**Superstitious Knowledge: Turkish Millennials vs. Their Parents**

It is very common for parents in Turkey to mention old superstitious beliefs to their children, the younger generation. Some of these superstitious beliefs are sought to be helpful to the benefit of individuals. Therefore, parents who want to care for their children like to pass these on to help/protect them from certain damages and sufferings from bad luck in order to have a healthy, prosperous and happy life.

For example, in Turkey, a very popular superstitious object is the blue Evil Eye. It is known that this evil eye protects one from bad luck. However, other than believing the Evil Eye, it is also significant to wear this object for safety and luck. For example, new born babies are given this object with gold coins to put on their garments in order to have prosperity in their future.

**What will be explored?**

The superstition that will be examined in this documentary is the traditional spring festival, “Hıdırellez”. This festival is celebrated in Turkey annually for honoring the arrival of spring and awakening of nature (May 5th and 6th). It is also known to be the “spring feast day” for wishes and purification.

The festival for Hıdırellez day is associated with two figures; Hızır (spring and rebirth) and İlyas (rain and dry lands). The belief is that these two figures meet on Hıdırellez day and thus, any wish a person makes will come true that day.

<http://www.dailysabah.com/life/2016/05/04/hidirellez-a-spring-feast-day-for-wishes-and-purification>

The documentary will explore the knowledge and experience of 6 Turkish people (3 females and [https://www.facebook.com/?ref=tn\_tnmn#](https://www.facebook.com/?ref=tn_tnmn)3 males) on Hıdırellez day in the form of interviews. These 6 people will be asked the extent of their wisdom on the subject; how they have heard about Hıdırellez, what their families did on this specific day and also their personal opinion/idea of this belief.

It is popular for Turkish families to do superstitious preparations for this day. For example, most people clean their houses from top to bottom for fear that Hızır won’t visit their home if it’s dirty. Along with this, empty food bowls are also laid out as it is believed that Hızır will bring abundance and blessing to the places he visits and objects he touches.

<http://www.mymerhaba.com/Hidrellez-Spring-Feast-in-Turkey-1775.html>

My mother, for example, asked me to create a drawing of my wishes on this day and hang it on my window facing outside, so that the legendary figure, Hızır, could see this wish and make it come true. She had asked me to leave my window open for the night as well for Hızır to have a visit in the house.

I believe that millennials are less superstitious than their parents (and grandparents). Thus, they only act upon these beliefs because of the influence of their parents. I aim to interview an equal amount of both genders in order to test whether this belief is passed on from previous family history of oral knowledge (based on gender). Is it always the females in the family mentioning these superstitions? Or do males also play a minor role in it? I assume that the audience will be able to relate by comparing this experience with theirs according to their families.