

This means, on the one hand, promoting development by mobilising internal cultural processes, i.e., by designing projects which are rooted in the life of local beneficiaries and can be sustained by them. On the other hand, it also means strengthening culture through adapted development impulses which rely on appropriate (and affordable) technological tools, provided they can be absorbed and managed by the actual stakeholders, i.e., the people directly concerned. To be successful, the rehabilitation of historic cities therefore has to go beyond mere restoration of monuments and other physical interventions. It must help re-activate and release the vital inner forces of local cultures and local communities. It must strengthen their capacity to creatively bridge the gap between past and future – in ways which are coherent with their own traditions and make the best possible use of their cultural and environmental assets.

The Historic Cities Support Program

After tracing the conceptual context within which any intervention in historic cities in the Muslim world has to place itself, let me now explain the operational parameters of the Historic Cities Support Programme (HCSP) within the Aga Khan Trust for Culture (AKTC) and the larger Aga Khan Development Network (AKDN):

While AKTC deals with many promotional aspects of architecture, culture and the built environment in general – for instance through the Aga Khan Award for Architecture, ArchNet, the Aga Khan Program for Islamic Architecture and the Central Asian Music Initiative – it is also actively involved in the restoration of historic buildings and conservation of historic cities. Accordingly, HCSP was created to become the technical implementing agency of the Trust for all physical and social rehabilitation programmes in selected sites of the Islamic world, these projects being mostly funded by His Highness the Aga Khan. Funding and technical implementation being with the same organisation is a comparative advantage which has induced many other do-

nors to provide co-funding to HCSP projects. Through AKTC, HCSP is also part of the larger Aga Khan Development Network, which includes, among others, the Aga Khan Foundation and the Aga Khan Fund for Economic Development. This means that it can rely on the interaction between culture and development by benefiting from the Foundation's track record in health, education and rural development projects, as well as from micro-credits and tourism investments provided by AKFED.

HCSP's most prominent feature is the integrated character of its projects, combining interactively many different disciplines and concerns. While conservation and restoration of monuments and landmark buildings are central concerns, they are never done in isolation. The adaptive re-use of restored buildings – wherever possible – is considered from the beginning, in order to keep the building alive, provide meaning to the physical intervention, make local communities «own» the building and generate income for future operation and maintenance. Planning the future development and improving the urban context of restored historic buildings is equally important.

Problems of land use, vehicular access, sanitation and location of economic activities have to be considered, and all sorts of interventions from conservation to modern infill and sensitive redevelopment need to be defined and controlled. In connection with the urban context, rehabilitation of private housing in the historic centres is an essential issue, in order to keep the city alive, maintain an active social fabric and sustain the residents' commitment to their place of living and working. Direct funding of private housing improvement is often impossible and hence appropriate technical assistance, financial incentives and replicable pilot projects are required.

Another important theme of HCSP projects is upgrading and enhancement of public open spaces, an important element in historic cities, which connect monuments, houses and public facilities, and can provide a focus for social and cultural activities and strengthen the sense of civic identity

Fils succède père

Colloque SSMOCI-EPFZ

Le 9 mai 2003 une quarantaine de personnes se sont réunies à Zurich dans les locaux de la Sternwarte, l'ancienne Observatoire, pour se pencher sur le phénomène du transfert de pouvoir dans les pays arabes à l'époque contemporaine. En effet, plusieurs pays arabes (Jordanie, Maroc, Syrie) ont connu récemment un changement de chef d'état. Par ailleurs dans trois pays arabes au régime républicain (Egypte, Libye, Iraq jusqu'en mars 2003) un dirigeant longtemps au pouvoir serait en train de préparer son fils à la succession. Le transfert de pouvoir dans les monarchies actuelles représente-t-il simplement la continuation d'une tradition? Comment interpréter le phénomène de «monarchisation» du pouvoir dans des pays comme la Syrie ou l'Egypte? Et le changement de chef d'état, signifie-t-il l'introduction de réformes politiques, économiques ou sociales?

Peter Sluglett a fait un tour d'horizon des monarchies dans le monde arabe d'aujourd'hui, soulignant que leurs structures avaient été élaborées au XXe siècle sous l'influence de l'Angleterre ou de la France et établissant des parallèles avec des monarchies ailleurs. Les interventions suivantes ont porté sur des cas spécifiques. Ainsi, Alan George a indiqué le peu

de marge de manœuvre qu'a le jeune président syrien Bashar al-Assad, dans le système politique et économique sclérosé qu'il a hérité de son père. En Egypte, comme Robert Springborg a montré, le Président Moubarak est en train de préparer la succession de son fils, garante de stabilité et de la continuité de l'équipe gouvernant, mais au prix des concessions en politique étrangère que les Etats-Unis demandent de lui. Mais quand en Libye l'ancien révolutionnaire Qadhafi destine son fils à lui succéder, ce serait selon Moncef Djaziri, un pas autant vers la genèse de l'Etat que vers la stabilité politique. Jean-Christophe Augé a relevé comment le roi Abdallah a choisi dans la période de crise actuelle de mettre l'accent sur le sens de l'identité jordanienne pour renforcer la cohésion de son pays. Pour le Maroc, Abdalhay Moudden a contesté la théorie traditionaliste utilisée d'habitude pour analyser la monarchie marocaine, relevant que le roi Mohamed VI a su donner à des gestes symboliques conventionnels une nouvelle signification. Enfin, Viktor Kocher a brossé un tableau plutôt sombre de la capacité de certains régimes de la région à s'ouvrir à une participation plus large des citoyens à la politique.

Hilary Kilpatrick

and pride. Investments in public open spaces and parks can reverse the «bad image» of complete districts and act as a catalyst for collateral private and public investment in historic areas.

Apart from physical improvement projects, HCSP in most project locations pursues associated socio-economic development activities and local capacity-building. Socio-economic projects may include revival and promotion of local skills

and crafts (sometimes as an offspring of restoration activities), vocational training, small enterprise support, placement of unemployment labour, micro-credits, projects in the fields of health, women and youth affairs, promotion of cultural tourism and corresponding events. In many cases, such projects are linked to the re-use of restored or rehabilitated buildings located within domain of the communities concerned. This