



Investing in Cultural Heritage as a Tool to Enhance Local Tourism

Salma HAMIDANE ^{1,*}

¹ University Mohamed El Bachir El Ibrahimi of Bordj Bou Arreridj (Algeria),

E-mail: selma.hamidane@univ-bba.dz

(<https://orcid.org/my-orcid?orcid=0009-0004-6695-9350>)

Received: 19/04/2025

Accepted: 29/05/2025

Abstract:

Cultural heritage, with its tangible and intangible components, represents a fundamental pillar in building national identity and strengthening community belonging. It also serves as a strategic resource that can be leveraged to develop local tourism. This study aims to highlight the importance of investing in cultural heritage as an effective tool to enhance domestic tourism, by examining various mechanisms of valorization and promotion capable of transforming heritage sites and cultural elements into attractive tourist destinations.

Investing in cultural heritage for local tourism contributes to diversifying the economy, creating job opportunities, and promoting sustainable development, while also reinforcing cultural pride among the population. Success in this field requires a comprehensive vision that balances heritage preservation with modern promotional methods, and actively involves local communities in the tourism development process. Therefore, adopting an integrated strategy for heritage investment constitutes a pivotal step toward achieving a local tourism revival rooted in authenticity and innovation.

Keywords: *Investing; Cultural; Heritage; Enhance; Local; Tourism.*

*Corresponding Author

I. INTRODUCTION

Tangible and intangible cultural heritage is considered one of the most important elements of cultural identity for individuals and societies. It contributes to transmitting social roles across generations and preserving historical and civilizational distinctiveness throughout the ages. The concept of heritage has always been associated with tourism, as it serves as a bridge for cultural exchange between civilizations.

Given Algeria's rich and diverse cultural resources spread across the country — from north to south, east to west — society has tied these resources to its historical roots and regarded them as centers of tourist attraction. The state has been keen on raising awareness of their importance as both cultural and economic assets.

Based on this, the present study aims to highlight the role that cultural heritage plays in the development of local tourism.

1. Cultural Heritage

1.1. Definition of Cultural Heritage :

1.1.1. The term heritage is derived from the Arabic root verb (waratha) meaning "to inherit." Linguistically, *heritage* refers to what is passed on from a deceased person to their heirs.

- According to Ibn Manzur in *Lisan Al-Arab*, inheritance (*irth*) refers to what is left behind, and thus, heritage is anything that has endured for fifty years or more (**Ibn Manzur, 1997, p. 200**).

-In foreign languages, the word *tradition* is used to denote *heritage* in the Arabic sense, and *heritage* can also mean legacy or inheritance.

-Culturally, *heritage* includes everything passed down or transmitted over time indicating that the core concept of heritage involves the transmission of things across generations (**Al-Sayyad, 1999, p. 19**).

1.1.2 Terminologically, heritage is defined as:

"All sites of scientific or historical significance, national monuments, wildlife, unique sites, buildings and historical structures, artistic works, oral and written traditions, museum collections, and their documentation — all of which serve as a foundation for shared cultural and artistic creativity." (**Algerian Cultural Policy Draft: 2013, p. 08**)

According to the 1972 UNESCO Convention concerning the Protection of the World Cultural and Natural Heritage, adopted in Paris, cultural heritage includes:

"Monuments, such as architectural works, monumental sculptures and inscriptions, groups of buildings, and sites including archaeological sites, which are of outstanding universal value from the point of view of history, art or science." (**Hamelle, p. 304**)

The 2003 Convention for the Safeguarding of Intangible Cultural Heritage defines cultural heritage as:

"The practices, representations, expressions, knowledge, and skills — as well as the instruments, objects, artifacts and cultural spaces associated therewith — that communities, groups and, in some cases, individuals recognize as part of their cultural heritage." (**Human Rights Council, 2015, p. 03**)

The Framework Convention on the Value of Cultural Heritage for Society by the Council of Europe defines cultural heritage as:

"A group of resources inherited from the past which people identify, independently of ownership, as a reflection and expression of their constantly evolving values, beliefs, knowledge and traditions. It includes all aspects of the environment resulting from the interaction between people and places through time." (*ibid.*, p. 03)

The **League of Arab States** defines cultural heritage as:

“Everything left behind by civilizations and previous generations, discovered or unearthed, whether immovable or movable, and related to art, science, literature, ethics, beliefs, daily life or historical events — provided that it dates back at least 200 years and holds artistic or historical value.”(*Al-Hadithi, 1999, p. 244*)

1.2. Types of Cultural Heritage : Cultural heritage consists of two main types :

1.2.1. Intangible Cultural Heritage :

Also referred to as “living heritage,” it is an integral part of cultural heritage and refers to traditions passed down orally or through body language from one generation to another.

It includes a wide range of areas such as: Oral traditions and expressions, including language as a vehicle of intangible cultural heritage ; Performing arts (e.g., traditional music, dance, and theater); Social practices, festive events, and traditional craftsmanship.(*Algerian Cultural Policy Draft: 2013, p. 09*)

In summary, intangible cultural heritage encompasses:

- a. Customs and traditions.
- b. Oral expressions.
- c. Language.
- d. Performing and visual arts.
- e. Social rituals and practices.

1.2.2. Tangible Cultural Heritage :

This includes historical structures and sites, as well as artifacts and objects of value that deserve preservation for the future due to their archaeological, architectural, scientific, or technological importance to a given culture. Natural heritage also constitutes an important part of cultural heritage. (*ibid., p. 09*)

UNESCO identifies the elements of tangible cultural heritage as follows:

a. Monuments:

These include architectural works, monumental sculptures and paintings on buildings, as well as elements and structures with archaeological value, inscriptions, caves, and ensembles of features that hold outstanding universal value from a historical, artistic, or scientific perspective.

b. Groups of Buildings (Complexes):

These refer to isolated or connected buildings that, due to their architecture, unity, or integration into the landscape, possess outstanding universal value in terms of history, art, or science.

c. Sites:

These are works of humans or the joint work of humans and nature. This category includes areas such as archaeological sites that have exceptional value from historical, aesthetic, ethnological, or anthropological viewpoints. (*World Heritage Convention, 2005*)

2. Domestic Tourism:

2.1. Definition of Tourism:

2.1.1. There are multiple definitions of tourism based on the diversity of researchers and specialists in the field. Among the most notable:

a. The German researcher Jean-Pierre Frédéric defines tourism as:

"A phenomenon of our times stemming from the growing need for relaxation, for a change of environment, for the enjoyment of nature's beauty, and for the pleasure derived from staying in areas with their own unique character. It also arises from the

increasing communication, particularly among different human communities — a result of expanding trade and industry".(*Hijab, 2003, p. 21*)

b. Another definition states that tourism is:"A set of relationships and activities arising from the movement and temporary stay of individuals outside their usual place of residence, without this activity involving a remunerated engagement."
(*Al-Azaybi, p. 11*)

c. Tourism is also defined as:"A movement undertaken by an individual or a group of individuals for the purpose of traveling from one place to another for social reasons, recreation, vacation, attending conferences or festivals, or for treatment and therapy but not for permanent work or residency. Migration and even temporary employment or diplomatic missions are not considered tourism."
(*Kafafi, 1999, p. 12*)

2.1.2. According to the **World Tourism Organization (WTO)**, tourism consists of:

a. **Visitor:**

Any person traveling to a country where they do not reside for various purposes other than employment. Visitors fall into two categories:

• **Tourists:**

These individuals travel for leisure, holidays, health, education, sports, visiting relatives, and remain in the visited country for at least 24 hours.

• **Excursionists (Day-trippers):** Those whose stay does not exceed 24 hours. This group includes:

- Individuals attending meetings or on duty.
- Participants in cruises, even if their stay exceeds 24 hours.
- Transit travelers, even if their stay surpasses 24 hours.(*Kouache, 2007, p. 30*)

2.1.3. As for **domestic tourism**, Algeria adopts the WTO's definition (tourist, visitor, excursionist), and adds further classifications:

a. **Inbound**

Travelers:

Those who cross borders and enter Algerian territory beyond transit zones are considered inbound visitors.

b. **Residents:**

These are travelers who are neither excursionists nor transit passengers within Algeria, except for cruise participants.

c. **Non-residents:**

Individuals granted a five-day transit visa at the border for air passage only.

d. **Cruise**

Excursionists:

Visitors who use the same ship for both departure and return, residing onboard for the entire duration. They are not considered residents.(*National Office of Statistics, 1991, p. 264*)

2.2. **The Importance of Tourism :** Tourism holds significant importance in various domains, including the following:

2.2.1. **Economic Importance:** The economic significance of tourism lies in:

a. **Job Creation:**The tourism sector is highly interconnected and is linked to numerous other sectors. This implies the potential to generate employment opportunities that go beyond the boundaries of the tourism industry itself and extend to other sectors that supply it with production requirements.

b. Inflow of Foreign Capital: Tourism contributes to the availability of foreign currency, which is essential for the implementation of comprehensive development plans. The types of foreign currency inflows generated by tourism can be summarized as follows:

- Foreign capital investments in tourism-related projects.
- Sovereign revenues earned by the state through the issuance of entry visas.
- Profits resulting from currency exchange rates.
- Tourists' daily spending on tourism services, in addition to increased demand for goods and services from other economic sectors.
- Improvement of the Balance of Payments: Tourism, as an export-oriented industry, helps improve the country's balance of payments. This is achieved through the inflow of foreign investment into tourism projects, the sovereign revenues collected from tourists, the creation of new uses for natural resources, and the economic benefits derived from the interrelation between the tourism sector and other industries.

2.2.2. Social Importance: Tourism plays a key role in social development through:

- a. Promoting tourism awareness and culture within society.
- b. Reducing unemployment by improving individuals' living standards through the creation of job opportunities, particularly because tourism primarily relies on local labor for services such as transportation, catering, and tour guiding.

2.2.3. Political Importance: The political importance of tourism is highlighted by:

- a. Its contribution to shaping political awareness and thought among individuals, as domestic travel fosters interaction and dialogue, leading to the exchange of ideas and perspectives — including those related to politics.
- b. Contact with foreign nationalities fosters openness and a deeper understanding of the customs and cultures of other peoples, thereby building bridges of communication not only between individuals but also between organizations and governments. *(Nasser, 2012, pp. 6–7)*

3. Investing Cultural Heritage in Domestic Tourism : Due to Algeria's prominent geographical and cultural position in the Mediterranean, Islamic, and African spheres — and because of the succession of civilizations throughout its history — the country boasts diverse historical and cultural landmarks. Algeria's tangible and intangible cultural heritage can be highlighted as follows:

3.1. Tangible Cultural Tourism Heritage: This category can be divided as follows:

3.1.1. Historical Cities and Archaeological Sites: Algeria is home to artistic landmarks and buildings with both traditional and modern architectural styles. Along the coasts and in the high plateaus, there are many archaeological sites dating back to the Roman, Arab, and Islamic periods. The UNESCO World Heritage List includes seven Algerian sites classified as World Cultural Heritage sites, including:

- a. **Beni Hammad Fort (Qal'at Bani Hammad) :** Listed in 1980, this site was founded in the year 1007 and served as the first capital of the Hammadid dynasty. It was destroyed by the Almohads in 1152.



Beni Hammad Fort (M'Sila)

- b. **Djemila Archaeological Site** : Inscribed on the UNESCO World Heritage List in 1982, the site was formerly known as "**Cuicul**", a Numidian-origin name for a Roman city whose design closely resembles that of the ancient city of **Timgad**. Cuicul was founded by the Roman Emperor **Nerva** between 96 and 98 AD and experienced significant expansion during the **2nd and 4th centuries AD**, following a carefully planned urban layout. (**ICOMOS, No. 191**)



Djemila City (Setif)

- c. **Tassili n'Ajjer Park** was designated as a **UNESCO World Heritage Site** in 1982, and subsequently recognized as a **biosphere reserve** in 1986 due to its rich biodiversity of flora and fauna. The site's historical significance dates back to **over 6,000 years before Christ (BCE)**.



Tassili n'Ajjer Park

- d. The archaeological city of "**Timgad**" was classified in 1982. This city was established between the years 100 and 103 AD by the order of Emperor Trajan Hadrian to accommodate retired Roman soldiers. It is considered one of the most important cities in the history of Roman civilization in northeastern Algeria, and it reflects the magnificence of Roman architectural engineering.



The archaeological city of TIMGAD

- e. **The archaeological city of "Tipaza"** (classified in 1982) extends along the shores of the Mediterranean Sea, known for its "Cedar Terrace." It features a Roman theater and a museum that blends civilization and nature. Located on the slopes of Mount Chenoua, 64 km from Algiers, Tipaza was a Phoenician colony in the 5th century BC, known as "Basae" in Phoenician, meaning "passage," as it served as a corridor between the cities of Algiers and Cherchell. (Ministry of Regional Planning, Environment, and Tourism)



The Mauritanian Mausoleum- Tipaza



The Roman ruins - Tipaza

- f. **The "M'Zab Valley"** (classified in 1982) was founded by the Ibadis in the 11th century (in 1053). What distinguishes this site is its aesthetic value, as it is surrounded by five palaces with desert-style designs. These are fortified villages with simple architecture that is well-suited to the nature of the environment in this region. (Ashi, p. 12)



M'Zab Valley (Ghardaïa)

- g. **The "Casbah of Algiers"** (classified in 1992) (Project Report on Contributions for Redefining the National Tourism Policy 2000, p. 63) is located on the heights of the

capital (at an elevation of 118 meters). It is one of the largest old neighborhoods, with its narrow streets, ancient mosques, and its fortress built by the Ottomans in the 16th century on the ruins of small islands that were once the site of a Carthaginian commercial port during the 4th century BC. It represents one of the most beautiful monuments and architectural landmarks in the Mediterranean region, a distinctive example of an Islamic city, and an important tourist site due to its ancient ruins. Among its landmarks are the "gardens," the "astronomical observatory," the "National Museum," and the "National Library." (*Ashi, p.10*)



The "Casbah of Algiers"

- h. In addition to what has been mentioned, Algeria is rich in numerous and diverse landmarks spread across its cities. Among these are, for example:
 - **Algiers:** This city is home to many palaces and luxurious houses in the Arab-Islamic style, such as the "Dar Aziza" built by Ramadan, one of the Beys of Constantine, and "Dar Khadija the Blind," which some cultural heritage enthusiasts have described as the "tomb of the treasures of Algerian folk art." The city also boasts many mosques, including the "Ketchaoua Mosque," one of the most famous historical mosques in Algeria. It was built during the Ottoman period in 1792 and was converted by the French occupation into a "church," before being restored to its original form after independence. Another notable mosque is the "Great Mosque," which is the largest mosque in the capital. It was built by the Almoravids during the reign of "Yusuf ibn Tashfin" at the end of the 11th century AD..



Dar Khadaouj the Blind (Algiers)



Ketchaoua Mosque (Algiers)

- **Constantine City:** It is the capital of eastern Algeria and is distinguished by its ancient historical landmarks, which have earned it scientific fame in the Islamic world. One of its most famous structures is the "Bey's Palace" (Qasr el-Bey), which is a prominent artistic and archaeological masterpiece (Saadallah, 1998, p. 175). The city also boasts many mosques that highlight its scientific and religious role, such as

the "Great Mosque," which was built during the Zirid dynasty in 1136 AD on the ruins of a Roman temple. The mosque's walls feature engraved Arabic inscriptions. Other notable mosques include the "Souk el-Ghazel Mosque" and the "Sidi Lakhdar Mosque." Additionally, the "Emir Abdelkader Mosque" is one of the most significant mosques in the Maghreb and houses the "University of Islamic Sciences," which has been managed by many prominent Muslim scholars. The mosque is an architectural masterpiece that blends Eastern and Andalusian design styles.



The Bey's Palace (Constantine)



Emir Abdelkader Mosque (Constantine)

- **Oran City:** It is the second-largest city in Algeria after the capital. It was founded by the Arabs of Al-Andalus in the 10th century (in the year 903 AD) and is deeply rooted in Arab-Islamic culture, enriched by the civilizations of the **Zayyanids**, **Zirids**, and **Almohads** up until the 15th century. The city also bears traces of a Spanish colonial past that lasted for three centuries, beginning in 1509 AD (**Djilali, 1965**).

Among the most prominent landmarks of Oran are:

- **The Casbah Quarter**, which features a distinct "Spanish-Moorish" style.
- **Santa Cruz Fortress**, built in the 16th century, located at an altitude of 365 meters. It overlooks **Mers el-Kébir**, the **coast**, and the **Great Sebkh** (salt lake).
- **The Turkish Pasha Mosque**, dating back to the 18th century (built in 1796 AD), is another key historical and architectural site in the city. (*Al Awsat Newspaper, 2009, Issue: 11033*)



Santa Cruz Fortress (Oran)



The Turkish Pasha Mosque (Oran)

- **Tlemcen City:** Tlemcen is rich in historical landmarks that continue to tell the story of the city's intellectual and civilizational greatness. Among the most notable monuments are:

- **El Mechouar Palace**, built by the Almohads in the 12th century.
- **The Great Mosque of Tlemcen**, commissioned by the Almoravid prince **Ali ibn Yusuf ibn Tashfin** in the 13th century.
- **The Mosque of Abu al-Hassan Ibn Yekhlef al-Tanasi**, which today functions as a **Museum of Islamic Art**.
- **Sidi al-Haloui Mosque**, built by **Abu Inan al-Marini** in **1353 AD**.
- **The Mosque and School of Sheikh Shuaib Abu Madyan al-Ghawth**, constructed in **1374 AD**.
- **The Mosque of the Children of the Imam**.
- **The Minaret of Agadir Mosque**.
- **The Wall of Tlemcen**.
- **The Great Basin**.
- **El Mechouar Mosque**, among many others. (Bouaziz, 2007, pp. 37–38)



The Great Mosque of Tlemcen



El Mechouar Palace (Tlemcen)

- **Tebessa City**: Known in ancient times as **Thevest**, Tebessa was one of the most important Roman colonies starting from **146 BC**, the year of **Carthage's fall**. The Roman Emperor **Augustus** established it as a military camp for his forces in **25 BC**. This ancient city is home to several significant historical landmarks, including:
 - **The Arch of Triumph**, which dates back to **214 AD**.
 - **The Temple of Minerva**, built at the beginning of the **3rd century AD**, with walls beautifully adorned with mosaics.
 - A complex of ruins belonging to **Saint Crispin Cathedral**, constructed in the **4th century AD**.
 - The **Old Wall of Tebessa**, founded in **535 AD**, which features four gates, one of the most notable being the **Gate of Caracalla**.



The Temple of Minerva (Tebessa)



the Caracalla Wall (Tebessa)

- **Jijel City**: Jijel is an ancient city that has witnessed the rise and fall of several civilizations, including the **Phoenician**, **Roman**, **Spanish**, and **Turkish**. Among the

city's notable archaeological sites is the **Rabta Cemetery**, which dates back to the Phoenician period. From the Roman era, there is the ancient village of **Twalbia**. Additionally, Jijel is renowned for its breathtaking natural beauty, featuring **stunning caves** and landscapes that make it a unique blend of historical significance and natural wonder.



Rabta Cemetery (Jijel)



The Marvelous Caves (Jijel)

3.1.2. Museums: Algeria is home to a number of museums, with eight of them nationally classified as follows:

- a. The **National Museum of Bardo** in Algiers, classified according to **Executive Decree (85-280)** on **November 12, 1985** (Official Gazette 1985, Issue: 47). The museum was built in the late **18th century** by a wealthy citizen, **Mustafa Ben Omar**, the exiled Prince of Tunis, as a summer residence to host the city's notables. In **1926**, the villa was transferred to public ownership, and the building was opened in **1930**, the centenary of Algeria's colonization, as a museum showcasing ethnographic excavations from prehistory and African antiquities. The museum was later modified to adapt to its new role and became known as the **National Museum of Bardo. (Algerian Tourism Club)**



National Museum of Bardo (Algiers)

- b. **The National Museum of Ancient and Islamic Antiquities (Algiers) :**

The **National Museum of Ancient and Islamic Antiquities** in Algiers was classified under **Executive Decree (85-279)** on **November 12, 1985**, and was inaugurated in **1897** (Official Gazette 1985, Issue: 47). The museum is housed in a building with Moroccan Islamic architectural style, located in **Liberty Park** (Haddikat al-Hurriya) in the capital.

The museum's collection is divided into two sections:

- **The First Section:** This section includes statues, mosaics, and bronze artifacts from various archaeological sites across Algeria, with items dating back to **1835**.
- **The Second Section:** This section showcases various **Islamic artifacts** from both the **Eastern** and **Western** Islamic worlds, with items dating back to **1846**.



(National Museum of Ancient and Islamic Antiquities (Algiers))

c. **The National Museum of Fine Arts – Algiers :**

The **National Museum of Fine Arts** in Algiers was classified under **Executive Decree (85-278)** on **November 12, 1985** (Official Gazette 1985, Issue: 47). It was built between **1927 and 1930** in the capital, **Algiers**. The museum houses a diverse collection of approximately **8,000 artworks**, including paintings, drawings, sculptures, ceramics, and engravings, distributed across three main categories: **Ancient Art, Contemporary Art, and Sculpture**.

In addition, the museum contains a **library** specialized in the history of art in the **Arab and Greek worlds**. It includes more than **17,000 titles**, as well as a number of specialized journals in **art history, archaeology, literature, music, and theater**—most of which are rare and date back to the last **three decades of the 20th century**. (*Achi, p. 17*)



The National Museum of Fine Arts (Algiers)

d. **The National Museum of Traditional and Popular Arts – Algiers**

The **National Museum of Traditional and Popular Arts** in Algiers was established under **Executive Decree No. 87-215** on **September 29, 1987** (Official Gazette 1987, Issue: 40). It is located in the **lower Casbah district** of Algiers, within one of the Ottoman palaces recognized as **World Heritage**—the **Palace of Khadaouj El Amia (Khadaouj the Blind)**, which was built in **1570** by the Ottoman naval commander **Yahia Rais**.

The building was converted into a **Museum of Traditional Crafts** in **1947**, and today it houses **more than 2,000 artifacts** that reflect the **daily life and cultural practices** of Algerian society.



The National Museum of Traditional and Popular Arts – Algiers

- e. **The Ahmed Zabana National Museum – Oran** :The Ahmed Zabana National : **Museum** in Oran was established under **Executive Decree No. 86-135** on **May 27, 1986** (Official Gazette 1986, Issue: 22). The idea for its creation was proposed by the **Geography and Archaeology Society** of the Oran province, with the aim of preserving artifacts discovered at archaeological sites, and it was named in honor of **Ahmed Zabana**.

The museum was officially inaugurated on **March 5, 1885**, in the former **civil hospital** of Oran and was placed under the supervision of the **municipal authorities**.



The Ahmed Zabana National Museum (Oran)

- f. **The Cirta National Museum – Constantine** :

The **Cirta National Museum** in Constantine was established under **Executive Decree No. 86-134** on **May 27, 1986** (Official Gazette 1986, Issue: 12). The idea for its creation dates back to **1852**, initiated by the city's **Archaeological Society**. The construction of the museum was completed in **1930**, featuring an architectural style that blends **Greek and Roman influences**.

The museum officially opened to the public on **April 15, 1931**, under the name "**Gustave Mercier Museum**", after the **secretary general** of the society. It retained this name until **1975**, when it was renamed "**Cirta Museum**", in reference to the **ancient name of the city**. (Achi, p. 18)



The Cirta National Museum (Constantine)

g. The National Museum of Archaeology – Sétif :

The **National Museum of Archaeology** in **Sétif** was established under **Executive Decree No. 92-282** on **July 6, 1992** (Official Gazette 1992, Issue: 47), and was officially opened in **1985**. It houses collections from various historical periods, including **prehistoric artifacts** from the **Aïn Hanech** site, **Roman-period objects** from the archaeological site of **Djemila**, as well as **Islamic-era pieces** and **coins** discovered at the **Beni Hammad Fort**.



The National Museum of Archaeology (Sétif)

h. The Nasreddine Dinet National Museum – Bousaada :Established under **Executive Decree No. 93-50** on **February 6, 1993** (Official Gazette 1993, Issue: 09), the **Nasreddine Dinet National Museum** in **Bousaada** was created to collect, restore, and preserve all items and collections related to the life of the orientalist painter **Alphonse Étienne Dinet**, who converted to Islam and took the name **Nasreddine Dinet**. The museum is dedicated to showcasing his legacy and works.



Nasreddine Dinet National Museum (Bousaada)

There are many museums across the country that have not been specifically mentioned in the law, such as the museums in **Annaba**, **Guelma**, **El Kala**, **Ktama**, **Beni Hammad**

Castle, Tazoult, Timgad, Tebessa, Tipasa, two in Cherchell, Djemila, two in Chlef, Tindouf, Bordj el Kiffan, Bordj Moussa, Ain Témouchent, Mostaganem, Mers El Kebir, Adrar, Ouargla, two in Tlemcen, Laghouat, M'sila, two in Mascara, and many more. (Jamil, 2010, p. 123-124)

Additionally, almost every province in Algeria has a **Mujahid Museum**, which focuses on the history of the **Algerian War of Liberation** and aims to educate the younger generations about this important part of the nation's history.

3.1.3. Traditional Industries: Traditional industries represent a cultural heritage that has evolved over thousands of years as a result of the interaction between the cultural values of societies and their natural environment, as well as between different communities. The cities of Algeria are rich in such industries, which vary based on the customs and traditions of each city. Among these industries are:

- a. **Jewelry Making :** This includes the creation of intricate designs and engravings on gold, silver, and copper, which are closely tied to the unique and diverse nature of Algerian society. Areas renowned for this craft include **the Aurès region, the Kabylie mountains, the desert, Constantine, and Tlemcen.**



- b. **Textile Industry:** Among the products of this industry are "**Zerbiya**" (woven carpets), "**Burnous**" (traditional cloak), and "**Qandoura**" (traditional dress), which are famous in several regions of the country, such as **Bousaada, Djelfa, Biskra, Ouargla, Ghardaïa, and the Aurès region.** These textiles vary in color and design, reflecting the unique characteristics of each region.



- c. **Pottery Industry:** This is one of the traditional crafts that relies on clay to create various items, some of which are used for decoration and others for cooking and serving food. Many Algerian cities are known for their pottery industry, including **the Aurès region, the desert, and the Kabylie region**



- d. **Embroidery Art:** This is a popular and evolving traditional craft in many regions of the country, such as **Algiers, Constantine, Oran, Tlemcen**, and others. Algerians have excelled in this craft, developing it over time to blend traditional techniques with contemporary styles.



- 3.2. Intangible Cultural Tourism Heritage:** According to the tourism planning strategy, Algeria can support the tourism sector by focusing on various local and traditional festivals (such as **Wad'ats, Mawsims, Qad'ats**, etc.). Efforts should be concentrated on highlighting the significance of a specific event and transforming it into one with a broader impact, both locally and in terms of its image. This ensures a lasting experience that remains etched in the visitor's memory. (*Hamel, p: 307*)

One of the most prominent elements of heritage in Algeria, which was classified by UNESCO as intangible cultural heritage, is:

- 3.2.1. Traditional Ahlel of Gourara:** (classified in 2008) is a poetic and musical heritage from the Gourara oasis region, located about 1,000 kilometers southwest of the capital. It is a type of singing that has been popular in the Timimoun region in Adrar Province and its surroundings for a long time. Before Islam, it was known as "Aznun," later becoming known as **Ahlel**, a name some trace to the phrase "Ahl al-Layl" (People of the Night), as this music is performed at night. Others attribute the name to "al-Hilal" (the crescent moon) or the chant of "La ilaha illallah" (There is no god but Allah). This desert-based musical heritage also narrates the stories of the companions of the Prophet and righteous individuals. (*Hamida, 2019, p: 105*)



3.2.2. The Annual Rkab of the Sidi Sheikh Family: (classified in 2013) is an annual pilgrimage to the shrine of the spiritual and religious figure, Sidi Sheikh (Abd al-Qadir bin Muhammad). One of the key factors that turned this event into an annual tradition was the death of the spiritual leader Sidi Sheikh near the town of Karkada. After being wounded in battles against the Spanish along the coast of Oran, he felt his end was near and left a will asking for his body to be transferred to the town of El Bayadh. His death was commemorated by a funeral procession called **Rkab**, a tradition that has been carried on by the residents of the region. Every year, they celebrate the anniversary of his passing to honor and preserve his memory.

The celebration includes traditional dances performed by women known as "**Al-Saf**", "**Lalla Rabi'a**", as well as the "**Alaoui**" dance, and war dances. In addition, there are horseback riding exercises involving more than 300 horsemen, along with equestrian games and swordsmanship displays.



3.2.3. The Music of the Amzad of the Tuareg: (classified in 2013) has turned the **Amzad** instrument into a distinctive musical symbol of the Tuareg people. The Amzad is a stringed instrument similar to a rababa or violin. It is crafted in the shape of a bowl from wood, with its top covered by a piece of sheep skin. The two ends of the instrument are connected by a string made from horsehair, which is carefully tuned to enable precise playing.

This instrument is traditionally reserved for women, as it is believed that the presence of a man near the Amzad would bring destruction. It plays a central role in the musical traditions of the Tuareg, where it is used to accompany songs and performances that reflect the culture and history of the people.



3.2.4. Tlemcen Wedding Ceremony: (classified in 2012) is a traditional event that involves passing down the skills and rituals associated with the Tlemcen bridal attire through generations, which has become a symbol of the region's identity. During the ceremony, the bride, surrounded by her family and friends, wears a traditional golden silk dress. She also adorns her hands with various intricate henna designs, among other rituals. The ceremony represents not only a personal celebration but also the preservation of cultural heritage, as the attire and customs associated with the Tlemcen wedding are passed from one generation to the next.



Indeed, Algeria's intangible cultural heritage is not limited to the examples already mentioned. It is rich and diverse, encompassing many unique practices. For instance, there is the "Sbeiba," a traditional dance practiced in the region of Jannet, and the "Sboua" in Timimoun, which marks the celebration of the Prophet's birthday. There are many other cultural expressions and practices that enrich the country's heritage.

Conclusion :

In conclusion, it can be said that despite the richness of Algeria's tangible and intangible heritage, much of it remains unknown and uncategorized. The credit for introducing some elements of our heritage to the world goes to UNESCO. It is our responsibility to preserve this heritage in all its forms, strive to promote it globally, and capitalize on its tourism potential. Furthermore, we must ensure its preservation within a comprehensive cultural revival, requiring ongoing research, promotion, and inclusion in educational and planning programs, as well as establishing legal frameworks to protect it from extinction.

Referrals and references:**Books:**

1. Ibn Manzur, Muhammad bin Makram (1997), *Lisan al-Arab*, 6th ed., Dar Sader, Lebanon, Volume II.
2. Abu Qasim, Saadallah (1998), *Cultural History of Algeria*, 1st ed., Dar al-Gharb al-Islami, Beirut.
3. Ben Muhammad Al-Jilali, Abdul Rahman (1965), *General History of Algeria*, Dar al-Maktabah, Beirut.
4. Bouaziz, Yahia (2007), *Tlemcen, Capital of the Central Maghreb*, Ministry of Culture, Algeria.
5. Hijab, Muhammad Munir (2003), *Tourism Media*, Dar al-Fajr for Publishing and Distribution.
6. Al-Hadithi, Ali Khalil Ismail (1999), *Protection of Cultural Property in International Law (Comparative Applied Study)*, 1st ed., Dar al-Thaqafah for Publishing and Distribution, Jordan.
7. Al-Sayyad, Ahmad (1999), *UNESCO: A Vision for the 21st Century*, 1st ed., Dar al-Farabi, Lebanon.
8. Al-Azaibi, Ilham (No Date), *Sociology of Tourism*, 1st ed., Dar al-Hikmah for Publishing and Distribution, Egypt.
9. Kafafi, Hussein (1999), *A Modern Vision for Tourism Development in Developing Countries*, Egyptian General Book Organization, Cairo.
10. Kouache, Khaled (2007), *Tourism: Its Concept, Foundations, and Types*, Dar al-Tanweer, Algeria.

Theses:

1. Jamil, Nasima (2009/2010), *Cultural Tourism and the Promotion of Heritage through Television Programs in Algeria - A Descriptive Analytical Study of the Program "Marhaban"*, Unpublished Master's Thesis, Faculty of Social Sciences, University of Oran.

Journals:

1. Hamida, Souad (2019), *Elements of Algerian Intangible Cultural Heritage and the Methodology of Its Preservation*, Al-Adab Journal, Volume 19, Issue 1.
2. Achi, Salihah, *Preserving the Cultural Heritage in Algeria as Part of Sustainable Tourism Development Components*.
3. Mahdia, Hamel, *The Importance of Algerian Cultural Heritage in Achieving Cultural Tourism*, Journal of Law and Human Sciences, Issue 25, Volume 1.

Conferences:

1. United Nations Educational, Scientific and Cultural Organization (2005), *Basic Texts Related to the 1972 World Heritage Convention*, General Conference of UNESCO, Paris.
2. Nasser, Murad (2012), *The Role of Tourism in Sustainable Development*, International Scientific Conference on Tourism as a Key for Sustainable Development (Case Studies of Some Countries).

Websites:

1. Al-Awsat Newspaper, (2009), *Oran... A Beautiful Bride of the Mediterranean*, Saudi Arabia, Issue 11033. www.aawsat.com/details.asp?section=41&article=506584&issueno=1103
2. Algerian Tourism Club, *National Museum of Bardo*. www.4algeria.net/ib/t2431.html
3. National Institute of Archaeology, *From Ekzoium to Algeria*. www.djazairnews.info/culture_12-09-2007.htm
4. Ministry of Urban Planning, Environment, and Tourism, National Tourism Office, *Roman Monuments in Algeria: "Jemila, Timgad, Cherchell, Tipaza, and Other Monuments"*. www.ont-dz.org/site%20-%20arabe/pdf%20ar/romaines_ar.pdf

Articles and Bulletins:

1. Expert Mechanism on the Rights of Indigenous Peoples (2015), *Enhancing and Protecting the Rights of Indigenous Peoples in Relation to Their Cultural Heritage*, Human Rights Council, 30th Session, Item 5 of the Agenda.
2. National Statistics Office (1991), *Annual Statistical Report for Algeria*.
3. National Economic and Social Council (2000), *Draft Report on Contributing to Redefining the National Tourism Policy*, Algeria.
4. Working Group on Cultural Policy in Algeria (2013), *Draft Cultural Policy for Algeria*.

Official Gazette:

1. Official Gazette (1985), Issue 47, Executive Decree No. 85-278.
2. Official Gazette (1985), Issue 47, Executive Decree No. 85-279.
3. Official Gazette (1985), Issue 47, Executive Decree No. 85-280.
4. Official Gazette (1986), Issue 40, Executive Decree No. 86-134.
5. Official Gazette (1986), Issue 22, Executive Decree No. 86-135.
6. Official Gazette (1987), Issue 40, Executive Decree No. 87-215.
7. Official Gazette (1992), Issue 47, Executive Decree No. 92-282.
8. Official Gazette (1993), Issue 9, Executive Decree No. 93-50.