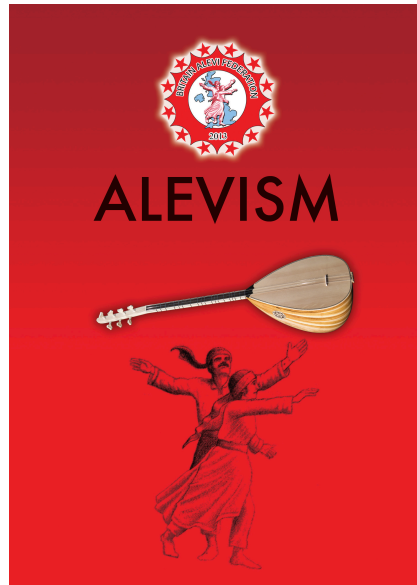


Key Stage 1

ALEVISM

Who are the Alevis?



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Learning objectives

By the end of the six lessons children should be able to understand:

- who Alevis are
- how Alevi rules guide the life of Alevis
- what happens at a cem ceremony
- the importance of music for Alevis
- the role of the Services in the cem ceremony
- how the cem ceremony helps Alevis sort out their differences
- what Aşure is

Introduction

Learning about Alevism: guidance for SACREs and schools

One of the greatest strengths of the local arrangements for religious education in England is that it enables SACREs and schools to take account of the significant 'other' religions and worldviews in the local area. Whether you are a SACRE seeking to provide options for your schools to meet localised contexts, or an individual school with a significant Alevi cohort, this pack provides you with a basis for planning learning about Alevism within your RE curriculum. For those who may just be looking for another religion for their students to study, one which raises many questions and concepts about what we mean by 'religion', Alevism provides a stimulating and thought-provoking alternative with which to explore religion in the modern world.

In the UK Alevism was recognised as a distinct religion by the Charity Commission (2015). It is estimated that there are approximately 300,000 Alevis living in the UK who are ethnically Kurdish and Turkish. Alevism is a collection of rich traditions and it is difficult to define it clearly and succinctly. Alevi people themselves have diverse interpretations, understandings and practices according to their geographical place of origin and level of awareness of aspects of the traditions. There are differences according to East and West Turkey, rural and urban, Anatolia, the Balkans and the European diaspora. This makes the study of Alevism a fascinating journey of discovery and enquiry, which in turn helps to enrich the religious education in any school, not just those with significant numbers of Alevi children. A brief introduction to Alevism can be found on the website of the British Alevi Federation <http://www.alevinet.org/> by clicking on the 'English' button at the top.

The materials have been developed by the local Alevi communities of Northeast London and the British Alevi Federation, the Prince of Wales Primary School, Enfield, Highbury Grove High School (now City of London Academy) Islington and the University of Westminster Sociology department. All illustrations were produced by Hasan Bolucek. The materials were revised by RE consultant Bill Moore to fit the RE National Curriculum framework. Resources on Alevism, both general and specifically designed for schools, can be accessed on their website: http://www.alevinet.org/RP.aspx?pid=Alevism-Resorces_en-GB

In exploring Alevism, children are encouraged to learn:

- what the main beliefs and teachings are;
- the sources of wisdom that inspire and sustain Alevi life;
- how Alevi people live out and express their faith in different contexts in Turkey and the UK;
- what Alevism has to say about the nature of reality and truth underpinning life;
- what it means to be an Alevi and what it has to say about human identity, diversity and belonging;
- core Alevi values and living in a community.

Learning will be planned to suit the context and ethos of each school, in accordance with the appropriate agreed syllabus. The structure provided here is illustrative to support planning for appropriate knowledge, understanding and learning as children progress

through their education. In planning children's learning, teachers may take the following into consideration:

- what can children learn about Alevism as a religion or worldview from an exploration of the beliefs, practices, structures and sources of the faith?
- how can we provide opportunities for children to reflect on their own experience and values through their exploration of Alevism?
- how can we help children make sense of what it means to be an Alevi through their exploration of Alevism as lived and practised in the UK and Turkey?
- which central concepts in Alevism provide the richest opportunities for critical reflection and analysis?
- what insights can Alevism provide into what it means to be human, how we should live and the nature of reality that might help children reflect on how they make sense of life?
- how might an exploration of Alevism contribute to a child's growing sense of self in relation to their world?

On behalf of the Alevi community, we hope you find the materials produced here useful to your SACRE, school and children.

For further information please contact the British Alevi Federation
<http://www.alevinet.org/>.

See also: *The School of Alevism* on YouTube

The worksheets for these lessons can be printed off from the digital version (see pp 30-37)

Some basic Alevi beliefs for teachers

God

- The Alevi word for God is 'Hak' which means Truth. Hak is not a person or even a personal God, but more like a force or an energy. 'May Hak be with you!'
- Alevis believe that everything in the whole universe is the expression of Hak. The universe and Hak are 'one'.
- Alevis believe that we are all from the universe and all will return to the universe. We are all one with the universe. We are all equal. We are one with nature and must live at one with nature.

Humanity

- There is something of Hak present in all living creatures and most fully in humans.
- Because of this, all people are equal and all living creatures are sacred. Alevis call each other 'can' (pronounced 'jan'), meaning 'soul'. This represents the belief that within all people is the spark of Hak, the soul.
- Alevis consider all nations as one regardless of ethnic, racial, sex and gender, and linguistic differences, simply because each creature carries the same sacred essence of life.
- Humanism, egalitarianism, mutual assistance, gender equality and challenging oppression and injustice are the main social characteristics commonly shared by Alevi communities.

Other religions

- Alevis consider all religions and living philosophies to be different ways of reaching Hak.

Code of Morality in Alevism:

In Alevism, morality is the main requirement of belief. A person who cannot control their behaviour is not regarded as suitable to participate in Alevi rituals. This morality is simply explained with the motto:

Being the master of one's hand, tongue and loins

which requires Alevis not to behave immorally by using their hand (e.g. do not steal), their tongue (e.g. do not tell lies), their loins (e.g. respect other people's bodies).

These rules summarise a strong moral system which is described as *thinner than hair, sharper than a sword*. A person who is not capable of conserving his or her morality is not regarded as suitable to participate in Alevi rituals.

Teaching about Alevism

Alevism provides a rich source of learning and reflection. Identity and diversity can be explored both within Alevism and between Alevism and other beliefs as can the concepts of truth/reality, religion, belief, humanism and humanity. It has rituals that express beliefs which can be superficially simple and yet which can be interpreted in increasingly deep and mystical ways. Its origins lie in the distant past, with a host of syncretic accruals from other faiths and beliefs over the centuries. Alevism as it exists today provides a fascinating window through which to explore the nature of reality, the universe, what it means to be human and the nature of the 'good life'.

It is important for teachers to know that there is a debate within Alevism about its relationships to Islam and whether it is a part of Islam or completely distinct from it. Whatever its origins, it is not the purpose of these lessons to enter into this debate but to present to children how Alevism as a distinct religion is practised today.

Notes on using the handbook

The Handbook provides suggested activities for each lesson along with the PowerPoint slides to accompany them. The PowerPoint slides reproduced in the Handbook are available in separate folders.

The italics in the Teachers' Notes are information that provide background to the lesson activities rather than the actual content of the lesson.

Links on the slides work on the actual slides but not on the copy of the slides in the Handbook.

Lesson 1

Alevi – who are they?



Learning outcomes

- *I can describe how the rules of Alevi guide their lives*
- *I can understand the importance of rules in my life*

Teacher's notes

Introduction

If you live in an area where Alevi live, you can use images of restaurants, shops, food centres, hairdressers, solicitors, taxis, etc. Please ask the class if they can recognise them.

Start from what the children know.

Does anyone have family in Turkey or know someone who has family in Turkey?

Has anyone been to Turkey on holiday?

Does anyone know where Turkey is?

What do you know about the country?

Have a map of Turkey on a world map and some positive images.

Does anyone know who are the Alevi?

Is anyone here an Alevi or knows someone who is an Alevi?

Alevi are followers of the religion called Alevism and one of their key figures is Ali. The majority of Alevi live in or come from Turkey but there are established Alevi communities in countries across the world.

In the UK, there are approximately 300,000 Alevi and eighteen Alevi Cultural Centres and cemevis (Alevi places of worship). These centres are based in London (Wood Green, Croydon, Enfield, Harrow) Sussex, Bournemouth, Leicester, Northamptonshire, Nottingham, Manchester, Hull, York, Newcastle, Liverpool, Doncaster, Sheffield, Edinburgh, Glasgow and Wales.

Exercise 1

Rules

- What rules do you know?
- What rules do we follow in the classroom and in school?
- Who do they help?
- Why do we need rules?

Golden Rules

- We are gentle
We don't hurt others
- We are kind and helpful
We don't hurt anybody's feelings
- We listen
We don't interrupt
- We are honest
We don't cover up the truth
- We work hard
We don't make our own or others' things
- We look after property
We don't waste or damage things

Teacher's notes

Adjust the Golden rules in the PowerPoint slide to your own school's equivalent.

This is a good opportunity to revisit and remind children of the school's 'Golden Rules'.

Discussion:

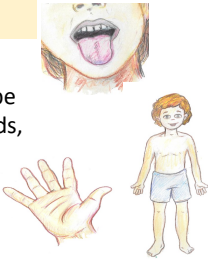
- Should we always behave ourselves?
- Why is behaviour important?
- What would school be like if we behaved in whatever way we wanted to?
- What would life be like if everyone was unkind?
- How can we encourage people to behave well?

Exercise 2

Alevi Rules

Alevis have rules too. They believe that people need to be careful when using their hands, mouth and body.

What do you think it means to be careful using your hands mouth and body?



Teacher's notes

Discussion: What do these rules mean?

The following description of Alevi rules (that is the fundamental Alevi morality) comes from the British Alevi Federation booklet on Alevism (see the resources page of the British Alevi Federation Website under the English tab and resources. <http://www.alevinet.org>).

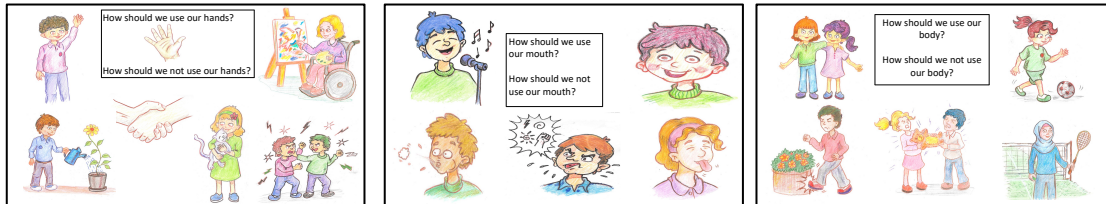
In Alevism, morality is the main requirement of belief. A person who cannot control their behaviour is not regarded as suitable to participate in Alevi rituals. This morality is simply explained with the motto:

'Being the master of one's hand, tongue, and loins.'

This requires Alevis not to behave immorally by using their hand (e.g. do not steal), their tongue (e.g. do not tell lies), their loins (e.g. respect other people's bodies).

For primary school children the 'loins' (as is accepted in Alevism) can be generalised to the 'body' as a whole.

Exercise 3



Teacher's notes

Discussion:

- What is happening in these pictures?
- Which behaviours are kind and unkind?
- Have you ever done any of these?
- How did it make you feel?
- How might it have made other people feel?
- How do you feel after you have done something kind/unkind?
- Can we control how we behave?
- Can we control how we use our hands, mouth and body?

Exercise 4

Write and/or draw in the boxes two examples of kind and two unkind uses of hand, mouth/tongue and body

I can begin to understand what Alevism is.
Can you list the Alevi values?

Hand	Tongue	Body

Teacher's notes

Activity: Get children to complete KS1 Worksheet 1 (you may find it useful to give children the prompt sheet).

The purpose of this is to check children's understanding of how values and rules influence how we do and do not behave. As they work, adults should go round asking questions and prompting.

Lesson 2

What happens when Alevis worship together?



Learning outcome

- I can describe what happens in a cem ceremony

Exercise 1

Teacher's notes

Discussion:

- Can you tell us what worship is?
- Does anyone here go to worship?
- Where might different people go to worship?
- Does everybody worship?

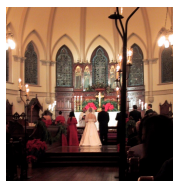
Allow the children to share some ideas and experiences if they wish to, then say we shall be finding out what happens when Alevis worship.

See the info booklet on the cem for your own information.

http://www.alevinet.org/RP.aspx?pid=Alevism-Resorces_en-GB&aid=151854234_109173189

Exercise 2

What is a ceremony?



Teacher's notes

Discussion:

- What can you see in each picture?
- What is happening in each picture?
- Have you been to or seen a ceremony?
- What are the special things that are done in a ceremony?
- What do they share?


Explore what is needed for a ceremony (special actions and order – ritual, special music, songs, poems, words, etc.)

List some of the features of a ceremony (special actions, clothes, order of doing things, music, etc)

Exercise 3

What happens in a cem ceremony?

The Alevi ceremony is called the cem (pronounced jem!)
As you watch the video <https://youtu.be/5DAVigWIZD4>
of a cem ceremony, use the sheet to tick the things that you see happen.



Teacher's notes

Exercise: This video will be revisited, so just show it straight through without stopping.
Watch the video.

The purpose of a cem ceremony is to bring Alevis together to share their values (peace, justice, equality, consent and love) and to reach Hak (God). They learn how to live a good Alevi life. They share lokma (the food which they bring), play music on the saz and perform a spiritual dance called the semah.


Discussion:

- What did you see?
- What surprised you?
- What puzzled you?
- What would you like to know more about?
- What questions would you like to ask?


Describe what you saw in the cem ceremony.
Use KS1 Worksheet 2.

Exercise 4

The cem ceremony



They sing Alevi hymns with a saz



They perform semah (religious dance)



They eat lokma (shared meal) at the end of the ceremony.

Teacher's notes

Discussion:

- Why would you go to a cem ceremony?
- What are the important things that you see in the pictures?
- How do you think people feel in these pictures?
- Where do you listen to music, dance and share food?
- Do you do them with other people?
- Where do you do these things?

Exercise 5

Draw a picture in each box of something that happens in a cem ceremony

	Picture 1
	Picture 2
	Picture 3

Teacher's notes

This activity will help the children to focus on what happens in the cem.

Use KS1 Worksheet 3. As they are working, it is interesting and helpful to walk around and ask what they are drawing and why they chose that particular image.

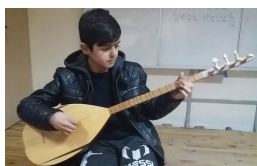
Before the end of the lesson, say that they will be learning more about the cem in the next lesson.

This is a supplementary link to a source from the School of Alevism for Young Learners on the cem ceremony.

<https://youtu.be/87oGWAxf7k?si=igJrgcCto-pKjqED>

Lesson 3

Why is music important to Alevis?



Learning outcomes

- I can explain the importance of music for Alevis
- I can explain the significance of the saz for Alevis
- I can describe a semah and its importance to Alevis

Teacher's notes

We express feelings in many different ways but we must remember that feelings arise out of experience. Music and dance are powerful ways of experiencing and expressing feelings and beliefs and in Alevis the saz is absolutely central. It has a distinctive sound and playing style and when combined with movement and song, it draws the worshipper into deep religious feelings and attitudes.

The purpose of this lesson is to get the children to experience the music and to reflect on how it expresses feelings for them and how else they can express these feelings through movement, art, words and reflection.

Exercise 1

What do you see in this symbol?

This is an important Alevi symbol

- What is the person holding?
- What else do you notice?



Teacher's notes

Discussion: What does the symbol tell us about Alevis? The stringed instrument is called the bağlama or saz.

Say to the children that they might ask why he is holding the saz up high rather than just playing it. Ask: what do people do when they win a cup or medal at sport? Why? Could this be similar?

In Alevism, they do not have a Holy Book like the Bible or the Qur'an. They call the saz their 'Holy Book with strings'. The saz plays while the people sing hymns from the poets and saints. This is how the teachings of Alevism are passed down and learnt, rather than by reading a book. The saz is so central to Alevi worship that it is a key part of the ceremony.

Exercise 2


The saz

Alevi love music.

The saz helps them feel and think about things and they express this through songs, poems and dance.

<https://www.youtube.com/watch?v=bvylF0fjrw&t=10s>

<https://www.youtube.com/watch?v=9wPt9scySfk&t=2s>



Teacher's notes

Click on the links.

- Ask the children to close their eyes.
- Listen to the music.
- Discuss with the class how the music makes them feel and what do they think of.
- Get the children to fill in KS1 Worksheet 4 either during or after the music.

Exercise 3

The semah is one of the most important parts of cem.

Those who are not dancing usually join in with singing.

Semah makes people feel close to each other and to Hak/God

<https://www.youtube.com/watch?v=1TK6yvG0-4U>



Teacher's notes

The semah is a very important part of worship and is part of Alevi cem ceremonies. Alevi perform the dance with music played on the saz and singing based on the poems of the Pirs (saints). This helps them feel closer to Hak and each other. They place their hand on their heart to express their unity with Hak.

Play the clip by clicking on the link.

Ask the children to close their eyes and listen to the music for the first minute or so and then open their eyes and see what is going on.

Discussion:

- How did the music make you feel?
- What did you think of the dance?
- How do you think the people involved felt?
- What about the movements, gestures and facial expressions?
- Where are they placing their hands? Why do you think they do this?
- What were the non-dancers doing? Were they just sitting there watching? How did they join in?

Lesson 4

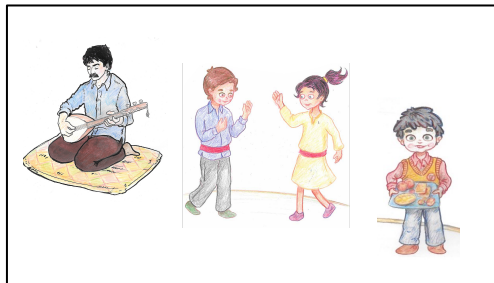
Who are the Servers and why are they important?



Learning outcome

- I can describe the role of the Servers in the cem ceremony

Exercise 1



Teacher's notes

Recap what you did in the last two lessons and what they know about the cem ceremony. *In the cem ceremony, people take responsibility for some of the services and they are called the 12 Servers. The title slide shows the semah which is one of the twelve services of the cem.*


Tell the children that today they are going to learn about some of them. But first, we will look at our school!

The slide above shows: Zakir (musician); Semah Performers; Food Server (serving lokma)

Exercise 2

What is the role in this school of the:

Headteacher?
Cleaners?
Mealtime assistant?
Teachers?
Pupils?
Parents?
Teaching assistants?



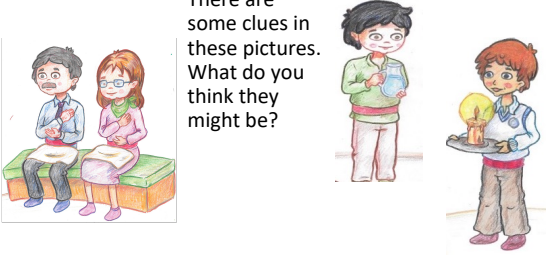
Teacher's notes

Discussion:

- How do all these people help each other and how do they help learning in the school?
- Ask questions to get children thinking about how they all contribute to learning.
- Are schools only there for learning knowledge and skills? What else do we learn at school?

Exercise 3

There are some clues in these pictures. What do you think they might be?



Activity: Briefly take ideas from children as to what activities are taking place.

The 12 Services are:

Pir who is the Dede (male) and/or Ana (female) (leaders of the cem ceremony); Guide; Zakir (Musician); Observer/Cem keeper; Door Keeper; Sweeper; Jug Server; Candle Lighter; Fleece Keeper; Semah Performers; Water Server; Food Server


Exercise 4

Let's watch the video of the cem ceremony again.

<https://www.youtube.com/watch?v=bKmT2FBllnc&t=26s>

Write down what each person does next to their picture on the sheet.







Which do you think is the most important service? Why?









Teacher's notes

Make sure all children have a copy of the Services worksheet (KS1 Worksheet 5) and the matching set of cards.

Activity: Click on the link to activate the videoclip. Pause the video to help the children and give them time to match the cards (below) with each of the Services.

KS1 Worksheet 5		KS1 Worksheet 5: Services Matching Cards	
 Candle lighter (ceng)		Lights the 5 candles	
 Sema performs		Performs the Sema dance	
 Musical (ceng)		Plays the saz and sits next to the bed	
 Water server (ceng)		Serves the water	
 Hak (dede/ana)		Leader of the Cem	
 Food server (ceng)		Shares everybody's food	

Exercise 5

Which do you think is the most important? Why? Is there more than one right answer?	 Candle lighter (ceng)
	 Sema performs
	 Musical (ceng)
	 Water server (ceng)
	 Hak (dede/ana)
	 Food server (ceng)

Teacher's notes

Activity: When they have matched the Services with each of the cards ask them to think quietly in their own heads which is the most important role. They need to think of a reason for their choice.

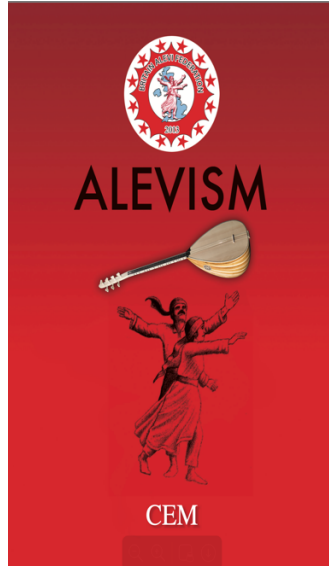
Now ask the children to share their choice and reason with their talk partner. If they have chosen the same, have they the same reason? Why might someone disagree? If they have chosen differently, see if they can agree which one is most important and why.

Then share as whole class. Can the class agree? The focus, though, needs to be on their reasons!

It is possible that all children will choose the Ana/Dede. If so, ask if there are any other possible candidates. Some of these bring Hak into the ceremony! What if someone didn't do their bit? What would happen to the ceremony? On the other hand, they all sit in a circle – what does this say? Can the children remember where Alevis believe Hak is? If Hak is in everyone, can there be a most important person?

You will find information on the Services in the cem booklets

http://www.alevinet.org/RP.aspx?pid=Alevism-Resorces_en-GB&aid=151854234_109173189



The 12 Services of the cem ceremony

PIR (DEDE /ANA)

A Pir is a religious leader in the Alevi belief and they lead the cem ceremony. At the start of the cem the Guide invites the Pir into the centre of the cem. The Pir first greets the Guide and everyone at the cem, then asks for consent from everyone in order to lead the cem ceremony.

THE GUIDE

The Guide sits beside the Pir and helps them. The Guide has a vast knowledge of Alevi values. The guide helps to maintain communication between the Pir and everyone in the cem.

ZAKIR

The Zakir plays the bağlama and sits next to the Pir. On the prompt of the Pir, the Zakir summons the 12 servers to the cem with their words and music.

DOOR KEEPER

The Door Keeper seals the door during the cem ceremony and will not open the door until the end of the cem. The Door Keeper is responsible for the security of the cem.

THE OBSERVER

The Cem Keeper maintains order in the cem. Through the Guide, the Cem Keeper passes on the requests of the people to the Pir. The Cem Keeper helps everyone to perform their services. The Cem Keeper holds a long stick. The stick is used only as a symbol and has a rose attached to the end of it.

SWEEPER

The Sweeper's duty is to symbolically clean and purify the cem area. The Sweeper service can be performed several times during the cem.

JUG (İbrik) KEEPER

The İbrik service represents physical purification. It is usually performed by two people. Hands are washed symbolically.

LIGHT KEEPER

Before the cleaning of the place and the symbolic washing of hands candles are lit. Symbolically there are three candles. They represent the light of Hak.

FLEECE KEEPER

The fleece represents the presence of Hak. Whoever testifies beside the fleece reaffirms their commitment to the values of Alevism. Any resolution of conflict between members of the community is formally witnessed beside the fleece.

SEMAH PERFORMERS

Semah is one of the most important parts of the cem with women and men performing it together. Everyone wishing to take part can join the semah.

WATER SERVER

Following the semah, the Pir reminds everyone of those treated unjustly murdered, oppressed and discriminated against across the world. The water (Saka water) is distributed to remember those left without water at Kerbela (the site of the massacre of Huseyin and his family in 680 CE). Everyone takes a sip from the Saka water. If the cem is attended by many people the Saka water will be sprinkled on them.

FOOD SERVER

All food contributions received from the people attending will be put together and at the end of the cem will be shared between everyone equally. With this service all services are completed.

The candles will be put out. The fleece is taken away.

The 12 servers will come to the centre one more time and will receive approval from the Pir. The doors will be opened by the door keeper.

Lesson 5

How does the cem ceremony help Alevis get on with each other?

- Everyone has disagreements and arguments at times.
- Think of a time at school when you have had an argument with friends.
- How did it make you feel afterwards?



Learning outcome

- *I can explain how the cem ceremony helps Alevis to sort out their differences*

Exercise 1

Teacher's notes

In discussing these points with children, raise such questions as:

- What kinds of arguments do you have? Who with?
- What causes them?
- Does getting cross help?
- How do we sort out arguments at school? At home?
- Who helps us sort out our problems? (Noting that it is not just adults, but also our friends).

Exercise 2

How do Alevis sort out their arguments?

- Sometimes adults need help to sort out their arguments, too.
- Alevis may ask for help from the Dede or Ana to solve their problems before a cem ceremony actually starts. This is called 'conflict resolution'.
- This is what is happening in this picture.
- The whole group is involved!




Teacher's notes

People cannot worship properly if they still have negative feelings about others in the room. They should sort out their problems before the cem ceremony can fully start.

Exercise 3

Circle time: resolving conflict

1. What makes me angry?
2. How does this affect my behaviour?
3. What do I do to make up with a friend?
4. How do I feel when we have made up?



Teacher's notes

Think of something current that is controversial or interesting to the children (e.g. school uniform) and how the children sort out their different views.

In running this circle time, remind the class of Alevi values expressed in hands, mouth and body as the ground rules for the activity.

Clarify with the class what conflict resolution means.

Lesson 6

What is aşure?



Learning outcome

- I can explain what aşure is and its importance for Alevis

Exercise 1

What are celebrations?



Teacher's notes

Discuss the pictures.

- What do you celebrate?
- What is special about the celebrations?
- How do you prepare for a celebration? (preparation, invitations, special dress, food)
- What other celebrations have we learnt about?

Exercise 2

The history of aşure

Noah's
ark



Mount
Ararat



People cook
aşure after 15
days of fasting



Teacher's notes

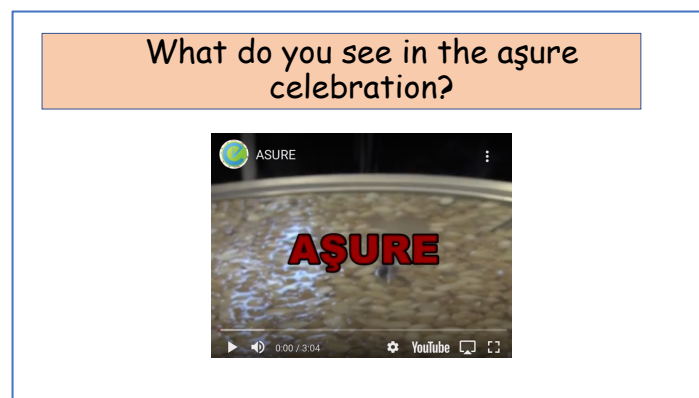
In anecdotal history Noah was told to build an ark, a big boat, as there was going to be a great flood. Noah did as he was told by God and took his family and two of all the animals in the world. When Noah's Ark came to rest on Mount Ararat in Turkey, Noah's family celebrated with a special dish called aşure. Since their supplies were nearly exhausted, what was left (primarily grains, dried fruits, nuts and pulses) was cooked together to form what is now called aşure. Because of that Alevis from Turkey believe that when they are sharing aşure they are also sharing the good spirit of Noah's Ark. Aşure is prepared with special prayers for health, peace, respect, healing, safety, success and spiritual nourishment. For Alevis, aşure is a sacred meal which is made after the twelve days Muharrem fast, in remembrance of all the oppressed souls that have been lost in the name of Alevism and all humanity, especially at Kerbela.

The meaning of aşure

It represents respect for one another and sharing as a community, as everyone can contribute to the dish with whatever they can afford to bring. It is the celebration of diversity and unity as people contribute by bringing a different ingredient, cooking the aşure together and sharing it with others.

Talk to the children about fasting. Do they or members of their family fast?

Exercise 3



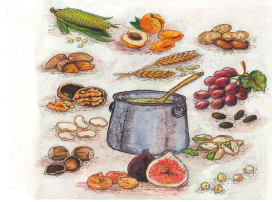
Teacher's notes

Ask the children:

- What do you see?
- Is anything surprising?
- Is there anything you don't understand?

Exercise 4

What are the ingredients of the aşure
(Noah's Ark pudding)?



Teacher's notes

Aşure is made up of leftover ingredients and usually has dried ingredients because it is a winter festival.

There are 12 ingredients which usually include:

*almonds**

apples

apricots

beans

chickpeas

figs

pomegranate

raisins

sugar

sweetcorn

water

wheat (barley or bulgur wheat)

**These could be replaced by other fresh or dried fruit to avoid any nut allergies.*

Bring in some ingredients of the aşure to display to the children.

Choose from the following exercises to complete the lesson

Option 1

Make the aşure pudding (use KS1 Worksheet 6)

Option 2

Match the pictures with the words (use KS1 Worksheet 7)

Exercise 5

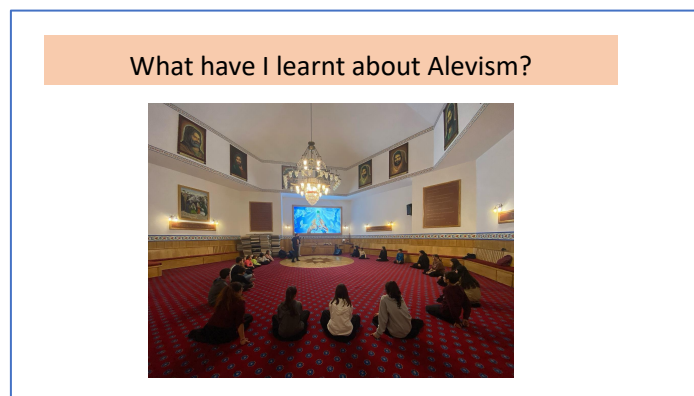
Teacher's notes

Using the image in the above slide, discuss the significance of aşure pudding and then ask the children to write down one word which represents the meaning of aşure. The words could be displayed around the image (either as a class display or in their books).

The list is not exhaustive but may include the following words:

Sharing, unity, inclusion, valuing others, respect, peace, friendship, community, responsibility, contribution...

Assessment opportunity: What have I learnt about Alevism?



Exercise 1

What can you remember about Alevism from these lessons?

Alevi Rules Alevi have rules too. They believe that people need to be careful when using their hands, mouth and body. What do you think it means to be careful using your hands, mouth and body?	Lesson 2 What happens when Alevi worship together?	Why is music important to Alevi?
Who are the Dervishes and why are they important?	How does the Cem ceremony help Alevi get on with each other?	What is Aşure?

Teacher's notes

Recap with the children and develop a class spider-diagram of Alevism from what they can remember, with each lesson being the main branches.

Exercise 2

Which tasks can you do?




- Act out some of the roles in the cem ceremony.
- Perform a semah to some Alevi music?
- Write a poem to show what you feel and think about what you have learnt?
- Do some art to show what you feel and think about what you have learnt?
- A mixture of these?

Teacher's notes

Provide opportunities for children to show celebrate, enjoy and express what they have learnt!

KS1 Worksheet 1

**I can begin to understand what Alevism is.
Can you list the Alevi values?**

Hand 	Tongue 	Body 

Pupils write and/or draw in boxes two examples of good and two bad uses of hand, mouth/tongue and body

PROMPT SHEET: How should we use our hands, mouths and bodies?

Use respectful words to others.

Say please and thank you.

Keep your hands on your own body.

Keep your feet near your own body and away from others.

Look at the person talking to you.

Say kind words.

Shake hands to show friendship.

Shake hands to show cooperation.

Be helpful to others.

Give someone a hug.

Smile at people to show encouragement.

Use polite words when disagreeing with someone.

Snatch toys or books from people.

Tell lies about people.

Pull someone's hair.

Barge into people.

Call people names.

Exclude people from your game.

KS1 Worksheet 2

Can you see any of these on the video? Tick each one off as you see it.

Dance	Sharing food	Washing	Sharing water
Candles	Sheepskin(fleece)	Leader	Praying
Singing	Sweeping	Music	Respect

KS1 Worksheet 3

Draw a picture in each box of something that happens in the cem ceremony

Picture 1

Picture 2

Picture 3







KS1 Worksheet 4

Draw a picture of how the music you've just listened to made you feel.

Beginning	Middle	End

What musical instrument did you listen to?

KS1 Worksheet 5

 <p>Candle lighter (cerag)</p>	
 <p>Semah performers</p>	
 <p>Musician (zakir)</p>	
 <p>Water server (sakkaci)</p>	
 <p>Pir (dede/ana)</p>	
 <p>Food server (lokmaci)</p>	

Servers Matching Cards

Lights the 3 candles

Perform the Semah dance

Plays the saz and sits next to the Dede

Serves the water

Leader of the Cem

Shares everybody's food

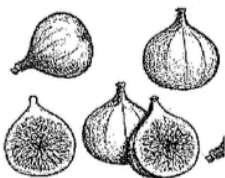
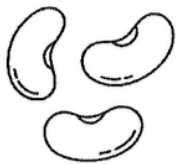
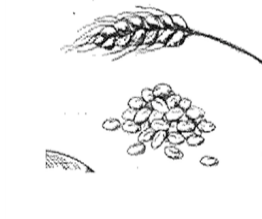
KS1 Worksheet 6

Make the aşure pudding

1. Wash and drain beans, chickpeas and wheat and soak overnight.
2. Boil them with 4 cups of water until the grains dissolve and the starch comes out.
3. Add 4 cups of almonds, dried apricots, raisins and hot water.
4. Cook until the wheat is dissolved and the liquid is set.
5. Add sugar and cook for another 5 minutes.
6. Serve in small bowls and garnish with pomegranate seeds.

KS1 Worksheet 7

Match the words and pictures of the main ingredients



Almonds

Apples

Apricots

Beans

Chickpeas

Figs

Pomegranate

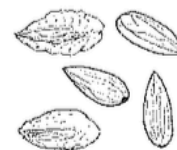
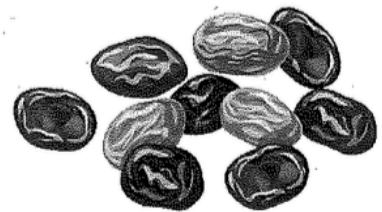
Raisins

Sugar

Sweetcorn

Water

Wheat



Glossary

Ana: literally 'mother' in Turkish; religious equivalent to Dede (see below).

Aşure/Germe: (Aşure in Turkish and Germe in Zazaki) A special dessert made of cereals, fruits and nuts and shared after the Muharrem fast.

Bağlama/Saz: (Turkish) An Alevi musical instrument of religious and cultural significance. As a part of religious ceremonies, it is perceived as a holy musical instrument.

Can: (Turkish) Literally 'soul'; an Alevi individual.

Cem: (Turkish) Literally 'gathering'; it is the fundamental ritual of Alevism.

Cemevi: (Turkish) Means cem house, a gathering place for cem rituals.

Dede/Pir: Dede, literally 'grandfather' in Turkish and Pir in Kurdish and Zazaki; clergy belonging to an ocak and believed to be descended from a sacred lineage. Every Alevi is the follower (talip) of a particular Dede/Pir.

Hak: The Alevi word for God, which means Truth.

Lokma/Loqme: (Turkish/Zazaki) Food offered during the ritual provided by the followers. It has a symbolic meaning of sharing.

Ocak/Ucağ: (Turkish/Zazaki) Literally 'hearth'; an extended family claiming to be descended from a holy lineage. Ocaks are Alevi institutions of leadership where religious knowledge is passed down orally through the families responsible for the community's religious and social leadership.

Semah/Sama: (Turkish/Zazaki) A spiritual and sacred dance that is traditionally performed as a part of cem gatherings. It is a principal form of Alevi worship and a figurative representation of the relationship between humans and the universe.

Talip/Talıb: (Turkish/Zazaki) Follower of an ocak. Every Alevi individual is the talip of a particular ocak. **Turna:** (Turkish) Crane bird, a prominent figure in Alevi poetry and ritual.

Xızır: (Zazaki and Kurdish) One of the main cults of Kizilbash Alevism symbolising the sacred power of nature. As the 'God of hard times', it is believed that he is omnipresent and helps everyone in hardship.

Yol/Rae: (Turkish/Zazaki) Spiritual path. It is how Alevis describe their faith.

Zakir: (Turkish) The musical conductor at the Alevi cem gathering.

Ziyaret/Jare: (Turkish/Zazaki) Sacred places of pilgrimage.