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Heritage-making as a Vector of Solidarity Tourism Attractiveness: An Illustration through the Potential of the province of Tizi-Ouzou.

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Abstract:

The objective of our article is to present the heritage potential of the province of Tizi-Ouzou, rich in natural and cultural resources, and highlighted through the process of heritage-making with the aim of revitalizing and energizing solidarity tourism in the province. In this work, we questioned the strategies implemented by local actors within the framework of the heritage process as a factor of attractiveness for solidarity tourism in the province of Tizi-Ouzou. The methodology adopted is based on the interview guide with the relevant organizations (Directorate of Culture, Directorate of Tourism and Handicrafts, El Mujahid Museum, House of Handicrafts, Directorate of Agriculture). The main results of our research highlight the willingness of public authorities, through all their institutions and launched programs, to promote local heritage and exploit heritage resources in favor of solidarity tourism.

Key Words: *heritage, attractiveness, responsible tourism, resource, stakeholders*

JEL Classification: *Z18 ، Z32*

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1. *Introduction*

Actually, tourism represents the major economic sector, accounting for an average of ten (10%) of global GDP. Recognized by the UNWTO (2023) as a development lever generating foreign exchange, tourism plays a crucial role in the global economy. According to the latest UN Tourism Barometer of 2024, international tourism revenues surpassed 1500 billion USD in 2023, with approximately 790 million international tourists recorded between January and July 2024. However, these significant tourist flows lead to considerable negative effects, including environmental degradation, the loss of heritage, and the destabilization of cultures.

Some countries remain unable to cope with these negative externalities. As a result, sustainable tourism is now emerging as a solution to mitigate the various adverse effects of tourism development(COLLOMBON, 2004). Sustainable tourism brings together different forms of tourism, integrating the four principles of sustainable development (environment, economy, social and governance); including that of solidarity tourism.

Solidarity tourism appeared at the end of the 1990s, at the same time as fair trade, the objective is to promote North-South tourism, allowing tourists from the North to travel differently, and residents of the South to specialize in tourism. Solidarity by relying on cultural and natural resources, which constitute the only resource for these territories in the absence of other options.

Solidarity tourism, like fair trade, aims to find the “fair price”. This real price must make it possible to ensure financial revenues and social benefits for the local population of the country, to ensure the renewal of equipment, to finance the training of stakeholders and to contribute to the protection of the environment and culture (CAIRE, 2007). Solidarity tourism is based on the principle of solidarity and altruism, between tourists from Northern countries wishing to help disadvantaged Southern countries in the tourism sector. In addition, it aims to achieve justice and balance in the distribution of income from guests for the collective utility and the development of the tourist destination. According to(DOLFUS, LORENT, & GOUSSET, 2004) the products had generated by solidarity tourism are the subject of exchange between local populations and travelers within a framework of respect for local populations, culture, heritage and their environment.

Tourism is appeared, in certain cases, as a factor of destruction for heritage as it could well, in the majority of cases, be rather a factor of preservation and enhancement of heritage(LAZZAROTI, 2017). Thus, heritage is a factor of choice in tourist attraction systems, its development allows foreign tourists to discover this heritage to better understand the visited environment(LAPLANTE, 1992).Heritage inherited from the past risks degradation and destruction over time, its protection and valorization can involve its economic value or, on the contrary, reduce it(FAGNONI, 2013).In this sense(GREFFE, 2000) evokes the future of heritage as well as “what we decide to preserve, reuse or transmit”. Awareness of heritage through the heritage-making process is essential. The latter goes through several stages which follow step by step which begins with heritage awareness, to the valorization of the heritage, followed by the phase of selection, of justification to end with its conservation and its exposure(FRANCOIS, HIRCZAK, & SENIL, 2006).

Our work aims to present the heritage potential available to the province of Tizi-Ouzou and the actions had been carried out by the various local actors in the heritage process. In this perspective, our issue emerges around the following central question: **How does the Heritage-making process constitute a vector for the attractiveness of solidarity tourism in the province of Tizi-Ouzou?**

To answer our problem, our work has been divided into two parts: the theoretical part is based on bibliographic research on solidarity tourism in connection with heritage-making. The practical part is focused on carrying out interviews with the actors involved in the promotion of heritage in the province of Tizi-Ouzou, these are the Directorate of Culture, the Directorate of Tourism and Crafts, Museum El Mujahid and the Directorate of Agriculture.

2. Solidarity tourism

Solidarity tourism is a part of sustainability approach which aims both at the territorial development of countries in the South in difficulty, and which allows travelers from the North to move differently. This form of tourism is based on respect and participation of the local population, the preservation of the environment and the cultures of the regions visited and the equitable distribution of income generated from this tourism. For the National Union of Tourism Associations (UNAT, 2006),solidarity and tourisms' chief are a form of alternative tourism based on the tourist and their different interactions with the aim of achieving territorial development. This type of tourism is based mainly on respect for the local populations involved, respecting their cultures and ensuring a fair distribution of income generated from tourist activity.

The association for fair and solidarity tourism(ATES, 2006), considers solidarity tourism as a form of tourism based on outline and balanced collaboration with indigenous populations whose goal is the development of the regions visited. Solidarity tourism is classified as micro-tourism or small-scale tourism, governed by the rule of the 3 Ps: Few visitors (tourist groups vary between 5 to 10 people), Short duration (stays typically last between 8 to 10 days), and Limited months (hospitality is not permanent). This reduction in the number of tourists and the length of stays allows better management and a decrease in the negative impacts on visited areas, particularly those related to pollution (BENYAHLOU & BOUDJANI, 2020).

(EL DJOUHARI, 2020) defines sustainable tourism through its fundamental principles, emphasizing the relationships between tourists and local populations on several points. The local population plays a key role throughout the stay of foreign tourists, actively participating in all hosted activities. Solidarity tourism facilitates cultural exchange and the sharing of traditions and customs among the different stakeholders. It is a part of sustainable development approach based on the preservation of the environment, natural resources, and the economy, with the involvement of foreign visitors in social projects and support for the local population.

In addition to these principles, solidarity tourism looks for raising awareness and encourage responsibility in preserving the environment, respecting local populations, and honoring their culture and traditions. The main activities of solidarity tourism are to involve sharing the daily lives of residents with visitors. The latter are no longer seen as foreigners but

retain their citizenship. This interaction with local inhabitants provides an opportunity to discover traditional skills (craftsmanship, agriculture, culinary arts, etc.) as well as the cultural, historical, and spiritual heritage of the visited territory.

3. The Concept of Heritage and Heritage-making

Heritage serves as an identity anchor for the local populations; it is an element of conservation and transmission. The notion of heritage has continuously evolved, experiencing significant expansion alongside the increasing number of stakeholders involved in its heritage-making process. The UNESCO world heritage list has grown-up from 12 sites in 1978 to 1223 in 2024, justifying its enhancement by the various stakeholders involved.

In 2008, the Heritage Center defined heritage: as any asset inherited from previous generations that holds value in the present time and requires transmission to future generations. In the same perspective (VERNIERES, 2015), heritage is presented as a collection of tangible or intangible assets from the past that serve as a link between previous and future generations.

Heritage, in its various tangible or intangible forms, contributes through the territorial development, giving its economic, social, and environmental impacts on territories. It constitutes a tourist and residential attraction for populations. The enhancement and preservation of cultural and natural heritage are essential, and this awareness is fostered through the process of heritage-making.

Heritage preservation is a set of mechanisms that take into account a space, an object, or inherited ancient practices. It is a system that allows these objects to be cataloged in space and time in order to enhance their value(FAGNONI, 2013). Generally, the enhancement of heritage is justified by two complementary reasons (LAZZAROTI, 2003). The first, alludes to the call to "land" in the sense that the appreciation concerns everything we see and that surrounds us, landscapes first and foremost. The second, refers to the call of the past for describing this unique history that has shaped the place, its authenticity, what makes it unique and deserving of being maintained as such.

The heritage-making of heritage resources is based on three criteria (GREFFE, 2000). The first criterion refers to communication as a vital condition for qualifying an object as heritage. In other sense, it had the significant meaning for the communities, and be a symbol of history and shared values. The second criterion pertains to its scientific aspect, which, to qualify an object as heritage, depends on its irreplaceable nature and its recognized historical and artistic value among other objects. Finally, the economic dimension is added as a criterion for defining heritage in the sense that to qualify an object as heritage, it must have the economic value and represent a loss for the community in case of destruction or loss.

According to (FRANCOIS, HIRCZAK, & SENIL, 2006), the process of heritage-making occurs through interconnected stages that can be summarized as follows:

- **The selection:** begins with the discovery of an object with potential, this awareness called "invention";

- Justification: it is the placement of the object in its context, this phase allows for the evolution and construction of the object, which modifies its status;

- Conservation: allows the object to retain its value through actions of safeguarding the cultural resource, its restoration, and its rehabilitation;

- The exhibition: the public display of the heritage asset allows for its social recognition; this phase of valorization goes through tourism.

Behind this desire to preserve and enhance heritage through the process of heritage-making lies the intention to promote tourism, particularly solidarity tourism.

4. Heritage, responsible tourism

Tourism can be seen as an instrument for the development of rural areas, through the promotion of local products and the preservation of heritage (LAFFARGE, 2016).(CAIRE, 2006), for his part, defines solidarity tourism as tourism based on local heritage, forming a comparative advantage for highly competitive territories, and a source of uniqueness. Moreover, according to (LAZZAROTI, 2000), there is a relationship between the number of UNESCO world heritage sites and the number of incoming international tourists. For (CRAVATTE, 2013), solidarity tourism is based on cultural tourism practices based on a welcome, a guide and interpreter, the use of the mother tongue, the presentation of traditional architecture, a souvenir and gift store and/or a demonstration of indigenous crafts. Heritage is a factor in the attractiveness of the region, as well as; it allows for specialization and diversification in tourism. For its part, solidarity tourism provides a showcase for the display and promotion of heritage, enabling the marketing of local craft products and traditional know-how, where it's the consumers who travel rather than the products themselves. Another form of alternative trade is established through fair trade. Solidarity tourism relies on the arrival of travelers whose purchasing power is generally higher than that of the local population, providing a channel for small-scale local producers to sell their products or services. These revenues will contribute to the establishment of local micro-projects for artisans and merchants. Moreover, applied to solidarity tourism, fair trade is a system of solidarity between Northern consumers who commit to buying products from Southern producers at a fair price, given the elimination of intermediaries in the marketing chain. The producers from the South ensure compliance with environmental and social regulations while committing to the generated income contributing to the support of collective local projects (BUCOLO, 2003).

The District of Tizi-Ouzou is among the territories that hold significant potential in heritage resources and artisanal know-how, which constitute a key and attractive factor for solidarity tourism and fair trade, enabling the commercialization of local products and local development.

5.Heritage resources of the province of Tizi-Ouzou

The province of Tizi-Ouzou, with its diverse civilizations from the prehistoric, protohistoric, ancient, medieval and contemporary periods, is a region rich of cultural heritage in a permanent manner, its geographical location and its economic, cultural, and natural potential. Tizi-Ouzou is considered one of the most attractive destinations with a full and diverse heritage. UNESCO defines two categories of heritage, natural and cultural.

5.1. Natural Heritage: The province contains a rich and diverse natural heritage between the coast, mountains, and forests, which present a floral and faunal resource. Referring to the (Annuaire statistique , 2018), the natural resources of the province are:

-The coastline: the length of the maritime front of the Tizi-Ouzou province is 85 km, which is 7% of the Algerian coast. It covers 05 municipalities (Tigzirt, Mizrana, Iflissen, Azeffoun, Ait Chaffaa).

-The mountain: the province of Tizi-Ouzou presents a predominantly mountainous territory with 80% of the land having slopes greater than 12%. Although these areas are rugged and unfavorable, they constitute a positive potential for the region's traditional local products, namely the olive tree, the fig tree, the cherry tree, and beekeeping.

-The forest: Tizi-Ouzou has a rich forest and scrubland area covering 112,180 hectares, which represents 38% of the province 's territory, notably the forests of Yakouren, Akfadou, Mizrana, and the Djurdjura National Park, which are home to trees, plants, and a variety of flora and fauna that present a tourist asset for the region.

-The fauna: it has a quite rich endemic fauna, mainly consisting of game animals such as wild boar, birds of prey, hares, and various others, with the most well-known being the Barbary macaque (Macaca Sylvanus) found in the forests of Yakouren and the Djurdjura massif.

-The flora: A floral diversity that the province harbors, cedar, oak, medicinal plants that carry aesthetic, ecological, and medicinal value.

5.2 Cultural heritage: according to documents issued by the Direction of Culture and the Arts, the province of Tizi-Ouzou is home to over 200 cultural assets spread across 21 prefectures, of which 26 sites and monuments are currently protected. An immense tangible and intangible cultural heritage.

5.2.1-Tangible cultural heritage: mainly made up of immovable cultural assets, i.e. archaeological sites and historical monuments, 26 sites and monuments are classified, 13 sites are classified at national level and 13 others are classified at local level.

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Table 1. Cultural properties of the Tizi-Ouzou province listed as national or local heritage

National heritage		Local heritage	
Ancient Site	Archaeological site of Tigzirt	**Rural Ensemble**	Traditional village Aourir in Ifigha
	Archaeological site known as "Habs El Ksours" in Azeffoun	**Monument**	The Iguerbouchene house in Aghribs
Rural Ensemble	Traditional Village Ait El Kaid Agouni Gueghrane		Abane Ramdane House in Larbaa Nath Irathen
M	Mausoleum of Taksebt in Iflissen		Krim Belkacem House in Ait Yahia Moussa

	Bordj turc of Tizi-Ouzou		Zaouïa Sidi Mhammed Ben Abdarehmane in Bounouh
	Residence of the Ait Kaci in Tizi-Ouzou		The house of Colonel Iazzourene Mohand Ameziane in Timizart
	Boghni Hydroelectric Power Station		Old Town Hall Former Town Hall of Tizi-Ouzou
	Takhlouith Lalla Fatma N'Soumer in Iferhounene		Bordj turc in Boghni
	Zaouïa Sidi Ali Moussa in Souk El Tenine		Rock shelter "Ifri N'dlal" in Ifigha
	House where the proclamation of November 1, 1954, was typed in Ighil Imoula in Tizi N'Tlata		Colonel Slimane Dehilès' house in Ouadhias
	House where the proclamation of November 1, 1954, was made in Ighil Imoula		Cherif Kheddam House in Imsouhal
	Covered Aisles of Ait Rhouna		Imache Amar House in Béni Douala
	Zaouïa Sidi Mansour in Timizart		Rock shelter "Azrou Imyazen" in Boudjima

Source: Established by the authors based on data from the Direction of Culture and Arts 2024

The province of Tizi-Ouzou has thirteen sites (13) and monuments listed on the national heritage list, as shown in Table N° 01. The operation of classifying archaeological sites and historical monuments in the province of Tizi-Ouzou on the national heritage list began in 1900 with the archaeological site of Tigzirt, followed by the Mausoleum of Taksebt in 1902 in Iflissen and "Habs El Ksours" in 1903 in Azeffoun. Since then, nine (09) historical and cultural monuments have been classified up to today. On the other hand, the province has only one rural ensemble with traditional architectural character, the "Traditional Village of Ait El Kaid," located in Agouni Gueghrane, which has been classified as a protected sector since 2010.

At the local level, as shown in the previous table N°01, thirteen monuments (13) have been added to the supplementary inventory list. On this list are nine (09) historical monuments (the eldest town hall, the Bordj turc, the ABANE Ramdane house...), a rural ensemble with traditional architectural character located in the village of Aourir (Ifigha), and two (02) protohistoric monuments, namely the two rock shelters of Ifri N'dlal and Azrou Imyazen in the localities of Boudjima and Ifigha. This local heritage benefits from a protection regime according to a decree from the Wali with the aim of preserving it from any destruction.

Despite the efforts made by all the stakeholders involved in the process of enhancing and classifying this tangible heritage at the local and national levels, the outcome remains unsatisfactory, especially considering the region's long history and the great civilizations that have succeeded one another. Moreover, no local site or monument is listed on the UNESCO world heritage list.

5.2.2. Intangible cultural heritage: introduced by UNESCO as world heritage starting from 2003. The province of Tizi-Ouzou presents a blend of know-how, traditions, and customs that distinguish this region and make it exceptional and unparalleled. Based on data from the

Direction of Culture and Arts of the province of Tizi-Ouzou, intangible cultural heritage is divided into three categories.

-Mores and customs: mainly endowed with the most popular traditions and rituals that reflect the daily life and authenticity of the ancient inhabitants of Kabylie, such as religious popular festivals (Awwal-Mouharam, Ashura, Sacrifice Festival...), agrarian popular festivals (Yennayer, the spring meeting, the rite of resuming plowing and sowing, olive picking...), and traditional art (traditional house, painting, dance, Kabyle traditional song...). The absence of a general inventory at the level of the province's cultural direction, which should compile all the customs and traditions of the region into an official list, leaves the opportunity for all kinds of annihilation and the fading of our rituals in the dynamics of emerging progress.

-Crafts and Traditional Trades: The Tizi-Ouzou region has a rich artisanal heritage and traditional know-how, which it owes to its men and women who have effectively utilized their resources and creative genius to produce, preserve, and transmit this artisanal heritage and ancestral know-how. According to (AKKACHE-MAACHA, 2008), we can distinguish two types of craftsmanship: domestic, carried out by women (weaving, pottery, traditional attire...) and commercial, produced by men (sculpture, blacksmithing, basketry, jewelry...).

-Culinary art (traditional dishes): Culinary art is one of the landmarks of a people's identity and reflects its history. The diet of our ancestors consisted mainly of dried figs, galettes with their varieties, olive oil, honey, etc. The production of these local products in the region is very low. The production of these local products in the province of Tizi-Ouzou according to statistics from the Directorate of Agriculture during 2023 is as follows: fresh figs (23,972.90 Qx), dry figs (2,518.34 Qx), olive production (263,982 Qx), olive oil (50,651 Hl), honey (233,269.50 Kg). We cannot talk about culinary art without mentioning couscous, which to this day remains the king of the table for all Kabyle families in particular and North Africa in general. The art of rolling couscous is a craft and traditional know-how that has been carefully and jealously passed down from mother to daughter since time immemorial. These varieties in traditional dishes and breads change from one season to another according to the availability of ingredients, such as seasonal vegetables and fruits (RAHMOUNI, 2018).

6.The foundations of the heritage-making process

As we have previously discussed, the province of Tizi-Ouzou harbors a rich natural and cultural heritage that requires enhancement through the process of heritage-making, which relies first on the collaboration of its local stakeholders and second on the implementation of valorization strategies.

Heritage preservation in the Tizi-Ouzou region has seen the intervention of several local actors, whether institutional or from civil society, each playing great role in the promotion and enhancement of local heritage at the province level (see Figure N°01 below).

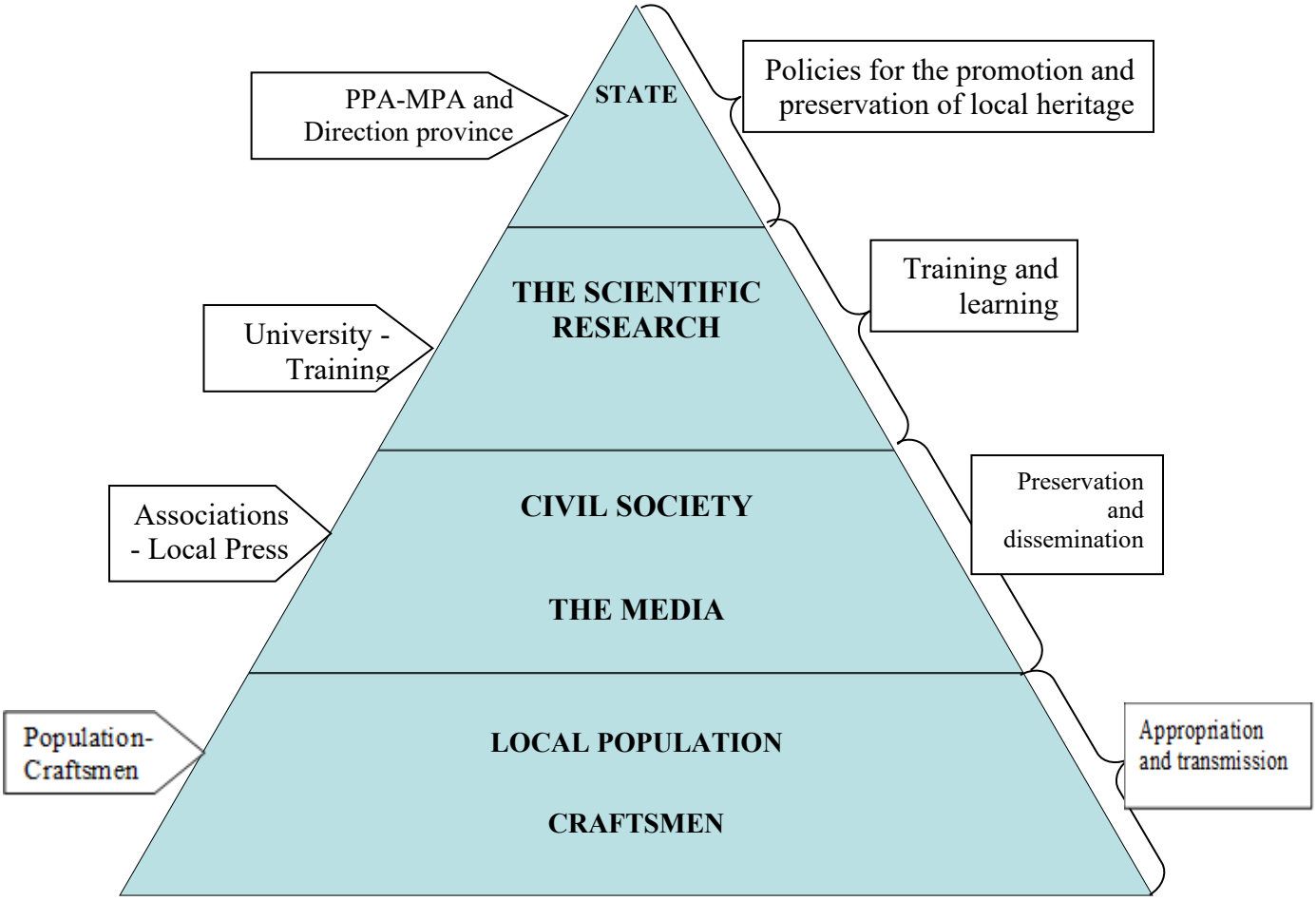
-Local authorities: the Provincial People’s Assembly (PPA) and the Municipal People’s Assembly (MPA) are local governments that play an important role in the development of preservation policies, the promotion of local heritage, and the allocation of financial resources for the conservation of our heritage;

-The decentralized state agencies: mainly composed of the Directorate of Culture, the Directorate of Tourism and Handicrafts with its two chambers, and the Directorate of Agriculture. They are responsible for the smooth running of cultural activities, providing

services to the organizers of various festivals and events, speakers, artisans, sound systems, and tents;

-Research and training institutions: Mouloud Mammeri University plays a leading role in preserving local heritage by providing training in this field, as well as collaborating with various local stakeholders who work on this subject. For its part, vocational training has integrated this focus by offering courses tailored to the region's specialties such as pottery, jewelry-making, weaving, traditional cakes, etc., which allows the transmission of traditional know-how to new generations.

Fig.1. The actors involved in the process of heritage-making



Source: Established by the authors

-Local media: newspapers and local radio or television channels, and even various social networks can greatly contribute to our heritage through awareness, dissemination, and promotion of the region's heritage;

-Cultural and heritage associations: several cultural and heritage associations in Tizi-Ouzou regions are working on the preservation of Kabyle culture and local heritage by organizing cultural events, festivals, and exhibitions. These associations play the major role in involving awareness and supporting craftsmen.

-The local community: the residents are primarily responsible for the enhancement, preservation, and promotion of the local heritage passed down by our ancestors, by maintaining the authenticity of the province, its culture, its language, and its artisanal know-how, as well as by caring for its historical and natural sites that constitute its identity.

-The craftsmen: the contribution of craftsmen in the process of heritage preservation remains essential, they play a significant role in the conservation and transmission of traditional know-how with ancient techniques. This act of transmission will, in addition to promoting local heritage, ensure tourist attractiveness and the creation of jobs, estimated at **43531** as of **31/10/2024**, distributed as follows: Art and traditional crafts **22037**, Goods production crafts **4282**, Service crafts **17212** jobs.

These local actors intervene with the aim of preserving and promoting the rich, eminent heritage of the Tizi-Ouzou province. In the same vein, the public authorities have adopted several approaches and strategies for heritage preservation aimed at enhancing this local resource and wealth.

7.The Strategies of Heritage Making

The province of Tizi-Ouzou has adopted several strategies for the enhancement, preservation, and especially the promotion of the local heritage of the region. A collaboration of the various local actors who coordinate and assist each other in this process is recorded as follows:

7.1. The conservation and restoration of historical and archaeological properties and sites

This strategy aims to protect and preserve the historical, natural, and cultural heritage of the Tizi-Ouzou province. The El Mujahid Regional Museum of Tizi-Ouzou ensures the preservation, dissemination, and transmission of the region's historical heritage. Operations for collecting and exhibiting objects from the revolutionary war and popular resistance through the various battles are carried out. Based on the museum's data up to the year 2023, it houses a collection of **1012** traditional objects, archives consisting of **4012** documents:**5807** photos and **1058** testimonies of the mujahidin's, estimated at **1096** hours and **44** minutes.

In the effort to preserve and enhance local heritage, inventory and classification operations of the region's sites and monuments have been carried out by the local authorities. This is done with the participation of various local stakeholders in accordance with Law number 98-04 on June 15th, 1998, on the protection of cultural heritage. This led to the classification of thirteen (13) cultural properties at the local level and thirteen (13) others at the national level according to data from the District of Culture and Arts of the Tizi-Ouzou Province. Based on the same source, following the earthquake on 2003, restoration work has been carried out since 2008 on 07th deteriorated sites: Abane Ramdane House (2009), Thakhelwith Fatma N'Soumer (2008), Taksebt Mausoleum, Former Town Hall, Zaouïa Sidi Ali Moussa (2010), Krim Belkacem House, Ait Kaci House (2009), and other sites are in the study phase.

7.2. Cultural, religious, and historical events and manifestation

Mainly consisting of artisanal events (pottery festival, jewelry festival, national artisan day), agricultural events (local products fair, cherry festival, medicinal plant festival), cultural events (Yennayer, heritage month, storytelling festival), historical events (martyr's day, Independence Day, November 1st), and religious events (Ashura, Mawlid, sacrifice festival). The

province of Tizi-Ouzou has established festivals and celebrations with the aim of protecting our heritage from deterioration and disappearance, as well as from theft. These events serve as a meeting place, a space for exchange, and also a marketing channel for craftsmen and farmers, as the expo-sale areas accompany all these occasions. These festivals and events are part of a pragmatic heritage process based on local initiative, ultimately aiming for recognition by public authorities and institutions (HAMOUR & DOUMANE, 2022).

7.3. Transmission and enhancement of cultural heritage by museums

According to data from the Directorate of Culture and Arts of the province of Tizi-Ouzou, several classified monuments have a museum-like character, such as the Abane Ramdane House, the Thakhelwith of Fatma N'Soumer, the Krim Belkacem House, the Ait Kaci House, the Town Hall, the Ait Hichem Carpet House, and the Iguerbouchene House. As well as, the archaeological site of Tigzirt, the mausoleum of Taksebt, and the ancient site of Azeffoun, which constitutes an open-air museum. This enhancement of heritage by museums allows for the preservation of cultural and historical identity, also the promotion of our heritage conveyed by Kabyle women. The dissemination and promotion of local heritage allows for the transmission to present and future generations.

7.4. The establishment of tourist circuits

The tourism and crafts direction has outlined seven (07) tourist circuits around the following themes

- The conquest of Djurdjura: accessible via National Road N° 30, NR 30 bis, through the area: Tizi-Ouzou- Ouadhias via the TAKSEBT dam - Béni-Douala - Ait El Kaid Village - Boghni - Tala–Guilef - Frikat.

- The Kabylie coastline: accessible via national road N° 72 NR 24. The area traveled: Tizi-Ouzou–Makouda–Boudjima-Tigzirt-Azeffoun.

- At the crossroads of traditions: reachable via national road N° 30 NR 15 provincial road01 Souk EL Had. The area traveled: Tizi-Ouzou - Béni Yenni - Ain El Hammam.

- At the crossroads of traditions: accessible via National Road N° 30 NR 25 provincial road 147. The area traveled: Tizi-Ouzou - Tirmitine - Maâtkas - Ouadhias.

- At the Col of Genêts: all access leading to the city (NR12). The area covered: Tizi-Ouzou - Redjaouna-CityCenter-Upper town-new town.

- Discovering the fauna and flora: accessible via National Road N° 12, NR 71, provincial road 251. The area traveled: Tizi-Ouzou -. Azazga - Bouzeguene - Yakouren.

- Return to the roots: accessible via national road N°12, NR 15, provincial road 150. The area traveled: Tizi-Ouzou - Mekla - Djemaâ Saharidj - Larbaa Nath Irathen.

These tourist circuits aim to promote and disseminate the region's heritage and to show tourists and visitors the most beautiful places and the best attractions to visit. These tours have also introduced the villages that won the cleanest village contest, as they have become tourist destinations for the region.

7.5. Aid for craftsmen

The total number of craftsmen registered with the Chamber of Crafts and Trades since 1998s as of October 31st, 2024, is **16728.** The craftsmen who work in traditional crafts have benefited from various forms of assistance, such as:

1-Program of ten (100) premises per municipality initiated in 2014, aimed at the social reintegration of young qualified unemployed, the number of craftsmen who have benefited from these premises is **4084** out of a total of **6391** applications submitted. These premises serve as space for craftsmen to promote their trades.

2-National Fund for the Promotion of Traditional Crafts (NFFPTC), intended for the acquisition of tools and equipment to modernize and improve working conditions and the productivity of craftsmen. According to the statistics from the Chamber of Crafts, **150**craftsmen benefited from this grant before it was frozen in 2014 as part of budgetary restrictions.

7.6. Training as a tool for transmitting traditional know-how

Training is a vital factor in transmitting traditional know-how, and several actors are involved in the Tizi-Ouzou region to ensure the preservation of our heritage, namely:

-The Chamber of Crafts and Trades issues qualification certificates to craftsmen after testing, with the aim of enhancing the existing artisanal potential in terms of know-how, ensuring its continuity, and especially addressing the informal sector. For the period from 1998 to 31/10/2024, the number of beneficiaries of the qualification tests (Validation of Know-How) is **31239**, while the number of beneficiaries of the qualification tests in the 03 penitentiary establishments is **2197.**

-The Chamber of Crafts and Trades ensures the undertaking of training and improvement actions for the benefit of craftsmen within their jurisdiction. These training sessions are conducted by specialized trainers from the chamber or at the national chamber level. The number of beneficiaries of the "B.I. T" business creation and management training as of 10/31/2024 is **2076**.

-The Mouloud Mammeri University of Tizi-Ouzou plays an important role in the enhancement of local heritage. The introduction of the latter into various university programs, namely the Department of Amazigh Language and Literature, the Department of Economic Sciences with the Local Development, Tourism, and Heritage Valorization track, the Architecture Department..., the establishment of partnerships with various local actors for the valorization of heritage. The publication of books and articles that emphasize the role of heritage in the development of territories.

- Professional training, for its part, is a leading player in the transmission of the region's traditional know-how. The province has 32 Professional Training and Apprenticeship Center (PTAC), 07 training institutes with annexes, and private training schools. There is an adaptation of the training offered to the specific needs of each region and a specialization of certain centers in traditional crafts, such as the PTAC Boukhalfa, which specializes in traditional art. Traditional crafts, agriculture, and fishing are professional branches that contain several specialties such as traditional jewelry, ceramics, traditional clothing, traditional leather goods, painting, traditional pottery, wood carving, beekeeping, traditional weaving, and livestock farming.

8.Heritage-making as a Trigger Factor for Tourism Development

The heritage of the province is rich and diverse, whether natural or cultural, which offers varied tourism potential. This wealth of natural sites and artisanal knowledge, with their historical dimension, is a source for tourism diversification.

8.1. What type of tourism should be developed in the Tizi-Ouzou province?

We can develop several types of tourism by giving the historical, cultural, and geographical specificity of the province:

-Historical tourism: The historical sites of Tizi-Ouzou, known as province 3, are diverse, including Roman ruins, various houses of martyrs such as Krim Belkacem and Abane Ramdane, and the regional museum EL Mujahid, which encompasses various traces of the resistance during the liberation war.

-Mountain tourism: 80% of the province's territory is mountainous with forest potential, which gives it a specificity and attractiveness for visitors and fans of hiking, winter sports, etc.

-Religious tourism: there are various religious sites and Zaouïa in the region, such as the Basilica of Saint Augustine in Tikjda, Zaouïa Sidi Ali Moussa. These sites attract many visitors.

-Cultural tourism: the cultural authenticity of the region characterized by Berber culture, its language, its traditional architecture, and its specific attire constitutes an attractive factor for tourists who want to discover this cultural wealth.

-Culinary tourism: the rich varieties of flavors through traditional dishes, the local products specific to the region, such as Azazga known for its gastronomy, constitute a tourist potential that attracts enthusiasts of this type of tourism.

The development of these various forms of tourism in the province will allow for the exploitation of this existing diverse potential, which provides a competitive advantage in terms of alternative solidarity tourism to the overexploited seaside tourism, while preserving the local heritage, and why not contribute to economic growth through job creation and the improvement of the residents' quality of life, particularly through solidarity tourism based on the involvement of the local population.

8.2. Responsible Tourism in the province of Tizi-Ouzou

Solidarity tourism in Tizi-Ouzou is an emerging concept that is evolving and becoming an opportunity for the province through giving its cultural and natural heritage richness. The region presents an authentic and enriching tourism potential for both visitors and local populations.

8.2.1. Solidarity tourism in the province of Tizi-Ouzou

Solidarity tourism is a form of tourism led by the associative movement and local populations, its visibility on the ground can vary and take different forms.

-Homestay accommodation: Tizi-Ouzou has several local accommodations that offer an authentic experience to visitors hosted by local populations, similar to guesthouses. Their role is to present the traditional culture of the wilaya while offering accommodation and traditional dining services, in addition to guided tours in the villages. This form of solidarity tourism allows visitors to be accommodated in traditional habitats and to discover the panoramic views of the region, the cultural richness and culinary diversity of the Berber population, as well as their hospitality. It is an opportunity to discover the skills and traditions, but also to meet people, exchange ideas, and share in the daily lives of the villagers.

- Festivals and events: local festivals and celebrations dedicated to traditional crafts such as pottery, jewelry, basketry, and those of local products like olive oil, honey, figs, and the Raconte-Arts festival, constitute tourist attractions for the concerned territories. Visitors can be guided through historical sites and traditional villages, stay in old houses with the locals, which allows them to purchase traditional artisanal products. The income generated by solidarity tourism will enable the implementation of development projects for the region and the improvement of the living standards of the local populations.

- The cleanest village competition: this is an event launched in 2006, it shows the level of involvement and awareness of the local population in the cleanliness of their villages. The public authorities have encouraged these actions with financial packages that can go up to 10 million dinars for the winning village. The protection of the environment and the preservation of heritage is a tradition in the region within a movement of solidarity and mutual aid known as "Tiwisa." The villages awarded this prize, such as the SAHEL village in Bouzguène (2019) and the TIFERDOUD village in Ain El Hammam (2017), have become first tourist destinations, welcoming visitors and tourists into their homes as a mode of accommodation and sharing their daily lives with them, given the lack of dedicated accommodation spaces.

Solidarity tourism contributes to the development of villages that adopt this form of tourism by creating jobs, improving the living conditions of local populations, commercializing artisanal and agricultural products, and promoting tangible and intangible heritage. It can be an attractive factor for international markets through the creation of an export and import network called "fair trade" for the sale of artisanal products.

8.2.2. Characteristics of solidarity tourism in the province of Tizi-Ouzou

Solidarity tourism in Tizi-Ouzou is based on the region's heritage and traditional know-how, this specificity provides tourists and visitors with an authentic and unique stay. For fair trade, it is in the construction phase, the first export operations have not yet begun. We can sum-up the characteristics of solidarity tourism in the Tizi-Ouzou region in the following table:

Table 1. Characteristics of Solidarity Tourism in the province of Tizi-Ouzou

The principles of responsible tourism	Solidarity tourism applied in the Tizi-Ouzou province
The principle of solidarity	Solidarity is an ancient tradition in the region known as "Tiwisa."
Sustainable development and environmental preservation	Most of the villages that have adopted responsible tourism have been winners of the cleanest village competition; environmental protection and waste recycling are among the main selection criteria.
The local population is the main actor.	Solidarity tourism is an initiative by local populations, specifically the village committees within the framework of Tajmaath, with the support of associations and a strong involvement of Kabyle women.
A cultural sharing and exchange	Craft and local product festivals are places of cultural exchange and sharing, such as the Raconte-arts festival.
The participation of visitors in the daily life of local populations	Visitors stay in traditional habitats and guesthouses within the villages, allowing them to share in the daily lives of the villagers.

Respect for local culture	Tizi-Ouzou is rich in Kabyle culture, with its traditions, craftsmanship, dance, music, clothing, and know-how constituting an attractive factor for tourists who want to travel differently.

Source: Established by the authors

Solidarity tourism in Tizi-Ouzou based on solidarity which is an ancestral tradition known as "Tiwisa," is an initiative led by the local population, directed by the village committee in a gathering place called "Tajmaath." The role of the Kabyle woman remains essential. Accommodation with locals, such as guesthouses, and staying in the homes of local populations while sharing their daily lives.

It is based on festivals and celebrations, as well as on the cleanest villages; these initiatives form the foundation of a true tourist appeal, bringing together artisanal richness, the authenticity of traditional architecture, and culinary diversity. All these factors provide a unique stay for visitors who choose this form of tourism and exchange.

9.CONCLUSION

Solidarity tourism offers numerous advantages for the province of Tizi-Ouzou, such as on: economic, social, or environmental level. Certainly, this form of tourism stems from the will of the local populations and civil society, but local authorities can be of great help by supporting local initiatives and facilitating investments.

Local heritage is considered the heart of solidarity tourism, with its cultural diversification, whether material such as historical and cultural sites and monuments, or immaterial such as traditions and customs, culinary art, and especially crafts and traditional trades, as well as its natural wealth, like the coastline, mountains, and forests with their fauna and flora. This heritage represents the lion's share of the tourist appeal for the province; it is among the keys to territorial development. Its importance is evident in the efforts and strategies put in place for its promotion and preservation, given its weight in tourist attractiveness, particularly in solidarity tourism.

However, the gigantic potential that distinguishes the region, solidarity tourism is significantly lagging behind. A number of measures are necessary, such as the establishment of tourist circuits introducing the various festivals and fairs of local and artisanal products to promote local culture. Similarly, the importance of investing in tourist infrastructure, particularly the old traditional houses which constitute an added value for tourism. The public authorities have expressed great interest in enhancing the heritage by mobilizing their institutions and implementing strategies accompanied by subsidies with the aim of revitalizing the tourism sector, which currently presents an invaluable economic force.

Heritage-making based on the enhancement of local heritage resources through strategies issued by local authorities, which is summarized in the conservation of cultural or historical sites and monuments, the orientation towards events and local manifestations, training dedicated to the transmission of traditional know-how, and support for craftsmen, are all mechanisms mobilized in consultation with the various stakeholders with the aim of triggering a dynamic and attractiveness for solidarity tourism in the province of Tizi-Ouzou.

Moreover, the involvement and coordination of all local actors in the heritage process is necessary, as it constitutes a key element and a stimulus to trigger solidarity tourism in the

province of Tizi-Ouzou. It is a type of sustainable tourism on one hand and a source of socio-economic values on the other hand.

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