, an Onboarding process is included in the training.

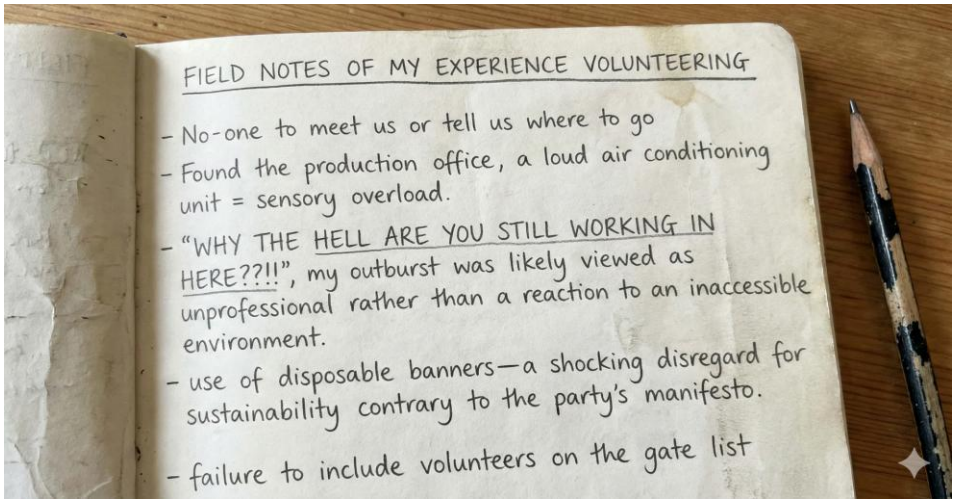


Figure 2: Visualisation of my notes on the conference.

As my notes show, individual skills and neurodivergent differences were disregarded. For instance, in the production office, a loud air conditioning unit caused me immediate sensory overload. As someone with autism, this environment rendered my expertise useless. The lack of accommodation for my sensory needs was not merely a failure of management, but a potential failure of the legal duty to make 'reasonable adjustments' as mandated by the Equality Act 2010. Volunteers in this setting were clearly seen as unskilled dogs' bodies which 'important' people could call on if, when and how they deemed fit.

Further compounding my sense of injustice, was the event's use of disposable banners; a shocking disregard for sustainability contrary to the party's manifesto. Most significantly, the failure to include volunteers on the gate list created a palpable sense of exclusion.

Although my neuro-diversity is my singular experience, my Peace Initiative is an intervention that aims to address the harm to the group of volunteers, and it is hoped that by improving a culture of recognition, participation, tolerance and understanding, individual differences will be accommodated additionally.

POSITIVE FOUNDATIONS in building peace with reciprocity

In contrast, as explained in the proposal for the workshop, the enduring success of The Green Gathering festival is not accidental. As the executive producer of the inaugural event, I built relationships with volunteer coordinators based on reciprocity.

I championed Permaculture values and by using social ‘framing’ (Lakoff, 2004), I ensured to have long and valuable conversations which aimed to establish ethical ground rules for a reciprocal culture from the start. Additionally, I have been informally studying Nonviolent Communication (NVC) for a number of years and resources like Permaculture JEDAI cards (www.and the NCV cards (Humanmatters.eu) can be used as sources of collaborative work and resources for the talk-shop.

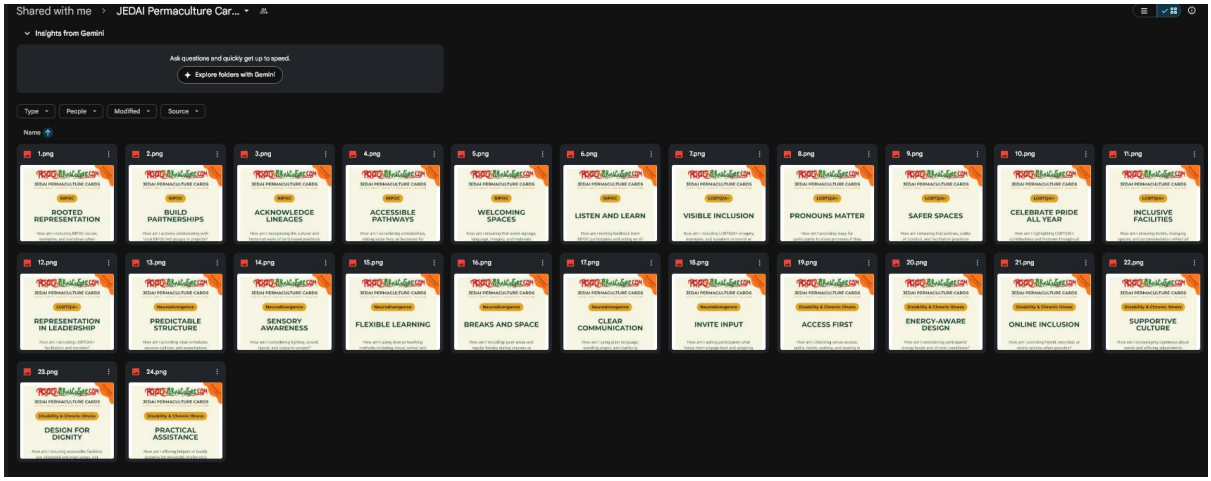


Figure 3 shows a preview of the JEDAI cards which I have been consulting on



Figure 4 shows an image of the NVC Cards

As practitioners of Permaculture and Nonviolent Communication and, unlike at the political conference, effective ‘green’ festival organisers work to cultivate genuine peace through transformative places. In this sense they are ‘place makers’ (Courage et al., 2020), creating spaces where people, specifically in this example, volunteer energy can flourish. My practice here surpasses mere legal compliance; it creates a

flexible production model that recognises the value of participation and balances this volunteer energy with management of paid contractors—this is equity in practice. This aligns with Lederach's (1997) concept of *elective peacebuilding*, where the moral imagination of communities builds infrastructures rooted in local relationships. Additionally, as explained in the proposal for the workshop, festivals bring together people from all sectors of society, and this is the bridge that current practice in JEDAI training lacks as it is industry sector specific and not translatable to broader societal effects.

THE RISKS of Manipulation of local actors

However, there are critical risks to be considered. Unprofessional 'local actors' attempting to build peace can unwittingly put vulnerable people at risk. I have observed instances where a voluntary organisation/charity filling gaps left by statutory services (e.g. homeless support) have inadvertently put their volunteers at risk by aligning themselves with harmful ideologies.

In this instance, a volunteer group publicly posted on social media their gratitude for funds from a far-right organisation, collected at a demonstration targeting asylum seeker hotels. While the volunteer safeguarding officer believed she was strategically meeting the 'other side' to ensure the group knew the secured funds would also be for benefit for said refugees, the Volunteer Leader was oblivious to the risk to his organisation's ethical accountability and unable to accept that he was putting his volunteers at risk. The ethical responsibilities of local actors (volunteer leaders) particularly those working within the 'Third Space' to bridge statutory gaps extend beyond mere good intentions. They are legally and morally bound by a duty of care and a fundamental responsibility to ensure their operations align with principles of social justice, transcending internal organizational values.

The most appropriate recognized ethical framework for this context, outside of Permaculture, is the concept of Organizational Accountability as anchored in Human Rights Principles and Social Justice Frameworks. highlighting the danger when a lack of critical literacy prevents recognition that 'bridging the gap' can become

'enabling hate' and risks directly endangering the vulnerable volunteers on which they rely.

This exploitation of this voluntary group exemplifies Avruch and Black's (1991) transcultural perspective, where local efforts are manipulated by dominant powers. It also highlights the necessity of Lederach's (2005) Moral Imagination; the ability to see the complexity of relationships. Without critical literacy, this "imagination" can lead to dangerous compromises. Volunteers' leaders must be equipped to recognise when "bridging the gap" becomes "enabling hate."

DECONSTRUCTING THE PAST to RE-DESIGN THE FUTURE

The incident above underscores the urgent need for initiatives that foster Critical Literacy and increasing volunteer-led capacity in ethical leadership. On deep research into training to changing harmful attitudes, I discovered successful frameworks like The Intervention Initiative (Fenton et al., 2016) has led to a bystander intervention programme. This model demonstrates how experts can collaborate with charities to improve training standards and offer courses for a fee, making their work self-sustaining.

Therefore, the "DECONSTRUCTING THE PAST to RE-DESIGN THE FUTURE" talk-shop is the practical application of these theories discussed. Drawing on creative placemaking (Courage et al., 2020), it is designed to empower the volunteer sector to transform organisations into platforms for peace starting with actual and obtainable social culture change that is needed. The workshop is a Knowledge Exchange (KE) activity blending Critical Race Theory concepts with examining a case study of an incident at a festival regarding 'cultural misappropriation'.

Key aspects of the workshop include:

- Collaborative Social Learning: Leveraging existing opportunities for learning within third space.
- Safe-Space for Critical Issues: Providing a grounded space to address inclusivity and representation issues, and transformative cultures, among others.

- Beyond Traditional Diversity Training: Blending leadership, production and voluntary service with academic insight to move beyond superficial "JEDAI" (Justice, Equity, Diversity, Accessibility, and Inclusion) training.
- Empowering Local Actors: Encouraging participants to champion equitable society

CONCLUSION

My initiative directly confronts the Cultural and Structural Violence identified at the start of this essay and as I experienced at the political conference. Additionally, it addresses the manipulation risks seen in the far-right alignment with the homeless charity example. It is an attempt to work toward building a more sustainable peace on pathways led from the voluntary sector. By equipping volunteer leaders with tools to critically assess socially constructed cultures and associations, and the need to advocate for volunteer rights, this workshop aims to prevent exploitation and promote peace in its broadest sense. This is how I propose that Cultural Change and improved Critical Literacy can help society transition from a state of "Negative Peace" affected by top-down efforts by institutions, towards "Positive Peace" by cultivating a social movement, bottom-up and bridging cultural gaps on pathways towards a collective conciseness of positive and sustainable peace.

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APPENDICES

Appendix 1. Workshop Proposal

DECONSTRUCTING THE PAST to RE-DESIGN THE FUTURE: MAKING EVENTS FOR CHANGE
The Art of Transformative Culture: Facilitated Discussion Talk-Shops

PARTNERSHIP PARTICIPATION PROPOSAL

- To The Green Gathering Charity to propose for the AIF Conference and/or a training opportunity for Green Gathering Festival Human Resources

Introduction

The enduring success of **The Green Gathering** isn't accidental. Built upon a powerful, deliberate commitment to reciprocity, the transition from the 'Big Green' ideal to the daily practice of being 'green' (with a little 'g') is foundational. This success is also testament to the production organisers and content-area coordinators who drive continuously improving achievement by listening to community feedback and acting on it, demonstrating their serious commitment to responsibility.

Quietly, behind the scenes, the people who make the most effective and resilient music and cultural festival events work **collaboratively, cultivating** a genuine sense of safety and are welcoming for everyone. This consistent equitable practice **surpasses mere legal or ethical compliance.** A flexible production model recognises and balances **volunteer energy** with managing paid-for delivery of contractors. Working fairly, reinforcing co-operative resilience in this way, we improve event quality and secure content creator and attendee loyalty year after year.

This proposal seeks to **celebrate and upskill** our independent festival community; recognising that when festivals **visibly care for the planet and value their people**, they become **unique and potent engines for social change from the inside out**. Additionally, festivals are unique in the way that they draw people from across all sectors of society, therefore the positive impacts cross-pollinated at our events can extend into wider society.

This training will help organisers better understand and value the often-overlooked potential for **collaborative social learning** that already thrives within their events. This includes, for example, the informal education and awareness building of **Campaigns areas** and the formal discourse and informal subsequent conversations which are started in **Speaker forums**.

This workshop **DECONSTRUCTING THE PAST to DESIGN THE FUTURE: MAKING EVENTS FOR CHANGE to offer at AIF conference** complements the existing excellent resources available to members and non-members on the AIF website. Our proposed academically-grounded 'talk-shops' are practical and by creating and using a safe-space for independent industry expertise to work together on consciously managing critical social issues such as **inclusivity, equity, and representation**.

Drawing from wisdom gleaned from the greats of green event production and festival safety, management experience is blended with academic insight; this session digs deeper than traditional diversity training which can vary significantly across different industries and social sectors. For example, Diversity training delivered by statutory services looks very different to the training delivered in Higher Education and business, reasons for this are encouraged to be discussed in the workshop.

This training is explicitly designed to transform discomfort created by tensions within groups negotiating individual social identity aspects interacting with complex social issues into **conscious social awareness and understanding**.

Delegates are empowered to share and actively listen to others' experiences safely in the space created, specifically intended to recognise and value individual needs whilst collectively cultivating skills to champion equitable workplaces, events and beyond.

This crowd-sourced sustainability education meets exactly the charity objectives of the Green Gathering Charity and aligns perfectly with the spirit of conferences for the AIF community.

Academia Meets Real-World Challenges

Definitely NOT a lecture; this workshop is about taking part and collaborative active learning experiences drawing upon the collective expertise in the room.

The proposed inaugural workshop is structured around sharing stories and working through case studies when discomfort risks pain creating devise, defensive, denial

and unhelpful destructive behaviour associated with the psychology of group behaviour and identities. **This workshop can effect real social change through Transformative experiences embracing discomfort consciously and responsibly means being open to seeing the bigger picture in all perspectives from every available angle.**

Independent festival attendees represent people gathering in shared culture but from a wide, diverse and surprising industries and sectors of society in a way unique to the. Similarly the workshop involves facilitating discussion and story telling attendees, co-operative engagement with a **real-world incident** from an experience on a festival site—a disruptive flyering involving an academic, “Critical Race Theory” concept and difficult social conceptions of CULTURAL MISAPPROPRIATION.

The content of the workshop is hoped and intends to grow and develop incorporating shared personal narratives illustrating, in the example given how **Failure to engage critically** with social issues (like race, power, and privilege) can have long-lasting personal impacts, and unwillingly create a hostile and unwelcoming festival environment, directly undermining health, safety, and community standards, regulations and relations.

Utilising funding and opportunities in University Community Partnerships, further academic collaboration is hoped to be added at a later date for the Knowledge Exchange benefits of wider social understanding of academic concepts, like those found in Critical Race Theory, can help provide frameworks for social and identify sense-making.

Developing media literacy, for example in a **Critical Literacy a workshop currently being drafted** empowers participants to **analyse the origins and interpretations of language and statistics**, thus improving their critical media literacy and allowing them to spot and counter hidden biases in their own communications and in their formal and social networks. Building communities that together can make effective, proportionate, and informed responses to sensitive social issues in this way; allows **discomfort** experienced to be safely shared and **transformed into a community education teaching tool** and a catalyst for positive policy change..

Another Example “The Power of Media: Deconstructing Frames and Fields” is also a workshop currently being drafted offers a practical, small-group exercise adapted from an undergraduate dissertation called **"RE-Representing the Riots: Framing Racial Identities"**. Participants can discuss the issues and even work as a

group to apply a simplified version of Qualitative Content Analysis (QCA) to compare how UK newspapers framed 'race' and policing during two moments of social upheaval, the 2011 and 2024 riots. This demonstrates how **Framing Theory is** how media narratives actively shape public understanding of 'race' and responsibility, highlighting certain aspects and ignoring others. Bourdieu's 'Fields' theory explains why those frames are produced as well as the competition within the journalistic 'field' for ‘capital’ reflected by credibility and audience and how this influences what is published.

The Impact: The goal is to cultivate **conceptual, instrumental, and sustainable capacity-building** from the AIF community positively impacting wider society.
This is because this training helps develop nuanced understandings of institutionalised injustice is visible as systemic and structural violence, moving beyond group and individual prejudice. Participants can learn together how they can either perpetuate or challenge societal biases.
In conclusion, this partnership proposal outlines a unique and impactful opportunity for The Green Gathering Charity to further its sustainability objectives by championing transformative social learning within the independent festival community through the AIF conference. By leveraging collaborative workshops that blend academic insight with real-world experience, we can collectively enhance industry standards in partnership with the AIF community, and extend through university partnerships, into local area/national/International campaigns and causes; cultivating equitable environments, and ultimately fostering positive social change that extends far beyond our events.
We believe this initiative represents a significant step towards a more conscious and responsible festival landscape, and we are eager to collaborate with you, the green gathering to bring this vision to fruition. Thank you for reading.

Appendix 2. "DISMANTLING THE PAST - DESIGNING THE FUTURE: FESTIVALS FOR CHANGE"
EXAMPLE Workshop Worksheet: Exploring inclusivity, equity, and representation at festivals together

Name: _____-_____
THE AIM OF THIS WORKSHOP IS To empower festival organisers with an introduction to knowledge and skills necessary to proactively address issues of inclusivity, equity, and representation; working together for safer, welcoming, and inclusive events.

Previous Training & Experience in *inclusivity, equity, and representation*				Additional Learning Support:
This course aims to introduce the following critical concepts:	Scale (0 – 10) your current **Knowledge**	Scale (0 – 10) your current **Experience**	Scale (0 – 10) **Knowledge after workshop**	Scale (0 – 10) **Experience** after **workshop**
Inclusivity, equity & representation in other contexts eg workplaces				
Inclusivity, equity & representation management at events				
Critical Race Theory (CRT) or other Critical Studies				
Inclusivity, equity & representation Legal responsibilities				
Managing Inclusivity, equity & related risks				
Personal Goals: Short Term (this workshop): Long Term (impact for your event) Progression (what would you like to do next?)		**Learner Feedback:**		**Mentor Feedback:**

CASE STUDY: *I'm a health and safety professional with over 30 years of experience in the events industry. A few years ago, I consulted at a drug and alcohol-free festival, which certainly reduced some risks. However, I encountered a concerning situation…*

A very academic paper on Critical Race Theory (CRT) mysteriously appeared at the festival. Someone had scribbled "CULTURAL MISAPPROPRIATION!!" at the top. This, coupled with the fact that the paper seemed to be intentionally placed in specific locations – campsites of white people with dreadlocks, the African drumming workshop, and the chai tent - deeply troubled me.

Despite having undergone diversity and equality and PREVENT training throughout my career in various sectors, I couldn't fully resolve my discomfort after the incident until my university studies introduced me to critical engagement with information, Critical Race Theory (CRT) and other frameworks within Critical Studies.

These academic frameworks gave me the tools and language to understand the incident's deeper implications. I can now understand the anonymous actor's motivations, recognise the potential threat posed by neglecting issues of inclusivity and equity festivals, and connect the significance of this incident to broader societal issues. By sharing my learning from this experience, I hope to contribute to a greater understanding of these issues and help others navigate similar situations.

This experience highlighted the differences in training for managing inclusivity, equity, and related risks across sectors, emphasizing the importance of a broader social understanding of critical engagement with information and concepts like Critical Race Theory (CRT), especially within assessing risks in a festival and event's health, safety and security context.

After reflecting on this unsettling experience, I began understanding the deeper significance of social movements like Black Lives Matter. These movements highlight the systemic nature of racism, the need to decolonize perspectives within historical and social studies, and the crucial role of inclusive practices in fostering a more equitable society.

Equality and Human Rights Commission (EHRC) analysis of existing evidence outlines a worrying picture of race inequality highlighting distinct areas where the need for improvement is essential: employment, education, crime, living standards and health and care (2020).

These significant disparities underscore the systemic nature of racism and the importance of addressing these issues, not only within the festival context but across all sectors of society. We can create a more just and equitable world by actively considering critical engagement with information and issues of inclusion, equity, and representation at our events.

Sources of information:

Government Resources & Legislation: *The Equality and Human Rights Commission (EHRC): provides guidance, resources, and information on equality, human rights, and legislation obligations including the Equality Act 2010. Festival-specific advice: Equality law - Theatres and other entertainment venues \| EHRC*

Academic and Research Sources: *Journals, articles and books for in-depth analysis and research on various aspects of diversity, equality, and inclusion and how to critically engage with information.* ***Paulo Freire, bell hooks***

Online Resources: *Websites and blogs for information and resources on diversity, equality, and inclusion; Resources - In Equilibrium, Hope Not Hate, Black Lives Matter, Royal Society for the Encouragement of Arts*

Remember: This is not an exhaustive list, the best sources will vary depending on your specific needs and interests. By conducting *your own research and critically evaluating information from various sources*, you can better understand inclusivity, equity, and representation issues. Your critical engagement with information will empower you to contribute to a more inclusive and equitable society.

Appendix 3. Pedagogical Commentary

Main Introduction

It is essential that festivals provide a welcoming and safe environment. This is not only a legal and ethical requirement, but also a crucial factor for success. Without a safe and inclusive atmosphere, festivals would struggle to attract attendees, sell tickets, and ultimately, survive. This principle of fostering **a safe and inclusive space** directly translates to the realm of **community learning**, as exemplified in this commentary and accompanying workshop script/artefact.

Introduction

This document outlines the rationale behind my design choices for a workshop called "DISMANTLING THE PAST - DESIGNING THE FUTURE: EVENTS FOR CHANGE" intended for a fantasy festival organiser/event management conference. The workshop draws upon key learning concepts explored within the EDU306 module, particularly how to **facilitate a transformative learning experience** for participants. The introduction given above would follow how I would introduce the workshop to the attendees.

Next in the workshop, I would overview the key themes of **inclusivity, equity, and representation at festivals, and how this relates to raising awareness of social justice issues;** for example**,** festivals serve as platforms for movements concerning issues, such as the environment, poverty, gender discrimination, LGBTQ+ rights, and racial inequality,

Aims and Expectations

This fantasy workshop would explore how these concepts of **inclusivity, equity, and representation** can be effectively addressed within a festival context by drawing comparisons and contrasts with experience by attendees such as in **inclusivity, and equity** training delivered in other sectors, namely in academia and other workplaces.

The second section of this commentary called **Aims and Expectations** explains how this is achieved in the workshop. The artefact enclosed includes a worksheet for an activity to capture the participants' training and experiences which will act as a prompt for a discussion relating previous experiences and skills to the workshop aim (which follows) and also aids in identifying the learning needs and expectations of the participants.

Following the discussion and rounding up 'Expectations,' the workshop seamlessly transitions to re-presenting its aim and primary objective in this context. The aim is: To equip participants with the critical thinking skills necessary to effectively address inclusivity, equity, and representation at their events. This will be achieved by exploring how:

- Prioritising inclusivity, equity, and representation can significantly enhance event quality, impact, and overall success.

- Neglecting inclusivity, equity, and representation in events risks health, safety and security and has severe financial, legal and other repercussions.

This workshop is intended to introduce participants to a deeper dive into critical social issues by using key learning concepts explored within the EDU306 module appropriately for disseminating academic Critical Race Theory to learners (the workshop participants), assumingly from a non-academic background. A workshop like this would provide a safe space to share and facilitate valuable insights for enhancing our events whilst cultivating our personal growth and providing valuable transferable skills applicable to various other aspects of our lives. This is explored further in the conclusion.

Case Study

The case study section of the workshop, as discussed in this commentary will build upon the rationale of the main aim.

In the workshop, this would involve analysing a real-world case an incident at a festival where I have faced challenges in this area. Participants and I would work together to identify the key factors contributing to the success or failure of possible responses to this incident.

In the commentary, I will delve into the personal impact of this specific incident that was only resolved after university study improved my understanding of Critical Race Theory (CRT), and how key concepts in this module helped me to understand the underlying reasons for my deep emotional response.

Preliminary Conclusion

In conclusion, this commentary explains how by integrating my festival experience and learning at university whilst focusing on the unique characteristics of the festival environment, broader social issues and concerns can be addressed in my fantasy workshop by providing a nuanced and comprehensive exploration of the challenges and opportunities on inclusivity, equity, and representation training that impact wider society. Considering what I have learned about CRT and in the module ‘What is Learning’ will also enhance my future understanding and practice as a Student and Teacher.

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