ABSTRACT

Tourism in Fez is mainly passive (organized tour), mono-product (circuit), and concentrated on two segments (French and national). Morocco has set up this sector as a national economic priority. This article will be limited to the analysis of the relations between cultural tourism and the preservation of the medina of Fes, which is endowed with an architectural, cultural and cultic heritage of great value, as well as rich hinterland full of various natural resources.

However, the medina has been undergoing a worrying deterioration, which might distort it, and must face major challenges such as immigration flows, impoverishment, degradation of buildings, environmental decay and so on. In addition, it remains particularly vulnerable to economic conditions and changes.

However, its heritage dimension represents an identity and cultural value likely to become, through cultural tourism, an essential vector of development in a context of globalization. How can we take advantage of this richness to give cultural heritage a privileged position in policies and strategies for human development and the struggle against precariousness and poverty?

A historical city par excellence, Fez is the subject of study for the analysis of the culture and development paradigm; the aim is to address the challenge facing this city, namely that of combining heritage preservation and tourism promotion. In other words, how can we promote the city while preserving the cultural heritage?

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Keywords: Historical Heritage - Cultural Tourism - Safeguard Policy - Fes Medina

1. INTRODUCTION

The medina\textsuperscript{4} of Fez is one of the oldest imperial cities in Morocco and one of the most prestigious ones in the Islamic world; it possesses undeniable rich and diverse heritage assets and could aspire to become a tourist destination in its own right.

But its deterioration, which started as early as the colonial era, threatens its future: either to succumb to the physical and social degradation that it has been undergoing since the beginning of the twentieth century, or to draw again a dynamism from the roots of its traditional identity.

Independent Morocco has chosen to put cultural tourism at the heart of its strategies for the development of historic cities; the latter being seen as a sector with significant potential in terms of sources of income, foreign exchange earnings and job creation.

In order to make cultural heritage a means of developing cultural tourism, we must first recognize its main strengths and integrate them into a national strategy for economic and social development, in order to provide professionals in this field with skills and tools to improve the preservation, management and promotion of this heritage.

Integrating the valuation of cultural heritage as a priority in communal territorial development plans in local and national policies and strategies uncovers certain shortcomings, and even fundamental problems such as the establishment of an inventory, the need to make the choice of materials and processes that best guarantee the preservation of authenticity, as well as the updating of legal texts and the integration of the promotion of the cultural heritage.

The Medina of Fez is neither a museum space nor in the process of abandonment; it is a social, residential and economic space that adapts to changes, despite the heavy and delicate management of its architectural and urban heritage. May this "World Heritage of Humanity" be highlighted by cultural tourism, perceived, imagined differently and revalorized within the contemporary urban agglomeration, all the more so as the safeguarding operations are not negligible and that there is a major tourist attraction.

This article, oscillating between the outcome of a tumultuous future of the medina and a possible integration, largely carried out by cultural tourism, will try to measure this very paradoxical activity, which can, among other things, participate in safeguarding the heritage or be the worst of things that affect it.

2. CONCEPTUAL APPROACH

To make the cultural tourism sector a vector for the socio-economic development of the city of Fez, through an optimal exploitation of its historical, architectural and urban

\textsuperscript{4} The Medina is nothing but the Arabic word for "the city". With the European colonization and the creation of "new towns" which came to juxtapose with the old Medinas, the meaning of the term was restricted to the notion of "historic city", "traditional city" or even "native city".
heritage, in this case its millennial medina requires at first glance removing any nostalgic
vision that embellishes the past or a distressing vision that worries about the present situation.
The geographical approach, which favors fieldwork, will highlight the essential elements that
make urban heritage and cultural tourism two consensual and mutually beneficial concepts.

In attempting to transcend disciplinary boundaries in the field of human and social
sciences, this article follows broadly the perspective of cultural geography and tends towards
an interdisciplinary convergence.

While referring to the existing literature, this intervention will be part of a promotional
approach to cultural tourism that respects heritage values. While holding an ethical position, it
offers openness between the host country and its guests. And it thus becomes a vector of
sustainable development.

This approach enriches research in two directions. On the one hand, it invests the
history of tourism in Morocco. On the other hand, the questioning of the policies of
safeguarding is deployed more and more in the field of the operations of rehabilitation of the
urban heritage. There are many paths to be pursued in order to discuss public intervention in
terms of the correlation between tourism and heritage.

The Tourism Development Strategy of Fez (or "Fez 2014" Vision) suggested, among
the accompanying measures, the organization of a "Universal Forum of Cultures". Conceived
as a consecration of the city, this ambitious initiative aims to launch the beginning of a "new
era" likely to revive the spiritual and cultural influence of the past and thus promote the
"Renaissance" of the medina. This wish refers to the question of safeguarding historic
monuments. First of all, it is important to consider the medina as an integrated whole, to avoid
any refurbishment rather than a restoration according to the rules of the art, and to articulate
the conservation to the necessities of the present life and to the real needs of local residents.
Authenticity, on the other hand, is not limited neither to the exoticism, dream or disorientation
sought by tourists, nor to the rejection of modern comfort under the pretext of preserving and
not distorting the traditional urban fabric. This means that the needs of both local residents
and tourists must be taken into account. All in all, the preservation of monuments must go
hand in hand with the upgrading of the environment and the population must benefit from it.

It is therefore necessary to imagine a modern safeguarding of the medina without
neglecting neither its heritage nor the functional aspects of modern life (hygiene, rescue
accessibility, circulation, etc.). The cohabitation between cultural tourism, acting as an
economic dynamic, and the urban heritage, being the host site, seems to be a judicious and
promising compromise.

3. CULTURAL TOURISM AS A MARKETABLE PRODUCT

Cultural tourism transforms the tangible and intangible heritage into a marketable
product, that is, a commodity that can generate a socio-economic benefit for the host country
and facilitate communication with visitors. The concept of cultural tourism, however, is not
limited to the architectural and urban heritage alone, but also encompasses modern cultural
components, such as art festivals\textsuperscript{5}, cultural forums\textsuperscript{6}, artisanal exhibitions\textsuperscript{7} and other similar
activities.

\textsuperscript{5} Throughout the year, the region of Fez is the privileged place of festivals and renown national and international
meetings with more than 22 festivals:
The Moroccan tourism strategy aims primarily to develop the strategic segments, in this case the French clientele, and at the same time attract more local tourists.

Furthermore, it is necessary to diversify the tourist offer and promote it among high-potential segments such as the United States, other European countries (Germany, Spain), and Arab countries (notably the Emirates of the Gulf). As for the "circuits" strategic product that should also be developed, it becomes necessary to strengthen the "Imperial Cities" circuit. In order to diversify the offer, the national tourism strategy suggests the creation of "FezMarrakech bi-pole": culture / authenticity // Circuit "from Andalusia to Fez", bi-pole or tripole Fez, Cordoba and Granada.

Thus, Fez tries to attract tourists interested in historical monuments in addition to various cultural events (fairs, conferences, etc.) likely to improve the rate of return. As an exhibitor, it must bring together the conditions that confer a capacity of tourist attraction based on its historical influence and its reputation of being perceived as a cultural and spiritual city.

The cultural tourism product represents a material and immaterial embodiment of the heritage, a distinctive sign and an essential factor of tourist attraction. Added to this is the behavior of the population not only vis-à-vis the suggested tourist product, but also vis-à-vis the reception reserved for tourists; the human factor being the central pivot to enhance the

- The Fes Festival of Sacred Music of the World in June: An international festival that puts arts and spiritualities at the service of human and societal development and the rapprochement between peoples and cultures. - The festival of Andalusian music: a legacy of great subtlety - Culinary arts festival:
- The Fes festival of Sufi culture in April: A space for reflection and intercultural dialogue, aimed at highlighting the links between spiritual experience and the diversity of its cultural and social expressions. Festival of Cherries of Sefrou in June: A festival classified World Heritage by UNESCO. It deals with the organization of several cultural and folkloric activities
- The ceramic of Fez is recognizable by its decoration that is predominantly cobalt blue, color of the city.
culture and create incomes that contribute to the maintenance and development of the heritage. Thus, a population well integrated into the social and cultural life of their country is a major asset for the success of tourism projects.

Similarly, this conscious and integrated population will be able to face the risks inherent to globalization without detaching from the rest of the world. It is therefore important to take advantage of the benefits of globalization while overcoming its negative aspects, namely the commercialization of a standardized cultural and tourism product, aimed at erasing difference and diversity.

4. EXPLOITING CULTURAL TOURISM TO IMPROVE LIVING CONDITIONS

Fez is a city of central Morocco, which has a rich and varied region (forests, lakes, waterfalls, mountains, springs, etc.). It currently has 1,112,072 inhabitants. Its geographical position near Europe predisposes it to be a tourist destination par excellence, but it receives only "passive" tourism that is essentially "mono-product".

Being only one step among others in the circuit of imperial cities, it is positioned on risky segments, quickly becomes a zone of international stress, sensitive to crises, and therefore represents a vulnerable destination. Moreover, it will increasingly face increased competition from other destinations in Morocco and around the Mediterranean.

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4 It is essentially a short stay during a tour, which is usually the "Imperial Cities Tour". However, it seems difficult to make a single-product sector prosper, hence the need to diversify the tourist offer.

9 Events of a terrorist nature, even outside Morocco, may jeopardize the arrival of tourists and represent a significant risk for the sustainability of the activity.
The population of the medina is constantly decreasing; between 2004 and 2014, it registered a decrease of 24,344 inhabitants, which represents more than 25% ... This regression is certainly due to the fact that the medina was devalued, undermined, transformed into a proletarianized space (Mélia, 2007). ); it tends to deteriorate. Compared to certain districts of the new town, it suffers from obvious socio-spatial segregation.

Thus, the city of Fez, which hosts exclusively a cultural tourism that is largely individual with relatively low tourist flows\(^{10}\), occupies only the 6th place in the list of tourist destinations Moroccan (Charaï, 2014).

Yet cultural tourism has continued to develop in recent years and seems to become an important economic factor, to the extent that many foreigners have settled in Fez where they have opened guest houses.

Currently many houses in the housing stock of the medina are deserted by their owners, mostly absentee, and degrade over time. These houses are either sold or rented, and inhabited by more than one family per house. The phenomenon of cohabitation poses problems of hygiene and sanitation, and accentuates the deterioration of the building that often threatens to collapse. Would it then be possible in the future to transform the weak points of Fez into competitive and differentiating assets?

\(^{10}\) Without forgetting the seasonality of tourism in Fez, which has two high seasons (March-May and August-October), an average season (June-July) and a low season (November-February)
5. NEW TOURIST FACILITIES

Guesthouses, rather a recent phenomenon that is still relatively uncommon in the Medina of Fez, are nevertheless an excellent ground of thought regarding the development of a new type of accommodation and the transformations of the traditional built environment. Therefore, Guesthouses refer to notions such as the renovation, rehabilitation or preservation of the architectural and urban heritage and their social and cultural impact on neighboring populations.

**Figure 7**: Evolution of the number of guesthouses in Fez

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Source: Regional delegation of tourism in Fez

Indeed, these traditional houses are no longer maintained and threaten to collapse if nothing is done to maintain them. Hence the need to safeguard this threatened heritage. The guesthouses thus represent a chance for the preservation of the Medina and the development of weekend tourism. The visitor is astonished to see these walls supported by large planks. A
feeling of insecurity due to the presence of shallows\textsuperscript{11} calls out, so to speak, passers-by (Hamdouni Alami Y.2014). In fact, the Medina of Fez continually undergoes transformations and degradations of its architectural heritage, over-densification of the population and polluting artisanal activities.

**Figure 8:** Location of guesthouses in the medina of Fez

The location map shows that twelve of the guesthouses are located in the medina. In the new city, in addition to "Dar Ziryab" created before 2004, a second called "Dar Raouia" opened its doors at the end of 2016.

Most guesthouses are concentrated on the left bank between the Boujeloud - Batha-Ziat - Derb El Miter districts. These tourist areas are located close to the main access gates to the medina, and serve the main tourist routes (circuit of the Andalusian shore, palace and gardens circuit, monuments and souks circuit and handicraft circuit).

\textsuperscript{11} More than 1000 buildings supported in the medina! At first provisional, the shoring became a permanent artifice denaturing the urban landscape of the medina of Fez!
They take advantage of the proximity of the palaces and beautiful residences, and often choose a location allowing at least a double facade, not counting the internal patio that reflects the traditional architecture of Andalusian inspiration. Most of them dominate a large part of the medina and thus offer a beautiful panoramic view from the raised terraces.

This type of accommodation, although attractive, original and luxurious, experiences seasonal fluctuations in the number of overnight stay. The survey revealed that the desire to stay in the medina was the unanimous preference of tourists (100%); the architectural authenticity and the cultural context of the guesthouses are the main reasons for this choice.
Figure 10: Reasons attracting tourists to guesthouses accommodation

Source: Investigation 2015

Living and housing conditions refer for 91.6% of the interviewees to the local way of life (Fez cuisine, Andalusian music and festivals). The proximity and accessibility of the center of the medina are for 75% of them a guarantee of security that reassures them. For 58.3% of the interviewees the quality of service is based on hospitality, friendliness and welcoming.

Besides this type of accommodation, which is refined and expensive, choosing to stay at a local resident’s house offers a cultural stay of medium standing that is still embryonic. It is a tourist accommodation within a family of the Medina. The family offers visitors one or more rooms with adapted comfort, allowing a discovery of the local life in a spirit of intercultural exchanges.

In addition, a convention, within the framework of the promotion of intercultural dialogue and the safeguarding of the material and non-material heritage of the Medina of Fez, has implemented the project "Ziyarates Fez"; it allows, on the one hand, to support an underprivileged population and, on the other, to offer an innovative tourism program focusing on culture, spirituality and solidarity, thus encouraging visitors to extend their stay.

Overall, this project intends to foster a deeper intercultural East / West dialogue and to make Islam known in its spiritual and cultural dimension. In the social context, it aims to involve tourism in human development and to set up income-generating activities that will provide a promising future for young people in host families. The safeguarding of the material and non-material heritage presupposes that this kind of maintenance of the local culture could encourage local residents to stay in the Medina, preserving thus their family home.
"Ziyarates Fez" is a pilot project because, for the first time in Morocco, accommodation within a local family is registered in a legal framework. The project was the subject of a convention whose partners and actions undertaken are as follows:

- The Wilaya of the former Region Fez Boulemane supports the "Ziyarates Fez" initiative, which is carried out under its authority; it consists mainly of the upgrading of thirty houses as part of the National Initiative for Human Development, INDH)
- The Urban Commune of Fez Medina, ensured the restoration and upgrading of the 30 selected houses
- The Regional Tourism Council of Fez, the project's bearer, has put in place procedures to control the maintenance of the quality of operations
- The Social Development Agency, organized a complete training of the host families about questions of hygiene, the history of the city, languages etc.in addition to creating a solidarity fund aiming at furnishing the rooms to be rented
- The Union of Associations and Friends of Fez Medina is appointed responsible for the management of the project and the centralization of the reservation.

In addition, a training about "tourism professions": reception, cooking, storage, household, bedding, control of the security aspect, accompaniment, etc. was provided to all families integrating the network.

A "Ziyarates Fez" quality label, marked with a sign, is granted to the member families, making it possible to differentiate between spontaneous accommodations offers and the selected ones for this project.

A website, as well as several communication media, have been created to inform about "Ziyarates Fez": its spirit, but also the availability of rooms in local houses. Reservations are made through the Union of Humanitarian Associations and Friends of the Medina, the only one authorized to do so for you.

6. INSTITUTIONAL INITIATIVES BACKED BY OFFICIAL POLITICAL WILL

The tourist dynamic has led to the organization of the cultural heritage so as to offer it in a wider way, to make of it an object of attraction and to increase its contribution to economic development, so much that nowadays heritage presents itself as a real tourist product.

Figure 11: The rehabilitation
7. CULTURAL TOURISM AS A TOOL FOR DEVELOPMENT

The Moroccan experience in the preservation and promotion of the built heritage is confirmed by the actions carried out by the various institutions involved in the sector. The richness and diversity of the architectural and urban heritage of the traditional Medinas and fabrics prompted the Moroccan government to devote countless efforts to the implementation of numerous studies often in cooperation with UNESCO. Thus, for instance, we witnessed:

- The preparation of plans for the safeguarding and rehabilitation of several Medinas
- The opening of an agency dedicated to the preservation and de-densification of the
- Medina of Fez (ADER Fes created in 1989)
- The creation of a center to conserve and rehabilitate the architectural heritage in Ouarzazate in 1987
- Support for training in heritage preservation. In 2016 Morocco opened three new schools of architecture respectively in Tetouan, Fez and Marrakech; three historic cities full of exceptional architectural heritage
- The search for cooperation projects on the preservation of the built heritage with different countries.

Concretely, practical trainings are organized by the concerned departments. An animation of the cultural heritage in the tourist office, for a targeted audience (15 people, development agents of the Tourist Offices), lasted two days (4-5 April 2015), the aim of which was to initiate a heritage discovery project focusing on:

- The tourism / heritage relationship
- Heritage as a vector of valorization
- Tourism as an economic engine
- The construction of a general animation program
- Impact assessment.
There are more than twenty projects for the rehabilitation and restoration of historical monuments in the old Medina of Fez in favor of public buildings (Medersas, places of worship, mansions, gates, walls and fortifications, etc.), and nearly the same number as far as the rehabilitation of infrastructures (water and sewerage networks, wadi cover, breakthroughs, various developments) is concerned.

The rehabilitation of the old medina of Fez also includes another practical program, which aims at the preservation and rehabilitation of ancient fabric and the struggle against the buildings threatening to collapse.

**Figure: 13**

**Spatial integration of the Medina into the urban matrix**

- Gentrification
- Equipment and proximity of infrastructures
- Modern comfort
- Restoration and rehabilitation
- Upgrading of housing
- Pollution control
- Safety
- Public awareness
- Improving the quality of tourism professions and services
- Enhancing the urban environment
- Lack of accommodation capacity
- Degradation of buildings
- Valorisation of the urban heritage, development of cultural tourism

The operations of protection, restoration, enhancement and promotion of the heritage, generated by the tourist activity, seem to be conducted for economic purposes.
Tourism is therefore only interested in heritage because it is an important financial source that enables it to develop. Indeed, heritage contributes to the touristic attractiveness of a territory. To this end, local authorities implement cultural policies aimed at the protection and enhancement of the heritage. In this sense it is possible to consider tourism as a vector of sustainable development of the heritage. The introduction of heritage tourism and the latter's position as an object of tourism consumption is thus a guarantee of the development and protection of the heritage. Thus, the majority of projects for the conservation and enhancement of natural and cultural heritage through tourism constitute indisputable development opportunities for local authorities.

The program for the restoration and rehabilitation of historic monuments and the treatment of the ruined building in the old medina of Fez enabled the rehabilitation of the architectural aspect of the spiritual capital and the improvement of the living conditions of the target population.

The implementation of this program is carried out in accordance with a participatory approach between the relevant government departments and local actors. The program for the restoration of historic monuments concerns the rehabilitation of five Medersas, four Bordjs, three Fondouks, three tanneries, two walls, two bridges and eight different monuments. These actions will contribute to the strengthening of the tourist circuits at the level of the old medina of Fez, the embellishment of the built environment, the socio-economic development of the city and the preservation of the authentic character of this millennial city. Concerning the buildings threatening to collapse, actions have been carried out since 2004 in this framework and allowed the rehousing of 476 households, shoring and emergency intervention in favor of 1,592 buildings and the reinforcement of 283 buildings\textsuperscript{12}. It should be noted that this program concerns the treatment of 3,666 buildings threatening to collapse in the medina, deals with the demolition of 143 buildings and the treatment of 1,586 buildings listed as dangerous.

According to ADER-Fez, the city has more than 3,000 homes threatening to collapse, including 1,720 in a state of advanced degradation. Legal, urban, social and financial constraints hamper operations to rehabilitate and restore habitat threatening to collapse. The adherence of all stakeholders is required. The populations concerned, in addition to the treatment of buildings, receive support of around 50%, as social support, to cover the cost of restoration and rehabilitation.

\textsuperscript{12} See Map 05.11.2014
8. FEZ, CAPITAL OF MOROCCAN HANDICRAFTS

Fez was the first city to be endowed with a "Plan de Développement Régional de l'Artisanat" (PDRA 2007) in Morocco. This plan aims to position the region as one of the locomotives for the development of handicrafts at a national level by capitalizing the high-end brand image of certain crafts ('zellige', ceramics, brassware and textiles, traditional clothing, etc.)

This ambition is projected through the targeting of products with a high cultural content by exploiting the exceptional assets of the Medina of Fez. To this end, a differentiating concept was adopted: "Fez, Capital of Traditional Arts and Showcase of the Craftsmanship of Morocco" focusing on a few strategic axes such as the support of the production of mono-craftsmen, the restructuring of SMEs or the adoption of cross-cutting measures, with a double objective, the increase in turnover and job creation (PDRA, 2007).

9. THE IMPACT OF TOURISM OR CULTURAL ALTERATION

Cultural tourism has become increasingly important, transforming itself into a true integrated industry, thereby becoming an important vehicle for human and economic development and one of the most important channels of communication between peoples and nations.

Besides the economic aspect, tourism is a source of otherness and cultural diversity. Although the Medina is a highly identity space, as evidenced by its heritage dimension, tourism can accentuate the effects of other factors such as the aftermath of colonization, globalization and new information and communication technologies. The economic benefits of tourism cannot protect host populations from undergoing a process of cultural alteration. It seems that the Moroccan government, aware of the potential impact of tourism, "has adopted tourism policies, based on a strategic mastery of tourism in the medina of Fez. The aim of these tourism policies is to avoid as much as possible the “massification” of tourism in Fez in order to reduce as much as possible its socio-cultural impact on the host population" (Charaï, 2014). But can we hold a new policy aiming at welcoming 10 million tourists by 2010, for example, increasing the capacity of beds, seaside and cultural, and claiming to counteract a possible cultural shock? The Medina is devalued in the eyes of the natives, the rich have abandoned it and only the poor still live there! Here is a real handicap that gives us to reflect on the feeling of belonging and rooting, a source of anchorage, attachment and awareness of the value of the legacy of the past. Awareness of the historical and cultural values of the

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**Figure 14:** Buildings threatening to collapse

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<th>Number of buildings threatening to collapse</th>
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<td>Fès Jdid</td>
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<td>474</td>
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<td>Total</td>
<td>1142</td>
<td>817</td>
<td>694</td>
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<td>2568</td>
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Source: ADER-FEZ 2015.
heritage remains to be done at least for two main reasons: to preserve the local authenticities that unite the humanity despite difference and, of course, to encourage actions of heritage conservation and restoration.

10. CONCLUSION

Protecting and transmitting heritage through the promotion of cultural tourism is now a widely spread idea in the world. A city that values its architectural and urban heritage gives itself the means to better prepare its future and recreates an idealized past.

Theoretically, the medina of Fez has all the means to develop a cultural tourism: a rich and varied urban heritage and a considerable regional potential. But its old medina is threatened by rural exodus, economic, socio-demographic and building degradation. However, it remains, despite these threats, a changing living space and a perfectible niche.

It is therefore necessary to save the medina by opening it more to tourists while respecting, of course, the heritage values and the dignity of its inhabitants. Indeed, it constitutes the "core" founder of the destination Fez and its region, as well as the major axis for a differentiated positioning, capable of federating the other resources of the region and driving them in its development.

Although Fez still presents itself as a destination of passage, with a rather low tourist rate, tourism remains, alongside handicrafts, one of the main economic activities of its medina.

However, the promotion is failing and does not value "Fez-Medina" and its complementary tourist resources. The offer is limited to sporadic promotional operations and remains in serious discrepancy with the general perception of Fez as a cultural and patrimonial city.

However, by aiming at a differentiated positioning, Fez will have nothing to fear from national and Mediterranean competition or the effects of tourism that carries a cultural shock and accelerates the process of phenomena of otherness and the risks of social alienation.

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