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## The Naturalistic Settings and Socially Construction of Peace and Friendship in the Iranian Nowruz Ritual

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### Extended Abstract

As an Iranian tradition, the Nowruz ritual constituted based on the natural order and foundation. It may also be rooted in the social characteristics. Accordingly, it sets a context for peace and friendship in-between the human and the nature, as well as among the humans. The foundation is established according to the concepts such as the beginnings, the end of time, the diversification for happy-go-lucky, the life legend, the living proof, the echo-system of the nature, the harmony with the nature, focusing on the value - not price - of the nature, and finally the rhythmic tone of the time. Not only this foundation contributes in the social dimensions of human's life in terms of peace and friendship, but also it is a good ground explaining that why it has a long-life in the Iranian culture during the historical trajectory. Thus, in the present study, it was attempted to explore the Nowruz ritual from the outset of the Iranian life in order to delve into a social solidarity and mental integrities made among them, and that could be extended over the generations and among other non-Iranian people too, and also to shed light on the mysterious long history concerning the Nowruz ritual in the past, nowadays and the future.

*Keywords:* Nowruz ritual, peace, friendship, nature, human beings

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## INTRODUCTION

As an ancient and long-lasting Iranian festival, the Nowruz ritual begins in the first day of every year lasting for 13 days during which many Iranian individuals, and families accompany together to hold local and national ceremonies for being happy, paying their last respect to the new recurrent naturalistic turning -out, and also expressing their sense of gratitude to the God for the all created for the human.

In this way the main question of the paper is that how the naturalistic setting of the Nowruz ritual would be set to construct the peace and friendship context in the society? The naturalistic setting would be very valuable especially for the peace issue, because the naturalistic issues require taking more measures on the competition and aggression in the peace studies. Therefore, herein the following hypothesis is put forth:

The eight naturalistic qualities of the Nowruz ritual such as the beginnings, the end of time, the diversification for happy-go-lucky, the life legend, the living proof, the echo-system of the nature, the harmony with the nature, putting on the value - not price - of the nature, and the rhythmic tone of the time set a context for peace construction and extolling the virtue of friendship in the society by denying the violence and fear, encouraging the cooperation and justice and emancipation.

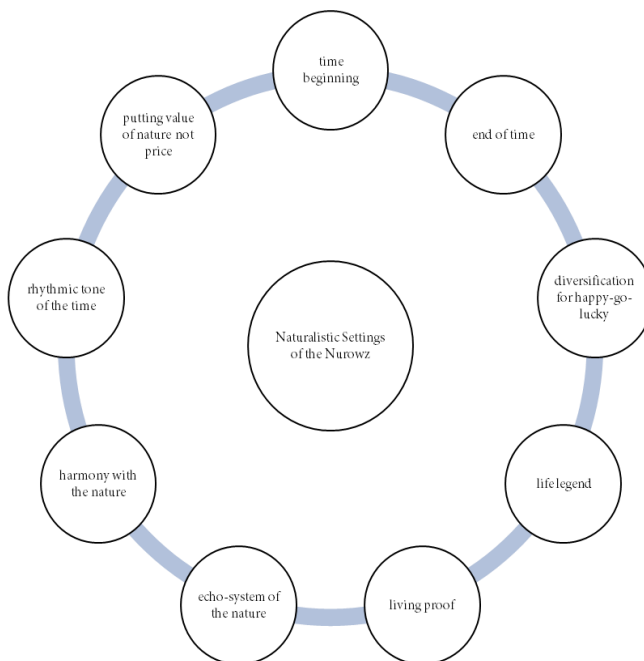


Figure 1. Naturalistic Settings of the Nowruz

## PURPOSE

Firstly, the paper is aimed to show that the Nowruz ritual is rooted in the naturalistic settings, by which it means that it is at harmony with the nature. Secondly, it is attempted to demonstrate that, it has been set up a social contextualization for living at peace and friendship by means of those settings. Based on the two main purposes, it would be a tangible proof concerning its long history from the ancient times till now and also in the future as demonstrated up now. The last purpose of the paper is introducing the local potentialities across the cultures for peaceful and cooperative interactions based on the communality carried by the nature.

## METHODOLOGY

Description-Analytical Method: By the method, it describes the Nowruz ritual as they are. It is used to identify and obtain information on the naturalistic characteristics of the Nowruz ritual; then it aims to understand the socially setting of the Nowruz by analyzing and measuring on its social potentialities which it could be produced a performance.

## RESULT

Generally speaking, there are three versions of friendship as follows (Alavipour, 1388, 54): friendship as an individual inclination based on a mutual willingness for meeting the needs of the parties, earning a profit and getting pleasure; friendship as an inner disposition coming from the human natural feelings on the family to innate orientation to the metaphysics, lastly accounting for as a situation.

The Nowruz ritual is more amplified by the latter in which, the human acknowledges others as companions, having a good deed with respect to others, having virtuous thought in the mind, feeling a great respect for each other, going to meet the familiars, putting away the all unflavored matters happened in the last year, respecting, protecting the individual liberty, razing the messaging-angel voice (Sorush), the poems, the immortality (Anoushegi), calling for being challenged, educating the rightness and the contents for having the healthy physical condition for the human same as the living in the Haven.

Somehow, the Nowruz ritual is the best celebration of the friendship, and also the best and long-lasting Iranian ritual that could be introduced as the God's gift for the other civilizations, cultures and the nations.

## DISCUSSION

As a whole the humanistic phenomena could be examining from the three approaches: the naturalistic, the social and the metaphysic/ethical ones. It could be using the all ones for the Nowruz ritual as an ancient and long-lasting Iranian ceremony. The Nowruz does come out as a naturalistic phenomenon foremost and



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then accompanying with the social customs from the preparing to ending (Makouee, 1388) and also mentioning it as a sign of the praying, the creating and the being the God's rational explanation too. By the all ones could be studying on it, so it seems that the original beginning of it does set in the naturalistic one and the next two come in consequence. Aburihan Birooni did define the Nowruz in the *Al-Tafhim* as follows: "it is beginning the first day of Farvardin (the first Iranian month of year) and that is why it does so called the new day because the year is start out by it". (Moein, 1387, 43) It is the Iranian annual holiday and national ceremony that begins with the first day of spring long to finish in the 13<sup>th</sup> day as named as the day of nature. On the trial time, many individuals, families, local and national ceremonies do accompany by the Iranian for being happy, paying their last respect to new recurrent naturalistic turning out and also being trust into the God for the all created for the human. So it is not approved a nomination usually does for a social and even the metaphysical one. Strictly speaking, it is not just a "convention" or a "belief"; rather it is the naturalistic cascade to flow down the all life cycle with the all consequent developments.

In addition, by introducing the beginning to end, it does bear the time schedule in mind and recalling the time of agriculture and to do the other jobs and also laying on the entertainment time and so on. It does demonstrate that it is socially constructing as the ritual too. The ritual does consist of two sections: the *raison d'être* of holding the ceremony and how know to do it. The former is the naturalistic embedded and for the socially manifestation needs to being accept as the social convention too. Living in inner harmony of them holding the steady of it even its transformation would be made in historical trajectory and by different cultural contexts. It claims that the percept of it as the metaphysical phenomena such as the sun as the fair just that raised in every day and the fire as the brightness or the Nowruz is the time of praying, all are a kind of socially constructed. In this regard, worth mentioning the life cycle and the nature would be appreciating of the Creature of it.

## CONCLUSION

The Nowruz ritual promotes the peace rather than war, destruction and misery by encouraging for being happy and lively. The Nowruz ritual is the clear symbol of being in accompany, cooperation and friendship; and of the sure sign of reconciliation and disappearing any fierce in the social sphere. Living in inner harmony with the nature would transform it into the social context for practicing the tolerance and justice too. As the impersonal custom, not only it makes an uninterrupted social practice, but also it could be extended across the cultures as the common naturalistic sense.

## **NOVELTY**

It is believed that, any efforts for understanding the Nowruz ritual would be started first with its naturalistic settings as the leading point, and then by the subsequent ones such as the historical, folklore and literacy. For this purpose, it was intended to address the theoretical elements for these following important reasons; preserving the Iranian historical and ideological relations on a continuum, acknowledging the heritage customs reached to the current generation, reconstructing and updating it according to our today's life in order to make it last for long time, knowing how to restore it as the main Iranian ritual for thousand years, introducing the Iranian intellectual's perception to the other cultures and finally, according to James Peacock (Lassiter, 2005, 83) transferring the invaluable cultural heritage of the nations to the others for commensuration many different ideas flew in the globalized and communicated international societies to reach to the mutual understanding in a peaceful and friendship manner.



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