

PHILOSOPHY OF GEOGRAPHY: THINKERS, PERCEPTION, AND CONTRIBUTIONS TO THE TEACHING OF GEOGRAPHY¹ <https://doi.org/10.63330/aurumpub.015-014>**Carlos Eduardo da Silva Galante²****ABSTRACT**

Throughout one's educational path it is customary that at some point there are questions about various subjects that are constantly proposed for discussion and reflection. Among these subjects is Philosophy and the reasons for which it is useful. To propose a definition of what Philosophy is is not one of the easiest tasks, because the various existing concepts are the result of the thoughts of different philosophers, each one at his or her own time. The present work provides, albeit in summary, a brief exposition and philosophical reflection on the role, the importance and the foundation of Geography in and for the world. Furthermore, the present text will try to call the attention of those who study Scientific Geography and who maintain that it is a lofty and supreme knowledge when it comes to the analysis of the real in the cultural context of the people of various nations in various places around the world. The study is based on theoretical bibliographic data. The scope of the theme is in the field of social sciences, focused on education, mainly Philosophy of Education and Geography.

Keywords: Philosophy; Education; Geography; Society; Social sciences.

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INTRODUCTION

When examining the contemporary educational landscape, it is common to hear that education is facing a crisis. In truth, such a crisis is not new. Throughout the history of Education, it is possible to find educators who have written about this crisis. This is not solely due to economic and financial aspects, but also concerns the quality of the education being offered.

For instance, the discipline of Geography has been employed since times preceding antiquity. The analysis of geographical territory has always been—and continues to be—fundamental for various cultures and countries around the globe, whether in the identification of borders or in the pursuit of territorial expansion.

It is in this context that the theme "Philosophy in Education" emerges. It is believed that Philosophy leads to the act of thinking, reflecting, reasoning, and thus awakens critical thinking and, consequently, helps to construct a new vision of learning, since it is assumed that education is the primary agent of change.

Historically, it is observed that education has undergone transformations, which, in turn, aim to make it more appropriate to reality. However, Philosophy maintains that it is through the interaction and activities of the human being with and in relation to the real world that one develops and organizes oneself.

Thus, it is evident that common sense regarding education is that of a fragmented, incoherent, disjointed formation—ultimately, entirely devoid of certainty. In contrast, philosophical consciousness offers the opposite: a conception with complete coherence, unity, and articulation. Moreover, it provides education with an analysis of the society in which it is situated.

Nevertheless, it is understood that education is open to questioning. For this reason, it is believed that Philosophy can be one of the various options for reflecting on education as a means of social transformation. In this regard, we agree with LUCKESI³ when he states that, “philosophical reflection on education is what gives tone to pedagogy, ensuring its understanding of the values that currently guide educational practice and the values that should guide it in the future.” Thus, it is evident that Pedagogy can be understood as a philosophical vision of Education, which needs to be applied in practice in order to achieve the best results.

Based on these reflections, the main objective of this study is to investigate the relevance and contribution of Philosophy in the field of Education, with a special focus on the social and geographical sciences. More specifically, it seeks to highlight the properties of philosophical reasoning, the most

³ LUCKESI, Cipriano Carlos. *Filosofia da Educação*. São Paulo: Cortez, 1990.



influential philosophers who helped shape educational foundations, and also to discuss the relevance of teaching Philosophy in educational institutions.

Consequently, it is necessary to extract data from sources where we find the places and situations we need to research. Therefore, this study uses theoretical and bibliographic sources.

Thus, the scope of the theme lies in the field of social sciences, focused on education, more specifically on the Philosophy of Education.

In summary, it is understood that one does not educate merely for the sake of educating, but also to achieve an end: to perfect, to awaken man to the world or to his freedom, to adjust a nature, to build collective progress, to invent, among many other things. Hence, the philosophy of each being in itself.

The philosopher has never been merely a contemplator of the world, as some people think, but has always been a producer of ideas. And only ideas can significantly change the world, since we are always evolving. As the poet once said: "Time doesn't stop..." (Cazuza). However, the greatest enemies of philosophers are the vicious circles of ideas. If they cannot transcend them, overcome them with new concepts and ideas, they will forever remain mediocre thinkers, stuck in time and space, unable to see beyond the reality they live or have lived.

Thus, the philosopher must abandon the naivety and prejudices of common sense, not allowing themselves to be guided by submission to dominant ideas and established powers, but rather seeking to understand the meaning of the world, of culture, of History. For by knowing the meaning of human creations in the arts, sciences, and politics, the philosopher can provide each of us and our society with the means to become aware of our actions in a practice that aspires to freedom and happiness for all, in a process of educational transformation—since all of this is, ultimately, education.

METHODOLOGICAL CONTEXT: THE PURSUIT OF RESEARCH QUALITY

The development of this research is qualitative in nature, characterized by the in-depth exploration of phenomena, conducted in natural environments, where meanings are extracted from the data and not based on statistics.

The process is inductive, recurrent, analyzes multiple subjective realities, and does not follow a linear sequence. It offers benefits such as depth of meaning, breadth, interpretative richness, and contextualization of the phenomenon⁴.

An exploratory study is conducted when the objective is to examine a topic or research problem that has been little studied, about which there are many doubts, or which has not been addressed before. It

⁴ SAMPIERI, Roberto Hernández; COLLADO, Carlos Fernandes; LUCIA, Maria del pilar Baptista. *Metodologia de pesquisa*. 5. ed. - Porto Alegre: Penso, 2013.



serves to familiarize us with an unfamiliar topic and to gather information about the feasibility of conducting a more comprehensive study related to a particular context.⁵

Bibliographic research is built upon works that have already been published. Typically, this form of research encompasses physical materials such as books, journals, tabloids, theses, dissertations, and records of scientific meetings⁶. Furthermore, as stated by Marconi and Lakatos⁷, the purpose of bibliographic research is to connect the researcher with all available content—whether written, spoken, or filmed—on a specific topic, including lectures that have subsequently been debated and recorded in some form. In this way, the investigation is not limited to repeating what has already been said or recorded about a given topic, but rather enables the analysis of a subject from a new point of view or perspective, resulting in original findings.

“The most important aspect of the analysis process is theoretical sensitivity, that is, the ability to recognize what is important in the data and to assign meaning to it. This sensitivity derives both from technical literature and professional experience, but it is also acquired throughout the three stages of decoding, through continuous interaction with the data”.⁸

The purpose of qualitative evaluation is to organize information, understand the context, interpret and analyze units, categories, and topics, connect the results of the investigation with grounded theory, among other objectives.⁹

THE PHILOSOPHY OF EDUCATION: CONCEPTUAL CONTEXTS

Some believe that Philosophy should concern itself with the essence of facts, while others argue that it should focus on phenomena. Still, others believe that the pursuit of truth is Philosophy’s primary function. Another perspective holds that it is through faith that this science is realized, which, in theory, may blend it with religious concepts. However, it is important to recognize that all these definitions aim at the development of knowledge in pursuit of human benefit and happiness. Therefore, if Philosophy, as a form of knowledge, seeks to resolve the most practical ends of life, it offers us answers to fundamental goals such as freedom, fraternity, and both personal and collective happiness.

Philosophy has a clear social function, as it is the responsibility of philosophers to remain attentive to the fundamental issues of their time, seeking to find an action plan that can provide explanations and possible solutions. In this way, we can say that Philosophy is highly useful to society, as it provides an

⁵ Ibid., p. 16.

⁶ GIL, Antônio Carlos. *Como elaborar projetos de pesquisa*. São Paulo: Atlas, 2010

⁷ LAKATOS, Eva Maria; MARCONI, Marina de Andrade. *Fundamentos de metodologia científica*. 5. ed. - São Paulo: Atlas 2003.

⁸ Ibid., p. 24.

⁹ Op. Cit., p. 18.



understanding of social issues based on moral foundations. History has repeatedly demonstrated the contributions philosophers have made to society, including in political, social, economic, and religious spheres. Therefore, Philosophy is one of the best means by which we can engage with the world, using our reason to question the obvious and crucial points of everyday life, thereby fostering better education and citizen transformation.

More specifically, the Philosophy of Education explores essential questions related to teaching, such as its purposes, methodologies, and principles. Over time, various theories and thinkers have influenced the different currents of educational philosophy.

Among the main Fundamental Theories of Educational Philosophy are: Idealism, which argues that education should be based on universal ideas and principles, aiming at the improvement of the individual as a rational and autonomous being; Realism, which holds that education should focus on the objective knowledge of what is real, emphasizing observation and sensory experience; Pragmatism, which views education as a continuous experiment and a process for solving problems, where learning arises from lived experience; Marxism, which examines education through the lens of social classes and the prevailing economic structure. According to this theory, the school can act as a means of perpetuating social inequalities, but it can also become a space for resistance and awareness; The New School Movement, which emerged as a pedagogical renewal that valued the active participation of students in learning, experimentation, and the connection between school and everyday life; Constructivism, which proposes that the learning process is an active endeavor in which the student constructs their own knowledge.

Educational philosophy, by analyzing history and various theoretical frameworks, provides tools for educators and scholars to understand and question pedagogical practices. The diversity of perspectives enables critical reflection on the role of the school, the purposes of education, and the different ways of acquiring knowledge.

Ultimately, it is believed that Philosophy leads to the act of thinking, reflecting, reasoning, and thus awakening critical thinking and, consequently, helping to build a new vision of society, where education is presumed to be the main driver of its transformation.

THE PHILOSOPHY OF GEOGRAPHY AND ITS HISTORICAL CONTEXT

The Philosophy of Geography is a branch of Philosophy that addresses epistemological, metaphysical, and axiological themes within Geography. It also encompasses general geographic methodology and broader topics such as how we perceive and represent space and places. In this sense, Geography has been utilized since before antiquity; the study of geographic space was—and continues to



be—of great importance to different peoples and nations around the world, whether in the process of territorial recognition or even in expansion efforts.

Although methodological questions related to geographic knowledge have been debated for centuries, Richard Hartshorne (1899–1992) is often credited with the first systematic treatment of the subject in English. His work, *The Nature of Geography: A Critical Survey of Current Thought in the Light of the Past*, published in 1939, was followed by several volumes of critical essays in the subsequent decades. John Kirtland Wright (1891–1969), a prominent American geographer known for his work in cartography and the analysis of the evolution of geographic thought, introduced the term geosophy in 1947 to refer to this broad type of inquiry into geographic knowledge.

Other frequently cited foundational texts in the field include *Explanation in Geography* by David Harvey, published in 1969, and *The Production of Space* by Henri Lefebvre, published in 1974. Discussions around the issues raised by the latter partly inspired the founding of a “Society for Philosophy and Geography” in the 1990s.

The “Society for Philosophy and Geography” was established in 1997 by Andrew Light, a scholar from George Mason University, and Jonathan Smith, a geography expert from Texas A&M University. Three volumes of a peer-reviewed journal, *Philosophy and Geography*, were published by Rowman & Littlefield Press, which later became a biannual journal published by Carfax Publishers. In 2005, this journal merged with another publication initiated by geographers, *Ethics, Place, and Environment*, to become *Ethics, Place & Environment: A Journal of Philosophy and Geography*, published by Routledge. The journal was edited by Light and Smith until 2009 and published works by philosophers, geographers, and scholars from related fields on issues of space, place, and broadly interpreted environmental concerns. It came to be recognized as instrumental in expanding the scope of environmental ethics to include work on urban environments.

In 2009, Smith retired from the journal, and Benjamin Hale from the University of Colorado became the new co-editor. Hale and Light relaunched the journal in January 2011 as *Ethics, Policy & Environment*. Although the journal has since focused more on the relationship between ethics and environmental policy, it still accepts submissions of relevant work from geographers.

A book series, initially launched by Rowman & Littlefield and later by Cambridge Scholars Press, began in 2002 with the publication of the proceedings from the annual meetings of the Society for Philosophy and Geography, coordinated by Gary Backhaus and John Murungi of Towson University. In 2005, the sponsoring society of these annual meetings became the “International Association for the Study of Environment, Space, and Place,” and in 2009, the book series gave way to a peer-reviewed journal, *Environment, Space, Place*, published semiannually and currently edited by C. Patrick Heidkamp, Troy Paddock, and Christine Petto of Southern Connecticut State University.



THE METHODOLOGY OF GEOGRAPHY TEACHING AS AN ONGOING METHODOLOGICAL CHALLENGE

The methodology of Geography presents a continuous challenge, as the field must adapt to the complex and rapid changes of the world. More than a simple exercise in memorization, Geography requires strategies that enable students to critically assess reality.

In Geography education, the interaction between human beings and their impact on the surrounding environment stands out. According to Kimura¹⁰, the analysis of daily life is seen as a broadened analysis that integrates political, social, and economic aspects, which complement each other as explanatory elements.

With this approach, Geography aims primarily to understand human characteristics, both of the natural environment—studied by Physical Geography—and of the built environment, shaped by human actions and interactions, as discussed in Human Geography. Currently, geographic education has been adopting more critical and impartial methodologies, focusing on an analysis that goes beyond the context in which individuals live and centers on the relationships that have led to that reality—a movement known as Critical Geography.

The methodology of Geography teaching faces the challenge of overcoming the traditional, encyclopedic, and decontextualized approach to become a dynamic and critical discipline, capable of enabling students to understand the complex reality that surrounds them. Overcoming this model requires constant innovation in pedagogical practices, closer alignment with students' realities, and the use of more effective teaching resources.

Among its main methodological challenges, one can point to its fragmented and decontextualized approach. Geography teaching is often marked by a classical dynamic that fragments space into topics such as climate, relief, and vegetation, making it difficult for students to understand the interconnections of reality. The content becomes distant and abstract, lacking connection to their lived experiences.

Student disinterest and lack of motivation also stand out. The absence of a relationship between content and the student's daily life generates disinterest, leading to the perception that Geography is a merely decorative or useless subject. The traditional methodology, based on memorization, contributes to this lack of engagement. Likewise, the lack of critical thinking due to the use of inadequate methodology can limit the development reality constructively. The challenge is to go beyond description, promoting the analysis of the social relationships that shape space.

In this context, the limitations of teaching resources become evident. Excessive dependence on outdated textbooks, poorly illustrated or reproducing classical Geography, represents an obstacle. The

¹⁰ KIMURA, Shoko. *Geografia no ensino básico: questões e propostas*. São Paulo: Contexto, 2008.



lack of other resources, such as technologies and appropriate materials, also compromises the quality of teaching.

The insufficiency in teacher training contributes to this challenging scenario. Training teachers to adopt new methodologies and integrate technologies into the classroom is a real difficulty. The teacher needs to act as a mediator, not just a transmitter of content.

Structurally, educational inequality also falls within the realm of challenges. Disparities in access to resources and infrastructure in Brazilian schools directly affect the ability to implement more innovative and effective teaching methodologies, especially in rural areas and marginalized communities.

In such a challenging context, it is necessary to think of alternatives and possibilities for overcoming obstacles. To overcome these challenges, the methodology of Geography teaching must focus on more active and critical approaches.

Connecting with everyday life offers a reliable path to overcoming such obstacles. The teacher should start from the reality and lived space of the student, using their experiences as a starting point for analyzing local, regional, and global issues.

Also contributing to this challenging scenario is the application of Critical Geography. Its adoption allows for the analysis of human relationships that generate social inequalities and shape space, forming more conscious and autonomous citizens.

The use of active methodologies as a means of overcoming the difficulties encountered includes the student as the protagonist of learning, using investigative practices and problem-solving strategies. Field activities, games, case studies, and group work stimulate engagement and participation.

The use of technologies, including the incorporation of geotechnologies such as Geographic Information Systems (GIS) and other digital resources (apps, virtual maps, videos), fosters more dynamic and visual learning. Despite the availability of tools like Google Earth, simple GIS platforms, GPS, and mapping software, teachers often lack the training to use them beyond surface-level illustrations.

Interdisciplinarity connects Geography with other disciplines, demonstrating the complexity of reality and how knowledge is constructed. Thus, learning gains in breadth and depth. In this context, the use of new teaching resources beyond textbooks—such as films, music, cartoons, and satellite images—diversifies the approach and perception of content.

The greatest challenge of Geography teaching methodology is, essentially, to transform the discipline into a tool for deciphering the world. This means going beyond memorization and equipping students with concepts and skills to understand spatial relationships, the dynamics of power inscribed in territory, and the impacts of human actions.

Geography, when well taught, is profoundly empowering. It allows individuals to understand their place in the world—from the local to the global scale—and to act more consciously and critically within



it. Overcoming these methodological challenges is not merely a pedagogical issue but a necessity for forming citizens capable of confronting the complex socio-environmental problems of the 21st century.

THE RELEVANCE OF GEOGRAPHY TEACHING IN THE CONTEXT OF CONTEMPORARY LEARNING

Geography teaching highlights the relationships between people and their influence on the environment. According to Kimura¹¹, the examination of daily life is an expanded investigation that encompasses political, social, and economic aspects, which are interdependent as explanatory factors. This subject plays a fundamental role in the current educational context, as it enables students to understand a constantly changing world and to position themselves critically as active participants. Geography goes beyond merely memorizing names and places; it investigates the intricate relationships between society, geographic space, and the environment.

In an increasingly interconnected world, geographic education is vital for forming active and informed citizens. This discipline contributes to the development of awareness about the changes and processes occurring in geographic space, helping students to better understand contemporary reality.

The relevance of Geography teaching is profound and multifaceted, going far beyond memorizing capitals and geographical features. In a world marked by globalization, environmental crises, and accelerated social transformations, school Geography becomes a fundamental discipline for shaping critical, conscious, and active citizens.

The main object of study in Geography is geographic space, that is, the space transformed and organized by society throughout history. Geography teaching allows students to understand the relationships between society and nature (how humans modify the environment and how they suffer its consequences), to critically analyze urban and rural landscapes, identifying problems such as socio-spatial segregation, lack of infrastructure, and environmental destruction, and to perceive themselves as agents who produce, consume, and modify space, leading to more conscious and responsible action.

Geography is a powerful tool for the critical reading of the world. It enables students to interpret news and information in depth, contextualizing local, national, and global events; to understand land conflicts, resource wars, migration crises, and geopolitical disputes, going beyond the superficiality of headlines; to question social and spatial inequalities, understanding how power and wealth are unequally distributed across territory, within a city or between countries.

The relevance of Geography also reaches important social aspects today, such as socio-environmental awareness and sustainability. On a planet under threat from climate change and resource

¹¹ KIMURA, Shoko. *Geografia no ensino básico: questões e propostas*. São Paulo: Contexto, 2008.



depletion, Geography is essential for promoting environmental education in a concrete way, showing the interdependence between natural elements (climate, relief, vegetation, hydrography); for discussing the concept of sustainability in a practical manner, analyzing real problems such as deforestation, pollution, water scarcity, and overconsumption; for encouraging responsible habits and an ethic of care for the planet.

Geography works with a specific and fundamental language for orientation and analysis, such as reading and interpreting maps, graphs, tables, and satellite images. These are essential cognitive skills in the 21st century, applied in various fields of knowledge and the job market. The use of geospatial technologies such as GPS and Geographic Information Systems (GIS) is increasingly present, and Geography introduces these concepts.

The relevance of Geography can also be noted in the early stages of learning. With the appreciation of identity and belonging, the study begins with the student's place of living (the street, the neighborhood, the city) and then expands to the world. This process strengthens the sense of identity and belonging to the local community and the country. It also allows for the appreciation of the cultural and landscape diversity of one's own territory and of the planet, combating prejudice and stereotypical views about other places and peoples.

In a century with many global transformations and technological advances, Geography prepares individuals for this globalized world. Geography provides the keys to understanding the complexity of globalization, as it explains networks and flows that connect the world, such as international trade, information flows, and migrations. It also contextualizes economic issues, such as the international division of labor and the formation of economic blocs (such as Mercosur and the European Union), and shows how the local is connected to the global (how a consumption decision in one country can affect the environment and economy of another).

The relevance of Geography teaching lies in transforming the student into an interpreter of the space in which they live. It is a discipline that combines natural and human knowledge to answer fundamental questions: Where? How? Why? And, most importantly: So what?

It equips young people with the critical capacity to understand common news such as climate change, commodity price analysis, how urban mobility challenges in a city compromise quality of life, how development projects for their country are currently unfolding, among others. Ultimately, good Geography teaching is essential for forming citizens who not only inhabit the world but understand it and feel capable of transforming it for the better.

Contemporary Geography is full of instability and change. The discipline helps in understanding contemporary geopolitics, territorial disputes, and conflicts that reshape the map of nations. The



discipline contributes to the analysis of interactions between society and the environment, promoting sustainability and awareness regarding environmental variables.

Geography teaching currently faces challenging issues but also finds new possibilities for innovation. The goal is to overcome resistance to new methodologies and abandon memorization in favor of more active, critical, and experiential learning. New technologies, such as digital cartography and interactive maps, can be used to make learning more dynamic and contextualized, forming critical readers and creators of maps. The practice of field studies, reminiscent of educators like Pestalozzi and Lourenço Filho, remains relevant and can be enriched with technologies, connecting local experiences to a global understanding.

Finally, Geography teaching is significant in the current context due to its ability to form critical and conscious citizens who understand the complex interconnections between the local and the global, enabling them to act in transformative ways within society. The discipline offers students the necessary tools to interpret reality, question inequalities, and seek solutions to the world's problems.

CENTRAL CHARACTERISTICS OF PHILOSOPHICAL THOUGHT: THE AUTONOMY OF THOUGHT

Since the 6th century B.C., with the emergence of Philosophy, a new way of thinking arose. However, we cannot say that the mere introduction of a new way of thinking is enough to characterize Philosophy. Within it, there is freedom of thought, which makes it impossible to find a single definition. What is observed, in fact, is an incessant search for learning how to philosophize. As the renowned German philosopher Immanuel Kant stated, “There is no Philosophy that can be taught; one only learns to philosophize.”¹²

In this regard, it is essential to understand the etymological origin of the word Philosophy, which derives from the Greek *philosophein*, whose verbal root expresses the love of wisdom, seen as the human being's reflection on life and the universe. Thus, we can see that Philosophy is not *sofia* itself, which implies science and wisdom simultaneously, but rather the aspiration, the pursuit of that *sofia*. In this sense, PILETTI highlights¹³:

“The essence of Philosophy is the search for knowledge and not its possession. If [...] it is a search and not possession, we can say that philosophical work is a work of reflection. The word reflection comes from the Latin verb *reflectere*, which means to turn back. To philosophize, therefore, means to revisit, reconsider the available data, review, examine thoroughly, pay attention, and analyze carefully.”

¹² PILETTI, Claudino. *Filosofia da Educação*. 3 ed. São Paulo: Ática, 1991, p.12.

¹³ *Ibid.*, p. 13



Indeed, we understand that Philosophy serves as a tool for human beings to become more critical, for it is from the moment one begins to think, reflect, and examine the dominant concepts in society that one perceives oneself as a capable member of living in and modifying its functioning. It is in this way that we can present new ideas and engage with the environment around us. Therefore, we do not merely accept what is presented to us as absolute truth to be followed. Thus, when we begin to philosophize, we also begin a reflection on the routine of human beings.

To support what has been said, Luckesi¹⁴ states:

“Philosophy is a body of knowledge, constituted from an effort that the human being has been making to understand their world and give it meaning, a comprehensive meaning. A body of knowledge, in Philosophy, means a coherent and organized set of understandings about reality. [...] In this way, philosophy is a body of understandings that comprehends and directs human existence in its most varied dimensions.”

In general, Philosophy is present in us all the time; it only needs to be awakened and put into action. As Leôncio Basbaum says¹⁵:

“Philosophy is by no means a mere abstraction independent of life. On the contrary, it is the very manifestation of human life in its highest expression. Sometimes through a simple practical activity, other times in the depths of a profound and existential metaphysics, but always within human activity, physical or spiritual, there is philosophy [...]. Philosophy translates the feeling, thinking, and acting of man. Evidently, he does not feed on philosophy, but undoubtedly, with the help of philosophy.”

In this context, the main characteristics of philosophical thought differentiate it from everyday thinking and other forms of knowledge. These are based on reason, depth, and the pursuit of a broader understanding of reality, going beyond appearances and questioning what is considered truth.

Radicality in Philosophy focuses on investigating the roots, origins, and foundations of problems. In this way, philosophical reasoning does not accept ready-made or simplistic explanations. It explores questions to locate fundamental causes, seeking the essence of phenomena and the difficulties of existence. In this realm, Philosophy challenges common sense and accepted knowledge, promoting the immediate rejection of what is obvious or socially imposed.

It is emphasized that Philosophy encourages the autonomy of thought, allowing the individual to create their own ideas consciously and independently. Unlike passive acceptance, this philosophical autonomy involves the ability to examine and evaluate arguments, distinguishing valid ones from

¹⁴ LUCKESI, Cipriano Carlos. *Filosofia da Educação*. São Paulo: Cortez, 1990.

¹⁵ Ibid. p.23.



fallacies. The philosophical stance challenges social norms and seeks unprecedented answers, adopting an active and critical position toward reality.

Philosophical thought is organized into an integrated system, rather than being a set of scattered ideas. From this realization, Philosophy seeks to develop logical ideas and concepts to elucidate complex questions about the world and human life. The characteristic rigor of Philosophy is revealed in the use of reason and logic to reach truth, distinguish arguments, and confirm the validity of knowledge.

Philosophical reflection implies a daily questioning of the reasons behind our thoughts, speech, and actions. Philosophy involves the act of thinking while reflecting on itself, in a critical and conceptual way, exploring the meaning of existence. Thus, philosophical thought seeks answers to essential questions related to truth, moral and ethical values, language, and existence.

The central characteristics of philosophical thought interrelate to foster a rational and critical pursuit of understanding the world. Radicality, autonomy, systematicity, and reflection are the foundations that sustain philosophical activity and distinguish it from other forms of knowledge.

It is essential to highlight the message that CORDI¹⁶ shares about the significant lesson from the ancient Greek philosophers: “Never accept existing structures as if they were the only viable ones. Those who wish to be innovators in their time must analyze carefully and critically: it is necessary to philosophize.”

PHILOSOPHY, EDUCATION AND GEOGRAPHY: KEY PHILOSOPHERS WHO CONTRIBUTED TO THE EDUCATIONAL FOUNDATIONS IN THE CONTEXT OF THE PHILOSOPHY OF GEOGRAPHY

Philosophy has always been linked to Education, as a mode of thought aimed at making human beings concerned with understanding and participating in the reality in which they live. In this case, we consider it a reflection (radical, rigorous, and comprehensive) on the real problems presented within the educational sphere. Thus, regarding the philosophical role in education, it is worth noting that it also consists of reflecting on the problems that educational reality presents. Just as in social reality, in educational reality the role of philosophy is also to awaken people's critical thinking.

Demerval Saviani¹⁷ points out that thought construction begins with the empirical, moves through the abstract, and thus reaches the concrete. Likewise, according to him, in terms of worldview, there is a transition from common sense to philosophical consciousness. This corresponds to the passage of man from the obscured world in which he lives to a new visible and real world that he can certainly provide for himself and, consequently, for others. As the author states:

¹⁶ CORDI, Cassiano. Et al. *Para Filosofar*. São Paulo: Scipione, 2000.

¹⁷ SAVIANI, Demerval. *Educação: do senso comum à consciência filosófica*. 9 ed. São Paulo: Cortez, 1989.



“It is concluded that the transition from common sense to philosophical consciousness is a necessary condition to situate education in a revolutionary perspective. Indeed, this is the only way to convert it into an instrument that enables members of the popular classes to move from the condition of ‘class in itself’ to the condition of ‘class for itself.’ Now, without the formation of class consciousness, there is no organization, and without organization, revolutionary transformation of society is not possible.”

Education has been a subject debated from ancient times to the present by philosophers and educators, based on the idea that it is responsible for the development of intellectual, moral, and physical faculties of the human being. Thus, we state that the educational role of philosophy focuses on developing critical thinking, increasing reflective awareness directed toward oneself and the world. In this regard, Morandi¹⁸ offers a concept of education associated with philosophical consciousness:

“Education: this term expresses the generative principle of individual cultural and social behaviors, as well as the knowledge inscribed in each person. Education designates the process that links a subject to their immediate environment, to a system of society, culture, and values (in which educational institutions take place) and allows them to integrate. This formative–foundational dimension is the challenge of a realization, of a freedom, of the meaning of the educational endeavor itself, objects of philosophical reflection.”

In this sense, it leads to the understanding that one cannot speak of education without speaking of the human being. Thus, it is perceived that in every society there is a different conception of man, as each one projects onto him an “ideal image,” that is, the ideal man to be part of it.

The organization of teaching emerged in Greece through the dialogical approach. Thus, the first great educator in history stands out: Socrates. According to him, knowledge is within each person, it only needs to be awakened. To do this, he used his dialogical method, where he engaged in critical dialogues with his interlocutors, enabling them, through his questions, to bring forth their own ideas. He also stated that the educator should not give the answer to the student’s doubt, but rather stimulate them to seek that answer within themselves.

SOCRATES (470/469 B.C. – 399 B.C.) affirms that we all have the capacity to become philosophers. However, for this to happen, we must be aware of our own ignorance and be in constant pursuit of true knowledge, which lies beyond the appearances of material things, in the world of ideas—immutable and perfect.

PLATO (428/427 B.C. – 348/347 B.C.), a disciple of Socrates, can be considered the founder of the theory of education. He claimed that true knowledge is only attainable through the method he proposed: dialectics. This was a means of refuting the assertions made by others. For him, true knowledge is found in the world of ideas, which we only reach when we leave behind the sensory world. In short, he

¹⁸ MORANDI, Franc. *Filosofia da Educação*. São Paulo: EDUSC, 2002. p. 18.



says that what we know was contemplated by the soul in the world of ideas. However, the education proposed by Plato aimed at the moral formation of man in relation to the State.

ARISTOTLE (384 B.C. – 322 B.C.), another great Greek philosopher, had a very different view from Socrates and Plato, disagreeing with Platonic idealism. He developed a theory focused on the real. According to him, the purpose of education in human beings is the pursuit of happiness or the good, which lies in the highest functioning of human nature—that is, in reason, which directs human conduct.

SAINT AUGUSTINE (354 – 430 A.D.) and Saint Thomas Aquinas (1225 – 1274 A.D.) refined these theories: the former, Platonic; the latter, Aristotelian. However, they considered the religious aspect. Regarding teaching, both admitted that God is the true teacher who teaches within our soul, but emphasized the need for external help.

JOHN AMOS COMENIUS (1592 – 1670), considered one of the greatest educators and the father of modern didactics, active in the 17th century and during the transition from the Middle Ages to Modernity, believed in God but innovated in philosophical-educational thought by giving more importance to didactics—a dimension that medieval education did not consider. He stated that the educational goal should be achieved through self-mastery, which is ensured by knowledge of oneself and of all useful things.

Later came the Enlightenment, a movement that sought to spread the light of reason everywhere, not bound by dogmatism but by rationality. Enlightenment education, like its scientific approach, was free from religious influences and allowed freedom of thought.

At the height of this movement, JEAN-JACQUES ROUSSEAU (1712–1778) initiated a new stage in educational formation. He was the main precursor of the New School, promoting a “return to nature,” in such a way that the student should not only be instructed but also be naturally free, without repression, limited to experiences.

Rousseau did not dedicate himself to Geography, but his innovative ideas about education and nature greatly influenced how Geography was understood and taught. His most important pedagogical work, *Emile, or On Education*¹⁹, promoted a child-centered methodology, prioritizing experience and observation of the natural environment over the retention of abstract data.

He advocated that children should acquire knowledge through direct interaction with nature and their surroundings, rather than relying solely on books and formal lessons. This perspective was

¹⁹ "Emile, or On Education" is a philosophical treatise by Jean-Jacques Rousseau on human nature and education, in which he describes an educational system that preserves the individual's natural goodness through a negative education, distanced from the corruption of society and guided by nature. The work, divided into five books, follows the development of the “natural man” Emile, a fictional orphan raised by a tutor, up to the formation of a virtuous and socially adapted citizen—yet one who still remains true to his essence.



fundamental to the appreciation of “field study” and practical Geography lessons—strategies later emphasized by educators such as Pestalozzi.

The geographic approach influenced by Rousseau’s ideas ceased to be mere memorization of names and locations on maps and became an active exploration of the world, where the student understands the landscape through their own experiences.

Rousseau believed that the human being is inherently good but becomes corrupted by society. In his writings, he criticizes the artificiality of communal life and suggests a return to educational methods more attuned to nature. This appreciation of nature left a lasting mark on subsequent geographic thought, especially in schools of thought that analyze the interaction between human beings and the environment. By advocating for a lifestyle more integrated with nature, Rousseau brought to light debates about the harmful effects of human action on the environment—an issue that would be explored more deeply by environmentalists and geographers in later generations.

Professor Rousseau emphasized the importance of a personalized education that would allow the student to achieve autonomy and self-sufficiency. In Geography, this is reflected in the search for methods that respect each student’s individual pace, encouraging them to explore geographic knowledge in ways aligned with their own interests.

For Rousseau, education should cultivate the child’s innate curiosity and encourage them to venture into discovery—something essential for a Geography education that is dynamic and effective.

Rousseau’s influence on Geography did not come through the creation of geographic concepts, but through the philosophical and pedagogical foundation that promoted a renewal in the teaching of this discipline. By advocating for learning through experience, the appreciation of nature, and student protagonism, he helped shape the foundations of a more critical, practical, and life-connected Geography.

In this sense, it is the teacher’s role to guide the student along the path they must follow. The teacher does not teach; they organize ideas and pass them along, enabling students to learn.

JOHANN HEINRICH PESTALOZZI (1746–1827) demonstrated his desire to unite the natural human being with history. Although not classified as a geographer, Pestalozzi had a significant and indirect impact on the discipline of Geography, especially through his didactic approach and the recognition of the subject in education. Pestalozzi’s value to Geography lies in his educational methodology, which transformed teaching by incorporating geographic concepts through sensory perception and observation of the surrounding environment. He argued that education should originate from direct observation of the world around us. In the 19th century, Pestalozzi’s ideas contributed to the acceptance and validation of Geography teaching in primary schools. Previously, the subject was often overlooked, focusing only on memorizing place names.



With Pestalozzi's methodology, Geography became a more active and meaningful discipline. His "intuitive method" suggested that children should learn based on their sensory perceptions, progressing from the concrete to the abstract and from the simple to the more complex; that instead of starting with maps and distant ideas, the geographic approach should begin with the child's immediate environment—such as their home, backyard, and neighborhood; that discovering the surrounding space through walks, where students could observe geography, natural history, and local geology, was meaningful and connected learning to practical experience; that "object lessons" were classes incorporating physical items to facilitate learning, such as minerals and plants.

Pestalozzi is relevant to the study of Geography for having proposed and disseminated a teaching method that emphasized observation and direct experience of the surroundings, integrating the subject into the curriculum in a more relevant and less rigid way.

KARL MARX (1818–1883) and FRIEDRICH ENGELS (1820–1895) argued that education should be equal for all—workers and bourgeois alike.

The contributions of Marx and Engels to the discipline of Geography were not specifically directed at Geography, as they were not geographers. However, their theories—especially historical and dialectical materialism—had a significant impact on Critical Geography, which emerged in the 1970s. The Marxist perspective of this school of thought transformed the way geographers examine the interactions between society, the economy, and space.

Historical materialism, a foundation of Marxism, suggests that social interactions are shaped by the material and economic conditions of society. When applied to Geography, this perspective challenges positivism, as it questions the idea that Geography is a neutral discipline focused solely on describing geographic phenomena, ignoring the fact that relations of production and power influence the organization of space.

Furthermore, historical materialism emphasizes class struggle, showing that social inequalities and class conflicts—characteristic of capitalism—are revealed in the landscape. Geography thus becomes a tool to investigate how capitalist exploitation and power relations generate and maintain spatial inequalities.

The dialectical method adopted by Marx and Engels requires that phenomena be analyzed as historical totalities, which implies that geographic space cannot be understood in isolation from other social, economic, and historical relationships.

Inspired by Marxist concepts, Critical Geography began to explore how geographic space is actively shaped by the capitalist mode of production. Marxist geographers such as David Harvey dedicated themselves to analyzing how capitalism mobilizes space to resolve its contradictions and cyclical crises through territorial expansion and urbanization.



In Engels' work *The Condition of the Working Class in England*, he illustrates how misery, inadequate health conditions, and inequality manifest in urban environments. This work influenced research in Urban Geography and the analysis of socio-spatial segregation processes.

Marxists also helped elucidate the concept of uneven geographical development, demonstrating how the logic of capitalism—through capital accumulation and devaluation—generates disparities between regions and countries.

The central contribution of Marx and Engels to Geography was to establish a theoretical and methodological foundation that allowed the discipline to become a critical science, oriented toward human emancipation.

Marxist theories compelled geographers to reflect on for whom they conduct their research and what assumptions underlie it, encouraging a political and transformative view of reality.

Marxist Geography, with its understanding of spatial inequalities, seeks to support political action and social transformation, aiming to overcome the prevailing capitalist model.

ANTONIO GRAMSCI (1891–1937), also with a Marxist perspective, understood that the human being only builds a dignified personality through the ability to produce their own existence through labor. Thus, he affirmed that school can alienate the individual from society, favoring capitalism.

Although Gramsci did not have formal training in Geography, his political and social ideas—especially those expressed in the *Prison Notebooks*—had a significant impact on Critical Geography. By studying how power manifests in society, Gramsci provided important conceptual tools for geographers to understand the spatial dimension of social, political, and cultural interactions.

Gramsci's central contribution is the concept of hegemony, which refers to the ability of a dominant class to exercise its power not only through force but especially through consent. When applied to Geography, this concept helps us understand how hegemony is expressed and materialized in geographic space—through urban landscapes, the distribution of services, and the organization of territory. The construction of certain monuments, the use of public spaces, or the designation of privileged areas, for example, are expressions of hegemonic power.

Spatial hegemony does not depend solely on force, but on the formation of a consensus about how space is used and organized. Geography helps to reveal how this consensus is established and how subordinate classes resist or adapt to this spatial configuration.

Gramsci described “organic intellectuals” as those who emerge from a social class and work to structure the hegemony (or counter-hegemony) of that class. His perspective on education also influences Geography, as geographers and educators can be seen as organic intellectuals of the working class, contributing to dismantling the hegemonic view of space and promoting a critical geographic consciousness among students.



Gramscian ideas motivate School Geography to go beyond mere description of the world. They drive the investigation of contradictions and spatial inequalities, aiming at the formation of critical and emancipated individuals.

According to Gramsci, power is exercised not only by the State, but also by civil society, which includes institutions such as churches, schools, political parties, and the media.

Space is the environment where civil society is structured and where the struggle for hegemony takes place. Geography can investigate how the distribution of schools, the concentration of churches, or the location of media outlets impacts the creation and maintenance of hegemony.

Gramsci's concept of the expanded State highlights that territory is constantly contested. Studying how different social forces compete for control and use of space—from local to global levels—is a central aspect of Geography inspired by Gramsci.

Being a native of Sardinia, Gramsci addressed the “Southern Question” in Italy, emphasizing the significant inequalities between the industrial North and the agrarian South.

Gramsci's perspective on regional issues serves as a foundation for geographers who study uneven development. He showed that capitalist progress is not distributed uniformly, generating distinct zones of wealth and poverty, which are reflected in the geographic configurations of countries.

Gramsci's influence on Geography did not come from formulating a specific spatial theory, but from developing theoretical and political concepts that enable the analysis of the spatial dimension of power. His ideas on hegemony, civil society, and organic intellectuals provided the basis for Geography to become a critical, politically engaged field dedicated to human liberation.

JOHN DEWEY (1859–1952), an American philosopher and educator, prioritized experience as the main factor in the learning process. He asserted that school education should be carried out as closely as possible to real life, since life itself is a constant experience and, consequently, a continuous learning process. The role of the school, therefore, is to accelerate this process. In this case, the teacher should only guide the student in what interests them, encouraging them to experiment.

Dewey's contributions to Geography were not directly related to geographic theories, but they made a significant difference in the didactic approach and teaching methodologies of the subject. His pedagogical approach, which prioritized experience, problem-solving, and democratic principles, reshaped how Geography is taught in educational institutions.

His main proposal was the concept of “learning by doing.” For Dewey, knowledge should not be something passively received, but rather created through interaction with the environment.

Dewey challenged the traditional teaching method that emphasized memorization of abstract content disconnected from students' lived experiences. He argued that the focus of Geography should be



the student's immediate environment. Based on experience and local exploration, the child could develop an understanding of more abstract and distant geographic concepts.

Dewey's paradigm suggests a more engaging learning posture, encouraging students to observe, analyze, and participate in activities that connect them directly to geographic reality.

His philosophy emphasized problem-solving as a fundamental aspect of learning and the development of critical thinking. For example, Geography can be taught using dynamic methodologies such as Problem-Based Learning and Geo-Inquiry, which promote geographic reasoning and scientific understanding. In this context, students are encouraged to ask questions about their surroundings, collect information, interpret data, and seek solutions to the challenges they encounter.

In Dewey's view, the school functioned as a small reflection of society—a space where students could practice democracy and citizenship. He believed that Geography should provide a “worldview grounded in a humanistic perspective toward other cultures and peoples,” which fosters global understanding and cooperation among diverse nations.

Dewey's ideas also influenced the concept of collaborative planning in Geography, encouraging students to actively engage in organizing their learning activities, bringing greater relevance and meaning to the process.

John Dewey's contribution to Geography lies in his pedagogical approach, which transformed the didactics and practice of the discipline. By promoting experience-based learning, problem-solving, and democratic engagement, he established a paradigm for a more critical, contextualized, and civically engaged geographic education.

MARIA MONTESSORI (1870-1952) stated that one should not directly help a child out of a difficulty, nor should one criticize the work done; the activity, according to her, should be intense and engaging.

Montessori was an Italian physician and educator who significantly transformed education in the 20th century. Although her contributions to Geography were not direct through specific theories, her methodology brought a new vision to teaching and learning, considerably influencing geographic education.

Montessori firmly believed that learning occurs through the senses and manipulation. This led to the creation of specific didactic materials that can be used to teach Geography from early childhood.

The “Cosmic Education” proposed by Montessori suggests that, from the age of six, children should be introduced to a holistic and interconnected perspective of the universe. This approach is crucial for Geography, as the child realizes they belong to a complex and interdependent system, where the local is connected to the global, recognizing that the human being is an essential part of this system.



Cosmic Education increases awareness of the interdependence of all beings and elements on the planet, encouraging respect for nature and appreciation of cultural and biological diversity. The child understands that humanity is driven by a purpose and has the responsibility to care for the planet and its creatures.

The Montessori method proposes a “prepared environment”, in which the student has the freedom to explore and learn autonomously. In Geography teaching, the prepared environment allows the child to choose the materials and activities they wish to engage in, respecting their own pace and interests. This autonomy results in self-education, as the child becomes the protagonist of their learning, exploring and discovering geographic concepts independently.

Maria Montessori’s contributions to Geography are evident through an innovative approach based on sensory materials, Cosmic Education, and a supportive environment. Her method transforms Geography teaching from simple memorization of information into a practical, meaningful experience that is connected to reality from the earliest years of life.

As for the Soviet professor Anton Semionovich Makarenko, Piletti²⁰ tells us:

“[...] Makarenko proposes replacing the bourgeois school based on playful methods—games—with a school based on productive labor. The school should be a community (a ‘collective’) in service of the production of economic goods. According to Makarenko, educators only make sense as members of the community, and their freedom is conditioned by the interests of the group, which, in turn, is part of a larger community.”

The contributions of the Soviet pedagogue ANTON SEMIONOVICH MAKARENKO (1888–1939) to Geography are not direct, as he did not dedicate himself to the theory or specific teaching of this discipline. However, his pedagogy of collectivity, productive labor, and the integral formation of the individual—grounded in historical and dialectical materialism—has indirect implications for geographic education.

Makarenko’s pedagogy valued action and practical experience as a form of education. Life in collectivity, as in the Gorky Colony and the Dzerzhinsky Commune, was a space of constant learning. This approach can be applied to Geography by valuing practice, since Geography is not merely a theoretical subject but a discipline that is lived daily.

Collectivity was the cornerstone of Makarenko’s pedagogy. In the Dzerzhinsky Commune, the organization of students into groups, the planning of activities, and the use of collective spaces were discussed in a spirit of solidarity. This offers a starting point for Geography: space as a social construct, where the organization of collective spaces in a community can be studied as a reflection of social

²⁰ PILETTI, Claudino; PILETTI, Nelson. *Filosofia e História da Educação*. 6 ed. São Paulo: Ática, 1988.



relationships and group needs; and the analysis of the landscape, which is not merely a physical phenomenon, but a space built by human action, reflecting social, economic, and cultural organization.

Makarenko advocated education through labor, where students participated in productive activities connected to social reality. This idea can be used to understand the Geography of production. For example, analyzing productive activities in a community—whether in agriculture or industry—allows for an understanding of economic geography and local development. In this sense, productive labor can be approached in a way that raises social and environmental awareness, reflecting on the impact of human activities on geographic space.

Despite his contributions, it is important to note that Makarenko's pedagogy is also subject to criticism for its focus on rigid discipline and the collective, which can inhibit individuality and creativity. When applying his ideas to Geography, a critical perspective is necessary, seeking a balance between collective experience and individual development.

In summary, Makarenko's contribution to Geography was not through a specific theory or didactic method for the discipline. His legacy lies in his pedagogical approach that values collectivity, labor, and experience, offering tools for making geographic education more practical, contextualized, and critical—reflecting on the organization of space and social relationships.

CÉLESTIN FREINET (1896–1966) believed that the child's natural activity develops within a cooperative group, and that this natural cycle should not be interrupted—but also should not be entirely surrendered to the spontaneous activity of play. His method sought, above all, to give the child the opportunity to express their thoughts and feelings through forms of expression with the greatest possible freedom.

Professor Freinet, like other intellectuals of the New School movement, did not belong to the field of Geography. However, his pedagogical innovations were crucial for revitalizing the teaching of this discipline. His student-centered approach, grounded in collaboration and free expression, proposed a practical approach to Geography.

Many of Freinet's innovations can still be seen in geographic education today. One of his most notable methodologies—field classes—is fundamental to learning Geography. Another of the professor's innovations was the connection between the discipline and the real world. Instead of acquiring knowledge only through books, students are encouraged to observe, explore, and interpret the environment around them. This transforms Geography into an active and relevant field of study.

Freinet also innovated by asserting that knowledge is formed through concrete experience, enabling students to understand the interactions between the natural and social aspects of their surroundings.



Freinet's insistence on "work-activity" as the foundation of learning transforms the student from a passive recipient into a creator of knowledge. The teacher proposes that Geography be taught collaboratively, with students joining forces in research projects, map-making, model building, and report writing. This fosters self-determination, creativity, and teamwork skills.

Freinet's approaches move away from memorization and traditional teaching. Through his methodology, Geography becomes a discipline that promotes research, documentation, and innovation.

In conclusion, Célestin Freinet's innovations for Geography teaching are closely tied to his pedagogical approach. By valuing experience, cooperation, free expression, and environmental study, he provided tools for making geographic education more active, contextualized, and connected to students' realities and interests.

ALEXANDER SUTHERLAND NEILL (1883–1973) proposed a school where authority is replaced by responsibility and discipline by freedom, and he affirmed that only in a non-repressive environment would the child express their creativity.

Neill was a Scottish educator, famous for founding the Summerhill School and for advocating a libertarian education that prioritized children's freedom and self-management. Like other educators who marked the 20th century, his contributions to Geography were not direct, but were manifested in methods and philosophies that challenged traditional teaching.

Neill's pedagogical approach was a response to conventional education, which he saw as oppressive and artificial. He believed that imposed knowledge was not authentic, maintaining that learning should be optional and enjoyable. This perspective influences Geography by rejecting memorization. Neill criticized traditional teaching, downplaying the importance of memorizing names, rivers, capitals, and geographic formations.

His methodology emphasized experience over imposed theory, affecting the study of the environment and its connection to local realities, even though he was not the creator of these concepts. From Neill's perspective, Geography ceases to be a mandatory and tedious subject, becoming a field of knowledge that students may choose to explore if they are interested.

Neill's philosophy, which emphasizes freedom, democracy, and respect for children, can be applied to geographic education in a precise way. Two examples from Summerhill illustrate this:

At Summerhill, children have a voice in creating the rules and running the school. In the context of Geography teaching, this is reflected in students' participation in choosing the topics to be studied, promoting their autonomy.

Also at Summerhill, there is freedom of learning: participation in classes is not mandatory. Although this approach may be controversial in formal education, the concept can inspire a more flexible



methodology, in which the teacher acts as a mediator offering various learning options, adapting content to students' interests.

By valuing experience, Neill's pedagogy reinforces the importance of practical activities and environmental exploration, methodologies already advocated by other educators.

Neill's ideas have been—and still are—subject to various criticisms. The main criticism focuses on the lack of mandatory instruction and the possibility that such approaches may result in incomplete education, as students might not acquire all the necessary skills and knowledge. However, Neill's legacy for Geography stands out for his encouragement of questioning. He provokes discussions about what truly constitutes geographic knowledge and its real importance for students. He encourages reflection on didactics, motivating teachers to seek new ways to make the subject attractive and meaningful in students' lives.

In summary, Alexander Sutherland Neill's influence on Geography is not direct, but it holds great importance in the educational realm. His impact lies in challenging the conventional model and promoting a freer perspective focused on the student's needs, which inspires new techniques and practices in Geography teaching.

CLAUDINO PILETTI (1942–2021) had as one of his main educational contributions the assertion that Geography resides not in the theoretical investigation of geographic science, but in the realm of didactics and teaching methodologies. In his role as an educator, his dedication focused on how teachers could improve their approaches so that content—especially that related to Geography—would become more accessible and relevant to students.

Piletti believed that one of the central objectives of teaching, including in Geography, should be to bring the student closer to their lived experiences. His educational method promoted the use of tools that fostered a stronger connection between what is learned in the classroom and the students' daily lives. He emphasized the importance of the educator being constantly updated in order to incorporate new didactic resources.

Piletti also argued that by innovating in their approach, the teacher acts as a facilitator of learning, helping students develop a critical perspective. The didactic method should go beyond mere memorization and repetition of content, aiming instead for a deeper and more meaningful engagement with the subject matter.

FERNANDO DE AZEVEDO (1894–1974) argued that the individual must adapt to the social group to which they belong and that elementary education should provide the foundation necessary to make social cohesion possible. It is important to highlight that Azevedo's significance for Geography did not come from his work as a geographer, but rather from his role as an influential educator and sociologist who impacted didactics and school curricula in Brazil. His involvement in the New School movement and



in the creation of institutions such as the University of São Paulo (USP) had a significant effect on education across various fields, including Geography.

Azevedo was one of the signatories of the Manifesto of the Pioneers of New Education²¹, published in 1932. The New School movement proposed a profound educational transformation, prioritizing public and secular education aligned with students' realities. This philosophy had direct repercussions on Geography teaching methodology.

Instead of the conventional memorization of river names, cities, and landforms, Azevedo's pedagogical approach promoted environmental exploration.

Students were encouraged to observe and investigate their surroundings, expanding their understanding from the local to a global perspective. This practical methodology aimed to relate learning to students' lived experiences.

Furthermore, influenced by Émile Durkheim, Azevedo brought a sociological perspective that also impacted Geography. He understood education as a means of promoting the integration and adaptation of individuals into society. This view was applied to Geography by reinforcing the idea that the discipline should help students understand the social organization of geographic space.

In his book *A Cultura Brasileira* (1943), Azevedo explored Brazil—including its geography—from a social perspective. Although it was not an exclusively geographic study, his work contributed to a deeper understanding of the connection between society and territory.

In addition to his theories, Azevedo's participation in educational institutions and in the development of didactic materials was crucial for strengthening the presence of Geography in the school curriculum.

ANÍSIO SPÍNOLA TEIXEIRA (1900–1971) defended the idea of a unified school, open to all, without any kind of distinction, and believed it should serve as an instrument for social reconstruction. In this proposal, Teixeira promoted an education based on lived experience, where the student would take on a central role in their own learning process.

This vision played a fundamental role in the field of Geography, as it emphasized the importance of “environmental study”, which involves observing and interpreting the space in which the student is inserted. His ideas about a public, secular, accessible, and dynamic education influenced how the subject was conceptualized and taught in Brazil, encouraging a more critical approach aligned with students' real-life experiences.

²¹ O “*Manifesto dos Pioneiros da Educação Nova*” foi um documento histórico, assinado em 1932 por um grupo de 26 intelectuais e educadores brasileiros, liderado por nomes como Anísio Teixeira e Fernando de Azevedo. Ele representou um marco na história da educação no Brasil ao defender uma profunda reformulação do sistema educacional.



Instead of focusing exclusively on memorizing maps and information, Geography—under Teixeira’s influence—began to prioritize field activities and practical experiences. With Teixeira, the learning process in Geography became more meaningful by shifting from the local to the global, establishing a connection between the student’s immediate reality and broader concepts.

As one of the architects of comprehensive education in Brazil, Anísio Teixeira proposed a school model that encompassed a holistic formation, including not only learning but also work and leisure. Regarding Geography, this perspective contributed to broadening horizons, as the discipline came to be understood not only in theoretical terms but as part of a more comprehensive learning process.

This approach aimed to develop the individual in a complete way and to foster social awareness, since in this context, Geography helped form citizens who were more aware of their social, economic, and cultural realities.

MANUEL BERGSTRÖM LOURENÇO FILHO (1897–1970) was a Brazilian educator and one of the leading figures of the New School movement in Brazil. Although he did not have formal training in Geography, his pedagogical ideas directly influenced the way Geography was taught in the country, especially by promoting a more dynamic, intuitive approach connected to students’ realities.

Aligned with New School practices, Lourenço Filho promoted the “study of the environment” (*estudo do meio*) as a fundamental educational tool. This methodology broke away from traditional Geography, which often focused on memorizing names, rivers, and capitals on maps. He argued that learning should begin with the student’s immediate surroundings and gradually expand to more distant contexts.

Lourenço Filho’s educational approach strongly emphasized the holistic development of the human being and the creation of a more equitable society. For him, the school institution played a crucial role in addressing Brazil’s social and economic challenges. Within this framework, Geography should not be seen merely as a field of knowledge, but as a tool for understanding society and for active engagement in the community.

His influence on Geography did not stem from theoretical contributions to the discipline itself, but from his work as an educator, which significantly impacted its didactic approach. He promoted the importance of environmental analysis and the development of individuals who are more critical and proactive in relation to their own context.

Therefore, the relevance of the thought of educators and philosophers to Geography lies in their ability to influence the pedagogy and teaching of the subject, affecting how geographic concepts are transmitted, understood, and applied in students’ education. Even though many of them were not geographers, their reflections on teaching, knowledge, society, and ethics revolutionized education in a broad sense, directly impacting the geographic discipline.



Philosophy raises the question of whether Geography is an impartial science focused solely on the description of phenomena. It encourages geographers to reflect on the social and political consequences of the creation and organization of space.

Geography, influenced by these thinkers, ceases to be merely a collection of data and becomes a tool for interpreting the social, economic, and cultural dynamics that shape geographic space.

The interaction between Geography and Philosophy also promotes interdisciplinarity, allowing the subject to connect with other fields of knowledge such as sociology, history, and ethics. Interdisciplinarity encourages the recognition that knowledge is interconnected and that reality cannot be divided into isolated disciplines.

In conclusion, the contribution of educators and philosophers to Geography is fundamental, as they provide the theoretical and methodological foundation that transforms geographic education. They elevate the discipline from simple memorization of information to a critical, experiential exploration, committed to forming conscious, autonomous individuals capable of transforming their surroundings.

THE TEACHING OF PHILOSOPHY: THE IMPORTANCE OF STUDYING PHILOSOPHY IN THE SCHOOL ENVIRONMENT AND ITS INTERDISCIPLINARITY WITH GEOGRAPHY

Teaching within a community does not present itself as an isolated objective, but rather as a tool to preserve or change the social structure. Therefore, it requires resources that guide its paths. Thus, each society has principles that guide its educational practices, in such a way that it is not education that defines its objectives, but rather the philosophical analysis present in a given society²².

Additionally, Luckesi²³ highlights the following point:

“The connections between Philosophy and Education seem quite ‘organic.’ Education focuses on the development of young people and new generations within a community, while Philosophy analyzes what and how these young people and this community should become or evolve.”.

The teaching of Philosophy in schools is essential for shaping individuals who are critical, reflective, and independent. By promoting inquiry and discussion, this subject prepares students to recognize the complexity of the world, form their own views, and act more consciously within their communities.

Philosophy enables students to ask questions that take them out of their comfort zones, encouraging reflection on various aspects of life and the surrounding environment. This prevents passive acceptance of ideas and encourages the search for well-founded reasoning. By examining different

²² LUCKESI, Cipriano Carlos. *Filosofia da Educação*. São Paulo: Cortez, 1990.

²³ *Ibid.*, p. 23.



theories and perspectives, students acquire skills to analyze, argue, and form their opinions in a logical and coherent way. This competence is fundamental for social coexistence and the practice of citizenship.

Philosophy also encourages reflection on ethical and moral dilemmas, helping students discern between right and wrong and build their own ethical outlook. In this way, by studying topics such as politics, justice, and freedom, students gain a better understanding of their role in society and how their actions affect the whole. This strengthens their sense of citizenship and prepares them for active participation in the community.

In this regard, Favaretto²⁴ offers an important insight:

“Situating Philosophy as a school subject within the horizon of contemporary problems—scientific, technological, ethical-political, artistic, or those arising from transformations in language and communication systems—implies taking a stance so that its contribution is meaningful in terms of content and cognitive processes.”

But is it possible to establish interdisciplinarity between Philosophy and Geography? From a broader perspective, this interdisciplinary dialogue is indeed feasible, as the interaction between Philosophy and Geography constitutes an essential context for developing individuals who are more critical and aware of their connection to geographic space—the main object of study in Geography. Both fields originated from philosophical inquiry aimed at understanding the world and therefore maintain a constant dialogue that provides a more extensive and complex view of reality.

Space is dynamic, as its forms, objects, and relationships result from interactions that occur throughout the historical evolution of each culture. According to the Base Nacional Comum Curricular (BNCC), the essence of Geography is Geographic Space. This concept is one of the methodological foundations of Geography and is redefined and deepened by Milton Santos²⁵, who emphasizes:

“There is no production that does not involve the production of space, and there is no production of space that occurs without labor. For the human being, to live means to create space. Since humans cannot survive without their labor activity, the cycle of life is an act of forming geographic space. The human way of life consists in the process of forming space.”

It is possible to identify the connection between Philosophy and Geography in various ways.

Philosophy investigates the nature of space, its perception and representation, and how the experience of a place influences people’s subjectivity. Geography, in turn, explores the various facets of space—including natural, social, cultural, and economic aspects—and how it is constructed, experienced, and modified by people. The collaboration between the two disciplines allows students not only to

²⁴ FAVARETTO, C. *Filosofia, ensino e cultura*. In: _ KOHAN, W. (Org). *Filosofia; caminhos para o seu ensino*. Rio de Janeiro: DP& A, 2004

²⁵ SANTOS, M. *Metamorfose do espaço habitado*. São Paulo: Hucitec, 4ª ed. 1996, p. 163



consider the location of a place but also the complexities involved in its formation, including historical, cultural, and social aspects.

In another context, political philosophy provides tools to question and examine the structures of power expressed in space, such as the unequal distribution of resources, the exclusion of groups, and symbolic violence. Critical Geography, in turn, addresses how space is used and contested by different social groups, revealing inequalities and conflicts related to space. The interaction between these areas allows for the unveiling of power dynamics that materialize in territory, enabling students to develop a critical understanding of the world in which they live.

Moreover, Philosophy deals with existence, the meaning of life, and the relationship between human beings and the world. Geography analyzes how humans build the world, studying the interactions between natural and human elements that shape reality. The combination of these disciplines enriches students' understanding, showing that the landscape goes beyond a physical phenomenon; it is also a social and cultural construction that reflects human values, beliefs, and actions.

Philosophy also emphasizes the importance of experience in the formation of knowledge. Geography values environmental investigation, allowing students to observe, describe, and compare different places, linking acquired knowledge to lived experience. Interdisciplinarity enhances environmental study, creating opportunities to reflect on the complexities of space, social relations, and current challenges.

Based on these observations, it is possible to infer that interdisciplinarity between Philosophy and Geography brings benefits to teaching. The interconnection between disciplines fosters an integrated understanding of knowledge, overcoming the fragmentation of reality. Students are encouraged to question dominant narratives about space, conduct critical analyses of inequalities, and seek solutions to global problems.

Finally, interdisciplinarity between Geography and Philosophy promotes collaboration among educators, creating opportunities for new discussions and interpretations on topics such as environment, culture, globalization, and social justice. It is an essential strategy in Geography education, as it enables students to understand geographic space more broadly, connecting it not only to natural factors but also to social, economic, and cultural dimensions, empowering them to face the challenges of today's world.

FINAL CONSIDERATIONS

It is concluded, based on the study carried out, that since its inception, the fundamental role and foundation of philosophy has been to make the human being someone who does not conform to what is imposed upon them—a critical being who, through the freedom they possess (for every person is free,



they just need to awaken that within themselves), constructs their own thinking and conclusions about the environment and reality in which they live.

Thus, we observe that philosophical ideas present a vast diversity and depth. This is due to the fact that Philosophy is not an isolated, finalized, and ideal universe, but rather an accessible space in constant evolution.²⁶

From the information researched so far, it becomes evident how relevant Philosophy is to education. Since education is the main force responsible for promoting change in society, it must form critical and constructive citizens. This is emphasized by Philosophy, for someone who does not engage in philosophical reflection can also be seen as someone who does not engage socially. That is because a person who does not practice Philosophy, consequently, does not participate in society.

Studying Geography through the lens of philosophical foundations is essential, as Philosophy provides the theoretical support needed to understand geographic science, critique its approaches, and evaluate the interactions between society and space. The connection between Geography and Philosophy is profound, and this interdisciplinary relationship enriches the way we understand human interaction with our surroundings.

Philosophical foundations are crucial for Geography to achieve rigor and scientific consistency. The geographer David Harvey, for example, argued that to properly address geographic issues, one must first make a philosophical decision regarding the topic of investigation. Philosophy is useful for answering questions such as: What is the focus of geographic analysis? How is geographic knowledge produced? What concepts support the various theoretical currents in Geography?—among other inquiries.

Philosophical knowledge is valuable for understanding how Geography has evolved, from ancient civilizations—where the interpretation of the world was intertwined with Philosophy—to modern approaches.

The fusion of Philosophy with Geography allows for an analysis that goes beyond mere description of the world, promoting critical reflection on social and spatial relationships. Critical thinking in Geography empowers students to challenge dominant narratives about the world and to perceive how power dynamics manifest in space. Philosophy provides an analysis of geographic space as a product of historical, social, and economic processes, rather than viewing it as a fixed given.

Moreover, philosophical knowledge supports reflection on issues such as sustainable development, social justice, inequality, and the interaction between society and nature.

In short, Philosophy, by its very nature, possesses an interdisciplinary character that benefits Geography in its interaction with other fields of knowledge. The analysis of philosophical foundations

²⁶ COTRIM, Gilberto. *Fundamentos da Filosofia: para uma Geração Consciente*, 2008.



strengthens Geography's ability to relate to areas such as politics, economics, and sociology, promoting a broader, more integrated, and complex understanding of geographic phenomena.



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