

If it's not Fun, it's not Sustainable

Pathways to social change through connectedness, leading to action, leading to change at music & arts festivals.

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Master Thesis Series in Environmental Studies and Sustainability Science,
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A thesis submitted in partial fulfillment of the requirements of Lund University
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Lund University Centre for
Sustainability Studies



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Submitted May 10, 2021

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Abstract:

This thesis aims to test the idea that the more connected you are to the people around you, the more likely you are to act collectively or in the best interest of the collective. I tested this using Music and Arts festivals, a context in which people feel connected faster and more intuitively than in everyday life. Collective identity theory served as a basis and data was collected through qualitative interviews. My analysis shows that there exists a special kind of connectedness at festivals that causes people to act more positively to those around them, leading to action and more environmentally sustainable everyday lives; Illustrating that conditions exist specifically at festivals for building connectedness leading to action, for example a shared mindset, shared values, community, and most of all fun, giving us insight into what conditions are beneficial in creating social and environmental change in other parts of society.

Keywords: Music and Arts Festivals, Connectedness, Collective identity, Collective action, Counter-hegemony, Sustainability

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On this thesis, what can I say if anyone is taking the time to read this all I can say is thank you.

This thesis is about having fun, more specifically how having fun can change the world, and if you like me see the potential in fun, culture, music, and arts in changing the world, then I'm sure you'll enjoy this thesis. I especially need to thank those of you who have made a difference in my life over the past two years. I can't help but get a little emotional thinking about it, it's been rough, but you've made it bearable and way more than that, and I couldn't have done this without you.

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Seems appropriate to leave you with a song, I feel like this somehow sums up the thesis process well:

I've paid my dues
Time after time
I've done my sentence
But committed no crime
And bad mistakes
I've made a few
I've had my share of sand
Kicked in my face
But I've come through

And we mean to go on and on and on and on

We are the champions, my friends

Table of Contents

1 Introduction	1
2 Setting the scene	3
2.1 Positionality	3
2.2 Aim.....	3
2.3 Research questions.....	3
2.4 Research design - Answering the RQs.....	4
2.5 Sustainability.....	5
<i>2.5.1 Position within Sustainability Science</i>	<i>5</i>
2.6 Music and Arts festivals	6
<i>2.6.1 Roskilde Festival.....</i>	<i>6</i>
2.7 Connectedness	9
2.8 Demographic identity markers.....	9
3 Theory.....	10
3.1 Collective identity theory.....	10
3.2 Hegemony	13
3.3 Individualism	14
3.4 Conceptual framework	15
<i>3.4.1 Criteria for answering RQs</i>	<i>16</i>
4 Methodology.....	18
4.1 Research method.....	18

4.1.1 <i>Ontology/Epistemology</i>	18
4.2 Data Collection	18
4.2.1 <i>Interviews</i>	19
<i>Sampling/access</i>	19
<i>Planning/Structure</i>	20
<i>Ethical considerations</i>	20
4.2.2 <i>Data limitations</i>	20
4.3 Data analysis	21
5 Analysis	22
5.1 Introduction to analysis	22
5.2 Discussion	23
5.2.1 <i>RQ1 Connectedness, leading to action, leading to change?</i>	23
<i>Something special about M&AF</i>	23
<i>Collective identity as a process</i>	24
<i>The influence of organisers</i>	24
<i>Connectedness leading to action</i>	25
<i>Volunteers as an example of action</i>	26
<i>Connectedness leading to action in everyday life</i>	27
<i>Connectedness leading to change</i>	27
5.2.2 <i>RQ2 Connectedness, overcoming tensions?</i>	28
<i>Is diversity possible at RF?</i>	28
<i>Gatekeepers</i>	28
<i>Connecting with different groups at RF</i>	29

<i>Certain types of diversity</i>	29
5.2.3 RQ3 Connectedness, challenging the system?	30
<i>Counter-Hegemony at RF</i>	30
<i>Hegemony at RF</i>	30
<i>Breaking cultural stereotypes</i>	31
<i>In between Hegemony and Counter-Hegemony</i>	32
6 Conclusions	33
6.1 Concluding remarks	33
6.2 Contribution to Sustainability Science	34
6.3 Future research directions	34
7 References	35
8 Appendices	39
Appendix 1 – Personal reflections	39
Appendix 2 – Participant interview guide.....	40
Appendix 3 – Volunteer interview guide	44
Appendix 4 – Interview explanation	48
Appendix 5 – Emails with Roskilde Festival	50
List of Figures	
Figure 1. Picture used to illustrate the scale of RF (Roskilde Festival, 2020b).	7
Figure 2. Map of the RF camping area (Roskilde Festival, 2022f).	8
Figure 3. A flowchart depicting the conceptual framework for this thesis (Own figure, 2022).	16
Figure 4. Post on the LNT camps 2019 Facebook group (Own figure, 2022).....	19

Figure 5. An example of an event held in CC (Roskilde Festival 2020a). 25

Figure 6. Displaying the difference CC makes in the aftermath of RF (Roskilde Festival, 2019)..... 31

List of Tables

Table 1. Criteria for a positive or negative response to the RQs (Own table, 2022). 16

Table 2. Interview respondents and RF experience (Own table, 2022)..... 22

Acronyms

- M&AF – Music and Arts Festivals
- RF – Roskilde Festival
- CC – Community Camping
- LNT – Leave No Trace
- COL – Clean Out Loud
- SM – Social Movement

1 Introduction

“It is a problem that festival guests think partying and sustainability cannot get along well, but we are trying to prove that they easily can (Rogge, 2020)”.

When we think about modern Music and Arts Festivals (M&AF) there is a certain negative connotation, we often think about excessive consumption, individualism, and general disregard for the planet and those around us, hardly the ideal circumstances to foster social and environmental change. In many cases this is true, but what if I told you that M&AF have the potential to be the exact opposite. What if I said that the modern M&AF has all the ingredients to become an arena for creating lasting change among its participants and society generally, what if it could be a breeding ground for progressive ideas and, environmental and social activists. Most importantly, what if I said it has the potential to bring us together through its unique feeling of connectedness and ability to bridge gaps between different groups in society, hopefully pushing us towards a more sustainable future.

This thesis aims to delve deeper into the idea of how connectedness at M&AF, can lead to action, that ultimately leads to change in society. Connectedness in this context is synonymous with the way that Melucci (1995) defined collective identity, as a phenomenon that occurs over time in Social Movements (SM) leading to increased collective action among the participants. In the case of M&AF, through the process of being at a festival and sharing experiences, a level of connectedness forms between participants resulting in an increased likelihood of collective action in comparison to everyday life. Analysing the conditions specific to M&AF and what it is that causes this special kind of connectedness, leading to action can give us insight into what conditions are beneficial in creating social change in other parts of society.

Since the 1960's M&AF have been a part of pushing progressive ideas by providing a space for experimentation and formation of a sense of community around shared values and ideals (Eyerman, 2002). This tradition continues today with M&AF such as Roskilde Festival (RF) used as an example in this thesis, continuing to push progressive ideas and fight for a sustainable future. This thesis will build upon this foundation to analyse what influence cultural events like M&AF can have on sustainability and the social issues of today. Real, lasting social change is created by challenging the dominant ideas in society and M&AF have the potential to nurture these kinds of counter-hegemonic ideas, by bringing us together and inspiring us to act more positively based on connectedness. The

ways in which M&AF both challenges the status quo and fails to, is one of the most interesting outcomes of this thesis.

After this introduction, this thesis will begin with Chapter 2 Setting the scene: where I will go through the basis for this thesis including, the aim and Research Questions (RQs) as well as each of the main subject areas for the thesis to give the reader some background on each of the topics. Chapter 3 Theory: will explain the theory used to guide this thesis as well as introduce a conceptual framework to guide the answering of the RQs. Chapter 4 Methodology: will go through the research method, the data collection, and data analysis. Chapter 5 Analysis: will give a brief introduction on some important elements of the analysis then continuing into a discussion of the data in conjunction with the RQs. Chapter 6 Conclusion: will have some concluding remarks, and possible future research directions.

2 Setting the scene

2.1 Positionality

Getting to write a thesis on something you're passionate about is a great privilege and I have done my best to do the research on this thesis in an objective and scientific manner, to do justice to a topic that I care so much about. I also have personal history within festivals, I've attended RF four times in 2014,15,18 and 19, the last two as a volunteer, and I feel a real connection to this festival. I've also worked on many festivals in Australia. Which definitely sparked my interest in promoting festivals as an important element in creating and sustaining social change as well as promoting the work done by festivals in contributing to sustainability. I will also add that I am a white, heterosexual, cis male from a privileged "global north" society and I acknowledge any and all influence this might have had on my work, especially regarding content on the issue of diversity.

2.2 Aim

- The aim of this thesis is to test the idea that the more connected you are to the people around you, the more likely you are to act collectively or in the best interest of the collective.
 - By analysing the conditions that cause this connectedness, leading to action using M&AF as an example, I aim to give an insight into what conditions can be beneficial in creating lasting social and environmental change in other parts of society.
 - By analysing what influence cultural events like M&AF can have when it comes to issues like sustainability, I aim to show that festivals can serve as an alternative way to achieve change in society.

2.3 Research questions

1. Is there something special about the connectedness formed between people at Music and Arts festivals in comparison to everyday life?
 - a. Does the connectedness cause people to act more positively to those around them at the festival in comparison to their everyday lives, and if so in what ways?
 - b. Does the connectedness formed at festivals influence the person's everyday life, and if so in what ways?

2. Is the connectedness formed at festivals strong enough to overcome the tensions between different groups in society, and if so in what ways?
3. Does the connectedness formed at festivals challenge dominant ideas in society, is it counter-hegemonic, and if so in what ways?

2.4 Research design - Answering the RQs

To answer RQ1, I intend to discover elements specific to M&AF that encourage connectedness in comparison to everyday life. I intend to cross-reference elements of M&AF with collective identity theory, to determine whether they match the definitions in the theory. I will address more structural elements of how connectedness is created by looking into the role of organisers in facilitating connectedness. Collective identity theory suggested that connectedness should lead to action, I will therefore try to find examples of how connectedness causes people to act in the best interest of those around them, not only at the festival but in their everyday lives. Volunteers at RF are a potentially useful example of how connectedness can lead to action. Finally, I will draw conclusions on each of the above points to illustrate whether there is something special about the connectedness formed at M&AF.

To answer RQ2, I will identify what kind of diversity exists within the context of M&AF using demographic identity markers as described in Chapter 2.8. I will look at limitations on this diversity including the positive or negative influence that organisers have on diversity at M&AF. I will check for specific examples of participants connecting with people from different backgrounds or groups within society at RF as the theory of collective identity suggests should occur. I will then conclude by answering the question within the context of the diversity available at M&AF using the experiences of the participants at RF.

To answer RQ3, I will identify examples of counter-hegemonic practises formed through connectedness, that exist within the context of the festival but not in everyday life. What can be considered hegemonic or counter-hegemonic will be guided by theory. I will then identify hegemonic practices at RF, that limit the possibility for change. I will look into the possibilities for ideas at RF to challenge dominant practises in society or at RF. Finally, I will try to balance the counter-hegemonic and hegemonic sides of M&AF and deem whether there is the possibility to challenge dominant ideas in society in the context of M&AF.

2.5 Sustainability

Taking inspiration from various sources, including but not limited to current theorists such as Herron (2022) who states ““The moment we understand that the climate crisis isn't an environmental crisis, but rather a social crisis, is the moment we get closer to tackling its root causes”. But also, classic theorists such as Sen (2013) who theorises sustainability as a focus on freedoms that people have reason to value, without dismissing fundamental needs but focusing on sustaining a way of life and the enhancement of human capability to ensure a good life for all. I created the following definition, to introduce sustainability to my research participants during interviews.

Sustainability is not just about the environment but about the society in which we live, sustaining our way of life and trying to ensure a good life for all. The degradation of the planet and climate change are of course big issues within this but without first addressing the underlying social issues that cause these problems and limit people’s ability to act in the best interest of themselves and society generally, makes it extremely hard to tackle these or any larger issues effectively. Essentially if we can develop a fairer more equal society, the environment will benefit as well as the people within it and investigating why this isn’t the case and coming up with solutions regarding how this can be achieved is the underlying goal of my master’s programme and sustainability science generally.

2.5.1 Position within Sustainability Science

Sustainability science is also about understanding change. Clark and Dickson (2003) stated that:

“To help meet this sustainability challenge, the multiple movements to harness science and technology for sustainability focus on the dynamic interactions between nature and society, with equal attention to how social change shapes the environment and how environmental change shapes society.”

This thesis intends to contribute to sustainability science by showing how social change can shape the environment, specifically through cultural events like M&AF that have untapped potential in bringing people together to act in the best interest of those around them and ultimately to affect positive social and environmental change more broadly. M&AF also have the potential to encourage activism and pro-environmental behaviour through the connectedness that forms at festivals which are vital elements in creating a more sustainable future as sustainability scientists strive to do.

2.6 Music and Arts festivals

M&AF are appropriate for studying connectedness as they are by nature events that collect people together in order for them to experience culture (Wilks, 2011) and give us the opportunity for the close examination of extended social interactions within a specific context (Larsen & O'Reilly, 2005). In the 1960's the peace and civil rights movement brought politics back into American society in which major M&AF provided a new social space for experiencing a sense of community and collective identity, as well as a new organisational form for cultural expression (Eyerman, 2002). M&AF also provided opportunities for social learning, both of the new music, lifestyle and philosophy that came with it (Eyerman & Jamison, 1998).

M&AF range in size, providing for all kinds of artistic tastes however I will focus on large festivals, that are artistically heterogeneous, especially those that last several days and have the feature of being able to camp at the festival. This is because large, heterogeneous festivals, simply have more people to connect with, providing the greatest potential range of ideas and reach of those ideas in a relatively confined space. Popularising ideas/artists is what festivals strive towards, there is an amplifying/legitimising effect that occurs by giving something a "stage" making M&AF a worthwhile tool in this thesis. Regarding the usefulness of camping festivals or festivals that last several days again this is because it gives more opportunity to study the connectedness that occurs between people. The final reason for using these types of festivals is that even though each context is unique, there is the most commonalities between large, heterogeneous festivals, meaning I can take a single example of this type of festival and the results of this thesis will be in some ways applicable to other festivals.

2.6.1 Roskilde Festival

RF in Roskilde, Denmark was chosen as an example of a M&AF to use in this thesis for the following reasons. I have first-hand experienced with RF, meaning I have an advantage when it comes to understanding the specific cultural context of RF. RF is the largest M&AF in Northern Europe. It's also one of the oldest, dating back to 1971 (Roskilde Festival, 2022a). Fitting in with the above criteria for being a large festival that is artistically heterogeneous with a historical cultural significance serving as a bridge to the progressive ideas of the past (Eyerman & Jamison, 1998). It is a festival where you camp on-site that runs for eight days, four of which are so called warm-up days with no major concerts planned, giving participants a specific period for the formation of connectedness. Figure 1 below is used to illustrate the scale of RF.

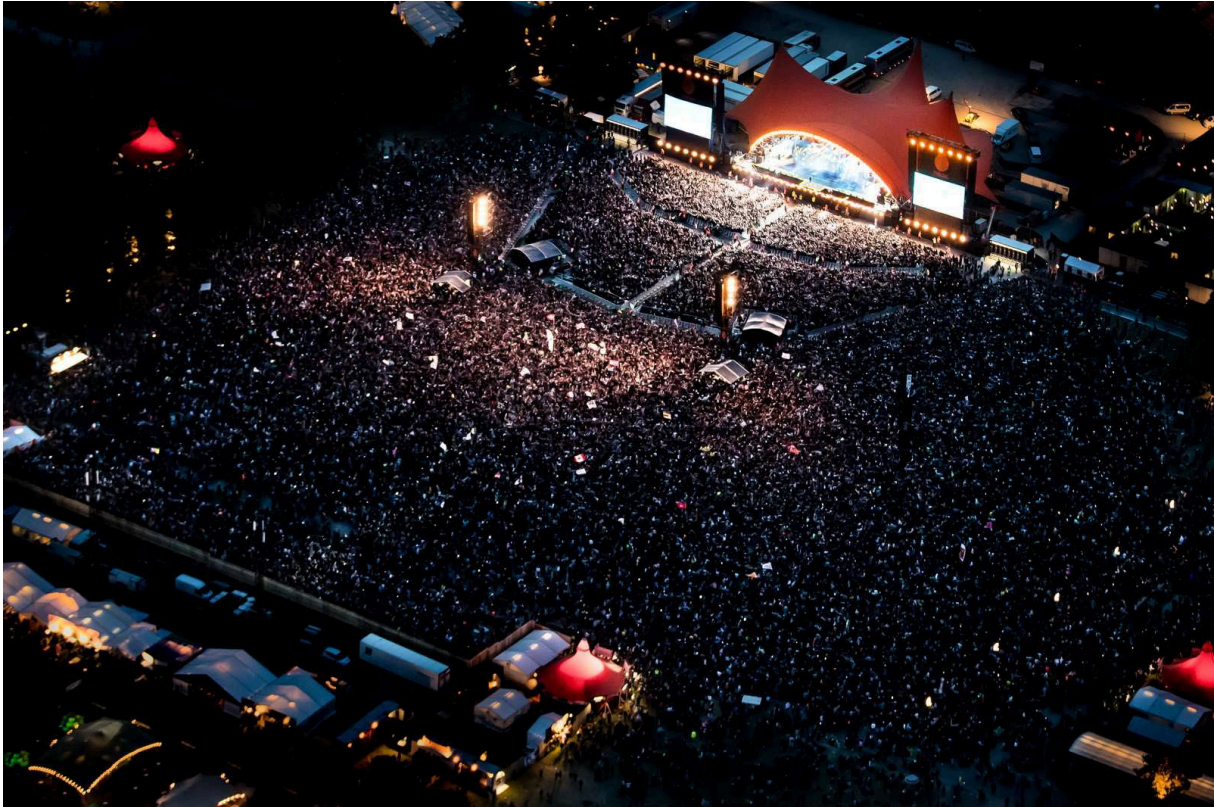


Figure 1. Picture used to illustrate the scale of RF, displaying the crowd gathered in front of the “Orange” stage (Roskilde Festival, 2020b).

Sustainability also features prominently through their online presence. In the sustainability section of their website, they give this definition which displays similarities to my own definition in Chapter 2.5.

“Sustainability is about leaving a positive footprint on Earth and creating optimal conditions for the people living here now and in the future. Being sustainable is not an end in itself but a continuous and constant effort to make a difference and to bring about real change in the world (Roskilde Festival, 2022b)”.

This focus on sustainability is also displayed through their social media pages with a recent post on Instagram highlighting the need for community and solidarity, showing further parallels with my own work.

“Today, we're adding 68 artists and activist movements to the #RF50 poster. They inspire hope, community, action, and global change. The world calls for solidarity and community. Art can unite and move us, inspire hope, and change and push our thoughts and opinions. Together, we can create a movement of solidarity. It's time to act! (Roskilde Festival 2022g)”

RF is also a useful example because it has its own unique version of the feeling of connectedness “The Orange Feeling”. The Orange Feeling loosely refers to the feeling of community at RF and is

recognisable to anyone who has attended RF, this was advantageous as I was able to use this concept as analogous to the feeling of connectedness I was aiming to research when interviewing the participants during data collection.

A focus area for this thesis will be the Community Camping (CC) areas at RF namely “Leave No Trace” (LNT) and “Clean Out Loud” (COL). Serving as an example of how connectedness at a festival, can lead to action. By RF’s own definition their CC areas are for those that “feel a special responsibility towards the community and would like to give something back (and get something in return) (Roskilde Festival, 2022c)”. LNT define themselves as “a camping area that combines the well-known orange feeling with a more sustainable festival culture, it is for those who want a great party in a smaller community-based camping area while also reducing the environmental impact at the festival (Roskilde Festival, 2022d)”. COL describes itself as a “sustainable and festive community (Roskilde Festival, 2022e)”. To stay in these areas participants must complete an online application detailing how their camp contributes to sustainability through an event or concept. They must also keep their areas clean from trash and must leave nothing behind after the festival. The concepts that the CC areas promote make them valuable sources of data for this thesis. The importance that RF puts on CC is highlighted in that they have now placed these areas “in the heart of the campsite, with even more space than before” for RF 2022 as can be seen in Figure 2 (Roskilde Festival, 2022f).



Figure 2. Map of the RF camping area, displaying the size and placement of the CC areas for RF 2022 (Roskilde Festival, 2022f).

2.7 Connectedness

For background, it is worth generally defining connectedness even though later in the thesis I will emphasise the relation between collective identity and connectedness, it remains a term that can encompass many ideas, not unlike the “Orange Feeling”. A general definition of connectedness comes from psychology in that it’s “the degree to which individuals experience the people and places in their lives as personally meaningful and important (Bowles & Scull, 2019)”. However, a more accurate description of what I meant by connectedness in the initial conception of this thesis comes from a definition of social connectedness, as a state of feeling close (or connected) to another person or other people including feeling cared about by others (and caring about others), as well as a feeling of belonging to a group or community (Perry & Braren, 2020).

2.8 Demographic identity markers

It’s important to also explain briefly what I mean regarding different groups in society in reference to RQ2 and understanding what kinds of diversity exist at RF. In the interviews I asked the respondents to think about the most obvious elements of a person’s identity, age, gender, sexual orientation, where they’re from, what they do, political orientation etc. These are things I would consider demographic identity markers (Tsui, Egan & Xin, 1995). Information that participants are able to gather from those around them at a festival through the process of getting to know someone. This was not aimed at giving me a full picture of the identities present at RF but purely on getting a general idea of the diversity available at RF in an efficient way from data sources available.

3 Theory

I will study a cultural event, a M&AF primarily using Social Movement (SM) theory, specifically collective identity theory. I will justify this by highlighting similarities and showing that despite their differences M&AF and SMs can be theoretically studied in the same way. They act in very similar ways for example in the way they connect people, have similar dynamics in that they push for a more progressive society, and I would argue have a similar influence on their participants in that they inspire change. They are different though for example in that they don't engage with the public in the same ways, the intent is different (even though this may be changing in modern M&AF), you join a M&AF primarily to have fun whereas you join a SM to create change. However, fundamentally they are both examples of collective action taken by citizens in the sphere of civil society and therefore I feel justified in studying M&AF using SM theory applied to the different context.

The similarities between SMs and M&AF are evident in classic theory, without context this quote from Durkheim (1978) could be applied to a M&AF:

“It is, in fact, at such moments of collective ferment that are born the great ideals upon which civilisation rests. The periods of creation or renewal occur when men for various reasons are led into a closer relationship with each other, when reunions and assemblies are most frequent, relationships better maintained and the exchange of ideas most active”.

Furthermore, the way Diani (1992) described SMs, could be used in describing M&AF, “defined as networks of informal interactions between a plurality of individuals, groups and/or organizations, engaged in political or cultural conflicts, on the basis of shared collective identities”. Finally, collective identity theory links the feeling of connectedness that can develop in a group among its participants with a willingness to undertake collective action or act in the best interest of the collective, which is what I intend to illustrate in M&AF. It is this connection or collective identity formation that takes place in SMs that is said to be a central catalyst of broader changes in values, ideas, and ways of life (Eyerman & Jamison, 1998), making this theory relevant to this thesis.

3.1 Collective identity theory

Collective identity theory illustrates that in order to generate and sustain commitment and cohesion between actors over time, there must be some form of shared sense of purpose, reciprocal identification, and mutual recognition among participants (Flesher Fominaya, 2018). This is especially

true in cases where more structural explanations for the emergence and persistence of movements leaves out crucial social-psychological, emotional, and cultural factors (Flesher Fominaya, 2010a). Flesher Fominaya (2018) asserts that sustained movements are not possible in the absence of a collective identity, and the inability to maintain some form of collective identity will lead to movement decline and disintegration. This understanding of the importance of collective identity in binding as well as keeping people together is analogous to the idea of connectedness.

Melucci's (1995) defined collective identity formation as a dynamic process through which actors negotiate, understand, and construct their identity through shared repeated interactions in a network of active relationships as might occur for example, at a festival camping area between neighbours. A process involving cognitive definitions about ends and means constructed through reflexivity and its relation to others in the context or environment in which it acts, including an awareness of the opportunities and constraints it faces in a given field of action. This process is given voice through a common language, and enacted through a set of rituals, practices, and cultural artefacts, this would be synonymous with the music and art performed at festivals. Melucci stresses the importance of the emotional involvement of participants as a central component. As well as the ability to distinguish between the (collective) self and the "other," and to be recognised by those "others" (Flesher Fominaya, 2018). This definition by Melucci is where I see the most commonalities between existing theory and the process of connectedness formation at M&AF.

Melucci's (1995) cognitive framework is not necessarily unified or coherent but is shaped through interaction and comprises different and even contradictory definitions. It is in fact these contests over self-definition that often form a crucial part of collective identity formation. Therefore, understanding conflict rather than consensus or agreement between different groups can be viewed as crucial for the consolidation of group identity, solidarity, and the reflexive nature of collective identity formation. Meaning that some disagreement between actors on ideologies, beliefs, interests, or goals will not necessarily hinder their ability to come together and generate collective action. (Flesher Fominaya, 2010a, 2018). This particular point is useful for my analysis as there is not necessarily any single defining characteristic that brings people together at a festival and embracing these differences between groups to create connectedness is part of what I believe M&AF should do.

Melucci's (1995) definition of collective identity as a phenomenon that occurs over time is what I anticipate will happen in an accelerated and amplified rate at M&AFs. That through the process of being at a festival and sharing experiences, a level of connectedness will form between participants that is able to overcome tensions between different groups that attend, resulting in an increased likelihood of collective action.

Part of the reasoning that I expect the collective identity at M&AFs to be particularly strong is that positive emotions have been found to be important in maintaining group cohesion (Flesher Fominaya 2007a, 2010b). Important factors for collective identity formation such as the creation of affective ties and reciprocal solidarity are commonly developed through positive shared experiences and emotions (Flesher Fominaya 2007b; Whittier 1995), like the joy that comes from attending your favourite concert at a festival with your peers. These narratives, memories, and myths become part of shared community lore, something that is particularly common at M&AF due to their unique histories and cultures.

This collective identity must be constructed both at an individual and group level. Existing within the participants self-conceptions as well as being constructed, maintained, and developed over time through action and interaction with others. The degree to which collective identity is constructed reflexively or strategically varies however, it is never given, never fixed, and always renegotiated and reconfigured through exposure to new challenges, influences, and experiences (Flesher Fominaya, 2010a, 2018). Within the context of M&AF where everything is constructed, and by nature dynamic and fluid changing from year to year, this point is particularly salient.

Throughout the process of collective identity formation, a so called “product” is created that is identifiable inside and outside the group which can come to define the group identity. Described as a sense of what ‘we’ are and what ‘we’ are not, based on a set of real or imagined shared attributes and experiences (Snow 2001). An example of this at RF would be the idea of the Orange Feeling, that everyone embraces when at the festival. Embedded within this shared sense of “we” is a corresponding sense of collective agency (Flesher Fominaya, 2010a). Snow and Corrigan-Brown (2015) describe the “product” aspect as available to everyone serving as an important aspect of recruitment to incentivise and motivate participation (Friedman & McAdam, 1992).

The definition of the “product” is relevant to this thesis as M&AFs tend to have pre-existing identities created by past participants and without having this “product” as an example of who they are as a festival and community, they might risk new participants feeling disconnected from the identity of the festival as a whole. It is important that new members are effectively socialised into the community’s cultural practices, to learn the codes of operation, and feel integrated into the group or community. The so called “warm-up” days at RF are an example of opportunities to become socialised into the community. Even in situations where the participants at a festival are demographically diverse, a collective identity can still be formed as M&AF like some autonomous movements, can understand, and even explicitly define their collective identity in terms of diversity, heterogeneity, and inclusivity (Flesher Fominaya, 2010a, 2018).

It is therefore useful to compare how collective identity was formed in autonomous SMS, characterised by their ideological heterogeneity, commitment to plurality and diversity, and issue and identity multiplicity (Flesher Fominaya, 2018). For example, through an adherence to a set of shared principles (Flesher Fominaya 2010b), an example of this at RF would be the adherence to the principles of the CC areas. Gamson (1991), suggests that often participants have a shared sense of belonging and a clear recognition of who “we” are without necessarily being able to describe what that “we” means. This sense of shared belonging in these movements comes about through a specific way of doing things, located in culture (Flesher Fominaya, 2018). This is applicable to M&AFs as they typically have a very specific way of doing things that is unique to each festival that brings people together, as well as an intuitive sense of connectedness that feels undefinable to many.

3.2 Hegemony

A key part of this thesis is analysing in what ways does the connectedness formed at festivals challenge dominant ideas in society in a counter-hegemonic way. Gramsci (1973) observed that the dominant class did not have to rely solely on the coercive power of the state or even its direct economic power to rule; rather, through hegemony. In which the non-dominant class could be through their active consent, persuaded to accept the system of beliefs and share the social, cultural, and moral values of the dominant class through the control of culture, opinion, and ideology (Carnoy, 1984). These particular areas are especially salient in the context of M&AF and therefore appropriate for this thesis. The limits of this cultural control and the struggle against hegemony, known as counter-hegemony are the openings within which cultural and political resistance can occur, especially on a small scale through the formation of coalitions between different groups in society (Robbins, 2012). This is again an important point within the context of this thesis as it can be argued that festivals could theoretically act as a powerful tool for resistance, with the potential to provide space for counter-hegemonic practises and ideas.

Controlling the populace is in part about projecting and enforcing an expectation about what is normal. Gramsci described hegemony as a condition of that normalcy, in which what is “normal” comes to coincide with the interest of powerful actors who benefit from things the way they are (Gramsci 1973). As certain hegemonies spread through society, people come to internalise the responsibilities and norms of the powerful, in a way they become self-governing (Robbins, 2012). Hegemonic ideologies or social truths preserve relationships of power, revealing certain patterns to the character of taken-for-granted knowledge that fit with the needs of the powerful (Scott 1998), modern norms or values relative to the environment for example. This is one way how RF can be

considered hegemonic, in the ways they act “sustainably”, they publicly promote what can be considered “normal” environmental behaviour for example simply picking up trash, rather than confronting over-consumption.

There also exists a crossover between collective identity theory in SMs and M&AF as a potential force for resistance. Taylor and Whittier (1992) argue that collective identity formation is by nature oppositional to dominant cultural practices seeking to resist or restructure existing systems of domination. Practices and organisational forms seen in both SMs and festivals, such as decision making based on consensus, communal living or ‘horizontal’ democratic organisational structures can therefore be viewed as conscious and explicit alternatives to dominant structures. This aspect of collective identity formation is central to both SMs as well as M&AF in practicing pre-figurative counter-cultural or alternative lifestyle politics (Hetherington 1998). For Melucci (1989), the emphasis is on the psychological attributes of identity formation, on the meanings that individuals derive from participation, resulting in codes or signs that challenge the dominant political order (Eyerman & Jamison, 1998). This final point is interesting to my research because it is the meaning that the participants derive from being a part of a festival community that I anticipate encourages them to act collectively.

3.3 Individualism

I will also introduce to some extent why we might find a lack of connectedness in society, that if following along from the logic of my original idea would cause a lack of action for the sake of those around us. Modern individualism has many sources, but I will focus on certain aspects of neoliberalism that works against connectedness in society.

Callinicos, (2007) made the connection between current trends towards individualisation and personalisation and the dramatic process of capitalist reorganisation for example neoliberalism. In addition, Foucault (2008) states that the competitive neoliberal, left to their own devices, will undermine social goals. Harvey (2005) adds that there exists a contradiction between the seductive but alienating, possessive individualism and the desire for a meaningful collective life, going on to highlight the economic and cultural problems that unbridled commercialism and individualism have created. Allowing us to conclude that there is a connection between neoliberalism, individualism, and the breakdown of the collective in society. It is therefore plausible that in the partial absence of these elements of individualism at M&AF that the collective can re-emerge.

Margaret Thatcher one of the most famous proponents of economic neoliberal reform in the 1970's stated "no such thing as society, only individual men and women" adding that all forms of social solidarity were to be dissolved in favour of individualism, private property and personal responsibility (Yergin & Stanislaw, 1998). As Harvey (2005) put it if true, Thatcher's statement potentially leads us into a situation where individual interests could easily prevail over order. The market, competition, and unbridled individualism could then generate a situation that becomes increasingly ungovernable, potentially leading to a breakdown of all bonds of solidarity and a condition verging on social anarchy and nihilism. Since the 1970's neoliberalism has become widespread and much of what Harvey predicted has to some extent come true, leading to mass individualism in the western world and by consequence a lack of connectedness in society. In a way M&AF provide an antithesis to Harvey's predictions with the possibility to test how society would look without some of the factors associated with individualism.

3.4 Conceptual framework

Using the conceptual framework shown in Figure 3, I will define criteria for answering the RQs in a positive or negative way, to judge what I find in the data in a consistent manner. It is also possible to view what part of the process I am testing with the data from the placement of the RQ labels on the figure. The framework describes the important factors and outcomes of the thesis and how they are interconnected and how these interconnections can be used to answer the RQs. For example, RF influenced by other M&AF which are of course influenced by everyday life, creates the CC and the rules and structures present at RF. These factors together create the connectedness I hoped to study and answer RQ1. This connectedness creates certain positive actions that in order to answer RQ1a are compared to everyday action, which are of course influenced by everyday life. The relationship between the connectedness created and everyday life is then analysed to answer RQ1b. As is the relationship between the connectedness created at RF and the tensions between different groups in society in the case of RQ2 and challenging dominant ideas in society in the case of RQ3. The relationship between connectedness and positive action has a two-sided arrow as positive action will also create connectedness between participants.

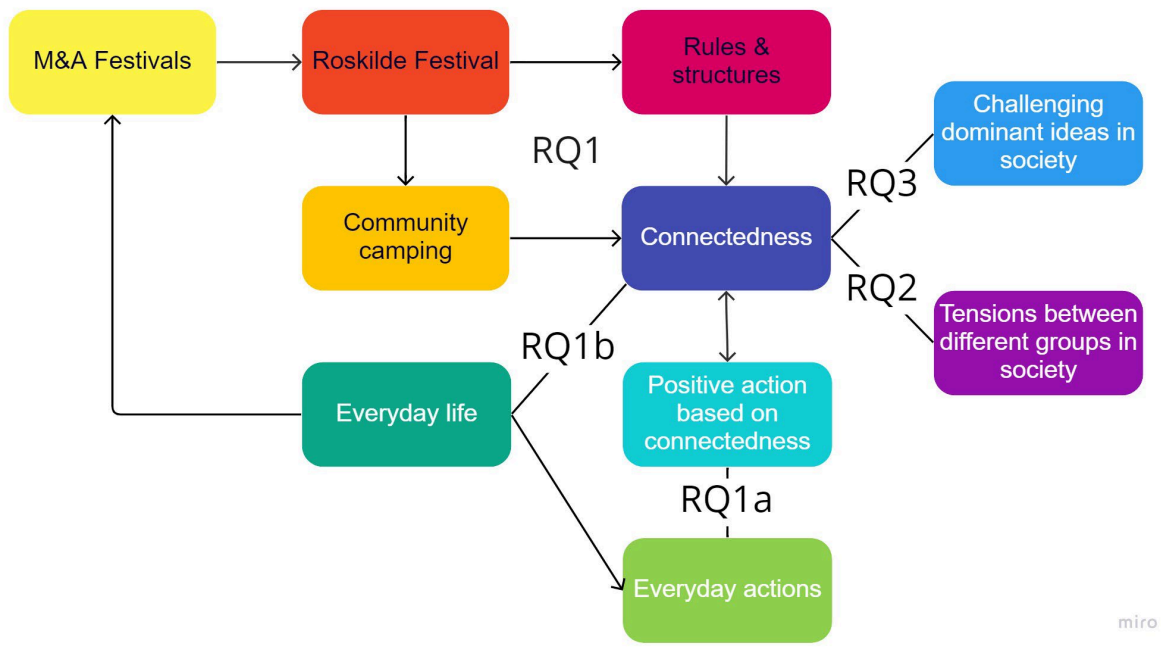


Figure 3. A flowchart depicting the conceptual framework for this thesis. Each bubble refers to an important element or outcome of the thesis. The labels RQ1 etc refer to the part of the process that I’m testing. The arrows refer to relationships between the elements or outcomes, with the head of the arrow pointing toward the element or outcome that is influenced by the other (Own figure, 2022).

3.4.1 Criteria for answering RQs

Table 1. Criteria for a positive or negative response to the RQs (Own table, 2022).

RQs	Criteria
For positive responses to RQ1	Examples specific to RF or CC that encourage connectedness in comparison to everyday life.
	Examples that confirm relation between RF or CC and collective identity theory.
For positive or negative responses to RQ1	Examples that show positive or negative outcome of rules and structures created by the organisers of RF.
For positive responses to RQ1a	Examples that demonstrate positive actions for others based on connectedness formed at RF or CC in comparison to everyday actions.
For positive or negative responses to RQ1b	Examples that demonstrate a positive or negative effect based on the connectedness formed at RF or CC on the participants everyday lives.
For positive or negative responses to RQ2	Examples that demonstrate diversity or lack of diversity at RF and CC based on demographic identity markers.

	<p>Examples that demonstrate participants connecting with different groups in society or not, within the context of the diversity available at RF in comparison to their everyday lives.</p>
	<p>Examples that demonstrate the positive or negative influence of rules and structures created by the organisers of RF on diversity or the opportunity to connect with different group in society at the festival.</p>
For positive responses to RQ3	<p>Examples that demonstrate progressive counter-hegemonic practises formed through connectedness, that exist within the context of RF but not in everyday life.</p>
	<p>Examples that demonstrate, challenging dominant ideas in society through connectedness at RF.</p>
For negative responses to RQ3	<p>Examples that demonstrate hegemonic practices at RF, that limit the possibility for change at the festival or in society.</p>

4 Methodology

4.1 Research method

A qualitative research method was applied to this thesis, this methodology was chosen because it was in line with the chosen theory as well as suited the in-depth, qualitative responses, in the form of stories, experiences and examples, required to answer the RQs. Qualitative content analysis is appropriate for this thesis as an approach because it emphasises the role of the investigator in the construction of the meaning of and in texts, allowing categories to emerge out of data, recognising the significance of understanding the meaning of the context in which an item being analysed (and the categories derived from it) appears (Bryman, 2012). It is common to describe qualitative research as an inductive process concerned with the generation rather than the testing of theories, however there are examples of studies where the opposite is true (Bryman, 2012). My process for example was more deductive in that I started with the idea that connectedness leads to action, then through a literature search I found a theory to support this (collective identity), on which I then collected data to test the idea/theory's applicability in a real-world situation.

4.1.1 Ontology/Epistemology

Qualitative research employs an epistemological position described as interpretivist, meaning that the importance is on the understanding of the social world through an examination of the interpretation of that world by its participants (Bryman, 2012). An example of this in the thesis is that the analysis was grounded in the way that I interpreted the respondents' experiences with connectedness. The ontological position of this work can be described as constructionist, which implies that social properties are outcomes of the interactions between individuals, rather than phenomena 'out there' and separate from those involved in its construction (Bryman, 2012). This ontological position is appropriate to this thesis as it is the interactions between individuals that create the object of study, the social property in this case is connectedness.

4.2 Data Collection

Data collection in the form of interviews, aimed at participants of M&AF that have potentially experienced connectedness based on their experiences at the festival will be the main tool in answering the RQs, the interviews will be guided by appropriate theory primarily collective identity theory and the theory of hegemony. The interviews are semi-structured, where I have written an

interview guide with 14 questions, however I allow myself to deviate, if there is something of interest I want to ask about (Bryman, 2012). What I need to answer my RQs is to collect data from people involved with RF to ask them about their experiences, and how/if their experiences have caused them to act differently for the sake of those around them, in their role as a participant or volunteer as well as any other festival experience they may have had but especially regarding the CC areas and sustainability. I conducted seven interviews, totalling around 4 hours, each interview was transcribed using Word online software, the transcriptions are available in the attached ZIP file for simplification I am always Speaker 1 in the transcripts.

4.2.1 Interviews

Sampling/access

Interviews were aimed at the participants and volunteers of RF in Denmark, as a requirement the respondents must have attended or volunteered at least once at one of the CC areas at RF. As a first step emails and messages through social media were sent out to each of the CC areas and RF detailing the aim of the project and expressing my need for volunteers to participate in interviews, the emails to RF can be viewed in Appendix 5, Even though I received positive responses from all of the camps, LNT displayed the most enthusiasm to help me. They advised me that the best way to contact past participants was to post on their private Facebook page for camps in 2019, as you can see in Figure 4. I obtained several interviews using this method, the remaining interviews were sourced through recommendations from other respondents or RF directly.

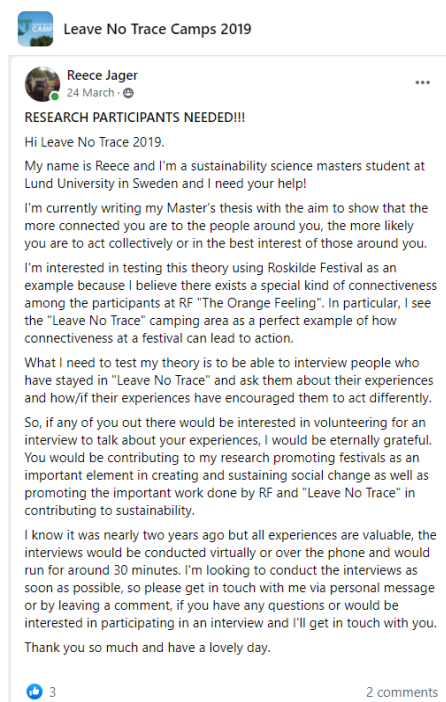


Figure 4. Post on the LNT camps 2019 Facebook group asking for participants for interviews (Own figure, 2022).

Planning/Structure

The interviews were designed to last around 30 minutes. All questions required the participant to give examples of what they had experienced to further qualify the responses. Not all questions were asked to all respondents due to irrelevance, overlapping answers or time pressure, the decision to leave questions out was made in the moment. Most questions were designed to answer one RQ however due to the open nature of the questions answers often covered more than one. The respondents were asked to compare their experiences to everyday life, serving as a baseline for comparison. Both interview guides can be viewed in Appendix 2 and 3, for a full explanation of the content of each question refer to Appendix 4.

Ethical considerations

All interviews are conducted anonymously, which the respondents are informed of at the beginning of the interview. Respondents are also invited to stop the interview or not answer questions if they feel uncomfortable in any way and are encouraged to ask questions if there is any clarification needed. In the discussion all respondents are described using a label for example R1, or otherwise described as “they” again to protect their anonymity. Not all experiences at M&AF are pleasant ones and I aimed to be as delicate and understanding as possible when sensitive issues arose, however this was not particularly necessary in this case.

4.2.2 Data limitations

The main limitation in this thesis was data availability. It was difficult to connect with the community at RF and the seven interviews performed even though extremely valuable were not as indicative of the wider population at RF as I had hoped. The last RF was in July 2019, nearly three years ago, and I believe it would have made a difference to the amount and quality of data I could collect if the festival had occurred in July 2021 rather than people recalling events from 2019. My main method of sourcing data was through the volunteers who organise the CC areas and RF generally and during my data collection phase in March/April they were going through their busiest period and therefore my requests were not prioritised. The main limitation however was the inability to do fieldwork at RF due to the thesis period ending in May, the festival being in July. I believe if I had the opportunity to collect data at the festival, that I could have collected more detailed data and perhaps given a more accurate representation of how connectedness leads to action in 2022.

4.3 Data analysis

To analyse the data collected, I use a version of thematic analysis, in which the data is broken down into themes based on categories identified by the analyst through the data collection, related to the research focus and the RQs or identified in transcripts. This is appropriate because then the researcher can form the basis for a theoretical understanding of the data that can make a theoretical contribution to the literature relating to the research focus (Bryman, 2012). In this case, the themes were based on the RQs as they form the backbone of this thesis, the themes can be viewed as the sub-chapters of the discussion. Step by step, the first portion of the analysis was to manually read through the transcripts and highlight the parts of each response that potentially answered the corresponding RQ. For the next step, criteria for positive or negative responses to each of the RQs could be created. From there the data was separated into its subchapters within the discussion to ultimately answer the RQs.

5 Analysis

5.1 Introduction to analysis

Table 2. Interview respondents and RF experience (Own table, 2022).

Respondent	Participant/Volunteer	RF experience
R1	Participant	12 times as a participant, 8 times in CC
R2	Participant	8 times as a participant, 2 times in CC
R3	Volunteer	5 times as a participant, 2 times in CC, 2 times volunteering, LNT camp co-ordinator
R4	Volunteer	7 times as a participant, 3 times volunteering
R5	Participant	9 times as a participant, 4 times in CC
R6	Volunteer	8 times as a participant, 2 times volunteering, Team leader Sustainability
R7	Participant	6-7 times as a participant, 4-5 times in CC
R4 + R8	Volunteer	Unknown

Note: R4 appears twice as I found an interview conducted in 2019 with them and another volunteer that is appropriate to this thesis (Rogge, 2020). The number of times the respondent had attended the festival, camped in the CC areas, and volunteered including their position if available, is in the column on the right. All respondents will also participate in RF 2022, but this was not counted. RF 2020 and 2021 were cancelled, all volunteers spent some time working on these festivals however as it didn't occur it has not been counted.

I constructed two slightly different interviews, one for participants and one for volunteers, most of the questions remained the same however there were some differences. The purpose of this was to draw on knowledge on the more structural elements of RF specific to those who volunteer even though they themselves had all been participants. Where quotes are used from the respondents, they have been marked with the appropriate label for example (R1). Any quotes that have been split will have three dots like so ... to avoid adding non-pertinent information. The results of the interviews have been broken down into their appropriate research questions and discussed below.

5.2 Discussion

5.2.1 RQ1 Connectedness, leading to action, leading to change?

Something special about M&AF

In answering whether or not there is something special about the connectedness formed at M&AF in comparison to everyday life, it was first important to establish that there is something special about M&AF generally. In the context of this thesis, it was also important to establish that RF and the CC areas are special within themselves and influential in the formation of this connectedness.

Respondents had a number of different answers when asked about their reason for attending the festival, highlighting, what makes festivals a special place to form connectedness summed up by R7 “the concerts, atmosphere, the community that's created” but also a common mindset of having fun and ensuring everyone around you has fun as well. But what is special about the CC areas “they shared our values (R2)”. R7 stated that they felt “a sense of community”, “a shared mentality” and a place where you could freely have conversations with your neighbours and feel like they were “one connected entity”.

When asked directly whether the respondents felt more connected to those around them at the festival in comparison to their everyday lives 6 out of 7 respondents said yes, with the only no coming from R3 who commented as a volunteer at feeling disconnected from the participants generally, having not had a festival since 2019. But why at RF or in the CC areas more so than everyday life. R2 highlighted the fun aspect “we all are there to connect and have fun and in the same way, we're also here to make sustainability, fun and accessible for everybody”. R3 commented on “that sense of neighbourhood where you trust the one that you live close by and that you're also willing to give something and be helpful, or just be curious”. R5 thought that “people talk to each other way more and engage way more with each other than they do in everyday life”. R6 a volunteer at LNT was “blown away about the community” that they had “guests that wanted to be more sustainable at the festival just automatically created a big community and a big sense of belonging and being safer with each other”. R7 also gave a particularly illustrative example

“Right now I'm sitting in the middle of Copenhagen with a lot of people surrounding me, but even just sitting here, I feel like it would be strange if I suddenly started talking to one of the people sitting next to me, which would be completely normal to do in one of these campsites and generally on a festival but especially in these campsites, because you feel like you have something in common, you

have all signed up to something for different reasons maybe, but also because you share at least some mindset”

From the above I can say that there is something special about the connectedness at RF in comparison to everyday life but it’s interesting to discuss why this connectedness is special. Firstly, there is something intuitive about the connectedness at RF, it’s the shared mindset, shared values, community, and most of all fun that makes a festival more conducive to this kind of connection, rather than people’s everyday lives. This follows on closely from the theory both in regard to the benefits of positive emotions like fun to collective identity formation but also the connection between shared principles and a shared way of doing things that leads to a sense of belonging (Flesher Fominaya 2010b). Even though an obvious statement living in close contact with other people as at RF helps us to recognise this simple truth, life is better when we can connect with those around us.

Collective identity as a process

Melucci’s (1995) stated that collective identity formation was a process where participants constructed their identity through shared, repeated interaction in a network of active relationships. In this thesis, it was important to understand how the respondents experienced this process of connectedness formation, what we can learn from it and whether it was different from their everyday lives. R1 and R2 experienced it immediately “it occurred very much straightaway (R1)”, “I feel it’s really easy to connect to people right away (R2)”. R3, R5 and R7 also agreed but they suggested it was more of a process that took time and effort. R3 a volunteer at LNT suggested that “I think, there’s a process there rather than one event”. R5 talked about it being a process of learning from other participants about the atmosphere and the way of engaging with people at RF, partly because it’s so different from their everyday lives, as the theory would describe, being effectively socialised into the community’s cultural practices (Flesher Fominaya, 2018). R7 concluded that connectedness is a process, but it takes work, it takes actively discussing with your community and working towards shared goals. This leads us to believe that collective identity formation at M&AF occurs very much like Melucci defined it however there may be some evidence of connections happening immediately which would require further investigation.

The influence of organisers

This connectedness doesn’t come out of nowhere, the influence of organisers in providing opportunities for connectedness to happen is important because without some level of facilitation collective identity formation would be difficult. Using the creation of the CC areas themselves as an

example with the added bonus of contributing to sustainability, R3 a volunteer in LNT described the process of creating connectedness as starting with them explaining that they try to set “physical conditions that accompany our values of social sustainability, neighbourhood, community feeling and orange feeling”. From a participant point of view, R2 sums it up well “I think that both COL and LNT are great examples of you want to have a fun festival and go crazy with drinking and whatever but still having this sustainability theme in your mind”. R6 gives the example that the organisers had set up a few large pavilions as can be seen in figure 5 in the camping areas to solve practical issues that ended up becoming community centres saying it’s “a good story of how something that we thought would solve, a very physical issue would suddenly accelerate the community vibe”. These examples are illustrative of the powerful influence that organisers have over M&AF and the value of facilitation in contributing to collective identity formation.



Figure 5. An example of an event held in CC; using infrastructure provided by RF (Roskilde Festival 2020a).

Connectedness leading to action

To have a positive effect on the community at RF, this feeling of connectedness must cause people to act more positively while at RF as described by Flesher Fominaya (2010a) in highlighting the connection between collective identity and collective action. Therefore, I asked the respondents for examples of how they have behaved differently in comparison to their everyday lives. R4 a volunteer, described a favourite memory from the last day of the festival of “people who did not know each other, they might not even have lived next to each other at the festival go together collecting tents” to be recycled. R5 remembered people coming and checking up on her when she seemed distressed “it’s pretty unique that you get that sense of being looked out for which I think is so nice”. But why

act differently for those around you in this context, R7 simply answered that "I naturally behaved in a different way because I knew that I had signed up to something". This illustrates that the connectedness has some effect on the behaviour of the participants, R6 sums up the feeling of connectedness leading to action by saying:

"It is sort of a village vibe or that you have to contribute to a good atmosphere and sharing a lot and then the whole sustainability thing comes on top, it just rhymes so well with community and having fun and helping each other".

The CC areas beyond anything else complete their main mission at the festival of leaving nothing behind "All of them took home their camping equipment and almost everyone even took all the small parts, cigarette butts for example. It was so clean (R4)", "Now the LNT is just a vast green field. Magically, everything, all the infrastructure, all the tents and pavilions, have disappeared overnight (Rogge, 2020)". And even though this is a rule rather than feeling controlled or coerced as they might with rules outside the festival, R7 contributed that "you feel like you want to (clean) not just for your own camp, but also for your neighbouring camps because they have decided to stay in this campsite for a reason as well". R4 a volunteer mentioned that "maybe we had to talk to 3-5 camps, and they all cleaned up. We had 70 camps in total, the rest didn't even need to be talked to (about cleaning)." This example shows us something important, that if you create a sense of connectedness among a group of people, they are not only likely to follow certain rules, but they will do so willingly.

Volunteers as an example of action

Volunteers especially those who work in CC and sustainability are a useful example of connectedness leading to action. Partially because of the work area they choose but also because they are a distinctive part of the community that is acting for the benefit of those around them. Volunteering also seems to be a pathway to becoming more engaged with sustainability, R3 stated "in terms of engaging with sustainability, more actively and directly, I think it's been through this LNT project". R6 added "Since LNT I've been an intern with an organisation working with sustainability" in Denmark

But why volunteer, there are of course incentives, a full festival ticket can be earned from 32 hours work at the festival and those who work more get better perks but even at its most lucrative it's not worth it, at least in a financial sense but people still manage to rationalise the decision to do so. When asked all three respondents R3, R4 and R6 answered the same saying friendship, community and being part of creating a change. However, R6 went on to say that they had become more motivated by the pride they felt having created something (LNT) as a regular person that contributes so much to sustainability, and that this makes them want to contribute more. This is a key point, that

part of this connection leading to action on sustainability in this case can be inspired by pride, connecting back to the theory emphasizing the power of positive emotions as something that can drive someone to want to act (Flesher Fominaya, 2010b).

Connectedness leading to action in everyday life

This connectedness could have a similar effect on the everyday lives of the respondents and therefore I asked them if they had noticed any changes in their lives or something that was missing from their everyday lives in comparison to their time at RF that they could attribute to the festival or their time in CC. R1 stated “getting a little more open and inclusive a person in everyday life”. R5 concluded “we need to do this more where we are more connected to the people around us when we go home from Roskilde”. R7 also talked about the feeling of community at RF missing from their everyday lives “we do actually care about each other, we actually want to know who each other is, that just gives a different motivation to make a difference”.

One of the major outputs of RF in influencing the everyday lives of the participants is the potential for activism at the festival. R2, an activist with the “Green Student Movement” in Denmark commented that “Roskilde is a good platform to be an activist because they have room for it”. R5 mentions that “in terms of activism for example ... there is often talks from climate activists and also LGBTIQ activists and stuff like that so maybe that's something that has inspired me the most at festivals”. This is an important point more broadly in that to have real impact on everyday life and contribute to creating wider change in society, M&AF must continue their work to foster activism as is demonstrated at RF.

Connectedness leading to change

I think from the above it is possible to conclude that yes, the connectedness at festivals is special, yes it leads people to act for the sake of others and yes it also tends to have some effect on the participants everyday lives, fulfilling the predictions in the theory that a strong collective identity or feeling of connectedness will lead to collective action (Flesher Fominaya, 2010a). The important part though is why, I think in part because of the unique coming together of people, offering a safe space with an atmosphere of open-mindedness. There are also certain structures in place, and facilitation by a group of volunteers that can have both a positive and negative influence on the feeling of connectedness but most importantly through some kind of unspoken social contract, a sense of shared values and community or the Orange Feeling as RF would call it, I think R6 sums it up well:

“That's also the thing about RF, people are more willing to say yes, so people are also more willing to ask in the first place. I have no idea where that comes from but I think that's also a part of what people are calling the orange feeling ... it is this sense that you can just let go of yourself and maybe get in touch with people you don't know or ask for help from someone standing in line and you have never talked to them before, it's also something that fulfils itself year after year because people come into the festival for the first time, having heard about this way of being at the festival, so they just jump right into it and that's pretty amazing (R6)”.

5.2.2 RQ2 Connectedness, overcoming tensions?

Is diversity possible at RF?

In asking the question of whether the connectedness at festivals is strong enough to overcome tensions between different groups in society, I realise that it is first important to ask whether the conditions exist for these different groups to meet at festivals and whether there is enough diversity at festivals to plausibly answer this question. A cultural event like a M&AF even though they may bring visitors from other places to some extent can only reflect the cultural diversity of the country in which they exist, in the case of RF, Denmark.

Social structures including financial, or time requirement are an issue, R2 stated “Even though RF make a great deal out of shedding light on different problems with queer people, minorities or immigrants, maybe these people don't have the money, the time, and the energy to go”. Cultural factors such as drinking also tend to be exclusionary for example R5 says “it's (RF) also very centred around alcohol so it's only people that drink alcohol, (excluding) some religions like if you're Muslim”. These social structures are examples of how cultural hegemony and neoliberalism described in the theory can be exclusionary at RF. R5 continued that “it's still very open minded and there should be space for everyone, but then I'm sometimes thinking is there actually space for everyone?”. R6 added that “if we look at all participants at RF, that's not even that diverse in itself ... some types of people are missing at the festival” however, R6 did add that “LNT is one of the areas where I've experienced most diversity” at RF. I think this highlight's one of the main limitations regarding RQ2, that there are large groups in society that either can't go or won't go to a festival, and this is something that M&AF must aim to address.

Gatekeepers

One issue with diversity within the CC areas at RF, are so-called “gatekeepers”. People who volunteer to work on this part of the CC projects, that are typically representative of the majority, who have the

power to include or exclude people from the area. R3, a volunteer with LNT describes the application process where a camp must be approved by them in order to join the area, as described in collective identity theory by Snow (2001) in deciding what “we” are you invariably decide what “we” are not. R4 another volunteer in LNT thinks this poses a problem when you start asking what or who is considered in this context and who gets to decide, saying “you have to make room for every type of festival guest”. R5 gives an example of the positive influence that organisers can have on including different groups of people in this feeling of connectedness who might otherwise feel uncomfortable at RF “they (RF) have actually tried to make some room for people that are more introvert for example so they can go and relax and feel like they can have a break”. R6 a previous volunteer at LNT commented that they are working on it “the group that facilitated LNT, had to stop thinking about what types of guests we think that LNT would be an area for” adding that it was actually the desire to be more sustainable and be part of the community that cut across different groups and I think this is a potentially powerful tool for areas like LNT.

Connecting with different groups at RF

To determine whether participants had connected with people from different groups in society at the festival in comparison to their everyday lives, I asked the respondents to share any experiences they had, included in this was a further attempt to try and understand what kind of diversity was present at RF and within the CC. R1 added that in the camping areas they enjoyed meeting people that they wouldn’t normally in their everyday lives that “speak in different languages and people with different camp concepts, people bring other kind of clothes, people with other political ideas”. R5 highlighted a narrow age range as well as being less multi-cultural in comparison to everyday life, continuing that generally “people are a bit similar to each other in the political orientation, religion wise, drinking culture, those sort of things”. However, they stated “the way people express themselves is way more diverse”. R7 added “it’s quite gender diverse when it comes to the binary side”. I think this adequately shows that even though far from perfect, there does exist certain types of diversity at RF.

Certain types of diversity

I have established that RF does have certain types of diversity, within the social context that the festival exists, and all respondents agreed as R7 put it that there exists “an atmosphere (at RF) that invites you to talk with people that you wouldn't talk to usually”. Therefore, I think it’s fair to conclude that the connectedness formed at festival does have the potential to overcome tensions between different groups in society even though the festival still struggles with creating real

diversity. R7 brought up an interesting point in describing where they were standing as we were having the interview that “they (the people around them) could be more diverse than I think, and I will never find out today because it's not the atmosphere where I would start talking to people, where at RF I would”. Emphasising that a scenario where people are talking and connected like at RF is still more conducive to create change than a society where nobody is communicating.

5.2.3 RQ3 Connectedness, challenging the system?

Counter-Hegemony at RF

To understand whether the connectedness at festivals can challenge the system, I asked the respondents to give examples of any unique activities or ideas at RF or the CC that don't exist for them in the same way in everyday life. R7 highlighted the benefits of living communally “I think it's always a good thing that you are not only faced with your own behaviour, but you are being forced to also think about your life as part of a bigger entity” R2 described being able to talk about things that are counter-hegemonic openly as a big difference in comparison to everyday life “at Roskilde people are more open to have these talks, ... because you are in an environment where people are ready to learn” saying it's a great platform for talking about “queer people's problems, immigrant's problems, and climate problems”.

R6 a volunteer pointed out sharing as their favourite example, “a lot of people will find themselves at some point of the festival in a situation where they need something that the neighbour is having” so it makes sense to share, highlighting transparency between neighbours at RF as an important factor. Giving the example that “It's very easy to see, my neighbour is having this. Like in the apartment where I'm sitting right now, I have no idea what my neighbour is missing or having a lot of” continuing that “let's say I'm at home now and needed sunscreen and I didn't have it; I wouldn't go to my neighbour and ask. I'd just go buy it”. These examples are illustrative of the kinds of practises and organisational forms Taylor and Whittier (1992) described as conscious and explicit alternatives to dominant structures and therefore counter hegemonic.

Hegemony at RF

Hegemony is however inescapable as much at RF as in other facets of society. For example, some structures/rules enforced or encouraged by the organisers of LNT even though well-meaning for example the three focus areas that each camp must base their concept around “nourishment, upcycling, and energy (R8)” are reinforcing an environmental hegemony, business as usual model that fails to challenge the status quo. R3 a volunteer at LNT suggests they are heavily focused on very

tangible ways of becoming more sustainable for example less trash rather than how the participants feel about sustainability. R4 another volunteer confirmed this saying “my focus is mainly seeing people bring home their stuff”.

Breaking cultural stereotypes

Several respondents described how they felt that at RF they were able to speak to strangers freely and without inhibition whereas in their everyday lives in Denmark there is a cultural taboo around this issue. For example, R1 mentions that “in everyday life especially in Denmark people are not that social with people they don't know but at RF, and especially in the CC, you can talk to everybody”. Showing us that connectedness at festivals at least in this way has the power to break cultural stereotypes in Denmark. One of the respondents described how the CC areas also break classic RF stereotypes of being trashy and having little regard for the people around you. R7 stated that:

“it's a quite broadly known thing that when you go to festivals or at least it used to be like that at Roskilde you would just throw things where you want it, and you didn't have to care about anything. But staying at these CC is really different in that sense”.

Showing that the CC itself has the power to be counter-hegemonic regarding the festival's own hegemony, also giving people the opportunity to break out of damaging cycles and improve their time at the festival, the difference that the CC areas make to the aftermath of the festival can be viewed in Figure 6. Importantly, this change has happened over only a few festivals as can be illustrated by the expansion of CC areas at RF (Roskilde Festival, 2022f).



Figure 6. Displaying the difference CC makes in the aftermath of RF, the clean areas are those parts that were designated CC and were therefore obliged to clean up after themselves. In contrast to the other camping areas that had no obligation. In the top right-hand corner is the festival area for reference (Roskilde Festival, 2019).

Illustrating that the social systems at festivals are (historically) constructed, as in society and therefore can be deconstructed. In some ways faster than everyday society as problems with change in society often have to do with inflexible existing infrastructure/structures, which is not as much of a problem for festivals as practically everything is built from nothing. R7 summed this up saying “Festivals have the possibility of being these little arenas where you can test and try out cultural change in a way that you can actually affect it quite quickly in both a good and a bad direction (R7)”.

In between Hegemony and Counter-Hegemony

M&AF like RF exist somewhere in between being counter-hegemonic and hegemonic. They exist outside of society in a way, setting their own rules, having their own cultures and being able to exist as a place where people can be whoever they might want to be if structures in society did not exist. However, they are of course not completely outside of society and therefore even though a participant might feel as though when they are attending RF that they are completely free from the hegemony of society they are in fact often not and are still subject to the controlling structures of the powerful. Because of this genuinely challenging the system is limited in cultural events as long as they are subject to structures within society that are designed to limit progressive change.

However, R7 summed up why they thought festivals were a good platform for challenging the system “you have a different mindset, you are generally more open minded and open to change when you go to places like that (RF) because there is no business as usual” continuing that due to this introducing “environmentally friendly and socially sustainable perspectives during the festival, will probably have another very different effect on people than it would have had if they had come across them in their everyday lives”. This statement and the other examples above highlight the potential that M&AF have for being counter-hegemonic and confirms that festivals do have the potential to have a truly powerful and progressive effect on their participants and society in general.

6 Conclusions

6.1 Concluding remarks

The main aim of this thesis was to test the idea that the more connected you are to the people around you, the more likely you are to act collectively or in the best interest of the collective, and I believe I have succeeded in achieving this aim.

I asked the questions; is there something special about the connectedness that forms at M&AF and if so, does it cause people to act more positively to those around them at the festival in comparison to their everyday life and furthermore does this connectedness formed at festivals influence the everyday life of those involved. From the data collected, as elaborated in the discussion that answer is yes. I also asked whether this connectedness was strong enough to overcome tensions between groups in society, the answer to this question is not so simple but I can conclude that there is potential, but M&AF have a lot of work to do regarding creating diversity at their events to make this a reality.

A secondary aim of this thesis was to by analysing the conditions specific to M&AF that cause this special kind of connectedness give us insight into what conditions are beneficial in creating social and environmental change in other parts of society. To some extent this was achieved the respondents highlighted conditions such as a shared mindset, shared values, community, and most of all fun as being crucial to forming connectedness however it is unclear at this stage how this could be applied to other parts of society.

The thesis also asked whether the connectedness formed at M&AF could challenge dominant ideas in society in a counter-hegemonic way. The answer to this question is also complicated, again there is potential, but M&AF have work to do regarding understanding how they contribute to hegemony themselves as well as creating space for counter-hegemonic ideas. Which leads me to the other, secondary aim in that by analysing what influence cultural events like M&AF have on issues such as sustainability, I aimed to show that festivals can serve society as an alternative way to achieve social change. In this regard I believe I was successful; I have shown there exists great potential in M&AF to create change but most importantly that we can harness the power of having fun to change the world for the better.

6.2 Contribution to Sustainability Science

This thesis has shown that there are certain conditions that facilitate connection, leading to change at M&AF, chief among them fun. Sustainability Science, is a tough life, dealing with the end of the world on a daily basis is extremely hard but I think it's important to highlight here that positive emotions have so much to contribute to sustainability and emphasising the value of fun, in sustainability science research is one of the most important contributions I could make. Another is highlighting the potential benefits of creating change through cultural events, I feel I have shown that for example it would be advantageous for SMs that work with environmental or social sustainability to promote themselves more heavily and have a stronger presence at M&AF. There are two potential benefits, firstly recruitment of members/sympathisers to the movement and secondly an opportunity to educate or spread knowledge on important issues to the key demographic that attends festivals, especially those who are not currently engaged in sustainability.

6.3 Future research directions

One particularly interesting future research direction is that festivals can serve as experiments to test certain desirable social changes while still having fun. With the possibility to create potentially progressive social structures/rules which people live by throughout the duration of the festival, allowing for the creation on a small scale of "desirable" social changes, again there is an advantage with longer camping festivals, with potentially strong results. Another future pathway would be to go into more detail regarding the specific conditions that facilitated the change in the people at RF and how this could be replicated in other parts of society, to understand if it would have the same benefits and what challenges exist in transferring this idea to another context.

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8 Appendices

Appendix 1 – Personal reflections

As very literally the last thing I hope to write on this thesis, I'm finding it hard to wrap my head around the fact that this is nearly over. But I think it's important to reflect on the process, so I will do my best to briefly explain things I think I did well and not so well. To begin with I had a lot of trouble finding data, it wasn't until the 20th of April that I actually finally finished conducting and transcribing my interviews and this has put a great deal of time pressure on the past weeks. The reason I had so much trouble with data was not exactly because of that though, I mean I definitely could have started the process earlier but the main reason I see is that I simply didn't think about data when choosing the topic. I choose to write about something I love at no point in that process did I consider how I was going to find data on it and that was my biggest mistake.

I mentioned it a little already, but I was also really bad at planning my time and have had to do an exceptional amount in the past three weeks to be able to hand in. The reasons are a bit complicated because I have valid excuses to some extent, I have to work two jobs to support myself, I volunteer, I was in Australia for nearly a month over Christmas and I'm just generally a person that prioritises their social life. But all this said I could have, should have done better, I lost a good 3-4 weeks in the middle of the process, where I did practically nothing and I think a part of the reason that I got so off-track time wise was because I was trying to do it all by myself. I let myself get isolated and lost a point of contact with my classmates, for encouragement and support, and therefore had no possibility of gauging my progress in any useful way. Thankfully I was saved by a very good friend/classmate who reminded me about six weeks ago that I should probably get started again, and honestly without that there would be no way I would be handing in.

On to the things I did well, to me it all comes down to the topic as I mentioned it's not all positive in this regard however, choosing something I was passionate about, something that was fun and that I wasn't going to wake up every morning dreading has made everything better about this process. It's very tempting within the sphere of sustainability science to choose one of the multitudes of heavy, end of the world style topics and of course these areas need research, but I think you realise quite quickly that within the context of this thesis it is unlikely that you are going to change the world, but you might change your world. And thinking about it in this way and choosing to use this as a learning situation, where you get to practice sustainability science within something that you actually enjoy writing about, is by far the best thing I did during this thesis process.

Appendix 2 – Participant interview guide

Firstly, thank you so much for joining, your contributions really mean a lot to my research and hopefully we can have a fun chat as well. Just so you know this interview will be completely anonymous, and if at any time something makes you uncomfortable or you don't want to answer something, please feel free to say so and we will move on or of course if you have any questions or would like something clarified please just say so.

About me/Context:

My name is Reece, I'm originally from Australia but I actually spent 5 years living in Denmark before I moved to Sweden to complete my masters in sustainability science. I've attended RF 4 times in 2014,15,18 and 19, including 2 as a volunteer and I've also worked on many festivals in Australia. Which definitely sparked my interest in promoting festivals as an important element in creating and sustaining social change as well as promoting the important work done by RF in contributing to sustainability.

But what is sustainability, just so we're on the same page let me give you, my definition. Sustainability is not just about the environment but about the society in which we live, sustaining our way of life and trying to ensure a good life for all. The degradation of the planet and climate change are of course big issues within this but without first addressing the underlying social issues that cause these problems and limit people's ability to act in the best interest of themselves and society generally, it makes it extremely hard to tackle these or any larger issues effectively. Essentially if we can develop a fairer more equal society, the environment will benefit as well as the people within it and investigating why this isn't the case and coming up with solutions regarding how this can be achieved is the underlying goal of my master's programme and sustainability science generally.

Project introduction:

I'm currently writing my master's thesis with the aim to show that the more connected you are to the people around you, the more likely you are to act collectively or in the best interest of those around you.

I'm interested in testing this theory using Roskilde Festival as an example because I believe there exists a special kind of connectiveness among the participants at RF "The Orange Feeling". In particular, I see the community camping areas "LNT, COL etc. as possible examples of how connectiveness at a festival can lead to action.

What I need to test my theory is to be able to interview people who have stayed in the community camping areas and ask them about their experiences and how/if their experiences have encouraged them to act differently and that's why I'm speaking to you today.

Interview questions

Personal questions:

Part of this project has to do with identity and connecting people across different social groups, so I'll ask you some personal questions now if that's ok with you, to get to understand a little better who you are but again there is always the possibility not to answer if you don't want to. Just so you know, this information won't be used explicitly in the report but will be used to give general statistics on those I have interviewed.

1. Demographic Questions

- a. Age?
- b. Gender?
- c. Sexual orientation?
- d. Where are you from?
- e. Education?
- f. Occupation?
- g. Political orientation?
- h. What previous connection if any do you have to sustainability?

General Questions

2. Festival experience?

- a. How many times have you attended RF?
 - i. How many times have you stayed at any of the community camping areas?
 - ii. Have you volunteered?
- b. Any other festival experiences?

3. What are your main reasons for attending the festival?

- a. Specifically, why do you stay in the community camping areas?

4. What are the main rules for staying at the community camping areas?
 - a. Are these rules generally followed?

Connectiveness questions

I am interested in your experiences at the community camping areas and your experiences at the festival generally but also any observations you've made of others at the festival if you think it's applicable.

5. Do you feel more connected to the people around you at the community camping areas in comparison to everyday life?
 - a. In what ways, can you give an example?
 - b. Why do you think this is?
6. Going back to your first experiences at the festival, did it take time to feel connected to those around you at the community camping areas or did it occur straight away?
 - a. Did this connectiveness grow stronger over time?
 - b. Can you give an example? Maybe something that changed for you over the years
7. If you think about some of the most obvious elements of a person's identity, age, gender, sexual orientation, where they're from, what they do, political orientation etc. Would you consider the community camping areas diverse in these ways?
 - a. More or less so than your everyday life?
 - b. Do you feel like you were you able to connect with these people from different backgrounds and from different groups in society at Roskilde in comparison to your everyday life?
 - c. Can you give an example? What was it that connected you?
8. Did this feeling of connectiveness with the other participants cause you to want to act differently while at the festival for the sake of those around you?
 - a. Can you give an example of something you did or an observation of someone else?
9. From your experiences at the festival have you noticed yourself acting differently for the sake of those around you in your everyday life?
 - a. Can you give an example? Again, maybe something that has changed over time?
10. More generally can you give examples of any activities or ideas at any of the community camping areas or the festival generally, that you think have a positive impact on the

community who live there or on the environment that if applied to everyday life would make society better?

11. What physical conditions at the campsite or at the festival generally have a positive (or negative) influence on this feeling of connectiveness?
12. What new ideas or concepts related to sustainability were you introduced to for the first time at RF or the community camping areas and what influence have they had on your everyday life?
13. In what ways do you feel like RF and community camping areas contribute to sustainability generally, from my definition at the beginning of our discussion?
14. Finally, is there anything further you would like to add that you think would be valuable to my research?

Great, that's it. Thank you so much for your contribution I hope it was enjoyable for you getting to reflect on your experiences.

Appendix 3 – Volunteer interview guide

Firstly, thank you so much for joining, your contributions really mean a lot to my research and hopefully we can have a fun chat as well. Just so you know this interview will be completely anonymous, and if at any time you don't want to answer something, please feel free to say so and we will move on or of course if you have any questions or would like something clarified please just say so.

About me:

My name is Reece, I'm originally from Australia but I actually spent 5 years living in Denmark before I moved to Sweden to complete my masters in sustainability science. I've attended RF 4 times in 2014,15,18 and 19, the last two were as a volunteer At Arena decoration and FLOKKR. I've also worked on many festivals in Australia. Which definitely sparked my interest in promoting festivals as an important element in creating and sustaining social change as well as promoting the important work done by festivals in contributing to sustainability.

But what is sustainability, just so we're on the same page let me give you, my definition. Sustainability is not just about the environment but also about the society in which we live, sustaining our way of life and trying to ensure a good life for all. The degradation of the planet and climate change are of course big issues within this but without first addressing the underlying social issues that cause these problems and limit people's ability to act in the best interest of themselves and society generally, makes it extremely hard to tackle these or any larger issues effectively. Essentially if we can develop a fairer more equal society, the environment will benefit as well as the people within it and investigating why this isn't the case and coming up with solutions regarding how this can be achieved is the underlying goal of sustainability science.

Project introduction:

I'm currently writing my master's thesis with the aim to show that the more connected you are to the people around you, the more likely you are to act collectively or in the best interest of those around you.

I'm interested in testing this theory using Roskilde Festival as an example because I believe there exists a special kind of connectiveness among everyone at RF "The Orange Feeling". In particular, I see the volunteer community at RF, especially those working within community camping or sustainability as a perfect example of how connectiveness at a festival can lead to action. I see you as volunteers as a distinctive part of the community, not just an external element who facilitate the

“Orange Feeling” but as people who actively participate in this feeling of connectiveness and therefore are really important to my research.

What I need to test my theory is to be able to interview people involved with the festival and ask them about their experiences, and how/if their experiences have caused them to act differently for the sake of those around them, in your role as a volunteer as well as any other festival experience you have and that’s why we’re talking today.

Interview questions

Personal questions:

Part of this project has to do with identity and connecting people across different social groups also among volunteers, so I’ll ask you some personal questions now if that’s ok with you, to understand a little better who you are. Again, there is always the possibility not to answer if you don’t want to. Just so you know, this information won’t be used explicitly in the report but will be used to give general statistics on those I have interviewed.

1. Demographic Questions

- a. Age?
- b. Gender?
- c. Sexual orientation?
- d. Where are you from?
- e. Education?
- f. Occupation?
- g. Political orientation?
- h. What previous connection if any do you have to sustainability?

General Questions

2. Festival experience?

- a. How many times have you volunteered at RF?
 - i. In which areas have you volunteered?
- b. Have you been to the festival yourself, if so, how many times and where did you camp?

3. What are your main reasons for volunteering at the festival?
 - a. Specifically, why do you volunteer with sustainability?
4. What are your main responsibilities within sustainability?

Connectiveness questions

I am interested in your experiences as someone who is a part of the Roskilde community as a volunteer within, but specifically as someone who has experienced the community camping areas as well as any other experiences or observations you've had generally at the festival if you think they're applicable.

5. Do you feel more connected to the people around you within the community at RF in comparison to everyday life?
 - a. In what ways, can you give an example?
 - b. Why do you think this is?
6. Going back to your first experiences at the festival, did it take time to feel connected to those around you or did it occur straight away?
 - a. Did this connectiveness grow stronger over time?
 - b. Can you give an example? Maybe something that changed for you over the years
7. If you think about some of the most obvious elements of a person's identity, age, gender, sexual orientation, where they're from, what they do, political orientation etc. Would you consider the community camping areas for example, diverse in these ways?
 - a. Do you feel like people are able to connect with others from different backgrounds and from different groups in society at Roskilde in comparison to your everyday life?
 - b. Can you give an example? What do you think it was that connected them?
8. Have you observed this feeling of connectiveness among the participants cause people to act differently while at the festival for the sake of those around them?
 - a. Can you give an example of something they did?
9. From your experiences at the festival have you noticed yourself acting differently for the sake of those around you in your everyday life?
 - a. Can you give an example? Again, maybe something that has changed over time?
10. More generally can you give examples of any activities or ideas in the community camping areas or the festival generally, that you think have a positive impact on the community who live there or on the environment that if applied to everyday life would make society better?

11. As an organiser, what physical conditions, rules etc, at the community camping areas or at the festival generally, do you think have a positive (or negative) influence on this feeling of connectiveness?
12. What new ideas or concepts related to sustainability were you introduced to for the first time at RF and what influence have they had on your everyday life?
13. In what ways do you feel like RF and LNT contribute to sustainability generally, from my definition at the beginning of our discussion?
14. Finally, is there anything further you would like to add that you think would be valuable to my research?

Great, that's it. Thank you so much for your contribution I hope it was enjoyable for you getting to reflect on your experiences.

Appendix 4 – Interview explanation

The opening of both interviews included a statement thanking the respondents and welcoming them, informing them of their anonymity and advising them that they were welcome to not answer, move on or ask questions at any time, this part was simply aimed to build trust between me and the respondent. In the second part I introduced myself, introduced my history with RF as well as my passion and interest in music festivals as contributing to sustainability, this part was designed to show the respondent my background on the topic but also to connect with them as a fellow participant at RF, as someone who understood the context of what they had experienced.

In the next section, I provided the respondent with my definition of sustainability from chapter 2.7, I introduced or reintroduced my project briefly as in all cases I had already described my project in detail through the first correspondence. I then described the purpose of the interviews and the value of their contributions. This section was designed to attempt to put the respondent at ease and make them comfortable with the subject matter but most importantly to make sure that we were talking about the same thing when it came to the main ideas of the thesis for example sustainability. I then asked the respondent if they had any questions and if not, I proceeded with the questions.

Question 1 was designed to provide me with some background information on the respondent by asking simple questions about the most explicit parts of a person's identity including age, gender etc. For two reasons firstly because I was initially interested to see whether someone's identity influenced their potential for collective identity formation and secondly to answer RQ2, I felt I needed to ascertain what kind of diversity was present in my respondents. I abandoned this question after three interviews, in favour of an alteration to Q7, as I concluded that this was the wrong way to go about answering RQ2 and that I was receiving no useful data.

Q2-4 were designed to understand the respondent's festival experience and interest in RF. Firstly, to qualify them as worthy respondents for my purposes, and secondly to understand their motivation for attending the festival and/or volunteering both generally and in the case of the CC areas. This was aimed at partly answering RQ1, as in if I was to understand what was special about the connectedness formed at festivals, it made sense to understand what was special about the festival more generally including the CC areas.

The next section was about the feeling of connectedness generally as well as within the CC areas, what I meant by connectedness was clear based on my introduction but also through the popularity of the "Orange Feeling" concept as promoted by RF. Q5 was designed to answer RQ1, firstly to ascertain whether the respondents felt more connected to those around them in comparison to their everyday lives, Q5a-b was then designed to understand what was special about it. Q6 was designed to understand how the respondents experienced the process of collective identity formation as described by Melucci (Chapter 3.1), whether the feeling of connectedness occurred straight away, or it took time and whether it grew stronger over time, this question was also tied in with answering RQ1a-b. Q7 was focused on RQ2 and replaced Q1 in later interviews, it was

designed to first understand whether the respondents experienced diversity at the festival, using obvious identity markers like age, gender etc, in comparison to their everyday lives. The second part moved on to more directly answering RQ2 asking whether the respondent had experienced being able to connect with people from different backgrounds and why based again on obvious identity markers.

Q8 was designed to directly answer RQ1a and Q9 was designed to directly answer RQ1b, asking for specific examples of actions, as from the collective identity theory in chapter 3.1 collective identity formation should lead to specific actions for the sake of the collective.

Q10 was designed to partially answer RQ3, by asking the respondents to name activities or ideas they had experienced having a positive impact on the environment or the community that would be applicable to improve everyday life. Through this question I was looking for examples of progressive counter-hegemonic practises, that existing within the context of the festival but not in everyday life. Q12 was similar in purpose however this time I asked what activities or ideas they had been exposed to either relating to sustainability or not for the first time at RF that they have been able to apply to their everyday lives. Again, I was looking for examples of whether the respondents had discovered anything I could consider counter-hegemonic at the festival, that they were then able to apply directly to their lives.

Q11 was aimed primarily at the volunteers and partially covered all RQs, by asking what physical conditions or practicalities had either a positive or negative effect on the feeling of connectedness again this was asked due to my understanding of the importance of volunteer facilitation. Q13 asked more generally how RF and the CC areas contributed to sustainability, as it was the last question and lacked direct relevance to this project it was often skipped. To close the interview, I asked them if they had anything further, they thought might be valuable to my research and thanked them for their time.

Appendix 5 – Emails with Roskilde Festival

23-03-2022

Dear Roskilde Festival

My name is Reece and I'm a sustainability science masters student at Lund University in Sweden.

I am currently writing my master's thesis with the aim to show that the more connected you are to the people around you, the more likely you are to act collectively or in the best interest of those around you.

I am especially interested in testing this theory through Music & Arts festivals, and I would like to use RF as an example of how this can be achieved and for this, I need your help.

I am trying to get in contact with someone who works directly with sustainability for the festival, to discuss my project a little further, so if I could get the email for someone responsible for this area, that would be amazing.

Any help would be greatly appreciated.

Thank you in advance

Reece Jager

23-03-2022

Hi

Thank you so much for your response. If you could pass this along to one of your colleagues that would be amazing.

Project Description:

My name is Reece Jager, I am currently studying a Masters in Sustainability Science at Lund University in Sweden and I am writing my thesis on the potential for creating social change through Music and Arts festivals. My thesis will be completed at the end of May.

The aim of this project is to analyse the idea that tapping into the cultural and collective identity of people is one of the most important factors in creating lasting change. That the more connected you are to the people around you, the more likely you are to act collectively or in the best interest of the

collective. I aim to study this through Music and Arts festivals, a situation in which I believe people feel/become connected quickly and intuitively more so than everyday life. Where I believe there exists a special kind of collective identity (connectiveness), that can uniquely bridge gaps between different groups of people in society and be utilised to create lasting social and environmental change whilst maintaining the enjoyment that comes from participating in a festival. Hopefully aiming to show that festivals can have a truly powerful and progressive effect on their participants and society in general as well as showing that festivals can serve as an alternative to traditional ways of building connectiveness in society to achieve social change.

Roskilde Festival

I am interested in testing this theory through Roskilde Festival because I believe there exists a special kind of connectiveness among the participants at RF "The Orange Feeling" that I feel would be perfect for my research. I am especially interested in the community camping area as an example of how through connectiveness, collective action can be achieved.

What I need to test my theory is to be able to interview people who have stayed in the community camping areas, especially Clean Out Loud and Leave No Trace and ask them about their experiences at RF and how/if their experiences have encouraged them to act differently.

What I need from RF to be able to conduct my interviews is to be able to get in contact with your community. I'm not sure if you have a mailing list you would be willing to give me access to or perhaps, I could post on your social media pages asking for those who would be willing to be interviewed for my project but anything you can do to help would be greatly appreciated.

I would also be interested in interviewing someone from the Sustainability team, to better understand how you have experienced this feeling of connectiveness leading to action from an organiser's perspective. I will be graduating in the summer, so I am looking to conduct the interviews as soon as possible. If the research goes well, I would potentially like to attend the festival and conduct field work to further develop my project however I am unfortunately unable to confirm this right now.

Finally, any all research that I conduct I would be more than happy to share with Roskilde Festival as I truly care about this subject and believe in what I am researching. I have attended RF myself a few times and if I could do anything to contribute to the RF community and your sustainability projects generally, it would be my pleasure.

Feel free to reach out via reece_jager@live.com, with any comments and questions.

Thanks in advance

Reece Jager

28-03-2022

Hi

Thanks so much for getting in touch with me, I really appreciate it. There's potentially a couple of ways that you could help me out. And hopefully one in which I can help RF.

First, I'm currently in the process of collecting data by interviewing people who have attended the festival, specifically those that have stayed in your community camping areas clean out loud and leave no trace, as I believe they have experienced this feeling of connectiveness leading to action that I am describing in my thesis. However, I'm having difficulty finding enough people for the interviews. The main reason I believe is because I have no efficient way to connect with the RF community, so if you have any ideas about how I could possibly get my message out to more people regarding being interviewed for my project, that would be extremely helpful.

Second, I'm also interested in interviewing someone from your team if possible. Firstly, because you as organisers have an important part to play in facilitating this connectivity between the participants at the festival and to some extent the actions that are possible as a result, and I am interested to hear your experiences regarding how you see your role as a part of this community. Secondly, I'm interested to hear about any observations that you have made as an outside observer of people coming together to act collectively over the course of the festival as an example of the connectivity between the participants.

Lastly, I really want to try and give back to RF, so as I mentioned in my first email all research that I conduct I would be more than happy to share with RF as I truly care about this subject and believe in what I am researching. Contributing to promoting festivals as an important element in creating and sustaining social change as well as promoting the important work done by RF in contributing to sustainability is a high priority for me.

Please let me know what you think, as mentioned any and all help will be greatly appreciated.

Thanks in advance.

Reece