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## **TO TEACH ABOUT THE TERRITORY FROM THE PERSPECTIVE OF AN INCLUSIVE EDUCATION: GEOGRAPHIC REASONING AND TERRITORIAL CITIZENSHIP AS PART OF THE SOCIAL INCLUSION PROCESS**

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**Abstract:** Geography is an area of knowledge that seeks to understand the spatial organization produced by human society, based on some analytical categories and its own principles. Such a possibility can help in the construction of a certain territorial awareness of/in human actions, illuminating one of the possible commitments of geography in an education from an inclusive perspective, where the idea of inclusion would not only be in physical or motor issues, but also in law. and in the condition of conscious, intellectual and committed participation in the decisions of spatially based social problems. This article aimed to identify a possible meaning of what is the idea of social inclusion, and therefore, what is to teach about the territory in the perspective of an inclusive education. Methodologically, the research was more analytical and of a qualitative and interpretative nature, involving a combination of a conceptual review of the literature and the collection and analysis of secondary data. The commitment of geography, within an inclusive teaching perspective, resides in a reflexive-problematic-integrated position of territories in permanent changes, addressing questions to these territories and thinking about possible answers, in an attempt to build what could be called a citizenship- territorial, an idea that faces a process of social inclusion.

**Keywords:** Geography, Teaching, Citizenship, Inclusion.

## INTRODUCTION

This article, in the form of a small essay, tried to think a little about what is perhaps one of the biggest discussions and challenges in the current context of geography teaching, where the teaching practice, increasingly complex, is faced with the constant search

of knowledge, alternatives and paths that consider the differences in their various nuances, providing the knowledge to which everyone is entitled. In the teaching-learning relationship, there are no recipes that can be applied indiscriminately to everyone and anyone. Geography is an area of knowledge that can be understood above all as a way of thinking, which allows, by various means, the construction of a spatial awareness, which justifies its importance in an education with an inclusive perspective.

The general objective was to identify a possible meaning of what is the idea of social inclusion, and therefore, what is to teach about the territory in the perspective of an inclusive education. As a methodological procedure, an analytical, qualitative and interpretative perspective was used, involving the combination of a conceptual review of the literature and the collection and analysis of secondary data and the debates and monitoring for six months of the work and teaching activities of the Benjamin Constant Institute ( IBC) and the research group of the Center for Studies in Citizenship and Politics in the Teaching of Geography at the Pontifical Catholic University of Rio de Janeiro (NECPEG-PUC Rio)

The development of the research, based on the perception and understanding of the revisited literature, data analysis, observations, debates and surveys carried out with the IBC and NECPEG-PUC Rio, allows us to present the results organized from three different points : I) The approximation between the ideas of inclusion and education in Brazil; II) Geography as a fruitful area for an inclusive teaching proposal; and III) A procedural-didactic and methodological path for an inclusive geography teaching.

## **THE APPROXIMATION BETWEEN THE IDEAS OF INCLUSION AND TEACHING IN BRAZIL: A BRIEF HISTORICAL ACCOUNT**

Investigating how the idea of what we know today as inclusion would have evolved in Brazil, it was noticed that this thought involving the notion of the right to participate (or not), of someone (or group) in something or a state of affairs, is not something new among us. The researched literature allows us to approach this discussion in at least three different moments: the treatment of the theme from a pathological point of view (16th to 19th centuries); the treatment of the theme from a medical-pedagogical point of view (20th century); and the treatment of the theme from the perspective of citizenship (20th/21st century).

### **THE TREATMENT OF THE THEME FROM A PATHOLOGICAL POINT OF VIEW (16TH TO 19TH CENTURY)**

The literary survey revealed to us, mainly through the studies of Souto (2014), that from the 16th century onwards the Protestant Reformation began a transfer from the school to state control, forming a religious school, intended only for a noble elite. The basic teachings of Christian doctrine were intended, in a limited way, for the popular classes. Santos & Teles (2012) believe that it is in this context, marked by the initial development of capitalism, that the interest of science, specifically medicine, with regard to people with disabilities emerges latently. From this, there is a certain concern with the socialization process of these individuals considered abnormal, outside the normal pattern of behavior and social structure of the time.

In Brazil, with the arrival of the Society of Jesus in the 16th century, an educational model was implemented whose objective was

to form the future elites who would administer the territory, reserving to the natives, enslaved and mestizos, a basic formation of religious principles, when much. To those with a disability, not even this was offered. This period of education in Brazil was marked by a feeling of total rejection of the person who had a disability, evidencing, according to the author, theories and social practices of discrimination, promoting situations of exclusion. An ideology was developed with a pathological view of those with a disability, which made society act with an almost naturalized contempt for these people.

Until the beginning of the 19th century, disabled people in Brazil were relegated to assistance provided by religious institutions, with work based on charity, without prioritizing the educational side. In the first half of the 19th century, according to a study by Souto (op. cit), a thought began to develop about what could be considered a certain “prelude to a special education in Brazil”, in which individuals who had a disability were now segregated into “residences”, receiving an “education” outside regular schools, without society having to support their contact.

### **THE TREATMENT OF THE THEME FROM A MEDICAL-PEDAGOGICAL POINT OF VIEW (20TH CENTURY)**

The study by Januzzi (2012) points out that it was only in the 20th century, especially from the 1930s onwards, that society began, in a more effective way, to organize itself into associations aimed at the issues of people with disabilities, with different forms of care., including the creation of institutions and a more comprehensive legal system on the subject.

However, as the work of Mendes (1995) and Dechichi (2001) warns us, it was not an idea of inclusion, but a medical-pedagogical proposal, which was still characterized by

the eugenic concern and the hygienic form of society. Brazilian society, stimulating the creation of schools in hospitals and clinics, in a segregating trend of education in Brazil. With medical-pedagogical thinking, the education model had not actually undergone any profound changes and the system of exclusion and segregation was still present and served as the basis of work for many educational establishments.

### **THE TREATMENT OF THE THEME FROM A CITIZENSHIP PERSPECTIVE (TRANSITION 20TH/21ST CENTURY)**

The idea of inclusion as part of citizenship (understood, broadly speaking, as a socio-spatial relationship permeated by rights and duties), as we know it today, only came to develop in the last decade of the 20th century, accompanied by some phenomena of scale. world, considered as multi-references to rethink some educational issues and the very idea of inclusion, and therefore, that of inclusive education. Among these phenomena are:

- 1) End of the bipolar order and the affirmation of the capitalist economy on a global scale;
- 2) Affirmation of democracy as the political regime that can best foster more equitable human relations;
- 3) Revolution in communication techniques;
- 4) Trembling of totalizing narratives;
- 5) Effectiveness of individual rights;
- 6) Liquidity of time, values and ideas; and
- 7) Transition from a society of mass work to a consumer society based on hedonism.

It is in this same period that the Salamanca Declaration (1994) summarizes and presents an idea that comes to change the scenario of world education, pointing out to countries the need for public and educational policies that will serve all people in a more equal,

independent way. of their personal, physical, cognitive, social, economic and sociocultural conditions. The need to include individuals with special educational needs is highlighted. In Brazil, this period was marked by important changes in the legal statutes focused on education.

A very interesting fact that the research showed us, especially during the period of work and direct contact with the IBC group, is that in this context of approximation with the concept of citizenship, the idea of inclusion broadens and becomes very complex, extending its scope and applicability to people with diverse and varied needs and also to various areas of knowledge.

Following this period of approach to the idea of inclusion from the perspective of citizenship, in fact broader and more complex than the two previous ones, the research also revealed to us, during the work and debates at NECPEG-PUC Rio, the emergence of other adjacent issues, promoters of numerous debates taking place today. Some of these issues are highlighted below:

- 1) But is inclusion a concept or a principle?
- 2) Inclusion as something diffuse and uncertain
- 3) Would inclusion, above all, be just a worldview?
- 4) Is inclusion just a method?
- 5) Can the idea of inclusion be appropriated only for capitalist purposes?
- 6) Can the idea of inclusion be thought of in the same way everywhere?
- 7) Does the idea of inclusion really make our relationships fairer or do they just fulfill a functionality?
- 8) And what about Teaching Geography in this context? how can you contribute?

Recognizing that each of these questions by itself already requires a deep investigation, it was decided to focus at this moment only on number 8, referring to the teaching of

geography, and how this could contribute to an inclusive teaching, by developing geographic reasoning and provide citizen training.

## **GEOGRAPHY AS A FRUITFUL AREA FOR AN INCLUSIVE TEACHING PROPOSAL**

### **WHAT IS THE IDEA OF INCLUSION BEING THOUGHT OF HERE?**

Since approximately the beginning of the 1990s, the discussion around the concept of inclusion has been carried out in a more systematic way among several areas of knowledge, without, however, reaching a clear definition of what it actually means.

Mantoan (2000) thinks of inclusion as a concept capable of being applied to all who are unable, for various reasons, to act and interact with autonomy and dignity in the environment in which they live.

Sasaki's (2010) approach presents inclusion as a set of processes and actions where society, or at least part of it, recognizes and seeks to create favorable conditions for people with special needs to prepare to exercise, on equal terms, roles and social functions.

Ribeiro & Machado (2016) argue that inclusion is a way of thinking that seeks to build a world that recognizes and values diversity, in all its fullness, as a learning process that generates autonomy, mobility, freedom, citizenship and justice.

More recent trends, especially in geography, have been thinking about inclusion not only as a mechanical-functional participation in society, but above all as the creation of possibilities for an effective, thinking and autonomous participation in the territory, related to the condition of citizenship and appreciation. collective role that each individual can play in society, ratifying and valuing their differences. This way, the idea of inclusion becomes a theme for any and all people, regardless of gender, ethnicity,

territorial affiliation, age, income, culture or whether or not they have any disability or special need.

By this bias, it is understood that broader issues would permeate what is called: Inclusive education, considering that it would encompass not only people with disabilities, but all strata of a society that wants to be inclusive and equitable. This expands our challenge, because if we live, as they say, in a world where there is not just one truth, but several truths, it is then necessary to open ourselves to these truths, recognizing our limits in perceiving them and our obligation as educators of create conditions for them to appear and develop. At first this task may not be as easy as it seems, as it involves the reconstruction of thoughts, values, knowledge, procedures and convictions.

Understanding inclusion as a condition in which people would be aware and able to participate actively, critically/constructively and permanently in the production of space/territory, geography reveals itself through teaching as an undoubted condition in the construction of an inclusive context. Due to the foundations and principles by which it tries to approach and treat reality, geography can permeate various fields in the sphere of what is called inclusion, such as equity, cohesion, citizenship, cooperation, planning, autonomy and above all teaching and construction. of geographic reasoning. Massey's thinking (2009) signals this possibility a lot, conceptualizing space as something open, relational and multiple, unfinished and in permanent becoming, which for the author is a condition for history to be open, including for new political possibilities., among which (and why not?) we can mention the idea of inclusion and inclusive education.

But this proximity between geography and inclusive education was not always present in Brazil, only being developed recently, in

a context of political, economic and cultural changes at the end of the 20th century.

## THE LINK BETWEEN TEACHING GEOGRAPHY AND THE IDEA OF INCLUSION

Until approximately the end of the 1970s, human geography in Brazil mainly focused on the man-environment relationship, with a knowledge very focused on the physical area, which sometimes was articulated with human issues. In Brazil, specifically from the 1980s onwards, due to changes in its political condition, an attempt was made to recover a human geography more focused on the social environment, something that did not exist before, when a greater commitment of geographical science to the state sector prevailed. academic. Thus, we sought to place geography more at the service of social issues, while maintaining a strong state and academic bond. In this context of social approximation, a human geography is sought with a different form of content and the way it tried to read some issues, placing society as the focus of knowledge, research and debate, a trait that follows geography in Brazil to this day. It can be said that it was a movement in which, while trying to recover the relevance of geography, it sought to include something different in it.

Regardless of theoretical, methodological or even ideological orientations, what was attempted was to establish a stronger and more connected debate in/and by society, in a process of refounding geography through social commitment. From there, what is known today as “the necessary geographies” emerged, following much of the changes in

the post-Cold War world and the debates that emerged.

In the modern metropolis, the concentration is large and dense, allowing you to hear the claims and speeches. This has been exponentially increased with the revolution in electronic communications and the development of social media. Soon, problems that are common to many people and social groups are noticed, generating a mobilization of subjects and actions at different scales. The so-called “necessary geographies” then have, as their object, the discussion of the processual movement of the human being, organizing themselves geographically to exist historically, and it is up to geography to show man that he is a man in the world, and that the world is a world of the world. man, and that if another were the man, perhaps another would also be the world.

All this movement will also echo in the discussions on the teaching of geography, at all levels. The place of geography in the school curriculum will no longer be understood only as one that only addresses elements of nature, but something of great relevance also in the social context, where geographic reasoning will be seen as a powerful way to justify the social importance of geography, a contribution capable of singling out the teaching of this area of knowledge.

The importance of geographic reasoning lies in the fact that it is characterized, according to Castellar (2020), by a type of reasoning that results from the connection between the fields of knowledge of spatial thinking (procedural content)<sup>1</sup> and the epistemological status of geography (categories and geographical

1. For Castellar (2020), most of the articles available in Brazil on spatial thinking in geographic education are based on the publication of the report: *Learning to think spatially*, published by the NRC (USA), which defines spatial thinking as “a constitutive amalgamation of three elements: the concepts of space, the tools of representation and the cognitive processes” (NRC, 2006). When we understand spatial thinking as a skill, it can, in fact, be an amalgam if we understand that the brain, to produce the connections between functional structures and brain mechanisms, depends on circuits that are amalgamated with each other as an open system (LURIA, 1973)., apud CASTELLAR, op. cit). But, for Castellar, spatial thinking is not just a skill to be developed, and the formulations present in *Learning to think spatially* are not theoretically and methodologically sufficient to support advances in Brazilian geographic education. In this sense, what Castellar proposes in his work, in order to bring better

principles), bringing together and allowing to recognize and understand the complexity present in a geographical situation<sup>2</sup>.

The thinking that defends geography as an essential and fruitful discipline in inclusion processes, does so by understanding that reasoning geographically involves the understanding that spatial analysis is a fundamental heuristic resource for understanding social reality, from the interaction between society and environment. Social practices demand a spatial dimension, and all human beings have this dimension in mind, a form of intelligence. Social practices, which are a set of actions, referrals and ways of being and living, are also spatial.

It is understood, therefore, that the role and importance of teaching geography in the context of inclusive education lies in the possibility of developing what can be called territorial citizenship, a part of the broader concept of citizenship, which makes us reflect critically about spatial phenomena and events in their multiple and inseparable scales of analysis, favoring the search for justice, development and territorial equity. It is about operating with a set of spatial knowledge that acts and develops forms of geographic reasoning, developing skills to think, explain and act in the territory, and not just to describe it.

This perspective sees territorial citizenship as a condition for intellectual and responsible participation in decision-making on territorially based social problems. Therefore,

results, is that spatial thinking is also understood as a type of procedural content. This proposal is related to the assumption that we have about the importance of teaching geography and, in order to make it concrete and to give robustness to the contents, it is necessary to bring the concepts, categories, principles, vocabulary of geography and, consequently, its statute epistemological. When considering spatial thinking as a procedural content, an action aimed at an end, it is understood that it consists of three fields of knowledge "that are amalgamated", associated with a geographical situation that will encourage the student to argue more consistently for through the geographic vocabulary, and which becomes a procedure that stimulates geographic reasoning, which will deepen and give meaning to the contents. In this dimension, the connection between the fields of knowledge of spatial thinking, added to the epistemological statute of geography, is what brings together this complexity of relationships that we understand as geographic reasoning (CASTELLAR, op. cit.).

2. The geographic situation is understood as a type of factual content, encompassing "systemic sets" of events (SANTOS, 2014, apud CASTELLAR, 2020), resulting from continuous movements, or in rupture, which give the possibility of identifying the quality of facts, phenomena and processes (CASTELLAR, op. cit.).

before a condition, it is understood that territorial citizenship is a right, and that all people must have, regardless of their educational or professional background, their social class or ethnic group, thus being a fundamental condition for a process of inclusion.

The search for the construction of a territorial-citizenship, through the development of geographic reasoning, is the great contribution that the teaching of geography can give to social contexts of better inclusion, since we all exist spatially and we all make ourselves, in some way, producing the territory/space. In this process, there is a two-way movement, where from a spatial condition one would move towards a more elucidated spatial awareness, and vice-versa, where this spatial awareness could lead to new spatial conditions. Although the spatial condition may be something a priori in us, which is independent of our will, spatial awareness is learned, constructed, and from there we think and produce other/new spatialities. This makes the teaching of geography a condition for the development of an inclusive education today, making the social relevance visible in a society that aims to be inclusive.

This way, new meanings are sought for geographic education today, in line with the proposal of inclusion through the citizenship bias, which gains strength from the 1990s and early 2000s. An answer in this regard involves what some authors have been calling the development of a "meaningful learning"

(CACHINHO, 2012). The latter is understood as a type of learning that directly affects people's lives, where not only do students learn from experience, but it also transforms them (FINK, 2003). Meaningful learning aims, through teaching, to connect ideas, processes and territorial domains, improving the capacity for creative thinking and management of integrated themes, developing new interests, feelings and values. Learning considered significant can be inclusive, by forming a territorially competent citizen, that is, capable of thinking spatially, consciously practicing geographic reasoning, using data, categories and geographic principles to justify and support ideas and proposals for social practices.

This condition, helping to promote inclusion through citizenship, can take the student beyond what he already knows or experience, recognizing the need to reconfigure ideas, thoughts and attitudes in/of the territory, making him a *de facto* citizen included, since citizenship today also requires a set of competencies for/enlightened and committed participation in life organized spatially and interspersed by various scales. Promoting inclusion through the construction of territorial citizenship, geographic education would thus be better able to help students face some challenges of the contemporary world, such as technological changes, biodiversity, poverty and social exclusion, space-time compression, environmental changes, advances and setbacks of globalization, ethnic relations, among others.

In this list of learnings considered significant, it is not enough to say that the teaching of geography is fruitful to stimulate inclusion processes and territorially competent citizens. It is necessary to point out some didactic elements and procedures for this to happen, including the categories, principles and methods that can contribute to

the construction of territorial citizenship and, therefore, of social inclusion.

## **A PROCEDURAL-DIDACTIC AND METHODOLOGICAL PATH FOR AN INCLUSIVE GEOGRAPHY TEACHING**

The proposal of teaching geography that helps to provide a certain degree of social inclusion, based on the development of geographic reasoning and the production of territorial citizenship, has fostered numerous works and debates aimed at the presentation of didactic and methodological proposals, many of which are already being practiced in several public and private institutions in the country.

During the research, some studies on the teaching of geography were identified that present a certain proximity to the idea of inclusion seen from the perspective of citizenship. One of these studies drew a lot of attention for its ability to produce broad and integrated approaches and debates, very dear to the notion of citizenship. This is the work developed by professors Valdir Nogueira and Sônia Carneiro, presented in the book "Geographical education and formation of spatial-citizen consciousness", from 2013, published by the Federal University of Paraná.

The study by Nogueira and Carneiro (2013) argues that the main objective of teaching geography is the formation of a "spatial-citizen consciousness", understood as a consciousness (and a right) constructed from a reflective, analytical and problematizing the territory, considering the multiple relationships and interconnectivity of concepts, contents and themes to be studied.

From this perspective, the authors propose a geographic teaching operationalized from the geographic principles: extension, causality, analogy, connectedness and activity. These principles would work as instruments of



referential analysis of the curricula, programs, themes and contents and of pedagogical-didactic orientation, in a perspective of an integrated vision of the geographic space.

The proposal by Nogueira and Carneiro (op. cit.) is very similar to the discussion outlined in this article, due to the close relationship between the concepts of Territorial Citizenship and Spatial-Citizen Consciousness, as well as the geographical principles, presented by the authors as an axis. guiding the curricular and didactic organization of a geography teaching.

Let us see below, in our understanding, how these principles presented by the authors could somehow encourage geographic reasoning and contribute to an inclusive geography teaching, according to the line of thought developed in this article:

1) Extension: developed by Friedrich Ratzel, says that it is necessary to delimit the facts to be studied, locating them on the earth's surface. For an inclusive proposal, it is of great value, as it provides students with conditions and elements to perceive and understand the importance of geographic scale in life, recognizing the reach of facts and proposing alternative paths and solutions.

2) Causality: formulated by Alexander Von Humboldt, this principle says that it is necessary to seek the why of the facts. For an inclusive education this is important, because it is not enough to know where things and phenomena happen, but why they happen in certain places, motivating the construction of knowledge and dialoguing with other areas, in a multidimensional and contextualized approach, making us realize that a geographical fact is more than itself, than the action of man in geographical space and more than itself.

3) Analogy: exposed by Karl Ritter and Vidal de La Blache, points out that it is necessary to establish a comparison between

facts and areas studied, seeking similarities and differences between them. For an inclusive proposal, it would make it possible for the students to perceive that the territory is a set of singularities with their own combinations, of complementary parts, relating them to others, and in this sense, understanding the different perspectives and spatialities.

4) Connectivity: formulated by Jean Brunhes, it argues that the facts are not isolated, but inserted in a system of relationships, being necessary to identify these links. This can help students to transcend the state of objectification of the world and of themselves, illuminating connectivity not yet addressed and recognizing themselves as part of relationships that involve people and groups, at various scales and meanings, contributing to an inclusive education.

5) Activity: also presented by Jean Brunhes, affirms that facts have a dynamic character. This could help in an inclusive proposal, as it shows students the need to always think from a where (space) and when (time), in the sense of perceiving continuity, transformation, change, giving phenomena geographical features the characteristic of a constant process of possibilities, containing similarities and differences, permanence and flows.

In addition to the points presented above, it is also understood that the proposal that brings the geographic principles as guides of the curricula and the composition of the geography teaching programs, reveals itself as a very fertile and fruitful didactic and methodological path in the search for a teaching inclusive that has geographic reasoning as a condition to be effective. The orientation of teaching and content by geographical principles can help students in several points, such as: 1) mobilizing knowledge and recognizing local, regional, national and global social problems, understanding the importance of scale; 2)

recognize the elements of a problem; 3) thinking about spatio-temporal connections of a problem; 4) develop critical thinking processes; 5) Read and understand places, realizing their absences, what they lack; 6) hypothesize and build evidence; 7) substantiate ideas and justify problems; 8) elaborate spatial representations, such as maps; and 9) develop spatial reasoning processes (comparison, association, hierarchy, interaction, patterns, regionalization, arrangement, among others). It can help teachers to organize more meaningful learning in the following points: 1) didactic application of themes to the curriculum and teaching program; 2) diversified assessment of skills and abilities; 3) application of less content, aiming at more instrumental, interpersonal and systemic competences; 4) a role where you are less of a protagonist and more of a coordinator of learning experiences; 5) greater focus on students and on the construction of geographic reasoning; 6) focus on questioning, problematization and the development of activities and values; 7) development of a more operative and less descriptive practice in the teaching of geography; 8) Approach and teach several things at the same time, in an integrated way, and not isolated, disconnected things; and 9) attention to the knowledge that students need in a multicultural society influenced by technological resources.

All these points do not mean that we must replace the contents of geography with its principles, even because it is through the contents that we teach, mobilize spatial thinking and seek geographic reasoning. What is proposed here, in fact, is that the contents be thought, organized and treated based on the possibility that geographical principles can offer, and it is up to the teacher, with their epistemological, methodological and didactic potential, to recognize and take advantage of. It is suggested that the contents

be something close to the students and also that the principles be approached from the daily life of the students. In this path, it is necessary to find a geographical situation that has the beams that bring the themes closer to the issue, spatializing them. And then we look at and study this set from the geographic principles, mobilizing spatial elements and geographic categories for the formation of geographic reasoning.

## FINAL CONSIDERATIONS

The first two decades of the 21st century have been for geography, as for many other areas of knowledge, a period of intense epistemological and methodological rethinking. Thinking about geographic space and the teaching of geography has become an issue directly linked to the desire to build a social relationship that has inclusion as a guiding axis, “going far beyond the desire to make only war, politics and the economy”. It is not just about the economic inclusion of a part of society, but an inclusion in a broader sense, whether educational, social, cultural, autonomous, and therefore territorial, since this is where life and relationships develop.

It is therefore desirable, for the little that this article has tried to expose so far, without the intention of exhausting and recognizing the vast conceptual field that involves and through which the idea of inclusion permeates, that it is possible to open a range of reflections and possible paths involving a teaching of geography focused mainly on the construction of a geographical reasoning, although this alone is not capable of fully promoting an inclusion process thought through the citizenship bias, being only part of this challenge.

The idea of territorial-citizenship, which we have tried to slightly address here, is something dear to social inclusion because it is not the inculcation of content or its mere

description, but something that facilitates a reflexive-problematic-integrated position of the themes of the territory.

The student-subject, when deprived of the rights to think, analyze, understand and explain the territory in which he lives, in which he intends to be a citizen, becomes excluded from social spaces, and therefore territorial citizenship is thought of as inclusive.

Social inclusion takes place, above all, through intellectual belonging, through intellectual actions of reading, explanation and cognoscibility in/of the territory, making us realize that geography is in our acts and thoughts, which is why its teaching a condition for inclusion.

Inclusion, in addition to the physical, motor, economic, political and social aspects, also involves a spatial side, with intellectual and affective factors, considering the right and duty to reflect and intellectually interact in the territory, in a thinking and creative citizenship.

To be socially included is above all to be able, through the processes and resources of teaching geography, to read and act in the world, in all its relationships, natural and cultural, economic, political and technological, overcoming fragmentations and building other meanings and senses for and in the territory;

Territorial Citizenship, built from a geographical reasoning developed by the teaching of geography, is a condition of inclusion because it allows building an awareness of the networks that weave the various relationships in the contemporary territory, generating solidarities and conflicts, in an action-reaction process of interaction.

The teaching of geography, oriented towards the development of geographical reasoning and territorial citizenship, can help new generations in terms of the way of thinking and acting in the territory, overcoming the logic of linearity by a logic of knowing-thinking from its complexities, which is why it is believed to be inclusive.

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