Cultural heritage and its relationship with tourism in Algeria

" An approach to the issues raised "

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Abstract:

This study aims to introduce the relationship between Algeria's cultural heritage and tourism, and the role of politicians and civil society in maintaining and strengthening that relationship, while clarifying the obstacles that the authority should avoid in order to promote the tourism sector in the service of the country's economy. In order to promote Algeria's tourism sector, the authority must work to promote the identity of all the country's youth in order to build a single and unified social fabric, making young people part of its society, not influenced by the cultures of other societies, and working to take care of its cultural heritage in order to introduce it abroad through various local or national tourist stations that are a destination for visitors in the country.

Keywords: Tourism; Cultural heritage; civil society; Politics; Sustainable development.

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1. INTRODUCTION

By opening this year's Mediterranean Olympics, Algeria has attracted the attention of the world because of its definition of its "immaterial" cultural heritage, which has been characterized by its specificity and beauty, and is regarded as the identity of the region it has derived from the experiences, experiences and traditions of those who lived there.

If this heritage, which represents memory, has taken on political and legal dimensions, attracting various studies about it because of the interest of UNESCO and the United Nations in its position in the present and future of peoples, this does not negate the lack of interest of Islamic civilization in it, it has also taken care of it through the Qur'anic verses that dealt with nations that were previously, such as the nations of Aad, Thamoud and others… By reminding peoples of their material heritage, which they left behind, including art in architecture, carving houses, etc., where the Qur'an originated from that material heritage, addressing the first of the fathers to introduce them to previous civilizations.

In particular, the North African region has known a great cultural legacy of former civilizations, which we have learned through the range of material monuments that remain in several states of our homeland, as well as architectural remnants of the Islamic states that have successively taken over the region, reflecting the history of Islamic rule and the nature of living in the region, which explains the nature of Algeria's diverse cultural historical heritage, which came from a long history, the Phoenicians, Byzantines, Romans, Andy conquerors were overthrown with the peoples of the region, leaving behind a cultural character in various spheres of life.

Today, as the product of the former civilizations created over the land of Algeria with authentic cultural diversity, we find ourselves faced with the reality of how to deal with our cultural heritage? How do we benefit from it today on the tourism level as well as the various peoples of our time?

The inevitability of change and progress has become an inevitable choice, a change that has been contributed by modern technology to the individual from his home wandering the world according to his orientations and choices, to become the most beautiful regions of the world, including the tombstones, historical landmarks and popular cultures breathing for people looking for alternatives that will spare them the troubles of life and its hardships, especially those caused by the city's traditions and routine character, this culture, through which the Algerian people are recovering, especially after the black decade, has contributed to making our homeland's coastal, desert and archaeological areas vulnerable to cultural openness, as opposed to the openness of the people of these regions to others by introducing them to new cultures and behaviors that have helped to transform them from families that were clinging to their values, customs and cultural heritage to families that made this heritage a means of making a living.

Algeria has a great cultural heritage that France has been striving to obliterate, but it soon re-emerged on the surface of social life, interacting with each other, forming the deep identity dimension of the Algerian people, a heritage in which successive governments have tried to invest and integrate it into its development project, using all means that encourage individuals and groups to exploit it, so as to give Algeria its authentic image in a dimension where history is mating with the present to promote the future of the country.

Algeria as a country with natural qualifications is still, unfortunately, forgotten due to certain cultural deposits, which contributed to deepening this crisis, which surfaced due to the inconsistency between identity and urbanization in Algeria, which has come to point to an irrational representation of the issue of their relationship in contemporary societies, and thus reflected in Algeria on the cultural destiny of the majority of the people and their civilized entity.

In fact, there are historical qualifications that allow the country to be a tourist base with distinction in the African region if the government does well to employ these historic alternatives, as the governments of neigh boring countries, which have made their homelands tourist destinations for various peoples of the world, including the Algerian people.

Through This study, we will try to translate this dialectic linking the remnants of history with the pressure of the present by addressing the definition of the material and non-material heritage that has become a kiss for visitors in several tourist areas, if true, and those who come to it at certain dates of the year to benefit from it in exchange for financial services provided by the people of those areas, to say the least that they are services carried out away from framing and controlling the state, which made cultural tourism in the country dependent Between the crisis of thought and the absence of a policy that can actually contribute to strengthening the balance of payments, raising employment rates, redistributing income, and controlling prices if they focus on the optimal use of this cultural heritage.

This reality experienced by the majority of the regions known in our country for their historical cultural qualifications material and non-material has contributed to the crisis of the unfair distribution of petroleum rents in the priorities of the national economy, which makes us facing a problem: **how much reflects the political discourse calling for attention to our cultural heritage on the support of tourism and the national economy?**

We will try to answer the problem of the study through the following topics:

- The place of tourism in national political thought.

- Introducing sustainable development.

- The reality of tourism development in the region.

- Cultural heritage and tourism development "relationship and challenges".

• **Objectives of the study**: We try to show the cultural heritage site of sustainable development in Algeria, through the relationship between this heritage and the state and civil society institutions, under the various elements (political, economic and social) that interact with each other to establish a tourism culture at the local and national levels.

• **Methodology adopted in this study:** One of the methods of scientific research, the descriptive approach, was used to cover aspects of the subject in relation to clarifying the concept of cultural heritage in its "material and non-material" types and their relationship with tourism in the country.

2- The place of tourism in national political thought:

At a time when colonies have become part of international relations, and global culture has become an inevitable imperative, we are faced with another imperative: to re-establish history to determine the identity dimension of our societies.

Our country is very rich in this diverse heritage of the diversity of the seasons of the year, this heritage, which varies from region to region, which makes the music of the people of the Desert a spiritual complex that leads you to the cradle of human civilization, and from the material remnants of ancient civilizations extending on the plains of Batna and the coasts of Tipaza as a symbol of the natural extension of this country, and we will not know the reality of this authentic heritage unless we put it on its natural base, which is tourism development in the framework of what has become known as sustainable development.

We do not deny that, especially after the collapse of the price of oil, some of the political discourses that we see as not serious through practice call for attention to the tourism sector and reinvestment in it, and this is through the rebirth of the spirit in our deep cultural heritage in exchange for material support under **ANSEJ** from sterile economic

policies that did not contribute to getting the country out of its material crisis as much as it took the beneficiaries of this support out of their financial crisis, because the measures taken by the state on its shoulders It was not enough to study the various administrative, cultural and security obstacles that threaten the progress of these development programs, because the absence of accurate and appropriate plans and strategies in line with the reality of the concept of development does not make the beneficiaries of these development loans face legal and ethical responsibility, especially when it comes to investing in the cultural heritage of these people.

The absence of the formation of entrepreneurs contributed to the destruction and exclusion of the development machine, because it was expected that there will be interest in the state, those who are in this sector through framing, training and sensitizing the importance of this cultural and identity dimension in the future of present and future generations, which is what we see in many Western and even Arab countries, because they were able to develop real strategies to invest in the cultural qualifications they have, especially those with a historical dimension.

This will only be achieved if we learn about the concept of development that must exist, and then we know the location and place of the cultural heritage in its material and non-material types in the development process.

2.1 Sustainable development:

We all agree on the idea that sustainable development is the product of the Western experience, and that it is the product of modern intellectual development development that was interested in development literature at the end of the last century, and perhaps the Stockholm Conference, organized by the United Nations in 1972 on the human environment, was the first to refer to the term sustainable development as an imperative for the trend towards global concern for the environment in general, where it was addressed that poverty

and the absence of development are the most serious threat to the environment, criticizing in At the same time, countries that continue to ignore the environment in their development agenda(Al-Riyashi,1998,p238).

Sustainable development came to care about protecting and preserving natural resources in the service of present and future generations, not to destroy them or exploit them in the most horrible way, and the United Nations has stressed that sustainable development is a development that allows to respond to the needs of current generations and without disturbing the needs of future generations(Alaine Beitone et d'autres,2009, p27), and this is not just an attempt to draw attention to the direction of these natural forces but because it is the basis for any economic development, and whenever there is depletion and illegal use of these natural resources, This will have an impact on the country's economy and its historical components, especially when it comes to tourism resources of a historical nature.

We believe that the philosophy of sustainable development is based on basic concepts that Edward Barbier was able to summarize in (Edward Barbier, 1987, p57):

- Its elements are complex and overlapping, especially when it comes to what is normal and social, because there are those who care and focus on the concept of development and there are those who focus on the concept of sustainability, but it is a comprehensive development.

- Its elements cannot be separated from each other, because each element complements the other.

- It cares more and seeks to reduce the manifestations of poverty in the world.

It also came to protect the cultural and cultural heritage of each society, i.e. it is concerned with environmental capital.

- It needs to involve all actors and those interested in development affairs, i.e. it is concerned with human capital.

E.Barbier explained in his book on sustainable development that it cannot be achieved in isolation from the preservation of societies' cultural values and cultural heritage, given their role in preserving the identity of present and future generations, and that this will not be achieved if civil society does not play its part away from the traditional model it used to pursue, by encouraging and providing vulnerable groups with tools. That enables them to change their conditions in order to benefit from the equitable distribution of resources in society, with the aim of achieving sustainable development a balance between society's environmental, economic and social systems, and here it should be noted that the most commonly used idea in this area is that sustainable development is the development of people for people and by people.

- **People's development**: to take advantage of their abilities in order to develop them.

- **For the people**: with the aim of achieving a just balance of society's resources among themselves.

- **By people**: in order to provide employment opportunities for all to participate in development (Al –Asaad, 2000, p24).

Sustainable development focuses on the human element as a tool and a goal at the same time, and certainly this will not happen if this element is not framed aware of the importance of its role at this stage of construction, a role that makes the individual exploited and preserved natural resources at the same time, but what is difficult for developing countries, including Algeria, if he compares them with developed countries in this area is that they lack planning mechanisms, technical capabilities, material and human resources. Qualified that is required for it.

Algeria had to restore its economic policies and draw from experience the ability to

develop a development program that takes into account all the material and non-material qualifications of society, a program that enables it to stand in three dimensions:

- **Environmental dimension**: with the aim of preserving various natural resources.

- **Social dimension**: including involving women in the development process, relying on methods of adult governance, and improving various services for members of society.

- **Economic dimension**: achieving social justice with the aim of reducing poverty.

2.2 Tourism development:

In the context of sustainable development, countries have to grow and develop from playing all the cards they have, and tourism is a very winning card in the field of development because of their annual income on the country sometimes exceeds the combined oil revenues in one year, and we have various models in this field from neighboring countries, and Turkey, Dubai and others.

Through its political discourses, Algeria seeks to invest in this sector based on the natural and human potential that enables it to take on the challenge in this area, but still it has not yet reached a stage where it can at least stop the millions of Algerian tourists who are attracted each year to tourist and archaeological areas across the world, where the process of taking out the country's funds for other countries and reviving the economy of those countries.

In the face of this bitter reality suffered by the tourism sector in the country, we find ourselves faced with another reality, which is that Algeria contains very large tourism qualifications, including what is material has a very long historical extension linking it to the previous civilizations successive to the region, including what is an authentic cultural spirituality such as that which is linked to the authenticity of Amazigh and Touareg Muslims and their customs across the country, so that all these cultural features of our cultural

heritage become a tool and a means in the hands of Politicians and tourism operators and civil society institutions, enabling them to create jobs, bring in hard money, distribute income and preserve the people's assets.

2.3 Definition of Tourism Development:

The total rules achieved within the framework of the management of cultural and environmental resources are the total requirements of economic, social and cultural issues, which lead to the realization of biodiversity and contribute to the support of life systems (Kharbutli, 2014, p23).

From this definition, we conclude that tourism development is part of sustainable development, where it seeks to activate the natural and cultural resources found in any region in order to improve the lives of the inhabitants of those areas, provided they are preserved for future generations.

2.4 Elements of tourism development: The elements we will mention will determine the strength and determination of each country to invest in this aspect without it, which vary between natural and human qualifications and others related to institutions that follow development programs:

- Accommodation: All hotel accommodation services, including prices and competition, include all accommodation services that make tourists accelerate to these services throughout their stay.

- Transport: Whether public transport, rental of tourist cars and the safety of transport routes that enable tourists to connect them to the areas they wish to go to.

- Infrastructure: The stronger the infrastructure, the greater the investment in the tourism sector.

- Attractions: Historical and archaeological areas, coasts, resorts, traditions and cultures of peoples and others.

- <u>Media</u>: Where is its role is to introduce the various tourist areas that Algeria has to offer.

- <u>Public services</u>: to have places to carry out exchange operations ″Exchange ″ from banks, financial institutions, tourism departments and other security institutions, because unfortunately we see only black market services in this area in exchange for the state's determination to bring tourists from different places of the world.

After this approach to the concepts of sustainable development and tourism development, we will introduce a very important concept that allows us to know its location in Algeria under previous changes, namely the concept of physical and non-material cultural heritage and its role in the development of national tourism, especially in light of the current challenges.

3. Cultural heritage:

The cultural heritage of any society is regarded as its national identity, which it obtains from the various historical stages that have passed through its society, contributing to the formation of its present.

3.1 Types of cultural heritage: the cultural heritage is divided into two parts:

- **Material cultural heritage**: Includes various culturally significant heritages that have remained from former societies in the form of books, drawings, murals, buildings and other material objects that reflect the cultural environment that contributed to their achievement.

- **Non-material cultural heritage:** this represents the sum of cultures transmitted such as language, music, customs, traditions, tales, ways of life and other practices that society has acquired from the society that preceded it.

3.2 Cultural heritage and sustainable development "relationship and challenges":

Through the previous data we find ourselves faced with another problem that casts its

shadow on the civilized context of our societies, how can we at a time when we buy the glory of other civilizations as a solution to our management problems, and at the same time we sell our resources that Malek Ben Nabi said in his book "The Conditions of Renaissance" that no civilization can sell its products and sell at the same time its spirit, ideas, taste and self-wealth(Malek,2014,pp40-43), this means that we cannot rise in any If our various policies are based on what others have produced within their culture, that is, when we import everything, we will make our culture adapt to that product, which is what we are actually seeing now.

Since the modern means of technology entered our homes, our cultural features and lifestyles have changed, as opposed to the fact that it has been observed at the level of some communities that have not been introduced by these means "as sharply as we have", it has been noted that these families still maintain, even in part, their authentic culture, the non-material cultural heritage cannot be reduced from the development process because it takes into account the identity of societies and preserves them and works to maintain them in the context of the manufacture of means and Modern tools that allow the promotion of local cultures to global cultures, because we now see that developed countries have been able to pass on to our peoples their intangible cultural heritage, as the West celebrated the New Year as an example that moved to our societies and contributed to the emergence of terms alien to our cultures that helped spread to the modern media.

If these countries have been able to be in the field of urbanization, because, as Malek Ben Nabi said in his book "The Problem of Ideas in the Islamic World", they relied on a number of moral and material factors that allow a society to provide each of its members with all the social guarantees necessary to present it   (Malek,1988,p50), which we find almost non-existent in our society due to the complete absence of the term "reliance on our local components" in development programs dominated by formal rhetoric and Situational

in most cases, which is supposed to be based on the material and moral cultural qualifications of our society and not on the cultural heritage of others, because it is culture that contributes to intellectual production and even contributes through cultural values from the reproduction of the same cultures and their dissemination in popular circles.

Theatre as a cultural and intellectual product contributes greatly to the reproduction and dissemination of cultures in popular circles, especially when it starts from the fact that it can be a mirror through which the memory and culture of the people are formed, but reality has proved the poor role of theatre in this aspect, and even the existence of institutions working to preserve memory is merely a formal existence when compared to their counterparts at the level of other countries.

As we have already pointed out, Algeria has a very large material and non-material cultural heritage that has enabled it to register some of it as a humanitarian and global heritage with UNESCO, which protects it because it represents a heritage shared by all the peoples of the world, and even article 93 of the municipal law obliges the municipality to preserve and protect archaeological sites.

We may be able to mention some of this heritage as a reminder:

1. **Material cultural heritage:** The total amount obtained from former societies represents:

- Statues.

- Currencies.

- Architecture.

- Sculpture.

2- **Non-material cultural heritage:** it is all that has to do with history:

- Marriage rituals.

- Crafts and arts.

- Music.

- Various traditional holidays.

- Language.

The cultural heritage spread across the country in rural areas, deserts and cities has enabled Algeria to take its place in the world of cultural tourism, enabling some archaeological sites to be classified by UNESCO as a land with international human features, such as "Bani Hammad Castle, Jamila, Timkad, Tipaza, Wadi Mezab, Kasbah of Algeria, Tassely Nageer... ".

These and other landmarks can be a base for strong tourism in Algeria, but if the politician can make it part of a real national cultural project that cares about the use of this heritage and preserves it at the same time, especially since the reality has proved that cultural tourism is an unseasonable tourism that lasts all year long since most tourists care about culture as a motive for their visit to monuments, museums and others, and therefore the more the state cares about reviving that relationship that has always been I linked culture and tourism and made it a national project with distinction whenever this was positively reflected in various development projects in the region.

On the side of the material heritage, for example, Tamanrasset alone is a witness throughout its historical monuments, and this is shown through the national barn, which is found in the marshes, which has become a natural museum open to the world, as well as in Batna, Telemcen, Tipaza and other states natural features open to all, sometimes almost unfortunately an extension of the urban fabric nearby (and the landmarks of Tipaza and Mansourah touch well as witness to this), or become areas of good witness to this. Subject to grazing on the one hand and damage on the other.

In Taghit —Bechar- for example, theatre alone can play an important role through cultural activities that can be activated alongside bands to introduce the authentic cultural

heritage of the region and its inhabitants, and cultural canters can also play an important role in the promotion of cultural tourism, introducing and promoting it as well, by activating various exhibitions that are linked to the customs and traditions known to the inhabitants, especially since they always leave a mark on themselves. In the visitor's psyche, curiosity is driven to rediscover that area and other parts of the state.

Today, however, we note the indifference at the media level and the official discourse of concern for the region, which is what drives the cultural heritage and its material and non-material types to become amid difficult challenges related to the concepts of globalization, emancipation and intellectual dependency, whether true or close, which makes the conservative inhabitants of the region face a real problem in which the local identity is almost blurred to be replaced by a global identity, and this is evidenced by the fact that in our lives today we are in the question of authentic Arab dress we can only see On marriage occasions, where women are fascinated by the various traditional clothing that symbolize their authenticity, but they are soon replaced by modern clothing after one week after marriage, and many times the youth of today call the man who wears his traditional dress, Amama, Barnos, in terms that symbolize that he is backward and reactionary.

The real problem that must be revealed and not covered up is if our intangible cultural heritage has become the subject of aversion to our youth at a time when young Western societies are of interest, is this to say that we are faced with internal challenges that force those in charge of different social institutions to think about how to re-inculcate the national identity in the hearts of our children before it becomes a mere memory, as a result of the cultural invasion that is spreading the poisons of various Western media.

Today, it is urgent for socialization institutions to take into account and care to dissolve all obstacles that make the individual believe that his cultural entity has become

threatened. Any project to develop tourism or development has to start from the cultural dimension of the human being, not ignore it or hate it under another imported cultural entity, the cultural dimension is a very important base on which the development approach depends so that it can expand the scope of individuals' choices to practice their perceptions and embody their ideas without feeling narrowed or coerced.

In the world, tourism is associated with peace, and if the issue of peace is a global issue that begins with accepting the other, not rejecting it and excluding it, how will the project of building one Algerian society without respect for the cultures within it, because disrespect for the other through its culture will generate hatred and hostility from its consequences, the impossibility of achieving a tourism project in the region.

Tourism in general needs a stable climate characterized by coexistence, security and continuity, and the intangible cultural heritage of language, religion and race, the authority must protect it, not impose a single orientation that excludes all these elements for political purposes in the first place, especially since France is still trying to break the cultural linguistic heritage of Algerians, within its colonial strategy aimed at obliterating the features of Algerian cultural identity (Ramzi,2013,p117), so that the non-cultural heritage must have a share of conservation, as is the material cultural heritage that the Algerian state, with its security institutions, is trying to protect from looting and theft.

4- Conclusion

If we try to start from our cultural heritage in light of the development experiments that are resurrecting tourism in our country, we must first not ignore the general elements of cultural identity that have been formed through the natural development process of our people, because any attempt to ignore these cultural peculiarities will only produce short-term development that has failed since its inception.

The country's current policies, derived from international conventions on the issue of dealing with cultural heritage as an essential and important element in supporting the pillars of tourism in the region, must be effective discourses based on the reality of the country, deriving its legitimacy from real laws that are concerned with the intellectual and material heritage that is the identity of our peoples, where through this cultural heritage can build a generation that adheres to its national identity, which is defined and defended at various national stations and events, as well as in Create a strong economy by exploiting this legacy to introduce it to the peoples of the world, through cultural tourism that generates billions of dollars in treasury and contributes to the creation of jobs.

Accordingly, cultural heritage of both types is the only link between the past and present of any society, and every disregard that is being turned is a deliberate and illegal exclusion of the history and memory of the people, and all interest in it will strengthen and strengthen the status of that society among nations, and this status will not be strengthened unless the tourism sector in our country, Algeria, is reconsidered.

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