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PHILOSOPHICAL, HISTORICAL, SOCIAL, AND CULTURAL FOUNDATIONS OF EDUCATION: INFLUENCES ON THE DEVELOPMENT OF CONTEMPORARY PEDAGOGICAL PRACTICES

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ABSTRACT

This article analyzes how the philosophical, historical, social, and cultural foundations of education influence the development of contemporary pedagogical practices. The investigation was conducted through a narrative literature review using a qualitative and interpretive approach. The corpus comprised scientific articles and institutional documents published in Portuguese between 2022 and 2025, selected for their thematic relevance and full-text availability from academic or official sources. The results show that pedagogical practice is not a neutral application of techniques, because it expresses conceptions of human beings, knowledge, society, culture, and justice. The historical dimension makes it possible to recognize continuities and disputes within school organization. The social dimension reveals how economic, racial, and territorial inequalities permeate the conditions of teaching and learning. The cultural dimension highlights the need for dialogic and intercultural curricula. The study concludes that integrating these foundations supports more conscious, contextualized, and democratic teaching decisions, from planning through assessment, and provides criteria for distinguishing pedagogical innovation from the mere adoption of resources or methodologies.

Keywords: Philosophy of Education. History of Education. Educational Inequalities. Culture. Pedagogical Practices.

INTRODUCTION

Contemporary education takes place in a reality marked by technological change, cultural plurality, the rapid circulation of information, and persistent inequalities. In this context, teaching now deals simultaneously with new forms of language, different modes of participation, and longstanding disparities in access to knowledge. Schools remain responsible for intellectual, ethical, and social development, but face pressure for immediate results, curricular standardization, and the constant adoption of new trends. Luppi, Behrens, and Prigol (2022) show that overcoming the fragmentation of knowledge requires practices that value collaboration, interdisciplinarity, and reflection on the act of knowing itself. This perspective shifts the debate away from the isolated choice of methods and toward an understanding of the assumptions that guide educational action.

Pedagogical practice is frequently presented as a set of procedures intended to organize content, activities, and assessments. This description is insufficient because every teaching decision contains a conception of human development. When selecting content, defining a form of participation, or establishing assessment criteria, teachers assign value to particular forms of knowledge and ways of learning. Velasco (2022) notes that the philosophy of education examines educational purposes, while the fields of teaching inquire into learners, content, and methodologies. Bringing these levels together makes it possible to understand that "how to teach" cannot be separated from "why to teach" and "whom to teach."

The historical dimension broadens this analysis because school institutions, curricula, and professional identities were formed through long-term processes. Bencostta (2023) emphasizes that the history of education reveals regional experiences, disputes over memory, and forms of subordination that remain largely invisible in general narratives. Historical knowledge prevents school routines from being treated as natural or inevitable. Grade-level organization, the centrality of oral exposition, the allocation of time, the disciplining of bodies, and the hierarchy among forms of knowledge result from accumulated choices and can be examined critically. Understanding their origins does not mean rejecting all tradition, but recognizing the socially constructed nature of schooling.

The social and cultural dimensions also prevent an abstract interpretation of the educational process. Lima (2024) distinguishes among established rights, enacted rights, and rights actually exercised, showing that formal guarantees do not ensure their everyday realization. Candau and Ivenicki (2024) add that cultural differences, identities, and power relations must be incorporated into educational research and practice. Thus, a pedagogical proposal may be formally open to everyone while still producing silences, unequal expectations, or barriers to participation. The challenge is to connect universal principles of rights with careful attention to individuals' actual circumstances and experiences.

The rationale for this study derives from the need to bring these four dimensions together within a common interpretation. In some educational literature, philosophical foundations, the history of education, sociology, and cultural studies appear as separate components of teacher education. In schools, however, their effects are combined. An assessment based solely on reproducing information expresses a conception of knowledge, perpetuates a school tradition, distributes opportunities for success, and favors particular cultural repertoires. Silva Junior (2023) argues that the educational experience is dialogic and transformative, requiring openness to interpretation and encounters with others. This contribution reinforces the relevance of foundations capable of guiding concrete choices.

Against this background, the following research question was defined: How do the philosophical, historical, social, and cultural foundations of education influence the development of more conscious, contextualized, and democratic contemporary pedagogical practices? The question does not assume

that theory automatically determines teachers' actions. Instead, it seeks to identify mediations among educational ideas, historical processes, social structures, cultural repertoires, and instructional decisions. Fiorese and Trevisol (2024) demonstrate that the very concept of pedagogical innovation is polysemous and can be reduced to the use of novelty or technology when formative criteria are absent. An analysis of educational foundations provides precisely the points of reference needed to evaluate the coherence and scope of practices.

The overall objective was to analyze the influence of the philosophical, historical, social, and cultural foundations of education on the development of contemporary pedagogical practices. The specific objectives were to understand conceptions of human development, knowledge, and dialogue in recent philosophical debate; identify historical continuities and social conditions that affect the organization of teaching; and discuss how cultural diversity, inequality, and innovation can be considered in planning, mediation, and learning assessment. Pedreira and Cruz (2024) indicate that teachers' educational trajectories and motivations influence how the philosophy of education is taught and understood, confirming the importance of relating education, professional experience, and practice.

METHODOLOGY

The study was conducted through a narrative literature review with a qualitative approach, exploratory objective, and interpretive orientation. This design was selected because the research problem required the integration of contributions from different fields and an understanding of the conceptual relationships between educational foundations and pedagogical practices. The study did not seek to measure the effects of a specific intervention or conduct an exhaustive bibliometric survey. Rather, it sought to construct an argumentative synthesis connecting the philosophy of education, history of education, social inequalities, interculturality, teacher education, and pedagogical innovation.

The searches were conducted in August 2026 in SciELO, institutional repositories, and official websites of public and educational organizations. Combinations of the descriptors "philosophy of education," "history of education," "social foundations of education," "educational inequalities," "interculturality," "teacher education," and "pedagogical practices" were used. Publications in Portuguese released from 2022 onward were included if their full text was accessible and they were directly related to at least one of the study areas. Duplicate texts, materials without identifiable authorship or dates, publications before 2022, and studies whose focus did not permit discussion of educational implications were excluded.

The final corpus comprised 18 references, including scientific articles, reports, and institutional documents. Reading occurred in three stages. First, titles, abstracts, and keywords were examined to confirm relevance. Second, the full texts were read and their objectives, central concepts, results, and implications for practice were recorded. Third, the evidence was organized into four thematic areas: meanings of education and knowledge; the historicity of the school form; inequality and the right to education; and cultural diversity and pedagogical innovation. This organization made it possible to compare convergences, tensions, and complementarities.

The analysis was conducted through thematic interpretation and critical synthesis. The publications were not treated as isolated pieces, but as situated responses to contemporary educational problems. Statistical and institutional documents were used to contextualize inequalities and policies, while the articles provided conceptual categories and research results. One acknowledged limitation is that a narrative review depends on the researcher's interpretive choices and does not cover all available publications. To mitigate this limitation, the period, language,

sources, selection criteria, and analytical areas were explicitly stated.

PRESENTATION AND DISCUSSION OF RESULTS

Pedagogical practice as a philosophical choice

The literature synthesis first showed that pedagogical practice always involves philosophical choices, even when they are not explicitly stated. Planning a lesson means determining what deserves to be known, how students will be recognized, and which relationships will be considered legitimate. Velasco (2022) helps distinguish the question of educational purposes from questions about content and methods, but also demonstrates that these levels intersect. A methodology centered solely on predetermined answers tends to associate knowledge with reproduction. An inquiry-based proposal assumes that learning includes formulating problems, presenting arguments, revising hypotheses, and constructing meaning with teacher mediation.

This result calls into question the idea of instructional neutrality. Techniques do not carry a single meaning; rather, they acquire meaning within a conception of education. A lecture can organize concepts needed for an investigation, just as a group activity can preserve passivity if students merely divide repetitive tasks. Silva Junior (2023) offers a more consistent criterion by emphasizing dialogue, interpretation, and transformation. The quality of a practice depends on how it broadens understanding, creates openness to others, and enables participants to reconstruct their horizons, not merely on the format selected by the teacher.

Human development therefore emerges as a process connecting reason, experience, ethics, and language. Hermann (2023) shows that values and feelings participate in moral action and can be developed through educational experience. This dimension has implications for controversial topics, school relationships, and assessment. Teachers must create conditions for positions to be justified and compared with knowledge without turning dialogue into an absence of standards. Listening and rigor are not opposites. Listening recognizes the student as an interlocutor, while rigor requires concepts, evidence, coherence, and responsibility for what is asserted.

Philosophical reflection also changes the understanding of teacher authority. From a transmissive perspective, authority may be confused with control over speech and obedience. From a dialogic perspective, it rests on a commitment to organize learning experiences, present knowledge, uphold standards, and assume responsibility for the conditions of the pedagogical encounter. Luppi, Behrens, and Prigol (2022) identify an emphasis on mediation, cooperation, and interdisciplinarity in educational processes. These elements do not diminish the teacher's role. On the contrary, they make it more complex because they require diagnosis, careful selection, monitoring, and an ability to intervene without replacing the student's intellectual activity.

Another finding was the need to overcome fragmentation without erasing the specific characteristics of different fields of knowledge. Interdisciplinarity does not consist of bringing topics together superficially, but of formulating problems that require different perspectives. In an activity on educational inequalities, for example, statistical data may be analyzed with mathematical tools, interpreted historically, and discussed in light of concepts of justice. Luppi, Behrens, and Prigol (2022) connect the reform of thought with awareness of errors and illusions in knowledge. This attitude supports practices in which conclusions remain open to evidence-based revision.

The analysis also revealed that educational objectives must appear clearly in planning. Broad expressions such as "developing critical citizens" become empty when they are not translated into observable actions. A coherent objective may call for comparing sources, constructing arguments, listening to divergent perspectives, and making justified decisions. Pedreira and Cruz (2024) show that teacher educators' trajectories and motivations influence the teaching of philosophy of education.

This suggests that planning should include moments of professional self-reflection in which teachers examine the sources of their choices and the experiences underpinning their expectations of students.

History as a tool for denaturalization

The second area of results showed that historical foundations serve as a tool for denaturalizing the school. Apparently technical routines bear the marks of social projects and specific historical periods. The rigid distribution of time, separation of knowledge into disciplines, predominance of individual assessments, and centrality of certain narratives are not universal responses. Bencostta (2023) demonstrates that expanding the subjects, regions, and sources included in the history of education changes what counts as a relevant educational experience. For teachers, understanding this historicity creates space to ask which routines continue to serve current objectives and which persist merely because of institutional habit.

Denaturalization does not lead to a simple opposition between tradition and novelty. Some traditional practices can perform important functions, such as systematizing concepts, preserving memory, and ensuring educational progression. Problems arise when they are applied without examining their purpose and context. Fiorese and Trevisol (2024) identify various criteria attributed to innovation, including agency, rupture, technology, research, and active methodologies. The authors conclude that not everything presented as innovative produces pedagogical change. History helps identify continuities hidden beneath new terminology and evaluate transformations according to what they actually change in teaching and learning relationships.

This interpretation is particularly relevant in the context of digital culture. Soares, Cardoso, and Mueller (2022) connect history instruction, identities, and virtual information culture, emphasizing the need for critical praxis. The availability of short videos, images, maps, and digitized documents expands classroom possibilities, but also facilitates fragmentation, decontextualization, and the circulation of falsehoods. Historically grounded practices guide students in investigating the origin, authorship, date, intent, silences, and reception of materials. Technology then serves analysis rather than determining the pace and depth of learning.

Historical foundations also affect the selection of content. Traditional curricula often present certain groups only when they come into contact with dominant institutions, thereby limiting their historical agency. Oliveira and Almeida (2023) show that intercultural practices addressing Indigenous peoples can reshape students' perceptions and challenge stereotypical representations. This work requires sources produced by Indigenous people, attention to the present day, and criticism of the idea of a single and unchanging culture. Curricular revision moves beyond merely adding topics and begins to question the perspective from which knowledge was organized.

At the instructional level, the history of education can be incorporated into continuing education through the analysis of school documents, professional accounts, textbooks from different periods, and changes in physical spaces. Such materials make it possible to connect institutional memory with current problems. Bencostta (2023) calls attention to the preservation of collections and the localized production of knowledge. A school that investigates its own history recognizes continuities, conflicts, community contributions, and documentary absences. This activity can strengthen belonging without producing a celebratory narrative, provided that it includes critical questions and multiple voices.

The results also indicate that historicity helps moderate hasty judgments about students and families. Participation difficulties, learning gaps, and conflicts do not emerge in a vacuum. They may reflect histories of exclusion, discontinuous policies, and accumulated distrust. Lima (2024) notes that rights as practiced depend on concrete conditions, not merely on their legal formulation. Understanding historical processes does not remove individuals' responsibility, but distributes the

analysis more fairly by recognizing the conditions that expand or restrict their possibilities for action.

Inequalities, rights, and learning expectations

The third area showed that social foundations must be integrated into the core of pedagogical planning. National data confirm that access, continuity, and learning are distributed unequally. IBGE (2022) demonstrates persistent differences by color or race, while Inep (2024) presents a broad and heterogeneous basic education system. Araújo, Malbouisson, and Souza (2024) show that childhood circumstances influence academic performance. These data do not replace a diagnosis of the class, but they prevent performance from being attributed exclusively to individual merit, talent, or interest.

Lima (2024) argues that meritocracy can undermine the democratic realization of the right to education when it turns unequal results into proof of merit. In practice, this occurs when schools provide everyone with the same amount of time, materials, and explanations, disregard different starting points, and interpret the outcome as a pure expression of effort. Equity-oriented pedagogy maintains common learning objectives while diversifying forms of mediation. Additional support, concept review, accessible materials, flexible time, and varied ways of demonstrating knowledge do not lower expectations. They create the conditions under which expectations become attainable for more students.

Ernica, Rodrigues, and Soares (2025) show that rising averages can coexist with increasing internal inequalities. This finding changes the interpretation of school results. A class may improve overall while students in vulnerable situations fall further behind their peers. Teachers therefore need to examine distribution, individual progress, and error patterns, not only the average. Simple diagnostic records can identify which skills have been consolidated and which groups need intervention. Assessment serves a formative function when it produces information for replanning rather than merely classifying students.

Teacher capacity and institutional conditions constitute another part of the problem. Costa and Brandão (2024) note that vulnerable contexts often combine inadequate preparation, more precarious employment arrangements, and difficulties retaining professionals. Expecting individual initiative to compensate indefinitely for these conditions produces overload and instability. High-quality practices depend on collaborative planning time, pedagogical coordination, access to materials, team continuity, and professional-development policies. Teachers remain responsible, but their responsibility must be understood within a network of institutional and public responsibilities.

The report by Todos Pela Educação (2024) reinforces the need to monitor goals, trajectories, and inequalities in basic education. For schools, indicators should be converted into localized pedagogical questions. Failure, attendance, and dropout rates can be analyzed by educational stage, class, and student profile while preserving confidentiality. The objective is not to label groups, but to identify recurring barriers. When data are discussed collectively, they become planning tools. When used solely to compare schools or hold professionals accountable, they may encourage selection, teaching to the test, and the concealment of the most difficult problems.

Racial inequality requires specific attention because it operates through material conditions and symbolic expectations. IBGE (2022) shows that differences in access to rights and opportunities remain strongly related to color or race. In everyday school life, prejudice may appear in the selection of examples, distribution of speaking opportunities, interpretation of behavior, and performance expectations. Antidiscriminatory practice requires reviewing materials, observing interactions, and intervening when stereotypes arise. It also requires high expectations accompanied by support, avoiding both neglect and the paternalistic reduction of the curriculum.

Culture, identity, and the intercultural curriculum

The fourth area showed that culture cannot be treated as a festive addition to the curriculum. Candau and Ivenicki (2024) understand an intercultural perspective as a way of analyzing identities, differences, and power relations in educational processes. This implies recognizing that the curriculum is already culturally situated, even when presented as universal and neutral. The central question is not whether culture will enter the school, but which cultures will be legitimized, how they will be represented, and who will have the authority to interpret them. Intercultural practice combines the right to common knowledge with openness to different experiences and ways of producing meaning.

Oliveira and Almeida (2023) provide a concrete example by discussing Indigenous themes in a public school. The intervention they analyzed showed that students' perceptions can be revised when pedagogical work challenges stereotypes and brings diverse narratives into closer contact. The result suggests that representation must be accompanied by contextualization. Including images or commemorative dates without examining historical and contemporary relationships may reinforce exoticization. A critical approach presents plurality among peoples, Indigenous authorship, struggles for rights, knowledge production, and current presence in rural and urban settings.

Interculturality also changes pedagogical communication. Forms of language familiar to students can serve as a starting point, but should not limit the horizon of learning. Schools are responsible for broadening repertoires and teaching forms of language valued in different social spheres. Silva Junior (2023) contributes by conceiving understanding as an encounter between horizons. Teachers begin with what students say and know, introduce concepts and sources that challenge initial interpretations, and guide a shared process of development. Thus, welcoming students does not mean automatically affirming every opinion, but creating conditions for opinions to be examined and transformed.

An intercultural curriculum requires attention to bibliographic and visual selections. The authors, historical figures, scientists, and artists presented throughout the year communicate who can produce knowledge and occupy prominent positions. Candau and Ivenicki (2024) advocate educational research capable of revealing networks of oppression and coloniality. In practice, curricular review can map presences and absences, compare perspectives on the same topic, and include works by historically marginalized groups. The objective is not to replace one closed canon with another, but to broaden problems, sources, and opportunities for intellectual identification.

Assessment also has a cultural dimension. Questions framed within excessively specific contexts may measure social familiarity rather than the intended knowledge. Oral participation, in turn, may favor students accustomed to particular communication codes. Recognizing this influence does not require abandoning common standards. It requires making criteria explicit, offering varied examples, allowing preparation, and combining assessment instruments. Ernica, Rodrigues, and Soares (2025) show the importance of examining inequalities within results. This principle can guide the revision of items and activities that produce systematic patterns of difficulty not explained by the learning objective.

In school relationships, an intercultural perspective requires clear protocols for addressing discrimination and conflict. Dialogue should not be used to relativize violations, but to understand what occurred, hold individuals accountable for their conduct, and rebuild relationships when possible. Lima (2024) connects rights as practiced with democracy and warns of mechanisms that produce new inequalities. A democratic school combines participation with the protection of rights. This means ensuring students have a voice without transferring institutional responsibilities to them and maintaining ethical points of reference that preserve dignity, safety, and opportunities for

learning.

Integrating educational foundations into teaching practice

Integrating the results makes it possible to propose a sequence of reflection for pedagogical practice. Philosophical foundations inquire into the purposes of education and conceptions of knowledge. Historical foundations investigate the origins and continuities of routines. Social foundations analyze the distribution of opportunities, resources, and outcomes. Cultural foundations examine representations, forms of language, and relationships among differences. Applied together, these questions help teachers evaluate objectives, content, mediation, and assessment instruments. The aim is not to add four bureaucratic steps to the lesson plan, but to develop a professional habit of evidence-based decision-making.

A coherent practice begins with diagnosis, defines essential learning, and selects experiences compatible with the objectives. During mediation, the teacher monitors participation, records questions, and adjusts support. During assessment, the teacher examines conceptual mastery, capacity for application, and inequalities in progress. Fiorese and Trevisol (2024) show that innovation must go beyond an immediate association with novelty. In light of the foundations analyzed, an innovation is pedagogically relevant when it expands intellectual participation, improves understanding, addresses barriers to access, and remains ethically consistent with the right to education.

Technology can contribute to this integration when used with clear intent. UNESCO (2023) warns that its educational value depends on the conditions and purposes of its use. Soares, Cardoso, and Mueller (2022) note that virtual information culture involves identities and social relationships, requiring critical interpretation. Planning should therefore provide for source verification, data protection, accessibility, and alternatives for students with limited connectivity. The choice of technology ceases to be an automatic sign of modernity and is instead evaluated according to its actual contribution to learning and equity.

CONCLUSION

The study analyzed how philosophical, historical, social, and cultural foundations influence the development of contemporary pedagogical practices. The review showed that these foundations are not forms of knowledge removed from everyday school life. They provide criteria for interpreting and guiding decisions concerning objectives, curriculum, mediation, authority, participation, and assessment. The research question was answered by demonstrating that more conscious, contextualized, and democratic practices emerge when teachers connect educational purposes, the historicity of schools, the social conditions of learning, and cultural plurality.

The overall objective was achieved by integrating the four areas. The first specific objective showed that human development, knowledge, and dialogue require a connection among conceptual rigor, listening, and the transformation of understanding. The second showed that school routines and results must be examined in light of historical processes and concrete inequalities. The third enabled discussion of diversity and innovation as commitments permeating all planning rather than as occasional activities. The literature indicated that novelty acquires pedagogical value only when it positively changes the conditions of participation and learning.

As a contribution, the article proposes understanding teaching as an intellectual, ethical, and political practice supported by justifiable decisions. This understanding avoids two reductive views: the belief that sound principles eliminate the need for instructional organization, and the idea that efficient techniques can dispense with purposes and context. Pedagogical practice must bring together

foundations and procedures. It must also maintain high expectations, provide differentiated support, examine internal inequalities, and select points of reference that broaden students' cultural representation.

The narrative review has limitations arising from its time frame, language, and interpretive selection. Future studies may investigate how teachers mobilize these foundations and analyze interventions that connect equity, interculturality, and formative assessment. Even so, the results support a central conclusion: reflecting on educational foundations improves planning, reduces superficial adherence to trends, and strengthens coherent responses to contemporary educational challenges.

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