

The Nature of Place under the Shadow of the Rentier Capitalist Economy: The Mediating Role of Artificial Form in the Precinct of the Razavi Shrine (A Human-Centered Perspective)*

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ABSTRACT

In religious cities such as Mashhad, the rentier capitalist economy transforms urban structures and the nature of place through the exploitation of pilgrimage flows and exclusive resources without generating productive value. This process converts the identities of lived places into market-oriented commodities. The theoretical framework of this study is based on three fundamental human-centered concepts: dwelling, the power-space relationship, and the theory of the production of space, with artificial form considered as the mediating mechanism. A review of previous studies indicates that the role of artificial form in facilitating rent-seeking processes within religious environments has received limited scholarly attention. This study aims to investigate the mechanisms through which the rentier capitalist economy affects the nature of place. The central research question is: How does the rentier capitalist economy transform the human-centered nature of place through the mediation of artificial form? The research is conducted within an interpretive-critical paradigm with a human-centered orientation and adopts a qualitative methodology that integrates discourse analysis and critical discourse analysis through a bricolage approach. Data were collected through document analysis and in-depth interviews with twelve participants. The collected data were analyzed using the bricolage method in combination with the three-stage coding procedure of grounded theory. The analysis generated 1,578 initial codes, which were organized into twelve subcategories. Actor-network mapping identified nine key actors, and the core category of "Systematic Destruction of Collective Identity through Rent-Seeking Networks and Social Control" emerged from the analysis, leading to the identification of the central phenomenon of "the commodification of the nature of place." The findings indicate that the forces driving commodification exceed the capacity of local resistance, with a balance coefficient of 0.51, suggesting that destructive forces operate at approximately twice the strength of reconstructive forces. The theoretical contribution of this study lies in demonstrating that the rentier capitalist economy, through the mediating role of artificial form, directs the nature of place toward commodification, degradation, and identity transformation. However, the findings also reveal that three interconnected forms of resistance-political, narrative, and interpretive-retain the potential to reconstruct and revitalize the human dimension of place.

Keywords: Commodification of Place, Rentier Capitalist Economy, Nature of Place, Artificial Form, Razavi Shrine Precinct, Human-Centered Paradigm.

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1. INTRODUCTION

Over the past few decades, the rentier capitalist economy has become one of the most pressing challenges facing contemporary cities, fundamentally threatening the human character of place (Christophers 2020; Harvey 2020). Based on the extraction of income from the ownership and control of scarce resources rather than the creation of productive value, this economic model exerts particularly profound effects in religious cities, where pilgrimage tourism serves as a primary economic driver (Joachim and Aiolo 2021). In addition, recent scholarship has increasingly recognized economic frameworks as valuable analytical tools for understanding the characteristics, production, and transformation of place (Ramezannejad et al. 2026). Mashhad, Iran's second-largest metropolitan city and one of the world's foremost pilgrimage destinations for Shi'a Muslims, offers a distinctive empirical setting for examining the interplay between the rentier capitalist economy and the nature of place. The presence of the Holy Shrine of Imam Reza and the annual arrival of millions of pilgrims have established the city as a major center of the pilgrimage economy (Jamshidi et al. 2019). Over the past decades, however, rapid urban redevelopment within the Razavi Shrine precinct has brought about profound transformations in the area's historic urban fabric and spatial organization, significantly reshaping its physical and socio-cultural landscape (Tarh-e Harim-e Razavi 2020; Darbani et al. 2023).

This study focuses on the Razavi Shrine precinct in Mashhad to examine the mechanisms through which the rentier capitalist economy reshapes the nature of place. The research is driven by the need to understand how this economic system influences the human character of place and the processes through which these transformations occur. Accordingly, the central research question is: How does the rentier capitalist economy transform the human nature of place through the mediating role of artificial form? The primary objective of this study is to investigate the impact of the rentier capitalist economy on the nature of place in the Samen District of Mashhad, with particular emphasis on the mediating role of artificial form. To accomplish this objective, the study pursues four specific aims: (1) to identify the key dimensions of the research variables based on the contemporary literature; (2) to analyze the historical

evolution of the study area; (3) to develop an integrated conceptual framework; and (4) to provide practical recommendations for urban planning and policymaking.

The human-centered paradigm views place as a fundamentally human phenomenon, created through human activities, experienced through human consciousness, and rendered meaningful only in relation to human existence (Relph 2010; Seamon 2018). It draws upon phenomenology (Heidegger 2010), critical theory (Foucault 2010; 2012; 2023; Harvey 2002; Lefebvre 2014b), and human geography (Massey 2019) to position human agency, lived experience, perception, and the social construction of reality at the core of its analytical framework (Creswell and Creswell 2017).

The concept of the "nature of place" is primarily rooted in phenomenological philosophy, particularly in Martin Heidegger's examination of being, dwelling, and place. This section explores the theoretical development of this concept, tracing its progression from classical phenomenology through critical theory toward contemporary human-centered approaches. Recent studies have broadened this perspective by incorporating posthumanist and object-oriented approaches, which extend and complement the humanistic foundations of phenomenological thought (Ramezannejad et al. 2026).

2. LITERATURE REVIEW

A systematic bibliometric analysis of 287 credible sources published between 1817 and 2025 identifies a significant research gap: only three studies (1%) have addressed the integrated relationship among the rentier capitalist economy, artificial form, and the nature of place. Moreover, 87.8% of the existing literature adopts either a single-dimensional or dual-dimensional approach, while 71.4% of studies have been conducted in Western contexts. These findings underscore the need for more comprehensive, context-specific investigations, particularly within Middle Eastern environments. The temporal analysis of the literature shows that 89.5% of the sources were published during the contemporary period (2000–2025), with 49.5% appearing in the last decade, indicating a recent and growing scholarly interest in this field.

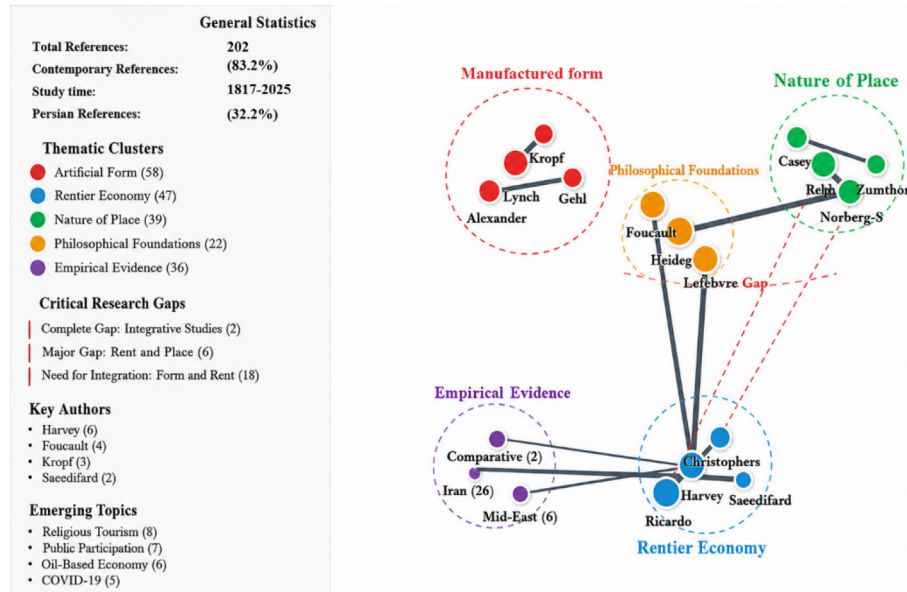


Fig. 1. Bibliometric Analysis

A) Human-Centered Paradigm: Philosophical Foundations

The human-centered paradigm adopted in this study is grounded in three major theoretical foundations. First, Heidegger's (2006) notion of authentic dwelling, which has been further developed by scholars such as Malpas (2012a; 2021b) and Rentmeester (2016), argues that human existence is fundamentally intertwined with the places in which individuals dwell. Through the concepts of Dasein and his exploration of "building, dwelling, thinking," Heidegger established a philosophical basis for understanding the existential relationship between humans and place.

Second, Foucauldian perspectives on power and space (Crampton and Elden 2007; Foucault 2023) provide the critical foundation of this paradigm. Concepts such as heterotopia (Foucault 1967) and the Panopticon reveal that spaces are embedded with particular power relations and that architectural forms can actively influence human behaviors, social practices, and patterns of control.

Third, Lefebvre's (2014) theory of the production of space, based on the triadic distinction between perceived, conceived, and lived space, explains the social processes through which spaces are created, experienced, and transformed. Within this framework, the concept of the right to the city represents a direct challenge to the spatial and economic logic of rentier capitalism (Goonewardena et al. 2008; Harvey 2020). By integrating these three theoretical perspectives, this study develops a comprehensive framework that combines Heidegger's ontological understanding of place, Foucault's critical analysis of power relations, and Lefebvre's socio-spatial theory.

B) Rentier Capitalist Economy: Conceptual Evolution

The concept of rent originated in classical economic

theory, particularly Ricardo's (1995) theory of land rent, and has since undergone significant conceptual development. Harvey introduced the concept of monopoly rent (Harvey 1974; 2020; Harvey and Chatterjee 1974), demonstrating how unique qualities of places, including cultural and symbolic values such as sacredness, can generate rent-based income. In his later works (Harvey 2020), this concept was expanded into a broader critique of rentier capitalism as a contemporary form of capital accumulation based on ownership, control, and the extraction of economic value.

Through his comprehensive analysis of British rentier capitalism, Christophers (2019, 2020) identified several fundamental characteristics of rent extraction, including ownership of resources, exclusive control over scarce assets, profit generation through ownership rather than productive activity, and power networks that enable privileged access to economic opportunities.

In the Middle Eastern context, Kamrava (2022) demonstrates that oil-dependent economies in the Persian Gulf have produced distinctive patterns of rent-seeking behavior. Wilson (2021), through the concept of carbon democracy, argues that fossil-fuel-based economies contribute to the formation of specific political structures, a perspective that aligns with Iranian studies such as Saeedifard et al. (2020), which examine rent-seeking practices in urban development projects. Standing (2021) further highlights that rent-seeking mechanisms systematically reinforce inequality and economic stagnation, providing an important empirical foundation for analyzing their consequences in urban environments.

C) Artificial Form: Urban Morphology

The concept of artificial form is primarily influenced by the pioneering works of Lynch (1960) on urban

image and Alexander (1977) on pattern language. Kropf (2009, 2014) further developed this concept by defining artificial form through two analytical dimensions: qualitative principles, including spatial coherence, functional diversity, social interaction, and visual diversity; and morphological scales of analysis, including urban blocks, plots, and buildings. Gehl (2013) and Jacobs (2016) emphasized the significance of “life between buildings,” demonstrating that artificial form plays a crucial role in shaping social interaction and the quality of urban life. Similarly, Whyte (1980), through extensive empirical observations, documented the close relationship between public space design and social vitality. Gordon (1971) introduced the concept of the urban landscape, highlighting the importance of visual perception and movement patterns in shaping spatial experiences. This perspective was later expanded by Massey (2019) through a critical examination of space, identity, and power relations.

Recent studies indicate that the built environment functions as a significant mediator in shaping everyday socio-economic interactions (Bramley and Power 2009). Urban form and architectural elements influence patterns of mobility, accessibility, and social encounters, thereby translating dominant economic structures into citizens' lived experiences (Zhang et al. 2017). This mediating role becomes particularly important in contexts where rentier economic systems shape spatial structures and urban transformations (Yamu et al. 2021).

D) Nature of Place: From Phenomenology to Urban Applications

The concept of the nature of place is primarily rooted in phenomenological philosophy (Relph 2010). In *Place and Placelessness*, Relph introduced a fundamental distinction between authentic place and placelessness, identifying different levels of human engagement with place, ranging from existential insideness to objective or superficial forms of external experience (Schulz 2012).

Norberg-Schulz (2012) developed the concept of *genius loci* within architectural theory and emphasized the importance of the unique identity and character of places. Rentmeester (2016), in *The Experience of Place*, expanded the phenomenological understanding of place by emphasizing embodied perception and sensory engagement. Similarly, Zumthor (2006), in *Atmospheres*, explored the experiential dimensions of architecture and identified essential elements contributing to architectural atmosphere, including materials, sound, temperature, surrounding objects, and the quality of light. These perspectives demonstrate how place is not merely a physical setting but a lived, experienced, and meaningful phenomenon shaped by human perception and interaction.

Contemporary Applied Studies on the Nature of Place and Research Hypotheses

Recent applied research demonstrates that the nature

of place in religious cities involves several distinctive dimensions, including authenticity (consistency with local identity and preservation of cultural characteristics), social resonance (responsiveness to the social needs of communities), spatio-temporal relationships (historical continuity and collective memory), public participation (active involvement of citizens), power structures (transparency in decision-making processes), and discursive space (freedom of expression and diversity of viewpoints) (Ahmadi et al. 2023; Arabi and Arjmand 2022; Foucault 2020; 2023; Heidegger 2006; Houshang and Mahmud 2022). Based on these theoretical assumptions, the following hypotheses are formulated:

H1: The rentier economy has a significant impact on the nature of place.

H2: Artificial form significantly mediates the relationship between the rentier economy and the nature of place (partial mediation).

H3: The indirect effect of the rentier economy on the nature of place through artificial form is stronger than its direct effect.

H4: The “resource ownership” dimension represents the strongest predictor of the rentier economy.

H5: The “authenticity” dimension is the most vulnerable aspect of the nature of place.

3. METHODOLOGY

This study was conducted within an interpretive paradigm using a qualitative research approach. Based on methodological perspectives presented by Denzin and Lincoln (2011) and Mohammadpour (2021), the interpretive paradigm is understood as an epistemological framework that considers the social world to be meaningful, complex, and multifaceted. It emphasizes the interpretation of lived experiences, the understanding of social actions, and the contextual construction of meaning.

The qualitative approach, rooted in Max Weber's intellectual tradition and the concept of *Verstehen* (interpretive understanding), focuses on exploring the meanings, motivations, and intentions underlying social actions (Maxwell 2013). A case study strategy (Yin 2018) was employed to conduct an in-depth investigation of the Razavi Shrine precinct in Mashhad as a distinctive and context-specific case.

A) Research Paradigm and Methodological Approach

The research methodology employed in this study is discourse analysis, a qualitative approach designed to examine how meanings, power relations, and ideological structures are constructed and represented through texts, narratives, media, images, and documents.

The bricolage approach was adopted as a multilayered methodological strategy to integrate data derived from conversation analysis and critical discourse analysis (Ahmad Mohammadpour 2021). This approach

includes five forms of integration:

1. Theoretical bricolage: integration of diverse theoretical perspectives, including the ideas of Heidegger, Foucault, and other relevant theorists.
 2. Methodological bricolage: combination of conversation analysis and critical discourse analysis techniques.
 3. Interpretive bricolage: incorporation of multiple interpretations and analytical perspectives.
 4. Narrative bricolage: integration of multilayered narratives and diverse accounts of spatial experiences.
 5. Political bricolage: examination of broader social and political implications of spatial transformations.
- The human-centered perspective of this research focuses on residents' lived experiences, their forms of agency, and their capacities to resist processes of commodification and spatial transformation.

B) Data Collection Method

Qualitative data were collected through semi-structured in-depth interviews, which enabled a flexible exploration of participants' lived experiences, perceptions, and interpretations (Corbin and Strauss 2014). Purposeful sampling was conducted based on

specific selection criteria, including at least five years of direct residence or professional activity within the Razavi Shrine precinct, familiarity with urban transformations in the study area, and willingness to participate in interviews lasting between 45 and 90 minutes.

The final sample consisted of 12 participants:

- Six face-to-face interviews, including three urban managers and three specialists in architecture, urban planning, and economics.

- Six interviews obtained from audio and visual documents, including experts, former urban managers, designers, critics, and local residents.

The sample was characterized by diversity in terms of gender (8% female and 92% male), age (28–68 years), educational background (from diploma level to Ph.D.), and various social and professional roles. The sample size was determined based on theoretical saturation, which was reached during the tenth interview. All interviews were recorded, transcribed, and systematically organized while adhering to ethical research standards.

Table 1. Interview Participants

No.	ID	Gender	Age	Education	Role	Experience (Years)	Interview Type
1	P01	Male	45	Ph.D. in Architecture	Expert	15	Face-to-face
2	P02	Male	52	M.Sc. in Urban Planning	Urban Manager	20	Face-to-face
3	P03	Male	40	Ph.D. in Urban Planning	Expert	10	Face-to-face
4	P04	Male	65	Ph.D. in Economics	Urban Manager	30	Face-to-face
5	P05	Male	55	M.Sc. in Sociology	Urban Manager	25	Face-to-face
6	P06	Male	41	Ph.D. in Economics	Expert	15	Face-to-face
7	P07	Male	64	Ph.D. in Urban Planning	Urban Manager	30	Audio Document
8	P08	Male	44	Ph.D. in Architecture	Urban Manager	15	Audio Document
9	P09	Male	63	M.Sc. in Architecture	Executive Manager	30	Audio Document
10	P10	Female	62	Ph.D. in Architecture	Expert	30	Audio Document
11	P11	Male	65	Seminary Education	Local Resident	25	Audio Document
12	P12	Male	61	Ph.D. in Humanities	Local Resident	25	Audio Document

C) Data Analysis Process

The qualitative data analysis was conducted using Charmaz's (2014) constructivist grounded theory approach and involved three sequential stages:

Open Coding: The first stage involved open coding (Saldaña 2021), beginning with a detailed review of the interview transcripts and the identification of relationships between emerging concepts and the research variables derived from the theoretical framework. A line-by-line analysis technique was applied to extract initial codes directly from participants' statements. This process included identifying meaningful segments of data, assigning preliminary codes, and organizing them into initial conceptual categories.

Axial Coding: The second stage focused on

establishing relationships among the initial codes through a five-dimensional analytical framework, including: (1) rentier capitalist economy and the power-knowledge relationship; (2) displacement and the state of exception; (3) power networks and institutional control; (4) architecture of control and the production of space; and (5) identity transformation and commodification. The primary objective of this stage was to explore connections among categories, develop subcategories, identify actor networks, and construct the core category.

Selective Coding: The final stage involved integrating the developed categories to identify the central phenomenon and formulate a theoretical explanation. This process was guided by Charmaz's (2014) criteria of theoretical significance, conceptual

coherence, and explanatory capacity.

Three-Level Discourse Analysis

Discourse analysis was conducted based on Fairclough's (2003, 2023) three-dimensional framework, which includes:

1. Textual dimension: Analysis of linguistic characteristics, structures, and textual features.

2. Discursive/interpersonal dimension: Examination of the processes through which meanings are produced, communicated, and interpreted.

3. Social contextual dimension: Linking discourses to broader social contexts and analyzing the underlying structures of power and domination.

Table 2. Three-Level Framework of Discourse Analysis

Discourse Level	Analytical Components
Textual Level	Word choice; grammatical structures; metaphors and analogies; rhetorical strategies
Interactional Level	Discursive strategies; positioning of actors; meaning-making processes; forms of resistance
Contextual Level	Power structures; dominant ideology; historical-social context; economic relations

Theoretical Bricolage

A theoretical bricolage framework was employed by integrating three complementary dimensions: political, narrative, and interpretive. The political dimension examined power structures and their influence on spatial processes; the narrative dimension explored the transition from individual experiences to collective narratives; and the interpretive dimension focused on processes of meaning construction and human agency. This integrated approach was developed based on the perspectives of Kincheloe (2001, 2005), Kincheloe and McLaren (2011), and Krippendorff (2018).

D) Validation

The rigor and trustworthiness of the qualitative research were evaluated based on Lincoln's (1985) four established criteria:

Credibility: Credibility was enhanced through three procedures: (1) member checking, through which 91.3% of the preliminary findings were validated by participants; (2) triangulation of data sources by combining interviews, documentary evidence, and field observations; and (3) prolonged engagement through in-depth interviews with an average duration of 67 minutes.

Transferability: Transferability was addressed by: (1) providing rich and detailed descriptions of the research procedures and contextual characteristics; and (2) presenting adequate information to allow readers to evaluate the potential applicability of the findings in other contexts.

Dependability: Dependability was established through: (1) maintaining comprehensive documentation of all research stages and analytical

procedures; and (2) conducting an external audit of the research process by independent specialists.

Confirmability: Confirmability was ensured through: (1) preserving an audit trail documenting analytical decisions and the evidence chain; and (2) conducting peer review, with the level of agreement measured using Cohen's Kappa coefficient ($\kappa = 0.78$). The final quantitative assessment of research validity, based on Lincoln's (1985) integrated evaluation framework, yielded an overall score of 80%, which exceeds the accepted threshold of 75%.

4. FINDINGS

This study investigated the influence of the rentier capitalist economy on the nature of place within the historical-religious context of the Razavi Shrine precinct in Mashhad. A grounded theory methodology combined with a three-stage coding process was applied to analyze the qualitative data. The findings obtained through this analytical procedure are presented in the following sections.

A) Open Coding: Identification of Initial Concepts

The open coding process applied to the 12 interviews generated 1,578 initial codes, indicating the high conceptual richness and complexity of the collected data. The distribution of codes revealed that 74.2% (1,171 codes) were related to the affected dimension of the study, namely the nature of place; 18% (284 codes) corresponded to the influencing dimension, namely the rentier capitalist economy; and 7.8% (123 codes) were associated with the mediating dimension, namely artificial form.

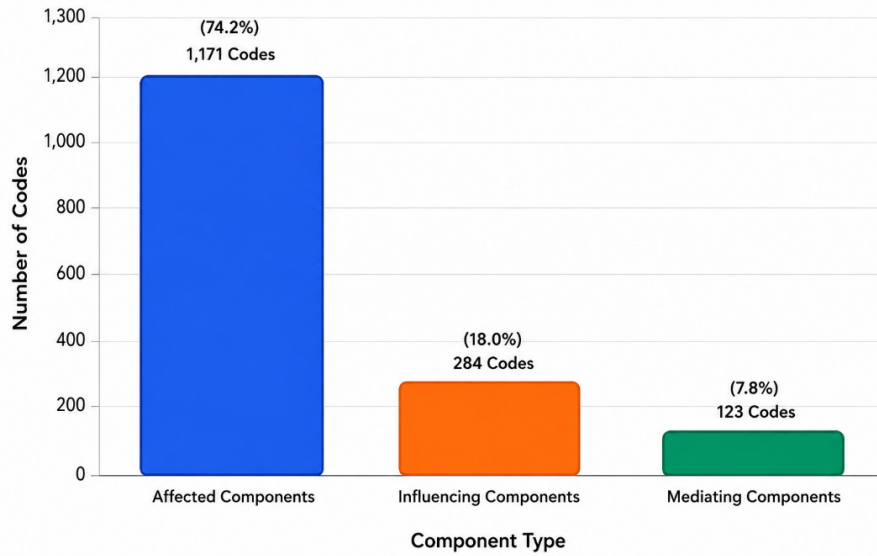


Fig. 2. Overview of Open Coding Results

Table 3. Detailed Analysis of the Affected Components

Component	Number of Codes	Percentage of Total Codes	Percentage within Category
Power Structures (Structural Corruption)	247	15.7%	21.1%
Social and Cultural Resonance	203	12.9%	17.3%
Economy as a Driving Force	122	7.7%	10.4%
Discourse and Ideology	96	6.1%	8.2%
Participation (Public Exclusion)	71	4.5%	6.1%
Authenticity	62	3.9%	5.3%
Surveillance and Control	58	3.7%	5.0%
Spatio-Temporal Relationships	15	1.0%	1.3%
Emerging Components	297	18.8%	25.4%

The influencing components were mainly dominated by profit-oriented motivations (166 codes, 58.5% of the category) and the monopolistic structure of rentier networks (81 codes, 28.5%), suggesting that economic interests and power relations constitute the primary forces driving the process of commodification. All mediating components were attributed to artificial form (123 codes, 100% of the category), highlighting its limited yet significant role as a mechanism through which the impacts of the rentier economy are transferred to the nature of place. This pattern demonstrates that the human-centered perspective successfully captures the deeper dimensions of citizens' lived experiences and perceptions of the

transformations produced by the rentier capitalist economy.

B) Axial Coding

Axial coding was performed using a four-dimensional theoretical framework based on the perspectives of Heidegger, Foucault, Lefebvre, and Relph.

Development of Subcategories

Of the 1,578 initial codes, 1,487 codes were identified as consistent with the theoretical dimensions of the study. Subsequently, 1,078 codes (72.4%) were categorized into twelve subcategories, representing the main conceptual patterns emerging from the data.

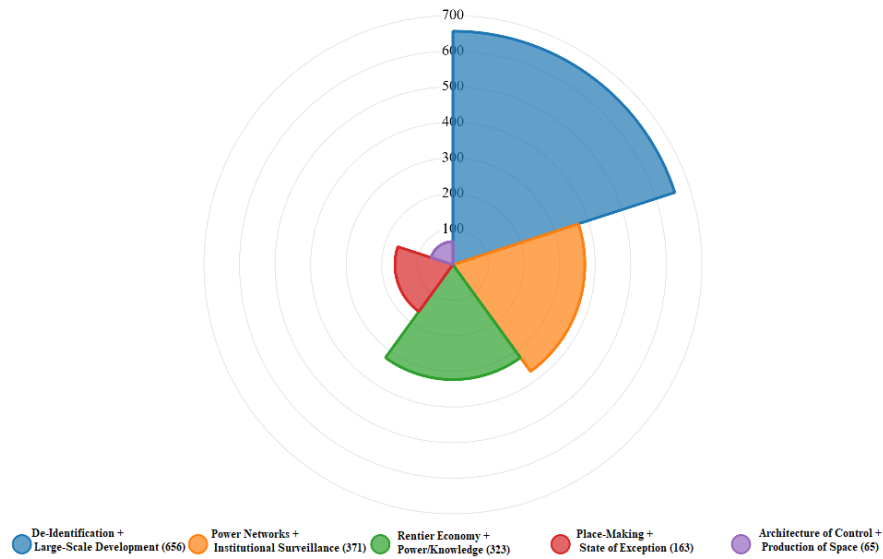


Fig. 3. Distribution of Theoretical Dimensions

Key Subcategories with the Highest Coding Density
The analysis revealed that the subcategories with the greatest conceptual concentration and highest number of codes were as follows:

1. Economic rent-seeking and corruption (245 codes, 16.5% of all codes): This category reflects mechanisms of rent extraction, including “allocating land to profit-oriented projects,” “transferring land for residential development,” and “selling land to selected investors.”
2. Diminished social resonance (157 codes, 10.6% of all codes): This category includes processes such as “declining neighborhood social interactions,” “the

disappearance of communal gathering spaces,” and “the weakening of neighborly relationships.”

3. Institutional corruption and inefficiency (151 codes, 10.2% of all codes): This category encompasses issues such as “insufficient oversight of development contracts,” “misuse of institutional power,” and “lack of transparency in decision-making procedures.”

4. Erosion of place identity (128 codes, 8.6% of all codes): This category includes the “destruction of historic urban fabrics,” “loss of traditional architectural features,” and “replacement of meaningful local elements with identity-deficient forms.”

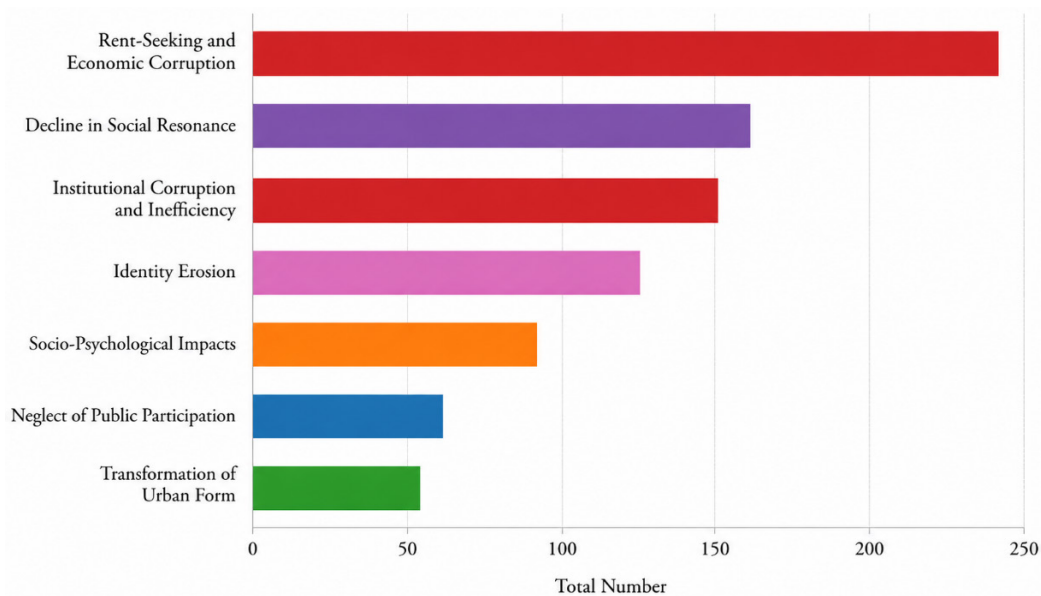


Fig. 4. Distribution of Theoretical Dimensions

Actor Network Mapping

The actor network analysis identified nine categories of active actors involved in the transformation processes of the study area:

- Resistant actors (42.8% of the codes): including local residents, religious groups, and civil society activists who represent forms of social resistance and attempts to preserve local identity.
- Dominant actors (57.2% of the codes): including governmental institutions, contractors, urban management authorities, and rentier networks that

influence decision-making processes and spatial transformations.

Based on the analysis of relationships among the identified subcategories, the core category was formulated as “Systematic Erosion of Collective Identity through Rentier Networking and Social Control.” This category represents the central pattern emerging from the data and incorporates 21 direct relationships among the main components of the research framework.

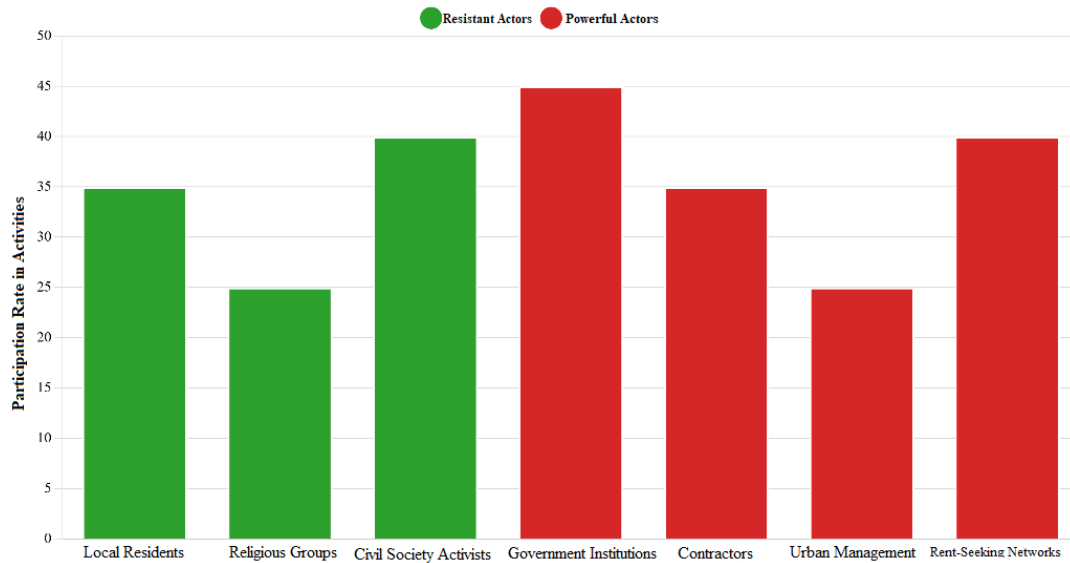


Fig. 5. Actor Network Map

C. Selective Coding: Development of the Final Theory

The selective coding phase was undertaken to formulate an integrated theoretical model entitled “Place Commodification within the Human-Centered Paradigm.” The selection of the three-dimensional

bricolage approach was based on the identification of three interconnected analytical domains that emerged from the empirical data. These domains were further evaluated and validated using Lincoln’s (1985) combined validation framework.

Three-Dimensional Bricolage Analysis

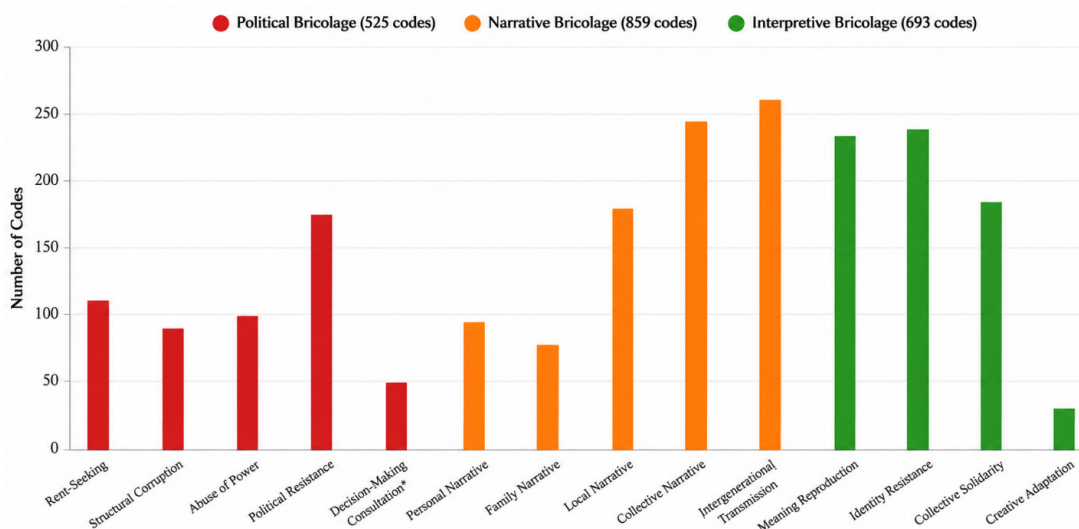


Fig. 6. Comprehensive Analysis of the Three-Dimensional Bricolage Framework

The selective coding analysis demonstrated that local community resistance to the processes of place commodification operates across three distinct but interrelated dimensions. The political bricolage dimension (33.3%) emphasizes power structures and institutional mechanisms, with political resistance (175 codes) emerging as the most prominent component. The narrative bricolage dimension (37.9%) represents the highest level of conceptual concentration, focusing primarily on intergenerational transmission (261 codes) and collective narratives (245 codes), which highlights the significant role of

collective memory in maintaining place identity. The interpretive bricolage dimension (59.3%) underscores the importance of meaning-making processes among local actors, particularly through identity-based resistance (240 codes) and the reproduction of meanings (236 codes).

The diversity of these resistance mechanisms indicates that, despite the pressures generated by the rentier economy and commodification processes, local communities maintain multiple forms of agency and resilience that contribute to the preservation and reconstruction of the human-centered nature of place.

Table 4. Comprehensive Analysis of the Three-Dimensional Bricolage Framework

Bricolage Type	Component	Number of Codes	Description
Political Bricolage (525 codes, 33.3%)	Rent-Seeking	110	Mechanisms of profit extraction without productive contribution
	Structural Corruption	90	Systematic institutional deficiencies and failures
	Abuse of Power	100	Misuse of authority and privileged positions
	Political Resistance	175	Organized responses and collective actions by citizens
	Participation in Decision-Making	50	Local democratic processes and civic engagement
Narrative Bricolage (859 codes, 37.9%)	Personal Narratives	95	Individual experiences of spatial transformations
	Family Narratives	78	Intergenerational memories and place-related experiences
	Local Narratives	180	Shared stories and collective memories of neighborhoods
	Collective Narratives	245	Group identity, belonging, and shared attachment to place
	Intergenerational Transmission	261	Preservation and transmission of meanings across generations
Interpretive Bricolage (693 codes, 59.3%)	Meaning Reproduction	236	Continuous processes of meaning construction and reconstruction
	Identity Resistance	240	Protection and preservation of cultural characteristics
	Collective Solidarity	185	Strong social bonds and community connections
	Creative Adaptation	32	Adaptive responses to changing conditions

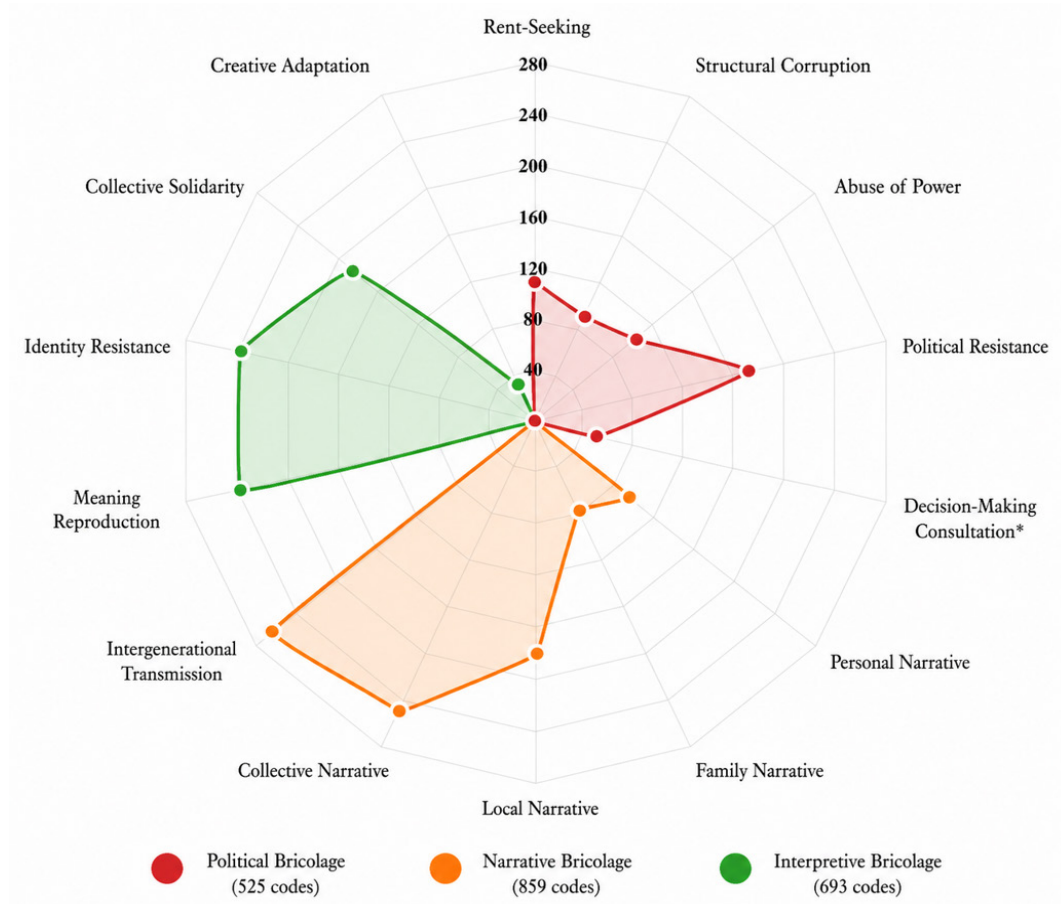


Fig. 7. Detailed Comparison of the Three Types of Bricolage

The central phenomenon, “Place Commodification,” was identified based on 180 codes (11.4% of the total codes) and demonstrated comprehensive coverage of the three paradigmatic elements. A multi-stage

validation process resulted in an overall score of 89.7%, confirming the robustness and explanatory strength of the developed model.

D. Final Paradigmatic Model

Table 5. Final Paradigmatic Model

Paradigmatic Element	Subcategory	Number of Codes	Percentage
Causal Conditions	Rent-seeking and Economic Corruption	245	16.5%
	Resource Ownership	64	4.3%
	Inefficient Projects	7	0.5%
Central Phenomenon	Place Commodification	180	11.4%
Contextual Conditions	Socio-Psychological Impacts	91	6.1%
	Neglect of Public Participation	61	4.1%
Intervening Conditions	Institutional Corruption	151	10.2%
	Power Structures	48	3.2%
Strategies	Urban form Transformation	54	3.6%
Consequences	Decline in Social Resonance	157	10.6%
	Identity Erosion	128	8.6%
	Identity Resistance	6	0.4%

Dialectical Balance Analysis

To evaluate the equilibrium between opposing forces, the ratio of reconstructive forces to destructive

forces was calculated. The reconstructive dimension consisted of 693 codes, including meaning reproduction, identity-based resistance, collective

solidarity, and creative adaptation. The destructive dimension included 1,350 codes associated with causal conditions, negative consequences, and destructive elements identified within the political and narrative bricolage dimensions. The calculated ratio resulted in 51.0%.

Calculation method: Following the principles of quantitative content analysis (Krippendorff 2018), the balance ratio was calculated as:

$$\text{Reconstructive codes} \div \text{Destructive codes} = 693 \div 1,350 = 51.0\%$$

This ratio suggests that destructive forces exert approximately twice the influence of reconstructive forces in the transformation of place. Nevertheless, the existence of diverse and interconnected resistance mechanisms indicates that local communities retain significant potential to cope with, challenge, and reshape the pressures generated by the rentier economy.

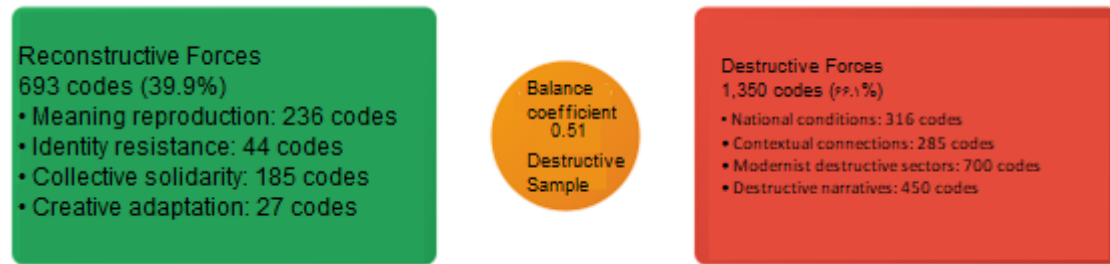


Fig. 8. Dialectical Cycle of Destruction and Reconstruction

5. DISCUSSION

Interpretation of the Main Findings

The findings of this study demonstrate that the rentier capitalist economy affects the nature of place through the mediating role of artificial form in a complex and multidimensional way. The confirmation of H1, supported by the fact that 74.2% of the codes were associated with affected components, indicates that the rentier economy has a significant influence on the nature of place. H2 was also supported through the identification of the mediating role of artificial form (7.8% of the codes), although the magnitude of this mediating role was lower than anticipated. H3 received partial support, as the indirect effects (operating through the three-dimensional bricolage framework with 2,077 codes) were stronger than the direct effects (18% of the codes related to influencing components). H4 was not confirmed, since profit and interest-seeking (58.5%) emerged as the strongest predictor rather than resource ownership (13%). H5 was fully supported, as authenticity, with only 3.9% of the coded data, was identified as the most vulnerable dimension of the nature of place.

Comparison with international literature shows that these findings are consistent with Harvey's (2020) concept of "monopoly rent" and Christophers' (2020) analysis of the key characteristics of rentier capitalism. However, unlike many Western studies that primarily emphasize the destructive consequences of commodification, this research demonstrates that local communities retain certain capacities for resistance, even under strong economic pressures. Furthermore, comparison with regional studies (Joachim and Aioloa 2021; Kamrava 2022)

confirms that the processes observed in the Razavi Shrine precinct share common characteristics with other rentier economies in the Middle East, while the cultural and religious dimensions of resistance represent a distinctive feature of this context.

Theoretical Contributions

The main theoretical contribution of this research lies in the development of the theory of "Place Commodification within the Human-Centered Paradigm" and the introduction of a three-dimensional bricolage framework (political, narrative, and interpretive) for analyzing complex power relations in urban spaces. Unlike approaches that focus exclusively on structural factors, this framework emphasizes lived experiences, human agency, and the capacity of local communities to resist and reconstruct place identity.

This study makes three major theoretical contributions:

1. Place Commodification within the Human-Centered Paradigm

While classical theories often conceptualize commodification as a one-directional process, the proposed framework demonstrates that place commodification occurs through a dialectical interaction between commodifying forces and human resistance. The balance ratio of 51.0% highlights the continued presence of reconstructive forces and provides a more nuanced understanding of human agency in maintaining and restoring place identity.

2. Three-Dimensional Bricolage Framework

The integration of political, narrative, and interpretive dimensions provides a comprehensive analytical tool for understanding multi-layered resistance mechanisms. This framework extends previous

bricolage approaches (Kincheloe 2001; 2005; Kincheloe and McLaren 2011) by identifying the practical and operational processes through which resistance is formed, maintained, and expressed.

3. Dialectical Model of Destruction and Reconstruction
Unlike linear models of urban transformation, the proposed dialectical model reveals that processes of

destruction and reconstruction occur simultaneously and interact with one another. This perspective has important implications for urban policy-making because it suggests that effective interventions should not only address destructive forces but also strengthen existing capacities for reconstruction and resilience.

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CONFLICT OF INTEREST

The authors have no conflicts of interest to declare.

MORAL APPROVAL

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.

PARTICIPATION PERCENTAGE

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

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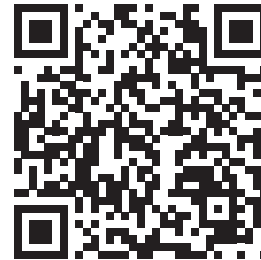
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