

THE EFFECT OF HANDICRAFT EDUCATION ON URBAN LIFE RELATIONS
O EFEITO DA EDUCAÇÃO DE ARTESANATO NAS RELAÇÕES DE VIDA URBANA
EL EFECTO DE LA EDUCACIÓN ARTÍSTICA EN LAS RELACIONES CON LA VIDA URBANA

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ABSTRACT: As an independent and indigenous industry, the most prominent applied art of Iran and one of the top three handicraft poles in the world, Iran's handicraft has been deeply rooted in the rich and fertile culture of Islamic Iran. This was an applied study performed by an exploratory and mixed (qualitative-quantitative) method. The statistical population included all individuals who visited the art centers of Tehran, Iran in 2019 and also people who educated in this field. Subjects were performed by multistage stratified sampling and convenience sampling using interviews. An 18-item questionnaire with cognitive, cultural and social dimensions was prepared based on data obtained from interviews and theoretical foundations. According to the results, the revival and promotion of handicraft use affected all three components of urban life relations. According to the regression analysis results, handicraft revival and promotion predicted 23%, 23%, and 19% of cognitive, cultural and social components of urban life relations, respectively.

KEYWORDS: Handicraft. Urban life relations. Citizens of Tehran.

RESUMO: Como uma indústria independente e nativa, a arte aplicada mais proeminente do Irã e um dos três principais polos de artesanato do mundo, o artesanato do Irã está profundamente enraizado na cultura rica e fértil do Irã islâmico. Trata-se de um estudo aplicado realizado por meio de método exploratório e misto (qualitativo-quantitativo). A população estatística incluiu todos os indivíduos que visitaram os centros de arte de Teerã, Irã em 2019 e também pessoas que educaram nesta área. Os sujeitos foram selecionados por amostragem estratificada em múltiplos estágios e amostragem por conveniência por meio de entrevistas. Um questionário de 18 itens com dimensões cognitivas, culturais e sociais foi elaborado com base em dados obtidos em entrevistas e fundamentação teórica. De acordo com os resultados, a revitalização e promoção do uso do artesanato afetou todos os três componentes das relações de vida urbana. De acordo com os resultados da análise de regressão, a revitalização e promoção do artesanato afetaram 23%, 23% e 19% dos componentes cognitivos, culturais e sociais das relações de vida urbana, respectivamente.

PALAVRAS-CHAVE: Artesanato. Relações da vida urbana. Cidadãos de teerã.

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RESUMEN: Como industria independiente e indígena, el arte aplicado más destacado de Irán y uno de los tres principales polos de artesanía del mundo, la artesanía de Irán ha estado profundamente arraigada en la rica y fértil cultura del Irán islámico. Se trata de un estudio aplicado realizado por un método exploratorio y mixto (cualitativo-cuantitativo). La población estadística incluyó a todas las personas que visitaron los centros de arte de Teherán, Irán en 2019 y también a las personas que se educaron en este campo. Los sujetos se realizaron mediante muestreo estratificado multietapa y muestreo por conveniencia mediante entrevistas. Se elaboró un cuestionario de 18 ítems con dimensiones cognitivas, culturales y sociales a partir de datos obtenidos de entrevistas y fundamentos teóricos. Según los resultados, el resurgimiento y la promoción del uso de la artesanía afectó a los tres componentes de las relaciones de la vida urbana. Según los resultados del análisis de regresión, el resurgimiento y la promoción de la artesanía predijeron el 23%, 23% y 19% de los componentes cognitivos, culturales y sociales de las relaciones de la vida urbana, respectivamente.

PALABRAS CLAVE: Artesanía. Relaciones con la vida urbana. Ciudadanos de teherán.

Introduction

Handicrafts have always been produced to satisfy people's needs. In this regard, products of this area have a great diversity owing to the specific climate and geographical conditions of each region, use of raw materials, as well as product knowledge and domestic construction. In addition, since handicrafts are produced by human beings, they are closely related to their thoughts and beliefs. These products are assessed from artistic and aesthetic aspects in addition to their mere application. This is mainly due to the constant use of cultural, artistic, religious, and even economic signs and symbols in the construction of these products. In other words, handicrafts are the end product of human communication and interaction with the environment. On the other hand, they are produced to affect the environment (SEDRHESHIN *et al.*, 2014; XIE *et al.*, 2020). According to Parsons Theory, there are three elements of cultural, behavioral, and personality systems in an action performed by a person. These three systems are interoceptive environments of the social system. The nature of action is its meaningfulness and voluntariness and lack of systematic aspects. This action includes human and social aspects. The first reference of a person's action is the behavioral system, which is the relationship between humans and the environment occurring through the senses. Humans and animals are similar in this regard, and the mentioned system is used to create a suitable condition for adaptation to the environment (BODENHAM, 2018).

From the functionalist perspective, cultural elements are inextricably intertwined, forming one integrated whole. Therefore, we cannot assess its elements separately, and the role of a ritual, cultural feature, or technique in general activity should not be overlooked. According

to Parsons, in any civilization, each custom, belief, or policy has its critical responsibility and use, which is a necessary part of the system (SALEHI AMIRI, 2013).

In other words, what products they use, how they use them, how they think about these products and how they feel about them. To put it another way, lifestyle expresses a person's perception of oneself and individual values, which is reflected in their choices and consumer behaviors (SEDREHNESHIN *et al.*, 2014). Lifestyles became extremely diverse following the end of World War II and due to the practical possibility of mass production and consumption of goods, especially cultural products. Moreover, economic growth, mechanization of work, increased wages, and expansion of leisure form a society in the industrialized West, in which traditional distinctions were somewhat eliminated, meaning that a person or social group can distinguish themselves from others in various ways, such as career selection, place of residence, clothes, and makeup, artistic and aesthetic tastes, type of leisure, as well as practical, moral and religious practices.

After the Islamic Revolution in Iran, the role and function of handicrafts (ceramic objects) in everyday life faded over time by the formation of a gap between urban and traditional life. Over the past two decades, however, there has been an apparent increase in desire and tendency of different social classes to these works. A simple observation of cyberspace and important shopping centers (megamalls) in Tehran reveals the revival and reappearance of these objects in the lifestyle of different urban classes. Since handicrafts are consumer, artistic and cultural goods, they play a role in the culturalization and formation of an ideal lifestyle. With this background in mind, the present study aimed to evaluate the current status of handicrafts and re-production mechanisms of handicrafts (ceramic objects) in the life of citizens of Tehran, Iran. Another goal was to assess the importance, role, and position of handicrafts in the daily lives of citizens of Tehran.

Parsons's sociology approach

The theory of constructive functionalism, on the one hand, considers the functions and consequences of social phenomena and on the other hand, it focuses on the lasting relationship and continuity between the elements of society and the whole social system. Any construction composed of stable relationships is proportional to a series of functions in the social system. Therefore, constructive functionalism is inspired by two sources. One is the functionalism that considers society to have elements that each work well in its place and are necessary in the whole system, and one function is a set of activities that are carried out in order to meet a social

need or needs, and the other is the structuralism in which social phenomena are analyzed through the quality of the construction of society. In this case, the components of the complex are in continuous and hidden connection and connection due to the construction factor (OWENS, 2010). Constructive functionalism considers the condition of the durability of the social system in providing the basic functions of the society and each construction is determined and formed based on the functional necessities of the social system. The social system tends to perform tasks for the survival of the system, where social constructions are tasked with responding to these needs. Parsons considers social life to be a special type of living being. The idea of social life as a system (a network of different components) explains the structural part of his theory and likens it to a biological system. Therefore, structural functionalism is the title that Parsons gives to his work. A social system of action, like the human body, has needs to be satisfied so that it can be established and has components that act to meet those needs. All living systems tend to have a balanced balance or a balanced stable relationship between different components and self-preservation apart from other systems. Parsons' emphasis is always on stability and order, and in fact, social theory is an attempt to answer the question, "How is social order possible?" (PARSONS, 1954; GOLDING, 1982; OWENS, 2010). Parsons in the *Social System* (1951) tried to express his theory of social action more explicitly by unifying the role of the structure and process of the social system in the case of activists. The analysis of social systems consists of the development of a system of concepts that, firstly, records the general characteristics of the society at all its different levels, and secondly indicates the ways of intermingling between personality systems, social systems and cultural patterns (PARSONS; BALES, 1955; FISHER *et al.*, 2019).

Parsons has identified four levels of social, cultural, personality and behavioral system in general theory of action and in his analysis of the structure of society:

A) Social Systems: Parsons has argued that social systems should not be built in a way that prevents activists from acting. Activists unite with the method of working together in a coherent system with common goals. The basic starting point when discussing the levels of systems is the concept of the social system of action, the interaction of the activists. Therefore, the process of interaction of activists is a kind of social system. Parsons has studied the social system more than three other systems. A social system consists of a large number of people who have reciprocal interactions, during which mutual actions are determined roles and laws. People who play their role properly and follow the rules governing the system usually benefit from it. Laws, norms and expectations help maintain the system and provide a framework for guiding social action. One of the fundamental features of social action is that they are not a

hasty reaction to specific situational stimuli, but that activists gradually create a system of expectations depending on the different objectives of each situation. In other words, activists learn to best establish their role in the social system and adapt to the needs of the system (PARSONS, 1951).

B) Personality Systems: Activists do not always act in full compliance with social needs. The personality of individuals (which is an organized system of orientations and motivations) often reveals a dimension that is formed only in accordance with the essential tendencies and possibilities of people's success or failure, subject to the various options of existing actions. Even Parsons has stated that activists are seeking to achieve "maximum prosperity"; this view is Skinner's interpretation of man as a fun animal (PARSONS, 1951).

C) Cultural Systems: Actions that are not directed by individuals themselves and are generally reactions to cultural systems. Acts exhibited by humans are usually meaningful. The recognition of "symbols" and symbolic behaviors are due to cultural influences that are valuable and meaningful to activists. Activists consider them a normative aspect to social actions, to the extent that in their cognitive positions, they are easily considered as indisputable matters. People think about measures to determine priorities based on cultural expectations. As a result of the process of socialization, a cultural system is created in which activists learn moral principles and distinguish right from wrong and good from evil, and thus learn how to act "correctly" in the social system. Stereotypical practices become common and institutionalized, then they become social priorities (PARSONS, 1951; PRINCE, 2018).

D) Behavioral Systems: There is not much about behavioral systems in Parsons' works, his work reflecting the physical aspect of man. He believes that at the beginning of birth, man is actually a behavioral organism and acquires a personal identity only after the development of individuality. This work prepared the context for Parsons' later works on social biology. In the *Modern Sociological System* (1971), he has specifically discussed the central nervous system of human nerves and the driving force of actions (PARSONS, 1951).

Urban Life Relations

The world's major cities have become a place of population density and growth in the new era, the place of exchange of goods, objects and information, the collection of these factors causing problems and problems, increasing the scope of social inequalities and poverty and delinquency, degrading values and even changes in the norms, values and social behaviors of individuals compared to their predecessors, causing the above set and other factors that urban

man has created in a more limited framework and in the context of the country. A relatively smaller community of the entire urban community lives and lives only in a more quantified group who see each other and pay attention to each other (FATHI, 2012). One way to reduce the stress of urban life is to engage in artwork. The fact that you create artworks using your hands and with a touch of pottery creates a positive feeling within you. Since the construction of crockery increases the concentration of the individual and distances himself from external events and concerns, it eventually reduces his stress. Although it is required to make crockery, the gentle and delicate movements of the hand, but the same movements performed by hand, increase the strength of the hands, wrists and arms.

Methodology

This was applied research performed with an exploratory and mixed (qualitative-quantitative) method. The statistical population included all people who visited the art centers of Tehran in 2019. The participants were selected by multistage cluster sampling through convenience sampling. In this regard, different sectors of Tehran were randomly divided into several regions, and those willing to participate in the research were interactively interviewed from these areas. Sampling continued until reaching saturation, meaning that no new information was obtained after the interviews. In total, 30 individuals were interviewed. Therefore, this part of the research was carried out qualitatively using the grounded theory. We developed questions about the impact and consequences of using ceramic objects in urban life relations following reviewing the literature and the data obtained from the interviews. The consensus was achieved on the content and questions of the interview following approving the sufficiency and accuracy of the content. In this way, attempts were made to discover criteria and features related to the impact and consequences of using ceramic objects in urban life relations from the perspective of experts and subjects. Afterwards, the transcribed texts were analyzed. In this regard, a systematic method was exploited to assess the content of interviews, conceptualize and extract categories. In the grounded theory method, the systematic research design emphasizes the use of data analysis steps through open, axial, and selective coding (BAZARGAN, 1999; CARBALLO, 2019). The data coding process was carried out during the data collection process. In open coding, data were broken into the smallest parts possible, followed by comparing and classifying the data based on similarities and differences. Classification occurred following frequent moving from one classification and code to another. Similar codes were added to one class, which were then named to be recognizable (POLIT;

BECK, 2006). In the third stage (i.e., selective coding), we aimed to discover the centrality of the data and select the central category. During this stage, a concept that is a reference for other classes and related services was recognized as the central variable (WOOD; HABER, 2006). Afterwards, an 18-item questionnaire was developed based on cognitive, cultural, and social dimensions and assessed through the field method. The questionnaire was scored based on a five-point Likert scale (from completely disagree=1 to completely agree=5). The score range is 1-90 and items 4, 7, and 15 are scored reversely. The validity of the questionnaire was confirmed using face and content validity methods. In this regard, the content validity of the tool was approved by five teachers after the approval of its face validity. Moreover, the reliability of the tool was confirmed at a Cronbach's alpha of 0.85. Furthermore, data analysis was performed in SPSS.

Results

In this study, 36%, 21.7%, 16%, 7.3%, and 19% of the participants graduated in the fields of humanities, experimental sciences, mathematical sciences, technical, and art, respectively. In terms of age, 9%, 67%, 22.3%, and 1.7% of the participants were aged below 20, 21-40, 41-60, and 61-80 years, respectively. Regarding the level of education, 23.7%, 12.3%, 40%, 19.3%, and 4.7% had a diploma or below diploma degree, associate degree, BSc, MSc and PhD, respectively. In addition, 35% of the participants were male and the rest (65%) were female. Regarding the subjects' occupational status, 28% were self-employed, 57.3% were employees and 14.7% were housewives. According to the participants, handicrafts had an impact on the cultural, social and cognitive aspects of urban life relations. However, there was a higher effect in the cultural and social components in that order. Meanwhile, only those who graduated in the field of mathematical sciences believed that handicrafts had a higher impact on social and then cultural components, respectively. All subjects at different ages reported the impact of handicrafts on cultural, social, and cognitive dimensions of urban life relations, expressing a higher impact on cultural and social components, respectively. Furthermore, the subjects mentioned a higher use of handicrafts in cultural and then social components. However, those with an associate degree believed that handicrafts were more used in the cultural and cognitive dimensions in that order. Subjects with different occupations believed that handicrafts consumption affected the cultural, social and cognitive aspects of urban life relations, reporting a higher impact on cultural and then social components, respectively. Both male and female participants mentioned the effect of handicrafts on the cultural, social and

cognitive dimensions of urban life relations, showing a higher impact on cultural and social components, respectively (Table 1).

Table 1. One-sample T-test results for components of urban life relations

Variable	T	df	Sig	Mean	Std.	Confidence Interval (0.95)	
						Higher	Lower
Cognitive	127.844	299	0.000	21.86333	2.96208	22.1999	21.5268
Cultural	108.885	299	0.000	24.21667	3.85217	24.6543	23.7790
Social	90.385	299	0.000	23.20667	4.44708	23.7119	22.7014

Source: Devised by the authors

In this study, the one-sample t-test was applied to evaluate the difference in the mean use of handicrafts in urban life relations. According to the results, the null hypothesis was rejected and the alternate hypothesis was approved. In other words, handicrafts affected all three components of urban life relations since the level of significance was below 0.05.

Table 2. ANOVA analysis of components of urban life relations

Components	Model	SS	df	MS	Sig	F	R ²
Cognitive	Regression	147.636	5	29.527	0.004	3.506	0.237
	Residual	2475.761	294	8.421			
	Total	2623.397	299				
Cultural	Regression	242.422	5	48.484	0.005	3.398	0.234
	Residual	4194.495	294	14.267			
	Total	4436.917	299				
Social	Regression	233.990	5	46.798	0.036	2.423	0.199
	Residual	5679.196	294	19.317			
	Total	5913.187	299				

Source: Devised by the authors

The table 2 showed that based on the significance level of the test (0.004), (0.005) and (0.036) multiple regression coefficients were significant ($P=0.005$). in other words, promoting and reviving handicrafts in people's daily lives could improve them in cognitive, cultural and social dimensions. Based on R² results, handicraft revival and promotion determined and predicted 23%, 23% and 19% of cognitive, cultural and social components, respectively (Table 3).

Table 3. Regression coefficient analysis of the cognitive component and demographic variables

Model	B	Std. Error	S.C Beta	T	Sig	Tolerance	VIF
Fixed Value	20.213	0.939		21.527	0.000		
Field of Study	-0.145	0.112	-0.073	-1.291	0.198	0.990	1.010
Age	0.591	0.302	0.119	1.957	0.051	0.873	1.146
Level of Education	-0.371	0.151	-0.146	-2.449	0.015	0.905	1.105
Occupational Status	0.608	0.306	0.131	1.986	0.048	0.733	1.364
Gender	0.361	0.401	0.058	0.899	0.369	0.769	1.300

Source: Devised by the authors

Given the lack of significance of the field of study (0.198) and gender (0.369), they were unable to predict the effect of the revival and promotion of handicraft consumption on urban life relations of citizens of Tehran in the cognitive dimension. Therefore, only the variables of age (0.051), level of education (0.015), and occupational status (0.048) were able to predict the effectiveness of handicraft revival and promotion on life relations of citizens.

Table 4. Regression coefficient analysis of cultural components and demographic variables

Model	B	Std. Error	S.C Beta	T	Sig	Tolerance	VIF
Fixed Value	19.880	1.222		16.266	0.000		
Field of Study	-0.021	0.146	-0.008	-0.147	0.883	0.990	1.010
Age	1.320	0.393	0.204	3.356	0.001	0.873	1.146
Level of Education	-0.032	0.197	-0.010	-0.164	0.870	0.905	1.105
Occupational Status	0.231	0.398	0.038	0.580	0.563	0.733	1.364
Gender	0.718	0.522	0.089	1.374	0.171	0.769	1.300

Source: Devised by the authors

According to the table 4, the coefficients of the field of study (0.883), level of education (0.870), occupational status (0.563) and gender (0.171) were insignificant. Therefore, these four variables were unable to predict the effect of handicraft revival and promotion on the life relations of citizens of Tehran in the cultural dimension. As such, only the variable of age (0.001) predicted the effect of the revival and promotion of handicraft use on the life relations of citizens.

Table 5. Analysis of social component regression coefficients and demographic variables

Model	B	Std. Error	S.C Beta	T	Sig	Tolerance	VIF
Fixed Value	19.521	1.422		13.727	0.000		
Field of Study	-0.001	0.170	0.000	-0.005	0.996	0.990	1.010
Age	0.568	0.458	0.076	1.241	0.216	0.873	1.146
Level of Education	0.185	0.229	0.049	0.808	0.420	0.905	1.105
Occupational Status	1.016	0.463	0.146	2.192	0.029	0.733	1.364
Gender	0.038	0.608	0.004	0.062	0.950	0.769	1.300

Source: Devised by the authors

According to the table 5, the coefficients of the field of study (0.996), age (0.216), level of education (0.420) and gender (0.950) were insignificant. Therefore, the mentioned variables were unable to predict the impact of handicraft revival and promotion on urban life relations of citizens of Tehran in the social dimension. However, only the variable of occupational status (0.029) predicted the impact of revival and promotion of handicraft use on the life relations of citizens.

Conclusion

Handicrafts can deeply affect the living process of the modern man, and various art factors and social phenomena are involved in this area. In the past, the relationship between objects and consumers included an ethical and emotional narrative. There was also mutual and knowledgeable respect between consumers and handicrafts and there was a relationship between art and life. In today's Iranian art, there is a need for the design and production of handicrafts along with establishing new art spaces and using the cultural richness of Iran. In addition, the border between art and life has been faded and the audience is considered important once again. In other words, there is no work without an audience and a dynamic and active audience understands interactive art. The present study aimed to find a suitable answer for the research question to push this movement forward and promote ceramic use. We asked: how do relations related to the use and promotion of ceramic objects are formatted in the life relations of citizens of Tehran? According to the results, handicraft use affected all three components of urban life relations ($P < 0.05$). In addition, the revival and promotion of handicrafts in the daily life of people can improve their life in terms of cognitive, cultural, and social dimensions. According to R^2 results, handicraft revival and promotion predicted 23%, 23%, and 19% of cognitive, cultural, and social components of urban life relations. Regarding the demographic variables, only the variables of age (0.051), level of education (0.015), and

occupational status (0.048) in the cognitive dimension predicted the impact of revival and promotion of handicraft use on life relations of citizens. In the cultural dimension, only the variable of age (0.001) predicted the effect of handicraft revival and promotion on the life relations of citizens. In the social dimension, only the variable of occupational status (0.029) was able to predict the impact of revival and promotion of handicraft use on the life relations of citizens. These results could be explained by the fact that handicraft content is revealed today by its relationship with the consumer.

According to the philosophy of handicraft formation, handicraft is linked to meeting the basic human needs and has not been indifferent to the development, quality, and use of technology on the path of becoming an efficient, original and beautiful option at the same level as other industrial and production options in the large area of utensils and applied tools of everyday life in order to promote the quality of life of human beings. Therefore, as a part of the social system, handicrafts have some benefits, most of which are related to the areas of culture, values, and customs. According to the functionalist approach, handicrafts can lead to value coordination, which creates social cohesion. Handicraft use in culture is of tangible and positive type and is one of the most significant stabilizing agents due to the presence and beliefs of human beings based on the property of satisfying the material and spiritual needs of mankind, the main reliance and consistency of which is on human participation. Therefore, handicrafts are affected by most cultural issues of a tribe as a symbolic and valuable collection. In addition to their use in everyday life, they create the cultural levels of a community. Whenever we talk about work attractive works, we crave them by reason and feeling. Therefore, well-made handicrafts can help us gain experiences related to understanding the aesthetic and continuity of handicraft products in daily life and generate pleasant feelings in life. Consumers enrich their sensations and imagination through contemplation on the unique features of purchased handicrafts and will have a positive effect on the quality of life by reducing environmental stress.

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