

MEDIA COVERAGE OF NOWRUZ RITUALS AND REFLECTIONS: SIMILARITIES AND DIFFERENCES ACROSS THE TURKIC WORLD*

NEVRUZ TÖRENLERİNİN MEDYA KAPSAMI VE
YANSIMALARI: TÜRK DÜNYASI GENELİNDE BENZERLİKLER
VE FARKLILIKLAR

MİKAİL BATU**

MUSTAFA OZ***

Sorumlu Yazar

ONUR TOS****

VEFA KURBAN*****

Abstract

Culture is the collective value of societies, encompassing the skills of people to live and produce together. In this sense, culture is the expression of values such as language, traditions, customs, and practices passed down from generation to generation within a society. One of the most significant of these transmissions is festivals. For the independent Turkic states, one of the most important festival-like events celebrated is Nowruz. Nowruz carries different meanings for the Independent Turkic States and is celebrated each year around March 21 with special rituals. These rituals include egg tapping, jumping over fire, symbolic iron forging, and making visits. For the Turkic States, Nowruz generally symbolizes abundance, prosperity, unity, rejuvenation, and new life. This research looks at the celebration of Nowruz, a holiday that represents plenty, growth, togetherness, revival, and new beginnings, in seven Independent Turkish States. Nowruz happens on March 21 and the days around it. Nowruz has special traditions like egg tapping, fire jumping, and iron shaping, showing both similar and different cultural customs among these states. Though there are differences, the fundamental essence of Nowruz, based on a shared historical culture, shows the enduring link between past and future traditions. Using content analysis with Maxqda 2020, this study examined news reports from 2015-2020 in three newspapers from each of Turkey, the Turkish Republic of Northern Cyprus, Azerbaijan, Kazakhstan, Kyrgyzstan, Uzbekistan, and Turkmenistan. Results show a focus on events rather than rituals, with usual practices like fire jumping and egg tapping next to special local traditions and games, showing the cultural importance of Nowruz as a cherished and ongoing celebration.

Araştırma Makalesi / Künye: BATU, Mikail, OZ, Mustafa, TOS, Onur, KURBAN, Vefa. "Media Coverage of Nowruz Rituals and Reflections: Similarities and Differences Across the Turkic World". Türk Kültürü ve Hacı Bektaş Veli Araştırma Dergisi, 111 (Eylül 2024), s. 263-284 <https://doi.org/10.60163/tkhebvva.1470705>

* Bu çalışma, 2021 yılında Mikail Batu'nun yürütücülüğünü yaptığı SGA-2020-21-587 numaralı Ege Üniversitesi Bilimsel Araştırma Koordinasyon Birimi tarafından kabul edilmiş ve bitmiş projeden geliştirilerek üretilmiştir.

This study was developed from a project that was accepted and completed by the Ege University Scientific Research Coordination Unit, under the direction of Mikail Batu, with project number SGA-2020-21-587 in the year 2021.

** Prof. Dr., Necmettin Erbakan University, Faculty of Social and Human Sciences, Department of Public Relations and Advertising, Konya/Türkiye, E-mail: mikailbatu@erbakan.edu.tr, ORCID: 0000-0002-6791-0098.

*** Dr., Mustafa Oz, Assistant Professor, School of Journalism and Media, Knoxville, Tennessee, United States. E-mail: moz@utk.edu, ORCID: 0000-0001-5340-0516.

**** Dr., Tarsus University, Vocational School, Department of Marketing and Advertising, Tarsus/Türkiye, E-mail: onurtos@tarsus.edu.tr, ORCID: 0000-0003-4992-9315.

***** Prof. Dr., Ege University, Turkic World Research Institute, Department of Social Economic and Political Relations, Izmir/Türkiye, E-mail: vefa.kurban@ege.edu.tr, ORCID: 0000-0002-8178-1544.

Key Words: Culture, Nowruz, Nowruz Rituals, Independent Turkic States, Online News Analysis.

Öz

Kültür, toplumların ortak değeri, insanların birlikte yaşama ve üretme becerilerinin bir bütünüdür. Kültür; dil, gelenek, görenek, adet gibi bir toplumun geçmişten günümüze aktardığı değerlerin ifadesidir. Bu aktarımların en önemlilerden bir tanesi bayramlardır. Bağımsız olarak yaşayan Türk Devletlerinin, bayram niteliğinde kutladığı en önemli etkinliklerden birisi Nevruz'dur. Nevruz, Bağımsız Türk Devletleri için farklı anlamlar taşıyan, her yıl 21 Mart ve haftasında özel ritüellerle kutlanan bir bayramdır. Yumurta tokuşturma, ateşten atlama, sembolik demir dövme, ziyaretlerde bulunmak bu ritüellerden bazılarıdır. Türk Devletleri için Nevruz genel anlamda bolluk, bereket, birliktelik, canlanma ve yeni yaşam anlamına gelmektedir. Bu araştırma, bereket, büyüme, birlik, yenilenme ve yeni başlangıçları temsil eden Nevruz bayramının yedi Bağımsız Türk Devleti'nde kutlanmasını incelemektedir. Nevruz, 21 Mart ve çevresindeki günlerde gerçekleşir. Yumurta tıkladma, ateşten atlama ve demir şekillendirme gibi özel gelenekler Nevruz'u, bu devletler arasında hem benzer hem de farklı kültürel adetleri gösteren bir hale getirmektedir. Farklılıklar olmasına rağmen, paylaşılan tarihi bir kültüre dayanan Nevruz'un temel özü, geçmiş ve gelecek gelenekler arasındaki süregelen bağı göstermektedir. Maxqda 2020 ile içerik analizi kullanılarak, Türkiye, Kuzey Kıbrıs Türk Cumhuriyeti, Azerbaycan, Kazakistan, Kırgızistan, Özbekistan ve Türkmenistan'ın her birinden üç gazetede 2015-2020 yılları arasındaki haber raporları incelenmiştir. Sonuçlar, ritüellerden ziyade olaylara odaklanıldığını, ateşten atlama ve yumurta tıkladma gibi alışılmış uygulamaların yanı sıra özel yerel gelenekler ve oyunlarla Nevruz'un kültürel önemini ve sürekli kutlanan sevilen bir bayram olarak devamını göstermektedir.

Anahtar Kelimeler: Kültür, Nevruz, Nevruz Ritüelleri, Bağımsız Türk Devletleri, Çevrimiçi Haber Analizi.

Introduction

There is no clear definition of culture that different experts or scholars agree on in the literature. The reasons for this are that the concept of culture contains many intertwined concepts, can qualify material and spiritual elements at the same time, can present a different perspective to an event from a visible situation to an invisible one, and considers open or closed, concrete or abstract features from different angles (Hofstede, 2001; Giddens, 2005). Culture stems from the Latin term '*colore*'. It is a concept that helps people to make sense of their thoughts, ideas and perspectives towards social life, and the lives that take place in their near and far surroundings (Akyol and Kızıltan, 2019, p. 938). Culture is a presentation of people's perceptions, ways of thinking and ways of living (Oğuz, 2011, p. 130). The concept of culture consists of material and spiritual elements. These elements interact within themselves. In addition, culture has a quality that can be learned as a concept and transferred to the next generations through language (Akpınar and Genç, 2017, p. 251). In this respect, it can be said that the concept of culture has ethnographic, social and symbolic aspects. There are some elements that make up the concept of culture. These elements are explained as follows:

Value: The concept of value, which is used in the expression of the distinction between good and bad in people's social lives, can be expressed as a concept that reveals general judgments, tastes, reasons for preference, the expression of people's interaction levels with their environment and their ideas (Veugelers and Kat, 2003). Value is handled at the micro level on the basis of people's behavior and evaluated as internalization standards for their wishes in social life. At the macro level, it focuses

on symbols that provide integration in social life and the meanings shared among people as a cultural life indicator (Parashar et al., 2004). In addition, the way values are handled and lived according to countries, cities and subcultures varies from society to society (Batu and Tos, 2017). This situation affects the way people deal with values and can lead to the experience of what is popular in the cultural perspective. (Batu, Batu and Tos).

Language: It is an important tool used in shaping people's perceptions, reflecting their thoughts, speaking styles, expressing their interests and exhibiting their cultural life (Topkaya, 2016). Language is the indicator of communication in people and social life, the presentation of the social structure of nations, oral and written forms of expression and culture transmitter (Zeyrek, 2020, p. 166).

Tradition: Traditions are cultural elements and they can maintain their functions as long as a culture continues to exist. It can change over time and disappear in the process of change. In addition, the benefits of the processes can also enable the merging and integration of traditions with other traditions (Çevik, 2014, p. 113; Yenişehirlioğlu, 2014; İlhan, 2015). Traditions in social life refer to certain days and events, although they differ from region to region, they can have similar characteristics in the realization process of a ritual (Aydın, 2018). In addition, developments in social life cause cultural change (Batu and Tos, 2022). This situation may lead to changes in the perception of traditions and their functioning in the social structure.

Belief: Belief is a phenomenon that is fed by the society in which people live and can be seen in different forms in social life by being influenced by phenomena such as cultural values and traditions in the process (Topoğlu and Gökdeniz, 2019). Belief is a concept that is effective in creating and spreading cultural wealth belonging to societies (İbret et al., 2015).

Festivals have an important function in keeping the cultural elements alive, continuing their development and transferring them between generations. Nowruz is one of the festivals that carries this function from past to present with rituals and is celebrated according to different traditions, customs and habits in Turkish societies. According to Aras (2021, p. 346), Nowruz is a festival that has spiritual value belonging to Turkish societies, is lived with national consciousness, and is shaped by aesthetic and social ideas as well as philosophical transfers. Reflecting the honour, greatness, content and richness of Turkish culture, Nowruz is a tradition of the consciousness of being a nation. Today, when the nation-culture phenomenon is especially emphasized, Nowruz Festival, which is also described as Ergenekon Festival, is named with names such as new day, noruz, novruz, navruz and nevrüz in Turkish States and is kept alive with various customs (Demirel and Çelik, 2021). Depending on the traditions in many parts of Anatolia and the Balkans, meals are prepared, manis are sung, and cultural events are held in the Nowruz Festival in the early hours of the morning (Söylemez, 2020).

When the literature is examined, there are different ideas and opinions about the historical background of Nowruz celebrations. When the Turkish Calendar with Twelve Animals is examined, it is seen that Nowruz is a festival tradition belonging to the Turks and has been kept alive since ancient times. Turks spread the celebrations of Nowruz Festival to Arabs, especially Iranians, and to Turkish communities living in Europe (Avcı, 2021, p. 500). Another name related to Nowruz Festival is expressed as Hidrellez. Hidrellez also symbolizes agricultural activities and traditions connected to the land as a reflection of Turkish culture that emphasizes nomadism and animals

(Özkan, 2020). Although it is known by various names in different societies, it is possible to see the cultural effects and creativity indicators of Nowruz in many different areas from literature to theatre, music and dance to miniature, painting to sculpture, food ritual to belief (Cengiz, 2021). Nowruz Festival is a holiday celebrated with different rituals in geographies where Turkish nations live, especially in Eurasian nations (Şahin, 2020) where the characteristics of the four seasons are experienced (Kıldıroğlu, 2020). Nowruz is celebrated in Turkish nations from past to present as follows:

- In the Seljuk State, festivities were organized, the tables were decorated with food, and gifts were presented on the Nowruz Feast (Sengul, 2008, p. 63).
- In the Ottoman Empire, Nowruz Festival celebrations were celebrated in the palace, different state rituals were also included, ceremonies were held, gifts were distributed, the empire's magnificence was reflected, and these were recorded in the ceremonial book (Aydin, 2021, p. 108).
- In Türkiye, Nowruz Festivals are celebrated with entertainments, feasts are given during the festival, mausoleum visits are made, eggs are painted in terms of visual richness, pastries are made, Turkmens go to the highlands, donuts and bites are distributed (Türkan and Atlı, 2019, p. 522).
- Nowruz celebrations in Kyrgyzstan are considered as the harbinger of the new era and spring, and are described as a symbol of togetherness (*İpek*, 2012, p. 35). The *sümölük* is cooked and distributed among the people and celebrations are continued with prayers (Yıldız, 2004).
- In Turkmenistan, Nowruz Festival is celebrated with shaman od rituals. People coming together at feasts light fires. Nowruz Festival is described as the belief of purification from evils and avoiding troubles (Şahin, 2013, p. 187).
- Nowruz Festival, which has a unique content in terms of national value and cultural diversity in Azerbaijan, is evaluated with the big and small ordeal and grizzly moon calendars, water, air, fire and earth elements are emphasized, and fire-making and jumping activities are carried out in Nowruz. Nowruz is called cleansing from bad situations and purification from spirits (Rzayeva, 2021). At the same time, in the Nowruz traditions of Azerbaijan, egg cracking is performed, and nuts such as almonds, hazelnuts and walnuts are on the table during the feast (Sadıǵlı, 2022).
- Religious rituals come to the fore in Nowruz celebrations in Kazakhstan. There is a belief that the prayers and good deeds done in Nowruz, which is defined as the first day or the beginning of the new period (year), will be accepted (Kınacı, 2017, p. 153).
- Nowruz is celebrated as an official holiday in Uzbekistan. All actions that will revive negative connotations are terminated, quarrels and resentments are ended, and communication is established for the development of friendly relations. Nowruz Festival is integrated with the concept of sustenance in Uzbekistan and hosts banquets with meals (Pirverdioğlu, 2002).
- In the TRNC, Nowruz Festival is celebrated with rituals that dominate the spiritual aspect and sheep shearing traditions are fulfilled (Öznur, 2013).

In this study, Nowruz celebrations are handled within the framework of Independent Turkic World Countries and Nowruz rituals are examined with an analysis for the press.

1. Methodology

1.1. Aim and Questions

Nowruz Festival is celebrated with events that have become traditional in Independent Turkic World Countries*. Nowruz, which is a cultural heritage, includes activities prepared within the framework of different ideas depending on the customs and traditions of the countries and supported by various visual elements. In this study, it is primarily aimed to deal with the rituals of a festival that has become traditional in the Turkic world and which is celebrated every year, and to reveal the similar and different aspects of these rituals. In addition, by examining the reflections of the celebrations held in connection with the Nowruz events in terms of the Turkic World Countries in the press, presenting a communicative perspective on the basis of culture regarding the celebrations constitutes the other aim. The realization of the study will reveal the cultural interaction and expression codes between countries and will provide the description of basic values.

The subject of the study is to deal with the press reflections of the Nowruz Festival celebrations, which have become traditional for the Independent Turkic World, on the basis of cultural codes and within the framework of event communication. In this direction, three national newspapers selected from each country (with the method of content analysis) were considered in order to deal with the abstract and concrete cultural reflections of the Nowruz Festival celebrations in terms of countries. In line with the subject of the study, the research questions for which answers are sought in the newspapers of the countries are listed below:

- Which codes stand out in the news headlines about Nowruz Festival?
- Which of the Nowruz rituals were used frequently?
- Which metaphors are used for Nowruz?
- Which bureaucratic circles participate in Nowruz celebrations outside the public?
- Which news are mentioned together with Nowruz in the news discussed?
- What are the similar and different codes in the news published in Türkiye and other countries?

1.2. Data Collection Tool

The newspapers, which were examined in order to obtain information about Nowruz Festival activities from the countries determined within the scope of the research, are examined with a case study pattern, taking into account the ethnographic codes. In this framework, detailed data about the situation, concept or event are obtained, the factors are put forward and the relations between the factors are tried to be described. Determining the factors in the case study is possible by answering the questions “what, why and how” (Coşkun et al., 2020, p. 73). The data collection technique to be used for Nowruz Festival celebrations is document analysis. Document analysis is a technique used in the collection and analysis of visual, audio or written documents related to the event, situation or activity that is the subject of the research, within the basic principles. In this framework, it is desired to increase the validity of the research with the documents and unattended observation data collected on the basis of the research (Sığrı, 2021, p. 248). In this direction, 21 newspapers from seven countries were considered to be used in terms of data analysis and 15 newspapers whose data were accessed were analyzed. The analyzes are for the past six years, including the 2020 Nowruz related to Nowruz Celebrations activities, in other words,

it covers the years 2015-2020. The analysis of the relevant data of the newspapers in question was made with content analysis. According to Corbin and Strauss (2014), the main purpose of content analysis is to establish relationships between concepts, to provide the expression of thought systems and to explain their relations with other phenomena. In addition, content analysis reveals a portfolio of relationships related to the concepts that are the subject of the research, by providing data from the study group analyzed (Yıldırım and Şimşek, 2018). In this framework, it is aimed to scan the contents of the news about the content analysis method and to reveal the themes in the focus of Nowruz celebrations. The news of Nowruz celebrations in each newspaper were analysed separately by making content analysis.

1.3. Data Collection Process

Within the scope of the study, three newspapers from the Turkish Republic of Northern Cyprus, Türkiye, Azerbaijan, Kyrgyzstan, Kazakhstan, Turkmenistan and Uzbekistan were selected and examined.

- First of all, the data were collected from the relevant newspapers,
- The collected data was coded,
- Linguistic integrity was ensured,
- Codes and tables were created from documents,
- The findings were reached,
- Reports were prepared from the findings and evaluations were made.

The newspapers evaluated are listed below:

- *Türkiye*: Sabah, Sözcü, Hürriyet
- *Turkish Republic of Northern Cyprus*: Kıbrıs Gazetesi, Halkın Sesi, Yeni Düzen Gazetesi
- *Azerbaijan*: Xalq Qezeti, Azərbaycan Qezeti, Respublika Gazetesi.
- *Kazakhstan*: Karavan, Kazakhstanskaya Pravda, Egemen Kazakistan,
- *Kyrgyzstan*: Akipress, Kyrgyz Tuusu, Kabar
- *Uzbekistan*: Xs, Darakchi, Kun
- *Turkmenistan*: Turkmenistan, Rzuw News, Turkmenistan Today

Factors such as circulation numbers, being listed in international newspapers, having interfaces in foreign languages and written in the languages of their countries were involved in the selection of the above newspapers.

1.4. Data Analysis and Evaluation Method

The data were evaluated by first coding by the researchers in Maxqda 2020, a qualitative analysis program in the computer environment, and then revealing the links between these codes. In this program, 201 news were analyzed by making 1615 codes within the scope of 8 themes. All targeted newspapers in Türkiye, Turkish Republic of Northern Cyprus, Azerbaijan and Kazakhstan were reached. However, only one newspaper was reached from Turkmenistan, Uzbekistan and Kyrgyzstan. Due to the lack of a search link on the page in the newspapers that could not be reached, a search could not be made for the related news. The list of the reviewed newspapers is given below.

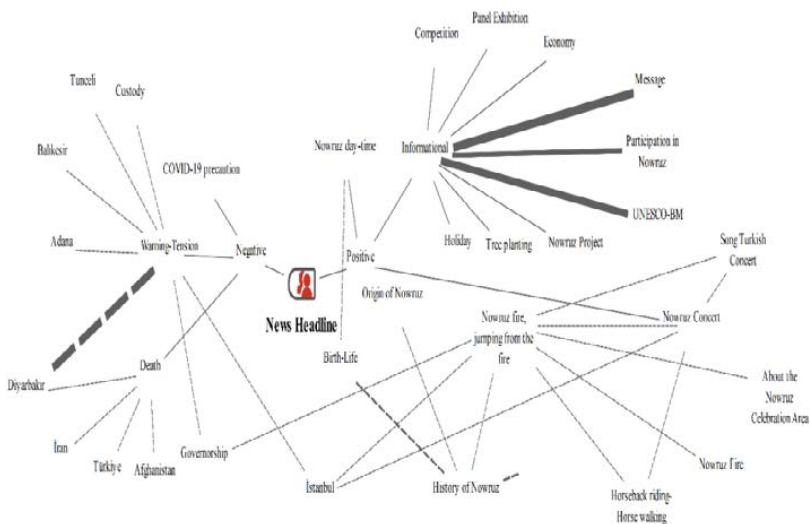
Table 1. Covered Newspaper

Country	Newspaper	Reaching Status
Türkiye	Hürriyet	+
	Sabah	+
	Sözcü	+
Turkish Republic of Northern Cyprus	Kıbrıs Gazetesi	+
	Halkın Sesi	+
	Yeni Düzen	+
Azerbaijan	Azərbaycan Gazetesi	+
	Respublika Gazetesi	+
	Qalk Gazetesi	+
Kazakhstan	Kazakhıstanskaya	+
	Pravda	
	Karavan	+
	Egemen Kazakistan	+
Turkmenistan	Türkmenistan	+
	Rzuw News	-
	Turkmenistan Today	-
Uzbekistan	XC	-
	Kuhn	-
	Darakchi	+
Kyrgyzstan	Kabar	+
	Acıpress	-
	Kırgız Tuusu	-

2. Findings and Discussion

Information on 8 themes created with the data obtained is given below in detail.

2.1. News Headline: In the study, the News headline theme was classified in two categories as positive and negative. Positive headlines; Nowruz rituals are gathered in different codes such as the source of Nowruz, the flag, the Nowruz concert, the Nowruz day/time, the Nowruz fire, celebration/festival and information content (competition, panel/exhibition, economy, message, UNESCO/UN, holiday, tree planting, Nowruz project, participation in Nowruz). The headings in the negative category are gathered under the codes of death, COVID-19 and its precaution, warning/tension. Positive titles (173) are more than six times as many as negative titles (28).

**Figure 1.** News headline

When examined in terms of links to news headlines related to Nowruz, it is seen that the highest density is in informational codes, messages and UNESCO-UN and Nowruz participation codes. It is noteworthy that the warning-tension code has an intense connection with the Diyarbakır subcode. In the warning-tension code, besides the city of Diyarbakır, the cities of Istanbul, Adana, Balıkesir and Tunceli are also mentioned as subcodes. In addition, sub-codes of governorship and detention were also found in the same code. It is noteworthy that the names of Turkey, Afghanistan and Iran are mentioned in the death code in the negative category. Nowruz fire is an important ritual in terms of Nowruz Festival. It is noteworthy that this ritual is connected with the sub-codes of Istanbul, the history of Nowruz, horse riding-horse walk, Nowruz celebration area, Nowruz concert, song/folk song/concert.

2.2. Nowruz Rituals: Considering the Nowruz rituals, it is emphasized that rituals such as buying new clothes, wearing traditional clothes, fighting cocks, fortune telling, making peace, preparing 7 kinds of food, greening the semen, bathing, applying henna, planting saplings, getting-giving gifts, forging iron, cleaning-repairing the house, visiting neighbour, relatives or cemeteries, riding a horse, celebrating the 4th and Ilahir Wednesday, playing kosa and keçel games, making special desserts for Nowruz, preparing honça, spending time with the family, jumping from the fire are performed. It was also stated that a special table was set up and there were symbols such as mirror, fire/candle, semen, and painted eggs on this table. It has been emphasized that one of the important rituals is food. Ahi halva, sıkma, semen, Nowruz Lokma, Semolina Halva, Nowruz Köcü, Mahi waJelabi, SabziChalaw, Sümölök/Sümelek, Nowruz roast, Bursak, Nauryz-Kozhe and Pilaf/pilaf with meat are mentioned as Nowruz dishes. As for drinks, sherbet and ayran are mentioned.

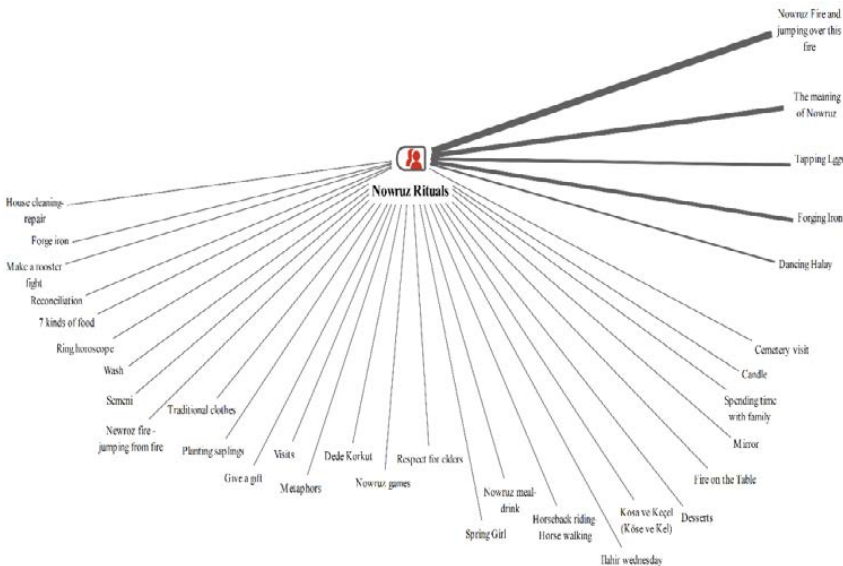


Figure 2. Nowruz rituals

In the theme of Nowruz rituals, Nowruz Fire and jumping over this fire, tapping eggs, forging iron and dancing halay are the most prominent.

2.3. Mentioned Country/Region: This theme consists of 6 categories: Historical State, Continent of Africa, Continent of Europe, Caucasus, Middle East, and Asia.

As a Historical State; Huns, Gokturks, Uyghurs, Seljuks and Ottoman Empire are mentioned. Of the African countries, only Egypt is mentioned. From the Caucasus region, the Balkan Republic of Kabarda, Azerbaijan, Georgia and Armenia are mentioned. Israel, Iran and Iraq are mentioned in the Middle East category. Among the Asian countries, the names of the Altai Republic, Kazan, Bashkortostan, Tatarstan, Russia, China, India, Afghanistan, Pakistan, Tajikistan, Kyrgyzstan, Uzbekistan, Turkmenistan and Kazakhstan are indicated.

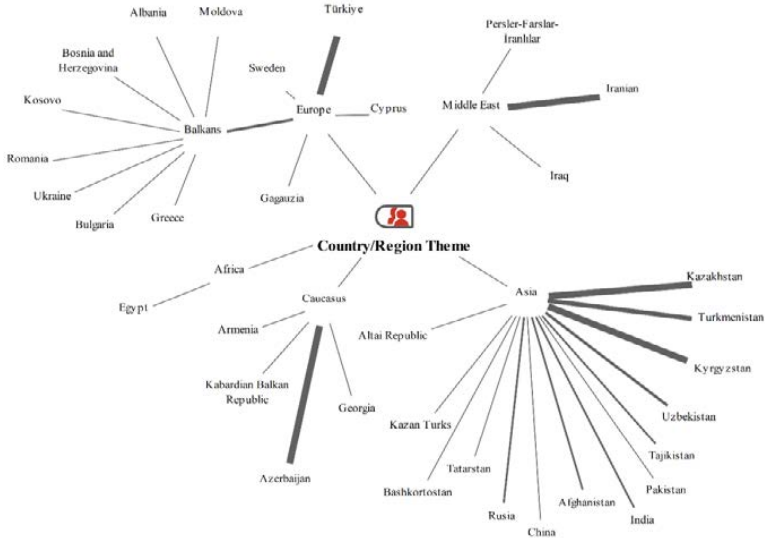


Figure 3. Mentioned Country/Region

In the mentioned country/region theme, the names of Azerbaijan in the Caucasus, Kazakhstan, Kyrgyzstan, Turkmenistan, Uzbekistan and Afghanistan in Asia come to the fore. The name of Türkiye in Europe and Iran in the Middle East was emphasized more. The fact that only the State of Egypt is stated in Africa can be explained by its close geography with the Middle East Countries. Becoming prominent of Azerbaijan in the Caucasus can be explained by the fact that the rituals of this festival are kept alive throughout the country, as well as the fact that the newspapers of this country are included in the research data and the frequency of their coverage in the Turkic media. Iran's prominence in the Middle East can be explained by the history of this country regarding Nowruz. Türkiye's prominence in Europe can be explained by the fact that European countries celebrate with the name Easter or Paskalya instead of Nowruz. The prominence of Turkic Countries in Asia can be explained by the fact that the Nowruz tradition takes place in Turkish history and is an important tradition that is kept alive.

2.4. Mentioned Nation: Mentioned nations consist of Uyghurs, Turkmens, Karapapaks, Mongols, Babylonians, Crimeans, Karakalpaks, Kazakhs, Kyrgyz, Uzbeks, Georgians, Albanians, Afghans, Azerbaijani Turks, Turks, Gokturks, Kurds, Persians/Iranians, Zoroastrians, Baha'is, Hami-Samis, Akkadians, Hebrews, Arameans-Assyrians and Syrians.

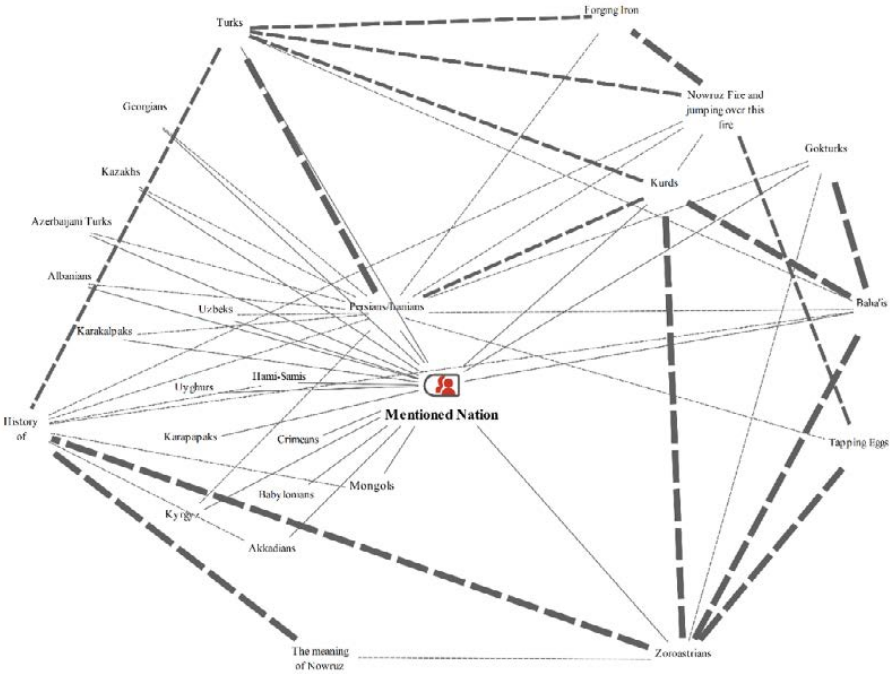


Figure 4. Mentioned Nation

When the codes and sub-codes of the mentioned nations are evaluated, it is seen that the most codes are concentrated in Zoroastrians and Turks. While Zoroastrians have an intense and direct subcode with Baha’is and Kurds, they also have an intense subcode with the historical codes of egg tapping and Nowruz. Persians have subcode density with Turks and Kurds. While Turks have a subcode with Persians and Kurds, the history of Nowruz is dense with the rituals of jumping from the fire and forging iron. Looking at the mentioned nations, it is seen that there are nations living close or intertwined in geographical terms. At this point, it can be stated once again that the rate of geographical proximity and cultural similarity may be high.

2.5. Mentioned Language: In the data obtained, Georgian, French, German, English, Russian, Uzbek, Azerbaijani Turkish, Zazaki, Persian, Arabic, Akkadian, Turkish, Kurdish and Turit languages are emphasized.

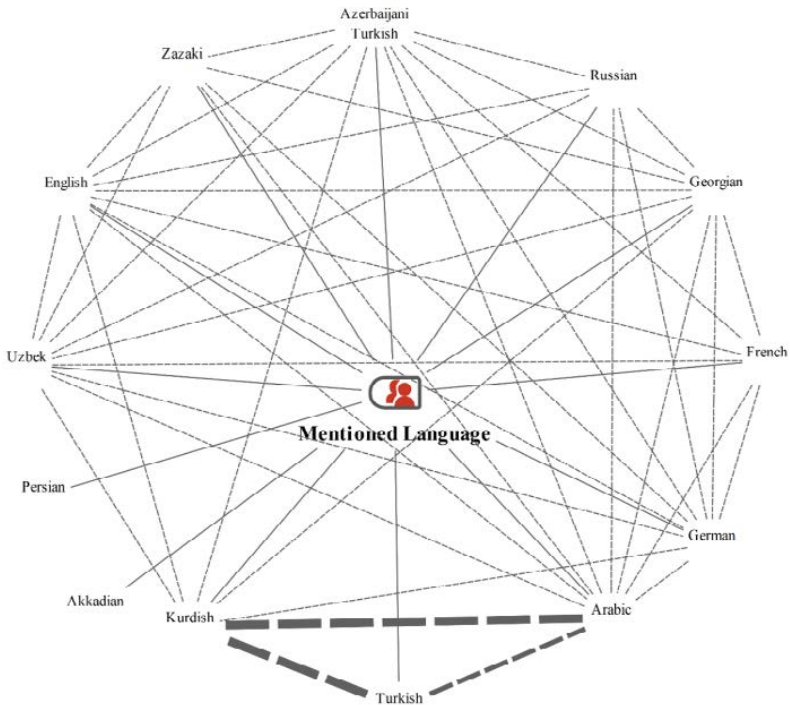


Figure 5. Mentioned Language

When the sub-codes of the mentioned language theme are examined, it is seen that there is a very intense relationship between Turkish and Kurdish and an intense relationship between Turkish and Arabic. It has been determined that there is a very intense relationship between Arabic and Kurdish. Apart from this, it has been determined that there are sub-codes between Arabic and Uzbek, English, Zazaki, Russian, Azerbaijani Turkish, Georgian, German. In this case, there may be an effect of Islam. Among the languages, it is noteworthy that Turkish has a very few subcodes and Persian has no subcodes in any language. This can be explained by Iran's relatively closed country policy with other countries.

2.6. Related Metaphors: Metaphors of birth/life, death, egg, cleanliness, abundance and fertility are emphasized in the data obtained. The metaphor of birth has sub-links with the meaning of Nowruz, Passover, Nowruz day-time, the date of Nowruz. The Abundance and Blessings category has a connection with the meaning of Nowruz, the history of Nowruz, sports shows and races. It is noteworthy that the category of cleanliness has a connection with jumping from the Nowruz fire. The egg metaphor has a connection with the codes of Zoroastrians, Türkiye, Greece, Egypt, egg tapping, Sweden, Hebrews. The metaphor of death only has a connection with its opposite, the metaphor of birth-life.

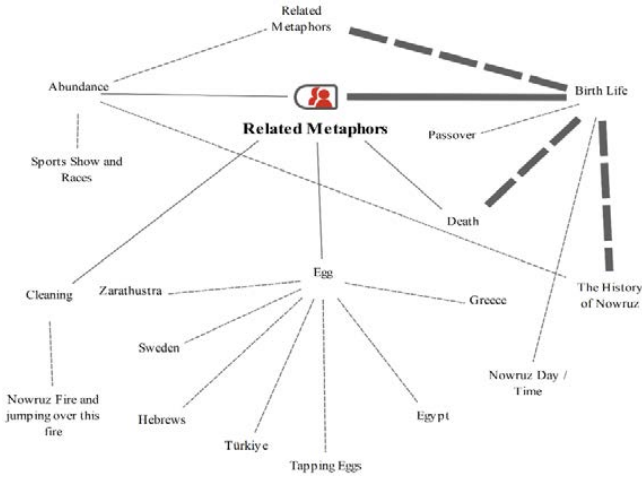


Figure 6. Related Metaphors

It is clearly seen that there is a concentration on the metaphor of birth and life in the metaphors related to the Nowruz Festival. It can be thought that this intensity stems from the connection of the meaning of Nowruz with expressions such as a new day, a new era, and the revival of nature. Considering the interaction intensities of the codes and subcodes, it is seen that the birth-life category is in an intense connection with death, the history of Nowruz and the meaning of Nowruz. In addition, the fact that the meaning and history of Nowruz creates a sub-code with abundance is another remarkable situation.

2.7. Participants: NGO representatives, political party representatives or deputies, Turkish Armed Forces officers, bureaucrats, Governor and Governor’s Office personnel, Mayor and Municipality Staff, District Governors, Academicians participated in the organizations.

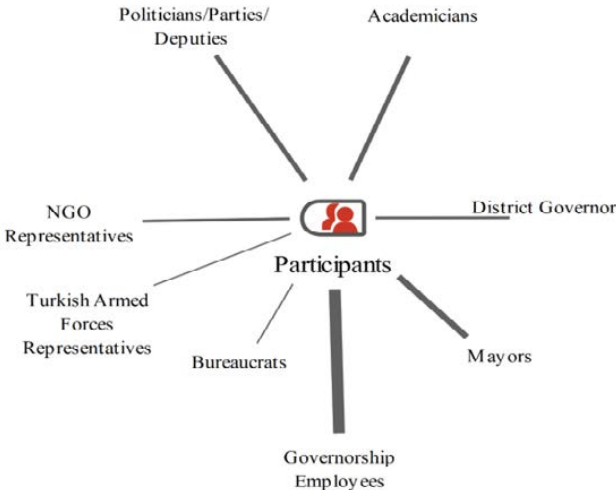


Figure 7. Participants

It is clearly seen that among the participants, Governor and Governorship employees, mayors, politicians/parties/deputies and academicians are concentrated.

2.8. Other Related Festivals: In the data obtained, it is seen that the names of Easter, Hıdırellez, Sham El-Nessim, Easter, Passover festivals are mentioned together with Nowruz or similarly.

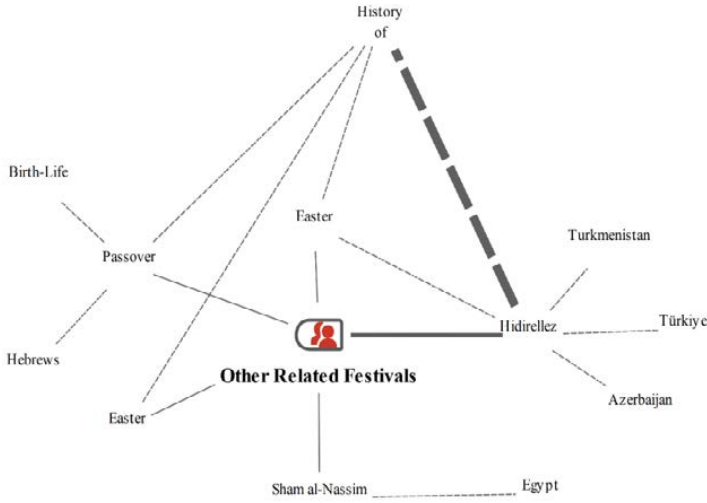


Figure 8. Other Related Festivals

Looking at the related festivals, it can be seen that the history of Nowruz and Hıdırellez are intensely connected. In addition, the connection between the date of Nowruz and Easter, and Passover festivals has been determined. In addition, the connection of Passover with the Hebrews and Hıdırellez with Türkiye, Azerbaijan, Turkmenistan Countries and Sham El-Nessim with the Egyptians has been seen.

2.9. Türkiye and Azerbaijan Newspapers

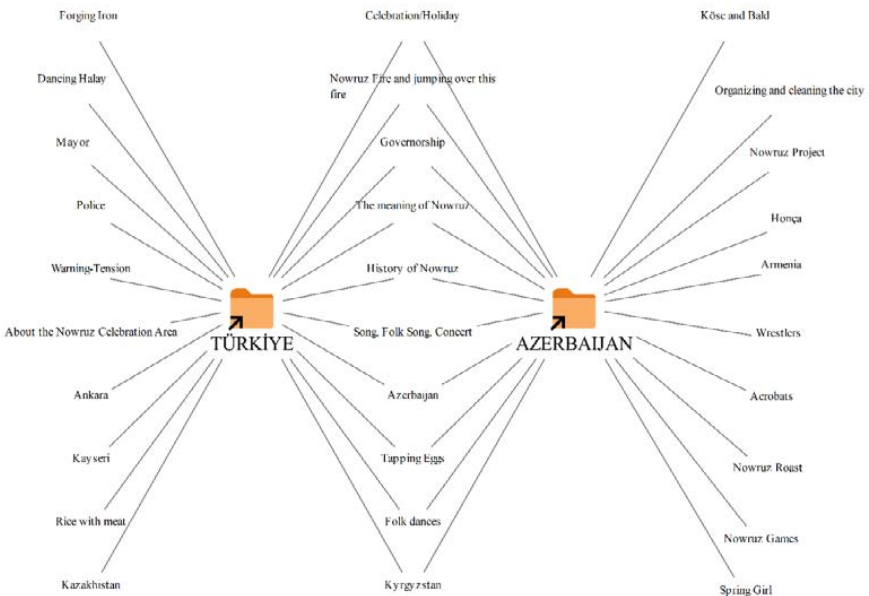


Figure 9. Two Case Models of Türkiye and Azerbaijan Newspapers

In the two case models obtained from the Türkiye and Azerbaijan newspapers, the common codes were determined as celebration/festival, jumping from the Nowruz fire, Governorship, the meaning of Nowruz, the history of Nowruz, song/folk song/concert, Azerbaijan, egg tapping, folk dances and Kyrgyzstan. In Azerbaijan newspapers, Kosa and Keçel, city order and cleanliness, Nowruz project, Honça, Armenia, Wrestlers, Balancers, Nowruz roast, Nowruz games, Bahar Kızı stand out. In Türkiye newspapers, on the other hand, the codes of forging, dancing halay, mayor, police, warning tension, Nowruz celebration area, Ankara, Kayseri, Pilaf, Kazakhstan were at the forefront. The fact that there are codes related to events that create tension in organizations in Türkiye shows that Nowruz Festival is celebrated within the framework of undesirable events. It has been determined that the common codes of Türkiye and Azerbaijan Newspapers are generally related to Nowruz rituals and activities.

2.10. Türkiye and Cyprus Newspapers

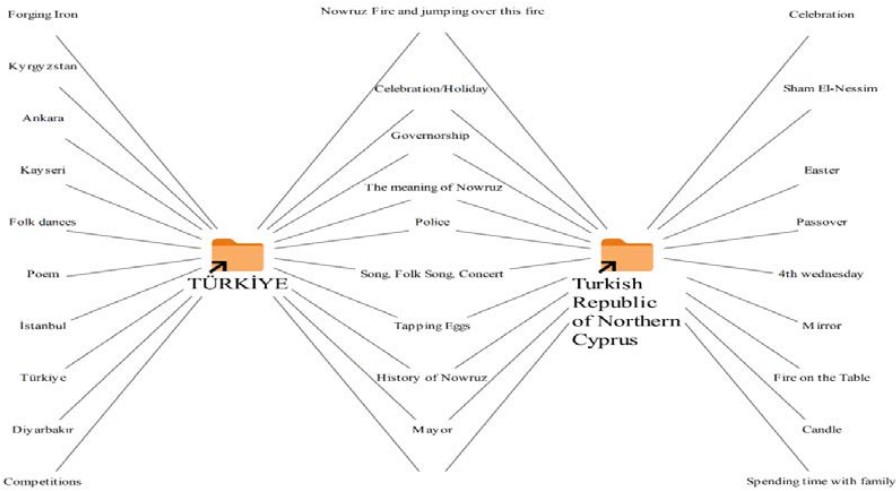


Figure 10. Two Case Models of Türkiye and Cyprus Newspapers

The common codes of Türkiye and Cyprus newspapers are listed as jumping from the Nowruz fire, celebration, governorship, the meaning of Nowruz, police, song/folk song/concert, egg tapping, the history of Nowruz, mayor and dancing halay. Forging iron, Kyrgyzstan, Ankara, Kayseri, Kazakhstan, poetry, Istanbul, Türkiye, Diyarbakır and competition codes stand out in Türkiye newspapers. On the other hand, the codes of celebration, Turit, Sham El-Nessim, Easter, Passover, 4th Wednesday, mirror, fire on the table, candles and spending time with family come to the fore in Cyprus newspapers. It has been seen that the common codes of Türkiye and Cyprus Newspapers are generally related to Nowruz rituals and organization.

2.11. Türkiye and Kyrgyzstan Newspapers

Nowruz Fire and jumping over this fire

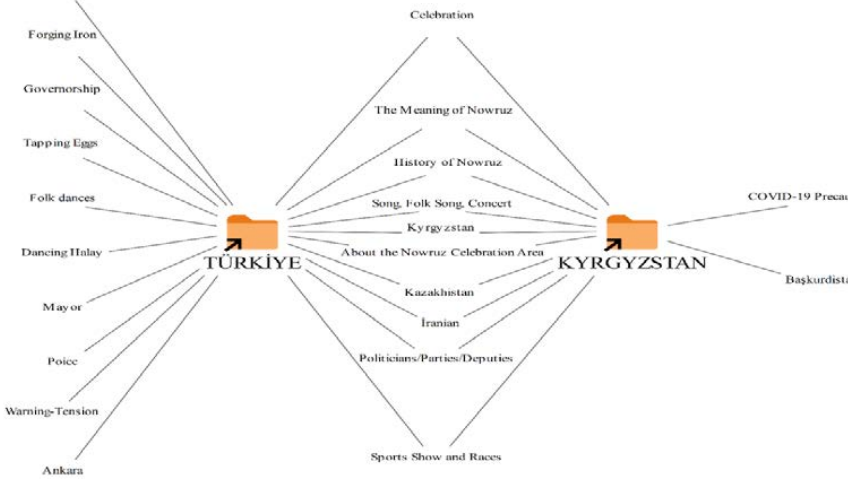


Figure 11. Two Case Models of Türkiye and Kyrgyzstan Newspapers

Common codes in Türkiye and Kyrgyzstan newspapers are celebration/festival, the meaning of Nowruz, the history of Nowruz, song/folk song/concert, Kyrgyzstan, Nowruz celebration area, Kazakhstan, Iran, politicians/parties/deputies, sports shows and races. In Türkiye Newspapers, jumping from the Nowruz fire, forging iron, governorship, tapping eggs, folk dances, dancing halay, mayor, police, warning-tension, and Ankara codes came to the fore. On the other hand, in the Kyrgyzstan Newspapers about Nowruz, the COVID-19 precaution, death and Bashkortostan were emphasized more. It has been determined that the common codes of Türkiye and Kyrgyzstan Newspapers are generally related to the celebration of Nowruz.

2.12. Türkiye and Uzbekistan Newspapers

Nowruz Fire and jumping over this fire



Figure 12. Two Case Models of Türkiye and Uzbekistan Newspapers

The highlighted codes about Nowruz in Türkiye and Uzbek newspapers are listed as celebration/festival, the meaning of Nowruz, song/folk song/concert, folk dances,

Nowruz celebration area, Kyrgyzstan, Azerbaijan, Kazakhstan, Iran and Uzbekistan. Jumping from the Nowruz fire, forging iron, the governorship, the history of Nowruz, tapping eggs, dancing halay, mayor, police, warning-tension and Ankara codes stand out in Türkiye Newspapers. In Uzbekistan Newspapers, city arrangement and cleaning, Turkmenistan, holiday, participation in Nowruz, COVID-19 precaution are emphasized more. It has been determined that the common codes of the newspapers of Türkiye and Uzbekistan are generally related to the countries of the Turkic World and the celebration activities of Nowruz.

2.13. Türkiye and Turkmenistan Newspapers

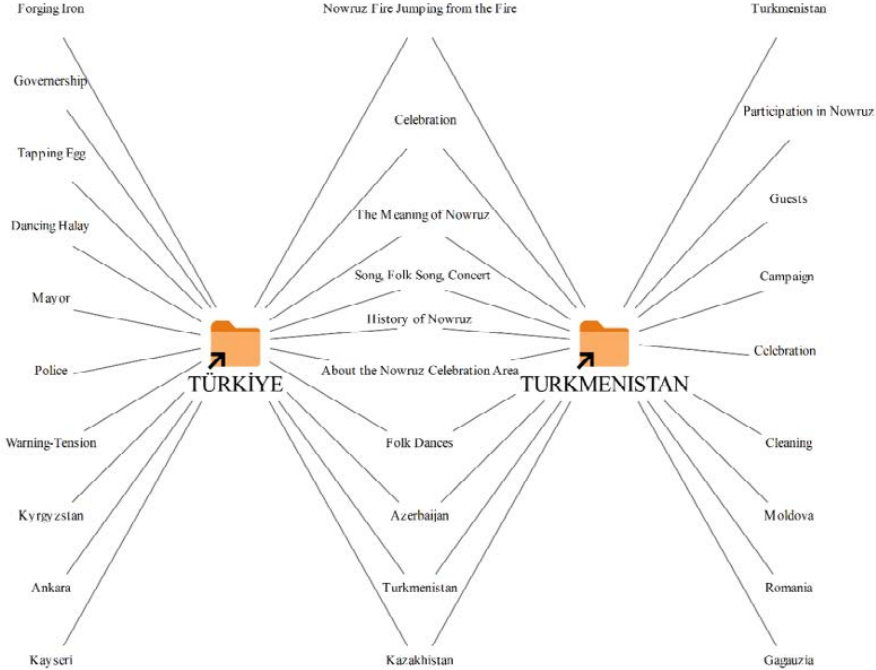


Figure 13. Two Case Models of Türkiye and Turkmenistan Newspapers

The common codes in the newspapers of Türkiye and Turkmenistan were determined as jumping from the Nowruz fire, celebration, festival, the meaning of Nowruz, song/ folk song/concert, the history of Nowruz, the Nowruz celebration area, folk dances, Azerbaijan, Turkmenistan, Kazakhstan. While the codes of forging iron, governorship, tapping eggs, dancing halay, mayor, police, warning-tension, Kyrgyzstan, Ankara, and Kayseri were prominent in Türkiye Newspapers, Turkmenistan, participation in Nowruz, campaign, celebration, cleaning, Moldova, Romania and Gagauzia codes are more emphasized in Turkmenistan Newspapers. It is seen that the common codes of Türkiye and Turkmenistan are generally related to the history and celebration of Nowruz.

2.14. Türkiye and Kazakhstan Newspapers

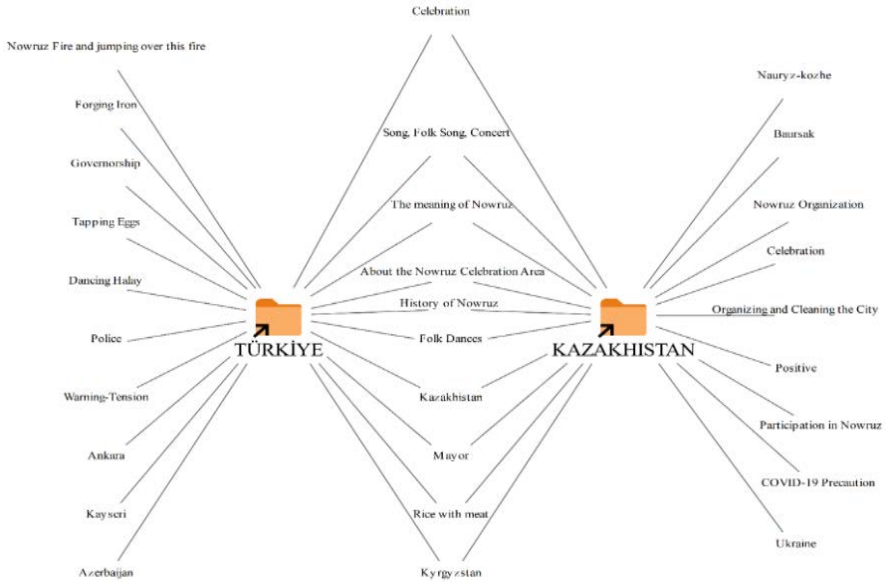


Figure 14. Two Case Models of Türkiye and Kazakhstan Newspapers

In Türkiye and Kazakhstan Newspapers, common codes about Nowruz are listed as celebration/festival, song/folk song/concert, the meaning of Nowruz, the place to celebrate Nowruz, the history of Nowruz, folk dances, Kazakhstan, mayor, pilaf, Kyrgyzstan. While in Türkiye newspapers, jumping from fire, forging iron, governorship, tapping eggs, dancing halay, police, warning-tension, Ankara, Kayseri and Azerbaijan came to the forefront, in Kazakhstan newspapers Nauryz-kozhe, Bairsak, Nowruz organization, celebration, city organization and cleaning, participation in Nowruz, COVID-19 precaution, Ukraine codes were emphasized more. It is seen that the common codes between Türkiye and Kazakhstan are generally related to Nowruz celebration events and history.

Discussion & Conclusion

Nowruz is the symbol of cultural diversity for the Turkic World, the symbol of intercultural communication, the transmitter of Asian Turkic culture, and the cultural heritage of today's Turkic World. Nowruz is an important element of intercultural communication, traditional festival celebration, entertainment, cultural value and ritual of the Turkic World. It is an indicator of mobility, togetherness, abundance, commitment and sincerity. Nowruz Festival can be the subject of Islamic traditions as well as being evaluated under the cult of fire. In the geographies of the independent Turkic World, these topics can be the subject of activities and are transferred from generation to generation as a part of intercultural interaction. Nowruz Festival, traditionally celebrated in the Turkic World geography with all its qualities, stands out as an event that has a wide coverage in the press. The newspapers of the countries in the Turkic World are conveyed with different contents and symbols.

In the research, it was determined that news headlines were classified on positive and negative basis, positive headlines were related to Nowruz activities, rituals and history, and negative headlines were related to political ideologies. The concentration of negative headlines only in Türkiye shows that there are different situations beyond

the cultural thought towards this festival. Although Nowruz dates back to ancient times and is mostly mentioned in the culture and history of the Turkic and Iranian States, it is not possible to attribute this history to only one nation.

There are certain practices for Nowruz rituals. Jumping from the fire, tapping eggs and preparing a special meal for Nowruz are the most popular rituals. These rituals can also be considered as cultural symbols. Looking at the countries that celebrate Nowruz, it has been seen that it is possible to talk about many countries from Asia to Europe and Africa. In this sense, it is possible to say that Nowruz is a part of the culture that lives in some geographies without changing or changing its name.

Nowruz, representing an intercontinental festival with celebration by the nations having dissimilar languages, religions, and cultures, it may be very rich to analyze and understand the subject of cultural convergence and divergence. This festival, therefore, pegged deeply into the metaphor of a “new day,” connotes meanings of renewal, revival, and the inception of new life. Thus, it retains significance across the majority of societies, predominantly in its original Persian nomenclature.

Such activities are various: they range from fire-making to egg-tapping, reading poetry, exhibitions, concert performances, and traditional dances that, though somehow having commonality, express in a completely different way in the various national contexts partaking of the festival. All of these underline the specificity and exactitude of the culture that marks the celebration of Nowruz. Hence, this festival shows great amenability, allowing diversity to be part of the interpretation of its symbolic content.

The analysis of Nowruz in the media of countries like Türkiye, Azerbaijan, Cyprus, Kyrgyzstan, Uzbekistan, Turkmenistan, and Kazakhstan is done in comparative terms. Most importantly, the coverage in Türkiye often draws a comparison between Nowruz and themes of terrorism, while the focus in Azerbaijan is to place the comparison of Nowruz with an emphasis on cultural routines. This difference underlines the different media narrative frames followed by the media in either country that shaped the perception of the public toward the festival.

The only difference is the varied example between Türkiye and general ritualistic mentions; for example, the unique ritual of forging iron in the Türkiye media landscape is generally absent in the reports coming from Kyrgyzstan and Uzbekistan. This justifies how the emphasis fluctuates with diverse ratios in favor of the cultural versus event-oriented focus of Nowruz across geographies. This analysis, rather, finds that media in Turkmenistan and Kazakhstan focus on the events of the festival and their respective cultural rituals, thus disclosing the gradient of the cultural reference points from the celebration of the rituals to more generic coverage of events (Kartaeva & Habijanova, 2017). In the newspapers in Cyprus and Azerbaijan, Novruz is treated more like a form of entertainment or an official celebration that, for the most part, takes the deeper cultural rituals and structures that underpin the festival to the sidelines. On the other hand, the Kazakhstan media is outstanding in the detailed investigation of the cultural rituals of Nowruz and its reflection, especially with regard to the Central Asian region, and tends to reflect deeper recognition of traditional celebration.

This comparative media analysis reveals a rich tapestry of cultural expression in which Nowruz serves as a lens through which to observe the interfacing of tradition and modernity, and tensity that is shown with regard to the cultural maintenance and adaptation. The contrasts in the media images painted between these countries not only indicated different levels of attachment toward the cultural heritage of Nowruz but they also, perhaps, indicated broader societal attitudes toward tradition and

cultural celebration.

In summary, the media representation and the celebration of Nowruz across different countries argue that the festival stands to portray cultural articulation, repetition of identity, and social coherence. While the core essence of Nowruz as a symbol of renovation remains quite firm, its modalities and meanings are as varied as the cultures that celebrate it. This fact provides, thus, a very interesting insight into the dynamics of cultural transmission and adaptations within a globalized world.

Suggestions:

- Nowruz Festival can be included in the education curricula of the countries of the Turkic World as a festival with its cultural significance and rituals.
- Informative columns can be written about Nowruz Festival in the Turkic World Countries.
- Nowruz Festival can be celebrated by gathering the countries of the Turkic World and choosing the capital of a country every year.
- A feature film supported by the Countries of the Turkic World covering the Nowruz Festival can be shot.
- Contents on the importance of Nowruz Festival for Turkic culture can be created and discussed in television programs.
- The International World Nowruz Congress may be held, in which each country in the Turkic World will take responsibility alternately.
- A page with informative content about Nowruz can be opened in the New Media environment.
- Nowruz coordinator ships can be established in the Ministries of Culture in the Turkic World Countries.
- It is necessary to develop a country policy in order to distinguish Nowruz Festival from terrorism in Türkiye.

Within the scope of the above-mentioned suggestions, a model proposal is presented below for a more detailed and interactive celebration of Nowruz in the Turkic World.

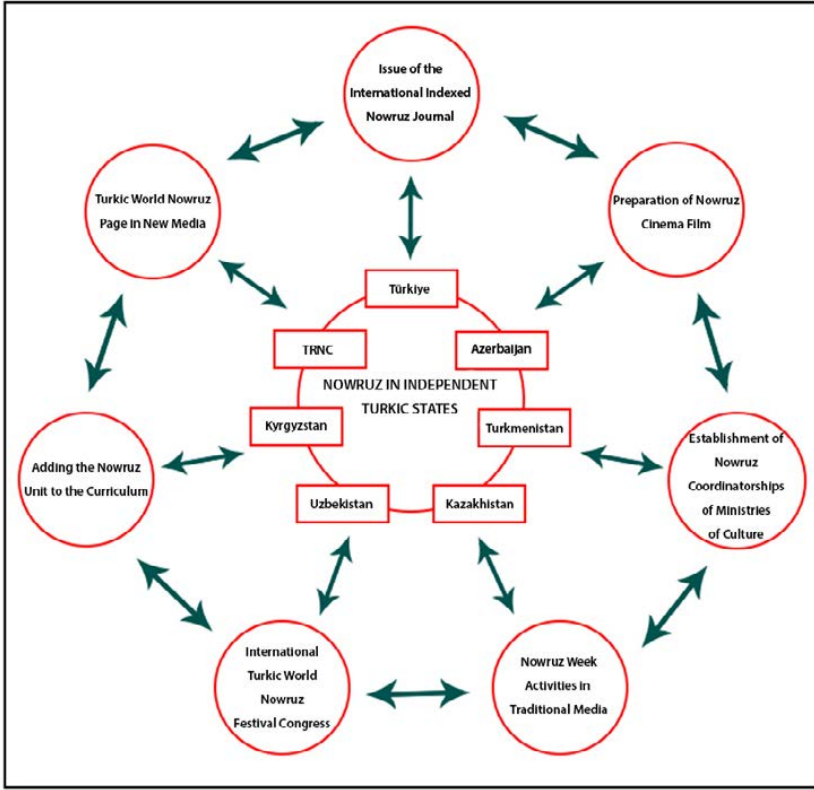


Figure 15. Nowruz model proposal for the Turkic World

Overall, the study has highlighted the multifaceted role of Nowruz: not only as a festivity but a profound symbol of the diversity of culture and intercultural communication in and around the Turkic World. Through a portrayal of the various representation and celebration of Nowruz in different countries, this paper will come out with information about the Nowruz as being a dynamic conduit for cultural transmission, identity reaffirmation, and social cohesion. Nowruz comes with its rituals and symbolism, proving how geography and culture get surpassed at this most universal symbolism: a feeling of renewal and cultural heritage. Thus, from the analysis above, an intrinsic meaning of the festival in many societies is brought into light, which underscores the importance of intercultural dialogue and appreciation of diversities in our globalized world. The result, therefore, is an implication to make the Nowruz part of curricula, media, and international cooperation to raise cultural awareness and celebrate this treasure of tradition and celebration. Thus, great effort is given to its preservation and promotion as an invaluable cultural heritage, so that its relevance and vibrancy are not lost for the future generations. This research affirms the fact that the power of Nowruz as a unifying force for humankind across these diverse cultural landscapes should be recognized and celebrated as a foundation of global cultural diversity.

References

- Akpınar, M., & Genç, İ. (2017). Opinions of social studies teacher candidates on the concept of culture. *Kastamonu Eğitim Dergisi* 25/1, 249-268.
- Akyol, C., & Kızıltan, Ö. (2019). Pre-service teachers' metaphors about the concept of culture. *GEFAD GÜJGEF*, 39/2, 937-961.
- Aras, E. (2021). Nowruz festival in Turks. *Giresun Üniversitesi İktisadi ve İdari Bilimler Dergisi* 7/2, 345-370.
- Avcı, C. (2021). 30. Marteniçka: Migration of a Nowruz tradition from Bulgaria to Turkey. *Rumelide Dil ve Edebiyat Araştırmaları Dergisi* 22, 495-509.
- Aydın, A. (2021). Eid and Nevruz gifts in the Teşrifât in the Ottoman Palace and in the Teşrifât book numbered 950. *Osmanlı Medeniyeti Araştırmaları Dergisi* 12, 20-31.
- Aydın, O. (2018). An evaluation on tradition, belief and culture in Anatolia according to Turkey's Sanitary-Social Geography. *BİLİG - Türk Dünyası Sosyal Bilimler Dergisi* 86, 89-11.
- Batu, Z., Batu., M., & Tos, O. (2022). Thinness as an ideal myth on the basis of popular culture identification: a semiotic analysis of slimming products. *Iğdır Üniversitesi Sosyal Bilimler Dergisi*, 30, 41-58.
- Batu, M., & Tos, O. (2022). Parenting perception of generation x and z on the basis of cultural change: An analysis based on Zmet technique. *Akdeniz Üniversitesi İletişim Fakültesi Dergisi*, 38, 194-217.
- Batu, M., & Tos, O. (2017). Modernism and postmodernism in the focus of consumer culture comparison. *Gümüşhane Üniversitesi İletişim Fakültesi Elektronik Dergisi*, 5/2, 911-1023.
- Cengiz, D. (2021). Melopoetic aspects in Alevi-Bektashi Nevruz celebrations. *Türk Kültürü ve Hacı Bektaş Veli Araştırmaları Dergisi* 99, 129-142.
- Corbin, J., & Strauss, A. (2014). *Basics of qualitative research - techniques and procedures for developing grounded theory*. USA San Jose State University: Sage Publishing.
- Coşkun, R., Altunışık, R., & Yıldırım, E. (2020). *Research methods in social sciences - SPSS Applied*. Sakarya: Sakarya Yayıncılık.
- Çevik, M. (2014). Cultural change, tradition and Turkish folk tales. *Turkish Studies - International Periodical for The Languages Literature and History Turkish or Turkic* 9/12, 113-123.
- Demirel, M. A., & Çelik, E. (2021). The importance of Nevruz in Turkish culture in terms of recreational activities and Nevruz activities. *Journal of Recreation and Tourism Research /JRTR*, 8/3, 331-345.
- Giddens, A. (2005). *Sociology*. Bursa: Ayraç Yayınevi.
- Hofstede, G. (2001). *Culture's consequences: Comparing values behaviors institutions and organizations across nations*. Netherlands Tilburg University: Sage Publications.
- İbret, B. Ü., Aydınöz, D., & Uğurlu, M. (2015). Culture and faith tourism in Kastamonu. *Marmara Coğrafya Dergisi* 32, 239-269.
- İlhan, M. E. (2015). Narrative in folkloric context: Tradition, language and interpretation. *Uluslararası Türkçe Edebiyat Kültür Eğitim Dergisi* 4/2, 738-747.
- İpek, B. (2012). A Nowruz tradition in Kyrgyzstan: Sümölök. *Fırat Üniversitesi Sosyal Bilimler Dergisi* 2, 34-44.
- Kartaeva, T., & Habijanova, G. (2017). Kazak kültüründe nevrüz ve nevrüznâme bayramı ritüelleri, özellikleri. *Türk Kültürü ve Hacı Bektaş Veli Araştırma Dergisi* 82, 107-124.
- Kıldıroğlu, M. (2020). Nevruz in Turks from past to present. *Kafkas Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* 25, 315-338.
- Kınacı, C. (2017). From the Kazakh courtyard to the celebration halls, a popular Kazakh tradition: "Tusavkeser toyu". *Milli Folklor* 29/115, 141-156.
- Oğuz, E. S. (2011). The concept of culture in social sciences. *Edebiyat Fakültesi Dergisi* 28/2, 123-139.
- Özkan, İ. (2020). Nevruz and Hıdırellez celebrations among Bulgarian Turks. *Balkanlarda Türk Dili ve Edebiyatı Araştırmaları Dergisi* 2/1, 1-24.
- Öznur, Ş. (2013). Nevruz and events related to Nowruz in Cyprus. *Motif Academy Journal of Folklore* 6/12, 69-77.

- Parashar, S., Dhar, S., & Dhar, U. (2004). Perception of values: A study of future professionals. *Journal of Human Values* 10/2, 143-152.
- Pirverdiođlu, A. (2002). *New year's eve and spring tradition in Turks, Turks (Volume III)*. Ankara: Yeni Türkiye Yayınları.
- Rzayeva, S. (2021). Mythological origins of Nowruz Wednesdays in Azerbaijan. *Folklor/ Edebiyat* 27/1, 229-244.
- Sadıđlı, M. (2022). Nowruz beliefs in Azerbaijan. *Korkut Ata Türkiyat Arařtırmaları Dergisi* 7, 93-100.
- Sıđrı, Ü. (2021). *Qualitative research methods*. İstanbul: BETA Basım Yayım Dađıtım.
- Söylemez, M. (2020). Ritual music of Alevi-Bektashis in Greece "Ruřenler village Nevruziye and singing tradition". *İnsan ve Toplum Bilimleri Arařtırmaları Dergisi* 9/3, 2386-2411.
- Şahin, H. İ. (2013). Reflections of Shamanism/Kamlık tradition in Turkmenistan: «Shaman Od» and «Küşdepti». *TÜRÜK Uluslararası Dil Edebiyat ve Halk Bilimi Arařtırmaları Dergisi*, 1/1, 183-197.
- Şahin, T. E. (2020). The past of Ateş, the origin of the relationship between Atei-human-dance and Nevruz. *Fırat Üniversitesi Sosyal Bilimler Dergisi* 30/1, 59-75.
- Şengül, A. (2008). Nevruz celebrations in Turkish culture and Nevruz in Anatolia. *Türk Dünyası Dil ve Edebiyat Dergisi*, 26, 61-73.
- Topkaya, R. (2016). Culture in the world of language: The relationship between language and culture in Humboldt's philosophy. *ViraVerita E-Dergi* 4, 59-71.
- Topođlu, E., & Gökdeniz, İ. (2019). The effects of culture and belief differences on the basic marketing strategies of businesses. *Uşak Üniversitesi Sosyal Bilimler Dergisi* 7, 57-73.
- Türkan, H. K., & Atlı, H. F. (2019). Evaluation of Nevruz Festival in the Turkish world and the social and cultural characteristics of Nevruz Festival in Turkey. *Uluslararası İktisadi ve İdari Bilimler Kongresi - JAVS Congress* (ss. 522-530). Elazığ: Asos Yayınevi.
- Veugelers, W., & Kat, E. d. (2003). Moral task of the teacher according to students parents and teachers. *Educational Research and Evaluation* 9/1, 75-91.
- Yenişehirliođlu, F. (2014). Art history studies: Tradition, diversity and change in cultural identity. *Turkish Studies - International Periodical for the Languages, Literature and History of Turkish or Turkic*, 9/10, 1-3.
- Yıldırım, A., & Şimşek, H. (2018). *Qualitative research methods in the social sciences*. Ankara: Seçkin Yayıncılık.
- Yıldız, N. (2004). *Nevruz in Kyrgyzstan - Encyclopedia of Nevruz in the Turkish World*. Ankara: Atatürk Yüksek Kurumu Atatürk Kültür Merkezi Yayınları.
- Zeyrek, S. (2020). Foreign language teaching in line with the language-culture relationship. *International Journal of Teaching Turkish as a Foreign Language* 3/2, 165-186.