

When the City Is for the Few: Socio-Spatial Segregation and Geography Teaching

Jailson Lopes Albuquerque¹ & Francisco Clébio Rodrigues Lopes²

¹ Master in Geography from Vale do Acaraú State University - PROPGEO-UVA, Brazil

² Postgraduate Professor of the Program in Geography at Vale do Acaraú State University - PROPGEO- UVA, Brazil

Correspondence: Jailson Lopes Albuquerque, Master in Geography from Vale do Acaraú State University - PROPGEO-UVA, Brazil.

Received: October 10, 2024

Accepted: February 1, 2025

Online Published: March 9, 2025

doi:10.5539/jel.v14n4p167

URL: <https://doi.org/10.5539/jel.v14n4p167>

Abstract

This article aims to understand the concept of socio-spatial segregation as content in Geography teaching, using a methodological proposal based on cinematographic language. In this way, thinking about Geography teaching in contemporary times means understanding the relationship between students and their daily lives. To this end, socio-spatial segregation is pertinent to their daily practice. The methodological procedures were developed in stages: initially, the concept of socio-spatial segregation and its implications for everyday life were discussed; then, a moment was dedicated to watching the documentary and discussing the observations of the young students about the scenes watched; finally, questionnaires were administered to check students' understanding of the documentary. The aim is to work on socio-spatial segregation in classes, using cinematographic language to comprehend the subject. The goal is to make students the protagonists of their construction of knowledge, capable of developing geographic thinking skills.

Keywords: Socio-spatial segregation, Geography teaching, cinematographic language, everyday life

1. Introduction

Geography teaching in basic education should enhance students' ability to analyze reality and their daily lives to strengthen critical thinking, autonomy, and citizen education, thus making them the protagonists in their construction of knowledge. Teachers of this subject must encourage students to realize the relevance of Geography to their daily lives and, consequently, to understand the world.

We decided to work on socio-spatial segregation to understand how geography teaching can lead students to analyze their daily lives. After all, it is during their daily practice that students perceive or live in segregated spaces, without having the autonomy and criticality to grasp the reality in which they live. Because of this, looking at the subject of geography teaching makes it possible to investigate the student's relationship with reality. In this way, the potential of cinematographic language was used as a proposal to provide young students with an understanding of socio-spatial segregation, which is present in their daily lives.

In this context, the article aims to understand the concept of socio-spatial segregation as content in Geography teaching, based on a methodological proposal centered on cinematographic language. The article is structured in three sections. In this regard, it should be noted that, in *principle*, a theoretical discussion is made with some authors who deal with the subject. This is followed by a theoretical-methodological understanding of geography teaching in contemporary times, looking for the necessary contributions for the development and formation of geographic thinking on the part of students, and the concept of socio-spatial segregation as content. So that young students can understand socio-spatial segregation, it was necessary to propose a methodology based on cinematographic language. The last section presents the results obtained with this methodological proposal. With this, we hope to develop the students' autonomy and criticality in their daily practice, in the segregated spaces in which they are located. In this way, the students understood how the reality of our urbanization, which is essentially capitalist, produces a segregated city.

Therefore, working with socio-spatial segregation, based on a methodological proposal focused on cinematographic language, raises questions about Brazilian cities, particularly, the understanding of the space in

which they live. This creates possibilities to build a critical view of society, where a critical stance is key to understanding these segregated spaces.

2. Theoretical Framework

2.1 *Socio-Spatial Segregation: Some Reflections*

The production of urban space within the framework of the capitalist process and its structuring principles generates socio-spatial segregation, which, according to Carlos (2021), highlights what is negative. By radically separating city dwellers, sociability is left divided between social classes. In other words, in the production of contemporary urban space, segregation is inevitable, not only in matters of housing—more noticeable at first—but also in everyday life, ranging from leisure, occupation of spaces, public facilities, and mobility—a pertinent aspect in the worsening of socio-spatial segregation. Mobility is often based on limiting access to spaces in the city that will guarantee the “gathering” of these inhabitants.

In this context, socio-spatial segregation is inherent in today’s urban space, where we have residential areas with amenities, security, comfort, and leisure, and other areas designed to receive the population that does not have access to urban land, creating precarious housing without adequate infrastructure. This segregation has been exacerbated by the urbanization in Brazil, which in recent decades has seen the urban fabric spread out due to the construction of housing in regular and irregular areas.

However, this segregation is aggravated by the urbanization the country has undergone. According to Carlos (2021), Brazilian industrialization is different from that of other countries, as we are considered the periphery of capitalism, which has produced wealth concentrated in a few hands and a huge mass of exploited labor. As a result, the population with low salaries and precarious work situations has sought to live in irregular places, because of their low salaries, they have moved to peripheral areas, where the land tends to be more accessible. These areas lack urban facilities, health, education, and basic sanitation. The self-construction of their properties allowed them to live, which later would interfere with their living, for now expelled from the city centers. In the meantime, Volochko (2015) considers that self-construction in peripheral areas was a preponderant factor in acquiring housing, before the intervention of political and economic forces.

Following this line, Corrêa (2005) considers that these segregated areas require certain homogeneity in these spaces, especially in housing. Peripheral areas are distinctive due to their lack of infrastructure, urban facilities, and services. The people who need these areas are workers—who usually receive meager salaries—and residents from the countryside. As for the middle and upper classes, these social groups look for areas with opposite elements to those shown above. This segregation has a fundamental characteristic: it generates heterogeneity in segregated spaces, between rich and poor because “segregated space is a way of imbuing class values into neighborhood landscapes and placing boundaries around experiences” (Lopes, 2013, p. 112).

Socio-spatial segregation did not originate with capitalism; however, it has intensified as the agents responsible for producing urban space devise strategies to sustain capital accumulation. As a result, social strata with lower purchasing power are marginalized, and social distancing becomes increasingly evident. Alvarez (2021) argues about the case of this agent, the state, which, in carrying out infrastructure for new residential developments, gentrification, and revitalization of spaces for the real estate market, especially now that the socio-economic doctrine of neoliberalism has come into force, has interests mainly in the private market. As a result, the rest of the population suffers from neglect, huge precarious and unhealthy housing estates, without a proper solution to the housing problem.

Caldeira (2000) explains the concept of segregation. Through social and spatial adjectives, which are interrelated, segregation is the breakdown of sociability relations between city dwellers in the urban space. This separation does not occur naturally and ranges from housing, income, work, mobility, culture, religion, and other aspects. This separation invades everyday life; this rupture deepens and aggravates relations of sociability.

In this sense, Sposito’s (2021) immanent considerations on socio-spatial segregation should be analyzed when this separation is radical, i.e. when one part of the city is not connected to the others, worsening the conditions of sociability. These realities diverge from each other, socially and spatially, as the segregated spaces maintain differences about the city.

The segregation exemplified above comprises, above all, this radical break with other parts of the city. However, this socio-spatial segregation often occurs involuntarily (Vasconcelos, 2021). People don’t choose, for example, to live in peripheral and border areas of the city, without the proper infrastructure to live in; these situations are imposed, since the choice is not considered, and is, therefore, the only option in a society based on social classes and capitalism as a deepener of these processes. To this end, this involuntary imposition is an articulation between

economic and political forces that force the lower classes to live in the same place. These forces, especially the political ones, do not guarantee social welfare, which should be a priority.

In this sense, Corrêa (1989) first understands that urban space, from the point of view of the capitalist mode of production, is fragmented and articulated. It is fragmented, consisting of diverse upper, middle, and lower classes, all coexisting within the urban space. Through the housing issue, the wealthier classes live in areas with opulence, adequate infrastructure, well-paid jobs, and quality urban facilities, among other amenities. The population with lower purchasing power is forced to live in precarious areas lacking infrastructure, with many houses being self-built, no amenities, and jobs with derisory pay. Articulation occurs through the relationship sustained among these fragmented parts; the center needs the periphery, in other words, the upper classes concentrate their wealth in the face of the exploitation of poverty.

In this way, Sposito and Góes (2013, p. 281) state that “Segregation and self-segregation would thus be facets of the same process since the distinction between the two conceptual propositions lies in the point from which the separation is established”; both take place dialectically. However, it should be emphasized that the social strata that can afford to access these developments do so above all because of their economic strength. Thus, given their purchasing power, they go in search of places that offer the best comfort, safety, and amenities, particularly in these closed residential spaces which, by containing parks, squares, gyms, and other facilities, guarantee a better quality of life that, in one way or another, represents aspects of the city. Self-segregation can be seen as a radical separation from other spaces in the city, as isolation is no longer perceived solely in spatial and social terms but also as a physical barrier that prevents city dwellers from getting closer. The deepening of segregation in the new residential models allows a concrete wall and highly reinforced security to prevent sociability. Therefore, self-segregation as a choice is one of the most perverse facets of the production of urban space in contemporary times. It is a commodity that prevents sociability and the use of space for those who live in the city.

These different approaches to socio-spatial segregation are something that separates and breaks down social classes, especially physical barriers. This radical separation can be seen in urban space due to its spatially unequal morphology. It should be noted that the elements listed are perceived and affect the daily lives of city dwellers living in peripheral areas. Thus, issues such as mobility and access to services and goods differ for those who, owing to their economic strength, have access to high-quality urban facilities.

Based on these concerns, students who witness and experience socio-spatial segregation in their daily practice, especially those who live in metropolises and medium-sized cities, often lack the autonomy and criticality to reflect on a basic concept of segregation in the production of capitalist urban space. School geography must therefore address the issue in the classroom to develop the skills of autonomy that are essential for those for whom segregation is accentuated in everyday life. We can highlight our socio-spatial formation, marked by socio-spatial inequalities that have been inherent since colonization. Segregation as content in the teaching of Geography is essential for awakening a critical education in students. Because of this, the next section discusses the challenge of teaching Geography in contemporary times, when working with socio-spatial segregation as content to understand this process of social reproduction of urban space.

3. Teaching of Geography in Contemporaneity: A Socio-Spatial Segregation as Content

Geography teaching has been discussed and debated in recent years, whether at congresses, symposiums, or seminars, to try to break away from pedagogical practices that resemble the traditional model, without considering the reality in which the student is inserted. Therefore, in contemporary times, it is essential to find theoretical and conceptual paths that encourage students to think geographically. However, this reality is contradictory, and it is noticeable that the traditional model in teaching geography is still present in basic education, with decontextualized, expository, and mnemonic classes that do not consider the knowledge acquired daily by the subjects of learning. To this end, geography teaching must overcome these barriers through methodologies and concepts to provide a reading of geographical facts and phenomena in a society in flux.

Geography, from a critical point of view, should be considered recent. In this respect, it is noteworthy that only since the 1970s has there been this renewal, and subsequently, in the teaching of Geography. This renewal brought new theoretical-methodological approaches to the science of geography. Geography is a basic concept of this science. Regarding the Brazilian reality, which deals with critical geography in teaching, Cavalcanti (2019) highlights that this renewal involves a long-term construction process necessary to overcome the limitations of teaching rooted in the traditional model. Thus, new themes were incorporated to work on in the classroom. The events and movements that emerged during this period focused on building a Geography education that would lead students to be autonomous, participatory, and protagonists in their construction of knowledge.

In the face of this changing scenario, the renewal of geography teaching was essential to indicate theoretical and

methodological paths to understanding these phenomena, and facts were grounded in the Brazilian social and economic situation. In contemporary times, fostering students' geographic thinking is essential, with their realities being addressed in the classroom to help them understand the socio-spatial transformations occurring in their daily lives.

The teaching of geography, as presented in the National Common Curriculum Base (NCCB) Brazil (2018), which guides the concepts for teaching work, specifically in the final years of elementary school, calls for an understanding of geographical space. Along the same lines, students are expected to assimilate additional concepts such as landscape, territory, place, region, and nature. Thus, thematic units were considered for the content distributed in elementary school II, such as the subject and their place in the world, connections and scales, the world of work, forms of representation and spatial thinking and nature, environments, and quality of life. In this way, it is understood that these concepts and thematic units are important for citizen education.

Thus, this work defends the construction of geographic thinking by the student, based on the ideas of Cavalcanti (2019), who argues that this thinking is based on concepts and categories, that awaken criticality in the face of the relationship that the student establishes with their reality. Therefore, teachers need to hold immanent discussions about how Geography in basic education is relevant to their daily practice. Thus, it is anticipated that students will be able to investigate their reality to build knowledge about the geographical facts and phenomena they witness daily. Geographical thinking in basic education is essential for understanding reality. Teachers need to encourage students to have conviction in the construction of geographical thinking so that they can understand the world in which they live and subsequently have autonomy and criticality over their daily spatial practice. Therefore, thinking geographically, on the part of the subjects of learning, should lead to an analysis of reality and everyday life. This will help them understand the importance of school geography in their daily lives.

Among these principles, the relevance of geographic thinking on the part of students makes teaching geography challenging in contemporary times. For this reason, basic education teachers, committed to the importance of this subject in analyzing students' relationship with their reality, should not fail to take everyday knowledge into account in the classroom.

Given this, Callai (2003) corroborates that the various themes addressed in Geography teaching have a social relevance to everyday life, considering that every day while going to school, to the neighborhood, or the street, student observes a geographical fact or phenomenon. As a result, it's clear that, in some ways, students bring a bit of geographical knowledge from their daily lives into the classroom. This underscores the importance of approaching everyday knowledge from a geographical perspective and fostering the development of students' understanding of their reality. Geography teachers in basic education should explore themes that promote the development of geographical knowledge and, consequently, promote geographic thinking about students' everyday realities.

In this way, socio-spatial segregation as content in Geography teaching permeates the daily lives of students, specifically those located on the outskirts of large and medium-sized cities, bearing in mind that socio-spatial segregation is not only inherent to metropolises but is something that has spread to cities far from the major metropolises. So, when faced with situations of the most varied forms of segregation, which require autonomy and criticality, the student is incapable of developing critical thinking, given that the concept of segregation is not worked on properly.

When introducing the concept of socio-spatial segregation in the subject of Geography in basic education, Cavalcanti and Araújo (2017) state that it is essential to consider where the school is located. In this sense, if it is in a segregated area, students have the possibility of questioning the present reality, since segregation as a concept can contribute to the development or enhancement of their critical positioning in the face of the reality that they experience every day, and subsequently tend to develop elements to intervene in their space experience. However, addressing the previously mentioned concept is essential if students are to understand how these segregated spaces are without the ability to reflect on or intervene in the segregated spaces.

According to Alves (2021), the concept of socio-spatial segregation, which is based on Brazilian socio-spatial formation and the everyday lives of the population, is little discussed in Geography classes. As a result, there is no discussion about the processes that ultimately result in segregation. As discussed in the opening section of this article, capitalism intensifies segregation. This perception of socio-spatial segregation is even more pronounced in our daily lives, particularly for individuals residing in peripheral areas. This reinforces the importance of the concept in basic education, which can lead to new assimilations and autonomy in its daily practice.

Given these concerns, as previously noted, working with socio-spatial segregation in geography teaching can lead students to take a critical stance based on their reality. In conclusion, teachers in basic education should adopt

methodologies that foster geographic thinking, as their mediation can promote students' autonomy and critical thinking.

4. Methodology

Geography teachers in basic education must provide methodologies that can meet the needs of students to understand the elements present in their daily lives. Segregation, as this paper has shown, is something that permeates their daily practice. So, there was a need to articulate a methodology that enables students to reflect on socio-spatial segregation, which ranges from self-segregation, mobility, and even income, and is present in the places where many young students reside. As a possible methodological approach, it was decided to work with cinematographic language, to verify the influence of the film on the content discussed and on students' everyday lives.

We initially selected the class to apply our methodological proposal to cinematographic language. The class was the 2nd "A" class at EEMTI Francisco de Almeida Monte, in the town of Alcântaras-CE.

The methodological proposal was divided into three distinct stages. The first is operational and was dedicated to an analysis of the concept of socio-spatial segregation and its consequences for social reproduction, new approaches to the center and periphery, segregation as involuntary, and self-segregation, the text always relies on authors who base the concept on geographical science. Therefore, the students' questions should be considered to evaluate whether socio-spatial segregation becomes more apparent at any point in their daily lives. These questions are important for the teacher to identify elements that are intertwined in the daily lives of these students. A prior discussion about the concept to be studied can elucidate questions and problematizations that will support the effectiveness of the methodological proposal.

The next step in the methodological procedures involved screening the *Alphaville documentary - Inside the Wall* (2009). This documentary provides important insights into the Brazilian reality, which has decided to live isolated between walls. It deals with the daily lives of residents, their fear of others, social and economic tensions, and, especially, the radical separation from the rest of the city. It shows how Brazilian cities need a new era of socio-spatial segregation. This documentary has a brilliant message about the daily life of cities in which new real estate products (subdivisions and gated communities) cause perversity in the reproduction of space.

The last stage involves an analysis of socio-spatial segregation in the light of the documentary. Students can share their observations and analyses from the documentary screening by engaging with the text and taking notes. At this point, the teacher will always try to awaken criticality, encouraging all the young people to make approximations and situations in their daily practice, thus generating questions and concerns about the subject. Afterward, a questionnaire was administered to check whether the socio-spatial segregation had been learned from the language of film. This enabled a more thorough analysis of students' understanding of the concept. We believe that the teacher's didactic mediation and understanding of socio-spatial segregation will be of fundamental importance for citizen education.

5. Results and Discussion

Socio-spatial segregation is intrinsic to urban life in contemporary times. It goes beyond class separation. Everyday practice reveals this radical separation, such as living, working, mobility, public facilities, leisure, and tourism. In this way, students, living in segregated spaces, perceive and experience this segregation daily. Therefore, making them aware of this reality is the challenge of teaching geography.

In this way, the documentary portrays the reality of Brazilian cities, and it is important to unmask this perverse reality. The new real estate developments for the middle and upper classes, the so-called closed residential spaces (condominiums and gated subdivisions), represent a deepening and worsening of socio-spatial segregation, which can be called the self-segregation of the new residents of these recent real estate products.

As Sposito (2021) shows, segregation and self-segregation are a double process, because as you decide to segregate, you prevent "strangers" from having access to those within the walls. Self-segregation is a choice; it is not something done involuntarily; by isolating themselves between walls, they choose to control access to what is considered enjoyable or unpleasant. It is worth emphasizing that the peripheral areas, by receiving these closed residential spaces, fail to address the pressing issues of urban space, since the poor periphery without infrastructure is still contained in these areas.

From this standpoint, discussions were necessary after the film screening to explore how cinematographic language can enhance the teaching and learning process. Likewise, the importance of using these tools to understand realities and their processes of inequality was debated.

To start discussions on the subjects covered, the teacher needed to mediate to initiate a debate on the various issues raised during the exhibition. As a result, the students had perceptions and situations that caught their attention, and soon began to make further analyses.

When analyzing the questionnaires answered by the students, we observed different interpretations of the documentary. This was crucial in demonstrating how this methodology can assist students in thinking geographically about the challenges affecting Brazilian cities.

The students frequently highlighted situations and issues that captured their interest during the documentary screening. The elements they highlighted were important for understanding the concept of socio-spatial segregation since they were being exposed in the scenes.

Thus, after the screening, it was essential to foster relevant discussions about socio-spatial segregation and the reality of Brazilian cities. With this didactic mediation, the young students started to understand that segregation is a harmful and cruel aspect of society. They also understood that we must create critical thinking about this problem that plagues our cities.

The classroom discussion sparked an engaging debate about how Brazilian cities are characterized by the radical separation between the poorest and those with greater purchasing power. The young students pointed out how socio-spatial segregation mainly affects the poorest people and raised questions about how housing reveals this segregation.

The students highlighted housing as a crucial factor in understanding the manifestation of socio-spatial segregation in cities. However, this is not the only element for identifying the inequalities present, given that segregation permeates various elements such as mobility, work, leisure, and others. This only reinforces how this problem is part of students' lives and knowledge is needed to take a more critical stance.

The questionnaires had to be given to the students to identify situations presented in the documentary that are characterized as types of socio-spatial segregation. When describing the main scenes and issues, the students pointed out various forms of segregation, as illustrated in Table 1.

Analyzing the film is a crucial step, as it helps students grasp the concepts covered in theory classes and, most importantly, encourages critical thinking about reality and how geographical knowledge is present in their daily lives.

Table 1. Analysis of the documentary by the students

Analysis of the documentary by the students	
Points raised by the students	<p>Student A: "The residents communicate with people outside the condominium through the wall".</p> <p>Student B: "Security in the condominium".</p> <p>Student C: "The walls, because they divide the city".</p> <p>Student D: "The people who live in that condominium were afraid of being mugged".</p> <p>Student E: "Exaggerated security".</p> <p>Student F: "The fear of people being mugged, even if they've never been mugged".</p> <p>Student G: "They're afraid of things outside the walls".</p> <p>Student H: "How protected it is there".</p> <p>Student I: "How the condominium residents fear what lies outside".</p>
Scenes we watched that caught our eye.	<p>Student A: "The woman walking through the streets of the condominium without worrying".</p> <p>Student B: "The scene where the man inside the condominium talks to a boy outside through the wall".</p> <p>Student C: "The woman saying that she's carrying a bag she doesn't like because she's thinking about being mugged".</p> <p>Student D: "The fact that rich people live confined from the rest of the world".</p> <p>Student E: "The separation between social classes".</p> <p>Student F: "How do the residents describe the people living near the condominium".</p> <p>Student G: "The scene with the nannies in the condominium".</p> <p>Student H: "The way the residents talk about security".</p> <p>Student I: "When the residents mentioned that, despite living in the condominium, they still fear being mugged".</p>

Source: Research data, 2023.

The students' various accounts show the characteristics of socio-spatial segregation through housing, which radically separates city dwellers. These new typologies demonstrate the contradictions of a bourgeois society.

The students' accounts show how the fear of others and the commodity of security are the reason for the rupture between social classes. By deciding to live in these residential typologies, residents start to reject the city and other city dwellers, living in a true social bubble, with homogeneous characteristics.

As Graham (2016) rightly points out, we are in a militarized society, where this new urbanism can be understood as spaces to create protection against those who are considered enemies. The students pointed out how this military urbanism is something that deepens socio-spatial segregation, and how the search for this social homogeneity is perverse in contemporary times.

This point highlighted by the students shows that fear of the other is the reason for seeking housing, reinforcing how capitalist urbanization has produced a fragmented society. After all, fear always comes from those who live on the poor outskirts.

As Pádua (2015) shows, these new real estate products that enter Brazilian cities generate a denial of the urban center and place. The students pointed out this denial in several reports, in which distancing is necessary because the enemies are the ones on the outside.

Another key point highlighted in the students' accounts is how the wall represents urban fragmentation. The young students highlighted how this housing model breaks through barriers and how this impacts the search for a fairer and more equal society.

These reports highlight the walls as a negative aspect and the element that most captured the attention of young schoolchildren. They pointed out how our bourgeois society definitively breaks with the rest of the city, favoring a truly irregular mosaic in the cities, which shows areas with characteristics that stand out, while in others, poverty appears as synonymous with misery.

Given the above, some of the students' reports were noteworthy, allowing for greater engagement in the discussions on the topic presented here. The residents of these new developments reject the city and its surroundings, viewing outsiders as enemies. This was an important point for generating debate, given that there is a radical separation, established by physical barriers.

These questions show how this methodology has aroused curiosity about the Brazilian reality, which is currently experiencing a juxtaposition between wealth and poverty. They had to think critically about how the capitalist city works, which is understood to be based on class hierarchies, in which those less advantaged by the capitalist system have gone to live in unhealthy and notoriously precarious places. Those with better purchasing power have gone to live in more habitable spaces.

The students had several questions about how this product is naturalized in the context of Brazilian cities since they fear the unknown and always want to distance those considered poor. Thus, the students realized how segregated and exclusionary our urbanization is based on a reflection of the relationships between human beings. This discovery aligns with the guidelines of the NCCB, which directs the development of an education that encourages critical thinking, that is, reflection practice.

Socio-spatial segregation, as demonstrated in the students' reports, is intrinsic to our daily lives. In this respect, the students pointed out how housing is an essential element in representing this segregation, which is both social and spatial. This closeness to the students' reality generated possibilities for them to exercise their critical thinking during Geography teaching.

Also, according to the reports, the students began to understand better how this segregation manifests itself in everyday life. Thus, they denounce an urbanization that segregates and oppresses, given that urbanization in Brazil arises from contradictions. In this way, Carlos (2015, p. 60) explains that "[...] Under capitalism, the presupposition is inequality expressed in the concentration of wealth in the hands of a class and materialized in the space that becomes a commodity".

Regarding school geography, Cavalcanti (2019) points out that this subject can provide students with a more accurate look at the geographical space, working beyond descriptions of facts and phenomena and empirical characterization.

It's worth pointing out that this methodological proposal has generated numerous problematizations, the central aspect is how middle-class people insist on social and spatial separation. The students were able to emphasize the negative aspects that permeate such housing, pointing out the characteristics of Brazilian cities.

In this sense, the students, faced with the scenes presented in the documentary, got to know the reality of the cities and the worsening of socio-spatial segregation through this new real estate product. In this way, they had a critical understanding of how the unequal reproduction of space occurs in Brazilian cities.

According to Alves (2021), a significant portion of the population notices this segregation in their daily routines. This element should not be disregarded in the teaching of Geography in basic education, as the teacher, by discussing this topic, can promote autonomy for students who experience this segregation daily in their daily practice.

This methodology shows how important cinematographic language is for understanding challenging issues such as socio-spatial segregation. After all, the young students understood this process through the elements that make up their lived reality. This becomes clear when they analyze the various scenes illustrating how this real estate product functions to maintain the social and economic divide from the rest of the city's population.

The formation of geographical thinking should be the main factor when applying a methodology of this size, as it helps to form citizens and, particularly, to overcome the challenges of understanding their reality and their role in the ongoing society we are experiencing. This clearly illustrates the potential of school geography in understanding the reality we face.

As Cavalcanti (2019, p. 63) points out, "teaching Geography could not be an action of transmitting content". The author clarifies that teaching geography in basic education must stop being solely contentism; it must correlate this geographical knowledge with the daily lives of the subjects of learning; it must have some meaning for understanding the geographical phenomena they encounter during their daily routines.

However, this methodological proposal led the students to think geographically, weaving a critical analysis of Brazilian reality. Awakening this critical thinking is key to understanding contemporary urbanization since it is in everyday routine that socio-spatial segregation manifests itself.

6. Final Considerations

Because of the theoretical and methodological contributions presented in this article, the socio-spatial segregation and the methodological proposal about cinematographic language tend to awaken the criticality, autonomy, and the student's active participation in interpreting reality from a geographical perspective. It is essential to seek methodologies that help students comprehend and deepen their understanding of their social reality.

From this perspective, grasping the concept of socio-spatial segregation in Geography teaching gave young students a more accurate view of our contemporary urbanization, especially in their daily practice where the reproduction of inequality manifests itself.

In this way, the methodological proposal discussed in this article contributed to understanding how socio-spatial segregation is perceived in their daily routines. In their socio-spatial practices, the students realize how this segregation manifests in their daily routines. This is important since these students can think critically about the spaces in which they are located.

Therefore, this article raises the need to address socio-spatial segregation in Geography in basic education, from primary to secondary school, and proposes a methodology that encourages students to perceive and reflect on this concept. It is hoped that they will fully understand the extent of their presence in their daily lives. To this end, this work proposes an approach to socio-spatial segregation and cinematographic language to build citizen education, which is essential for this capitalist society.

This work brought together the concept of segregation and cinematographic language to build an education for citizenship. Understanding the city by decoding its signs and developing an ethical and aesthetic sense enables students to advocate for their rights and fulfill their individual or collective duties, thereby exercising the students' citizenship (Cavalcanti, 2015).

Acknowledgments

Not applicable.

Authors contributions

Jailson wrote the text, and Prof. Clébio reviewed the manuscript. Jailson was responsible for data collection and Prof. Clébio was responsible for the final review and contributions to the manuscript. All authors read and approved the final manuscript. The authors contributed equally to the study.

Funding

Funding - FUNCAP (Ceará Foundation for Support of Scientific and Technological Development).

Competing interests

Not applicable.

Informed consent

Obtained.

Ethics approval

The Publication Ethics Committee of the Canadian Center of Science and Education.

The journal's policies adhere to the Core Practices established by the Committee on Publication Ethics (COPE).

Provenance and peer review

Not commissioned; externally double-blind peer reviewed.

Data availability statement

The data that support the findings of this study are available on request from the corresponding author. The data are not publicly available due to privacy or ethical restrictions.

Data sharing statement

No additional data are available.

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