Craftsmen and the Formation of the Virtual Identity on Facebook as a Model, in the Light of a Socio-organizational View.

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Abstract :

Craftsmen seek to preserve their professional Identity, through their diverse practice of the craft activity, using different ways, among which was the use of the new technologies such as the social media that became lately widespread, like Facebook, which is considered a social, communicational and interactive entity, that produced a virtual community, in which it was formed the virtual identity that received a great attention, especially in the sociological field.

Thus, this research paper aims at showing the way of the virtual identity formation, for the craftsmen on Facebook, because the latter is the most used, especially in the field of crafts.

Keywords: Crafts; Craftsman; Identity; Virtual Identity; Facebook.

Introduction:

The high prevalence of the new technologies is considered among the mechanisms of the emergence of a virtual space, and with the widespread social media, their role is no more simply communication and interaction, but transformed into a means of expressing the different activities, among them the diverse traditional crafts. The craftsmen also became among the users of social media, which allowed them to express their craft activities and showcase them for sale in electronic markets or museums. Facebook was the most used in this context, because it is the easiest to use, because it constituted a tool which facilitated the interaction and communication with the others.

In addition to tackling identity, which is considered among the major issues, raised by several researchers and the interested persons, especially because the relationship of this topic with the technological aspect and the use of social media such as Facebook, which contributed in the formation of a new identity, in addition to the identity in the real world, called the virtual identity, because the craftsmen today use a virtual identity that reflects his image to the other in a different way from the real identity.

As Facebook contributed in giving a larger area for the craftsmen, to express their craft issues, such as electronic marketing, exhibition in the museums, organizing training sessions and other concerns. This was possible through the emergence of many pages of the craftsmen, helped them in promoting themselves more in the society, using the virtual identity on this virtual space.

Thus, the virtual identity allows to the craftsmen the possibility of interacting in an unlimited space, which satisfies their aspirations of launching and moving between the real world and the virtual one, and gives them a different existence, with new practices to promote their handicraft activity, and so, achieving a prominent social status in the real society and the virtual one, on one hand, and preserving the handicraft heritage, on the other hand.

In this context, we ask the following major question:

How did Facebook contribute in the formation of the virtual identity of the craftsmen?

This question branches off into the following questions:

What are the concepts, craft, craftsman identity, virtual identity, Facebook?

What are the sources of identity?

What are craftsmen's uses of Facebook?

How the virtual identity of craftsmen is formed?

THE FIRST TOPIC: Traditional crafts:

First requirement: Crafts:
Preface on the first requirement and the issues to be addressed, Preface on the first requirement and the issues to be addressed.

are every activity, production, creation, transformation, technical restoration, maintenance, repair or performance of a service, overshadowed by manual work and practiced mainly and permanently, or in a stable, mobile or exhibitive manner[1].

According to the Presidential Order, the diverse crafts activities are placed under traditional industries.

A Handicraft is also defined as: an individual's work, which requires special qualifications, acquired after several years of learning and the necessary experience.[2]

Whereas a craftsman is defined as mentioned in article 5 of Order No. 96-01, which contains the rules governing traditional industry and crafts as: "Every natural person registered in the register of traditional industry and crafts, practicing a traditional activity, who proves his qualification and takes over the

execution of the work and the management of his activity and assuming his responsibilities.[3]

As indicated, that crafts are exercised in an official way, through subscribing in the register of traditional industry and crafts and that they are also practiced in an informal way, without the possession of a craftsman card. We indicate also that nowadays, traditional crafts activities, most of which were carried out manually using simple and different tools; It has become practiced through modern means in an automated and electronic manner using technology techniques such as, computers, smartphones and other machines…etc. In addition to using internet through the social media which became widespread in communities, particularly Facebook.

Second requirement: Characteristics of Traditional Industries / Crafts:
Among the common characteristics and the different ones between traditional handicraft industries and the other elements, we find the following elements:

Includes the performance of some basic production stages by hand.

Provides the biggest part of raw materials from domestic sources.

There is no need to invest too much.

It has a high added value compared to other industries.

Ability to build and develop in different areas (urban, rural and tribal communities).

Transfer experiences, secrets and techniques of production.[4]

Through the properties which have been mentioned, we conclude that the most important characteristic is to practice the craft manually, using simple machines and materials without requiring importing them from other countries, in addition to contributing to the process of sustainable development of society, if well exploited. But currently, there are other characteristics that have been associated with the modern technological aspect, using the diverse techniques on internet, such as social media, especially Facebook, which is more widely used.

THE SECOND TOPIC : Socio-organizational Readings of Identity:

Identity is one of the topics which dragged the interest of scientists and researchers in various fields of science, including sociology, psychology, anthropology and others. We find several definitions, including:

First requirement: Identity:

Preface on the first requirement and the issues to be addressed, Preface on the first requirement and the issues to be addressed.

"The amount of self-awareness, uniqueness and autonomy achieved by an individual, that he is a distinct entity from others, the sense of internal integration, symmetry and continuity over time and adherence to the ideals and the prevailing values in his culture".[5]

Identity can also be defined as a system of physical, moral and social data that involves a pattern of knowledge integration processes[6].

Miller defines it as: "The pattern of attributes which can be observed or concluded and which show a person and define him and identify him for himself and others." [7]

George Herbert Mead, a pioneer of symbolic interaction, also sees identity as "A narrow unity or mass with social situations, where an individual finds himself in a state of integration within the community to which he belongs, because the individual influences himself, not directly, but takes into account others' points of views. And every time he sees himself, he deprives himself and looks at himself as if it was a worthless thing, based in that on the behaviors and positions of the others, within the individual's own social framework, on one hand, and by such conduct towards him, on the other hand, which helps him to identify or estimate himself ".[8]

Through this definition, Mead confirms that the process of social interaction and social relations contributes to the formation of social identity, because through the actions of an individual, he can know and recognize himself and be recognized by others from social interaction.[9]

Sociologists therefore see in identity "the thing that makes a person feel integrated in, and belonged to the society in which he lives" in the sense of affirming the relationship I-us, ".[10]

"Ego" is the individual self by which I present myself to others, through which I realize this self "either falsely or genuinely", and "Us" is the collective self by which I present myself to the others as a member of a group, through which I realize my social existence and historical age as a group rather than an individual.[11]

Thus, identity expresses an individual's existence within a social entity and not in isolation from society (because the human being is inherently social); it consists of the continuous interaction with others, it serves as an identification card for the individual himself and the others also, through his actions, and all his conduct towards the other.

Second requirement: Craftsmen's Apprenticeship Identity:

Before talking about craftsmen's apprenticeship identity, we refer to professional identity first:

Claude Dubar sees, in his theory on interaction, that professional identity is the outcome of interactive relationships developed within a work field; according to him, identity is not a definitive predisposition from birth, but is constantly shaped by the lifelong temporality of time, because identity is one of ego's representations, linked to the pattern of values and the representations of collective identity. The latter is an addition to personal identity and its interactions with the profession or professional life shapes the professional identity.[12]

As for Sain Saulieu, in his publication entitled, **"Identity at work"**, he refers to identity as self-identification to oneself and self-identification through the others, and considers that identity consists of two fundamental dimensions: The ego and experience that embodies the interaction of the individual with others, as the function of ego appears, according to "San Solio", to be determining the process of collecting, synthesizing or gathering, through which the individual maintains his existence as a homogenous personality for himself and for others, which means that the process of building identity is an ongoing process. "San Solio" adds that identity is not necessarily given, it is linked to a social and historical situation and to the influence of a range of social forces.[13]

Through what has been stated, we conclude that professional identity is acquired by the individual through his continuous interaction within his work space.

We also refer to Craftsmen's Apprenticeship Identity, which means the definition of the handicraft self, that is formed through exercising the handicraft activity in a permanent and ongoing way, on one hand, and through his interactive relationships with others, along with other craftsmen, or the dealt with individuals, on the other hand.

THE THIRD TOPIC: Facebook as a vital mechanism in the formation of the virtual identity of craftsmen:

Facebook is a social medium; before defining it, we have to define social media first.

First requirement: Definition of social media:

They are information platforms or a group of direct communication channels, specialized in the dissemination, interaction, content sharing (messages, images, audio and video clips) and the cooperation on the level of society and individuals; this term includes new media platforms or interactive websites, on internet, with social components and public communication channels.[14]

These social platforms are considered outcomes of the modern technology that allowed the members of society to engage in their various activities, without inconvenience and efforts, through global interactive communication channels, The category of craftsmen is among these members of society, who made of Facebook a means to optimize their activities and craft issues.

Second requirement: Characteristics of social media:

Social media have many characteristics, among others:

o **Inclusive:** Because they eliminate geospatial barriers, as international borders are eliminated through them, allowing an individual in the east to communicate easily with another individual in the west, through the network.

o **Interactivity:** The individual in them is a receiver and reader, because he is a sender, writer and participant. They are considered a space for active participation from the viewer and reader.

o **Versatility:** social media are easy, flexible and can be used by students in education and by the world to broadcast their science and teach people, and so on.

- o **Ease of use:** Because social networks use, in addition to letters and simple language, codes and images that make it easier for the user to convey his idea and interact with others.

- o **Economic in efforts, time and money:** With the free subscription and registration, everyone can have a social networking space, because that is not reserved only for money people, or for one group but another.[15]

Third requirement: Definition of Facebook:

It is a social network that accounted for a large acceptance and experiences of people, especially ﻧthe youth around the world; it is only a personal blog at the beginning of its inception in February 2004 at Harvard University, in the United States of America, by Mark Zuckerberg.[16]

It is also defined as: a social medium that works to make friends and helps them to share information, files, personal pictures and videos and commenting on them, in addition to the possibility of instant conversation or chat. It also facilitates the possibility of forming relationships in a short period of time.[17]

We can say then that Facebook consists of several elements, which are:

- o **A global social entity without borders:** Facebook has formed a new world that allows individuals to communicate, unlike the real world in which communicating submits to certain conditions to cross a state border, such as having papers, and so on.
- o **Groups:** Representing social and human units, formed according to the criteria consistent with the virtual world.
- o **Interaction:** Where exchanges and communication take place between two or more parties, through sending different codes.
- o **Adaptation:** Response of the individual's virtual environment and to its components and standards.
- o **Collaboration:** through experiences and skills exchange among individuals, such as dissemination of all updates and various ideas.
- o **Relationships:** The so-called virtual relationships, formed through interaction and communication between members of the virtual society.

Fourth requirement: Craftsmen and the use of Facebook:

Craft activities in Algeria are part of the cultural heritage, which reflects the country's identity; Through the great interest in its practice, the craftsman

exercises this activity on social media, as a member of the virtual society, because the exploitation of technology was not limited to a particular area, crafts activity had a large share in it. Many craftsmen and craftswomen tended to showcase many types of craft activities, traded on Facebook, such as: Making clay and crockery, traditional embroidery and sewing, decoration of brass pots and silver jewelry, wood making, Algerian traditional kitchen… etc.

Craftspeople use new communication media to activate and promote their craft activities, by communicating through their own Facebook pages, accessed and browsed by the interested people.

Facebook provides regular and periodic follow-up of craftsmen in a permanent and regular basis, following thus, the major activities carried out by the craftspeople, through advertising for them by pictures and videos, as Facebook works on training and initiating craftspeople, through its uses, especially:

- Identifying the ways of creativity in the developing craft industries;
- Teaching craftsmen and women development skills in terms of design, production quality and color output;
- Use more advanced materials;
- Acquiring new marketing skills for traditional craft products.[18]

Here we point out that Facebook is a contemporary means and tool, used by craftsmen in practicing their professional activities in: E-marketing, such as showcasing their diverse products through virtual museums, conducting training courses for those wishing to work in traditional crafts, Thus, Facebook has become a vital companion for craftsmen, because craftsmen have their own Facebook pages, where they showcase their craft products in the form of pictures and videos, in addition to exchanging experiences and skills with their category or even with other categories belonging to other fields, to benefit from them and create in in such a way as to allow traditional crafts to occupy a prestigious position.

Fifth requirement:Facebook and the formation of the virtual identity of craftsmen:

Virtual identity is the sum of qualities, semantics and symbols that individuals use in presenting themselves to the others within the virtual communities, and interacting with them through it.

According to the web encyclopedia, virtual identity is defined as the personality created by the human user, who acts as a link between the apparent person and the users.[19]

It is formed through the access of individuals to the digital spaces, which are considered their new home, in which communication and interaction take place within a world where cultures vary; the virtual identity of craftsmen is formed when they integrate this world, through the use of various social media, such as Facebook, which is one of the most used spaces.

Its name was replaced by: "Meta" chosen by Mark Zuckerberg, in order to create an integrated virtual world known as "Metaverse" according to his claim.[20]

Craftspeople, just as the rest of people, made of Facebook a new place for them to communicate and interact and highlight their craft activity whether to market it, showcase it, or communicate in order to exchange experiences and skills from the practitioners of crafts like theirs or different, because Facebook here contributed in the formation of a virtual identity of craftsmen, which helped them to prove and enhance themselves, using the modern technology techniques, which have become an unavoidable mechanism in all domains, and contributed to the promotion of craft activity.

Through these definitions, we conclude that the virtual identity of craftsmen:

Is the result of consecutive and continuous interactions of the craftsman on Facebook, as an individual belonging to the overall pattern of the virtual community, which is mainly manifested through the representations he holds on himself and the other holds on him, whether he is an individual or a group, in the light of the social interaction that links them in the framework of work and networking.

The virtual identity of craftsmen is that image that craftsmen give to others about themselves, through the roles they play in the virtual community, in the framework of their various practices, associated with their craft activities, from e-marketing, offering and presenting educational and training courses to the interested people, and so on. The latter was formed through the existence of interaction and communication between them on Facebook to exchange experiences and interest in craft issues, in addition to the communication with all those interested in crafts activities, as well as their presence within that community, which makes them feel the sense of belonging, and thus, self-fulfillment and most importantly, preserving the crafts cultural heritage of all kinds.

Conclusion:

Among what has been addressed, craftsmen have sought to adopt another method of exercising their craft activity through the use of modern technology techniques, that have become an imperative necessity for all groups of society, as various social media, that have allowed individuals to create electronic pages such as Facebook, which is the most used, allowing craftsmen to integrate and contact with the various other identities existing within the virtual space, and practice their crafts in a modern way of marketing and exhibiting in electronic museums; this led to the formation of the so-called virtual identity for them, which is the product of a relational result with others.

Thus, Facebook is a vital mechanism in forming the virtual identity of craftsmen.

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