

Alumni Relations Unit would like to take this opportunity to welcome new Alumni and wish them the very best as they begin their careers. Congratulations!

GPISH 2010

Nibras Aldibbiat
Maria Budhwani
Reema Istanbuli
Farzad Kadkhoda
Nisha Keshwani
Zamira Kurbonbekova
Aleeza Mitha
Ghina Othman
Jaydaa Wardeh
Maha Yaziji

STEP C1

Fayyaz Ali
Temur Aydimamadov
Ahmed Chagani
Shahanaz Charania
Ali Chunara
Jasmine Dolani
Saba Ebrahim
Noorin Fazal
Marziya Fezakova
Tasmeen Fidai
Mezghan Hakimy
Shafeena Hirjee

Fatima Kaba
Shaira Kachra
Karima Kapadia
Nargis Keshwani
Salman Khawaja
Samreen Khoja
Iftikhor Kukanboev
Zulekha Lakhani
Rizwan Lalani
Sabrina Lalani
Rahim Lalji
Ryan Makhani
Reshma Panjwani
Asif Penwala

Zohirbek Piltaboev
Laila Pirani
Sabiha Pradhan
Shameer Prasla
Nadia Rahim
Afshan Rajkotwala
Noorjehan Sajwani
Eraj Sodatsairov
Nazira Sodatsayrova
Shermeen Surani
Mehreen Tejani
Rahim Valli
Farah Virani
Sheila Virani

GPISH 2011

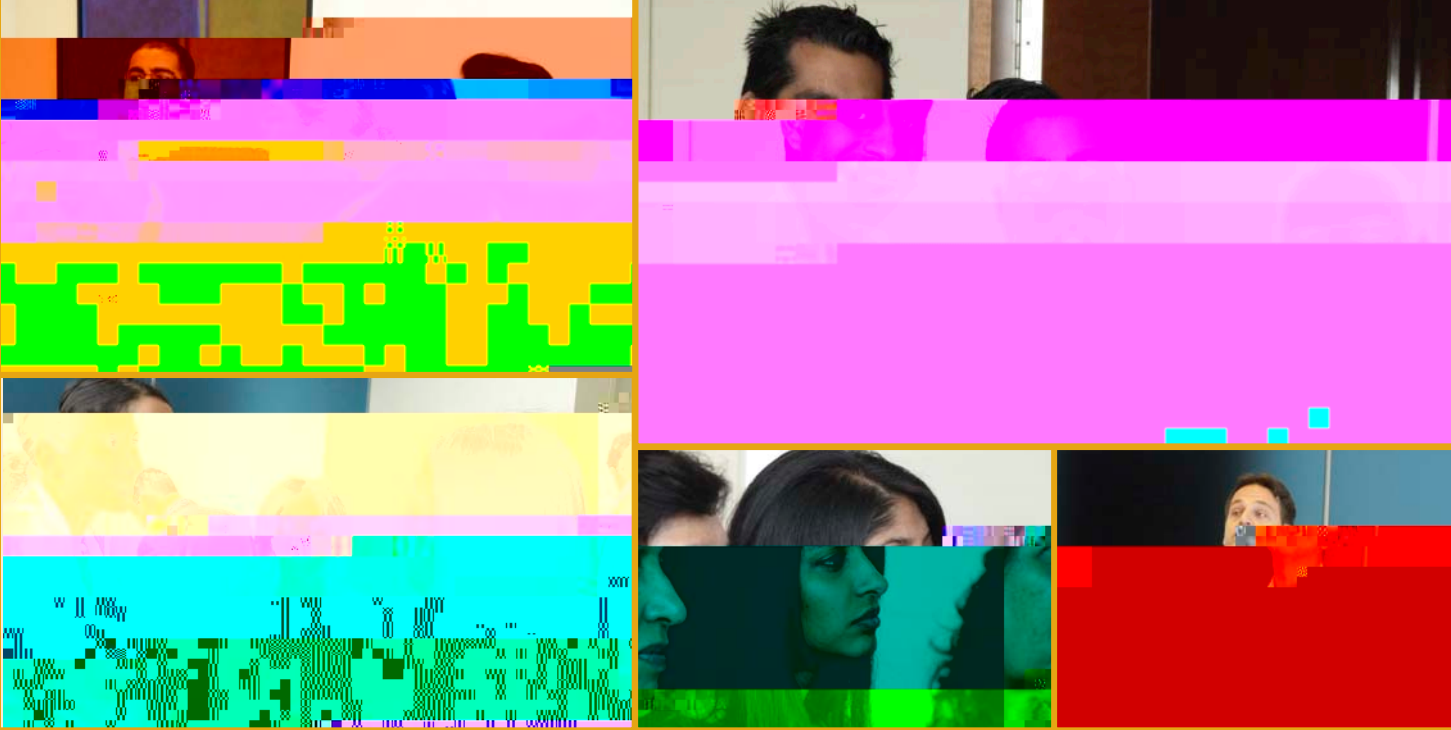
Shamsiya Chamanova
Amira Chilvers
Sahir Dewji
Omemma Gillani
Nasreen Hussaini
Rozina Kanchwala
Aliyor Marodaseynov
Sher Baz Khan Ramal
Imran Shams
Shadi Sharani
Parisa Sheralieva
Zahra Sheriff
Laila Naz Taj
Amin Tejani

STEP C2

Saima Abbas
Aasma A Jaffer
Asmita Ali
Laila Allahwala
Karima A Merchant
Husna Arif
Pinkie B Narsidani
Faiza Damji
Alim Fakirani
Fareen Gwadri
Shahida I Khan

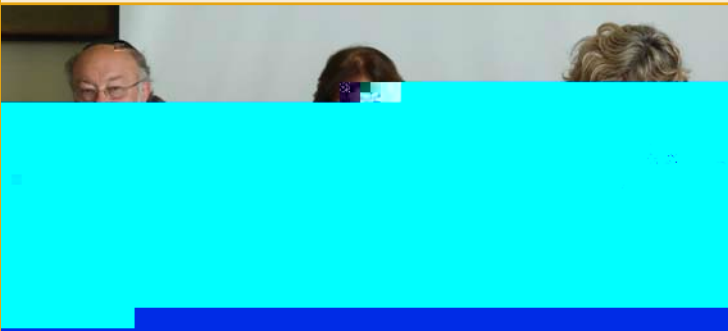
Shezeleen Kanji
Shirin Karim
Regina Kirgizbekova
Seema Lalani
Muniza Ahmed
Nawaaz Makhani
Lutfiya Mamadsafoeva
Adil Mamodaly
Shirin M Huda
Saira Moez
Mehnaz M Bhayani
Rizwan Muhammedi
Sabira N Virani

Kishwar Peiris
Anisa R Ali
Azmeena R Ali
Nadia Remtulla-Chunara
Sherali Saidoshurov
Shelina S Jalia
Naurin S Kheraj
Zahra Somani
Shahnoz Valijonbekova
Dilshad Virani
Arzina Zaver

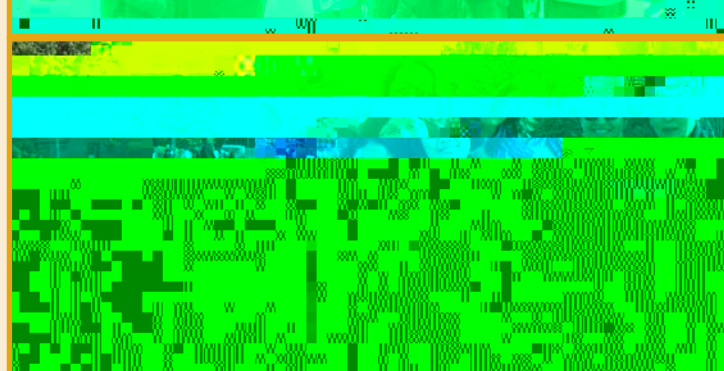


North American Chapter Group (NACG) 2011

From 24th – 26th June 2011, alumni from across North America gathered in Montreal for the NACG Annual Meeting. The meeting focused on the theme of *Interfaith Dialogue: Challenges, Skills and Strategies* and featured sessions on the concepts and models of interfaith dialogue as well as the ethical considerations involved. It included presentations by alumni on their own work related to interfaith dialogue and a panel discussion on the differences between “interfaith” and “intra-faith” dialogue in Muslim, Christian and Jewish communities. Speakers at the meeting included Professor Patrice Brodeur, (Canada Research Chair on Islam, Pluralism and Globalization at



the University of Montreal), Dr Hussein Rashid (Board Member, ITREB USA; Adjunct Professor, Hofstra University), the Reverend Dr Karen Hamil Dr



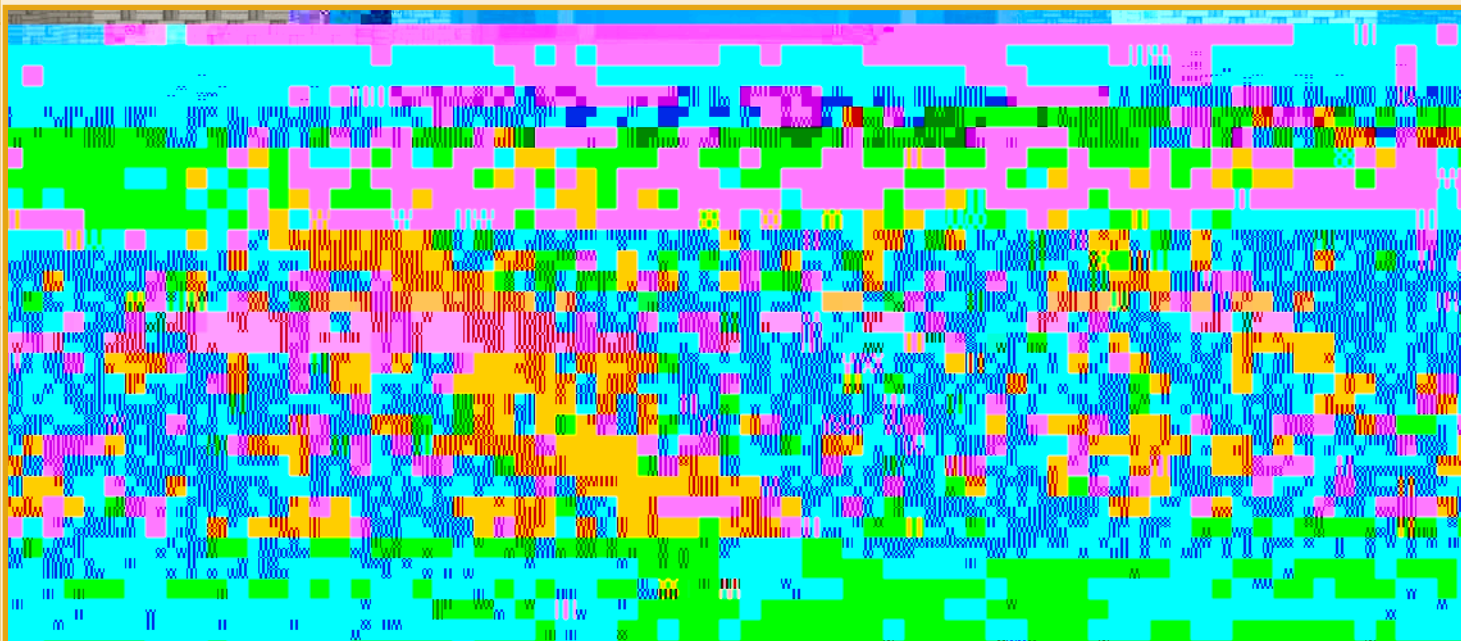


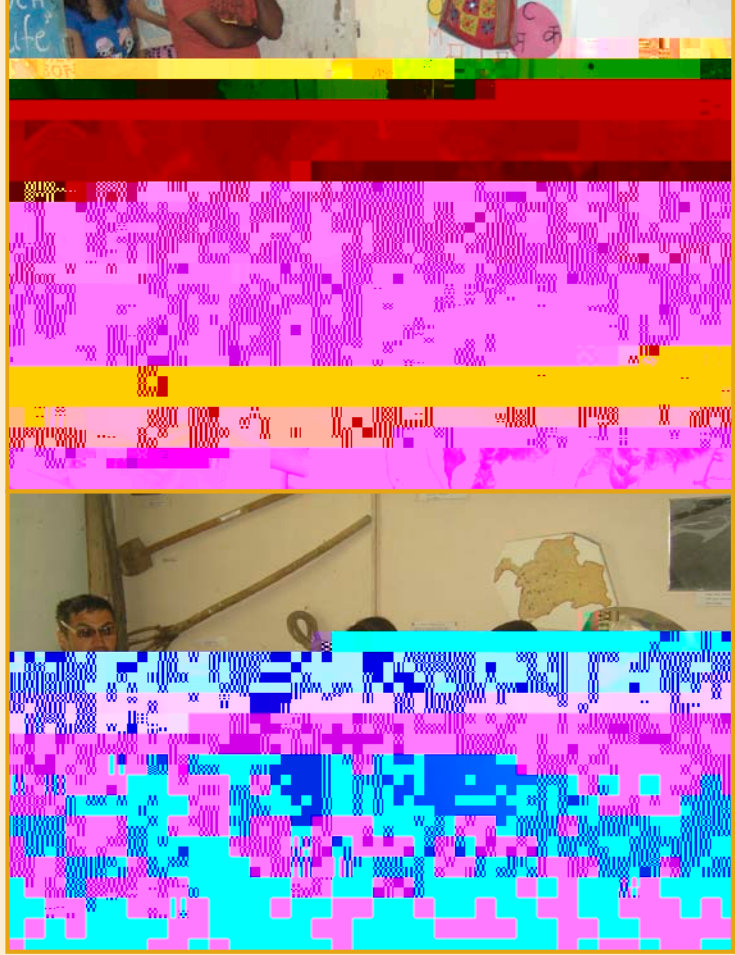
included a tour of the Paris Mosque and a visit to Musée Guimet to view an exhibition entitled *India's Fabled City: The Art of the Courtly Lucknow*. Speakers at the event included Ms Shams Jaffer (Senior Manager of Staffing for the Aga Khan Development Network) and Hafiz Karmali (Theatre Director). The highlight of the meeting was a Keynote Address by Dr Aziz Esmail in which he shared further reflections on art and literature as well as his thoughts on the role and future contributions of the IIS alumni body.

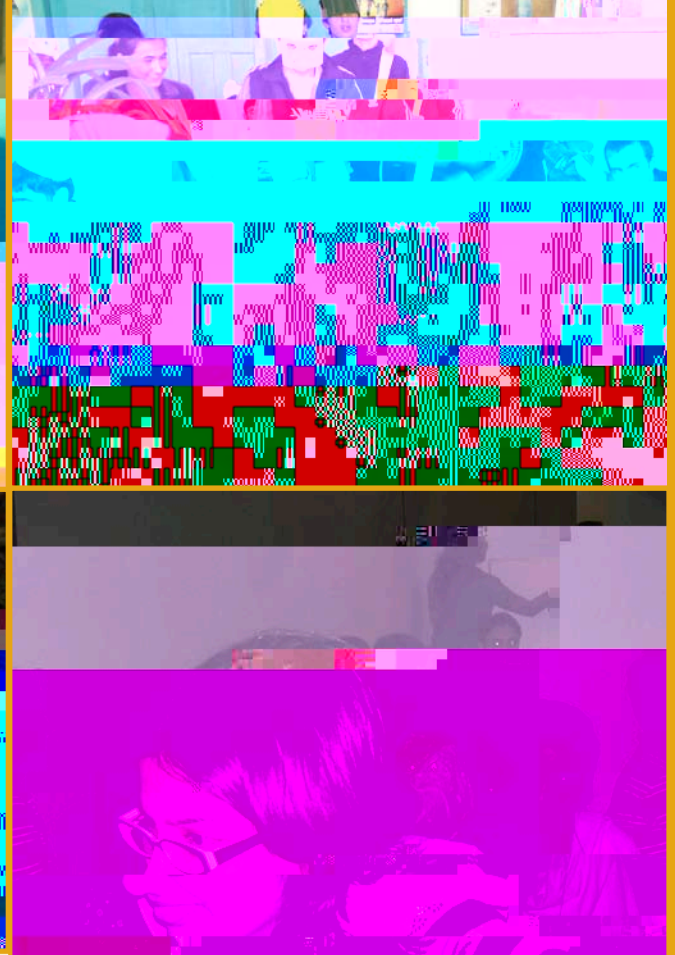
Ilolov (President, Academy of Sciences and Chairman of ITREC Tajikistan) and Dr Sharofat Mamadambarova (Head, Aga Ch a ncesCä CÔ

Asian Chapter Group (ACG) 2011

Over fifty alumni from Africa, India, Pakistan, Syria and Tajikistan gathered in Dushanbe, Tajikistan, for the Asian Chapter Group meeting which was held at the Ismaili Centre. The purpose of the meeting was to allow alumni to learn about the traditions and culture of the Ismailis in Central Asia and to familiarise them with the work of Imamat institutions in the region. Speakers at the event included representatives from the IIS and various AKDN agencies as well as Professor Mamadsho





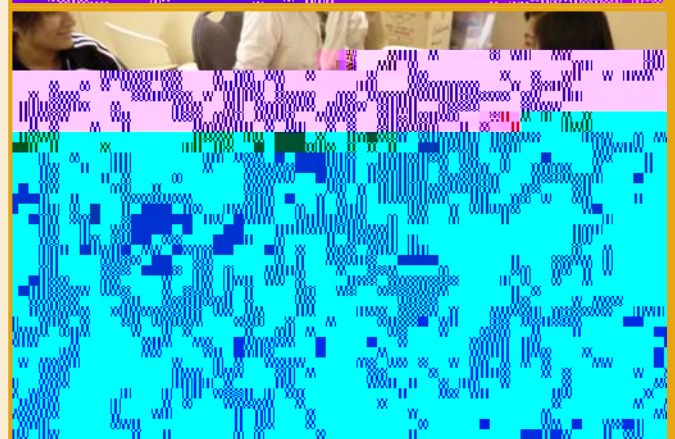
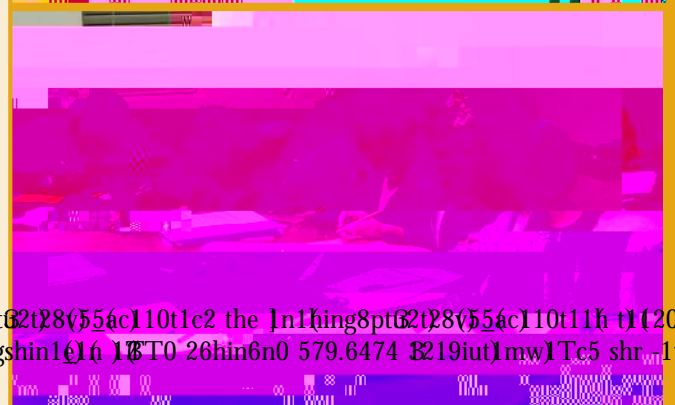
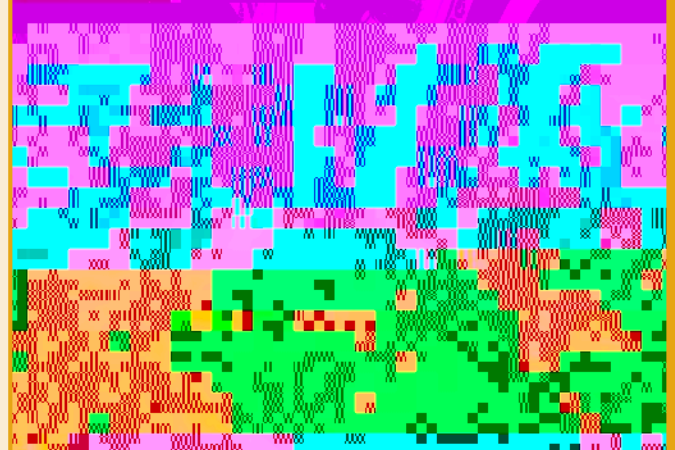


The process of globalisation requires all STEP teachers to be leaders in order to lead the younger members of the Jamat to recognise pluralism as a strength and simultaneously preserve their religious and cultural identity.

Nadia Rahim, Pakistan

I have been a part of the STEP venture for more than three years and it has been a roller coaster ride of learning experiences. Whether I have had to take on many different roles at once, or change the lens via which I view things, or meet numerous people in different capacities and learn how to work with them, the experiences have challenged me and above all made me reach out to the community in so many different ways. I still feel overwhelmed and in awe of how this programme has changed not only how I view the world around me but also how others view me as a person.

As someone who has been teaching the IIS secondary curriculum module on Muslim literature for over a



Education and Faith Communities: Issues and Responses

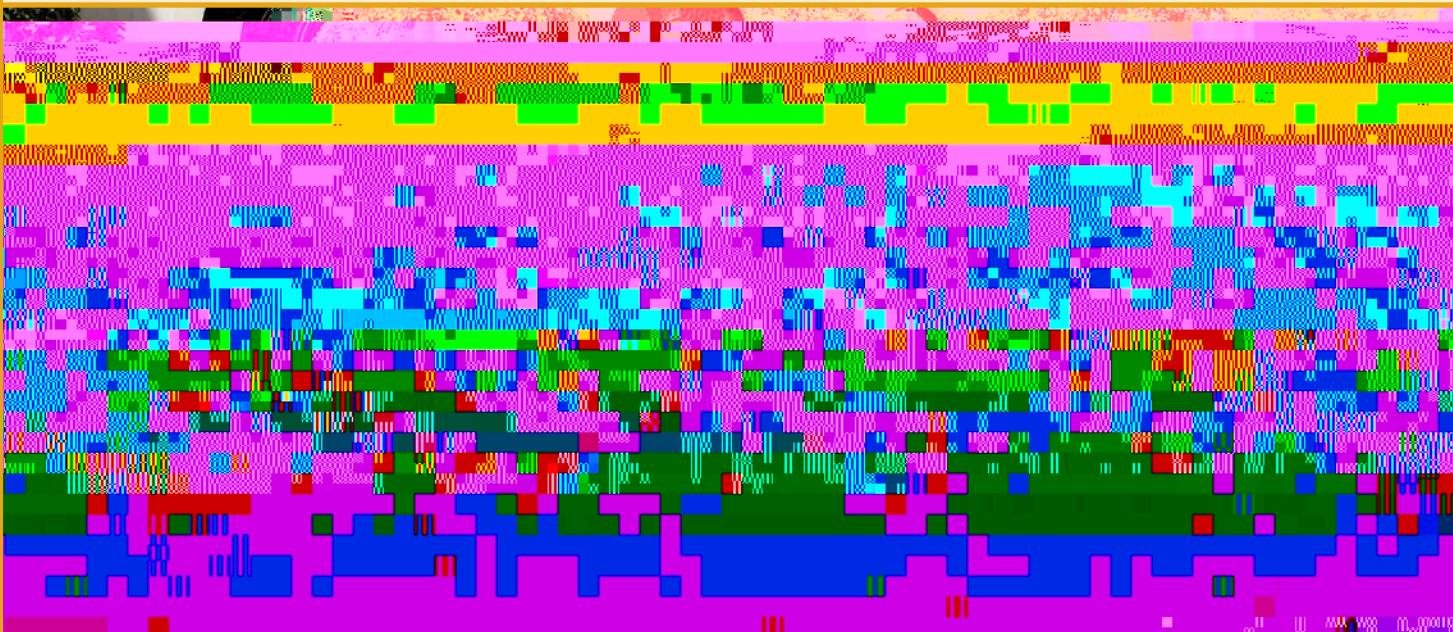
The 2010 IIS Alumni Academic Seminar was held at the Ismaili Centre, Dubai, from 4th – 6th December 2010. Thirty-five alumni from Asia, Europe and North America, gathered to debate and discuss the theme of *Education and Faith Communities: Issues and Responses*. Sessions ranged from the philosophic to the practical, focusing on how religious education is understood, and the role that it can play in the larger society. The topic was particularly pertinent as this was the first annual Academic Seminar that included graduates of the Institute's Secondary Teacher Education Programme (STEP) as well as other IIS alumni working as educators around the world.

Professor John Hull delivered the first session reflecting on the relationship between Christian theology and religious education. In particular, he drew parallels between different teaching processes and applied Christian theology. In his view, religious education should not be approached through an exposition of theological (Christian or otherwise) principles alone; rather it should be approached through a critical examination of the actual context in which education takes place so as to avoid becoming only a process of indoctrination. He further argued that if teachers of religious education are first and foremost educators, they must be open to the possibility that their students may or may not accept what they are taught. In order for religious education to be of use in the modern world, it must encourage faith in the context of known and understood alternatives.

Dr Anil Khamis (WTEP 1992) discussed religious education in the context of developing countries, particularly focusing on the case study of Somalia and the Dar al-Qur'an school model. Dr Khamis introduced the debate between two different understandings of the purpose of schools and religious education: schools as sites to learn how to be in society and schools as sites of insulation from society until children are intellectually equipped.

On the second day, Professor Liam Gearon discussed

the interrelation of religion, politics and education in his paper on "State Policies on Religion in Education and the Position of Faith Communities". Professor Gearon's provocative thesis was that liberal democracies risk veering towards autocracy by attempting to control culture. Tracing philosophies of education from the Enlightenment onward, Professor Gearon used historical analysis to discuss how contemporary secular liberal democracies are inheritors of both the enlightenment tradition and totalitarian experiences. Although in the past civics education ignored the role of religion in society, today teaching religion has become understood as a national security issue. In his view, state policies today neglect liberal democracy's self-critique, and instead increasingly use religion for political purposes. Today's "counter-terrorism classroom" requires students



A Reflection from the 2010 Alumni Academic Seminar on Education and Faith Communities

Zehra Lalji, Class of 2009

At the IIS Alumni Academic Seminar in Dubai, the ethical distinctions made between *Education and Indoctrination* by Professor John Hull were rather thought provoking. He proposed that ethically, education and indoctrination are polar opposites of each other. Education is concerned with *maturing* learners into critical openness, whereas indoctrination is concerned with *subduing* them to controversial doctrines. Learners could equally be instructed, trained and socialised to serve either ethical position.

In addition to understanding critical openness as a *value*, I think it is useful to also consider it as a process characterised by selection. The ability to select is natural to us as human beings and vital to our growth and survival. Our body inherently *lets in* and *keeps out* the various elements it is exposed to. For instance, from the millions of micro-organisms in a given environment, the body *selects* the beneficial and *rejects* the harmful. Critical selection thus helps create a semi-permeable membrane as if it were around us, enabling us to flourish. The same is true for our cognitive well-being. So, just as a weak physical immunity is damaging to our physical health, weak cognitive immunity is unfavourable for our mental health.

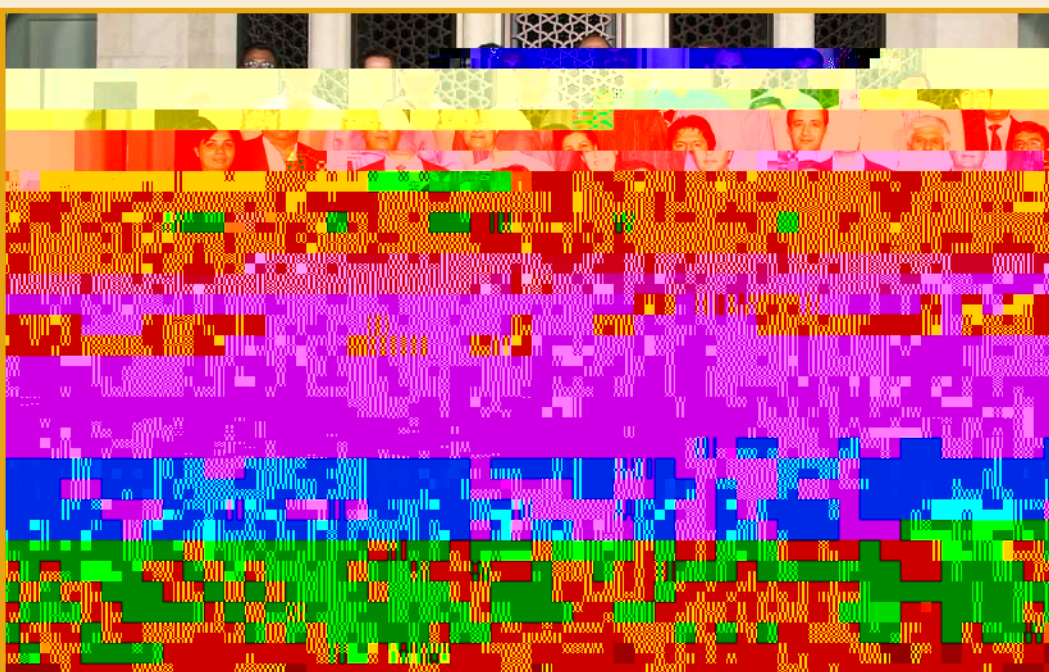
In our everyday lives, we are surrounded by ideas, ideologies and intentions that could be of enabling and beneficial value to our minds, or disabling and detrimental. Unless we have harnessed the capacity for critical selection and the sensitivity to observe the enabling and disabling aspects of often the same idea, for instance seeing arrogance in excellence or pride in

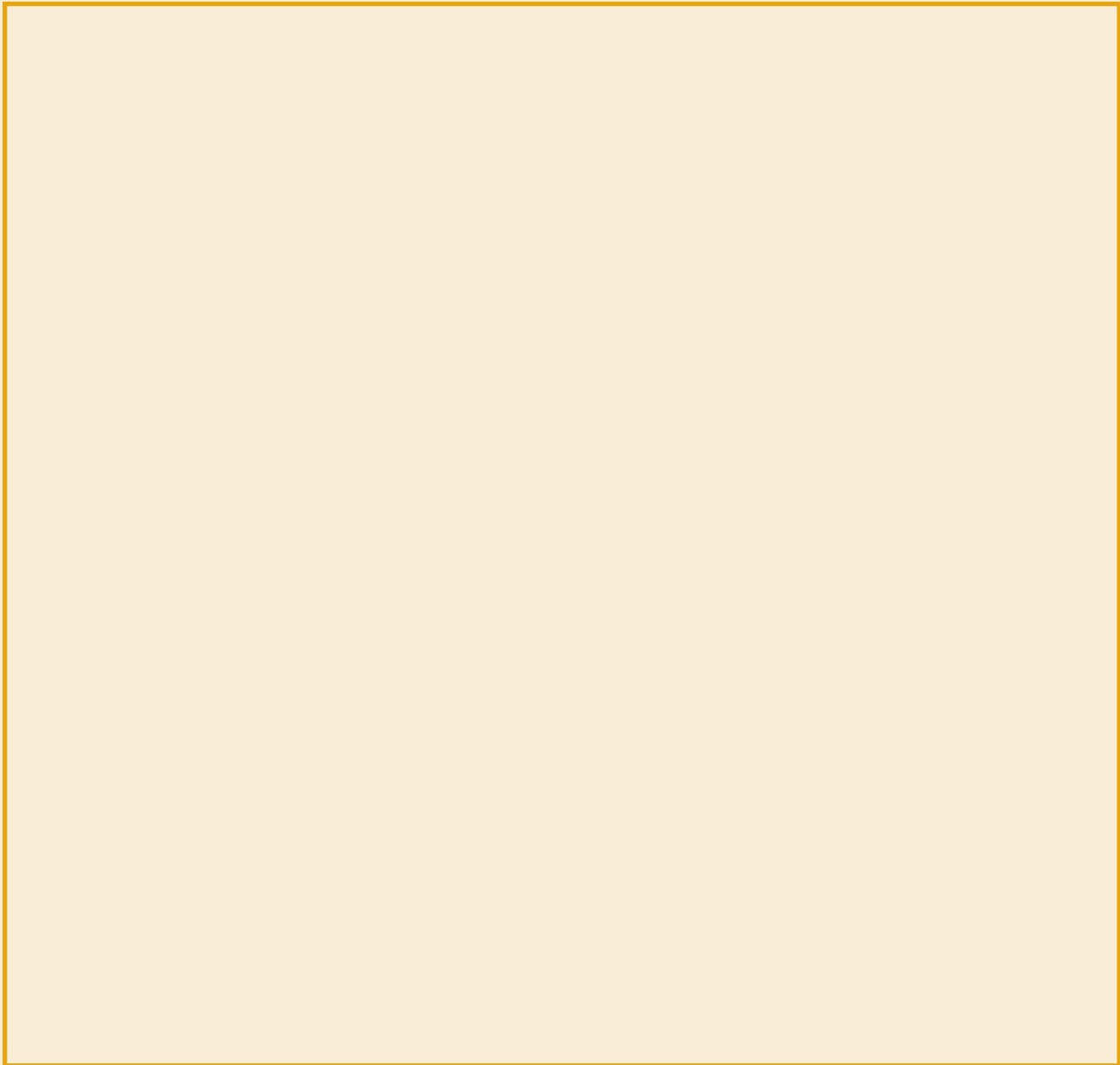


generosity, all sorts of intentions can sink into our minds unconsciously and control us without our knowledge. It is perhaps in the sharpening of this mental ability for selection where education can make a difference.

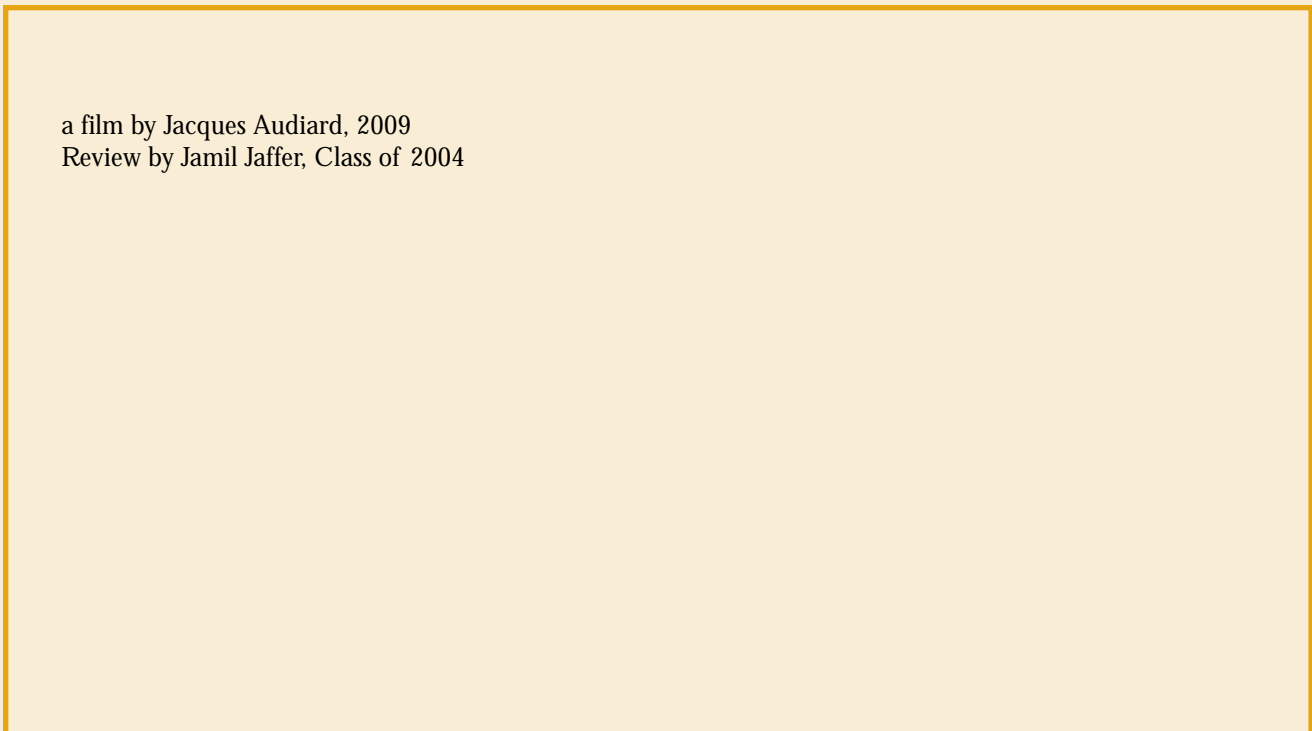
It is worth considering what an education programme that fosters critical minds would look like, and whether critical thinking is a value over and above all other values and ethical principles or whether it is foundational to

the process of education. However, it is also worth considering whether the values of compassion and generosity can be learnt by critical thinking alone. Ultimately, we must resolve for ourselves whether religious faith is the polar-opposite of critical thinking or the two can come together in one's spiritual well-being, and more so, how does one discern in one's heart and mind whether or not one has already been indoctrinated.





a film by Jacques Audiard, 2009
Review by Jamil Jaffer, Class of 2004

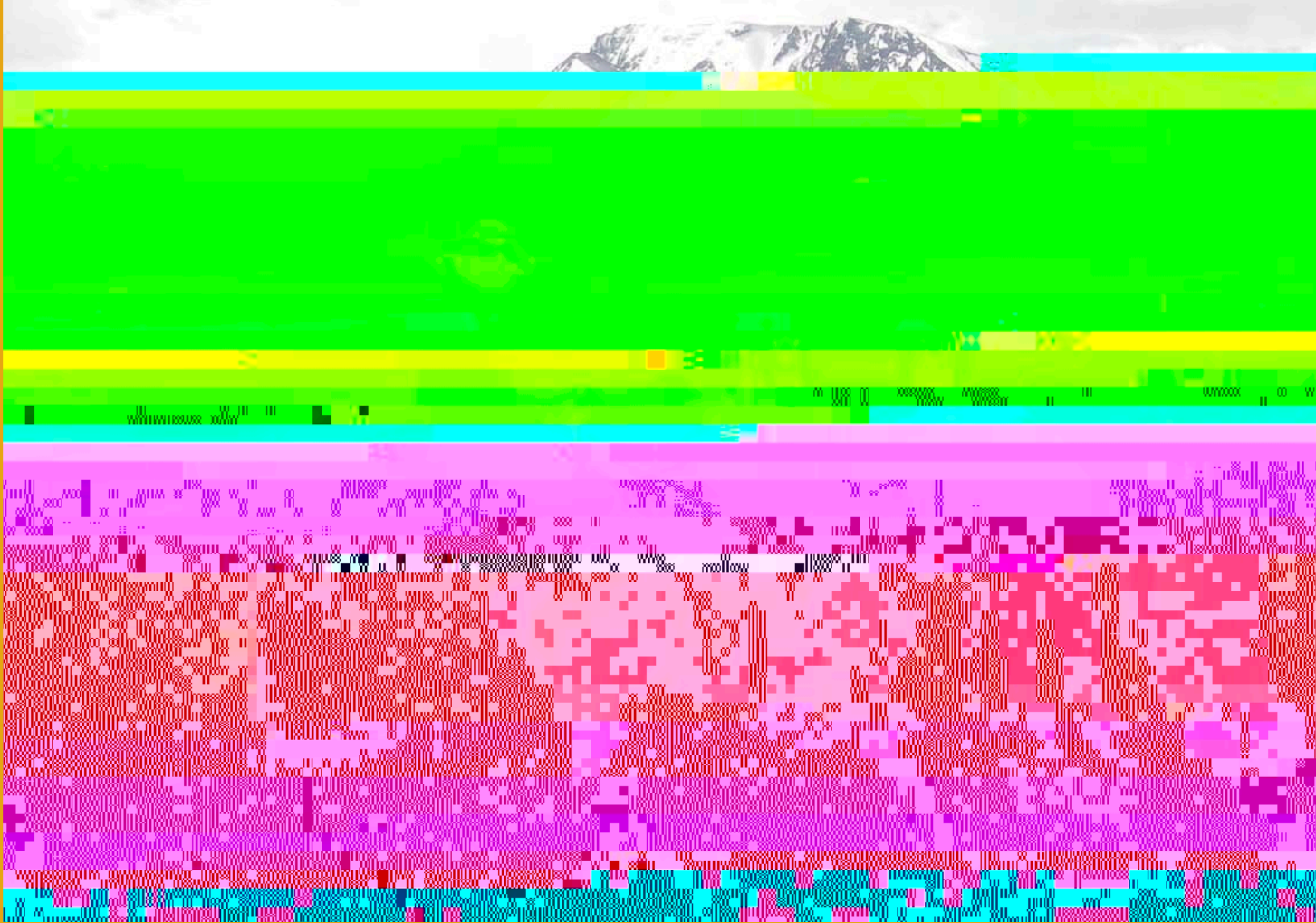


by David Cook.
New York: Cambridge University Press, 2007
Review by Perwaiz Hayat, Class of 1987

Martyrdom in Islam is a timely and important work in the context of the present times. David Cook's earlier work, *Understanding Jihad*, concludes with a chapter on "Radical Islam and Martyrdom." That chapter focused on present-day radical Islam and its mindset leading to martyrdom. However, there was a need to examine martyrdom in a broader sense. The present work of the author is clearly a response to that need.

The work is divided into nine chapters. Chapter one examines the concept of martyrdom in the two other Abrahamic traditions: Judaism and Christianity. Chapter two explores the concept of martyrdom in Islam in the light of the latter two traditions. Here, Cook delineates various types of martyrs: those who were tortured and killed for their faith, those who fought battles and were killed, those who were killed because of their identification within the Muslim community, those who died from plague, etc. Their actions represented the qualities of an ideal martyr: expressing courage and defiance in the face of an enemy, loyalty towards Islam (or one of its expressions) and a pure intention to please God.

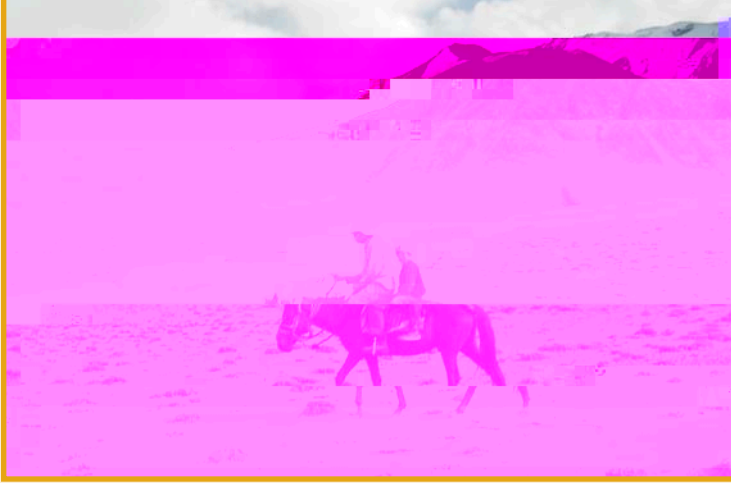
The third chapter covers the "Legal definitions, boundaries and rewards of the martyr". It provides an insight into the efforts made by Muslim exegetes



To Whom Much is Given, Much is Expected: Research in the Pamir Mountains of Afghanistan and Tajikistan

Dr Karim-Aly Kassam, Class of 1992

Twenty-Five Years
1983

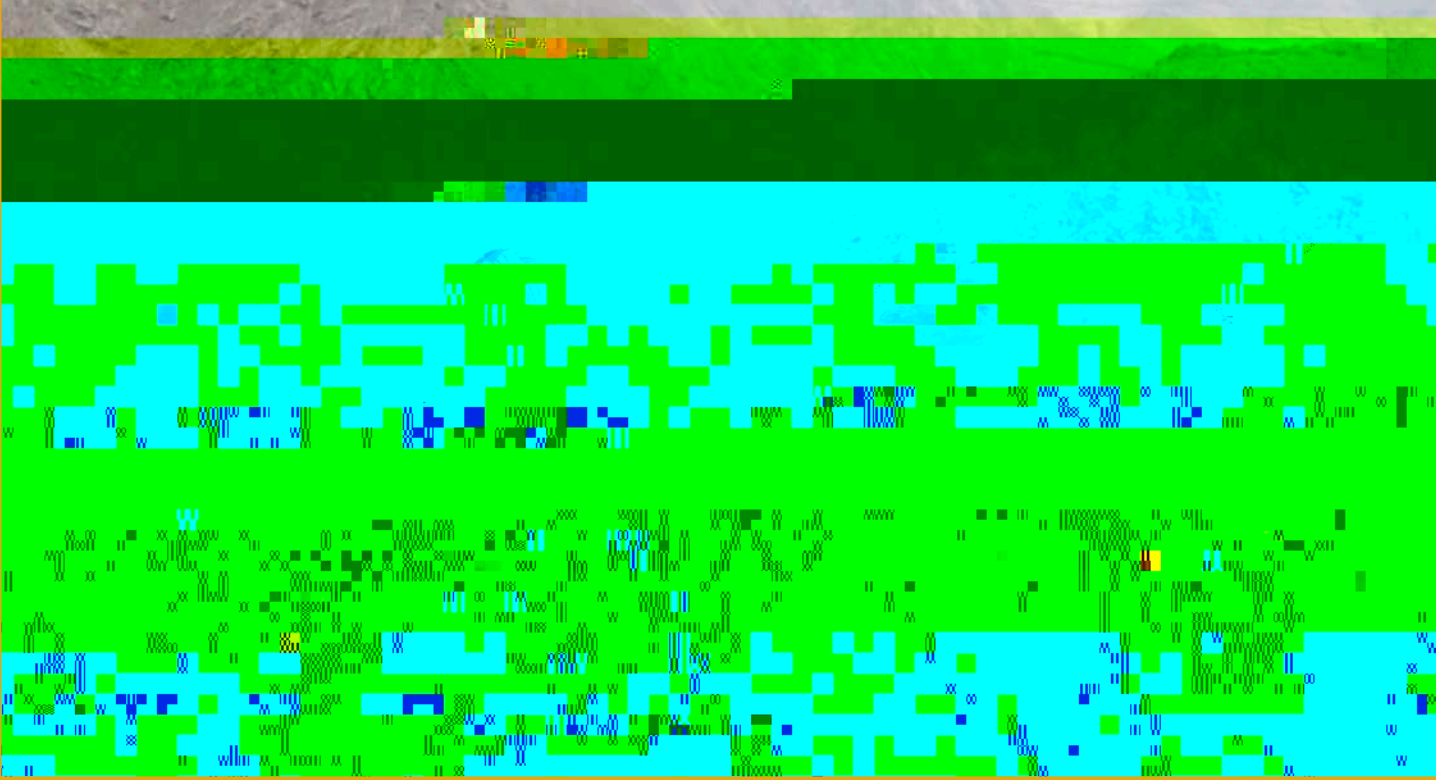


local knowledge to reassert itself, thereby, engendering an environment for synergies with the research institutions and civil society institutions that are best equipped to contribute through scientific knowledge systems. Research in Central Asia, and specifically in the Pamir Mountains of Badakhshan, needs to be viewed in terms of participation of and collaboration between *communities of social practice* and *communities of inquirers*. *Communities of social practice* include elders, farmers, and pastoralists, who generate as well as use indigenous knowledge, and the civil society institutions that work with them; *communities of inquirers* involve academics in the humanities and the physical, biological, and social sciences who contribute through their expertise. The goal of such research is practical outcomes that will meet the urgent priorities of village communities.

Climatic Variation

The impact of climatic change is significant. This change is largely anthropogenic in origin and concu

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and food sovereignty. The idea of ecological niche is enriched by sensitivity to culture, religion, ethnicity, lifestyle and habitat. The common good is achieved by harnessing ethnic, religious and ecological diversity.

Building Young Scholars

In my research I have tried to work with local institutions and mentor young scholars from the Pamir Mountains.

Aksakolov, Sultonbek. *The Nizari Ismailis of Central Asia, Tajikistan–Badakhshan*, presentation at Jagiellonian University, 2010, Krakow, Poland.

‘The Nizari Ismailis of Central Asia, Tajikistan–Badakhshan’, in *A Modern History of the Ismailis: Continuity and Change in a Muslim Community*, ed. F. Daftary, I.B. Tauris in association with The Institute of Ismaili Studies, 2011, London, UK.

Ali Dad, Aziz. ‘Discontents in Gilgit-Baltistan’ and ‘A Man-Made disaster’, *The Friday Times*, 2010.

‘Vanishing Voices: Indigenous Languages in the Age of Globalisation’, *The News on Sunday*, 2010.

‘Philosophy at the End of History’, *Viewpoint*, 2010.

‘Jan Ali: A Subaltern Voice’, *Express Tribune*, 2010; an extended version of which is reproduced as a research paper for *Government College University* magazine.

Datoo, Hanif. *Helping Customers Increase Productivity*, presentation at the 26th annual conference of CANTO - the Caribbean Association of National Telecommunication Organizations 'Embracing Technology for Economic Success', World Trade Centre, 2010, Curacao.

Dildobekova, Zamira. *A Comparative Study of Post-Soviet Transitions in Kyrgyzstan and Tajikistan: Peaceful Democratic Transition vs. Civil War*, presentation at the conference on 'Conflict as an Instrument in Internal Political Struggles: Succession Crises in the Post-Soviet Area', Humboldt University, 2010, Berlin, Germany.

Gulamadov, Shaftolu. *Studying Central Asian Ismailism: Progress, Problems and Prospects*, presentation at the annual conference of the Central Eurasian Society, Michigan State University, 2010, East Lansing, MI, USA.

Haidar, Otared. 'Literature between Aesthetic Preoccupations and Socio-Political Tasks', *Mukarabat*, vol. 14-15, Damascus Centre for Theoretical and Civil Rights Studies, 2010, Syria.

'The Arab American Poets: Between Land of Liberty and Literary Exile', *Aram Journal*, Aram Society for Syro-Mesopotamian Studies, University of Oxford, 21:1, 2010, UK.

Jibran's Narratives: The Textual and the Visual, presentation at the conference 'Visual Literacy: Exploring Critical Issues', Mansfield College, Oxford University, 2010, UK.

Hasanali, Parveen. *The Humanitarian Price of the War on Afghanistan*, presentation and panel discussion on 'Perspectives on Afghanistan', Afghanistan Gallery at Founders Hall, Friends Center, Guilford College, 2009, NC, USA.

Discussant to the presentation by Amedee Turner, 'Islam and Democracy: Clash of Compatibility', Bryan Auditorium of Guilford College, 2010, NC, USA.

Conversations about Islam and America, presentation at New Garden Friends Center, 2010, NC, USA.

Day of Action: Panel on the 9th Anniversary of the War in Afghanistan, presentation at the American Friends Service Committee, Area Office of the Carolinas, Greensboro, 2010, NC, USA.

On Shari'a, presentation at the meeting of the Muslim-Jewish Dialogue Group of Montreal, 2010.

Hirji, Zulfikar. (ed.), *Diversity and Pluralism in Islam*, I.B. Tauris in association with The Institute of Ismaili Studies, 2010, London, UK.

Visualizing Movement: The Boundaries and Contexts of Dance and Diaspora, presentation at the 26th annual Visual Research Conference, American Anthropological

Association, Society for Visual Anthropology, 2010, New Orleans, Louisiana, USA.

'The Socio-Legal Formation of the Ismailis of East Africa, 1800-1950', in *A Modern History of the Ismailis: Continuity and Change in a Muslim Community*, ed. F. Daftary, I.B. Tauris in association with The Institute of Ismaili Studies, 2011, London, UK.

Performing Movements in a Field of Words, presentation in 'An Africanist's Legacy: A Workshop in Honour of Professor D. Parkin', Oxford University, 2010, UK.

Husani, Furhana. *Long Term Market Impact of Demand Response*, presentation at International Association for Energy Economics, 2010.

Iloiev, Abdulmamad. *The Ancient Sites of Wakhan: Fortresses, Temples and Caravansaries across the Panj River*, presentation at the annual meeting of the Middle East Studies Association (MESA), 2010, San Diego, USA.

Jaffer, Kulsoom. 'School Inspection and Supervision in Pakistan: Approaches and Issues', *Prospects*, 40:3, 2010.

Jiwa, Shainool. *Governing Diverse Communities: The Rule of Al-'Aziz bi'llah*, presentation at the IIS panel 'Governance in the Fatimid Age', at the annual meeting of the Middle East Studies Association (MESA), 2010, San Diego, USA.

Karim, Karim H. 'A Half Century of the Daily Nation', AKDN website 2010.

'Self and Other in A Time of Terror: Myth, Media and Muslims', in *Islam in the Eyes of the West: Images and Realities in An Age of Terror*, ed. T. Y. Ismael and A. Rippin, Routledge, 2010, London, UK.

'The National-Global Nexus of Ethnic and Diasporic Media', in *Mediascapes*, ed. L. R. Shade, 3rd ed, Nelson, 2010, Toronto, Canada.

'Diasporas and Media', in *Diasporas: Concepts, Intersections, Identities*, ed. Kim Knott and Sean McLoughlin, Zed Books, 2010, London, UK.

Keeping the Self Pure: "Homegrown Terrorists" as Alien Others, presentation at the 7th international conference on 'Media, Religion and Culture', Ryerson University, 2010, Toronto, Canada.

Moderator of a plenary session on *Tolerance, Mutual Respect and Understanding: Where Are We?*, in a conference on 'Freedom of Expression, Conscience and Religion', The Ismaili Centre, 2010, Lisbon, Portugal.

Talk entitled *The Ismailis: An Islamic Engagement with Modernity*, Multicultural Studies Series, Manchester Metropolitan University, 2010.

Karmali, Aleem. *Home Away From Home: The Return of Ismaili Muslims to Uganda* (documentary film), screened

at the Gujarat Studies Association Conference, 2010,
London, UK.

Kassam, Karim-Aly. 'Maintaining Environmental
Priorities in the Age of Terrorism', in *Understanding
Terror: Perspectives for Canadians*, ed. Karim-Aly S. Kassam
University of Calgary Press, 2010, Calgary, Alberta,
Canada.

'Medicinal Plant Use and Health Sovereignty: Findings
from the Tajik and Afghan Pamirs', *Human Ecology*, 38
6, 2010.

'Pluralism, Resilience, and the Ecology of Survival: Case
Studies from the Pamir Mountains of Afghanistan',
Ecology & Society, 15: 2, 2010.

'Practical Wisdom and Ethical Awareness through
Student Experiences of Development', *Development in
Practice*, 20:2, 2010.

'Coupled Socio-Cultural and Ecological Systems at
the Margins: Arctic and Alpine Cases', *Frontiers of Earth
Science in China*, 4:1, 2010.

Keshavjee, Faranaz. 'Islão: choque, fascínio e
repugnância' (Islam: Shock, Awe, Repugnance'),
Le monde diplomatique (Portuguese edition), monthly
newspaper, 2010, Lisbon, Portugal.

(in collaboration with Luisa Meireles) 'The West Should

Le monde dip020165PrsF3

Either We Make History or We Become History: Hip-hop Music and Muslim Youth Cultures, symposium on 'Islamic Culture: Its Place in Europe, Past and Present', The Staatliche Kunstsammlungen, 2010, Dresden, Germany.

Landscape in Badakhshan, postgraduate symposium, Leeds

From the Sahara to Constantinople: A Year of Travel, a Millennium of History, workshop on 'Layers of Islamic Art and the Museum Context' held at the Museum of Islamic Art, 2010, Berlin, Germany.

Outstanding Patrons, Beautiful Objects: Metaphors for Humanism and Enlightenment, The Aga Khan Museum Collection, presentation made at the University of Texas (Arlington and Austin) and Baylor University (Waco), 2010.

'A Medium of Discourse, A Vehicle of Discovery and Understanding: The Collection of the Aga Khan Museum', in *Treasures of the Aga Khan Museum - Arts of the Book & Calligraphy*, ed. Margaret S. Graves, 2010, Istanbul, Turkey.

Mitha, Farouk. *The Politics of Western Scholarship on Ghazali's Encounter with Ismailis*, presentation at the Third World Congress for Middle Eastern Studies (WOCMES), 2010, Barcelona, Spain.

(with F. Ross-Sheriff) 'Islam, Aging and Caregiving', *The Ismaili: USA*, 2010.

Muborakshoeva, Marodsilton. *Modern Developments of Higher Education in Muslim Contexts: Nineteenth Century and Beyond*, presentation to the Oxford Higher Education Research Group, New College, Oxford University, 2010, UK.

Nanji, Shamas. *Explorations with Ayn al-Qudah in the Third Proximity*, 2010, Edmonton, Canada.

Noormohamed-Hunzai, Rashida. *Capacity Building and Cultural Ownership - Working with Culturally Diverse Communities*, presentation at the Museum Professionals' Conference, published in the report of the Victoria & Albert Museum, 2010, London, UK.

Nourmamadchoev, Nourmamadcho. *In the Midst of Three Mighty Empires: Politics and its Impact on the Religious*



Sustainable Digital Initiatives in India', 2010, Bangalore, India.

Rehmani, Amin. *Changing Teaching and Learning through Changing Assessment Practices*, presentation at the international conference 'Transforming Pedagogies: Emerging Contexts and Texts of Teacher Education', the Aga Khan University Institute of Educational Development (AKU-IED), 2010, Karachi, Pakistan.

Rehmani, Nadia. 'Debating the Term Ummah as a Religious or Social and Political Notion', *Hamdard Islamicus*, Quarterly Journal of Studies and Research, 2010.

'Ajrak – Our Symbol of Life in Sindh', *The Ismaili Pakistan*, 2010.

'Factors Influencing School Effectiveness in Pakistan', *Dawn*, 2010.

'What Is Religion? A Sociological Perspective', *Digest*, 2010.

Sajwani, Noorjehan. *The Impact of Utilizing Storytelling as a Strategy, on Student Learning Within the Pakistani Context: An Investigation of the Implementation of the IIS Secondary Module on Ethics and Development*, presentation at the international conference 'Transforming Pedagogies: Emerging Contexts and Texts of Teacher Education', the Aga Khan University Institute of Educational Development (AKU-IED), 2010, Karachi, Pakistan.

Sharifov, Mekhmonsho. 'Sustanosir: On the Crisis of Philosophical Thought in Tajikistan', *Faraj*, 2010, Tajikistan.

Suleman, Fahmida. *A Museum of the World, for the World: The Role of the British Museum in the 21st Century*, symposium on 'Islamic Culture: Its Place in Europe, Past and Present', The Staatliche Kunstsammlungen, 2010, Dresden, Germany.

'Figural Imagery in Islamic Art', in *A Companion to Muslim Ethics*, ed. Amyn Sajoo, I.B. Tauris in association with The Institute of Ismaili Studies, 2010, London, UK.

'Epigraphy and Inscriptions on Objects', in *Treasures of the Aga Khan Museum - Arts of the Book & Calligraphy*, ed. Margaret S. Graves, 2010, Istanbul, Turkey.

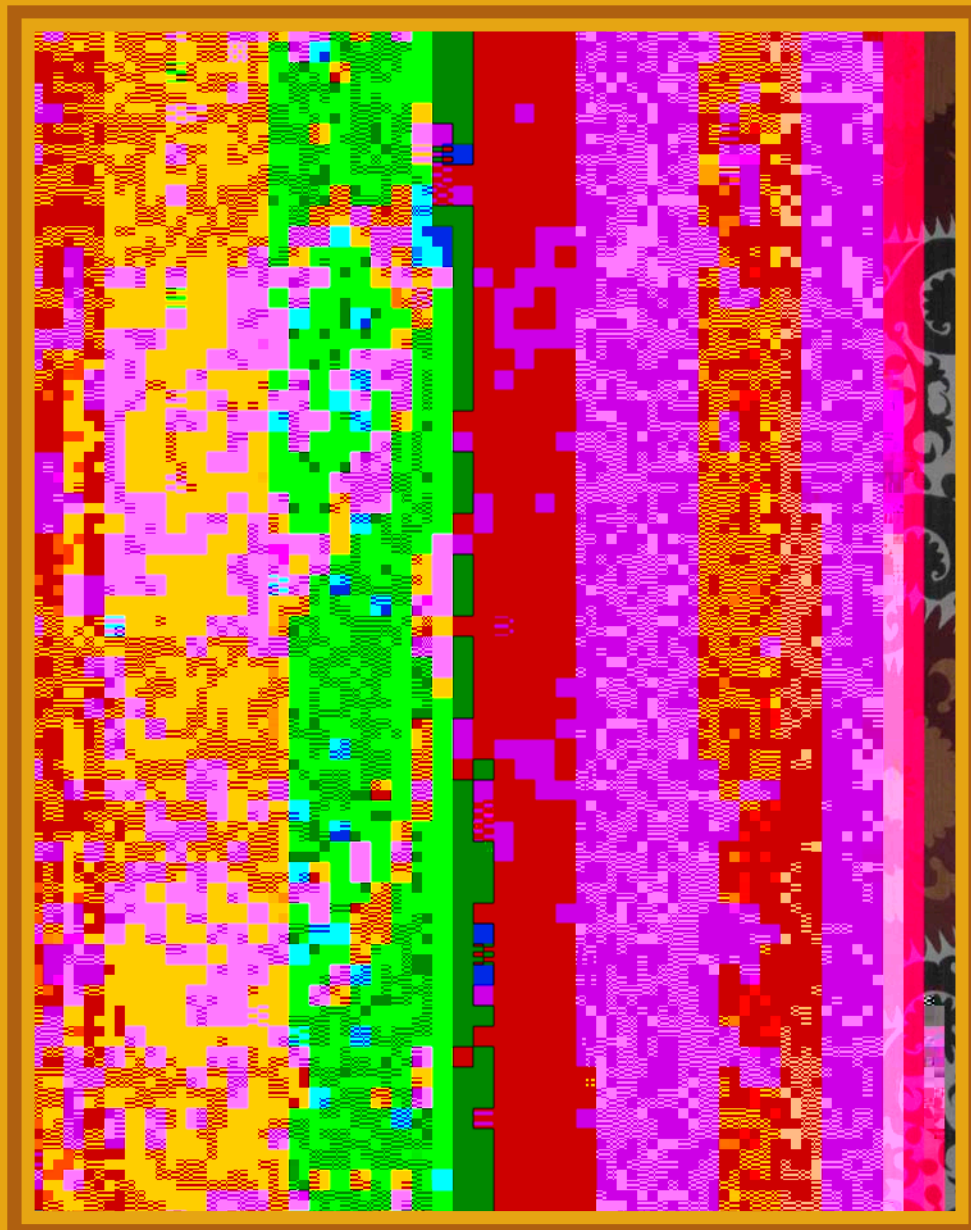
Talbani, Aziz. *A Rebel against the CAS System: Creating Innovative Multicultural Departments and Programs*, summer symposium on 'Reflections on our Practices NASPA Region III', 2010, Ponte Vedra, Florida, USA.

Student Affairs and Globalism: Strategies for Incorporating International Students, presentation at the 'Diversity Summit', University of South Florida, 2010, Tampa, Florida, USA.

Thobani, Shiraz. *Islam in the School Curriculum: Symbolic Pedagogy and Cultural* 21(ba)1(nir1(hil1osBt)1(s) n65019 B, Univhn6501uu2c

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