ISSN 2178-2229

DOI: https://doi.org/10.18764/2178-2229v32n2e25019

Culture in the classroom: systematic review about the integration of handicrafts in the education of traditional peoples

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Abstract: In recent decades, a significant portion of the so-called traditional peoples participating in Brazil's cultural and social development processes has expressed demands for an education adapted to their territorial and sociocultural realities. This appeal is supported by legal recognition of the importance of strengthening connections between identity and territory, as well as traditional ways of creating, making, and living through access to education. In this context, handicrafts emerge as a potential bridge between traditional and formal knowledge within differentiated education. This study presents a national literature review, with an emphasis on Brazil's Northeast region, exploring the relationship between handicrafts and education in differentiated teaching, including pedagogical practices that illustrate this connection. The review followed a systematic protocol and included searches in the Scientific Electronic Library Online (SciELO-Brasil) and the Brazilian Digital Library of Theses and Dissertations (BDTD). The selected literature was analyzed using the software Interface de R pour les Analyses Multidimensionnelles de Textes et de Questionnaires (IRaMuTeQ), resulting in 27 documents. The findings highlight a predominance of studies focused on Indigenous schools and a lack of investigations in quilombola schools. The systematization of reported initiatives shows that handicrafts can be meaningfully integrated into the teaching of subjects such as Chemistry, Biology, Mathematics, and History. Results suggest that handicrafts contribute to affirming the sociocultural identities of these groups in school contexts. However, strengthening their role in differentiated education requires greater coordination among public policies, teacher training, and the production of pedagogical materials tailored to the specificities of each community.
Keywords: handicrafts; education; traditional peoples; literature review.

1 Introduction

In a 2016 interview, Ailton Krenak argues that there is no clear distinction between living and making art in the sociocultural expressions of indigenous peoples. He notes that in many of these cultures, people engage in activities such as dancing, singing, crafting, painting, sculpture, and other forms of expression in their daily practices, and that it is the West that separates and classifies them, inventing the

categories of artist or artisan. This statement highlights the deep connection between artisanal practices and the existence of indigenous and traditional peoples.

The legal recognition of these connections, achieved during the period of Brazilian redemocratization, combined with the political mobilization of a significant portion of indigenous and traditional peoples, seeks to guarantee the fundamental social right to education in different and specific ways for these groups, which in turn is considered a mechanism capable of assisting in the affirmation of sociocultural identities (Aires, 2005; Brasil, 1988; Medeiros, 2012). In this context, handicrafts, as a way of doing things based on the transmission of traditional, territorially and ethnically situated skills and knowledge across generations (Cascudo, 2001; Keller, 2014; Silva, 2017; Brasil, 2012a), emerge as an element capable of contributing to the sociocultural strengthening of indigenous and traditional peoples in Brazil through educational processes.

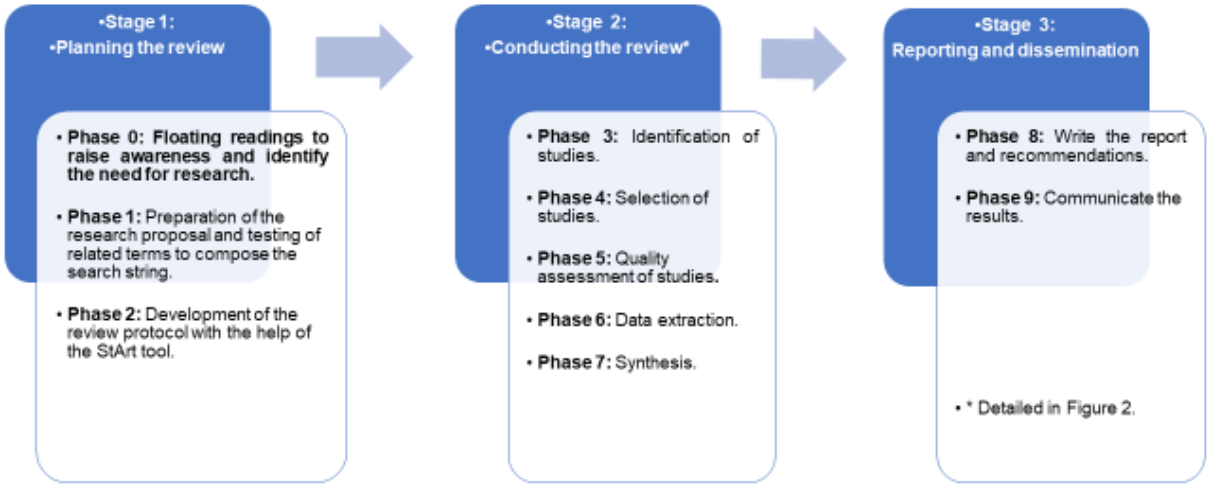
This study aimed to review the literature on the relationship between handicrafts and education, with a focus on quilombola, rural, and indigenous schooling. Specifically, it aimed to map initiatives and pedagogical practices that highlight these relationships in a contextualized perspective, with a view to providing input for the continuing education of professors, managers, and technicians in educational networks, based on the intersections between handicrafts and education.

Through a systematic review of the national literature, which included searches in the databases of the Scientific Electronic Library Online (SciELO-Brazil) and the Brazilian Digital Library of Theses and Dissertations (BDTD), this exploratory analysis provided a preliminary overview of the discussions and practices related to handicrafts and education, as well as general considerations on educational policies for quilombola communities, rural areas, and indigenous communities. The objective was to identify gaps and areas for improvement in the implementation of existing educational policies, as well as to understand the role of handicrafts in educational strategies. This purpose contributes to the development of more effective pedagogical practices that value handicrafts as an essential resource in promoting contextualized and meaningful education.

To this end, a systematic review of the national literature was conducted, considering the stages recommended by Tranfield et al. (2003). To assist in the process

of reviewing and organizing the information collected, a protocol for conducting the research was outlined, as shown in the figure below.

Figure 1 – Stages of Development of the review



Source: prepared by the authors, adapted from Tranfield et al. (2003).

Following the guidelines proposed by Petticrew and Roberts (2008), the protocol was developed between August 2 and 10, 2023, preceded by exploratory readings and keyword tests to improve the protocol, assess its feasibility, and gain greater familiarity with the topic. This phase also facilitated the identification of keywords to be used later in the automated search and in the formulation of the research question.

In formulating the general research question, we decided to follow the suggestion of Peters et al. (2015) and use an acronym in its formulation. This was expressed as follows: (P) population - specialized scientific and technical literature on the topics of handicrafts and education; (C) concept - handicrafts, education, and related terms; (C) context - rural schools, quilombola communities, and indigenous communities.

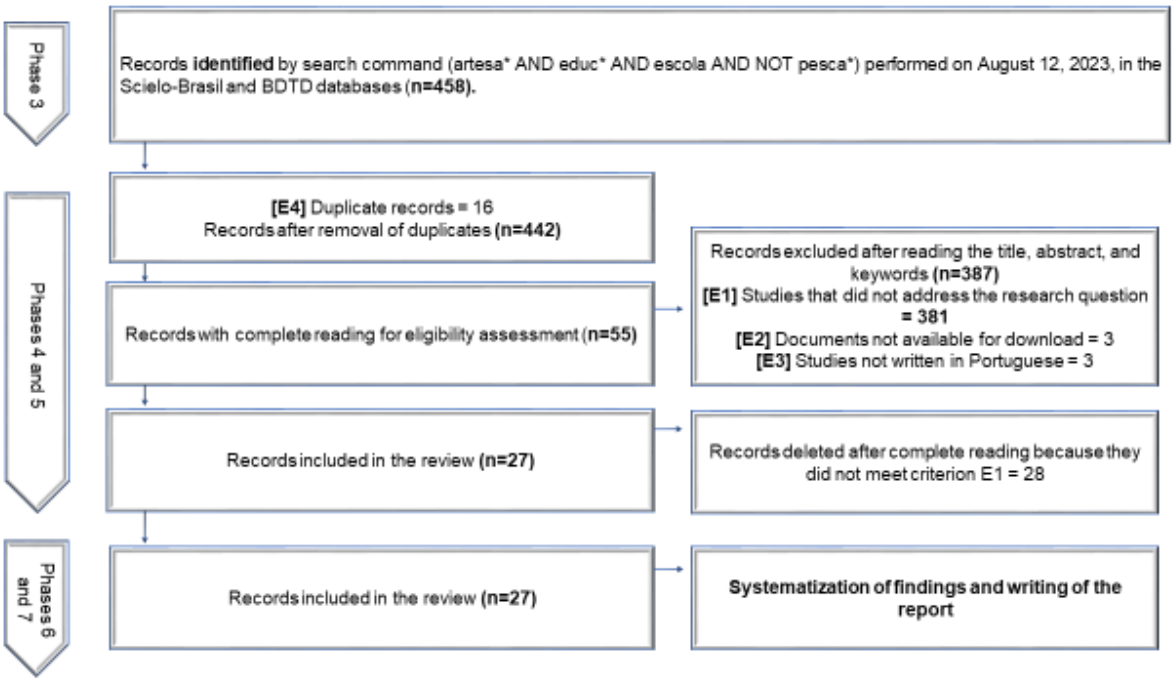
This phase guided not only the construction of the research question but also the development of the standardized form for extracting information. Thus, the guiding question formulated for the research was what is the relationship between handicrafts and education in the literature, with a focus on quilombola, rural, and indigenous contexts? In addition, as a secondary question: What are the main initiatives and pedagogical practices reported?

The automated search was carried out on August 12, 2023, using the Scielo-Brasil and Brazilian Digital Library of Theses and Dissertations (BDTD) databases, which because of their national relevance, allowed the retrieval of Brazilian production on the topic. The articles returned by the following command were considered, without temporal restrictions: (artesa* AND educ* AND escola AND NOT pesca*), covering all metadata and resulting in 458 records.

Due to the exploratory nature of the analysis, we decided to construct the search command using most of the words in their root form to maximize the number of records found. The word "school" was an exception to this strategy. In previous tests, its root form produced undesirable results, yielding terms such as "choice" and "fishing" that polluted the search.

The results were systematized by analyzing selected primary studies based on the defined inclusion and exclusion criteria. To be included in the synthesis, studies had to meet the following inclusion criteria: (I1) peer-reviewed journal articles and conference papers or theses and dissertations that addressed craft as an educational practice. Figure 2 illustrates the number of studies and the decisions made based on the established criteria.

Figure 2 – Details of the review conduct stage



Source: prepared by the authors (2023)

Four criteria were defined to support the exclusion of primary studies from the scope of this review: (E1) studies not related to the general research question; (E2) studies not available for download; (E3) studies not written in Portuguese; and finally, (E4) studies with the same content or duplicates. Figure 2 illustrates the number of studies and the decisions made based on the established criteria.

Of the 458 records obtained, 431 were discarded after applying the inclusion and exclusion criteria. Data from 27 studies were extracted by completing a standardized form that included three general categories for coding and systematizing the information: (i) legal context, studying the main legal documents in the field of education and state education plans in the Northeast region regarding the ways in which the theme is included in the legal framework; (ii) main themes and contents addressed in academic research on the relationship between crafts and education; (iii) documentation of contextualized political-pedagogical strategies and initiatives using crafts in school environments.

In addition to this systematization, the IRaMuTeQ software was used in the analysis phase to identify and organize the meanings of the discourse. This made it possible to identify relationships between the most frequently used terms in the analyzed corpus (Camargo; Justo, 2013). Two analyses were performed: (1) word cloud, to group and graphically visualize words according to their relevance, and (2) descending hierarchical classification (DHC), to identify emerging classes of meaning. The results and preliminary thoughts are presented below.

2 Legal context and assumptions of specific and differentiated schools

The social right to education and the legal protection of Brazil's cultural heritage are enshrined in the Constitution. Following the administrative overhaul brought about by the 1988 Federal Constitution, Law No. 9,394 (1996) established the Guidelines and Foundations of National Education (LDB). The text of the LDB echoes the Brazilian Constitution and addresses, among other things, the need to protect and value the specific relationships between identity and territory, ways of creating, doing, and living that characterize traditional peoples participating in national historical processes. This includes popular, indigenous, and Afro-Brazilian sociocultural

expressions, as well as pluralism of ideas and pedagogical concepts (Brazil, 1988; Brazil, 1996).

The National Common Core Curriculum (BNCC) is also part of the national policy on basic education and is the national reference for the formulation of curricula for Brazilian educational systems. Of particular note is the existence of diverse linguistic, ethnic, and cultural identities that require curricular adaptation and the incorporation of specific knowledge aimed at "[...] reversing the historical exclusion that marginalizes groups such as indigenous peoples and the populations of the remaining Quilombo communities and other Afro-descendants" (Brazil, 2018, pp. 15, 16).

Regarding the so-called traditional communities, the 1988 Federal Constitution introduced a paradigm shift in the functions and objectives of education. This new direction was reflected in both the LDB and the BNCC, as well as in resolutions of the National Education Council (CNE), such as Resolutions No. 5 and No. 8 of 2012. In addition, Federal Decree No. 7,352 of 2010 establishes curriculum guidelines for indigenous and quilombola schooling, which also regulates rural education policies.

Not without contradictions from the perspective of effective social control (Baniwa, 2010); states and municipalities have developed their respective education plans based on this previous legal framework. The state plans of the nine states in the Northeast region of the country also recognize, in their texts, articles, and sections, the existence of sociocultural specificities in rural, indigenous, and quilombola schools. In addition, these plans seek not only to fulfill the right of these populations to access formal basic education but also to implement a pedagogical structure that considers the curricular needs and sociocultural identities of each community, as provided for in the legislation[1].

At the same time as this legal structure is being consolidated; several traditional communities are mobilizing for legal recognition, territorial demarcation, and the creation of differentiated schools to guarantee access to rights and formal education processes. This mobilization aims, among other things, at the sociocultural affirmation of identities and knowledge, as well as the demand for access to other

[1] Law No. 7,795, 2016; Law No. 13,559, 2016; Law No. 16,025, 2016; Law No. 10,488, 2015; Law No. 15, 533, 2015; Law No. 6,733, 2015; Law No. 10,099, 2014; Law No. 10,049, 2016; Law No. 8,025, 2015.

technical and scientific knowledge necessary in the present, with a view to the reparation of historical damages (Aires, 2005; Medeiros, 2012).

It is from the production of this legal apparatus, aimed at reducing the gap between what is established in the Federal Constitution and classroom practice that the design and gradual implementation of differentiated schools began. In this regard, it is worth highlighting not only the demands of the peoples themselves, but also the reflection of educational policies that, before redemocratization, aimed at the complete assimilation of these populations (Aires, 2005; Xakriabá, 2022; Baniwa, 2010).

However, this scenario has proved to be a challenge for the implementation of school systems. For example, starting with the content of the legal provisions themselves, none of the guidelines, plans, or resolutions directly mention any manifestation of the sociocultural identity of traditional peoples. In the legal texts analyzed, there is not a single reference to the word "handicraft," either as a distinctive cultural trait and identifier of a people or as a possible strategy for sociocultural affirmation in education. In fact, the term is mentioned only once in the BNCC, in the sense of skills in the field of language and art education.

It should be noted that the specificity and differentiation of education in these territories have been associated by the peoples with the possibility of acting in the affirmation and symbolic production of their identities. In this sense, the demarcation of the territory opens up the possibility of creating a specific and differentiated school. However, for this to happen, it is necessary that this process reflects the specific aspirations of each sociocultural expression and guarantees autonomy in the constitution of these schools (Aires, 2005; Medeiros, 2012).

Schooling, when organically linked to the sociocultural processes and daily dynamics of communities, plays an essential role in the formation of individuals who are both qualified and committed to their social reality. For this to happen, however, it is necessary to adapt the forms and contents of education to the symbolic universe of each social group. In addition to ethical and legal issues, the incorporation of content related to the social and cultural practices of each reality are justified by the possibility of promoting more meaningful learning (Almeida, 2008; Gonzalez Arroyo, 2004; Silva, 2000).

For this to happen, it is still necessary to improve the allocation of resources, the development of contextualized didactic materials, infrastructure, and administrative

management, as well as investing in the training and improvement of personnel involved in the differentiated educational process. The pedagogical process of differentiated schools still faces considerable challenges in incorporating sociocultural components capable of providing a specific, differentiated, and meaningful education adapted to the demands and realities of each community (Aires, 2005; Alencar, 2019), among which handicrafts stand out as a notable expression.

Craftsmanship can be understood as the creation of objects or artifacts made wholly or partly by hand, using traditional skills and knowledge that have been socialized over generations. Likewise, it encompasses a wide range of techniques, materials, and styles that vary according to the culture, region, or tradition of origin and may have utilitarian, aesthetic, artistic, creative, cultural, decorative, traditional, religious, or symbolic purposes (Brazil, 2012b).

Crafts are also often associated with a convergence between culture and economy. As a productive activity with social, cultural, and economic value, it is usually carried out by groups characterized by specific community relations, in which objects or artifacts with traditional characteristics are produced from available raw materials, acting as a factor of social cohesion (Cascudo, 2001; Keller, 2014; Silva, 2017).

After the development of the aforementioned legal apparatus, handicrafts became part of the curriculum of certain schools, usually in art or culture classes in adapted curricula (Silva, 2017). This inclusion functions in two ways: first, in the construction of a self-reference about the meaning of being "indigenous," "quilombola," or "peasant," seeking to meet the demand for an education that values experienced sociocultural expressions (Aires, 2005; Oliveira, 2018).

Second, it functions as a strategy for the public and official recognition of markers of identity and difference, simultaneously involving mobilization against stigmatization and recognition by the external community and legal institutions "[...] as a kind of certificate of authenticity" (Aires, 2005, p. 123). In a context of conflict and material and symbolic domination, this process demonstrates the possibility of becoming a distinctive feature of otherness (Oliveira, 2018; Silva, 2017).

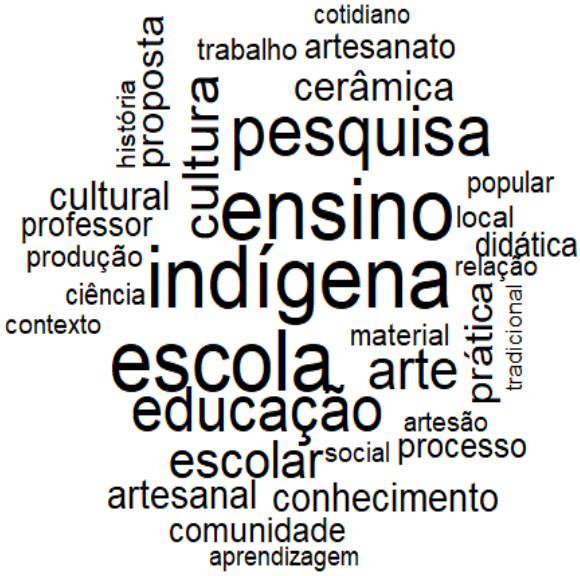
3 Handicrafts and Education in specialized literature

The relationship between crafts and education has been studied in the literature, mainly in relation to the inclusion of crafts in school curricula. In general, the

studies analyzed point to opportunities and challenges in the current stage of implementation of differentiated schools. In addition to exploring how craft practices can make schools meaningful educational environments, acting in the symbolic articulation, recognition, and production of identities.

The studies explore the intersection of themes and cover several areas, including the arts, mathematics, chemistry, biology, history, and religious education. To provide an overview of the relevant themes, we used the word cloud technique, created based on the abstracts and keywords of the studies considered, as shown in the figure below.

Figure 3 – Word cloud



Source: prepared by the authors using IRaMuTeQ software, 2023.

In the general evocations, the most common words were: "indigenous" (f = 71), "teaching" (f = 70), "school" (f = 69), "research" (f = 57), "education" (f = 48), "art" (f = 43), "culture" (f = 42), "school" (f = 40), "ceramics" (f = 30), "practice" (f = 30), "cultural" (f = 29), "knowledge" (f = 28), "handicraft" (f = 28), "proposal" (f = 27), "handicraft" (f = 24), "process" (f = 24), "community" (f = 24), "didactic" (f = 23), and "professor" (f = 23). The other words in the cloud had a frequency equal to or less than 20 and greater than 10.

The three most frequent words indicate the relevance of academic research on teaching in indigenous schools. Of the studies analyzed, 33.3% were conducted in indigenous schools (22.2%) or urban-indigenous schools (11.11%). These are so

named because, despite being located in urban centers, they are the result of a very specific socio-spatial dynamic of land occupation that is commonly observed in the northern region of the country and, on a smaller scale, in other areas where indigenous and riverine populations are influential (Ferreira, 2014).

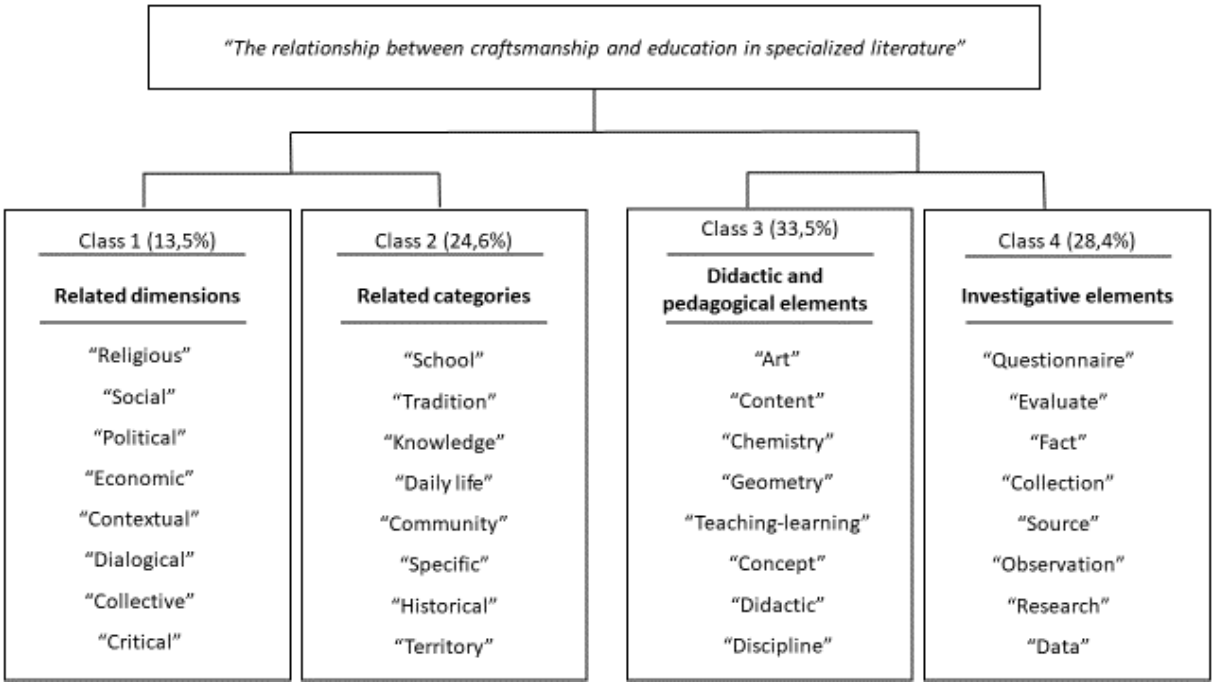
In comparison, studies conducted in rural or urban-rural schools account for 29.6% of the studies analyzed. However, the words "rural" and "rural" do not appear in the cloud, with frequencies of 14 and 4, respectively. No studies were found in quilombola schools, and the word "quilombola" does not even appear in the 422 different words displayed in the corpus. This suggests that research on handicrafts, their uses, and functions in differentiated education is more closely associated with indigenous schools than with other types of schools.

Other highlights were the words 'art', 'culture', 'practice', 'knowledge', 'process', and 'community'. These, in turn, reflect an understanding of craft as a socio-cultural and artistic practice that is produced and reproduced through a situated process. In addition to a purely aesthetic function, each of these terms denotes a type of knowledge that is specific to each context or community. There is also the word "ceramics" as the most prominent craft practice. The under-representation of rural contexts and the absence of quilombola, fishing, and gypsy contexts, among others, highlight the need for additional research and proposals focused on these contexts.

To extend the exploration of the text, a Descending Hierarchical Classification (DHC) was performed. The CHD analysis is based on a correlation logic to identify classes of words with similar meanings. These classes are obtained from the lexical proximity between words in the corpus that are used in a similar context and are formed by words that are significantly associated with this class and no other, making it possible to infer the nuclei of meaning in the textual material (Camargo; Justo, 2013). Considering that a higher $\chi 2$ indicates a stronger association of the word with the class, words with $\chi 2 < 3.80$ ($p < 0.05$) were not considered.

Two core meanings emerged from the analyzed content. These, in turn, were subdivided into two classes each, generating a total of four classes: Class 1: “Related dimensions”, corresponding to 13.5% of the text segments (TS); Class 2: “Related categories”, corresponding to 24.6%; Class 3: “Didactic-pedagogical elements”, 33.5%; and Class 4: “Investigative foundations”, 24.4%.

Figure 4 – Dendrogram of CHD classes



Source: prepared by the authors using IRaMuTeQ software, 2023.

Core 1 consists of the dimensions and categories related in the literature that intersect craft and education and encompass part of the complex web of actors required in the implementation of a specific and differentiated school. For example, the need to consider sociocultural and critical dimensions that can be operationalized based on historical categories specific to each locality. The second core includes the didactic-pedagogical and investigative elements reported in the literature, reflecting more normative and content-related issues of the material analyzed. The four classes are described in detail below:

Class 1 - Related Dimensions: Class 1 comprises 13.5% (f = 215 ST) of the total corpus and is composed of words such as "religious," "social," "political," "economic," "contextual," "dialogical," "collective," and "critical." In addition, it includes content related to macro dimensions that correlate with the establishment of relationships between craft and education.

This course suggests that in order for there to be a connection between craft and education, it is necessary to situate the practice of craft as part of a larger identity construction. This articulation is inextricably linked to social, political, religious, and economic issues, among others; otherwise, the inclusion of craft practice will be

uncritical. In practice, this enables or hinders the mediating function of the sociocultural aspect of craft.

Class 2 - Related Categories: Class 2 accounted for 24.6% of the text segments and is located in a universe of meaning close to the representations contained in Class 1. The main terms associated with this class were "school", "traditional", "knowledge", "everyday", "community", "specific", "historical" and "territory". It should be noted that these words represent categories that can be operationalized in the process of establishing relationships between education and handicrafts. An example of this is the report of Oliveira (2021), when he tries to contextualize the village in a training program for indigenous professors:

> [The training professor] used the sound of a frog croaking as a guiding principle for understanding the proposal. At that moment, one of the indigenous professors participating in the course asked the training professor: What kind of frog? What time of day does it croak? Does its song have to do with mating? Hunting? Etc... The professor who was conducting the study was amazed at the diversity of knowledge that an example like that could point to, pertinent information that should be considered when one is aware of the knowledge that others possess (Oliveira, 2021, p. 22).

Class 2 highlights the traditional, historical, every day, territorial, and specific aspects of each community in relation to the school environment. These aspects act as not only macro dimensions to be taken into account but also as articulated categories specific to each place that constitute this relationship.

Grade 3 - Didactic-pedagogical elements: Class 3 corresponded to 33.5% of the total ST, being the most important lexical class of the four. The most representative words in this category were "art", "content", "chemistry", "geometry", "teaching-learning", "concept", "didactic" and "discipline". These aspects highlight the didactic and pedagogical issues that teachers can use to integrate the theme of crafts into the various subjects of the common core curriculum.

Grade 4 - Investigative elements: Finally, Class 4 represents 28.4% of the corpus considered. This class is not directly related to the type of objects analyzed. The words "questionnaire", "evaluate", "fact", "collection", "source", "observation", "research" and "data" represent the constellation of investigative methods and procedures that guided the interventions reported by the studies.

4 Informing teaching practice and associated challenges

An underlying motivation of many of the studies analyzed stems from the recognition that both the legal apparatus and specialized research are still insufficient to consolidate the differentiated model (Batista, 2019; Dalmolin, 2018; Faria, 2015; Lopes Filho, 2022; Lucena, 2006; Marques, 2019; Medeiros, 2020; Silva, 2016; Silva, 2017). For this reason, the studies analyzed largely focused on identifying relevant artisanal practices in the places studied, with the aim of integrating them into different components of the curriculum.

The initiatives reported were summarized, systematizing some relevant aspects. First, the authorship of the studies was identified, followed by a description of the practices or initiatives presented. Next, the curricular applications of these initiatives were listed. Finally, because of extracts from the texts, suggestions, or reports on the use of these artisanal practices in the teaching of different curricular components and phases were recorded (see Chart 1).

Chart 1 – Summary of craft initiatives and practices used as teaching resources

ID	Practice or initiative reported	Possibility of/or reported curricular intervention	Suggestion or report on the application of craft practices in education
Lopes *et al.* (2021)	Handmade soap production	Curriculum component: Biology High School	The following topics can be addressed: "[...] negative human interference with nature (soil, water, and atmosphere), the difference between recycling and reuse, characteristics, types, and consequences of anthropic activities, the saponification process, including the issue of used oil and its improper disposal and recycling, as well as the possible use of aromatic plants to add value to products such as soap" (pp. 456, 457).
Medeiros (2012)	Bamboo crafts	Curricular components: Handicrafts and History Elementary School	"[...] working with bamboo to make materials for the dance group and for the craft exhibition, evaluating materials, timing, and craft handling. Writing and drawing about crafts and legends" (p. 54).
Medeiros (2020)	Tannery	Curricular component: Chemistry High School	"[...] the curriculum content involved in the animal skin treatment process uses ashes. [...] waste disposal, [...] mineral constituents [...] analysis of substances [...] exploration of the concept of oxides and their classifications" (pp. 57–59).
Aires (2005)	Tapeba crafts	Curricular component: Cultural class Specialized Elementary School	"[...] the Tapebas have established Friday as 'cultural class' day and teach their children to dance the Toré and make handicrafts" (p. 5).

Melo (2023)	Handcrafted shipbuilding	Curricular component: Mathematics High School/Technical	"[...] notion of reason and proportion, [...] buoyancy, stability, and flotation, [...] notion of angle, [...] symmetry, [...] quantities and measurements, [...] basic mathematical operations, [...] geometric knowledge to determine curvature" (p. 206-211).
Almeida (2008)	Handcrafted cachaça and Ajofe and alcohol content testing	(Handicraft boat building course) Curricular component: Sciences Elementary and High School	"[...] matter, mass, volume, weight, relationship between mass and volume, [...] explanatory principle of differentiated heat dissipation in large and small containers, [...] concept of specific surface area, [...] relationship between area and volume, [...] hydrophilic characteristics, [...] density and buoyancy, [...] forms of reasoning to calculate the amount of dilution water, [...] contamination by bacteria" (pp. 166, 170, 177, 180, 198, 199, 209, 213).
Alencar (2019)	Tapeba handicrafts (seeds)	Curricular component: Science (emphasis on Biology) Elementary and High School	inventory of natural elements (seeds, fruits, feathers, shells, teeth, straw, etc.) used in local handicrafts, relating them to important aspects of plant and animal biology. "The printed material contained information on history, population, land tenure, location, political organization, socioeconomic aspects, public policies, indigenous organizations, memories, art, culture, and environmental preservation" (p. 95).
Gondim (2007)	Weaving on a four-pedal loom	Curricular component: Science High School	inventory of natural elements (seeds, fruits, feathers, shells, teeth, straw, etc.) used in local handicrafts, relating them to important aspects of plant and animal biology. "The printed material contained information on history, population, land ownership, location, political organization, socioeconomic aspects, public policies, indigenous organizations, memories, art, culture, and environmental preservation" (p. 95).
Silva (2018)	Sacred pottery (clay from Master Vitalino)	Curricular component: Religious Education Elementary School and Youth and Adult Education (EJA)	"[...]matrices that historically formed the religious foundations of Brazil: indigenous, Western (Christianity), African, and Eastern, [...] include the discussion of African-based religions in the curriculum, with a view to understanding their foundations" (p. 108. 110, 112).
Oliveira (2021)	Baré handicrafts	Curricular component: Science Elementary School	"Raw materials: vegetable and animal; Classification; Species; reproduction; Relationships; characteristics; Sustainability. [...] Kingdom of Living Beings; Reproduction of Living Beings; Properties of Matter; Characteristics of Matter" (p. 113).
Oliveira (2018)	Basket weaving (buriti)	Curricular component: Arts Early Childhood and Elementary Education	"[...] storytelling, drawing, collage, photography, and shadow theater" (p. 9).
Toniazzo (2021)	Woven from wheat and corn straw	Curricular component: Heritage Education Elementary Education	Production of printed material, painting activities, puzzles, word searches, among others, with the aim of "[...] raising awareness among the school community in the region about the intangible cultural heritage derived from the craftsmanship of straw" and enhancing "[...] knowledge linked to material heritage" (p. 94).

Silva (2017)	Crafts made from taboa (mat grass)	Curricular components: Sciences (emphasis on chemistry) High School	"[...] preservation of the biome and the need to combine the agroindustrial vision with agroecology and family farming, [...] ethics, [...] the relationship between the destruction of the ecosystem and the vision of customs, virtues, and morals developed in philosophical and/or sociological aspects, [...] an interdisciplinary study involving handicrafts and their social, environmental, ethical, and technological implications" (pp. 180, 181).
Lima (2020)	Wood and bamboo crafts	Curriculum component: Arts High School	"[...] showcase Brazilian art and artists from different genres to include and value diversity. [...] broaden debates with students based on analyses of images (curated objects) during discussions about art, crafts, artists, and artisans in the classroom, with the aim of fostering debate about the different uses of materials, techniques, and codes present in the works presented" (p. 59).
Dalmolin (2018)	Indigenous and non-indigenous techniques for making and decorating ceramics	Curriculum component: Arts Elementary School	"[...] step-by-step guide to indigenous pottery-making techniques: cord-marking, paddle-making, and pinch pot, and non-indigenous pottery-making techniques: slab, solid ocado, and wheel, [...] indigenous pottery decoration techniques: indigenous graphics and engobe, [...] non-indigenous pottery decoration techniques: textures, low glaze, ceramic pencil or chalk, majolica, and raku, for methodological use in art classes and other subjects" (p. 10).
Batista (2019)	Handcrafted coalho cheese production	Curriculum component: Chemistry Elementary School (final years)	"[...] elementary concepts of matter (mixtures and their fractions), [...] properties of mixtures and their classifications, [...] macroscopic universe (cheese), through its fractions, understanding of the microscopic universe (compounds, molecules, and atoms present in cheese)" (p. 46, 48).
Marques (2019)	Pottery	Curriculum component: Chemistry High School	"[...] introducing ceramic art [...] aimed at strengthening local culture, identity, and belonging [...] begins by presenting the characteristics of the raw material used in ceramics, such as chemical compounds, types of clay, and their masses, which types are used to make pots, tiles, and jars, as well as the cleaning processes. [...] showing some materials and tools for handling clay, modeling, types of firing, composition and preparation of clays, etc. [...] the historical content is explored, the journey of ceramics through the ages" (p. 103).
Silva (2016)	Ticuna basketry	Curriculum component: Geometry Integrated technical indigenous Pro-EJA (High School)	"[...] making mats and pacarás [...] observe the formation of various angles, which can be used to explore the concepts of interior angle, exterior angle, consecutive angles, adjacent angles, opposite angles, angle addition, bisector, supplementary angle, complementary angle, acute and obtuse angles" (p. 27). right, acute, and obtuse" (p. 27).
Lucena (2005)	Handcrafted shipbuilding	Curriculum component: Mathematics Elementary School	"Boats and angles; symmetries and talabardões. [...] geometric solids, angles, and symmetries—articulated with objects used in boat building" (p. 122).
Faria (2015)	Handcrafted bread and wine production	Curriculum component:	"[...] chemical concepts, such as chemical transformations, reaction speeds, density, and organic functions. [...] The work also allowed for

		Chemistry High school	interdisciplinary, since historical aspects of the topic were also addressed, with the collaboration of the school's biology professor, who delved deeper into aspects of fungal biology." (p. 79).
Ferrete (2005)	Icoaraciense ceramics	Curriculum component: Mathematics (Geometry) Elementary School Vocational Education	"[...] history of Icoaraci ceramics, from the first works with clay to the main characteristics of this type of pottery. [...] creation of geometric ornaments in Icoaraci ceramics, considering the concepts of proportion, symmetry, and some notions of geometry used by artisans when decorating the pieces" (p. 8).
Oliveira (2016)	Ceramics from the Jequitinhonha Valley	Curriculum component: Arts Elementary School	"[...] board game – for teaching/learning Visual Arts in the final years of elementary school, focusing on the creative processes involved in producing ceramics in the Jequitinhonha Valley, Minas Gerais" (p. 4).
Lopes Filho (2022)	Artisanal production of coalho cheese	Curriculum component: Chemistry High School	"[...] chemical knowledge involved in this folk wisdom, with an emphasis on the characteristics of proteins, particularly the relationship between casein (a protein found in milk and cheese) and chymosin (an enzyme found in rennet). [...] more general biochemical aspects related to primary metabolism compounds: lipids, carbohydrates, and proteins. [...] nitrogenous macromolecules. The following were highlighted: their main functions, basic composition, structural classifications, and types of proteins, with special attention to enzymes" (p. 8, 76).
Santos (2012)	Marajoara handicrafts (miriti)	Curriculum component: Mathematics (Geometry) Elementary and Secondary Education	"Polyhedrons, polygons, cylinders, and other geometric shapes identified in the construction of miriti toys are mathematical representations brought to the handcrafted pieces from observations, concepts (formal and informal), and images from everyday life, [...] arc of a circle—half of a circle—and polygons—rectangles, trapezoids, and triangles" (p. 68, 70).
Dias (2013)	Traditional shipbuilding	Curriculum component: Mathematics (Geometry) Elementary and Secondary Education	"[...] change of metric units, operations with decimal numbers, notion of function and other mathematical concepts, [...] measures of central tendency studied in statistics, volume, and capacity of geometric solids, units of measurement, among other mathematical elements, [...] determinants, specifically Sarrus' rule, as well as the construction of graphs, the determination of the general and reduced equation of the straight line, its length, sequence, etc. , [...] functions, construction, and analysis of graphs, concepts of analytical geometry, as well as learning to use mathematical calculation software or spreadsheets, [...] recognizing the characteristics of the modular function in another context" (p. 65, 69, 71, 76, 78).
Xakriabá (2022)	Traditional Xakriabá pottery	Differentiated curriculum components: Land use, Indigenous rights, Xakriabá culture	"[...] when bringing ancestral knowledge into the school environment, we must mirror the ways in which our people teach and learn. Schools must emulate the ways in which aikuté /kuhinã [children] learn from their peers in their community. It is necessary to shift in time and space, to break free

		Elementary School and Differentiated curriculum component: Cultural practices High School	from the four walls of a classroom and move from the formal context of the school to the informal context of the workshop and to the spaces where the dasiwawë [elders] are carrying out their artistic and cultural practices. Artistic and cultural practices should not serve students merely as an obligation to attend class and receive a good grade in their report card. The aikuté/kuhinã should be nourished with this knowledge, without pressure, and they will awaken to the practice in their time and in their own way" (p. 137).
Belarmino (2018)	Kambiwá weaving (ouricuri straw and caroá fiber)	Curriculum component: Arts Elementary School	"[...] intensify the artisanal practices of the Kambiwá people, identifying them as an element of articulation with the history and culture of this people."; "the professor brings visual elements to talk about her people, identifying aspects of their culture. She proposes to spark dialogue between the representation of indigenous people and how they actually recognize themselves as indigenous, [...] Craftsmanship and arts education in schools [...] are integrated in various ways into the daily school life of students. It provides an important link between craftsmanship and the vision of what it means to be indigenous, creating an effective craft practice within the school" (pp. 156, 157).

Source: prepared by the authors (2023).

Although all the interventions reported were considered positive experiences, structural and human deficiencies were identified in the construction of a fully specific and differentiated educational system in accordance with the uniqueness of each sociocultural expression. Issues such as the difficulty of recruiting professionals with appropriate training for the contexts the development of teaching methods and curricular structures to incorporate the sociocultural, territorial, and linguistic specificities of multiple peoples were highlighted, as well as the diverse ethnic composition of the teaching staff who, together with their respective communities, need to establish more meaningful and appropriate curricula. The territorial and linguistic specificities of multiple peoples, as well as the training and diverse ethnic composition of the functional staff, who, together with their respective communities, must establish curricula that are more meaningful and appropriate to their respective contexts (Aires, 2005; Oliveira, 2021; Silva, 2017).

For Alencar (2019), the difficulties in consolidating differentiated education go beyond structural and financial issues related to the lack of specific and differentiated training for professionals. The author argues that the obstacles are, in fact, the product of the denial and historical devaluation of sociocultural expressions

and traditional knowledge as valid forms of knowledge. For the author, the lack of commitment to recognizing the identity of the so-called traditional peoples can be observed from the need to mobilize for legal recognition (which generates the right to build differentiated schools) to the lack of basic sanitation and adequate garbage collection, for example, proving the absence of public policies for traditional peoples (Alencar, 2019).

This is also reflected in the gap between academic research and the scenario of teacher training. Furthermore, the low number of teachers from the communities and the lack of contextualized didactic materials end up weakening the establishment of differentiated education (Lima, 2020). In this sense, Xakriabá (2022) observes that, even in a differentiated school, the transfer of craft techniques faces difficulties in consolidation.

Among other factors, the fact that the school is almost the only physical space for craft technique classes, with the emphasis given by the education system to lectures and theory classes—in which practices are only narrated—given the short duration of classes, which is 50 minutes, in practice, makes the socialization of traditional know-how unfeasible. Added to this is the lack of documentation on traditional artistic practices and the lack of pedagogical content for educators in the teaching of craft practices (Xakriabá, 2022, p. 105).

Other challenges include the ideal of bilingualism, which is rarely achieved in differentiated indigenous schools. Furthermore, resistance for teachers to create new ways of discussing content and stereotypical views about traditional peoples is also noted, especially when professors are not from the communities where the schools are located (Aires, 2005; Silva, 2018; Silva, 2017).

This type of contradiction, especially about stereotypical views of culture and religion, also highlights the need for policies that address the training of teachers responsible for differentiated curricula, as mentioned above. Otherwise, approaches that render the identities of traditional communities invisible will be perpetuated (Silva, 2018).

These observations highlight both the lack of education professionals with adequate training for the contexts and more profound issues of sociocultural erasure. The obstacles identified go beyond mere material scarcity and can be understood in the light of functional interculturality, which, according to Walsh (2009), acknowledges

diversity without challenging power structures. The persistence of the reported difficulties thus reflects the impasse of a model that, although pluralistic in appearance, does not break with the colonialism of knowledge or with the relations of domination that have historically characterized the education of so-called traditional peoples.

5 Final considerations

After analyzing the textual material accepted in the summary, it was possible to draw some conclusions about the relationship between crafts and education as presented in the specialized literature, especially regarding differentiated schools. Firstly, a direct relationship was observed with a legal framework that legitimizes the need for sociocultural revaluation in the curricula of differentiated schools and the possibility of using pedagogical practices that incorporate crafts as an educational tool.

However, the almost total absence of the word craftsmanship in the documents that make up the legal apparatus for differentiated education reflects a gap in the recognition of craftsmanship as a type of know-how that is valuable for differentiated education. This omission reveals the need to raise awareness among educational authorities of the potential of crafts in promoting contextualized education and valuing local sociocultural expressions, since crafts are recognized as an essential aspect in the affirmation of sociocultural identities and the external validation of communities.

Teaching practices related to the use of crafts in educational settings were also systematized. The material revealed that pottery, weaving, and basketry are the most common craft practices. These practices reflect the deep roots of the artistic tradition in the communities' way of life and, consequently, in the objects they produce as an integral part of their forms of expression. An analysis of the teaching and learning experiences reported in the studies reveals a wealth of possibilities for using craft practices in a wide range of curricular components.

As a side note, the reported research indicates that the creation of proposals and initiatives for pedagogical practices that emphasize the relationship between craft and education should be preceded, first, by the prior identification of craft practices that are symbolically significant for each community and therefore have the potential to become meaningful content for students in the classroom. Secondly, it is necessary to

recover the documentary, historical, bibliographic, and/or material evidence of these significant craft techniques.

These steps are necessary to understand the traditional function of handicraft techniques and to make connections to students' everyday lives and to common curriculum content. This process acts as a bridge that mediates the production of subjects with notions of belonging and strengthened identity ties, while facilitating meaningful learning of content that is supposedly universal.

Finally, it is understood that financial and managerial support is needed to promote the training of professors, managers, and technicians in educational networks and to produce teaching resources that incorporate handicrafts as a fundamental aspect. This requires a joint effort between public managers, educators, researchers, and the communities themselves, so that these materials respect and promote so-called local traditions.

Cadernos de Pesquisa, São Luís, v. 32, n. 2, p. 1-26, abr./jun. 2025 Disponível em:
http://www.periodicoseletronicos.ufma.br/index.php/cadernosdepesquisa

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Received in october/2024 | Approved in march/2025

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Translated by Silvia Iacovacci