Original Research Article

"Rural Area" as a "Place of Development"
A Comparison between "Built Landscape" and "Lived Landscape" in Kohdasht Region[*]

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ABSTRACT

Human, as the product of the village, is the main determinant of the formation of a place and the future development path. Among the significant concerns regarding the villages of Kuhdasht County is the extensive migration of natives. Therefore, in line with addressing the overarching theme of "the role of place in the process of rural development," the problem of this research is posed as "How is the development place in the daily life of villages in the Kuhdasht region?" Indeed, based on the assumption that "place connects human and village through mutual care pathways," the "village" is introduced as the "development place," providing a space for the daily life of human and village to achieve the "achievements" resulting from confronting unique and continuously complex hardships in the form of space. The research aims to elucidate a comprehensive model of the development place in the daily life of villages by addressing the two questions, "How is the built landscape of the village in the Kuhdasht region?" and "How is the lived landscape of the village in the Kuhdasht region?" To achieve compatibility in the "common perceived reality" of the two research questions, there is a need to compare two parallel semantic domains. This means that "descriptions of the region that are the result of observation (present)" are accounted for through thematic analysis, and "descriptions of the region that are the result of lifeworld experiences (non-present)" are accounted for through the hermeneutic phenomenology strategy, and the findings of these two steps are summarized with equal weight. The research findings revealed three dimensions: "performance," "ideology," and "assets" for the first question. In the second question, three experiences—"common birthplace," "common function," and "common assets"—were o obtained from phenomenological interviews. Finally, by comparing the results of these two stages, a model consisting of four dimensions—"place,"," "assets," "social space," and "unction"—was summarized.

Introduction

In response to the overarching issue of "the role of place in the rural development process," it can be argued that since collective will for development is expected to emerge among people rooted in a specific place, displacement, and migration pose the greatest threat to "development." The assumption that "abandonment of villages" is an alternative explanation to scientific efforts suggests that the problem is focused on addressing the challenges arising from increasing urbanization. While it has been some time since attention to the "context" has shifted to the mainstream of scientific research in the field of development, and the proposal of "scientific legitimacy" in reviewing policies for financial support of research (Cash et al., 2003, Celis & Gago, 2014) is evidence of the growing importance of strengthening the relationship between science and social realities, we argue that there are three important discussions on this matter. First, in terms of practicality, these efforts generally aim to provide solutions rather than understanding daily life. Second, they have focused more on urban than rural scales. Third, they have paid less attention to the contribution of migrants to the daily lives of villages due to their absence. Therefore, this research aims to "clarify a unified model of the place of rural life development" by addressing the question of "How is the development place in daily rural life?" and refers to villages in the Kouhdasht region to answer this question. This choice is made because the Kouhdasht region, as one of the economically weak regions of Iran, dates back to the early 15th century (LPMPO, 2023). According to the above argument, despite the unique regional capacities and spatial development plans (such as rural development plans), the horizon of its development is deeply affected by widespread native migration. The damage of this threat can be classified into three levels: (1) deepening dependence and poverty resulting from the loss of regional human capital at the micro level; (2) emerging social crises resulting from the disruption of population composition and abandonment of villages, and consequently damage to the agricultural economy structure at the intermediate level; and (3) leaving behind one of the most important centers of civilization that produce historical-cultural symbols at the macro level.

Although the long-term history of life in this region is very rich in technological (bronze age) and social (local culture) dimensions, its recent history is influenced by political and climatic realities. This means that climatic refugees, following the central government's decision and as a result of intense political events, have settled together. They have created a combination of new and old settlements in the pattern that is now divided into 10 districts (Potts, 2014). Dealing with development in this region by engaging with daily life needs is among the pragmatic strategies reflected in reputable scientific research studies (Alipourian & Rahmanifazli, 2023; Rezapour & Bagheri, 2020; Khorasani & Mohammadi, 2021). It is worth mentioning that the review of research titles and some of their achievements indicates the predominance of the comparative approach among researchers (except for a few, such as Bagheri et al., 2019). Among other points, the significant role of concerns such as migration, women, security, and welfare in the keywords of the problem statements is evident. Conducting this research is important because it can contribute to the background of rural development studies in Iran, alongside a few studies on rural development in cohabited areas. At the same time, policymakers in the rural areas of the country, especially the Kouhdasht region, can benefit from its results. The natives of the region are also other stakeholders who hope to benefit from the achievements of this activity to improve their living conditions.

Literature Review

Rural life, even if it hasn't changed significantly in recent centuries, has undergone alterations in its perception due to the increasing urbanization processes and technological advancements. In this regard, there is still no universally agreed-upon definition of "rural," and it is mostly referred to as a non-urban entity. To delve deeper into the "how" of this research issue, the following definitions of the key terms "development" and "placedness" are pursued, which introduce existence not merely in urban or non-urban terms but as a result of human choice to confront their instinctive interaction with their environment.

• Development

"Development" is one of the most abstract constructs in socio-economic life, with its inclusive concepts continuously evolving. Since the mid-twentieth century, organized efforts for development began, witnessing a shift from "financial-infrastructure" development, which encompassed physical aspects, towards "human-institutional" development, involving education, health, and lawful participation (Taqipour & Alipour, 2022). Talking about development highlights

two aspects: (1) the primary purpose of development, and (2) its main tools (Sen, 1999), leading to various classifications. On one hand, typologies of developmental endeavors categorize them into nine different schools, such as deliberate planning, colonial, historical progress, structural transformation, etc. (Leftwich, 2010). Interdisciplinary studies of development represent concepts like human, financial, and industrial development. Conversely, some explore development and its realization pathways through the lenses of definitions by international organizations, referring to growth patterns outlined by the World Bank and the Truman Doctrine's main policies post-World War II and the idea of sustainable development concerning environmental capacity. Finally, there are theories explaining why they developed within the frameworks of modernization, dependency, institutional, geographical, and economic theories.

Nevertheless, development can be interpreted as "becoming" and accorded a psychological position. In essence, human eagerness for "comparison" of their performance with others is an inherent part of their psychological structure. Whether development arises from "continuous progress" or "generative transformation," "comparison" serves as both a benchmark to elucidate a society's "current rank" relative to others and an indicator to understand their status vis-à-vis their "aspirations and ideals." Thus, development is perceived as a relative matter, consisting of collective capabilities to create and execute conscious processes (Sen, 1999), where the evolution of capabilities occurs as a complex, gradual, nonlinear, and path-dependent process unfolding within "place."

• **Placedness**

"Space" is a fundamental concept in geography, social sciences, humanities, and information sciences (Blaschke et al., 2018), albeit both straightforward and elusive. It is so straightforward that it's used daily in various applications, yet so elusive that there's less theoretical consensus among proponents. Nonetheless, space is described as the projections of human "thrownness", which is a Heideggerian concept describing everything given to humans and within which they find themselves. It's so continuous that it constitutes part of their essence and nature. In this sense, "place" is "da-sein," standing in contrast to the Cartesian view where space is externalized relative to the subject. As "thinking beings," humans either engage in knowing, managing, dominating, or even destroying space for the realization of their ideals or to

personalize their situation (Madanipour, 1996). In this regard, there are other recognized paradigms of space for studying human settlements, including the Quranic interpretations of "Qariye" and "Madine," Cartesian extensions, Kantian geographical and historical descriptions (objective and subjective), Hegelian unity-diversity, Heideggerian interactions, Lefebvrian socio-political descriptions, and network descriptions (spaces of flows) by Castells, Soja's third space.

However, according to influential contemporary theorists, Lefebvre was one of the twentieth-century intellectuals. He recalls the dichotomy of "formal-logical reasoning-content" (objective-subjective) as a historical entrapment of the West. He explains that "formal logic seeks to discover the general and universal command of phenomena and logical forms, while content aims at understanding the empirical world and particular matters" (Vaghefi et al., 2018). He introduces "everyday life" and asserts that "spatialities" are not just physical arrangements but embodied patterns of social relations. Lefebvre, arguing that geographical space has social roots, aims to emphasize the "lived experiences" of ordinary people and adopts a phenomenological approach to the concept of space. It's worth mentioning that Lefebvre's descriptions of space are often attempts to theorize urban affairs, but tracing his opinions indicates that he once constructed his triadic dialectic not with "spatial practices," "representational spaces," and "representational spaces" (Kazemian et al., 2022b), but with "city," "village," and "nature"; and explains that previously, the village was dependent on the city as part of nature (encompassing raw materials). However, this relationship has now completely reversed, and it is the village that is dependent on urban machinery and technology today. Consequently, urban elements such as traffic lights, asphalt, telecommunication poles, etc., have infiltrated villages and integrated them into the outskirts of cities. In fact, the centrality of the city leads us to rewrite the aforementioned triadic relationship as "urban fabric," "rural fabric," and "centrality" (Vaghefi et al., 2018).

Conceptual Framework

"Space" is an abstract concept, and studying its geographical and historical themes is one of the most fundamental epistemological discussions (Kazemian, et al., 2022). Now, if, according to the main issue of the present research, "development" in the domain of "village" is presumed to introduce this conceptual framework; a thorough examination of the conceptual framework (Table 1) becomes

a fundamental necessity. In this sense, any effort of "developmentalism" independent of the rural space, through (1) neglecting the complexities of everyday life organization and (2) ignoring the evolution of behavior, meanings, and identity over time, places rural space as independent from nature and establishes an incomplete model of "developmentalism", which, although may disembodiment the village from its original "place", does not lead to developmental fruition.

This research, by rejecting any deterministic view towards development approaches, focuses on a reading of "village" as a "developmental place" for the realization of genuine "material-mental" achievements. Relying on the fact that there is no absolute limit to development over time, it posits a comparative approach (internally judged by individuals, derived from negotiation and consensus externally) and defines development as a "becoming state" or a process. In this regard, the achievement of place development requires both "willing" and "being able".

-"Willing" comprises "inner desires" and "external desires" (external desires may stem from the settlement network of the country or central-peripheral relationships).

-"Being able" refers to the place's capacity for realizing its aspirations. In this regard, "being able" can be recognized in two dimensions: present (actual) and non-present (potential).

The two hypotheses formulated in this interpretation are: (1) Considering the comparative approach dominant in the definition of development in this research, external desires can be disregarded. This is because, both positive spillovers and coercive inefficiencies in this regard do not affect the studied region's villages exclusively but influence all villages nationwide. And (2) Indigenous people settled in villages, due to the conformity of the possible and actual in their daily lives, cannot offer a segregated reflection of the present and non-present. Research questions are formulated as follows:

Finally, by integrating the two dimensions of inner willingness and present and non-present being able, the research questions to address the issue of "how is development placed in daily life?" are formulated as follows:

- [Internal/Present]: How is the "Built landscape of the village" in the Kuhdasht region?
- [Internal/Non-present]: How is the "lived landscape of the village" in the Kuhdasht region?

Ultimately, the falsifiability of the proposed framework proves the hypothesis that "there is a negative will to hold back this region, beyond common inefficiencies, which potentially imposes negative consequences from the center or the entire settlement network onto the region's villages".

Methodology

According to the conceptual framework, the questions of this research aim to comprehend and enumerate the researchers' originality. The method of this research is qualitative (Creswell & Poth, 2018). In this regard, to achieve compatibility in the "received common reality" from two research questions, there is a need to compare two parallel semantic domains. This means that "descriptions of the observed region" using content analysis strategy, and "descriptions of the region that result from being lived (non-present)" using the phenomenological hermeneutic approach, are identified, and the findings of these two steps, with equal weight, are summarized together.

To answer the first question, researchers referred to the study area in the fall of 1402 (Solar Hijri calendar); and carefully recorded their "observations". Subsequently, using the content analysis technique, themes are categorized into three basic, organizing, and main categories, to be finally explained cohesively. To

Table 1. Summary of the Theoretical Framework. Source: Authors.

Concept	Selected Description
Existence	Rural existence intertwines with daily life and both place and people are of the essence of existence.
Development Paradigm	Institutional; the process of increasing collective capacity to respond to social needs in harmony with social values (Sen, 1999).
Development Ideology	Cohesive; beliefs are justified when they align with other beliefs, meaning each choice must be congruent with the overall system of choices (sustainable development).
Development Theory	Place-centric; the unit of perspective, larger than normative or traditional themes, to describe the direction of spatial development. The landscape reflects an authentic indigenous system that should not be frozen in tradition nor destroyed under the guise of development. This authenticity must be respected in development, even if by migrants (Mansouri, 2023b).
Place	Interpretative; all human knowledge is contextual. Thus, "place" is understood through the meanings experienced by people. Research involves mutual trust between researchers and people in constructing shared knowledge about rural development.
Rural	Human geography; how humans shape land into villages through their actions and ways of life, and conversely, a village is not merely a physical arrangement of spatial-temporal matters but also reflects individuals' emotional attachment.

answer the second question, data were collected through "interviews"; and analyzed using the phenomenological approach and content analysis technique. Table 2 introduces the interviewees. Sample size determination was performed according to Creswell's recommendation (2006), and the sampling included individuals whose living environment extends beyond the daily life of villages. In fact, they are all migrants who, despite at least 5 years passing since their decision to migrate, have not yet fully adapted to the area; and have concerns related to "being" (Dürrschmidt, 2000).

Explanation of the "Built Landscape" in the Villages of the Kuhdasht Region

Observations indicated that the villagers in the studied area had established their identities prior to their current settlement. They have a top-down social structure and are proficient in interpreting nature, although they are not as bold or experienced in innovation. Light, pasture, and soil form the primary elements of their historical livelihood, which they have intricately connected through ritual practices to shape a defensive identity aimed at survival. While water is also significant, it does not hold the same importance as the other three elements, nor is it as sacred as it is in the desert regions of the country.

Despite adopting a holistic and issue-oriented perspective towards the constructed environment of the village, researchers were compelled to categorize the fundamental aspects of daily life in the Kuhdasht villages. The objective was to define parameters that could coherently explain the experiences and describe them as multifaceted realities rather than parallel clusters. In this approach, understanding the place involves self-inquiry and approaching answers through observations, continually facilitating the recognition of interconnectedness. This effort continued through the final revisions of the manuscript, and its details are discussed in the following sections. To support the findings, the basic themes derived from observations are reflected in

Table 3, and Fig. 1 shows the main and organizing themes that emerged in relation to each other.

• **Assets**

In the observational exchanges that moved researchers between signs of poverty or wealth, the experience of "good" things, which were not necessarily measurable, was very rich. These included factors increasingly recognized for their role in achieving development and making life in harsh conditions bearable, such as a devoted belief in the sacred, loyalty to commitments, and solidarity with others. Emotional attachments to nature, family, communal games, the mother tongue, local music, and the prevalence of honest and creative humor among peers were notable. However, there was significant discontent regarding the lack of money and political influence. Ultimately, the pattern derived from the observations could be summarized into three levels of assets: natural (natural resources, money), technical (infrastructure and human resources), and social (cultural and communal).

• **Ideology**

The system of moral production and promotion that values the society's adaptation to new needs defines conscious and unconscious thoughts, judgments, behaviors, and decisions in accordance with public structures, legitimate violence, labor, power, and other concepts that provoke interpretation or
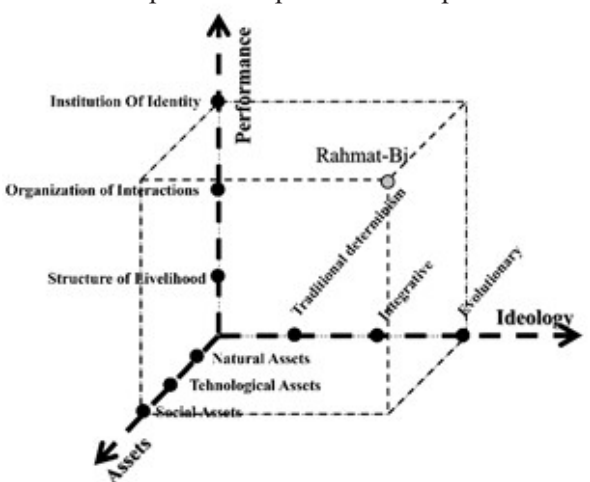
Fig. 1. Summary of Observations. Source: Authors.

Table 2. Interviewee Characteristics. Source: Authors.

Interview		Education	Age	Biography
Interview 1	M-1	Bachelor's Degree	40	Local Entrepreneur
Interview 2	M-2	Bachelor's Degree	36	Responsible Disembodiment
Interview 3	M-3	Bachelor's Degree	50	Cosmopolitan
Interview 4	M-4	Master's Degree	33	Disillusioned Elite
Interview 5	M-5	Master's Degree	42	Reluctant Explorer
Interview 6	M-6	Ph.D.	46	Awaiting Retirement
Interview 7	M-7	High School Diploma	45	Exile

Table 3. Thematic Analysis of Observations. Source: Authors.

Comprehensive Theme				Basic Theme
Ideology	Performance	Assets		
			Natural	Pasture; Stone quarries; Guard dogs; Tree wood
		Livelihood	Technical	Traditional animal husbandry; Plant collection; Water measurement; Charcoal production; Settlement pattern
			Social	Land measurement mechanism based on seed types
Traditional determinism			Natural	Tribal competition
		Interactions	Technical	Cemeteries; Shrines (Imamzadeh)
			Social	Lineage-tribal relations; Multiple roles of individuals
			Natural	Light; Mountains; Springs
		Identity	Technical	Black tent architectural memory
			Social	Dar-morad; Universal presence in mourning ceremonies
			Natural	Fertile lands; High water table
		Livelihood	Technical	Dry farming; Cash crops; Asphalt roads
			Social	Schools; Family division of labor in economic activities
Integrative			Natural	Space for children's play in nature; Common language
		Interactions	Technical	Educated workforce; Establishment of technical and executive systems in construction
			Social	Multi-tribal village councils; Concerns about easy access to education and marriage for children
			Natural	Abolvafa Spring; Ability to utilize nature
		Identity	Technical	Shah-Kushin; Abolvafa
			Social	Local music genre; Local games
			Natural	Inspiring landscapes; Abundance of water and land
		Livelihood	Technical	Pomegranate orchards; Industrial wheat fields; Poultry farming; Modern infrastructure
			Social	Average young age of the region; Sarcastic and witty household discourse; High per capita household dimension
Evolutionary			Natural	Ancient enclosures; Ritualistic nature;
		Interactions	Technical	Local entrepreneurs; Self-awareness (critical); Cooperative institution
			Social	Concerns about participation in development projects; Proximity to tourist attractions like Khosroabad
			Natural	Oak trees
		Identity	Technical	Individuals with a successful performance at the supra-local level; the ability to live in nature
			Social	Rahmat-Bi

(Organizer Theme spans all three ideology rows)

misinterpretation (Rezagholi, 2022). We identified three types of ideology: "traditional determinism," "integrative," and "evolutionary".

• Performance

Performance can be equated with "life" if we seek achievements and demand functionality from capabilities. Our observations showed that these performances (1) are primarily based on meeting livelihood needs. Efforts focused on current life needs do not significantly contribute to individuals' future lives, making it unclear when one might break free from such efforts. Everyone needs to secure their livelihood. Another performance (2) involves interactions within the established social fabric, where individuals define themselves within the community and may or may not succeed in enjoying their livelihood achievements. At this level, self-esteem, derived from systematic social relationships, can lead to a sense of satisfaction. (3) The third level is the identity institution, where almost no one can exist outside the system of interactions. Here, efforts are ongoing to be "meaningful" and "mature" rather than "servile" or "identity-less," answering questions like "Who am I?" or "Where am I?"

Understanding the "Lived Landscape" of the Kuhdasht Villages

According to the conceptual framework, part of the reality was found in the minds of "migrated locals." Therefore, we set aside theories, hypotheses, and explanations and approached them with a phenomenological strategy to understand this social construct. The phenomenological strategy, by epoché (bracketing preconceptions), helps researchers closely examine the "how" of situational manifestations through experience (Kazemian et al., 2022a). Table 4 presents the final output of the comprehensive, organized, and basic themes. The organizing themes are described

Table 4. Organizing Themes in Relation to Comprehensive and Axial Themes. Source: Authors.

comprehensive Theme	Organizing themes	
	Geographical Situatedness (External)	Social Situatedness (Internal)
Shared Asset	Convergence of Here and There	Elevating Discourse
Shared Performance	Deserving Place	Bonding the Heterogeneous
	Place of Compatibility	Bonding the Homogeneous
Shared Hometown	Deprived Place	Marginalization

in two dimensions: "internal" and "external," with each forming basic themes interpreted based on the experiences expressed in the interviews.

• External: Deprived place

One emerging theme at this stage is the "deprived place." This situation cannot fulfill its needs, even if those needs are vital. For example, one participant stated, "If I could earn 6 million tomans a month, I'd come back; but I can't. Right now, I make occasional visits with my kids, but it costs us more. ... That's why most people migrate .... Here, they get stuck .... People, having no economy, cut oak trees to make charcoal."

• External: Deserving place

This place is recognized for the opportunities it can provide. This place, defined by its potential, serves both as an area for manipulation and as a medium for interactions. It adapts to new needs while enabling the empowerment of others. This experience was selected among many similar ones: "People need the internet. Even though the place where the tower was installed isn't ideal and conflicts with local rituals, it seemed like the best spot for the telecom station. Some people still complain, but in the end, it was beneficial to have the tower installed."

• External: Place of compatibility

Unlike the "deserving place," this location does not absorb and resolve differences but aligns them with its inherent values. In such an environment, attachment to the place is less important than tolerance of its realities. An example of this experience: "... After settling people in one place, until ten years ago, they constantly drew lots to divide the lands and decide who gets which plot ... Many received lands they didn't even know precisely, and some friendships broke apart ... Now, they're building a boulevard to ease access; since some commercial units will be alongside it and land ownership isn't clear, there's renewed conflict among the people."

• External: Convergence of here and there

This theme represents a situation where, despite geographical disembodiment or decentralization, there has been no land separation. The connection with the place remains intact, often accompanied by positive spillovers for the place. An example: "My uncle, a doctor, after establishing himself in Tehran, came back to the region and set up a clinic and pharmacy. ... I also frequently visit my family there, even if my kids don't come along."

• Internal: Elevating discourse

Surpassing cultural and geographical boundaries naturally shifts local affairs from being central to life. However, this should not necessarily be seen as local depopulation but rather as a form of cosmopolitanism. This means that creating a "completely heterogeneous territory" is essential for "social expansion." High values and capabilities, along with the desire to travel, learn, and engage globally, become legitimate and even significant. An example is a family choosing between their child's success and separation or their failure and return: "Ever since my parents heard I'm struggling here; they've been praying for me. They really want these problems to be solved ... They want me to be with them, but they are satisfied knowing I can progress here."

• Internal: Bonding the heterogeneous

Bonding the heterogeneous, though perhaps unpopular, is unavoidable in communities with predominantly mechanical social structures (rural). What matters is institutionalizing such interactions in the studied region. An example is the "Rahmat-Bi" institution, which managed to embody the expectations of "bonding the heterogeneous" through consensus-building, crisis management, cooperation, and promoting a specific type of interaction. For example: "During the pandemic, when people were falling like autumn leaves and the government was helpless, they wrote a Rahmat-Bi to stop gatherings like funerals and weddings; it controlled the spread ... Or during the spike in nut prices, they wrote a Rahmat-Bi to discourage buying nuts ... This is crucial; anyone looking to develop this area must use Rahmat-Bi."

• Internal: Bonding the homogeneous

A relatively stable group of individuals, placed together without choice but based on similarity, where common traits lay the foundation for shared experiences. In an interview, a participant mentioned: "You said you're

Lur? But you spoke Laki? My maternal family is Laki, and speaking Laki here helps me get things done." The essence of interactions is less about the nature of the interaction and more about having common ground. For instance, repeatedly hearing "My father is from the ... tribe and my mother from the ... tribe" grants legitimacy to their opinions. Or elsewhere, not in praise of homogeneity but in critique of heterogeneity: "Listen ... [a relative] ... is from that village; don't take their words too seriously. They exaggerate ... ask me instead." An essential experience highlighted the "promotion of homogeneity" institution, indicating that threatening "coexistence" is critical. Crossing this threshold could lead to long-term conflicts and challenge bonds: "Here, during elections, even the school janitor can be changed ... That's why elections are so intense and often lead to casualties."

• Internal: Marginalization

Marginalization refers to the villagers' perception of their status shifting from being a character in the village (community members) to merely being individuals in the village (society members). Instances of this experience include: "There are no opportunities; our interests are overlooked," "Due to discrimination, the suicide rate among girls is very high," and "When people can't achieve anything, they turn to superstition and give it more importance." These experiences, arising from various causes such as discrimination, imposition, economic inability, or lack of access to education, resources, public services, and opportunities, led interviewees to focus on experiences of "being blamed" rather than "being effective."

Summary of the "Lived Landscape"

As described, the phenomenological strategy in this part of the research focused on the lived experiences of migrated individuals, examining their "lived Landscape." The interviews were in-depth, revolving around life history, detailed experiences, and reflections on meaning. Sharing family memories, social interactions, and more provided opportunities for mutual understanding and communication. The critical aspect was to create this understanding among the interviewees, who were considered research collaborators, with the researcher posing no predetermined questions to which they already knew the answers. Throughout the research, efforts were made to adhere to methodological principles in data processing, analysis, and meaning reflection. The outcome was eight basic themes, under two core

themes and three main themes (Fig. 2). The main themes are detailed as follows:

• Shared hometown experience

This theme encompasses shared experiences of "place deprivation" among individuals who also contribute to making the conditions unbearable. In this context, the place is compared to the opportunity of "non-deprivation experience" in other locations, creating a motivation that limits their choice to the selection between the compulsion of staying or moving to a new place. They are simultaneously unable to meet differences in their basic needs alongside their peers and lack successful experiences of coexisting with them. The options emerging from external realities are often seen as incompatible and sometimes unacceptable.

• Shared performance experience

Despite the distance interviewees feel from the "here" of the village, the village remains "here" for them. The "outside" in this context both accommodates its own frameworks of tolerance and shows flexibility for better living opportunities. The "inside" is preoccupied with concerns for those alike and worries about those. In this domain, place, and community are open to each other. They are neither "tyrannically kind," where despite the inability to coexist peacefully, the place still creates opportunities, nor "indifferent," where place deprivation hinders social expansion and wastes opportunities. The role of both the inside and outside in this theme is to create a shared link between the four performances of the place, making it "here."
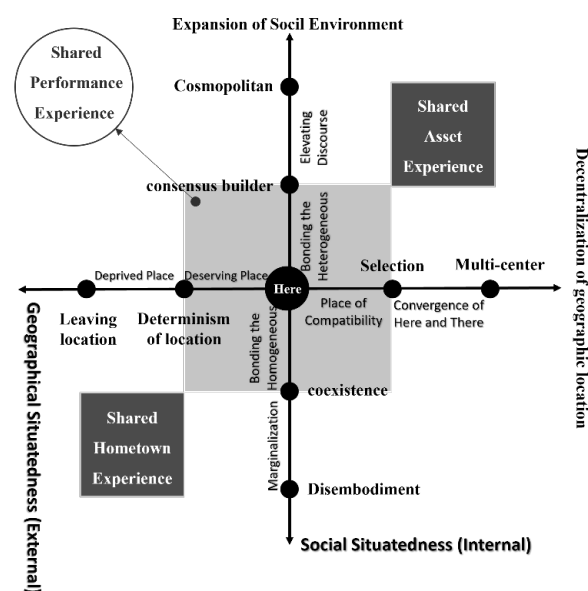

Fig. 2. Summary of lived Landscape. Source: Authors.

• Shared asset experience

Fostering a cosmopolitan or multi-centric individual does not necessarily mean their exit from the village. Instead, we encounter a reformer who has built themselves before building the community. Their discourse goes beyond what is prevalent in society, and naturally, their center of activity extends beyond the "here" nucleus. We do not know which occurred first, but they remain familiar with and attached to their hometown, actively contributing to enriching the village as their asset.

A comparison between "Built Landscape" and "Lived Landscape" in Villages

The goal of this comparison is to develop a comprehensive model of multiple experiences while maintaining the distinct characteristics identified in each stage of the research. It is simplistic to claim that this overlay covers all the findings of the previous sections or overlooks any part of the data processing conducted. The first stage involved explaining the "Built Landscape," which revealed three dimensions: "Performance," "Ideology," and "Assets." It was elucidated that the realities determining the "Built Landscape" can be described in relation to these three axes, none of which were examined in isolation. For example, understanding "Assets" was not achieved through livestock census or per capita ownership but rather through the forms offered by the space.

In the second stage, the effort was to understand the "Lived Landscape" of villages, leading to the identification of three main themes from the lived experiences of local migrants: "Shared Homeland," "Shared Performance," and "Shared Assets." Analyzing these experiences led to the recognition of eight positions across two internal and external states, collectively shaping the "here" (everyday life in the village). A reductive approach allows us to create a four-dimensional model (Fig. 3) from the comparison of the above two stages. This model consists of "Type of Place," "Dominant Social Space," "Dominant Assets," and "Dominant Performance." By returning to the research's conceptual framework and reviewing perceptions of "village as a place of development," we can assert that in this model, any of the three dimensions can determine the status of the fourth. In essence:

- Presenting "development" as inherently comparative is useful for describing the status of villages relative to each other based on the established axes. If two villages in the Kuhdasht region align on three axes, the
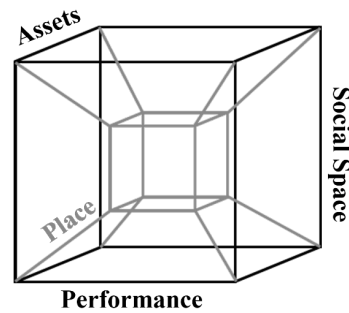

Fig. 3. Comparative Model of "Built Landscape" and "Lived Landscape" in Villages of the Kuhdasht Region. Source: Authors.

model estimates that their fourth axis will be similarly aligned.

- Interpreting the "development" process as "mutual care between people and the village" validates judgments where the status of three axes allows for a meaningful assessment of the fourth. Although the initial plan of this model did not include a normative hierarchy of development, due to the geographical stability ("place-based development"), it is not unreasonable to expect improvement trends across all dimensions in the development horizon.

To introduce these dimensions, first, they are described in tangible terms, followed by a unified analysis presenting the four dimensions. To manage the complexity of a four-dimensional model, individual locations are kept constant, linking the other dimensions. The following three descriptions, based on previous data processing, aim to illustrate the fourth dimension by describing the status of the other three:

1. First Description: Kuhdasht has people whose identity is formed independently of their current place of residence. Settlement has not shifted the economic structure from livestock farming to agriculture and has disrupted economic, social, and cultural production factors. This has created villages with unique spatial patterns where the conflict between "historical memory" and "current needs" is embodied. In such an environment, a person with only physical strength and perishable assets cannot make "choices" due to the harsh realities and high costs of making decisions, leading to migration for livelihood.

2. Second Description: The tribal social structure, a legacy from times when people only had their kin to rely on for life's challenges, now functions differently. Instead of supporting young people in reconfiguring their environment and meeting their needs, it imposes outdated expectations, leading to uneasy coexistence. These functional and expectation conflicts challenge

the efficiency of people's "historical memory," leaving them vulnerable to increasing criminal behavior and suicide rates. It's natural for people with deep social commitments (like Rahmat-Bi) to struggle to replace the concept of "here" with "another place."

3. Third Description: The people of Kuhdasht, despite the potential for better opportunities elsewhere, deeply value their birthplace, being cosmopolitan, humorous, brave, and committed. They are highly self-aware, constantly reflecting on how they are perceived by others. This area also has children who are rare in their vibrancy and noise, guided by their parents in playing, studying, and learning local culture. These characteristics contribute to individuals developing broader social environments than any single village can offer, driving them to other regions.

Following these descriptions, by depicting individual locations (reductions of place for readability of the fourth dimension) based on the status of the other three dimensions (Table 5), we reconstruct an "integrated model of the village as a place of development." Richer descriptions of developed places will be presented in the conclusion section.

Conclusion

Humans, as products of the village, are the main inputs in the formation of place and the future path of development. Among the significant issues faced by the villages in Kuhdasht County, the widespread migration of the locals was highlighted. This concern, in addressing the overarching topic of "the role of place in the rural development process," emphasized the question, "How does the place of development manifest in the everyday life of the villages in the Kuhdasht region?" It was argued in the conceptual framework section that "place is the process of world development by humans" and that "place connects humans and villages through mutual care." "Human freedom" was introduced as an opportunity for actively shaping place, acknowledging that each place has its unique challenges. Therefore, a person who migrates is deprived of their contribution to the everyday place.

Thus, the "village" as a "place of development" is an opportunity for the daily interaction between humans and the village to achieve "outcomes" derived from facing unique and increasingly complex challenges in the form of space.

This definition positioned the research goal as "explaining an integrated model of the place of everyday life development in villages," aiming to answer the questions: "What is the built perspective of the village in the Kuhdasht region?" and "What is the lived perspective of the village in the Kuhdasht region?"

The research findings for the first question were based on seven deeply described observations, leading to the identification of the three dimensions of "Performance," "Ideology," and "Assets" in the "Built Landscape." For the second question, understanding the "Lived Landscape" of the villages was achieved through phenomenological interviews with local migrants. The results were summarized into three experiences: "Shared Homeland," "Shared Performance," and "Shared Assets." Finally, by comparing the results of these two stages, a model consisting of four dimensions—"Place," "Assets," "Social Space," and " Performance"—was developed. (Fig. 4)

In the "village as a place of development," decentralization and desensitization are the most important features of the "transitional place." In this place, development has a minimal meaning, typically
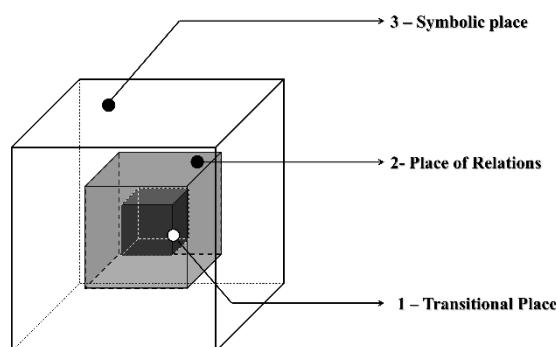

Fig. 4. Position of Three Descriptions in the Comparative Model of Village Development Location. Source: Authors.

"Rural Area" as a "Place of Development" …
A.. Taqipour Akhtari et al.

Table 5. Unique Description of Places Based on Three Other Dimensions Characteristics. Source: Authors.

	Description 1	Description 2	Description 3
Place	Transitional Place	Place of Relations	Symbolic Place
Dominant Performance	Livelihood; Competitive; Self-blaming	Response to Common Future Concerns; Coexistence (Networked; Consensual); Common sense	Innovative; Cohesive; Identity-building
Dominant Social Space	Choosing between coercion of place or leaving place	Selecting familiar place	Freedom of choice; Convergence here and there; Translocality
Dominant Asset	Natural and financial capital	Infrastructure and human capital	Cultural and social capital

recommendations for the practical application of this model are provided below.

Recommendations

This explanatory model, using quantitative data, can be transformed into a descriptive model to determine the status of the village as a place of development. In this regard, the model can, through surveys between two villages (or a village at two different times), illustrate the status (or changes) of the "place of development." Alternatively, with a deductive approach, the status of a village can be studied to determine its development priorities (Fig. 5). The following Table 6 proposes rows for surveying, which can be expanded by users of this model, and each indicator can be indexed with different metrics and variables.

aimed at preventing further deterioration due to the departure of people. At this level, the village is a shared homeland, a place for resilience strategies. In the "place of relations," a common language supports shared Performances for satisfactory outcomes. The strengths of the place and the capabilities of the people must be continuously enhanced with enabling and capacity-building policies. In places of relations, "protection" is the most inspiring "strategy" to preserve the essence of the "here" place. Lastly, the "symbolic place" is the significant home of individuals whose impact extends beyond the village. Conversely, they are the most effective assets of their birthplace for improving conditions. At this level, the place is a shared asset, and with "participatory" strategies, the strengths should be enhanced by leveraging opportunities. Further
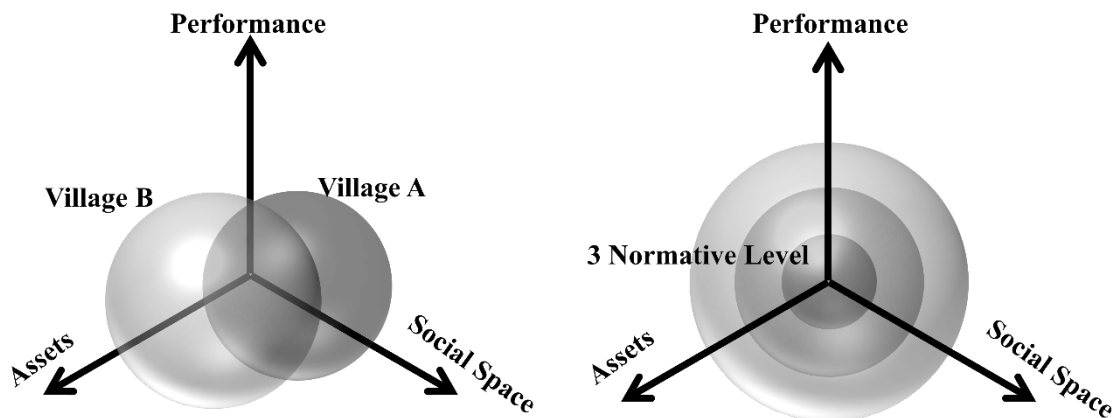

Fig. 5. Application of the Model for Quantitative Description of Rural Development Sites. Source: Authors.

Table 6. Proposed Rows for Evaluating Villages as Development Sites. Source: Authors.

Concept of Place	Indicate	Index
Symbolic	Performance	- Allocated credit for historical areas - Tourist accommodation spaces
	Social	- Number of households returning to the village - Reflection of new needs in architectural form (e.g., jacuzzi, garage, etc.)
	Assets	- Presence of a designed entrance or facade on buildings - Mention of the place's name in reputable research
Interactions	Performance	- Optimal density of roads - Collective decision-making space
	Social	- Fruitful trees whose branches extend from the courtyard towards the street - Indigenous architecture (fuel consumption per capita)
	Assets	- Residential unit (modern structures; area per capita) - Building facades - Useful lifespan of structures
Transitional	Performance	- Distance from police station - Number of households per residential unit
	Social	- Compliance of the plan with contemporary requirements - Reception of migrants; age of marriage for girls
	Assets	- Environmental health (access to drinking water (hours); health clinic) - Structural strength; basic goods availability

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