



## Second Home Tourism Discourses in Rural Areas: Identifying the Mental Perception of Urban Residents (Case Study: The Countryside Near Sabzevar City)

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*Received: 17 June 2018*

*Accepted: 19 October 2018*

### Abstract

**Purpose-** In this study, the second home tourism discourses are represented to identify the subjective perception of urban residents (rural idyll experiences) in rural areas.

**Design/methodology/approach-** Qualitative approach and discourse analysis method was used to extract subjective perceptions of urban residents (rural idyll experiences). Accordingly, 38 semi-structured interviews were purposefully conducted with the owners of the second homes. The present study is carried out in the summer in the recreation surrounding of Sabzevar City known as Tabas area which includes Tabas, Sang Sefid, Razghand, Bazghand, and Divandar villages.

**Finding-** The results showed that the culture of the expansion of second homes is based on rural idyll experiences and the ideal concepts of the rurality which correlates with the common triple discourse in the history of research and empirical studies around the world. The results suggest that the Sabzevar second home landscape is seen as (1) wilderness, (2) life at second homes imitates visions of traditional rural life, and (3) the environment is used for traditional consumptive and leisure activities.

**Practical implications-** Other components of the village's past, such as agricultural production, contentment, and simplicity in construction, social solidarity, and collective actions should be added to the triple discourse, because they present a unique pattern of rural idyll images and should be considered.

**Originality/value-** It is argued that the culture of the expansion of second homes is based on post-productivist and consumerist views in order to have fun and leisure time and enjoy the pristine nature and the calm and healthy environment of the village. The theoretical framework of this research includes the redevelopment of the concept of rurality and the various types of rural idyll experiences associated with it derived from the general literature and empirical studies in the field of tourism on second homes. A three-fold image of the second home countryside can be presented such that the second home landscape is seen as wilderness landscape, traditional way life and second home activities.

**Keywords-** Rural idyll experiences, discourse, wilderness landscape, traditional way life, second home activities, Sabzevar.

**Paper type-** Scientific & Research.

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### How to cite this article:

Khosrobeigi Bozchelouie, R. (2019). Second home tourism discourses in rural areas: identifying the mental perception of urban residents (Case study: The countryside near Sabzevar city). *Journal of Research & Rural Planning*, 8(1), 143-157.

<http://dx.doi.org/10.22067/jrrp.v5i4.73552>

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## 1. Introduction

**A** part from the hustle and bustle of the cities, most of the country's metropolitan cities have been suffering from air pollution in recent years. But the authorities have not considered effective solutions to this major problem, except that they have prescribed some temporary solutions, such as closing schools and offices temporarily, extending the scope of traffic plan, dealing with air-pollutant cars and motorcycles, and closing some factories and mines. When people are asked about the ideal life, they are hoping to take a vacation to get away from the city for a few days so that they will no longer be in a rush of traffic (saying that the city is no longer suitable for life). For this reason, nowadays the counter-urbanization issue (Halfacree & Boyle, 1998) and the construction of second homes and villas in the countryside and rural areas has been taken into consideration. In the past, wealthy people were looking to build or buy villas outside the city for staying there with their family on weekends; however, the middle-class community has also been added to this group recently (Hugo & Bell, 1998). Exit demand is not limited to metropolitan areas and, surprisingly, in the middle and small cities we also see such interest, and there is a growing demand for lodging in the countryside and enjoying the clean air and the environment of rural areas. Due to the increasing demand, popular discourse of second homes and villas is considered parallel to the concept of suburban construction (Vepsalainen & Pitkanen, 2010), which can provide a good framework for analyzing the causes of urban residents' tendencies to lodge in the surrounding countryside. It should be noted that the summering culture in Iran does not last for several years or decades, but it has a long history. In the past, the royal family and many of courtiers, army commanders, aristocrats, nobles, and elites had homes in the countryside surrounding the city. In addition, in different parts of the country, seasonal and multi-place life was a common habit and it was normal to build and settle in the second homes due to the livelihood and economic conveniences of the countryside. While preserving their old functions, nowadays second homes are more likely to attract the attention of different class of the people with

new motives and goals on a wider scale (Rye, 2011).

Nowadays, rural restructuring and its effects as post-productivism, gentrification and multi-functionality it has been intensifying both in terms of scale and content in rural geography studies (Ilbery, 1998; Shucksmith, 1993; Crosta et al, 2006). Where the primary suburban industry (agriculture, fisheries, and mining) has traditionally been dependent on exporting manufactured goods to urban markets, we can see that features such as the provision of services, experiences, and the quality of life are attached to its economic and social structure (Rye, 2011) and has found a dual condition. In fact, the village can no longer be considered only as a place of production, since its producing function has relatively decreased and has gradually replaced by other economic sectors (Kneafsey, 2003). Such a situation reflects the general processes of commodification, privatization, and the individualism of rural economy, as well as the growth of the presence of outsiders (i.e. Urban Consumers) to influence the future of rural communities (Van Auken, 2010).

In human geography in general and in rural geography in particular, the importance of analyzing interpretations and images constructed from reality in the sense of rurality, which is the cornerstone of the formation of the actions and behaviors of the people, has been acknowledged (Clope & Melbourne, 1992). Given this thinking, the demand for the use of the rural environment can increase through the advertising of various groups of society and be institutionalized in the form of popular discourses. In other words, as Hoggart suggests (1990), the village is located in the minds of people, and this is the fact that we cannot ignore it. That is, the culture of lodging in the countryside and the possession of second homes in the suburbs are somehow embedded in the minds of urban residents. Therefore, Halfacree (1995) suggests that the village idea is constructed as a cultural concept (mentally constructed) rather than a physical concept (a good place to stay away from any problems of life urban). For Halfacree, the village is a mix of traditional experiences and beliefs that are built through intellectual and promotional ideas of media, government, family, friends, and relatives. The objective is to make the village discourses meaningful and instill ethical

and ideological practices (Halfacree, 1993). Meanwhile, mass media and television, in particular, play a significant role in generating popular meanings (Phillips, Fish & Agg, 2001). In other words, the village has a discursive structure and, in general, it is a product of power (Jones, 1995), the meanings of which follow a particular purpose.

Despite the socio-economic changes taking place in the rural environment and its related meanings, the ideological discourses of village and rural life are still in the past. In fact, popular and acceptable discourses often depict the countryside as a natural and untouched space, which is endowed with old features and associated with the forms of modern life (Halfacree & Boyle, 1998). This is the rural idyll experiences (Shucksmith Brown, Shortall, Vergunst, & Warner, 2012), which affects resettlement preferences and the immigration behaviors and refers to utopia and ideal life (Levitas, 2007). Although the rural idyll can be analyzed and interpreted in a variety of ways, the main meaning of this is that villages are morally and aesthetically superior to urban life (Woods, 2005). You will experience real life by residing in a village that you cannot find it in a city. It can be said that requests for the exit from metropolises and small middle towns into the countryside and surroundings simultaneously resulted from a discursive resource, rural idyll experiences, rather than everyday experiences. In this article, the role of rural idyll experiences in shaping residential habits and especially the construction and housing in secondary homes around the city has been studied. Of course the starting point for the researcher is to analyze the unique images of particular rural areas affecting the behavior of immigration and settlement. The key questions of the research are basically as follows: How urban residents and second home owners understand and define living in rural settings? And what cultural characteristics make housing in the second home become institutionalized in the minds of urban residents?

## 2. Research Theoretical Literature

A significant part of the studies in rural geography has focused on the rural idyll (Bell, 2006; Bell, 2007; Winchester & Rofe, 2005). The rural idyll refers to "popular images" of bucolic tranquility and communion with nature" (Bell, 1997, p. 94). Short (1992) describes the rural idyll as the

postcard image of the rural life and maintains that "overly healthy and clean, overly spiritual, overly natural, and generally pristine, intact, and free of any impurities. The typical image of rural life which has a close connection with nature and exhibits the harmony among the song of the earth and the seasons" (Short, 1992, p. 30).

Halfacree (2007) points that rural areas are often considered "consuming idylls", where characterized by leisure, residential and contemplation practices. From Halfacree's (2006) perspective, rural space has three components: Rural locality and unique local situations (in terms of landscape, nature, and environment), representations of the rural and the ideal space for planners and developers (in terms of political, economic, and cultural), and the everyday lives of rural populations and the ideal environment for local residents. Therefore, in order to build and habit in second homes, the rurality should be considered as commoditized and exploited by outside forces instead of a source for the refinement of the spirit and the attainment of calmness. As Ward and Ray (2004, 4) have pointed out, referring to the future and the rural in the same breath

may appear to be something of an oxymoron when rural areas are so often "cast as inherently traditional and conservative", lying in the domain of the past. Although the rural idyll experiences of the places the rural community is considered as the foundation of national culture and the guard of traditional customs, the backwardness of rural is always animadverted and the necessity of modernization is recommended as such (Woods, 2005). Moreover, the thought that the village is the repository of traditional culture is strongly contradicted by the undeniable thirst of villagers to access modern facilities and services, even if we believe in endogenous development (Terluin, 2003). However, in the era of modernity and globalization, the village is part of the process of changing ideology and identity, and changing its function from a place for production to a place for consumption should be considered normal. It thus emphasizes the importance of paying attention to the issue of power in the tourism of second homes and rural-urban movements. Bell (2006) has distinguished three types of rural idylls: pastoral farmscapes, natural wildscapes and sporting adventurescapes. Whereas the farmscape emphasises a picturesque and traditional



agricultural landscape (not modern agribusiness), the wildscape portrays the countryside as a sublime wilderness; pre-cultural, pre-human and untamed. From Bell's perspective, these rural idyll experiences three forms, including "a mobile combination" of the following elements: nature (natural wonders and proximity to nature), romanticism and originality (acknowledging our own ontological freedom) and nostalgia (for simpler ways of life), all stamped or printed onto the land and its inhabitations (plants, animals, and people) (Bell, 2006, p. 150). The concept of rural idyll experiences is experimentally investigated by a number of researchers. Based on the results, the motivation of closeness to nature has the greatest impact on the attraction of urban residents to suburban areas (Halliday & Coombes, 1995). In addition, the role of rural culture and lifestyle, escaping from the busy of routine life and spending time with family and friends are also the reasons for the migrating of urban residents and housing around the city. In summary, many conclusions are emphasized on the infrastructure role of rurality (structured images) in expanding the tourism of the second home. Sharpley and Jepson (2011) Have stated that this point can be analyzed in the light of relaxation as a valuable outcome of the experiences of living in rural areas. However, rural imagery has been symbolized and idealized in various forms, as mentioned above, by the trends of modernization and globalization, and in particular the tourism from it. That is why the formation of rural idyll experiences cannot be distinguished from discourses of artistic and media structure such as novels, paintings, magazines, music, films and TV advertising. For example, Phillips, Fish, and Agg (2001) focused on the elements of rural idyll experiences in British television programs. Their review shows that a set of rural views is reproduced and attracted the attention of the audience. Vepsäläinen and Pitkänen (2010) also conducted a study on rural idyll experiences in Finland and its connection with popular discourses of the second homes. This research was parallel to the intellectual line of Bell, the division of natural and agricultural landscapes, and the traditions of rural life and adventure from rural idyll experiences. They also confirm the strong presence of rural idyll experiences as middle ground between traditional and historic rural life and commodification rural life. Baylina and Berg (2010) critically investigated rural idyll experiences as an accepted discourse of

the middle class of society. It should be mentioned that the demand for living in rural areas and enjoying the landscape and nature of the village is not only related to rural idyll experiences and mediatization of rural, but also the knowledge, expectations, and interests of the tourists from the place are involved (Zhou, 2014). In the present study, it is highlighted that due to spatial and temporal requirements and cultural and social characteristics, the formation of second homes and the mentality of the urban inhabitants about presence in the village cannot be attributed solely to the predominant post-productivist, the phenomenon of counter urbanization in the world, and the tendency to the suburb and suburbanization, because the connection with the birthplace Or ancestral village and preserving the village and its related economic activities can also be the cause of the expansion of second homes Or even setting up economic businesses and creating incomes from non-indigenous people can be considered as a factor in the formation of second homes and the encouragement of urban residents to rural areas. Hence, many different causes can be considered, which, according to the characteristics of each region, may represent a different nature than the view of the expansion of second homes solely by rural idyll or leisure and recreation, and This is the distinction of the present research with dominant discourse in relation to the mentality of urban residents about a second home in rural areas. This is the difference between the present research and the dominant discourse in relation to the mentality of urban residents about a second home in rural areas. Generally, a priori causes in each region can also contribute to the development and formation of post-productivist tendencies and recreational and tourism characteristics, which will be explained in more detail.

### 3. Research Methodology

#### 3.1 Geographical Scope of the Research

The present study was carried out in the summer villages and mountains around the cities of Sabzevar with an internal approach, including Sang Sefid, Tabas, Razghand, and Bazghand. In a case study with an internal approach, the researcher seeks a deep understanding of a particular case, which means that it only has one unique thing and is not treated in the same way as in other cases (Stake, 2005). In fact, the rural idyll does not have a uniform structure and is not homogeneous in any

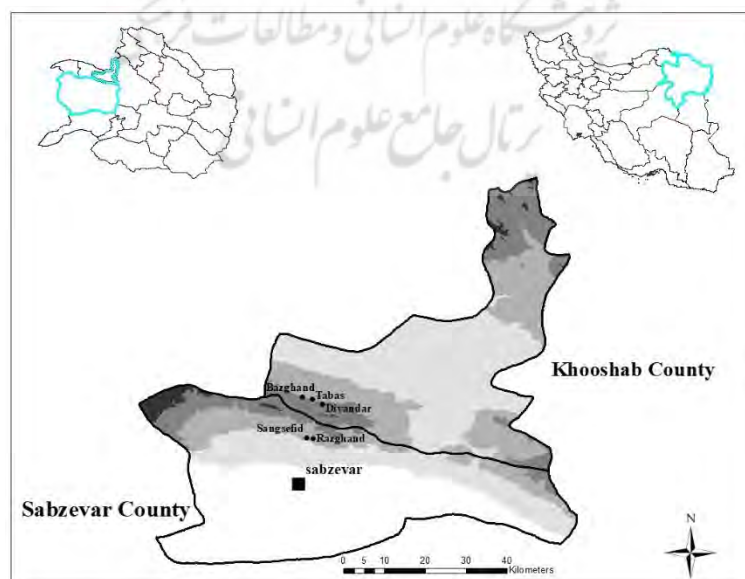
way (Cloke & Melbourne, 1992), and it can take a different shape depending on each region and location and its social connections. Sabzevar is known as a desert city. Everyone who wants to travel to Mashhad will experience this feature on the Tehran-Mashhad route. But in this route there are places where the mountains and the desert are interconnected, creating unique landscapes. The main and perhaps the only natural and spectacular site in Sabzevar is the Black Mountains known as the Tabas area, which is only a few kilometers away from the central desert of Iran, Mazinan and Kal Shour. This summer village with favorable climate and green valleys, high mountains, rivers, numerous waterfalls, and a variety of unique landscapes, deserves to become a tourist destination even in Khorasan Razavi. Due to the good weather of this region, citizens of Sabzevari, especially in recent years, have been buying land and building villas and second homes in the vicinity of the villages. Hallikainen (1998) shows

that the rural perspectives of those who have rural roots and living for some reason in the city are different from people born in a city who have not experienced rural life, especially for young people. Most of the owners of the second homes in Tabas, if not belong to this area, have a rural root and are familiar with the life of village. Now, one has to pay attention to whether the goal of urban residents of building second homes is to have aesthetic motives and take advantage of the natural and traditional views of the village or to invest and acquire property and income from the village. However, taking advantage of the rural idyll is a multisensory experience that can simultaneously correspond to nature, food, work, and even income (Daugstad, 2008). Of course in recent years, with the downturn in the housing and land market in the city, the unrealistic propaganda of brokers and dealers has been intensified for selling the lands of villagers to citizens, and this has over shadowed the aesthetic dimension of second homes.

**Table 1. Characteristics of the study area**

Source: Statistical center of Iran, 2018.

rural	The population of local residents	Population of second homes	Number of second homes	Number of interviewees
Tabas	642	300	100	12
Sang-e sefid	438	160	80	10
Razghand	228	75	25	5
Diwandar	210	50	20	4
Bazghand	139	130	50	7



**Figure 1. Study area**

(Source: Research findings, 2018)

### 3.2. Methodology

Foucault (1994) suggests that people's behavior is shaped by daily discourses and conversations rather than conflicting situations. Thus, the movement of people to the villages around the city is not only due to the fact that rural life is merely an alternative to escaping the problems and irregularities of urban living; however, modern capitalism and the market model have commodified rural space and promoted the culture of the expansion of second homes. Now, this trick is practiced through the discourse of rural idyll, namely nature, beautiful landscapes, calm and silence, security and health, simplicity and intimacy, healthy and organic food, and rich culture. Therefore, the present paper does not have an option other than the use of discourse analysis method to understand the motivations of urban applicants to take second homes in the villages around the city. This methodology will surely act in the form of rural idyll, that is, the Bell's (2006) division and discourses of natural and agricultural perspectives, rural traditions, and adventure. But first of all, these pictures of the suburb and countryside must be matched to the natural, economic, and cultural conditions of the villages, especially in the studied region. What is evident is that some of the elements of the rural idyll pictures mentioned above do not fit or are less used in our villages, such as adventurous and high-risk sports activities. Therefore, the generalized and modified Anglo-american-Bunce's (2005) model, with the characteristics given in Table 2, is more generalizable than highly specialized and the fancy elements of other divisions such as the Bell model. In addition, field experiments obtained from this paper can add new elements to this whole and can be used in subsequent studies. Regarding the

choice of the method of discourse analysis, basically a qualitative approach should be put into the agenda. Accordingly, the research data were obtained through a semi-structured interview with the owners of the second homes in the rural areas under study. According to Brewer et al. (2002), a selection of 20 to 30 participants for identifying a coherent set of cases in qualitative research are usually sufficient. The narratives are considered as "the Textual Actualization of a Story at a Specific Time and Context" (Nimegeer & Farmer, 2016). The purposeful sampling strategy was used to select the participants in the interview due to specificity of the studied community and the relative similarity of the second homeowners (Bryman & Bell, 2007). Sampling typically continues until information redundancy or saturation occurred. Data saturation in this study was obtained after 30 interviews and 8 other interviews were done to ensure sampling adequacy. Interviews were recorded with the consent of the participants using a mobile phone for 30 minutes, and then were written by the researcher on the paper. Next, the important paragraphs were identified based on theoretical frameworks and previous experimental studies (Creswell, 2017). Subsequently, a code was assigned to each paragraph or key phrase; coding was done with MAXQDA Software. In the next step, based on the constant comparison of similarities, differences, and proportions, codes denoting a single issue were classified in one class and were categorized into sub-categories. Finally, by comparing the sub-classes with each other and their deep and thorough review, the content of the data was introduced as the main class or as the key discourse in this research. The topics of the interviews are presented in the following table.

**Table 2. Interview Questions / rural idyll experiences and its discourses**  
(Source: Research findings, 2018)

Key discourses	Rural idyll elements/Questions
wilderness landscape	How is the landscape seen? (Nature and wildlife, cultivation, agriculture, and pasture)
traditional way life	How is the social environment experienced? (Agriculture and animal husbandry, with family and relatives, with friends and relatives and with the rural community)
second home activities	How is the environment used? (Spending leisure time, recreation, and relaxing)

#### 4. Research findings

##### 4.1. Key elements of mental perception (rural idyll experiences) of the owners of second homes in the countryside near the Sabzevar

The analysis of the written interviews of the participants in this research resulted in the

extraction of 90 primary code, 8 sub-categories and three major categories (discourse), including wilderness landscape, traditional way life and second home activities (Table 3).

**Table 3. Coding results with main and secondary categories**

(Source: Research findings, 2018)

General category	main category	Secondary category
Intellectual perception of urban residents (rural idyll experiences) / Culture of the second homes	A) wilderness landscape	1. nature 2. Agriculture
	B) traditional way life	1. Agricultural activities 2. Rural root and preserve rural and agriculture 3. Kinship relationships and relationship with friends and families 4. Relations with the rural community
	C) second home activities	1. Spending leisure time and entertainment 2. Relaxation

##### 4.2. Wilderness landscape discourse

Interviews show that the culture of the expansion of second homes in the countryside surrounding the Sabzevar city is primarily centered on nature: access to pristine and intact landscapes. The use of mountainous beauty in many narratives is considered as the main motive for the expansion of second homes. Lush valleys, hills, springs, and rivers of this territory are a cozy place to enjoy pristine nature in spring and summer. One of the owners of a second home explains:

*"This area has a very beautiful landscape .... Because it is located on a hillside and view of the mountain is a spectacular... When I sit at the terrace and watch these beauties, I feel very good sense." (Code: Nature /Interview 3/ Man: 56 years old / newcomers / Occupation: Free / Tabas).*

Another urban resident states that:

*"The intact area ... less manipulated by human ... enclosed in the mountains ... covering trees..... rivers and springs ... The sounds of the birds ... is very beautiful" (Code: Nature / Interview 16 / Man: 60 years old / Native / Occupation: Employee, retired / Raz Qand).*

In addition, motivations based on using garden attractions and farms are often indicated in the statements. The high altitudes of Northern Sabzevar, have turned into a lush and beautiful

garden due to the abundant water from melting snow, as well as the efforts of hard-working farmers. Walking under the shadows of trees and alley gardens of the garden is an unforgettable experience for the second-house population. One of the owners of a second home explains:

*"The green gardens ... The current water in it ... Alley gardens [Walking in gardens] ... The cool weather ... have attracted us ... Living here [with all the beauty "] is very satisfying." (Code: Agricultural Perspective / Interview 21 / Man: 47 years old / newcomers / Occupation: Agency driver / Sang Sefid).*

In addition, the interviewees mentioned the growth of various herbs with medicinal properties such as rhubarb, Echium, thyme, and Mugworts, which also have high prices given their high value. Therefore, the expansion of second homes in the countryside surrounding the Sabzevar is further matched by natural rural idyll experiences, the unspoiled scenery. We rarely encounter incentives exclusive of unique mountainous and natural ecosystems, which means utilizing the human facilities for recreational facilities (restaurants, hall green garden, parks, and Luna parks). Respondents have always been pleased with the eye-catching scenery of the upland mountains and the deep valleys and the meandering streets of the region. Of



course the most amazing human handmade, the Qantas in the villages of Sabzevar, should not be overlooked. Interestingly, the owners of the second homes spoke the same words about rural life that are heard every day from mass media such as television. One of the urban residents explains:

*"Seeing beautiful mountains ... green trees ... springs [and Qantas] ... clean and healthy air ... as well as the intimate people ... make us happy. "(Code: Nature / Interview 12 / Man: 60 years old / newcomers / Occupation: Architect / Baz Qand).*

Now, let's take a look at the speeches of the president on the rural national day in media, which is similar to the narratives obtained from the interviewees. According to the reporter of Fars news agency, the President pointed to the important concessions of the village: The attraction of the village is its nature and its clean air, the villagers are healthier, happier and more resistant. He continued: The village is a community that engages in peaceful coexistence and has a brotherly and kindly relationship, and a place where there is no oppression because the village means purity, honesty, fulfilment of the obligation, bailment, and faith in God. Surprisingly, the owners of the second homes outside the illustration by external actions have no much knowledge about the past of the village and the rural of the area where they live, and they are limited to perceptions about the use of nature and landscape of the mountains. For example, they have no experience about planting and harvesting practices in gardens and farms, as well as milking from animals and products (such as cheese, yogurt, butter, and animal oil), and baking bread and cooking local foods. However, they are interested in planting trees, flowers, vegetables, and fruits, and even keeping hens and roosters in their second home.

#### **4.3. Traditional way life discourse**

As stated earlier, the owners of second homes are interested in the traditions of rural life, but symbolically. Second homes in the villages around Sabzevar are often developed as garden villas, which typically have garden plots with fruit trees such as cherry, sour cherry, plum, apple, and peach. For this reason, the residents of the second homes should provide water and irrigation, pruning trees, supplying labor and harvesting fruits according to the daily agricultural activities in the rural areas. In many secondary homes, wells are drilled, and

extracted water is stored in the pool for use in agriculture and irrigation. On the other hand, newcomers in many cases have started to build dairy and chicken farms in the villages mentioned above and have provided employment for rural residents. One of the owners of the second home explains:

*"We cultivated (fruit trees) the empty (arid) land... it also created the greenery and freshness of the village ... And also created employment. "(Code: Agricultural Activities / Interview 14 / Man: 62 years old / Native / Occupation: Employee, Retired / Tabas).*

Another owner of a second home states that:

*"We shovel the land [... and trees around] ... we prune trees ... irrigation every few days ... is both fun ... and suitable for earn money and economics "(Code: Agricultural activities / Interview 9 / Man: 54 years old / newcomers / Occupation: Doctor / Tabas).*

In fact, the construction of second homes in rural areas has led urban residents to work in the agricultural and production sectors such as local residents. In this regard, each year each of them looks for agricultural equipment and product packaging and sales in the market and supplies directly. For this purpose, they have also built warehouses for product storage, as well as places for the sale of manufactured goods, which it is generally matched with the lifestyle and rural work. Of course it should be noted that the agricultural production and cultivation activities are in the new form and associated with the expansion of products rather than the traditional products of the village, such as walnut gardens.

As stated above, as stated above, most newcomers to the villages are natives of the same place and returning to the village of birth, either temporarily, on paternal terrain, and most of them have revived past economic activities or promoted by adding other jobs. One of the owners of a second home explains:

*"We use [paternal land] the village environment [in the whole of our hometown ... By planting ... Keeping chickens, cocks and livestock ... As my ancestors used the environment here, I try to continue it ... To survive the smell of the village [And the passion in it]. "(Code: Rural root and*



*Preservation of Agriculture / Interview 17 / Man: 65 years old / Native / Occupation: Employee, retired / Raz Qand).*

In this regard, another owner of a second home explains:

*"I am farming in this village..... The grape garden is left by my father ... [I take care of it] ... I also plant trees ... Fruits like cherry and plum ... have a good income. "(Code: Rural Root and Preservation of Village and Agriculture / Interview 13 / Man: 61 years old / native / occupation: employee, retired / Baz Qand).*

In addition to productive and economic activities, the social narrative of second homes in the villages surrounding the Sabzevar City reveals the characteristics of rural life, namely close relationship and social relations. In the narratives, the relationship between friends and relatives is more important than kinship relationships. One of the owners of a second home explains:

*"In order to gather together on weekends and holidays, I bought a territory and built the house... This leads to a close relationship.... and creates memorable moments"(Code: Social Environment: Kinship Relations and Relationships with Friends and Families / Interview 29 / Man. 48 years old / newcomers / occupation: employee, teacher).*

In this regard, another owner of a second home explains:

*"Through our neighbour in the city who was from Sang-e Sefid, I was encouraged to buy land [and build a house] ..... I have a good and sincere relationship with our friends [in the village]. ..... We help each other in times of need [to solve problems]. " (Code: Social Environment: Kinship Relations and Relationships with Friends and Families / Interview 22 / Man.: 54 years old / newcomers / Occupation: Self-employed / Sang-e Sefid).*

Most of the interviewees referred to the Tasooa and Ashoora ceremonies, especially in the Tabas village, and the hospitality of the mourners, and the sense of solidarity between the urban residents and the villagers in order to hold them as glorious as possible. One of the owners of a second home explains:

*"There is a keen interest in participating in religious gatherings and ceremonies, especially Tasua and Ashura [urban or local]... and in good [and spiritual] works, there is a great correlation with each other"(Code: Social Environment: Relationship with the Rural Community / Interview 11 / Man: 66 years old / newcomers / Occupation: Employee, Retired / Baz Qand).*

Also, another owner of a second home explains:

*"By engaging in religious ceremonies, we have a good relationship with the people of the village ... This has led a collective collaboration [in various fields]." (Code: Social Environment: Relations with Society Rural / Interview 28 / Man: 46 years old/ newcomers / Occupation: Teacher).*

In addition to collective actions in the field of religious and cultural events, cooperation and assistance from owners of the second homes to local residents has been taken to improve the infrastructure and service delivery, including broadening the asphalt passage, supplying water to various districts, constructing the educational and sports places and environmental health. Since many newcomers are retired or currently working in various government departments, they play an important role in attracting and accelerating the service delivery. Overall, the most important factors that urban residents tend to build second homes and buy territory in the studied villages are the close neighborhood relations, the acceptance of newcomers and collective labor, and collaborations with them in different fields by local residents. Interestingly, these factors have also created social solidarity and a sense of security in these rural areas.

#### **4.4. The discourse of Second home activities**

The third way to encounter the second home environment was through activities. As described above, the represented activities were often fairly traditional and suggested a utilitarian relationship with nature and land. However, the most typical activities related to the second home environment were recreational ones. These can be further divided into homes and outdoors recreation. In interviews, more attention is paid to indoor recreation. Since the issue is more about the privacy of families, it is not permissible to enter into details of the activities. One of the most common and popular recreations in the second homes is the cooking of barbecues

and hot drinks. Of course, the preparation of the necessary equipment for the recreation including the supply of firewood and heating, the stages of tasting food and the cooperation between family members and friends and acquaintances in this regard can be a kind of self-entertainment. One of the owners of a second home explains:

*"[At the weekend] preparing a fire ... barbecue .... [And also] Fire tea ... Together.... is one of my main motives to be present in the village and build a home ... It'd a pleasant feeling ". (Code: Spending leisure time and entertainment / Interview 8 / Man: 45 years old/ newcomers / Occupation: Self-employed / Tabas).*

In addition, the interviewees mentioned recreational activities in the village and open space, including hiking, walking in a garden alley, climbing, visiting river views and fountains and aqueducts, and visiting religious places with the aim of enjoying nature and rural life.

One of the owners of a second home explains:

*"One of my usual tasks is walking ... I walk in the garden alley... I see the aqueduct and drink healthy water... I sit under the shadow of plane trees ... And I go to the old mosque in the village of... in general, it is soothing. "(Code: Spending leisure time and entertainment / Interview 29 / Man: 43 years old / newcomers / Occupation: road maintenance employee).*

Another homeowner of a second home explains:

*"I establish a garden in the village as a camp and a resort for mountaineers ... on Fridays [early morning] we gather here for mountain climbing, eat breakfast and then go to climbing and sport [as a group] ". (Code: Recreational Activities: Spending leisure time and entertainment / Interview 25 / Man: 54 years old/ newcomers / Occupation: businessman / Sang e Sefid).*

However, most narratives express that the most important function of the second home is to rest and have a cozy environment for spending time. Because staying away from the urban life and taking refuge in the quiet and simple village life alongside the beautiful and pristine nature is always one of the main priorities of urban residents for staying in the village. One of the owners of a second home explains:

*"Escape from the city ... traffic and bustle ... Noise ... Social anomalies ... Access to healthy air ... The quiet environment ... Having social security ... were the main reasons for the presence and construction of a house in the village. " (Code: rest and relaxation / interview 19 / Man: 44 years old / newcomers / occupation: businessman / Raz Qand).*

Another owner of a second home mentioned:

*"Human inherently needs mental and emotional relaxation ... rest .... Therefore, we built a second home in a mountainous village with beautiful landscapes to meet this need "(Code: rest and relaxation / Interview 30 / Man: 51 years old/ newcomers / occupation: Self-employed).*

Of course new recreational activities such as cycling, horseback riding or sightseeing with cars and motorbikes have become prevalent in rural areas around the city of Sabzevar.

## 5. Discussion and Conclusion

In this study, the expansion of second homes in mountainous villages around Sabzevar was studied and analyzed based on discourses including natural and agricultural landscapes, rural life traditions, and recreational activities. The narratives have shown that rurality and rural space are represented through rural idyll experiences and ideal concept, and the culture of the expansion of the second homes is based on these abstractions (the results are consistent with the findings offered by Bell, 2006; Bunce, 2003; Cloke, 2003). Briefly, rural idyll experiences of urban residents and the owners of second homes about the presence and stay in the village can be described in a triple framework: natural landscapes known as intact wildlife; lifestyles of the second homes and the presence of the village are an imitation of the traditions of rural life; and ultimately, a residential environment is used for recreation and spending leisure time. Although identifying the mental perception of urban residents (rural idyll experiences) in mountainous villages around Sabzevar is unique in many respects (in general, this study can be investigated as the culture of the second homes in Iran), there are many similarities with the second home culture in the world. (European countries,

North America, Australia, and South-East Asia). This is also highlighted in the studies by Halseth (1998), Williams and Kaltenborn (2013), and Müller (2007). Because in the narratives from the second-home owners, we find keywords such as pristine and intact wilderness landscape, traditional way life, second-home activities, which are all highlighted in the literature on second-home tourism and empirical studies. The three ways of representing second home landscapes are not exclusive of each other, but in many cases overlap and complement each other producing a special image of the second home countryside.

The analysed rural representations excluded all signs of modern agriculture and postproductive sources of livelihood. Furthermore, rejected from the representations were those elements of the commodified countryside created to correspond to tourism demand. The analysed rural representations excluded all signs of modern agriculture and postproductive sources of livelihood. Furthermore, rejected from the representations were those elements of the commodified countryside created to correspond to tourism demand. Therefore, the representations of second homes offer a different social and cultural environment than is actually seen in rural areas and are associated with new interests and demands regarding the use of rural environments. In a way, the second home discourses represent a middle ground between the dystopic realities of the modern countryside and the overly idealised marketing images. However, second homes in the mountainous villages around Sabzevar often lack symbols and elements, such as pools (saunas and Jacuzzi), artificial gardens, open space, flowers and decorative plants in the style of the modern rural countryside. Living in second homes is mostly formed based on the nature and the traditions of rural life to the post-productivist characteristics and lifestyles (Barke, 2008; Van Auken and Ray, 2011). This life takes place in the same way as in the traditional way in the village, with the

maintenance of poultry and livestock, planting trees and plants, and even taking care of estate and fatherly inheritance. But since lifestyle in the villages of the country in general and in the villages around Sabzevar city, in particular, the implementation of the guideline and urbanization of the construction is changing, or that many activities outside the village and in the agricultural lands and garden and pastiche. So the culture of the second homes is rural idyll and abstract image of rural life that rebuilds the landscape of tourism and post-productivist in some other way, and can be in the form of a unique pattern of the expansion of second homes in the mountain villages surrounding the city of Sabzevar. Although, second homes owners have been attempted to maintain the tradition of cultivating the village, it has to be said that this effort has been towards modern agriculture and the expansion of engineering gardens with marketable varieties in the second homes, which is different from the current products in the village. Their common point is merely an emphasis on agricultural activities and not similar practices of the past, both in the case of newly arrived urban residents and urban residents who returned to their place of birth. In parallel with the line of thought, Vepsäläinen and Pitkanen (2010), second home tourism is not merely a phenomenon of the post-productive countryside, but the long history of second-home ownership has made them an established part of the rural landscape and thereby also contributed to the formation of that post-productive countryside. In addition, second-home owners often exhibit higher place attachment than the permanent residents and showing components of social solidarity and close relations between residents in particular, in the organization of religious ceremonies, as well as collective actions for solving problems.

**Acknowledgments:** The present research is not a sponsored project, and is based on the scientific activity of the authors.

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پښتونستان د علوم انساني او مطالعاتو فرانسې  
پرتال جامع علوم انساني



## گفتمان‌های گردشگری خانه‌های دوم در نواحی روستایی: شناسایی ادراک ذهنی ساکنان شهری (مطالعه موردی: روستاهای ییلاقی پیرامون شهر سبزوار)

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تاریخ پذیرش: ۲۷ مهر ۱۳۹۷

تاریخ دریافت: ۲۷ خرداد ۱۳۹۷

### چکیده مبسوط

#### ۱. مقدمه

اکثر کلانشهرهای کشور چند سالی است که علاوه بر بیماری شلوعی و تراکم جمعیت گذشته- دچار ویروس ویرانگر جدیدی یعنی آلودگی هوا شده‌اند. این در حالی است که مسوولان امر جز تجویز نسخه‌های موقتی همچون تعطیلی مدارس و ادارات، گسترش محدوده طرح ترافیک، برخورد با خودروها و موتورسیکلت‌های دودزا و تعطیلی برخی از کارخانجات و معادن چاره‌ای برای درمان این معضل بزرگ نیاندیشیده‌اند. وقتی از مردم درباره زندگی ایده آل سوال می‌شود آرزو می‌کنند تعطیلاتی پیش‌بیاید تا چند روزی از شهر دور شده و به جایی بروند که دیگر از شلوعی و آلودگی خبری نباشد(با این گفته که دیگر شهر برای زندگی مناسب نیست)؛ به همین خاطر است که در حال حاضر بحث جریان‌های شهرگریزی و اقامت در مناطق ییلاقی خوش آب و هوا و ساخت خانه‌های دوم و ویلایی داغ است. تقاضای خروج صرفاً مختص کلانشهرها نبوده و با کمال تعجب در شهرهای میانی و کوچک نیز شاهد چنین حرکت‌هایی هستیم و تقاضای روز افزون برای بهره‌گیری و اقامت از مناطق ییلاقی خوش آب‌وهوا وجود دارد. در سایه این گستردگی تقاضا، گفتمان عامه‌پسند خانه‌های دوم و ویلایی به موازات مفهوم حومه و حومه‌سازی قرار می‌گیرد که می‌تواند چارچوب مناسبی را برای تحلیل چرایی گرایش‌های ساکنان شهری به مناطق ییلاقی پیرامون فراهم سازد. می‌توان گفت، تقاضاهای خروج از کلانشهرها و شهرهای میانی کوچک به نواحی ییلاقی و پیرامون به طور همزمان از یک آبخور گفتمانی یعنی تصویر شاعرانه از روستا آب می‌خورد تا تجربیات

به ترجیحات سکونتی و خاصه ساخت و اسکان در خانه‌های دوم پیرامون شهر پرداخته شده است. البته، نقطه شروع برای محقق تجزیه و تحلیل تصاویر منحصر به فرد از محل‌های خاص روستایی است که رفتارهای مهاجرتی و اسکان را تحت تاثیر قرار می‌دهد.

#### ۲. مبانی نظری تحقیق

بخش قابل توجهی از مطالعات در جغرافیای روستایی بر موضوع تصویر شاعرانه از روستا متمرکز شده‌اند. تصویر شاعرانه از روستا به «تصویر عامه‌پسندانه» و عمومی مردم از «آرامش و سادگی زندگی دهقانی و همبستگی با طبیعت» اشاره دارد. شورت (۱۹۹۲) در مطالعه خود تصویر شاعرانه از روستا را این‌گونه توصیف کرده است: بیش از حد سالم و پاکیزه، بیش از حد روح‌انگیز و معنوی، بیش از حد طبیعی؛ و به طور کلی بکر و دست‌نخورده عاری از هر گونه ناخالصی. تصویر رایج از زندگی روستایی که ارتباط نزدیک با طبیعت دارد و هم‌آوایی با آهنگ زمین و فصول را به نمایش می‌گذارد: به عبارتی، تصویر کارت‌پستالی از زندگی روستایی. بل (۲۰۰۶) سه نوع از تصویر شاعرانه از روستا را از یکدیگر متمایز کرده است، یعنی تصویر شاعرانه شبانی از کشاورزی که منعکس‌کننده چشم‌انداز کشاورزی هنرمندانه است تا صنعتی و مهندسی شده؛ تصویر شاعرانه طبیعی از حیات وحش که تاکید بر پیش‌فراهنگی، ماقبل‌انسانی، زمین دست‌نخورده و بکر و طبیعت رام نشدنی؛ و تصویر شاعرانه ورزشی از ماجراجویی که در آن روستا به عنوان زمین بازی و به نوعی خطر کردن قابل شناسایی است. وپسالینن و پیتکانن (۲۰۱۰) نیز مطالعه‌ای درباره تصاویر شاعرانه روستاهای فنلاند و ارتباط آن با گفتمان‌های عامه‌پسند خانه‌های دوم انجام داده‌اند.

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جهت منحصر به فرد است (به طور کلی این مورد مطالعاتی می‌تواند به عنوان فرهنگ خانه‌های دوم در ایران بررسی شود)، اما شباهت‌های فراوانی هم با فرهنگ خانه دوم در سطح جهان (کشورهای اروپایی، آمریکای شمالی و استرالیا و جنوب شرق آسیا) دارد. چراکه در روایت‌های بدست آمده از مالکان خانه‌های دوم به کلیدواژه‌هایی همچون چشم‌اندازهای بکر و دست نخورده، سنت‌های زندگی روستایی و تفریحات طبیعت محور برخورد می‌کنیم که در ادبیات عمومی گردشگری خانه‌های دوم و مطالعات تجربی صورت گرفته برجسته شده است. به طور کلی، تصاویر سه گانه یاد شده به هم پیوسته و از یکدیگر مجزا نیستند، اما ترکیب آنها تصویری خاصی از فرهنگ خانه‌های دوم ارائه می‌دهد، همان الگویی که در روستاهای کوهستانی پیرامون شهر سبزوار بدست آمده است.

#### ۵. بحث و نتیجه‌گیری

بی‌شک تصاویر شاعرانه و بازسازی مفاهیم روستاگرایی و حومه‌سازی و مصرفی شدن روستا (جریان‌های پساتولیدگرایانه) برای تفریح و گذران اوقات فراغت با بهره‌گیری از طبیعت و محیط سنتی و فرهنگی روستا یکی از مهمترین دلایل گسترش خانه‌های دوم در روستاهای کوهستانی پیرامون شهر سبزوار محسوب می‌شود، اما بسیاری از مولفه‌های گذشته نظیر کشاورزی، قناعت و ساده زیستی در ساخت و ساز، همبستگی اجتماعی و اقدامات جمعی به آن اضافه شده و ساختار متفاوتی از تصاویر شاعرانه را عرضه می‌دارد.

**کلیدواژه‌ها:** تصاویر شاعرانه، گفتمان، چشم‌اندازهای طبیعی و کشاورزی، سنت‌های زندگی روستایی، فعالیت‌های تفریحی، سبزوار.

#### تشکر و قدردانی

پژوهش حاضر حامی مالی نداشته و حاصل فعالیت علمی نویسنده است.

این پژوهش به موازات خط فکری بل یعنی تقسیم بندی چشم‌اندازهای طبیعی و کشاورزی، سنت‌های زندگی روستایی و ماجراجویانه از تصاویر شاعرانه روستایی قرار داشت. آن‌ها نیز بر حضور نیرومند تصاویر شاعرانه به عنوان "نقطه مشترک" ما بین زندگی سنتی و تاریخی روستایی و زندگی کالایی شده روستایی، صحنه می‌گذارند.

#### ۳. روش‌شناسی تحقیق

رویکرد کیفی و روش تحلیل گفتمان برای استخراج ادراک ذهنی ساکنان شهری (تجربیات تصاویر شاعرانه) در دستور کار قرار گرفت. بر همین اساس، ۳۸ مصاحبه نیمه ساخت یافته با مالکان خانه‌های دوم و به صورت هدفمند به عمل آمد. مطالعه حاضر در تفرجگاه‌های بیلاقی پیرامون شهر سبزوار معروف به منطقه طبس صورت گرفته است: شامل روستاهای طبس، سنگ سفید، رازقند، بازقند و دیواندر.

#### ۴. یافته‌های تحقیق

در این پژوهش گسترش خانه‌های دوم در روستاهای کوهستانی پیرامون شهر سبزوار مبتنی بر گفتمان‌های شامل چشم‌اندازهای طبیعی و کشاورزی، سنت‌های زندگی روستایی و فعالیت‌های تفریحی مورد بررسی و تحلیل قرار گرفت. روایت‌های به دست آمده نشان داد که روستاگرایی و فضای روستایی از طریق تصاویر شاعرانه و مفاهیم ایده‌آل و آرمانی بازنمایی شده و فرهنگ گسترش خانه‌های دوم با تکیه بر این انتزاعات شکل گرفته است. به طور خلاصه، تجربیات تصاویر شاعرانه ساکنان شهری و مالکان خانه‌های دوم از حضور و اقامت در روستا را می‌توان در یک چارچوب سه‌گانه معرفی نمود: چشم‌اندازهای طبیعی به عنوان حیات وحش بکر و دست نخورده شناخته می‌شود؛ شیوه زندگی روستایی است؛ و در نهایت، محیط سکونتگاهی برای تفریح و گذران اوقات فراغت مورد استفاده قرار می‌گیرد.

گرچه شناسایی ادراک ذهنی ساکنان شهری (تجربیات تصاویر شاعرانه) در روستاهای کوهستانی پیرامون شهر سبزوار از بسیاری

**ارجاع:** خسروبیگی بزرچلویی، ر. (۱۳۹۷). گفتمان‌های گردشگری خانه‌های دوم در نواحی روستایی: شناسایی ادراک ذهنی ساکنان شهری (مطالعه موردی: روستاهای بیلاقی پیرامون شهر سبزوار). *مجله پژوهش و برنامه‌ریزی روستایی*، ۱۸(۱)، ۱۴۳-۱۵۷.

<http://dx.doi.org/10.22067/jrpp.v5i4.69530>