

Designing a Social Participation Model for Developing the Peripheral Urban Texture of Razavi Shrine based on the Systematic Approach of Grounded Theory; Case Study: Sarshoor Neighborhood*

Esmaeel Kalate Rahmani^a- Koorosh Afzali^{b**} - Javad Moeen Al-Dini^c

^a Ph.D. Candidate of Urban Planning, Faculty of Art, Architecture and Urban Planning, Islamic Azad University, Kerman Branch, Iran.

^b Assistant Professor, Department of Urban Planning, Faculty of Art, Architecture and Urban Planning, Islamic Azad University, Kerman Branch, Iran (Corresponding Author).

^c Assistant Professor, Department of Sociology, Faculty of Human Sciences, Islamic Azad University, Kerman Branch, Iran.

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ABSTRACT

One of the critical concerns and issues in the management of the peripheral neighborhoods around the Razavi Shrine is how to participate and know the social participation process of residents living in this urban area. Although the tendency to social participation has increased in the Sarshoor Neighborhood located in the southern front of this texture due to the establishing of an institution like the social council of the neighborhood over recent years, there is a lack of qualitative studies and a theoretical model for residents' participation. Hence, this study examines the formal and informal social participation process and its integration as a model through a qualitative method. Social participation has two formal and informal dimensions. This study aims to find the social participation model of residents who live in the Sarshoor Neighborhood in Mashhad to use it in urban planning through the identification and integration of formal and informal social participation models. The systematic approach of Grounded Theory (known as Straussian) has been used for this purpose. The data collecting instrument in this paper is direct observation with a guide form of observation, which has been designed to achieve the goal of this paper. As the outcome of integrated formal and informal participation processes, the social participation model relies on the strategy of the theme-oriented model of good work based on two objective and subjective fields. This model has two immediate, short-term, and low-range consequences and gradual, long-term, and extensive implications. The model of theme-oriented good work can be used if intervening conditions are controlled to reach urban governance and maximum use of public participation in the Sarshoor Neighborhood.

Keywords: Social Participation, Formal Participation, Sarshoor Neighborhood, Informal Participation, Systematic Grounded Theory.

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** E_mail: kkafzali1@gmail.com

1. INTRODUCTION

Mashhad is the most tourist city in Iran, and estimates indicate that 25 million pilgrims travel to this city annually. However, the harsh and complicated conditions of the texture around the shrine in which, severe capital accumulation has led to the expropriation of native people and intensified social harm have made this texture a place for pilgrims and tourists instead of residents and citizens. Some social dilemmas, such as insecurity, dissatisfaction, ignorance of economic interests and demands of residents and people who work in these textures, and the rush of accommodation centers such as hotels, inns, and guesthouses in this texture have made it necessary to consider strategic planning based on the public participation. Sarshoor Neighborhood located in the northern front of the Holy Shrine is also an important part of the peripheral texture of Razavi Shrine. Some problems, including worn-out urban texture, abandoned and ruined lands, the rush of hotels, and using most of the land plots as a place for accommodation of pilgrims in this neighborhood have made the texture empty of its main residents causing many social problems for them, such as insecurity, lack of identity, and mission (Rahnama et al. 2017, 25).

Social participation is a complex piece of the urban development puzzle because it can be changed and manipulated (Bermudez and Koning 2021, 1). Therefore, many officials have stated this sentence: "Public participation is the key for solving problems in the peripheral texture of Razavi Shrine" and many urban development plans have been done in the peripheral texture of Holy Shrine based on the structural-strategic approach to public participation but the current status of this texture and public dissatisfaction indicate the failure of plans and programs designed in past. It seems that the current status of peripheral texture and Sarshoor Neighborhood has occurred due to public participation confined to economic participation, lack of attention to social participation as the strategic planning field, lack of a model for social participation of people (Rahnama et al. 2017, 26). Lack of attention to actual needs of residents living in this texture and prescriptive urban planning have led to minor formal participation and people disappointment from information participation in neighborhood affairs, especially in holding ceremonies and celebrations

that are hold by mosques. Therefore, it is concluded that social participation in this neighborhood has been divided into two types formal and informal social participation. Most studies conducted on the local decision-making process have focused on the formal shapes of social participation without considering information about social participation (Bhusal and Pandeya 2021, 1). However, one solution for this problem in textures around the Razavi Shrine particularly in Sarshoor Neighborhood is to identify and integrate formal and informal social participation of citizens living in the area, and apply it for local development of areas. Identification of the formal social participation process would facilitate the mechanism of entering people into the decision-making and policymaking process, while assessment of the informal social participation process would help to measure and identify those dimensions and conditions of participants that can be actualized. Therefore, this paper examines and identifies the formal and informal social participation processes and their conditions, and then integrates these two processes to present the final model of social participation. In summary, this paper aims to identify and design the social participation of people living in the Sarshoor Neighborhood and answer the question that how public social participation in Sarshoor Neighborhood is designed regarding its formal and informal forms.

2. METHODOLOGY

This is a developmental-theoretical study that is qualitative in terms of nature and uses a systematic grounded theory-based (Straussian) method. The systematic grounded theory is one of the most important strategies used in a qualitative study (Edwards 2021, 93). The theory is designed for both social participation types through open, axial, and selective coding. Open coding allows to read the data line-by-line and break them into smallest parts (Khaki 2017; Saldenia 2015, 3). In this model (Fig. 1), the core phenomenon is identified and connected to it based on the constant data analysis by putting it in the center of obtained categories. These categories include causal conditions, context conditions, intervening conditions, strategies, and consequences (Scott and Medaugh 2017; Vollstedt and Rezat 2019: 87).

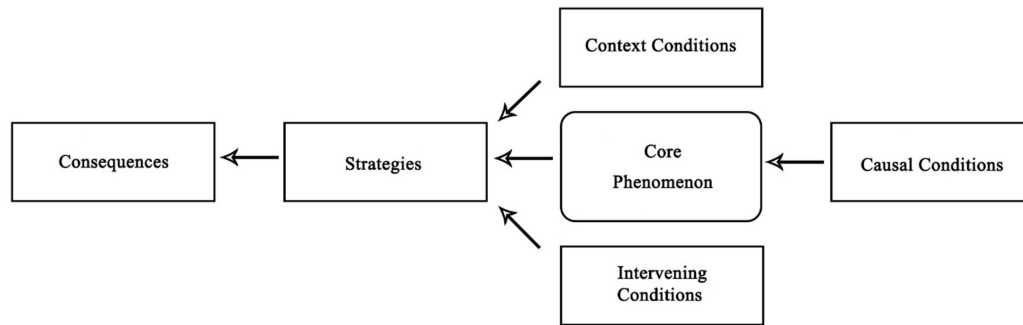


Fig. 1. Axial Coding Model based on Strauss and Corbin's Paradigm Model
(Creswell 2012)

The two obtained models and their resulting theory are matched to find a social participation model, and this integration would lead to the formation of a coding model for the main phenomenon of social participation. Finally, the relations obtained in the new model are designed to describe social participation theory and how it can be achieved in the urban environment, particularly in the texture around the Razavi Shrine. The sampling method of this study is purposive. This study uses direct and indirect observation methods to collect data. A guideline has been created based on the participation model in theoretical foundations for structured direct observation, and indirect observation has been used to extract the theme that cannot be identified through structured direct observation (Najafi and Rudsari 2016, 224). Indirect observation is done through interviews with individuals who have had the participation experience. Unlike direct observation, direct perception is not achieved through

indirect observation of information, and the subject is realized through an intermediary variable (Kiwi and Compenwood 2021, 170). In this research, 10 direct observations have been done based on the observation's guideline of the formal social participation process, while 8 observations have been done based on the informal participation process as reported in Table 1. The sample size in grounded theory-based qualitative studies is measured based on the theoretical data saturation, which is revealed based on the researcher's expression (Morse 2015; Hennik, Kaiser, and Marconi 2017, 607). Hence, the data of this paper reached coding saturation after 8 direct observations and observations continued to reach the theoretical saturation of 10 observations in the formal social participation. In the case of informal participation, theoretical saturation was obtained after 8 observations.

Table 1. Sample Size of Formal and Informal Participation

| Type of Participation | Direct Observation |
|-----------------------|---|
| 1 | Social council election meeting of Sarshoor neighborhood in Ghalam Library, 1 November 2019 |
| 2 | Social Council meeting of Neighborhood (determining subjective and strategic workshops), 29 December 2019 |
| 3 | Social council meeting of the neighborhood (welcoming spring), 27 January 2020 |
| 4 | Social council meeting of the neighborhood (examining executive act and how to hold meetings), 18 June 2020 |
| 5 | Joint meeting of council and facilitation office (visiting historical house of Noorian), 27 June 2020 |
| 6 | Joint meeting of Council and facilitation office (suggested projects of Note 22), 13 February 2021 |
| 7 | Joint meeting of Council and facilitation office (reviewing the measures done by Facilitation Office), 2 September 2021 |
| 8 | Joint meeting of Council and facilitation office (macroscale projects of the sixth council), 21 October 2021 |
| 9 | Social Council meeting of Sarshoor Neighborhood (beautifying the route of Sarshoor Bazar), 15 November 2021 |
| 10 | Joint meeting of Council and facilitation office (reviewing urban services), 17 December 2021 |

| Type of Participation | Direct Observation |
|-----------------------|--|
| Informal | 11 Tasua and Ashura for Imam Hossein (Mr. Shah Takyeh), 10 September 2019 |
| | 12 Tasua and Ashura for Imam Hossein (Seyyed Heidari Takyeh), 29 August 2020 |
| | 13 Ceremonies for making and distributing Nazr in Isfahaniha Hoseynieh, 9 April 2020 |
| | 14 Tasua and Ashura for Imam Hossein (Seyyed Heidari Takyeh), 18 August 2021 |
| | 15 Nime Shabann Ceremony in Sahleh Mosque, 29 March 2021 |
| | 16 Participating in Jome Pray in the mosques existing in the neighborhood |
| | 17 Ceremonies for Imam Reza's birth in Samen Al-Aemeh Mosque, 22 June 2021 |
| | 18 Participating in ceremonies for cooking Sholeh in mosques of the neighborhood |

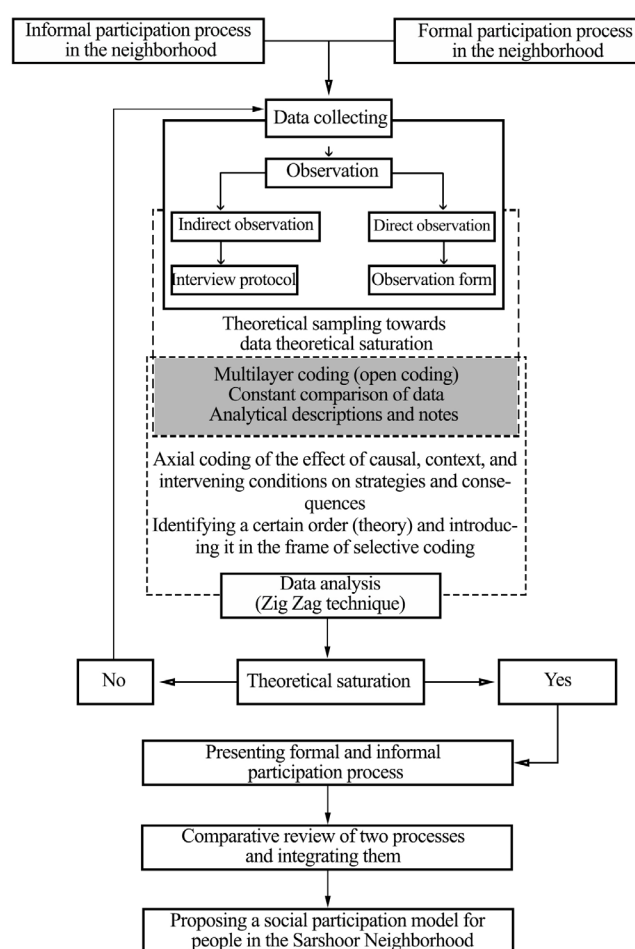


Fig. 2. Research Steps

3. DATA ANALYSIS

Data collection and analysis have been done simultaneously in this study, and this continuous process has progressed the research path (Foley et al. 2021, 2). Also, research acts as a filter for deciding which data must be collected and which one should be analyzed (Khan 2021, 230). Hence, the researcher plays a vital role in formulating data into categories and deciding which data and from where must be collected (Konecki 2021, 97). Therefore, this part of

the study analyzes and describes data simultaneously. In this step, social participation is divided into two formal and informal social participation in the Sarshoor Neighborhood, and the data obtained from each step are analyzed based on the systematic grounded theory within two open and axial coding steps, then the results obtained from the analysis of each type of participation are converted to a theory within selecting coding step. The formal and informal social participation theories are then integrated to reach a social participation model.

3.1. Description and Analysis of Formal Participation in the Sarshoor Neighborhood of Mashhad City

This part of the study describes the formal participation process of people who live in the Sarshoor Neighborhood of Mashhad based on the qualitative analysis and inference of data. The structured and regular participation of the neighborhood's citizens has been examined in the frame of formal participation in the urban management process as NGOs, trustee boards of mosques, Hoseiniyeh and Takveh, charities, and most importantly the social council of the neighborhood. The obtained data include 2 years of participation in 10 formal meetings with the presence of council members of Sarshoor

Neighborhood. Observation, field note-taking, data collecting, and analysis are done in these meetings. Classification, analysis, and selection of relevant data and their integration have been presented within three steps.

3.1.1. First Step: Open Coding

Open coding is divided into two parts initial coding and generating major categories that are examined herein.

A) Initial coding: the codes must have a conditional and comparative nature of data (Khaki 2017, 215). After reviewing the data obtained from the formal participation process in direct observation, 38 initial open codes were identified and presented in Table 2.

Table 2. Open Codes of Formal Social Participation Process

| ID | The Open Code Obtained from Direct and Indirect Observation (Extracted from the Field Observation Form and Interviews) |
|-----|--|
| A1 | Teamwork |
| A2 | Collectivism |
| A3 | Age Difference |
| A4 | Different Viewpoints |
| A5 | Coordination |
| A6 | Sharing Values |
| A7 | Opinion of the Majority |
| A8 | Using Computer |
| A9 | Nonverbal Communication |
| A10 | Relationship with the Upstream Institution |
| A11 | Preparing Agenda |
| A12 | Proposal Approval |
| A13 | Rejecting a Proposal |
| A14 | Head of the Council |
| A15 | Guest of Meeting |
| A16 | Presence and Absence of Members |
| A17 | Crowded Meeting |
| A18 | Providing Services for People |
| A19 | Sharing the Message |
| A20 | Asking Question |
| A21 | Accountability |
| A22 | Mobile Ringing |
| A23 | Several People Talking at the Same Time |
| A24 | Idle Hours of Members |
| A25 | End of each Month |
| A26 | Not-Convinced Members |
| A27 | Referral to 137 |
| A28 | Punishing Contractor |
| A29 | How the Police Force Attends |
| A30 | Proposal |
| A31 | Becoming Political |
| A32 | Demanding |

| ID | The Open Code Obtained from Direct and Indirect Observation (Extracted from the Field Observation Form and Interviews) |
|-----|--|
| A33 | Number of Votes |
| A34 | Eligible People who can Vote |
| A35 | Disambiguation |
| A36 | Expenses of Municipality |
| A37 | Whatsapp Group |
| A38 | Instagram Page |

B) Generating major categories (categorization): the codes were continuously compared the repeated codes were eliminated, and finally 22 categories were extracted from initial data. Table 3 reports the results of these two steps.

Table 3. Categorizing Formal Social Participation Process

| IDs | Codes | Categories |
|-------------------|---|---|
| A1+A2 | Teamwork, and Collectivism | Believing in Teamwork and Collective Wisdom |
| A3+A4 | Age Difference and Different Viewpoints | Respecting Differences and Diversity of Views |
| A1+A2+A20+A33+A34 | Teamwork, Collectivism, Asking Questions, Number of Votes, and Eligible People who can Vote | Reaching a Consensus, the Opinion of the Majority |
| A10+A11 | Relationship with the Upstream Institution, and Preparing Agenda | Orders Issued by the upstream Institute |
| A8+A9 | Using the Computer and Nonverbal Communication | how to Present Topics |
| A10+A11+A14 | Relationship with the Upstream Institution, Preparing Agenda, and Head of the Council | Approved Rules of Councils |
| A12+A13 | Proposal Approval and Rejecting a Proposal | Approving or Rejecting Proposals |
| A14+A15 | Head of Council and Guest of Meeting | Role of Individuals/Membership |
| A16+A17 | Presence and Absence of Members, and Crowded Meeting | Attendance |
| A18+A19 | Providing Services for People, and Sharing the Message | Individual Motivations |
| A20+A21 | Asking the Question and Accountability | Questioning |
| A22+A23 | Mobile Ringing and Several People Talking at the Same Time | Distraction |
| A22+A23 | Mobile Ringing and Several People Talking at the Same Time | Improper Meeting Management |
| A24+A25 | Idle Hours of Members and End of each Month | Suitable Place and Time |
| A26+A27 | Not-Convicted Members and Referral to 137 | Disagreement/many Tastes |
| A28+A29 | Punishing Contractors, and how the Police Force Attends | Revise and Review |
| A30+A20 | Proposal and Demanding | Expressing Ideas and Thought |
| A31+A22 | Mobile Ringing and Becoming Political | Intolerable Atmosphere |
| A33+A34 | Number of Votes and Eligible People who can Vote | Voting |
| A20+A21+A30 | Asking Questions, Accountability and Demanding | Conscious/Rational Participation |
| A35+A36 | Disambiguation and Expenses of the Municipality | Building Trust |
| A37+A38 | WhatsApp Group and Instagram Page | Virtual Space |

3.1.2. Second Step: Axial Coding

In this step, the core phenomenon of "formal participation" is considered at the center of the process then the categories obtained from Table 1 are inserted in the axial coding model based on the type of

relationship between them and the Strauss and Corbin paradigm, and then the relations between categories are discovered and placed based on this model. The results of this displacement are seen in Figure 3.

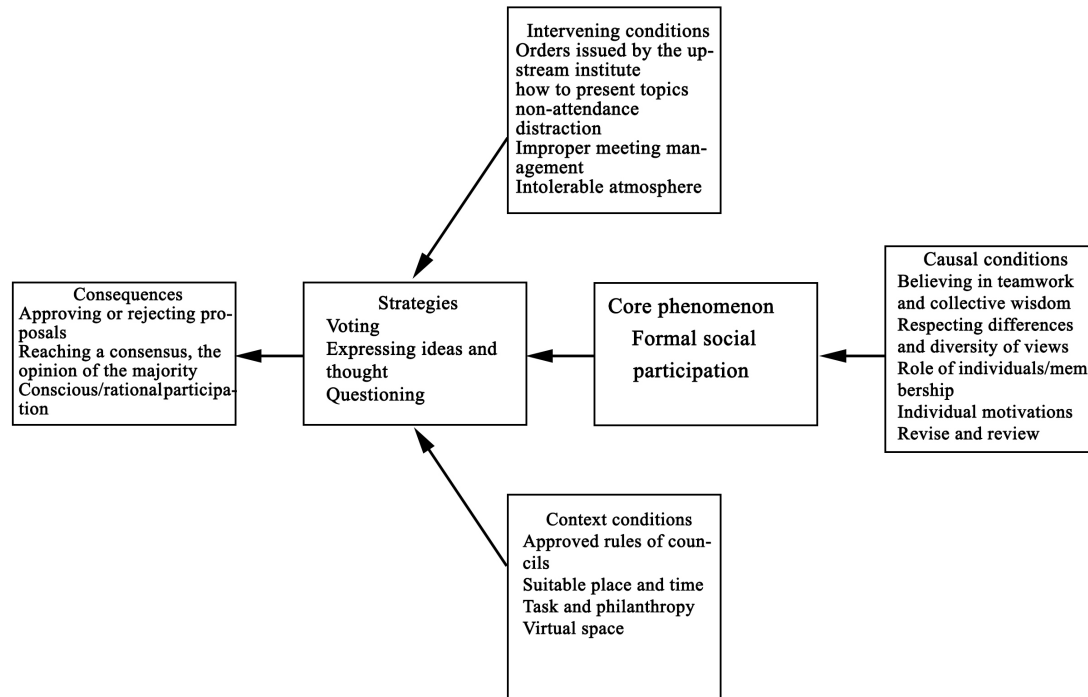


Fig. 3. Axial Coding of the Core Phenomenon of Formal Social Participation

3.1.3. Third Step: Selective Coding

This paper aims to find the formal social participation process of people who live in the Sarshoor Neighborhood based on the direct observation of their collective behavior. It is necessary for urban management to form non-profit institutes and groups for organized and formal participation (Randma 2022, 5). Establishment of these institutes- either due to belief in teamwork and collective wisdom (Baltzersen 2022, 2) or for some reasons such as individual motivation or revise and review in the urban environment (Katika et al. 2022)- can be detected through three strategies adopted by individuals in participation. The first strategy is voting on a certain subject (Kavran and Nadler 2022, 4), the second strategy is an expression of an idea and thought about the considered topics (Galimberti 2022, 10), and the third strategy is questioning considered topics (Glimmerveen 2022). Since it is tried to choose a single topic for voting and expression of ideas and questioning in this process to achieve a consensus, the general strategy of this field can be called the "core topic." The approved rules of councils about the meetings and suitable time and place would create a sense of empathy, task, and philanthropy on the one hand and provide the field for the incidence of the core topic strategy on the other hand. The wide range of extra-neighborhood topics, such as interventions, orders, and priorities of upstream institutes such as municipality, and local subjects, including absence of individuals, distraction, intolerable atmosphere, and improper management of events are the most

important intervening factors in this strategy that affect the consequences resulting from the core topic strategy. The formal social participation based on the general strategy of the core topic would lead to some consequences if intervening factors do not appear: approval or rejection of measures for a certain topic (Kiss et al. 2022, 5), reaching a consensus or collective decision, conscious and rational participation of members (Opitz et al. 2022, 3), and finally building trust between individuals and institutes involved in the topic (Canel et al. 2022, 1).

3.2. Description and Analysis of Informal Participation in the Sarshoor Neighborhood of Mashhad

In this study, social participation appears based on custom, habit, tradition, and religion, and exists among individuals spontaneously and institutionally in the Sarshoor Neighborhood. Therefore, this kind of participation has been considered as their informal social participation and its process has been described based on the qualitative analysis extracted from direct observations. The informal social participation in the neighborhood has occurred around the friendship and familiar groups, and more around the religious and cultural events, such as mourning ceremonies of Tasua and Ashura, Joma Pray, participating in Roze (a kind of mourning ceremony), etc. The process of data analysis has been described in three steps.

3.2.1. First Step: Open Coding

This part is also divided into two phases initial coding

and generating major categories.

A) Initial coding: after a line-by-line review of data obtained from direct and indirect observation concerning the informal social participation in

the Sarshoor Neighborhood, 37 open codes were identified. The results of this part of the study are reported in the second column of Table 4.

Table 4. Open Codes of Informal Social Participation Process

| ID | Open Code Obtained from Direct and Indirect Observation (Extracted from the Field Observation Forms and Interviews) |
|-----|---|
| B1 | Gain Reward |
| B2 | Make Vow |
| B3 | Installation of a Flag |
| B4 | Covering the Wall with Black Clothes |
| B5 | Low-Income Individuals |
| B6 | Economic Pressure |
| B7 | Pay Money |
| B8 | Financial Aid for Charity |
| B9 | Joining the Shrine |
| B10 | Accommodation Centers |
| B11 | Perform Prayer |
| B12 | Teach Quran |
| B13 | Tasua and Ashira |
| B14 | Half-Time of Shabaan |
| B15 | Charity Self-Governance |
| B16 | Poor Orphans |
| B17 | Satisfaction with Measures |
| B18 | Satisfaction with Services |
| B19 | Doing a Religious Task |
| B20 | Instagram |
| B21 | Telegram |
| B22 | Understand Others' Problems |
| B23 | Corona (COVID-19) |
| B24 | Error in Informing |
| B25 | Lack of Information |
| B26 | Shole (a Kind of Food that is Cooked in Mashhad) |
| B27 | Votive Offering |
| B28 | Respect the Elderly |
| B29 | Obey Family Rituals |
| B30 | Expert People |
| B31 | Charity Founder |
| B32 | Not Informed |
| B33 | No News |
| B34 | Helping Others |
| B35 | Food Distribution |
| B36 | Shop Closing |
| B37 | Condolence |

B) Generating major categories (categorization): after continuous comparison between codes obtained from initial coding and finding relationships between codes, these codes were classified into research categories.

After constant comparison of data and elimination of repetitive codes, 20 major categories were extracted from the initial code. Table 5 reports these two steps.

Table 5. Categorization of Informal Social Participation Process

| IDs | Codes | Categories |
|-----------------|---|---------------------------------|
| B1+B2 | Gain reward, Make a Vow | Spiritual Affairs/Gain Reward |
| B3+B4 | Installation of a Flag, Covering the Wall with Black Cloths | Ritual Act |
| B5+B6 | Low-Income individuals, Economic Pressure | Economic Status |
| B7+B8 | Pay Money, financial Aid for Charity | Financial Aid |
| B9+B10 | Joining the Shrine, Accommodation Centers | Adjacent to the Holy Shrine |
| B11+B12 | Perform Prayer, Teach the Quran | Adherence to Islamic Beliefs |
| B13+B14 | Tasua and Ashira, Half-Time of Shabaa | Religious Events |
| B15+B16 | Charity Self-Governance, Poor Orphans | Funding |
| B17+B18 | Satisfaction with Measures, Satisfaction with Services | Satisfaction |
| B19+B1+B2 | Gain Reward, Make a Vow, Do a Religious Task | Individual Motivation |
| B20+B21 | Instagram, Telegram | Virtual Space |
| B22+B7+B8+B16 | Understand Others' Problems, Pay Money, Financial Aid for Charity, Poor Orphans | Empathy |
| B23+B6 | Corona (Covid-19), Economic Pressure | Macro-Narrations |
| B24+B25 | Error in Informing, Lack of Information | Misinformation |
| B26+B27 | Shole (a Kind of Food that is Cooked in Mashhad), Votive Offering | Participatory Product |
| B28+B29 | Respect the Elderly, Obey Family Rituals | Respect and Preserve Sanctities |
| B30+B31 | Expert People, Charity Founder | Role of Individuals |
| B24+B25+B33+B34 | Not Informed, No News, Error in Informing, Lack of Information | No-Information |
| B34+B35 | Helping Others, Food Distribution | Help and Aid |
| B36+B37 | Shope Closing, Condolence | Respecting Traditions/Imitation |

3.2.2. Second Step: Axial Coding

In this step, informal social participation is considered at the center of the process then the categories obtained from Table 2 are inserted and interrelated based on the type (causal, intervening, context conditions, strategies, and consequences)

concerning the core phenomenon of informal social participation in Strauss and Corbin paradigm. This step is based on the diagram pattern of Figure 1 about the core phenomenon of informal social participation as follows:

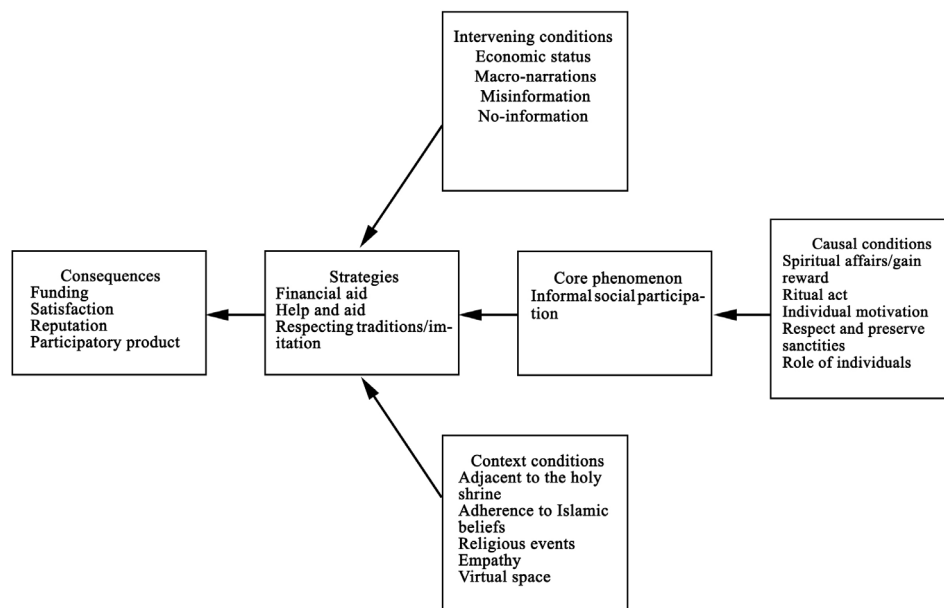


Fig. 4. Axial Coding of the Core Phenomenon of Informal Social Participation

3.2.3. Third Step: Selective Coding

The informal social participation process in the Sarshoor Neighborhood is shaped based on spiritual affairs due to its proximity to the holy Razavi Shrine. Hence, the main reason for this kind of participation is to gain a reward (Arabi, Bahmani, and Ouraee 2019, 106). Moreover, some other reasons exist such as individual motivation, empathy, respect sanctities, and the role of individuals (Barghamadi and Abdollahi 2020, 69). These mainly spiritual reasons lead to the incidence of three types of strategies for participating in informal affairs. The first strategy is financial aid for charity affairs (Hasanzadeh, Tamizi, and Semiyari 2019), the second strategy is to help individuals through different methods for charity affairs (Mansori and Afchangi 2001, 83), and the third strategy is to observe traditions and obey the principles that are acceptable by the general custom of urban society (Ahmadi and Seydi 2012, 143). Since all three strategies for informal social participation have a direct relationship with benevolence, the "good work model" can be named as the general strategy of people for informal social participation. The main contexts of this strategy include adjacency to the holy Razavi Shrine, adherence to religious beliefs, and multiple religious events (Hesami 2018). Also, the advent of this model in virtual space has provided the

field for this strategy. The general strategy of good work may be intervened considering two aspects of trans-local such as the economic status of individuals and macro-narrations (Corona, inflation, etc.), and local such as misinformation and lack of information of individuals. If intervening conditions in the general strategy of good work for informal social participation are controlled, some subsequences may occur: funding ceremonies (Mosadeghrad, Tajvar, and Semiyari 2019), public satisfaction (Sabktenrizi et al. 2017), reputation and making participatory product such as food and serving it for the public (Arabi, Bahmani, and Ouraee 2019, 108).

4. INTEGRATING FORMAL AND INFORMAL PARTICIPATION AND PRESENTING THE FINAL MODEL

After diving social participation into two formal and informal social participation types and extracting the model for each based on the previous steps, this phase of the study tries to integrate these two types and present a new model for the social participation of people living in the Sarshoor Neighborhood. The theory obtained from integrated two types of participation is an answer to the main question of the study. Table 6 reports this integration.

Table 6. Matching Two Formal and Informal Social Participation Models

| Paradigm Model | Core Phenomenon, Formal Social Participation | Core Phenomenon, Informal Social Participation | Mixed Model (Social Participation) |
|------------------------|---|--|---|
| Causal Conditions | Believing in teamwork and collective wisdom, Respecting differences and diversity of views, Role of individuals/membership, Individual motivations, Revise and review | Spiritual affairs/gain reward, Ritual act, Individual motivation, Respect and preserve sanctities, Role of individuals | Role of individuals, Individual motivation, Respect and preserve sanctities, Spiritual affairs, Revise and review |
| Context Conditions | Approved rules of councils, Suitable place and time, sense of empathy, Task, and philanthropy | Adjacent to the holy shrine, Adherence to Islamic beliefs, religious events, Virtual space | Objective context (Suitable place and time, Approved rules of councils, Adjacent to the holy shrine, religious events, Virtual space), subjective context (sense of empathy, Task, and philanthropy Adherence to Islamic beliefs) |
| Intervening Conditions | Orders issued by upstream institute, how to present topics, non-attendance, distraction, Improper meeting management, Intolerable atmosphere | Economic status, Macro-narrations, Misinformation, No-information | Trans-local field (Orders and priorities of upstream institute, Economic status, Macro-narrations), local field (how to present topics, non-attendance, distraction, Intolerable atmosphere Misinformation, No-information) |
| Strategies | Voting, expressing ideas and thoughts, Questioning | Financial aid, Help, and aid, Respecting traditions/imitation | theme-oriented good work, good or benevolent work (Financial aid, Help, and aid, respecting traditions/imitation), core topic (Voting, expressing ideas and thought, Questioning) |
| Consequences | Approving or rejecting proposals, reaching a consensus, opinion of the majority, Conscious/rational participation, building trust | Funding, Reputation, Participatory product | Immediate, short-term, and low-range (Approving or rejecting proposals, reaching a consensus, Funding, Participatory product), gradual, long-term, and extensive (building trust, Satisfaction, Conscious participation) |

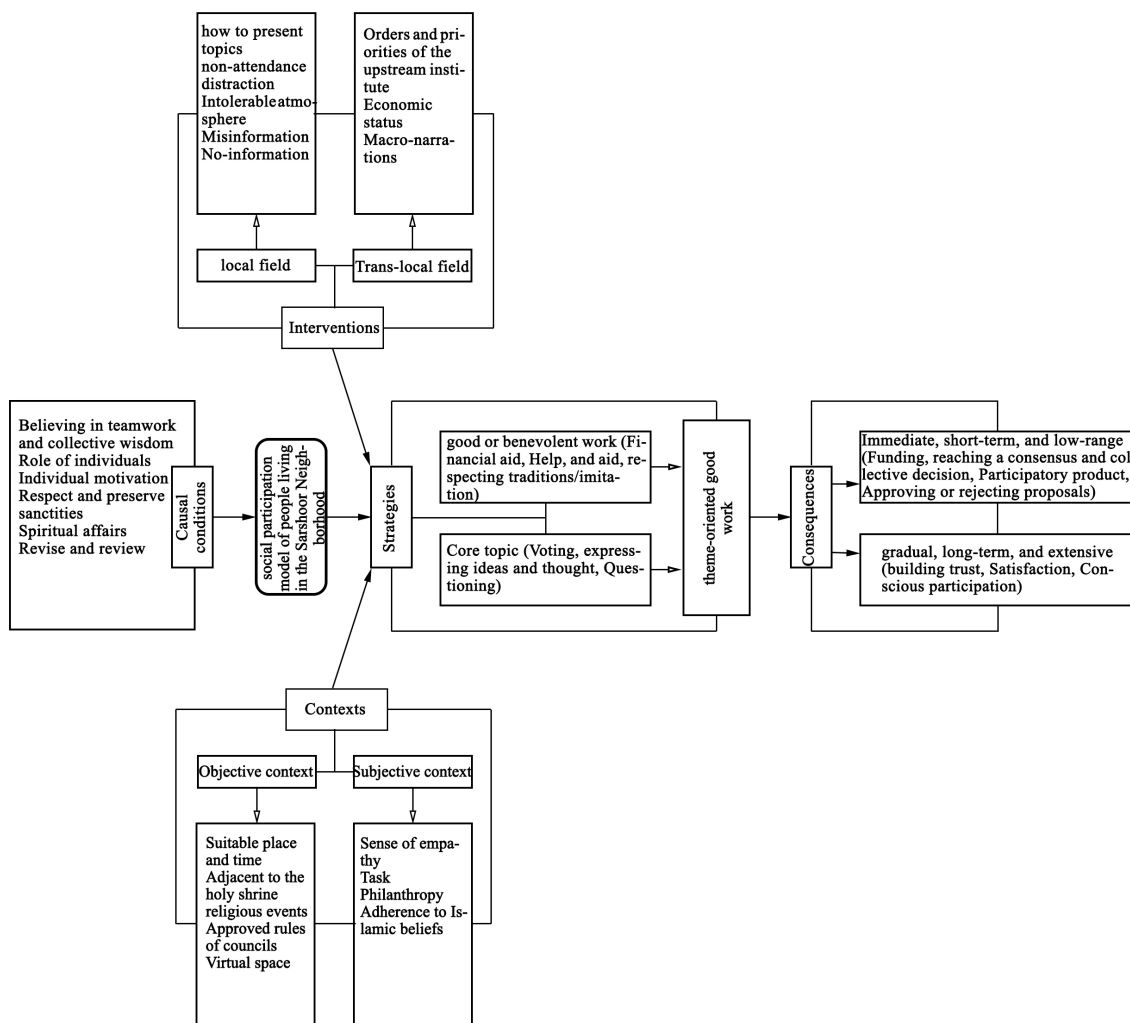


Fig. 5. Coding Model of Core Phenomenon of social Participation among People Living in the Sarshoor Neighborhood

4.1. Social Participation Theory (Local Theory Associated with Sarshoor Neighborhood)

After matching the two models obtained from the formal and informal participation process in Figure 5, the social participation model was identified for people living in the Sarshoor Neighborhood. In this model, the role of individuals either are the elderly and trustees of the neighborhood or the head of the social council, agents of women and businessmen or a neighbor, individual motivation regarding the belief in teamwork and collective wisdom, and respect for differences and preserving sanctities caused by spiritual affairs or tendency for revise and review are the reasons that involve individual encouraging them to cooperate in the affairs related to the neighborhood in the frame of the social participation (Arabi, Bahmani, and Ouraee 2019; Randma 2022). Since social participation follows the strategy of "theme-oriented good work" and is influenced by spiritual affairs, two objective and subjective fields can be

considered. In the objective field, the suitable time and place and approved rules by the council and even virtual space reach the peak point for social participation during religious events in adjacency to the holy Razavi Shrine (Baltzersen 2022; Barghamadi and Abdollahi 2020). At this time, the subjective field is provided for such social participation and people have more sense of empathy, task and dutifulness, and philanthropy considering themselves adherent to religious beliefs (Hasanzadeh, Tamizi, and Semiyari 2019; Katika et al. 2022). When these objective and subjective fields are provided then the people who live in the area can have a desired social participation based on theme-oriented good work, which may lead to two types of immediate, short-term, and low-range or gradual, long-term, and extensive consequences. In the short term, we see funding the cost of mainly religious events, from mourning events to celebrations that usually lead to a participatory product such as votive foods and reaching a consensus or collective decision about a certain subject, which results in

approval or rejection of some measures in short term (Kiss et al. 2022; Ahmadi and Seydi 2012). In the long term, however, continuity of social participation in theme-oriented good work can result in extensive and gradual consequences, such as building trust and satisfaction, which lead to conscious and rational participation of people in urban management, affairs, and development of the neighborhood (Sabktenrizi et al. 2017; Canel et al. 2022). However, the social participation model of theme-oriented good work always faces some local and trans-local interventions. In the local field, non-attendance of people, distraction, how to present topics, and intolerable atmosphere

may lead to improper management of events, and when this issue occurs with a lack of information and misinformation of the participatory topic then it may cause an anti-participatory approach or even the participation avoidance. In the trans-local field, orders and lack of priority of people's needs and demands by the upstream institutes in addition to worse economic situation and some macro-narrations such as corona, policy, or inflation may make people disappointed from participation in urban affairs making them feel that their participation is fruitless. Hence, intervening conditions must be seriously controlled in this model. In summary, this theory can be shown in Figure 6.

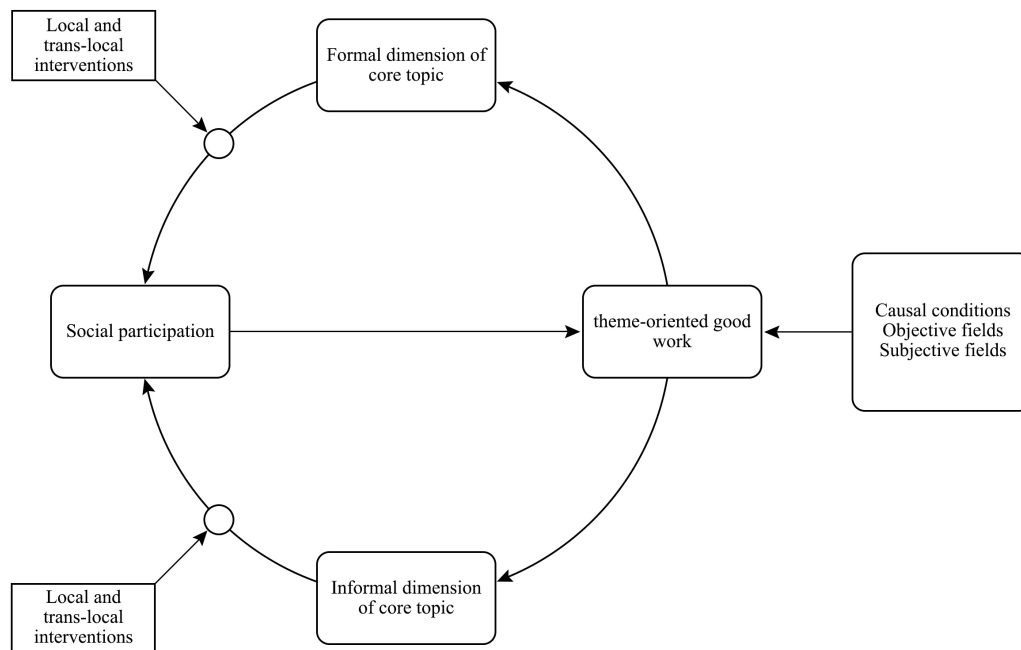


Fig. 6. Cyclic Conceptual Model of Social Participation as Theme-Oriented Good Work

5. CONCLUSION

In many countries of the world, the involvement of citizens in urban planning and participatory governance has become one of the most essential elements for developing urban policies over recent years. Therefore, this aimed to identify and present a practical model of social participation by integrating the formal and informal participation process of people living in the Sarshoor Neighborhood which is the peripheral texture of the holy Razavi Shrine. According to the model obtained from the study, social participation of individuals in the peripheral texture of the Holy Razavi Shrine, especially in the Sarshoor Neighborhood in the north front of the shrine can be achieved through the theme-oriented good work model. The good work phenomenon in formal participation has been done as a payless work that is done voluntarily based on philanthropical goals, while this phenomenon is along with gaining reward

in informal participation. The stronger the reward, the more the social participation of people will be. This result is in line with the findings obtained by the study conducted by Ganji, Niazi, and Ehsani regarding participation in charity affairs. In this case, the core topic serves as a supplement for the good work of people concentrating the whole available forces and potentials on a single topic. Hence, a conceptual model can be considered for the theme-oriented good work model that can reach a desired social participation, replace the topic with another topic by controlling the local and trans-local intervening factors, and move toward social participation. This model has been shown as a cyclic chart in Figure 6. Understanding the theme-oriented good work model concerning people's social participation living in the area points out that social participation in urban affairs is a kind of social teaching for people. Hence, the purpose of this model must focus on the gradual, long-term, and extensive consequences. In this regard, the

immediate, short-term, and low-range consequences must be also used to achieve trust, satisfaction, and

conscious/rational social participation.

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CONFLICT OF INTEREST

The authors have no conflicts of interest to declare.

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The authors commit to observe all the ethical principles of the publication of the scientific work based on the ethical principles of COPE. In case of any violation of the ethical principles, even after the publication of the article, they give the journal the right to delete the article and follow up on the matter.

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The authors state that they have directly participated in the stages of conducting research and writing the article.

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