



It is with great pleasure that I write to you as the Alumni Relations Coordinator. I must thank my predecessor Shellina Karmali for her nine years of contributions to the IIS, including to the Alumni Relations Unit. During her tenure, Shellina worked to strengthen the connection between the IIS and its alumni, and I am committed to building on her achievements.

This issue of the Alumni Newsletter includes a snapshot

Over the past 35 years since the IIS has offered post-graduate courses, over 600 individuals have benefited from its generous scholarships and have graduated from various iterations of the IIS' programmes. These include the following:

- (a) Implemented in 1980, the Waezeen and Teacher Education Programme (WTEP) was aimed at furnishing students with knowledge of the history and philosophy of Ismaili Muslims within the larger context of the Islamic tradition.
- (b) In 1982, the IIS sponsored 11 students to undertake an advanced curriculum-planning programme at the University of London's Institute of Education (IoE), the purpose of which was to train human resources to develop the IIS' primary-level Ta'lim curriculum.
- (c) During the 1980s, the IIS

THE IMPACT OF IIS ALUMNI

The present essay¹ focuses on the subject of soul and is based on the text traditionally known as *Su' l va Jav b* – a transcript of an intellectual discussion between the Mughal crown prince D r Shik h (or D r Shuk h)² and a Hindu yogi L l D s³ during the 17th century CE.⁴

D r begins the discussion by asking: If *tman* (individual soul) and the *param tman* (supreme soul) are the same in nature, how then does the supreme soul become an individual soul and

0 (-r 9n)4>05 006.9 053>ss8T69 a13 0.1284v-16 ae 0.6 (e m 9.4 13.515w.2 (65158.4 (n.))-37 0027>2.2 515w.2 (61.912A>



On 26 June, His Royal Highness the Prince of Wales inaugurated the Aga Khan Centre in the presence of His Highness the Aga Khan. Among the guests were the Mayor of London, Sadiq Khan and the Minister of State for the Commonwealth and United Nations, Lord Ahmad.

To mark this historic occasion, His Highness the Aga Khan was joined by his family. Expressing great pride in the opening of the Aga Khan Centre he said:



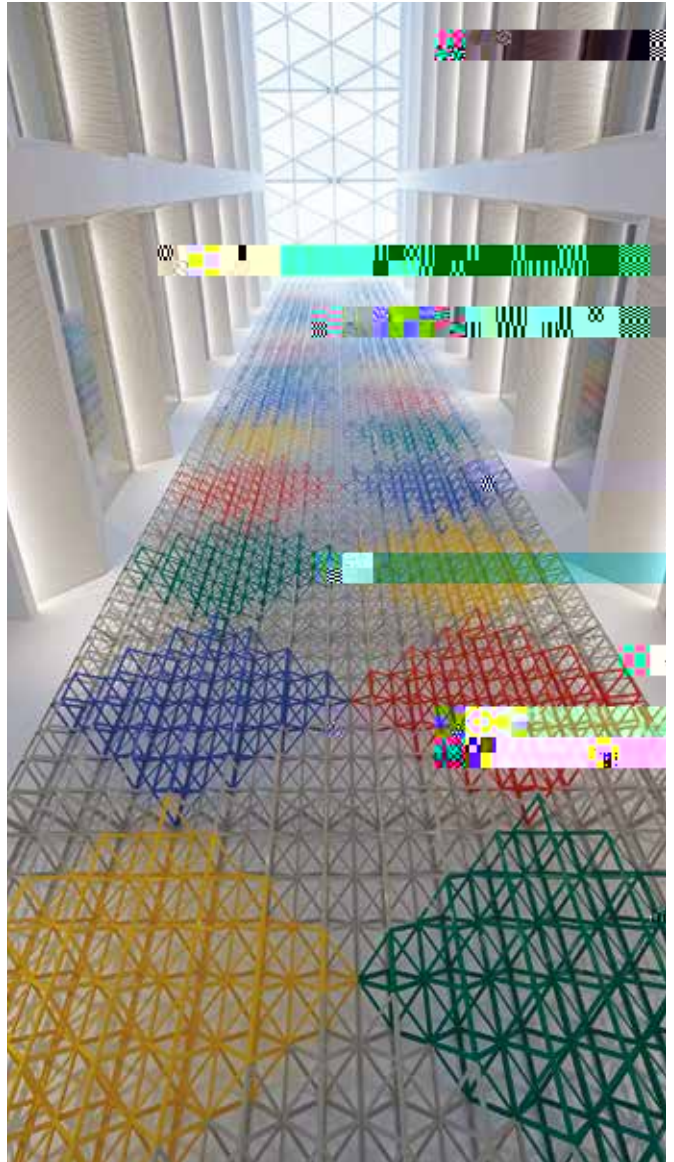
The Aga Khan Centre is a place of education, knowledge, cultural exchange and insight into Muslim civilisations. Designed by Maki and Associates, led by Fumihiko Maki - one of Japan's most distinguished contemporary architects - the Centre provides a new home for The Institute of Ismaili Studies (IIS), the Aga Khan University Institute for the Study of Muslim Civilisations (AKU-ISMC) and the Aga Khan Foundation UK (AKF UK). These institutions have been operating with the mandate to increase knowledge and understanding of Muslim civilisations and help improve the quality of life for people around the world.

Echoing his words, His Royal Highness, the Prince of Wales commented that the Centre will make a profound difference for our future generations, who will gain a better appreciation of the intellectual and cultural contributions that Islamic civilisations have made to our world.

The Centre is designed to represent the values of openness, dialogue and respect for different viewpoints (pluralism). A distinctive feature of the Aga Khan Centre are its six gardens, courtyards and terraces inspired by Islamic landscape design from Spain, North Africa and the Middle East to Central and South Asia.



The Centre is primarily designed for an academic community,

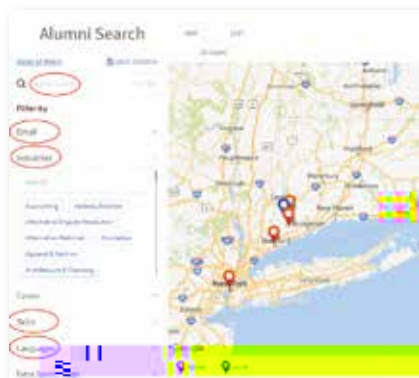


They say the music you listen to defines you. Whether this is true or not, music plays a significant role in our lives. Music can soothe a crying baby, calm a disturbed mind, and even simply give us company on morning walks and long commutes.

Today, let's focus on the value of music in the field of education, where it has become an essential teaching tool. In my Religious Education (RE) classrooms, I find that music can have a positive impact on student behaviour. Dr Frances Rauscher discovered in her research on music cognition that "music stimulates thought processes and enhances spatial reasoning, which are essential for academic success". Whether it is background music, slow songs, songs with visuals, and musical videos which have words and images; all of them can enhance the classroom environment and boost students' engagement during lessons. Different types of music, different rhythms serve different purposes, and the teacher can choose according to the topic and use music to evoke emotions and provoke students' thoughts in the classroom. Below are some of the ways we use music in the RE classrooms.



Search and connect with fellow alumni around the world



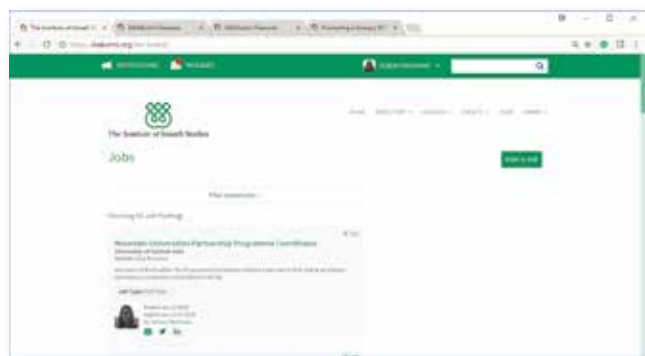
You will be able to offer/receive different services and advice based on your experience/need. This could range from CV checking and interview practice to work experience and networking opportunities.



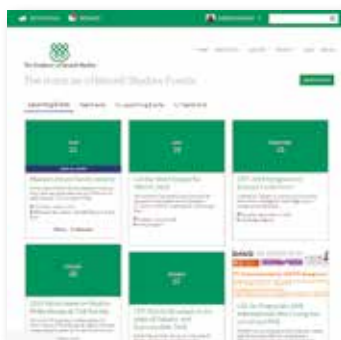
A forum to share documents, common interests and conversations with your fellow alumni



Make it easy to share and receive new career and volunteer opportunities



Create your own meet ups and invite fellow alumni to join in or get to know about conferences, book launches, lecture series, alumni reunion



Journey with Muhammad
(2017) takes the reader on a
spiritual and philosophical

(2017). Negotiating Change: Recognizing the role of customary laws for sustainable livelihoods and development in Gilgit-Baltistan, Pakistan at Islamabad and Gigit. *Heinrich Boll Foundation*.

(2017a). 'Unwrapping' Rahim's story: Giftedness and Ismaili religious education. Presentation at the 2nd International Ismaili Studies Conference at Carleton University, Ottawa.

(2017b). Mitha, K., Adatia, S., & Jaspal, R. Two cultures, one identity: Formulations of Australian Isma'ili Muslim identity. *Contemporary Islam*.

(2017c). French immersion and elitism. Presentation at the Jean-Paul Dionne Symposium at the University of Ottawa.

(2017a). The concept of Spiritual Science as presented by Allamah Nasir Hunzai, Pakistan. Presentation at the Academy of Letter Islamabad.

(2017b). The Projection of women in Burushaski Proverbs, Pakistan Lok Virsa Islamabad.

(2017c). Introduction to Rawshnai Nama of Pir Nasir Khusraw, Burushaski Research Academy Programme, Karachi.

(2017d). Spiritual Science and Spiritual Poetry, Condolence Reference at Arts Council of Karachi, Karachi.

(2017a). "The IIS Approaches to Curriculum Development: Interdisciplinary and Civilizational". Presentation at the Academic Conference, Methodological approaches to religious studies and religious education: International Experiences and Kyrgyzstan, Bishkek, Kyrgyzstan.

(2017b). "The Ismailis of Tajikistan during Soviet Rule: Appropriation to a new socio-political order". Presentation at the 2nd International Ismaili Studies Conference, Carleton University, Ottawa.

(2017). Assessment within the early years, International Journal of Childhood Studies, 1(1). *International Journal of Childhood Studies*.

(2017). Evaluating effects of professional development course: Imperatives for maximum returns on investment. Institutional Capacity Building Initiative. Case Studies of Government Elementary Colleges of Education - 2 chapters. Lessons from Implementation of Educational Reform in Pakistan: Implications for Policy and Practice.

(2017a). "Considering freedom of religion in a post-secular context: hapless or hopeful?" UK. *Oxford Journal of Law and Religion*.

(2017b). "Comparative Law, Anti-Essentialism and Intersectionality: Reflections from Southeast Asia in Search of an Elusive Balance. Presentation in Singapore. Pluralism, Transnationalism and Culture in Asian Law

15.6 (l)12.4 (, A8)8.7 (e)5.4 (a)-4.9 nd Cual
/DZQs A1E3ppd A2-17.36 Tc -17.36(p)1-0.5556 8 ((7)53.7 (.7 (5.4 (u0223)5..55(L..6)184 (1(ih5B>6...6)184(i)10.5 (d)-2.9-17.3 Tc -17
3(7d)yex uW7 n

(2017a). Muslims in Scotland: Identity, Integration, and Impact on Psychological Wellbeing. Presentation at the Institute of Child Health, University College London, UK. *British Psychological Society - London and Home Counties Branch*.

(2017b). Scotland is 10-20 years behind London anyway: Narratives of identity and inclusion from British Muslims. Presentation at Kinning Park Complex, Glasgow.

