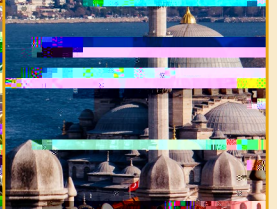
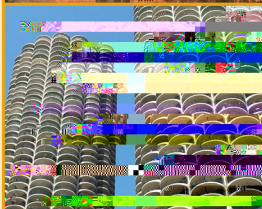
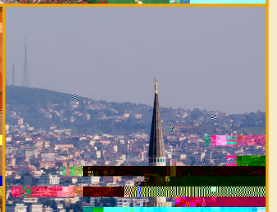
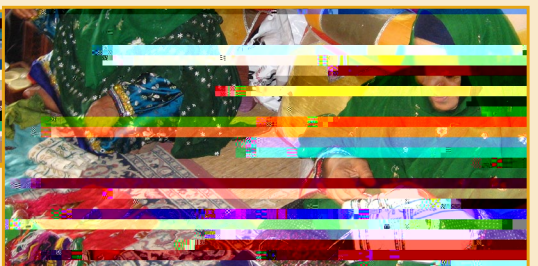


IIS Alumni

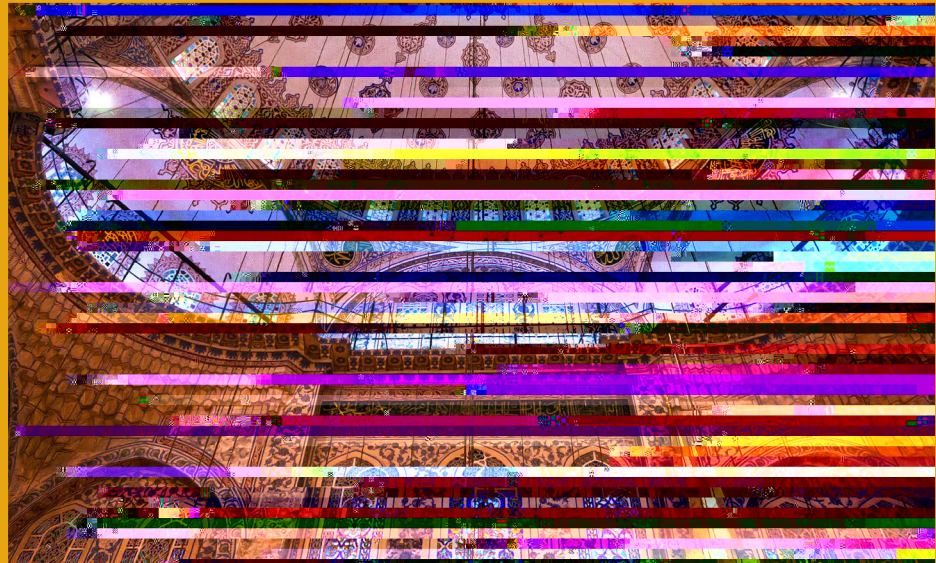
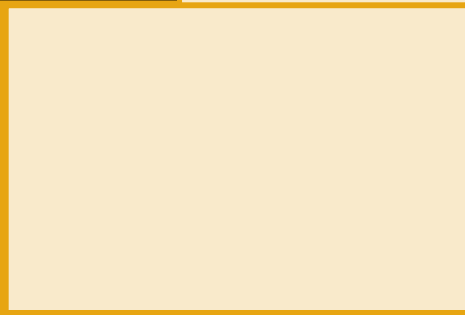
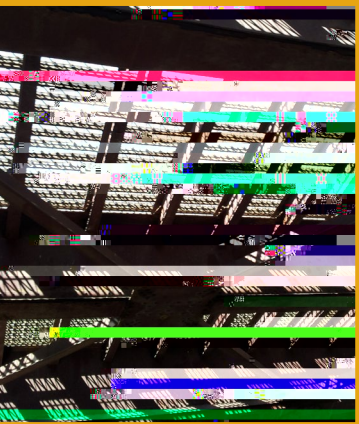
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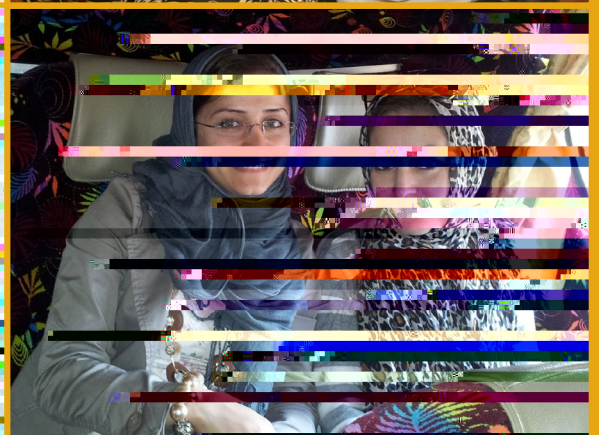
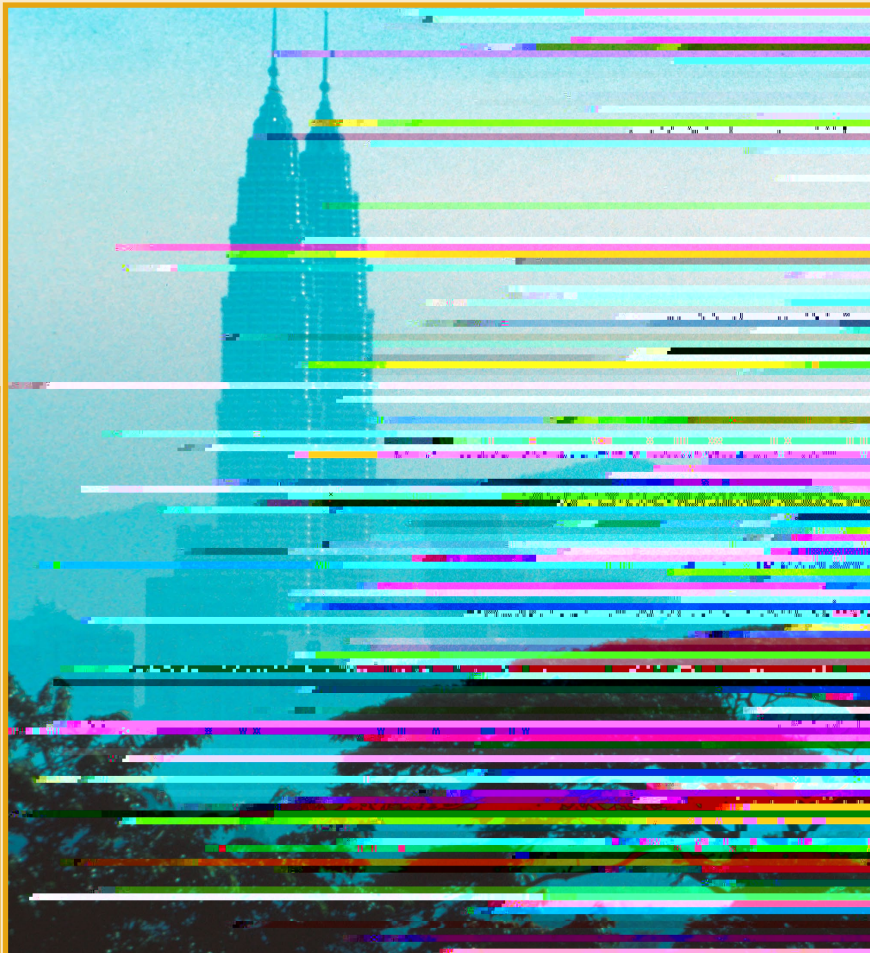
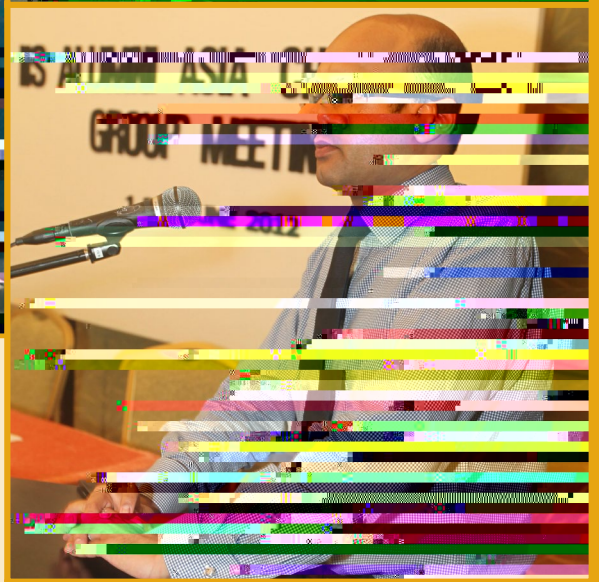
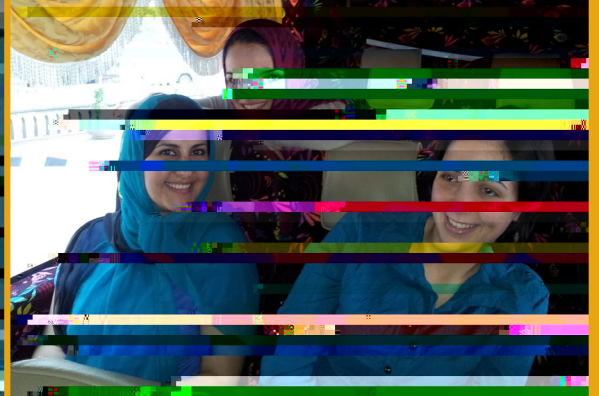
The past year marked another milestone of achievements at the IIS. His Highness recently



Chapter Groups

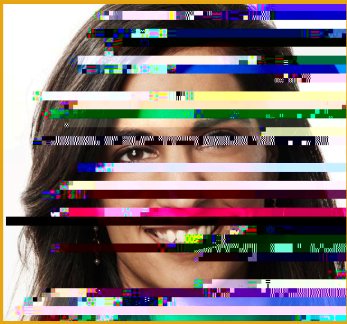
Alumni from across North America met in Chicago for their annual meeting on 24-26 August on the topic of "Faith and Social Change."





In 2009, the IIS created an Alumni Research Grant to support alumni who wish to pursue further research, present papers at academic conferences, publish articles, or undertake field studies in areas of relevance to the IIS. Since its creation, grants have been awarded to 10 alumni, some of whom have provided a summary of their activities below:

Sehreen Noor Ali, Class of 2006

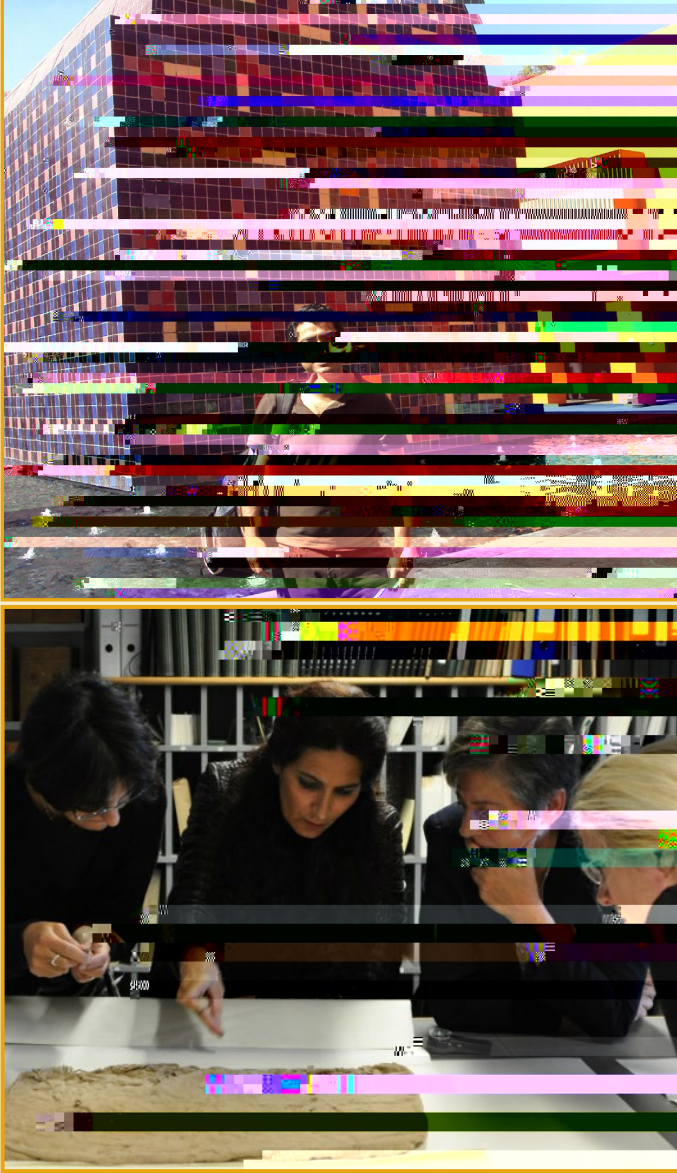


The Alumni Research Grant enabled me to participate in the 2010 Concordia Forum in Granada, Spain. Through discourse and collaboration, the annual conference aims to build a network of innovative leaders devoted to promoting socially progressive change. The Forum enables global Muslim leaders to create

opportunities and engender solutions for social change in communities at the local, regional and transnational levels.

The thirty participants who attended spent time building bonds of trust and discussing global challenges, such as extremism, and issues related to community leadership and transatlantic collaboration. The US Secretary of State, Hillary Clinton's Special Representative to Muslim Communities, attended spe





Dr Zuhail Avzalshoeva, Class of 2005

The Alumni Research Grant allowed me to attend the International Summer School on ‘Law and Culture’ at Osnabruck University in Germany.

The focus of my research is in the area of women’s studies; in particular, I am investigating the rise of violence against women, and exploring how and if justice is dealt. Participating in the Summer School provided me with an excellent platform to have discussions with others, to network and to present my work in an environment in which I could receive valuable feedback.

By looking into the societal and cultural factors that shape and influence attitudes towards violence against women, I believe that the trends of violence and the best ways of handling such cases can be determined. While adhering to the idea that adequate laws are important in the elimination of violence against women, I also believe that laws do not exist in isolation, and in order to ensure their implementation, cultural norms ought to be taken into account.

Dr Karim Gillani, Class of 2003

The Alumni Research Grant contributed to my attendance at the 54th Annual Conference of the Society for Ethnomusicology in Mexico City entitled ‘Borderless Ethnomusicologies’. Scholars, students, musicians and researchers travel from around the globe to participate in and share their expertise at this conference. I presented an academic paper on *New Sufi Trends in the Popular Music of India and Pakistan*.

New trends in Sufi music have recently gained widespread popularity on the contemporary Indo-Pakistan music scene. While music has been present amidst the Sufi orders of South Asian Muslims for centuries, the term ‘Sufi’ has proliferated in popular culture only in the past few years. A popular Indian reality TV show, *Sa-Re-Ga-Ma-Pa*, fashions Pakistan’s Mussarat Abbas as a ‘Sufi icon’ while *Amul Star Voice of India* labels India’s Mohammed Toshi’s music as ‘Sufi soul’. In this light I believe it is crucial to ascertain what qualifies the above performers as ‘Sufi singers’. Does the term ‘Sufi’ relate to certain songs, lyrics or styles of music? According to the co-managing director of Tips Music, Rajiv Sogani, ‘Sufi is the hottest-selling thing in the market’. Therefore, recently, many music companies have jumped onto the bandwagon of creating new trends by incorporating ‘Sufi’ sounds into traditionally popular brands of music, hence Sufi Rock, Sufi Khatak, Sufi Khayal and Sufi Euphoria.

My study aims to critically analyse how the term ‘Sufi’ has recently been used by music industries. Arguably, the use of such terminology has minimal relationship to traditional Sufism. The paper also aims to investigate the motivation behind the inclusion of Pakistani singers in the Bollywood industry, and the key religious and

Being a semi-arid region, a significant proportion of the population is nomadic pastoralists and herders. In these harsh and open environments, education is afforded and available, even if only under the meagre shade of a thorn tree. Although formal government and private schools exist, they attract only some 20% of the population, who also attend *dugsi* early in the morning. Formal schools are situated mostly in the towns.

During my initial visit in late September 2010, I worked with local religious scholars (Sheikhs) who oversee *dugsi* education, Ministry of Education officials and teacher educators from institutions of higher education as well as staff from the Norwegian Refugee Council and UNICEF (United Nations International Childrens Fund). After identifying areas that needed further investigation, my visit in early November 2010 focused on learning in *dugsi* and other schools and empirical analysis of the curricula on offer.

These are the first incipient steps in what will be a long journey of educational discovery. Although there is a long way to go to provide quality education to the children of Puntland, I refer to the Chinese saying ‘a journey of five thousand miles begins with a single step’. The Alumni Research Grant, along with other funding from international agencies, is supporting my studies while I am based in Kenya.

socio-political elements that have led to the rapid and immense appreciation of new Sufi trends in the popular music industry of India and Pakistan.

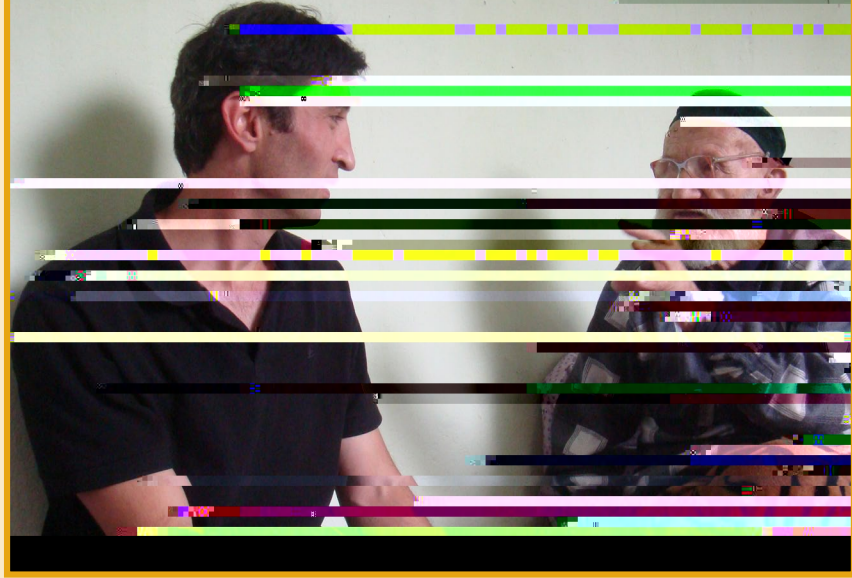
Sharaf Oshurbekov, Class of 2005

The IIS Alumni Research Grant partially assisted me in my project on Ismaili Muslim places of worship in Badakhshan, Tajikistan. The fieldwork experience was a great opportunity for me to visit different regions of Badakhshan and to learn more about local Ismaili religious traditions from various perspectives. I visited the districts of Vakhsh, Ishkashim, Shughnan and Rushan, and collected data about local Ismaili places of worship and other religious traditions. As is probably the case with any anthropological fieldwork, my research in Badakhshan forced me to not only re-examine some of my own perceptions of local Ismaili traditions, but also to test and re-evaluate some of the existing theoretical and conceptual frameworks that are commonly used to analyse local religious beliefs.

In collecting stories from the older generation, I was able to make connections between present local religious traditions and past ones, and to identify discrepancies between them; in talking to the younger generation, I was able to infer what the future directions of these traditions might be. The oral data that I collected and the local manuscripts that I read showed me the dynamism of the local religious landscape. Clearly, the dynamism and complexity that I encountered during the fieldwork exposed some of the objectifying and essentialist thought underlying previous scholars'

estimations of this tradition. For example, the literature on the Ismaili places of worship in Badakhshan has mainly represented the associated practices as remnants of 'pre-Islamic' beliefs. Although this is an important observation, as some elements of this belief might come from the pre-Islamic period, in most cases it fails to take local people's perspective into account. As a result it essentialises this tradition and ignores the multivocality of cultural and religious perspectives. The rich stories associated with places of worship in this region, however, show the diversity of this tradition and reveal aspects of local religious attitudes and worldviews.

Thus, travelling and staying in various parts of this region enhanced my appreciation of the different perspectives that the people of the region have about their religious tradition. Currently, I am analysing the data and working on an article based on my findings, which I hope to publish soon.



The Alumni Relations Unit endeavours to organise internships for graduating students with the aim of facilitating their transition from student life to professional careers within the Aga Khan Development Network and institutions of the Ismaili community. The internship programme seeks to enable our graduates to obtain practical experience in fields that are of interest to them and relevant to their education. A few alumni from 2011-12 share their experiences below:

Rozina Kanchwala

My placement with the Prince Sadruddin Aga Khan Fund for the Environment (PSAKFE) in Nairobi, Kenya, allowed me to get involved in three different projects: coordinating the tree planting campaign of the AKDN and the Lions Club, assessing the energy efficiency of the cook stoves that were distributed to tree farmers in the rural areas of Coast Province, and reporting on the corporate social responsibility of the various AKDN agencies. It allowed me the opportunity to work with a broad range of civil society actors, including local schools, non-governmental organisations, government ministries and research institutes. This placement was meaningful because I was able to see first-hand how projects account for the intersection between the environment and development. I had learnt about this in my degree, the Master of Science in Environment and Sustainable Development, which I had just completed, and it cemented these concepts. This placement

Amal Sachedina, Class of 2000

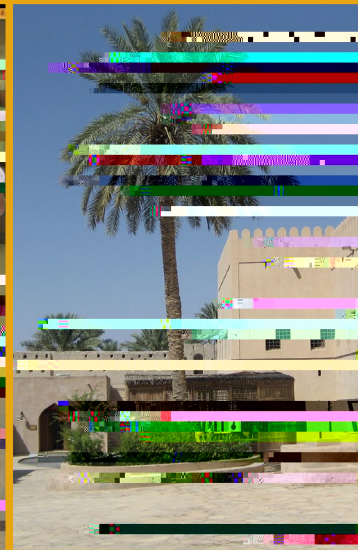
Pakistan, Kuwait, the United States, Great Britain, Tunisia, Yemen and Egypt – I was born in the first, raised and educated in the rest. My personal history could be summed up in an inchoate set of experiences, feelings and relationships. However, each personal event was shaped by the circumstances in which I lived.

I was born in Karachi, Pakistan, but lived in Kuwait, where my father was an aircraft engineer, from early childhood. In retrospect, life in Kuwait was one of comfortable stability. My days revolved around school, books and visits to family friends. It was a placid existence then, but at the age of sixteen this was shattered by Iraq's invasion of Kuwait and the subsequent devastation brought about by the first Gulf War. These events proved to be the turning point that placed me on my current intellectual and spiritual path. My family lost all their property and savings at the time, and the trauma of the loss of security left a lasting mark on me. My need to understand how such events could come about led me to the study of Islam and Middle East histories, peoples and societies. This region has since been the focus of my studies.

My studies, thus far, have been informed by the realisation that, despite attempts in traditional art history, Islamic studies and cultural heritage to de-politicise and create tacit, yet sacrosanct, borders around their fields, cultural history is inextricably intertwined with politics and can actively shape identity, nationalism and modern governance. This observation leads to a number of questions regarding our relationship to a physically inaccessible past, such as how the concepts of tradition, history and heritage mediate people's identities, shape their religious sensibilities and practices and ratify their experiences.

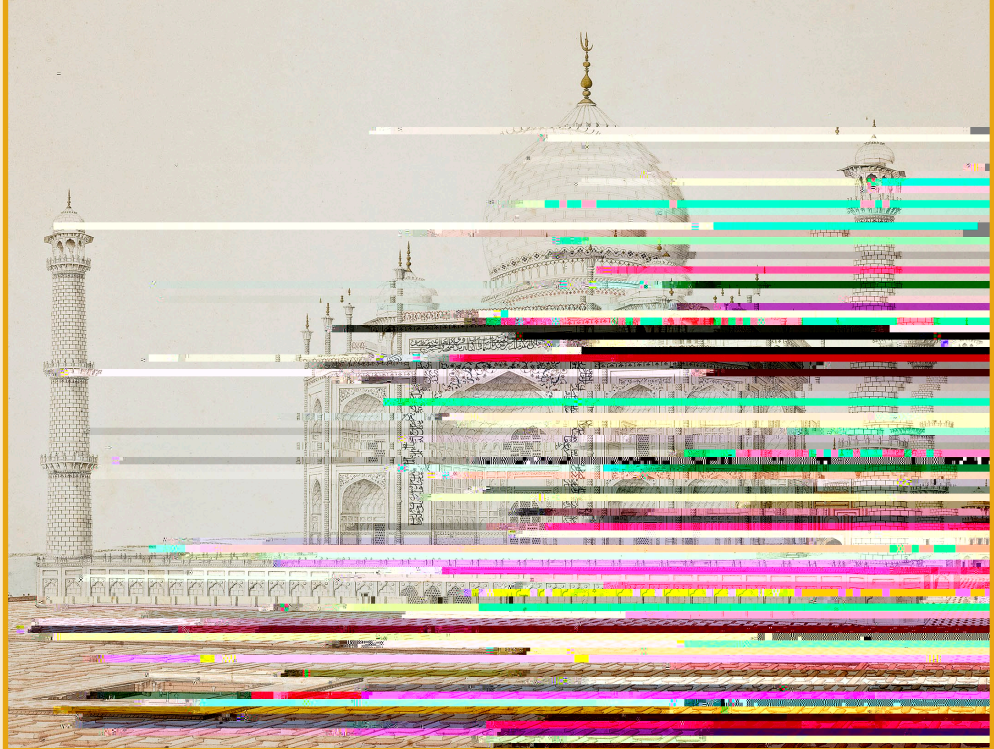
My dissertation focuses on how the formation of the national heritage sector in the Sultanate of Oman has reconfigured the nature of memory, religion and community. It is a study of how historic preservation, public museums, and material heritage recalibrate the sense of tradition and the popular historical imagination so that they accord with the desirable political and ethical futures in Oman. It seeks to understand the different ways in which the Sultanate of Oman's past inhabits the present, sustaining an active effect on the configuration of religion (specifically with regard to its predominant sect, Ibadism), politics and community in the nation state. My examination of the realm of heritage in Oman is based not simply on its capacity to instill ideologies but its potential to shape the perceptual habits and sensibilities of its audience.

I see Oman as a lens through which to view larger



problems of the past, both in terms of its entanglements with historical memory and its engagements with larger inter-disciplinary debates on the relationship among modernity, religious practices and state practices in modern Muslim societies. In addressing these fundamental questions, my doctoral research seeks to explore the role of global discourses of cultural heritage and conservation in the production of national cultures, particularly in the Arab-Persian Gulf area, and the emergent national heritage industry that shapes the diverse communities of the region. To this end, I conducted ethnographic research in Muscat and Nizwa in Oman over the course of sixteen months, from December 2009 to June 2011.

I am currently a post-doctoral fellow at the American Museum of Natural History in New York. There, while writing my doctoral dissertation, I will also be working with the anthropology department – Asian collections – to generate narratives and themes for a new Islamic and Middle East section as part of the pre-planning phase for a renovated Asia Hall. A fundamental part of my work will be to engage with the local leaders and representatives of Muslim communities in the larger New York area and convey their opinions and concerns about how Islam should be represented in the new permanent Hall of Asian Peoples.



MUGHAL INDIA: ART, CULTURE AND EMPIRE

British Library Exhibition

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Qudsia Naunehal Shah, Class of 2006

When I went to see the Mughal exhibition at the British Library, titled *Mughal India: Art, Culture and Empire*, I thought I knew what to expect: some beautiful miniature paintings, the history of the rise and fall of the empire, the usual mention of the East India Company, etc. I would have been quite happy with these offerings and was prepared for an enjoyable stroll through the exhibition, but was not expecting any surprises. However, to my delight, there were many pleasant discoveries to be made!

The exhibition starts in the middle of the Paccar Gallery with an interesting walk through the Mughal period, starting with Babur who founded the empire and ending with Bahadur Shah II, the last Mughal emperor. But there is also a special focus on six renowned Mughal emperors – Babur, Humayun, Akbar, Jahangir, Shah Jahan and Aurangzeb; their stories are narrated through short biographical details and miniature paintings. The rest of the exhibits are laid out around this central space and are divided into seven different sections, entitled, 'Life in Mughal India', 'International Relations', 'Court life', 'Mughal Library', 'Literature', 'Science and Medicine' and 'Decline of the Empire'.

The stories of the women associated with the emperors kept surfacing throughout the exhibition; this was refreshing, as the details of their lives usually remain untold and in the shadows. It was fascinating to note that Humayun's wife, Hamida Banu Begum, had a great interest in books and maintained a library of her own; Shah Jahan's eldest daughter, Princess Jahan Ara, commissioned the building

THE RELUCTANT FUNDAMENTALIST

by Mohsin Hamid
London, Penguin, 2008

Maria Budhwani, Class of 2010

The question of how one negotiates one's identity and of how idealism and reality clash with this identity are the central questions examined in Mohsin Hamid's novel, *The Reluctant Fundamentalist*. When we first meet Changez, the book's protagonist, he's a chatty university professor, full of anti-American rhetoric, who invites an American journalist, Bobby, to come and sit with him. Changez begins to tell Bobby his story, revealing that despite having studied in the US, he is now known to cultivate a following of students who readily share his anti-American sentiments.

We learn that, as a young man from Lahore, Pakistan, fresh out of Princeton University, Changez was excited about the possibilities that his new life as an investment analyst for one of the most prestigious financial firms in New York City held for him. He tells of how he came from a family that was once wealthy but was now struggling to maintain their image, and how he became fascinated by the easy life of Americans. He nostalgically describes a trip through Greece, just before starting his lucrative job, where he met the alluring and artistic Erica who mesmerised him. It was his continued friendship with her that brought out the gentle side of him which was so at odds with the ruthless and money-hungry career to which his education and skills had brought him. As he begins his first job, he is taken under the wing of his boss who tells him he understands how it feels to be different than the rest, as Changez is the only non-American and Pakistani working for the company. And then the day that is always looked upon as the day that changed America happens, September 11th. While on a business trip to the Far East, Changez sees what is happening to his new home on the television. His reaction to the tragic events leads him to reevaluate himself, his new home and what he stands for.

Hamid's presentation of Changez's complete breakdown, with respect to his beliefs, goals and identity, is handled in such a manner that anyone can relate to it. The author reaches out to the reader and evokes the moments when they questioned something they thought would never change: their beliefs and ideals.

This remarkable book has now been turned into a film by the award-winning director Mira Nair. It stars the charming Riz Ahmed as Changez and Kate Hudson as Erica. It enjoyed its debut at the Venice Film Festival, where it was one of the most highly anticipated films. This film is a must-see, as it forces us to reconsider our understanding of who is a fundamentalist and think about how even the smallest reactions to the biggest events can cause us to question our identity.

PORTFOLIOS OF THE POOR: HOW THE WORLD'S POOR LIVE ON \$2 A DAY

by Stuart Rutherford, Daryl Collins, Jonathan Morduch and Orlanda Ruthven
Princeton and Oxford, Princeton University Press, 2009

Farida Juma, Class of 1986

The authors of this publication have built on an idea originally presented by David Hulme, which was to compile financial diaries of poor households in order to systematically capture the complex range of ways in which they managed their money. Rutherford and a small team compiled the first diaries from 42 Bangladeshi households between 1999 and 2000; Ruthven did the same with 48 households in India in 2000; and in 2004, Collins collected diaries from some 94 families in South Africa.

In all cases, the technique used was the same. A researcher would visit a poor household repeatedly, say, every fortnight for a year, and would gather

THREE CUPS OF TEA: ONE MAN'S MISSION TO PROMOTE PEACE... ONE SCHOOL AT A TIME

by Greg Mortenson and David Oliver Relin
New York, Viking – Viking Penguin, 2006

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Three Cups of Tea is the inspiring true story of Greg Mortenson, an American mountaineer whose destiny led him to become the agent of change for thousands of villagers in Northern Pakistan and eventually Afghanistan.

The zeal and commitment with which Mortenson, an ordinary person like any of us, embarked on the task of building a school with few financial resources or competencies at his disposal, is inspiring. He made several compromises – sleeping in his car for months on end because he wanted to save every penny to fulfil his promise and sacrificing his social life, including his relationship with his girlfriend who could not cope with his lifestyle. All this because he was determined to keep the promise he had made to the head of Korphe, a little known village in Baltistan, to build a school there as an expression of his gratitude for saving his life.

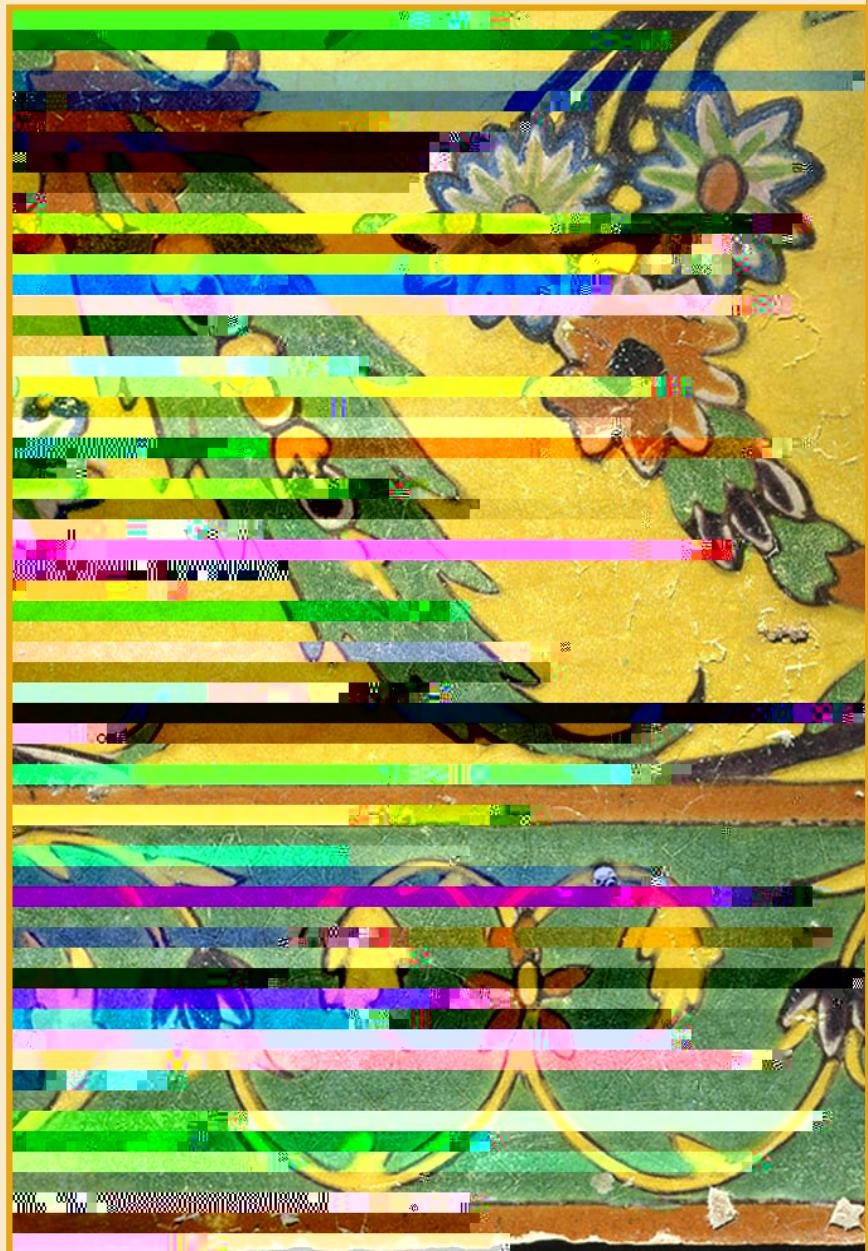
It is amazing to read about this man's wisdom in selecting services for the building of schools in the various villages. After all, he was not connected to any well-established institution or non-governmental organisation; he was a nurse by profession with no experience in rural development. With the benevolent

detailed information about what its members had earned, spent, borrowed and saved since the last visit. Through the data collection and the associated conversations, an intimate portrait of the household's financial life was pieced together.

The book emphasises that being poor in a poor country means having an income that is not just low, but variable and unpredictable. It shows that if you make \$1 today, \$4 tomorrow and nothing the day after, but need to put food on the table every day, you will engage in complex patterns of borrowing and saving to rectify the discrepancy between your income and outgoings. Thus, out of necessity, poor people deploy more complex financial strategies than rich people. The book provides stories of families who are constantly juggling small loans to and from friends and family; saving with local 'moneyguards'; participating in savings and insurance clubs (such as burial clubs in South Africa); buying groceries from the local shopkeeper on credit; and otherwise employing an extraordinary diversity of financial devices in order to get by.

Portfolios of the Poor also shows how these informal

financial relationships become embedded in social relationships, which proves to be both a blessing and a curse. The blessing is that it allows for flexibility in the management of risk.

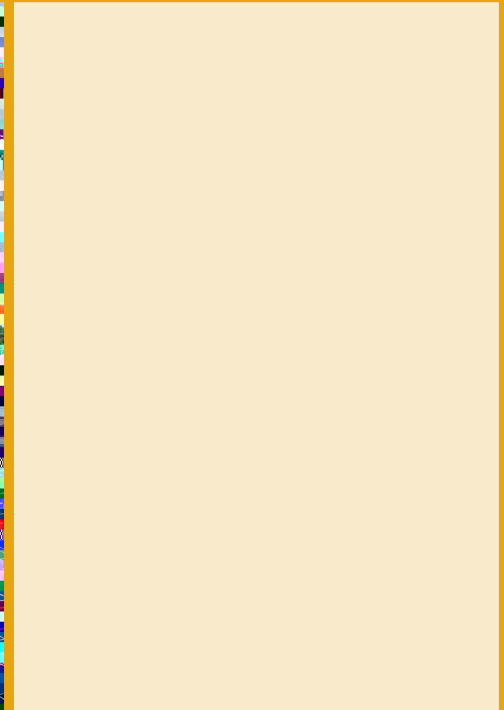
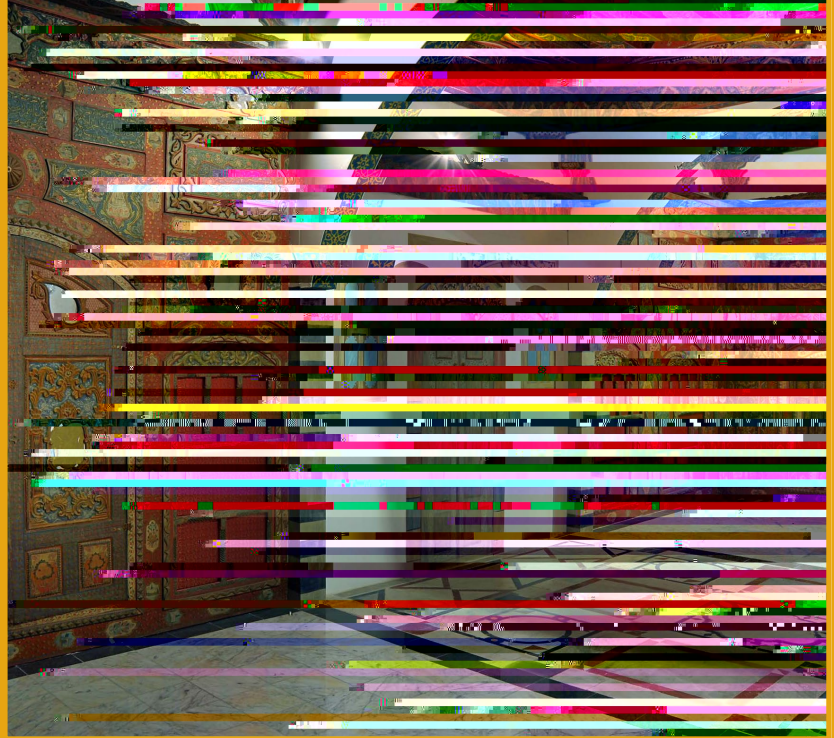
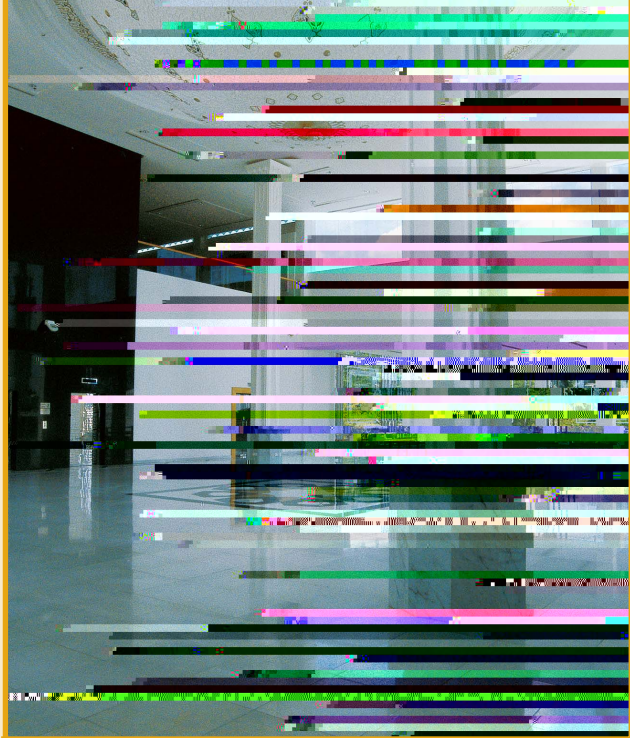


***WHOSE MEMORY?
RE-THINKING ORIENTALIST AND
OCCIDENTAL CONCEPTUALISATIONS OF
'ISLAMIC ART'***

Dr Karim H Karim, Class of 1984

I recently visited New York's Metropolitan Museum of Art's expanded 'Islamic galleries'. The displays of calligraphy, miniatures, glassware, rock crystal, woodwork, metal artefacts and jewellery from various periods are spectacular. However, following many decades of viewing such exhibitions, and especially in anticipation of the opening of the Aga Khan Museum in Toronto, one ponders about the choices made by curators and their cumulative impact on visitors. The cultural historian James Clifford has noted that:

What is at stake is something more than conventional museum programmes of community education and 'outreach'. Current developments question the very status of museums as historical-



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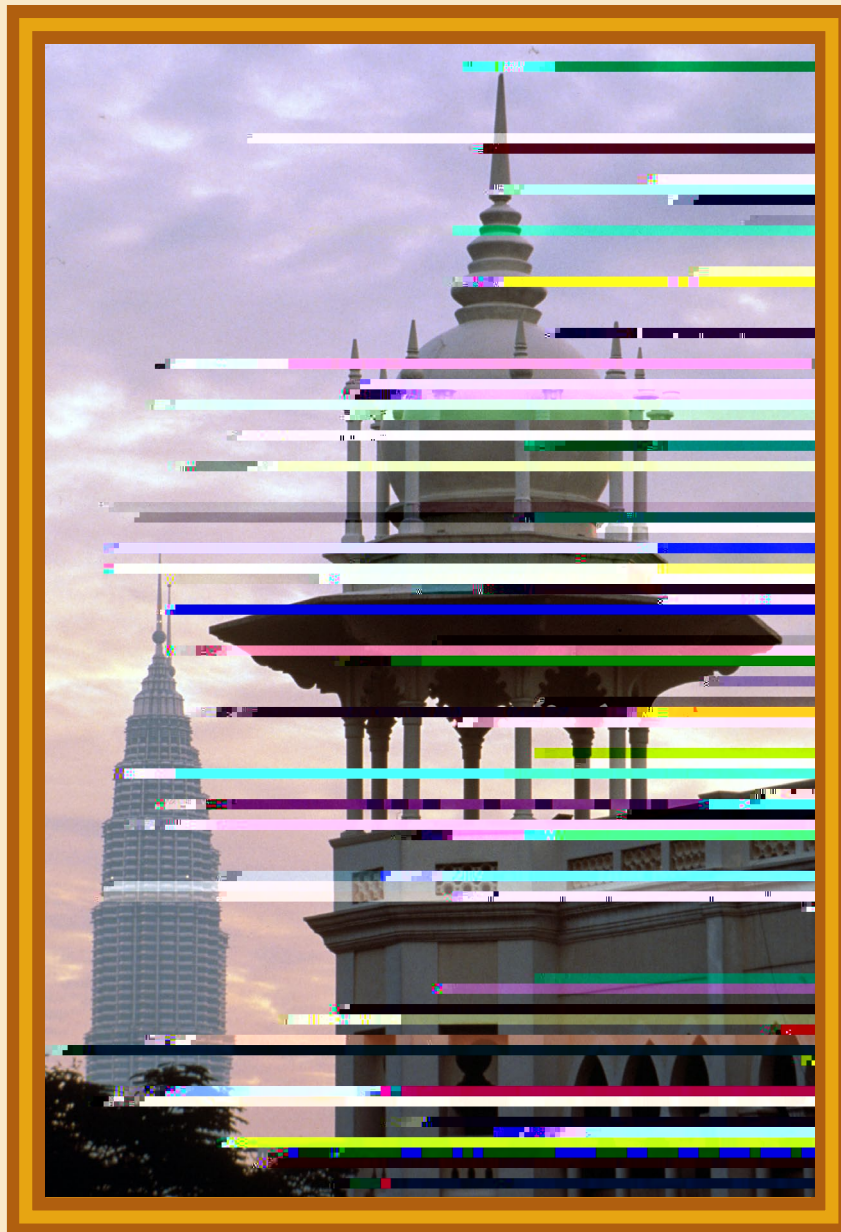
Global Change, presentation at the Second Emerging Issues Conference of the Ecological Society of America, National Conservation Training Center, 2012, Shepherdstown, West Virginia, USA.

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Engendering a New Generation of Public Intellectuals: Speaking Truth to Power, presentation at the Department of Natural Resources Graduate Student Symposium: Doso-5.3]TJETEMC /Span <MCID 1662 BDC BT/TT1 1 Tf10 0 0 10 70.5 755 15



Suleman, Fahmida.



*Tapping feet sense the rhythm
Magnetic mind captures the beat
Restless heart grasps the essence
But the soul dances away to eternity
Shhhhh...
Listen carefully, Ignore the clamour, the
Cacophony of your wishes, your needs, desires
Be patient, be wise
Be satisfied
And you shall be satiated,
Initiated...into the realm of the truly content*

Minaz Master, Class of 2002



Acknowledgments:

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