The mega events in the holy cities in Iraq and the role of the local governments in holding them

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Abstract

Events, due to the benefits they bring to cities, have become a matter of concern to managers and urban planners around the world today. Rather, it can be said that governments were and still consider holding major events as one of their important tools in improving their image internally and externally.

The role of local governments and urban managements today in holding any mega event in their cities is by calculating the benefits and harms, submission and competition, and planning to compete with other cities taking into account their competitive advantages.

The presence of mega events in three holy cities in Iraq can be an opportunity for urban managements to develop their cities, just as other cities in the world have taken them as a tool for their development. This is done by urging stakeholders to interact with the city, bring public participation, finance, urban marketing, and others. Where this research studied global models for the roles of local governments in holding mega events and making the most of this global opportunity and analyzed the roles played by the governments of our holy cities and what they can and should be.

Keywords: Mega events, local management, public participant ,event management

Introduction

Today, different cities compete to hold different events. Urban management in many cities of the world definitely allocates a part to events in their annual plans and budgets. Events from small to large can benefit the urban community with proper management and planning. Millions of dollars are spent annually in this sector, which must achieve important goals.

Events have been held in the city for a long time and rulers played a key role in many of them. Should urban management be passive today or enter as the main actor or is there a third way? And why should they skip some of their budget?

In this article, an attempt is made to explain the importance and benefits of urban events and the role of urban management in holding them.

Part one

Events have become an integral part of the psyche of collective societies in terms of celebrating culture and as a display of civic pride that provides social and economic benefits. (2004, Pugh, Wood)

(Festivals were traditionally a time to celebrate, relax, and recover, which often took place after a period of hard physical work, such as harvesting or grain harvesting. The basic feature of these festivals was to celebrate or reaffirm the community or culture. The artistic content of such events varied, and many of them had a religious or ritual aspect.) (Bowdin, 2006)

Festivals are "occasions where the local community can legitimize, consolidate, display or embellish its collective identity and provide an

opportunity for the tourist to temporarily encounter and engage with aspects of the 'other' expressed in the festive context." (wood, 2008)

- What is an event?

Various definitions for the event presented by Apex 2003 are an organized situation such as a meeting, conference, exhibition, special event, banquet, etc. An event often consists of several different but related functions.

2005 Gates is a principle in its temporary event. It is unique and a combination of program management and planning and people.

According to the comments above, an event has several basic elements.

Diagram Number 1:Event Element, Author

City and event

The relationship between city and event:

Events have many positive and negative effects on the host and beneficiary communities. The event manager should identify and anticipate these effects and then manage them in order to balance all the departments so that the overall impact of the event is positive. For this purpose, it is necessary to expand and maximize the predictable positive effects and to deal with the negative effects as well. Most of the time, with awareness and vigilance, as well as timely intervention, negative effects can be dealt with. Some of the complex factors that need to be considered when evaluating the effects of events can be seen in the diagram (Diagram 1-1) presented by Hall.

The socio-cultural implications of events have highlighted the need to plan for event impacts (Nunkoo and Ramkissoon, 2011) and subsequently placed a major responsibility on local authorities and event organizations to consider host communities when planning better. For events Maguire (2019) discussed how issues related to traffic disruption and congestion, crime, vandalism, overcrowding, litter and noise can have an adverse impact on the quality of life in a community, hampering living standards, creating barriers to access and potentially wealth inequalities. between host communities and tourists. These consequences, in turn, lead to disruption of lifestyle, loss of identity and can create a negative image of society (Fredline, Jago and Deery, 2013).

Event planning

Domster and Tassiopoulos (2005) acknowledged how the demand for government intervention in the event planning process is a response to the unintended effects of event developments, especially at the local level.

Although Hall (2008) elaborated that treatment planning is not a cure-all, it may be in its fullest sense that it can minimize potential negative impacts and maximize economic returns for the destination. Deng, Poon, and Chan (2016) emphasize the importance of planning in shaping event experiences, and how a lack of planning can be problematic for the event industry.

In global events, the event organizer plans. But in religious events in Iraq, where there is no specific custodian who is responsible for all the events, planning is done for each institution separately, which may be an opening to invite different institutions for more coordination and more comprehensive planning. For example, the government and city management usually plan for the tasks they define for themselves, as well as the thresholds or processions of each procession separately. In the meantime, a country like Iran, which gave the largest number of foreign pilgrims, is trying to unify its efforts by establishing the Arbaeen committee, which does not mean that all Iranian processions or all Iranian pilgrims are subordinate or members of the Arbaeen committee.

The following diagram is suggested for planning the event, which can be used for any organization involved in pilgrimage, but it can be

said that the final decision-maker regarding the principle of these events is the Iraqi government (prohibition of pilgrimage for security or health reasons) or the supreme authority of Najaf Ashraf (at the discretion and general interest of Shiites and according to the acceptability among the people and processions). Of course, from 2003 until now, except for some not so big pilgrimages such as Ashura in 2020, none of the above two institutions tried to ban an event like Arbaeen. Of course, the Iraqi government greatly restricted the entry of foreign visitors for Arbaeen 2020, but nevertheless Iraqi pilgrims participated in this pilgrimage with a figure of more than 13 million people.
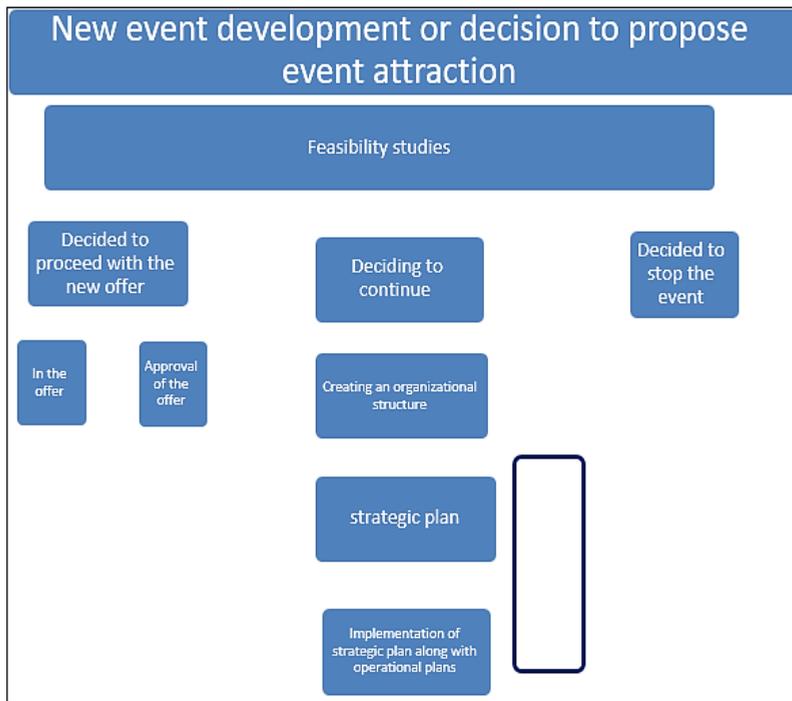

Diagram Number 2:The Decision To Develop Or Propose A New Event, Bowdin, 2006

Feasibility study

Many considerations should be taken into account in feasibility studies. These considerations, according to the type of event, include such things as: budget, management skill needs, the ability of the venue, the effects of the destination area and the host community, the presence of volunteers and support services, infrastructure conditions, financial support from the public/private sector, the level of political support for the event, the level of tolerance of historical sites, etc. It is worth noting that the level of detail and complexity related to these studies are different from each other: for example, an event like the Olympic Games, compared to a regional sports competition, which is in a smaller area, has a more detailed and longer process.

In the case of Iraq's million pilgrimages, it has always been discussed whether a specific number of pilgrims should be determined or the goal of the largest possible number. In an example like Hajj, the number of pilgrims is determined precisely, and each country has its own quota based on the number of people, and the total number of pilgrims is already known, even the number of pilgrims in the host country is known, and not all the people of Saudi Arabia are able to perform the Hajj rituals. But there is no quota in Iraq except during the Corona period. Practically, most of the people of Iraq participate in it, and the number of pilgrims from Iran, which has a land border with Iraq, is almost not limited, although issues such as the capacity of the borders and the number of passport counters, etc., are mentioned as things that limit the number of pilgrims per day from each land

border in the negotiations between the two countries. The lack of real will to limit the number of pilgrims (perhaps with religious grounds that cannot be stopped) has actually made it difficult to plan. Even feasibility assessment is considered to mean measuring the ability to maximize facilities, because the goal for many is to maximize the number of pilgrims.

First of all , this issue has put a lot of pressure on the urban spaces and urban heritage of Najaf and Karbala, especially around the sacred shrines. Large-scale development actions around the shrine mostly occur due to the holding of these mega-events, in fact, many valuable structures or structures are victims of this development. Unfortunately, the city management does not take any action in this field and mostly chooses the role of a spectator.

Second, it puts a lot of pressure on the urban infrastructure of the cities of Najaf and Karbala. The water cut in the 2022 Arbaeen pilgrimage in the central areas of Najaf, which ultimately caused pressure on the pilgrims, is an example of this.

Thirdly, crowding, confusion and difficulty of movement, and finally due to the heat, there may be dangers for pilgrims, especially around the shrine. For this, the city management has no plan, especially since this problem occurs in the areas around the shrine, which should usually be taken into account by the management of the thresholds. Except for the sacred threshold of Imam Hossein, which at some point did scientific work in the field, unfortunately, no precise and scientific action is being taken, which has led to the continuation of

the risks related to the lack of movement management.

Fourth, creating many problems in transportation for hosts and pilgrims, which has become a real problem, especially at the time of return, due to the lack of public transportation. Also, the limited and weak roads in Iraq, in order to reduce these problems, the two local governments of Najaf and Karbala organized the road between these two cities this year and added one lane to each side, which of course was accompanied by the cooperation of processions because many of their processions or places were destroyed to widen the road. The construction of some bridges or underpasses to solve the problems of traffic junctions between cars and pedestrians has also been one of the works of the local governments.

Of course, pilgrims from Iraq and Iran and their processions have thought of ways to reduce this population pressure, the most important of which is gradual entry and gradual return. It means that the day of Arbaeen itself is not the subject of pilgrimage, but it has become the days of Arbaeen. Many pilgrims have completed their pilgrimage before Arbaeen and return, but there are still problems.

All the above matters emphasize the importance of scientific and realistic studies for the feasibility of all Iraqi pilgrimage events.

The role of urban management:

The public sector has long been a provider of special events with public gathering requirements, and in the new century community events such as Millennium events and the Queen's Golden Jubilee celebrations have increased local government involvement. (2004, Pugh, Wood)

In the current event environment, due to the often legal responsibility of local authorities in **licensing events and facilitating and regulating** them, there is a fundamental need for a sustainable approach to event planning by them (Maguire, 2020).

Today, where events by their very nature have the potential to negatively impact the social, cultural, economic, and physical environments of host destinations in the short and long term (Getz, 2016). There is a fundamental need for a conscious approach to planning for event management by local authorities.

Local authorities, considered as the most important beneficiaries of public events (Reid and Arcodia, 2007; UNEP, 2012), play a fundamental role in establishing sustainable planning foundations for event management. This may be due to their ability to adopt tools in many areas of policy and planning that can contribute to the sustainable development of events (Griffin, 2009). Legal frameworks tend to place a fundamental and legal responsibility on the government at the local level to play a key role in approving or rejecting major events through event licensing (Maguire and McLoughlin, 2019), although the role of local authorities varies in different destinations (Maguire, 2020).

Through the use of policies, plans, guidelines and strategies, local authorities have the ability to positively influence the planning process directly or indirectly (Griffin, 2009).

Therefore, through the application and use of effective strategies and guidelines for events, local authorities can guide the democratic process of event planning in a way that minimizes any negative consequences associated with event development and ensures long-term sustainable development for host communities (Maguire, 2020).

Bowdin et al (2006) acknowledged that almost every local government uses an event manager or team. Of course, this is not clear for Iraq, at least for pilgrimage ceremonies.

However, despite the local authority's role as a consent authority and events regulatory body, this appears to be a non-mandatory requirement in many destinations.

Wood (2005) argued that the level of government involvement varies based on the size and type of event and the interest, resources and commitment of local authorities to events. Of course, in pilgrimage cities, this difference is caused by various issues.

However, given the continued exponential growth of events globally, the need for more formal oversight by local authorities cannot be underestimated. Through events licensing, local authorities have the ability to control the planning process for event management, especially in the arena of large-scale public events. In Iraqi mega-events, this tool is practically missing, and maybe local governments have a role in

giving permission to use the land or road or regulate the movement of pilgrims, and not permission to perform the entire ceremony except in special circumstances such as the Corona epidemic or special security conditions.

(Wallstam, Ioannides, Pettersson, 2018) argued that local policy makers regularly try to identify effective ways to evaluate the impacts of the planned event.

A major challenge facing local authorities is deciding on the best course of action. Monitoring, managing and maintaining the growth of the event industry, there is also a need to take action to ensure the social and economic benefits of events and shape the future competitiveness of the events industry in the future. Maguire, 2019)

In particular, the reputation of events strongly affects host communities and this has created a fundamental need to ensure that events are planned in a more effective and sustainable manner.

Sustainable event approach

A sustainable event is defined as: "an event designed, organized and implemented in a way that minimizes potential negative impacts and leaves a beneficial legacy for host communities and all stakeholders" (UNEP, 2012:1).

Some have argued for the need to move away from the notion of trying to implement sustainable events and instead focus on encouraging events to positively contribute to the sustainable development of the communities that host them.

Maguire (2018) argues that if local authorities are to fulfill their commitment to sustainable planning for event management, the planning process must include not only economic, socio-cultural and environmental impacts, but also important event management planning considerations. And this issue is very important to ensure the safety and sustainability of the event. To achieve this goal, a number of international event management planning guidelines have been identified and reviewed to provide a perspective on the planning criteria required in safe and sustainable planning for event management. Table 2 lists the main criteria identified in the review of international guidelines.

•Pre-event planning guidelines •Guidelines for risk management •Guidelines to ensure health and safety •Guidelines for managing individuals/populations •Vehicle traffic management guidelines •Instructions for contractors and suppliers •Safety instructions for structures and facilities •Instructions for customers / event participants	•Instructions to provide as a safe place •Guidelines for control and communication •Guidelines for preparing for unexpected events •Guidelines for emergency planning and procedures •Medical instructions and first aid •Instructions for stewards/security •Guidelines for ensuring safety and fire prevention •Evaluation guidelines and impact assessment •Guidelines for post-event planning

Table No. 2: International guidelines necessary for establishing a safe event (Maguire, 2019)

Table No.1: International Guideline Necessary For Establising A Safe Event (Maguire, 2019)

Raj, Walters and Rashid (2013) believe that through an effective event planning process, events can be planned in a way that is more effectively sustainable.

For example, local authorities in Ireland are legally required to license events to ensure that they are planned in a way that minimizes harm to the event's stakeholders, including the local community (Dumster and Tassiopoulos, 2005). There is also a legal requirement for consultation and democracy, although Maguire's extensive research by interviewing local authorities found no local authority to facilitate community consultation in the planning process for events, although the data suggests that local authorities neglect to plan for socio-cultural considerations in the planning and licensing processes. (2020, Maguire)

There is a need for local authorities to ensure that events are planned and managed in a sustainable manner, within acceptable limits for the environmental and social resources in which the events take place. Without an acceptable level of sustainable planning for event management, it puts local authorities, events, event participants and stakeholders at risk of serious harm, including safety and security risks, and long-term damage to the reputation of the event industries. If the government and in turn local authorities want to maintain the growth of the event sectors and ensure its long-term future sustainability, they must adopt a sustainable approach to planning for event management.

The analysis showed that 71% of local authorities adopted and used a sustainable planning toolkit for events management, Maguire concluded, but acknowledged that resources such as adequate staffing,

funding and training were needed to effectively implement a sustainable approach to events planning. (2020, Maguire)

One of the important issues that the urban management uses during, before and after the event is the issue of urban marketing and improving the mental image of the city (2004, PUGH, WOOD), although, except for some preliminary work, nothing special has happened in this field in the urban management of Iraq, for example, last year, for the first time, the Karbala governorate welcomed the pilgrims in Arabic and English on the urban billboards of Karbala.

Picture No.1: Among The Limited Urban Marketing Work Of Karbala Governorate

Third part

Arbaeen mega event

Introducing the mega event of Zeyart AL- Arbaeen

Imam Hussain's Arbaeen is a religious event with a historical background, which is emphasized in the traditions of the innocents and it is mentioned as one of the signs of Shia. Although there is no emphasis on walking in the Arbaeen in the religious texts, there is a great reward for going to Karbala on foot.

Pilgrims and according to some researches have touched the spiritual experiences of Shirin. Among the reasons for their journey on this arduous and difficult journey, they have mentioned the same pleasure and joy. (Droudian, 2017)

Picture No.2:A View Of The Presence Of The Crowd

According to various scientific articles that have been conducted on the topic of Arbaeen, various motivations such as love and affection for Imam Hussain, the feeling of a single nation (Husein, 2018), getting rewards, reconciliation with the Ahl al-Bayt, self-improvement (Reza Dost, 1401), setting the stage for the emergence and bowing of rituals (Andalibi, 2015) ... have been found to be among the most important reasons for the participation of pilgrims and hostes(khadems).

The longest walking distance from Basra city is 600 km and takes several weeks. The largest volume of pilgrims is from the junction of the two last routes from Najaf and Halle to Karbala. The greatest diversity of nationalities occurs due to the pilgrimage of Imam Ali and the existence of the airport on the Najaf-Karbala road.

In recent years, with Iraq becoming more secure, more foreign pilgrims have joined this ceremony. Millions of pilgrims enter Karbala within two weeks and return to their homes after visiting and staying or resting.

The unusual part of this ceremony, apart from the high number of participants compared to the rest of religious tourism in the world and Iraq and even Karbala at other times, should be mentioned the hospitality of the people.

Picture No.3: Showing Hospitality To Pilgrims

This hospitality, which is more visible on the walking routes, includes feeding and accommodation to the extent and ability of the residents of the house or Hosseiniyeh and Mokab, which has variety (Falahi, 2018).

The types of hospitality or kindness offered on the way to the Arbaeen Pilgrimage, during a detailed research conducted by Puyanfar and his colleagues, and the results of which are detailed in a book called "Ayin Niki", are as follows.

Table No.2

General Pattern Of Religions Activies In Arbaeen

The relative share of activity of the Iranian and Iraqi sectors		Indicators and examples	Components	Type of Activity
Iraqi	Iranian			
high	medium	settlement processions	Accomodation and stay	Accommodation, rest and feeding
high	medium	Food, drinks, snacks	food	
high	low	Rest tents, chairs and sofas	rest	
medium	high	Medical visit and diagnostic services	Specialized medical services	health and medicine
medium	high	Free provision of medicines, laboratory services, radiology	Hospital services and medicine	
very low	high	Construction and furnishing of toilets and bathrooms	cleaning	
medium	medium	Massage, foot blister treatment, traditional medicine and herbs	Informal services	
medium	medium	Repair of bags, shoes, glasses, carts and strollers, clothes	Repairs	Technical and repair services
very low	low	Hair salon, mobile phone software services	Public Service	
low	high	Congregational prayer, speech and mourning, recitation of the Qur'an and Nahj al-Balagha	Religious activities	Cultural and religious
low	high	Cultural conferences, music, drama, Ta'zih, painting and calligraphy	Cultural activities	
low	low	Chemistry satellite network	Media activities	
high	zero	Flags, illustrations, sari figures, shrine replicas, reconstruction of Ashura scenes	Flags, figures and paintings	

Challenges

The movement and transition of the lunar months in all seasons of the year makes Zeyart AL-Arbaeen to be held at different times and seasons of the year. This change of seasons makes the work more difficult for the pilgrim and the host (Khadems) and sometimes faces new challenges.

Usually, this ceremony in itself has many hardships for the tourist (pilgrim) himself, which is more than other pilgrimages. (Razavizadeh, 2016) Pilgrims also experience hardships and unusual life during Hajj, but Zeyart AL- Arbaeen is usually more. Inside the city and while traveling between places of pilgrimage and residence. Other difficulties include the difficulty of communicating and not knowing the language. Also, changing the type of food and taste of pilgrims. Cultural differences and the level of hygiene, etc.

Among the other problems mentioned by the pilgrims, we can mention the climatic difficulties (severe cold in winter) and the scorching heat. According to climate changes, pilgrims experienced unprecedented heat this year. Between 1969 and 2019, the cities of Basra, Najaf and Karbala have become 1.6 C warmer (Choi, Eltahir 2022), which will continue for 10-15 years due to the difference in the lunar month.

Telecommunication and Internet communication is very important to inform the companions or to inform the family. The absence or lack or difficulty of making contact causes the pilgrims to get lost and bewildered, which is one of the most obvious cases of the Arbaeen pilgrimage.

Picture No.4: Heavy Traffic On Border Roads (Hamshahri Newspaper,1401)

One can add to the problems and challenges and difficulties mentioned above the issue of transportation such as: important infrastructural weaknesses such as inadequate roads and the lack of a public transportation system appropriate to the volume of the event, lack of vehicles especially on the way back, as well as the issue of road safety and driving quality. So much so that most of the unnatural deaths this year were due to road accidents (both in Iraq and on the roads leading to the borders in Iran) (Isna, 26 Shahrivar 1401). The speed of drivers and non-adherence to traffic laws, lack of license, weakness in control and enforcement of laws, road infrastructure problems (especially roads close to borders inside Iraq) have been the most important risk factors.

Other infrastructural problems include power outages, urban water shortages, sewage and waste water problems, and the old infrastructural networks and high population pressure are additional reasons for these deficiencies. Marching in hot days and daily bathing needs of millions of people have completely caused problems in the city water network, which was clearly evident in Najaf city this year.

People management: One of the unique and very important features that gives the sustainability of this ceremony is its people's management. In Iran, there is an Arbaeen headquarters, in Saudi Arabia, the Ministry of Hajj, but in Iraq, Arbaeen has no official custodian other than the people themselves (mourners, processions, etc.). This important principle Zeyart AL- Arbaeen has its challenges, but it offers many positive points. The practice of management and people's participation in the city administration during Zeyart AL-Arbaeen can be very instructive later and for all the generations who participate and promises the possibility of implementation in the remaining months of the year.

If we refer to Ernst's ladder of participation (1969), we can observe high levels of participation in this mega-event. Citizens are active and participate and have full control.
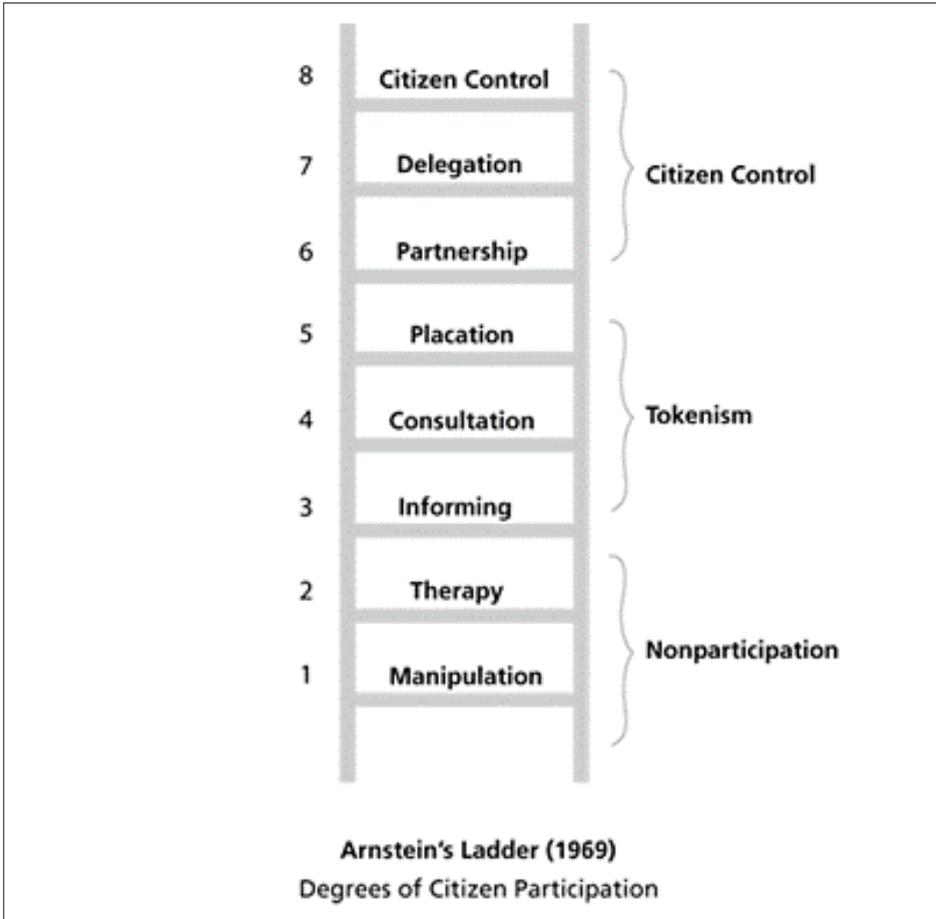
Chart No.1: Ehrenstein's Participation Ladder

In the research that Elham Yaqoubi and others have conducted with the title (Investigation of the components and the process of providing public services by non-governmental organizations in the Arbaeen Walk based on the causal mapping approach), it was conducted with a qualitative research method, and for this purpose, 18 experts were interviewed after a library study. According to the research results, 82 components were obtained. After categorizing the components,

the diagram of the service provision process was drawn. According to the findings of the research, the inner motivation of the individual and their belief in the Ahlul -Bayt) (which has led to the valuable service, has led to the provision of unique services in the Arbaeen. The consequences of the process of providing services in Arbaeen's walk.

Table No.3: introducing the components and their examples

Examples of components	category name
Honest, spontaneous, people-oriented, continuous service within 24 hours	Features of the services provided
The presence of security forces on the route, the impact of political relations between the two countries and the impact of ISIS and terrorist forces	Security and political conditions governing the walking atmosphere
Inflation and provision of expenses for processions and change of items and services to reduce costs	Economic and social conditions in the two countries
Love for Imam Hussein and Hazrat Abbas and belief in the value of service	The influence of religious beliefs and motives
The hospitality of the Iraqis, the unconditional love of the servants and the high impact on the pilgrims	The effect of walking atmosphere on people
Division of work among people, shift work time, cooperation with other processes and pathology of actions	The service work process is followed
Governments' view on walking and the extent of facilitating its affairs	The role and impact of two governments in providing services
Undesirable routes and expensive transportation for some pilgrims, communication problems and contact with people, and weak media coverage	The state of infrastructure facilities and services
The problem of providing or renting land, drinking water and electricity	Challenges in the field of service delivery and suggestions for its improvement

Also, (Ramezani, 2022) has discussed in detail about how to participate, the type of cooperation between Khodam, human resource management, Khodam training, a dynamic process from a sociological point of view that can be used in other social actions.

Opportunities

Several opportunities have been created in the region and the world due to the number of millions and various types of ceremonies and spiritualistic messages, the most important of which are: the globalization of peaceful Shia discourse against extremist groups such as Salafis and ISIS (Heidari, 1401), the soft and geopolitical power of Shia (Eslami and others, 2021), conveying Ashura messages to the world (Arabi, 2018), the possibility of attracting tourists from different religions and religions, cultural diplomacy. Ghiashi, 2019) introducing Iraqi cities to the world and helping the globalization of holy cities.

But at the local level, it is possible to visit pilgrimage sites and other Iraqi cities, the possibility of visiting Iraqi tourist and historical places, increasing people-to-people relations and increasing economic opportunities between the two countries in the field of tourism and other industries, introducing the culture of the Iraqi people, etc.

Conclusion

Pilgrimage events in Iraq are managed on the basis of popular management.

According to the decentralized system of Iraqi government, according to the constitution, local governments have the authority to But in the

matter of managing these mega-events, they usually play a service and facilitating role. The association of the local governments with the holy thresholds in helping the people and the processions helps to make the events better. More important roles in other countries, such as direct management of mega events or granting or revoking licenses in Iraq, are usually not applicable except in very important cases (such as the spread of Corona or terrorist security conditions). Even in the very difficult conditions of terrorism between 2005-2008 in Baghdad, the government did not cancel the million pilgrimages, but deployed security forces on the side of the roads, which in some cases continued on their way during the conflict. Now, with Iraq becoming more secure, service roles are such as providing diesel for electric motors or gas capsules, or collecting solid waste, and clearing sewage networks (if any) or repairing electrical network malfunctions. Recently, the construction of roads for pilgrimage is seen as part of the local and central government's actions, such as the construction of the new Baghdad-Karbala road, which is likely to reach this year's Arbaeen pilgrimage.

The improvement of the pedestrian road between Najaf and Karbala is being pursued seriously this year. Legal matters such as changing the use and formalizing the procession ground or limiting the number of pilgrims are not followed.

Important topics such as electronic services, such as the use of applications, bracelets, have been severely neglected. Of course, the use of cameras and counters in Astan Hazrat Abbas to count pilgrims can be mentioned as a successful example of the possibility of using

modern technologies.

Urban marketing and place and country marketing and promotion of non-pilgrimage tourism also need serious attention of local governments.

A serious need for a research is felt by conducting interviews with Iraqi city and provincial managers in the context of holding the Iraqi mega event.

Compared to other walks such as Camino in Spain, the number of articles about Arbaeen is very few.

This type of unplanned and people-based management can be the subject of many articles to be used as an inspiring plan.

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