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DEVELOPMENT OF TRADITIONAL INDUSTRIES AND CRAFTS AS A MECHANISM FOR PROMOTING CULTURAL TOURISM AND PRESERVING CULTURAL IDENTITY

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Abstract
Traditional industries and crafts constitute an integral component of cultural heritage and of national identity in its cultural dimension. They represent cultural and historical forms that preserve collective memory, rich in symbolic images and suggestive forms and carrying meanings and connotations deeply rooted in time and place that express the identity of the local community. They define social actors who embody a system of values and a pattern of perceptions and representations of the surrounding world. These dimensions appear in crafts and industries that narrate images of everyday life, with all its activities and relationships, customs and traditions, and creative expressions of human beings interacting with their natural environment and using local resources to produce handmade products for everyday needs. Such products continue to constitute a renewed bond accompanying successive generations.
Traditional industries and crafts are the twin of tourism, representing one of the most important elements of cultural tourist attraction, particularly as tourism has become one of the major sectors seeking to achieve sustainable development and activate the dynamics of economic and cultural development, encourage investment, and develop local and international relations based on marketing an image that reflects national character and cultural identity. Nevertheless, traditional industries and crafts in Algeria face a problem manifested in their marked decline and weak presence in the face of changing lifestyles and modern needs, as well as the availability of manufactured substitute products.
This paper aims to introduce traditional crafts and industries as an extension of cultural heritage, clarify their importance and their relationship with cultural tourism and cultural identity, and reveal their role in promoting cultural tourism and preserving cultural identity. It adopts an analytical approach and ultimately calls for greater attention to research activities contributing to the development of traditional industries and crafts, in order to preserve cultural heritage and national identity, encourage the renewed use of handmade products in contemporary daily needs, and employ them in the tourism sector.

Keywords: cultural heritage, development, traditional industries and crafts, cultural tourism, cultural identity.

Introduction

Traditional industries and crafts constitute part of the economic structure of the state, an influential economic resource, a form of commercial investment activity with distinctive returns, and one of the resources of development that contributes, directly or indirectly, to strengthening the national economy and generating real income for individuals, particularly through developing these activities and placing them on the tourism map, increasing tourism resources, and investing in the types of tourism naturally, environmentally, and economically available.
Traditional industries and crafts lie at the heart of tourism activity and represent a major element of cultural tourist attraction, marketing an image that reflects national character and expresses the historical specificity and cultural identity of society, thereby affirming its belonging and authenticity. Despite this, traditional industries and crafts in Algeria have experienced a noticeable decline and weak presence in the face of changing modern lifestyles and requirements and the availability of manufactured alternatives. This situation has led us to focus on the topic: “Development of Traditional Industries and Crafts as a Mechanism for Promoting Cultural Tourism and Preserving Cultural Identity.”

I. Conceptual and Theoretical Framework of the Study

1. The Concept of Development

1.1. Development

Linguistically, development derives from growth, meaning the movement of something from one position to another and, in relation to money, an increase and multiplication (Hijab, 1998, p. 33). Conceptually, anyone following the history of development at both global and regional levels finds that the process has undergone continuous evolution in meaning and content. Development initially emerged in economics and was associated primarily with economic factors, while social, cultural, and environmental factors were largely neglected in the development process. Development was used to denote "that realistic response to the nature of the problems facing societies" (Bilek, 2016). From the economic perspective, development referred to "increasing society's capacity to respond to the basic needs and growing needs of its members in a manner that ensures higher degrees of satisfaction of those needs, through the continuous rationalization of the exploitation of available economic resources and the proper distribution of the returns of such exploitation" (Aref, n.d.). Thus, development was initially treated as synonymous with economic growth and distribution, based on an industrialization strategy and alternative strategies during 1945–1960 as means of increasing national income and achieving high and sustainable economic growth rates. Development subsequently came to be understood as "a process that recognizes the necessity of achieving economic growth compatible with environmental capacities," on the premise that economic development and environmental conservation are integrated processes based on basic-needs strategies and popular participation in preparing, implementing, and monitoring development plans.

2. The Concept of Traditional Industries and Crafts

Traditional industries and crafts are defined as "any activity or group of activities intended to produce, transform, or restore a craft product without being governed by specific standards and regulations, with manual work, artistic taste, and creativity predominating. A craftsperson is any independent natural person who practices activities in the various craft industries, while a craft is an industry characterized by high quality and based on raw materials from the surrounding environment" (Hamed, n.d., p. 45).

They are also defined as "the work undertaken by an individual or a group of individuals for the purpose of producing or manufacturing craft products from local natural materials by traditional methods, with the aim of using them for daily needs. Craftspeople rely in their work on individual mental and manual skills acquired through continuous practice of craft work" (Hamed, n.d., p. 45).

The United Nations Conference on Trade and Development and the World Trade Centre define traditional industries and crafts as follows: "Craft products are products made by craftspeople either exclusively by hand or with the assistance of hand tools or mechanical means, provided that the craftsperson's manual contribution constitutes the largest part of the final product, using raw materials obtained from sustainable natural resources. Their special nature derives from distinctive characteristics that may be utilitarian, aesthetic, artistic, creative, cultural, decorative, or symbolic, and may reflect an ideological or social orientation, enabling them to play a social, cultural, and economic role" (Ben El-Amoudi, 2012, p. 26).

Traditional industries and crafts have also been defined as "any activity involving production, creation, transformation, artistic restoration, maintenance, repair, or provision of a service in which manual work predominates and which is practiced primarily and permanently, in fixed, mobile, or exhibition forms, individually or within a cooperative of traditional industries and crafts or an enterprise of traditional industries and crafts" (Ben El-Amoudi, 2012, p. 27).

Traditional industry and crafts are classified according to the principal activity practiced into: (1) traditional industry and artistic traditional industry; (2) craft industry for the production of materials; and (3) craft industry for the provision of services.

The preceding definitions converge around two characteristics: (1) the association of traditional industries and crafts with manual work based on manual skill, even when that skill results from the precision and expertise of machinery; and (2) the aesthetic and/or utilitarian value of their products, which express the cultural and traditional heritage of the country.

Operationally, we define traditional industries and crafts as "the work practiced by a craftsperson relying on acquired manual skills and using raw materials available in the local natural environment, expressing identity, traditions, and heritage, contributing to the preservation of community values, meeting the community's daily needs, and serving as a source of wealth creation."

3. The Concept of Tourism

It is difficult to establish a single definition of tourism because of the multiplicity of its definitions and the different perspectives from which it is viewed. Among these are the following.

3.1. The Linguistic Definition of Tourism

Linguistically, tourism means wandering, and the expression "sāḥa fī al-arḍ" means that a person went and travelled across the land (Kouach, 2007, p. 22). The word tourism is also related to the word "tour," derived from the Latin word "torno"; the term "tourisme" was used in 1643 to denote "travel or movement from one place to another" (Al-Sukkar, 1999, p. 13). Tourism

also means, in the same sense, "travel and temporary residence outside the place of original residence without seeking economic gain, while spending money that has been earned elsewhere" (Moqabala, 2003, p. 18).

3.2. The Conceptual Definition of Tourism

The German Jober Frouiler (1905) defined tourism as "a phenomenon of our age arising from the increasing need for rest and a change of air, from the emergence and growth of a sense of the beauty of nature, from the feeling of joy and pleasure in staying in regions characterized by their particular nature, and from the growth of contacts, especially among peoples from different human groups. These contacts resulted from the expansion of trade and industry, whether large, medium, or small, and from the development of means of transportation" (Al-Jallad, 1989, p. 108).

From this definition, five main motivations and conditions of tourism can be identified:

1. The increasing need for rest and a change of air.
2. A sense of the beauty of nature and the development of this feeling.
3. A feeling of joy and pleasure from staying in areas with distinctive natural characteristics.
4. The growth of contacts resulting from the expansion of trade and industry, whether large, medium, or small.
5. The development of means of transportation.

The Austrian economist Herman Von Sholteron defined tourism as "the term applied to any economic process relating to the entry, temporary residence, and movement of foreigners within or outside a particular state or region" (Hassanein, 2003, p. 7). This definition emphasizes the economic dimension of tourism as an economic process involving foreigners in terms of entry, residence, and movement within or outside a particular region or state.

The World Tourism Organization also defines tourism as an activity that should include four basic points (Zayed, 2010, p. 3): (1) tourism involves people moving from one location to another outside their local community; (2) tourist destinations provide a range of activities, experiences, facilities, and services; (3) tourists' diverse needs and motivations require satisfaction, and these needs and motivations in turn generate social effects; and (4) the tourism industry includes a number of subsidiary activities which, collectively, generate income within the national economy, including foreign currency brought into the visited tourist country by tourists.

From the preceding definitions, tourism may be understood as the movement of people from their usual place of residence to other places outside their residence in order to satisfy various economic, psychological, social, cultural, and civilizational needs, motives, and desires, resulting in national income in local or foreign currency.

3.3. Characteristics of Tourism

Tourism encompasses all activities directly or indirectly related to providing tourists with a range of different services. Its principal characteristics can therefore be summarized as follows:

1. Tourism is one of the most important service sectors and has become a major source of national income because it represents an integrated system of diverse activities. The competitive sphere in which the tourism sector operates extends beyond the territorial boundaries of a single state; consequently, tourism is also affected by changes in the global environment.
2. The components of tourism supply are characterized by considerable scarcity and high sensitivity to changes occurring in other sectors of human activity in society, whether these concern the natural endowments of the state, ancient and modern civilizational heritage, or contemporary achievements such as infrastructure and complementary services.
3. The target market of the tourism sector is diverse in characteristics, affiliations, and behavioral patterns because it extends from citizens of one country to citizens of other countries. All social groups contribute to shaping the character and distinctive image of the mix of tourism services provided by the state, since all participate directly or indirectly in delivering tourism services. Tourism's impact on other economic sectors also takes the form of a multiplier effect, meaning that the impact is continuously compounded and expanded.

3.4. Types of Tourism

Tourism is one of the most important fields of human activity in the modern state. There are several types of tourism according to the criteria used to classify tourists. The most important are as follows.

A. Types of tourism according to location and borders: There are two basic types—international or external tourism and domestic or local tourism. There is also regional tourism, such as tourism within Latin America, the Middle East, or East Asia.

B. Types of tourism according to the tourist's length of stay and the characteristics of the tourist area: Permanent tourism takes place throughout the year, such as cultural or religious tourism, while seasonal tourism is limited to a particular period of the year, such as summer or winter tourism.

C. Types of tourism according to tourist attractions: This category is divided into three types: (1) cultural tourism, which includes visits to historical places, archaeological and religious sites, and museums; it is often permanent when climatic conditions are suitable for tourist movement; (2) natural tourism, which is multifaceted—climatic, botanical, and natural—and serves recreational, scientific, and therapeutic purposes, with climate being its principal element and effective driver; and

(3) social tourism, which encompasses social relations, recreation, and entertainment, with urban tourism potentially falling within this category.

D. Types of tourism according to purpose: These include recreational, cultural, therapeutic, religious, sports, conference, business, shopping, ecological, and adventure tourism. Recreational tourism involves travel to internationally known tourist destinations. Ecotourism involves travel to natural reserves, such as protected areas in Egypt, India, and Africa. Therapeutic tourism involves travel for treatment and relaxation in health resorts around the world. Religious tourism involves travel to sacred places such as Mecca and Medina. Conference tourism comprises tourism activities accompanying attendance at international scientific, political, and professional conferences, usually held in different capitals around the world. Shopping tourism involves travel to countries distinguished by abundant shopping centers and competitive prices. Sports tourism includes its various forms, as well as adventure tourism, exploration of unusual features, and observation of local populations and their customs.

E. Types of tourism according to means of transport: air tourism, land tourism, and maritime tourism.

4. The Concept of Culture

4.1. Culture as a Container of Civilizational Heritage, a Preserver of Identity, and a Dynamic, Changing, and Communicative Entity

Muhammad Abed Al-Jabri defines culture in his book *Globalization and Cultural Identity* as "that coherent complex of memories, perceptions, values, symbols, expressions, creations, and aspirations through which a human group constituting a nation, or something equivalent, preserves its civilizational identity within the framework of developments resulting from its internal dynamics and its capacity for communication, exchange, and giving and receiving." Culture is, in other words, "the authentic expression of the historical specificity of a nation; rather, it reflects that nation's view of the universe, life, death, the human being, his or her tasks, capacities, and limitations" (Al-Jabri, 1998, p. 279).

Culture can therefore be regarded as a civilizational heritage comprising a coherent, harmonious, and consistent whole whose components form an integrated unity that permits collective agreement and identification with it. It is socially shared by virtue of belonging to one community and contains the past with its memories while carrying perceptions, values, symbols, creativity, and aspirations for renewal and the future. It preserves civilizational identity dynamically rather than statically, remaining capable of internal change and adaptation to its external environment and able to continue expressing the self and communicating with others.

4.2. Culture According to Halim Barakat

Halim Barakat defines culture in his book *Contemporary Arab Society* as "the totality of visions and conceptions of life and the universe, patterns of everyday interaction, morals, beliefs, skills, creations, knowledge, and concepts" (Barakat, 2008, p. 374). In its modern anthropological sense, culture is the totality of everyday ways of life of a people, including interconnected elements within an integrated fabric: general worldview, values, principles, concepts, traditions, customs, beliefs, measures, standards, skills, conventions, laws, proverbs, narratives, moral virtues, and everyday behavioral rules. In its civilizational sense, culture encompasses the totality of knowledge and creative, artistic, intellectual, scientific, and technological achievements.

4.3. Culture as Human Genius

Culture goes beyond being a collection of multiple and differentiated traits. It is human genius expressed through the employment of reason, thought, consciousness, and creativity in interaction with the natural and social environment. Culture is not merely all the spiritual, material, intellectual, and emotional traits that distinguish a particular society or social group; rather, it is "human genius added to nature in order to liberate and develop its potential" (Al-Saidi, 2006, p. 197).

4.4. Culture as a Product of the Environment and a Source of Behavioral Forms

The Algerian thinker Malik Bennabi made an important contribution to this issue in his writings on "The Problems of Civilization." In *Major Issues*, he defined culture as "an environment composed of colors, sounds, forms, movements, familiar objects, landscapes, images, and ideas disseminated in every direction" (Bennabi, 1991, p. 80). Culture is thus a product of the environment and a source of behavioral forms shaped within the total social and cultural framework surrounding the individual, within which the individual's psychological entity develops. It is not restricted to a particular social class but concerns all social strata.

Operational definition of culture: the totality of distinctive characteristics of a society that give it its particularity and express a set of visions, perceptions, and ways of life.

5. The Concept of Cultural Tourism

Tourism culture has been defined as "the possession by an individual of a certain amount of knowledge, information, concepts, skills, attitudes, and values that together form an appropriate background for behaving rationally as a tourist toward tourist attractions and for undertaking the processes necessary for planning, organizing, and dealing with tourism institutions, places, and tourists" (Arab Organization for Administrative Development, 2007, p. 38).

It is also described as "the manner of dealing with tourists and visitors to cities and countries, the manner of moving around and undertaking tourist trips, and knowledge of rights and duties whether in hotels, airlines, or tourism companies with which we deal" (*Al-Thaqafa Al-Siyahiya*, 2008).

This type of tourism focuses on visiting countries possessing historical and civilizational assets. The primary motivation of cultural tourism is to visit archaeological sites, historical monuments, and museums; learn about traditional industries; experience forms of artistic expression; and attend certain cultural events (Atiya, 2013, p. 13).

6. The Concept of Identity

Identity is a multidimensional concept extending across diverse and differing contexts. It may be defined as follows.

Linguistically, the word identity is originally non-Arabic. It is rendered in French as "Identité," in English as "Identity," and derives from the Latin "identitas." In contemporary literature, the Arabic term is used to convey the French word Identité, which literally expresses the property of sameness or being identical (Reda, 2011, p. 15).

Identity as distinctive traits carrying meaning and significance: identity has been defined as "a system of understandings among a group of human beings concerning their larger shared essence and what is significant to them" (Giddens, 2008, p. 11). Giddens adds that identity is "the distinctive traits of the character of an individual or group that are connected with their essence and with the meanings of deep significance to their existence," including gender, nationality, ethnic origin, and social class (Giddens, 2008, p. 766). Identity thus denotes a system of perceptions, concepts, relationships, values, actions, and practices that gives an individual or group distinctive and shared characteristics. Through it, a group agrees upon major meanings and gathers around them, thereby defining its essence and existence. It draws on multiple sources, including gender, social class, language, religion, origin, and race.

Identity as a means of distinguishing the self from other selves: identity is a set of defined characteristics that have priority over others and identify a group. Members are considered part of a group when they are similar in some respect and are distinguished from other groups whose members differ from them (Cuche, 2007, p. 149). Identity therefore has two directions: (1) sameness, insofar as identity denotes a characteristic consistent with a set of similar phenomena; and (2) difference, insofar as identity denotes the distinctive characteristic of each independent phenomenon. Identity carries representations and conceptions of the social world that guide individuals and groups toward sameness and difference, since difference entails recognition of specificity and diverse particularities of origin, conception, and values. "Declaring difference means recognizing cultural specificities" (Cuche, 2007, p. 158).

The desire for distinction and differentiation, or for sameness and difference, is an innate need through which individuals seek self-realization and affirmation of existence. Through it, individuals express their uniqueness and personal identity, which develops and evolves to shape their image in relation to others with whom they interact and share particularities carrying profound meanings and reflecting the culture of their society, which differs from the cultures of other societies.

Identity as the outcome of interactions expressing belonging: identity "expresses the outcome of diverse interactions between the individual and his or her social environment, whether near or distant, and is characterized by the totality of individuals' affiliations to a particular social system, such as belonging to a gender category, an age category, a social class, or a society, enabling them to determine their position within the social system as a whole." Identity is therefore the sum of referential traits and characteristics that determine distinction and differentiation, sameness and difference from the other, and that carry representations while preserving particularities. These characteristics are the product of an accumulative process of complex cultural and social production over a long historical trajectory. They result from diverse interactions between individuals and groups in their belonging to their social environment, including the systems and subsystems that organize their lives and interactions and allow each person to determine his or her social and economic position through the role performed and status occupied within a group, class, or society. This overall social system contains human beings in their relationship with place and with the activities, relationships, interactions, orientations, objectives, and life purposes produced through their belonging and through their conscious and emotional attachment to a material and symbolic field in which they live and participate in producing their knowledge system, as well as through contact with external human worlds.

Identity as a complex process of constructing and reconstructing self-awareness: it is "a complex process through which self-awareness is formed by re-establishing the structure of the mind and the expressed cultural product. This process signifies awareness of belonging and communication rather than separation, thereby constituting a fundamental basis that does not conflict with the present and can consequently be planned for the future. It is formed and continues within a social and cultural context in past and present times, and even in future times" (Barakat, 2008, pp. 58–59). Identity is the totality of characteristics that individuals acquire through the subsystems of society, distinguishing them through belonging to the society's overall social system, such as gender, family, friends, neighborhood, educational, economic, or political systems. It is expressed through the perceptions and practices of the social actor. The explanatory diagram No. (04) illustrates the sociological significance of identity.

7. The Concept of Cultural Identity

7.1. Cultural Identity as a Set of Traits Capable of Creative Interaction

Cultural identity is not a ready-made, final given that cannot develop or change. Rather, it is a complex of mutually interacting traits produced by lived social reality and its changing conditions over time. It is capable of continuity and interaction across space and time and is enriched by the experiences of its individuals and groups, through both achievement and setback. This also occurs through positive and negative contact with other cultural identities from which it distinguishes itself. It is "a set

of characteristics and traits resulting from the interaction of complex factors within social reality, with its material, social, and subjective dimensions, during particular historical stages; these characteristics change over time and confer the capacity for positive and creative interaction with the requirements of historical becoming" (Imran, 2001, p. 290).

7.2. Cultural Identity as a Harmonious Whole Expressing Particularity

Cultural identity represents an interconnected and harmonious whole of elements that cannot be understood independently of the whole. It must therefore be considered in terms of its integration and interconnection. Any element introduced from outside that fails to integrate with the other elements may ultimately face rejection, collision, or conflict. Cultural identity is "an interconnected whole, harmonious in its components, whose elements work together to achieve the major goals of society, forming an indivisible whole that cannot be understood except by examining its parts in relation to one another. It consists of the elements that give the individual and society, in its broad scope, the particularity that distinguishes them and stamps them with a special character different from others in doctrinal fields, devotional rituals, political practices, economic and educational activities, and so forth. Even when these elements and components multiply, they do not lose their unity" (Zaimi, 2001, p. 120).

7.3. Cultural Identity as a Complex of Referential Elements Defining the Social Actor

Cultural identity is a complex of referential elements that expresses the source to which identity returns and to which it refers and on which it relies in its construction and formation. It is a complex of elements defining the traits and characteristics, values and relationships, roles and functions of the social actor and enabling that actor to be identified. It has been defined as "a complex of selected material, social, and subjective referential elements that permit a particular identification of the social actor" (Boumehra, 2001, p. 212). Cultural identity is thus a complex of interconnected material and non-material characteristics and elements that constitute the specificity of members of society within their belonging to a particular social system, giving them distinction and differentiation from other societies.

II. Traditional Industries and Crafts, Cultural Tourism, and Cultural Identity: What Relationship? What Impact?

Traditional industries and crafts constitute cultural heritage expressing the totality of experiences inherited by craftspeople from their parents, based on familiarity with manual techniques and distinctive forms inspired by the local natural environment. The craftsperson transforms the raw materials provided by this environment into creative, aesthetic, and artistic products used to meet daily needs and as a source of livelihood. These activities, however, have extended beyond narrow individual and collective uses and expanded from the sphere of the household economy and domestic consumption into industries and crafts serving society and developing the local and national economy. Consequently, attention to them, their revival, development, and modernization has become necessary for achieving local development and activating the dynamics of social, cultural, and economic construction through their use, investment, and marketing.

Traditional industries and crafts are part of the economic structure of the state, an influential economic resource, a form of investment and commercial activity with distinctive returns, and a development resource contributing to the national economy and real individual income, particularly through developing them and placing them on the tourism map, increasing tourism resources, and investing in naturally, environmentally, economically, and culturally available forms of tourism.

Searching for the relationship between traditional industries and crafts and tourism leads us to consider the connection between them a close one. Traditional industries and crafts are the twin of tourism, especially cultural tourism, and lie at the heart of tourism activity as one of the most important elements of cultural tourist attraction. Whatever the type of tourism and regardless of whether the stay is long or limited, a tourist rarely leaves a place without taking a souvenir, which is often a traditional handmade product. The relationship between traditional industries and crafts and tourism is therefore both an existing reality and a desired objective, particularly because tourism has become one of the most important sectors seeking sustainable development, contributing to job creation, generating financial returns and increasing national income, activating economic, social, cultural, and civilizational development, encouraging investment, and developing local and international relations based on marketing an image reflecting national character and cultural identity.

Traditional industries and crafts form part of the identity structure of society, expressing its belonging and rootedness in time and place. This is manifested through handmade forms produced from local natural raw materials and through simple working methods that creatively generate distinctive craft products bearing the craftsperson's individual imprint. These products derive from local community culture and from the rituals of everyday life and reflect activities, functions, practices, rituals, beliefs, customs, and traditions rooted in collective memory and expressing a cultural heritage extending through history.

Handicrafts represent part of the components of national identity in its cultural dimension. This identity serves as a means of communication and as a link between the past, stored as an unfailing memory, the lived present, and the aspirations of the near and distant future. It defines distinctive characteristics and what differentiates the self from others and establishes the boundaries of sameness and difference, making it a means of recognizing and defining selves in relation to one another and to others. Traditional industries and crafts are civilizational, cultural, and historical forms that preserve collective memory, rich in symbolic images and suggestive forms and carrying meanings deeply rooted in time and place that express the identity of the local community. They define social actors carrying a system of values and a pattern of perceptions and representations of the surrounding world, manifested in crafts and industries that narrate everyday life in its social practices and living patterns, with the bonds and relationships, customs and traditions, and creative expressions of human beings interacting with their

natural environment and using local resources to produce distinctive handmade products in response to life needs. These products continue to constitute a renewed bond accompanying successive generations despite the many profound changes brought by globalization into every field of life.

Reliance on and investment in cultural heritage, based on its essential tangible and intangible components expressing national identity in its cultural dimension, enriches the social, cultural, and economic spheres through its diverse historical and geographical particularities. Traditional industries and crafts constitute an important part of these components and a fundamental resource for the cultural tourism industry and an effective element for preserving heritage and cultural identity.

The role of traditional industries and crafts in promoting cultural tourism and preserving cultural identity may be summarized as follows:

1. A cultural heritage expressing the totality of experiences inherited by craftspeople from their parents.
2. A source of income for the craftsperson.
3. An influential economic resource and a form of investment and commercial activity with distinctive returns.
4. Development of the local and national economy as part of the state's economic structure and of society's identity construction.

Tourism, in turn, is one of the major sectors seeking sustainable development; contributes to job creation; generates financial returns and increases national income; activates the dynamics of economic, social, cultural, and civilizational development; and encourages investment and the development of local and international relations.

III. Prospects for Developing Traditional Industries and Crafts in Algeria in Light of an Assessment of Their Current Reality

The traditional industries and crafts sector in Algeria, as in many countries around the world, faces numerous economic and social challenges and stakes, the most important of which include (Ben Zaarour, n.d., p. 9):

• Making an effective contribution to creating employment opportunities for young people through simple investments that are relatively inexpensive compared with other activities.

• Contributing to efforts to reduce the economic dependency confronting developing economies.

• Combating poverty by providing broad segments of society with craft qualifications that enable them to obtain permanent sources of income, thereby contributing to local development and stability.

In order to enable this sector to perform its assigned roles and meet these challenges, a development strategy was prepared in 2003. The strategy was based on an analysis of the reality of the traditional industries and crafts sector, focusing on its main components as well as the principal obstacles limiting its development, including:

• Weakness of clear legislation regulating and developing the sector.

• The inferior social perception of craft owners, which has led younger generations to turn away from this activity because they are unaware of the cultural and economic importance of traditional industries and crafts.

• Poor working conditions and work environments and inadequate health and social care for workers.

• Difficulty obtaining premises for practicing the profession and difficulty obtaining the equipment necessary for production.

• Problems supplying raw materials and, where available, difficulties in obtaining them at acceptable quality and suitable prices.

• Limited own financial resources and difficulty obtaining concessional loans, leading workers to leave the sector for easier and more profitable fields.

• Scarcity of research, documentation, and registration concerning traditional professions and industries, resulting in the absence of a database.

• Lack of technical services and investment support for workers, together with weak and insufficient training programs and a shortage of centers.

• Lack of scientific management in many types of traditional industries, affecting quality improvement, optimal use of raw materials, use of technology, creativity, and development.

• Low numbers of tourists arriving in Algeria, affecting sales, for several reasons including the unstable security situation that previously prevailed in Algeria.

• The inability of many traditional industries to meet modern requirements, their limited product diversity, and their inability to face competition, which has created obstacles in marketing.

Accordingly, the state should establish a development strategy based on several measures, the most important of which are (Abdel Jabbar & Haji, n.d., p. 58):

• Adapting and flexibilizing the legislative and regulatory framework so that it takes into account the developments and transformations experienced by traditional-industry activities.

• Supporting and strengthening the position and status of traditional industry at local and national levels by raising public awareness of its role and importance and highlighting the value of skilled manual work.

• Providing legislative protection for craft workers, whether employees or employers, by monitoring working conditions, the work environment, occupational health and safety, and social protection for workers.

• Organizing and improving the supply of raw materials, equipment, and tools to craftspeople, as these constitute major obstacles facing traditional-industry activities.
• Encouraging investment in the field to stimulate production and reduce policies that hinder the growth of the industry, while developing home-based work, a characteristic of this industry practiced particularly by women craftspeople in rural areas.
• Preparing appropriate training programs in coordination with the vocational training and education sector and establishing institutes specialized in traditional crafts.
• Supporting the industry in marketing and opening domestic and foreign markets to traditional-industry products.
Despite the efforts made to develop the traditional industries and crafts sector and to achieve some of the objectives established in the sector's development strategy toward 2030, several shortcomings have been recorded (Ben Zaarour, n.d., p. 9):
• A strategy centered on the traditional craft sector while completely neglecting utilitarian and service crafts.
• Failure to take implementation deadlines into account and lack of clarity in distinguishing short-term objectives from long-term objectives.
• Adoption of a narrow concept of the information system.

Conclusion

The foregoing demonstrates that developing traditional industries and crafts is one of the mechanisms for promoting cultural tourism and preserving cultural identity. Countries that invest in traditional industries and crafts and in the tourism industry have recognized this fact. Algeria, likewise, must work continuously and consistently toward the sustainable development of these two important sectors, which contribute to job creation, generate financial returns in local or foreign currency, attract investment, develop local and international relations, increase national income, activate economic, social, cultural, and civilizational dynamics, and market an image reflecting national character and cultural identity. This should be based on rational and well-considered exploitation of the importance of traditional-product heritage, particularly because it constitutes an economic resource and a form of tourism activity that qualifies it to become one of the sustainable strategic alternatives beyond the hydrocarbons sector.
Based on the theoretical and field data, a review of local scientific contributions, and consideration of the experiences of Arab countries—Tunisia, Egypt, and Syria—the following recommendations are proposed.

Recommendations

• Supervisory bodies responsible for traditional industries and crafts should recognize the economic and cultural role that these industries and crafts can play and provide them with genuine attention, the required importance, support, and necessary measures.
• Legal frameworks and regulatory procedures should be clearly defined in a manner that encourages craftspeople and takes into account the sector's obstacles and prospects.
• Heritage markets and shops should be established in carefully studied and planned tourist-attraction areas.
• The supply of raw materials, required equipment, and necessary tools to craftspeople should be improved, while facilitating continuous access to them in order to ensure the continuity of craftspeople and encourage newcomers to the traditional industries and crafts field.
• The social, material, and knowledge conditions of people practicing crafts and industries should be improved to preserve this type of national heritage.
• Current and future needs of craftspeople should be determined rationally.
• A nucleus of centers and educational institutions for crafts and industries should be established, human capacities capable of improving craft products should be developed, and qualified personnel capable of managing the sector should be prepared effectively.
• Guidance and advisory services should be provided to workers in traditional industries and crafts in technical and administrative matters.
• Awareness and a culture of introducing traditional products should be promoted among craftspeople through their active participation in national and international exhibitions, while ensuring opportunities for all craftspeople to participate and display traditional products.
• Research activities contributing to the development of traditional industries and crafts should receive attention in order to demonstrate their value, aesthetics, and ability to preserve national identity and enrich the cultural memory of society by introducing these crafts, explaining their economic and cultural importance, and highlighting their relationship with the customs and traditions of local communities. This should include encouraging the renewed use of handmade products for contemporary daily needs and employing them in tourism.
• Citizens should be informed about the importance of developing traditional industries and crafts and involved in the responsibility of preserving and protecting them, thereby spreading public awareness of the social, economic, and cultural value of national heritage and strengthening a culture of pride in traditional industries and crafts and engagement with them as a means of preservation and protection.
• Traditional industrial and craft products should maintain a permanent presence in domestic and international markets and be actively marketed.

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