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## Neo-tribal Theory and Event Management: Exploring the Role of Event Space in Social Sustainability Outcomes

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**Abstract:**

The field of event management has attracted a breadth of research into the triple-bottom line of economic efficiency, environmental integrity and social equity (Andersson & Lundberg, 2013; Getz, 2008). The focus of many such studies has leaned towards the economic and environmental dimensions, neglecting the social domain. Similarly, the application of distributive justice to tourism and events studies has tended to focus on environmental and economic issues, such as access to places and resources and distribution of economic benefits from the consumption of tourism goods and services, whilst justice for marginalised and minority groups has been seemingly overlooked (Tazim & Camargo, 2014). LGBTQI+ communities around the world are known to use gay events, such as pride parades, as media to communicate their identity and to seek support from broader society (Ong & Goh, 2018). Distributive justice and fairness for disadvantaged groups is usually mandated by the state through policy means and/or investment (Blake, 2001), however LGBTQI+ communities could be seen as examples of where marginalised people have established new platforms themselves to engage in a direct dialogue with wider society and the state. This study builds on the concept of distributive justice and examines how the notion of space in neo-tribal theory (Vorobjovas-Pinta, 2018) informs best social practice in event management. The study uses a case of the Broken Heel drag queen festival, held in rural Australian town of Broken Hill, as a context to contribute to the conversation about justice and tourism.

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