

Didactics and critical teacher training: an analysis of pedagogy curricula from the perspective of historical-critical pedagogy

Didática e formação crítica de professores: uma análise dos currículos de pedagogia sob a perspectiva da pedagogia histórico-crítica

Didáctica y formación crítica del profesorado: un análisis de los currículos de pedagogía desde la perspectiva de la pedagogía histórico-crítica

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How to cite: NOGUEIRA, A. W. R.; MORAES, A. C. de; LACERDA, C. R. Didactics and critical teacher training: an analysis of pedagogy curricula from the perspective of historical-critical pedagogy. *Revista Diálogo Educacional*, Curitiba, PUCPRESS, v. 26, n. 88, p. p. 168-178, jan./mar. 2026. <https://doi.org/10.7213/1981-416X.26.088.DS07EN>

Abstract

This article is the result of a study that aimed to analyze how the Didactics discipline contributes to the training of critical teachers, in light of the principles of Historical-Critical Pedagogy, in Pedagogy programs at public institutions in the state of Ceará. The methodological approach is grounded in the epistemological foundation of critical didactics, with practices as a reflective device and historical-dialectical materialism as its central focus. Understanding the reality was achieved through an analysis of the syllabi of Didactics courses at seven public institutions in Ceará, covering undergraduate Pedagogy programs. The analysis identified that, although some principles appear fragmented, most syllabi address the relationship between theory and practice in a technical manner, without a clear connection to social transformation. The conclusion is that there is a need for greater integration of the principles of praxis, historicity, mediation, contradiction, and totality in Pedagogy curricula, in order to strengthen a Didactics that promotes the critical and emancipatory formation of future teachers, preparing them to act as agents of social transformation. The work, therefore, highlights the importance of a Critical Didactics that effectively breaks with technocratic instrumental Didactics and values education as a comprehensive and transformative process.

Keywords: Didactics. Historical-Critical Pedagogy. Teacher Training.

Resumo

Este artigo é resultado de estudo que teve o objetivo de analisar como a Disciplina de Didática contribui para a formação de professores críticos e à luz dos princípios da Pedagogia Histórico-Crítica nos cursos de Pedagogia de instituições públicas do estado do Ceará. A abordagem metodológica fundamenta-se na base epistemológica da didática crítica, tendo as práticas como dispositivo de reflexão e o materialismo histórico-dialético como centralidade. O entendimento do real se deu pela análise das ementas de disciplinas de Didática de sete instituições públicas do Ceará em cursos de Licenciatura em Pedagogia. A análise identificou que, apesar de alguns princípios aparecerem de forma fragmentada, a maioria das ementas aborda a relação entre teoria e prática de maneira técnica, sem uma conexão clara com a transformação social. Conclui-se que há a necessidade de uma maior integração dos princípios da práxis, historicidade, mediação, contradição e totalidade nos currículos de Pedagogia, de modo a fortalecer uma Didática que promova a formação crítica e emancipatória dos futuros professores, preparando-os para atuarem como agentes de transformação social. O trabalho, portanto, destaca a importância de uma Didática Crítica que efetive rupturas com a Didática instrumental tecnicista na valorização da educação como um processo integral e transformador.

Palavras-chave: Didática. Pedagogia Histórico-crítica. Formação de Professores.

1. Introduction

This article discusses the place of Didactics in Education courses at public Higher Education Institutions (HEIs) in the state of Ceará. The analysis is based on the premise that Historical-Critical Pedagogy (HCP), now in its 40th year of systematization in Brazil, represents one of the most consistent educational theories of resistance and criticism of technicality and neoliberal tendencies. In this journey, HCP has become a reference for counter-hegemonic struggles waged by educators and students, especially in the field of teacher training. Thus, we seek to share the results of research on the relationship between Didactics and Historical-Critical Pedagogy, discussing how the Pedagogy curricula of public higher education institutions in Ceará incorporate—or not—the principles of praxis, historicity, mediation, contradiction, and totality in initial teacher training.

Teacher training in Brazil faces significant challenges, especially with regard to the inclusion of Didactics as an essential component in undergraduate courses. Marin (2019) calls attention to the lack of content relevant to the critical training of teachers and distortions in the field of Didactics, in addition to highlighting the insufficiency of a solid didactic-pedagogical foundation for teacher education students, which results in inadequate pedagogical practices that are disconnected from an education that aims at humanization and emancipation.

What is clear is that teacher training continues to be a field of constant political and ideological dispute, in which pedagogical training in undergraduate programs remains a topic of debate. As Severo and Pimenta (2020) point out, the field of Didactics has suffered from a reduction in its space in recent teacher training policies, becoming restricted to the instrumental dimension and thus weakening its epistemological value, compromising its relevance both in the initial training of teachers and in academic research on the educational phenomenon.

In face of this scenario, we establish the following problem: how does the discipline of Didactics contribute to the training of critical teachers in light of the principles of Historical-Critical Pedagogy in Pedagogy courses at public institutions in the state of Ceará?

We consider that, when analyzing the curriculum, both the limits of a Didactics still marked by technicality and the possibilities for affirming a critical and emancipatory Didactics are evident, in line with the historical struggles that accompanied the country's redemocratization process and the resistance to the conservative tendencies that have marked the last four decades.

2. Methodological Approach

In line with the stated objective of the research, we critically analyzed how Didactics, as a discipline, is treated in the Pedagogy curricula of public institutions in Ceará, based on the premises of Historical Criticism. To this end, we adopted a methodological approach based on the epistemological foundation of critical didactics, using practices as a device for reflection and historical-dialectical materialism as a central focus. Our understanding of reality was based on an analysis of the course syllabus for Didactics expressed in the Pedagogical Course Projects (PPCs) at seven government institutions in Ceará, particularly in the Pedagogy Degree programs. We note that the documents are sources of evidence from which the meanings and significance that underpin the analyses emerging from the context can be extracted.

Given the above, one of the main contributions of historical-dialectical materialism lies in the analysis of a praxis visualized in the discipline of didactics included in the curriculum of teacher training courses, with a focus on the assumptions of critical historical pedagogy.

The contribution of the research method highlights the historical materialist perspective with the linking of a conception of reality, world, and life and an explicit intentionality of the researcher, which precedes the method. It is characterized by mediation in the process of apprehending, revealing, and “exposing the structuring, development, and transformation of social phenomena.” (Lesnieskil; Trevisoli; Silva, 2024, p. 6).

To analyze the data, we selected and organized the Pedagogical Curriculum Projects that make up the research corpus, focusing on the syllabi of the Didactics discipline, relating them to the principles of Historical-Critical Pedagogy in Pedagogy courses. Thirteen (13) Pedagogical Political Projects from pedagogy courses at seven (7) higher education institutions were analyzed, identified by the codes: HEI 1, HEI 2, HEI 3, HEI 4, HEI 5, HEI 6, HEI 7, as shown in Table 1.

Table1 – Higher Education Institutions and its Pedagogy Degree courses analyzed

Higher Education Institutions (HEIs) in the state of Ceará	Administrative sphere	Campuses, centers, and/or colleges offering a Pedagogy Degree	Total number of courses offered	Total number of CPPs analyzed
State University of Ceará (Uece)	State	Center for Education, Science, and Technology of the Inhamuns Region (Cecitec)	01	01
		Center for Education (CED)	01	01
		Faculty of Education, Science, and Letters of the Central Sertão (Feclesc)	01	01
		Faculty of Education of Itapipoca (Facedi)	01	01
		Faculty of Education of Crateús (Faec)	01	01
		Dom Aureliano Matos Faculty of Philosophy (Fafidam)	01	01
		Faculty of Education, Science and Letters of Iguatu (Fecli)	01	01
Regional University of Cariri (Urca)		Education Center	01	01
Vale do Acaraú University (UVA)		Center for Philosophy, Letters, and Education	01	01
Federal University of Ceará (UFC)	Federal	Faculty of Education – Benfica Campus	01	01
Federal University of Cariri (Ufca)		Institute for the Training of Educators – Brejo Santo Campus	01	01
University of International Integration of Afro-Brazilian Lusophony (Unilab)		Institute of Humanities and Letters (IHL) – Palmares Campus	01	01
Federal Institute of Ceará (IFCE)		Canindé Campus	01	01
Total		07 HEI, with 14 active degree courses	14	13¹

Source: E-MEC Portal, Ministry of Education.

For the purposes of this research, Didactics courses were considered to be those which, regardless of their nomenclature, had the teaching process as their central object, explicitly covering content related to planning, the organization of pedagogical work, didactic mediation, learning assessment, and the relationship between teaching and learning, in accordance with the classical understanding of the field (Libâneo, 2013). Subjects of a predominantly specific methodological nature (such as Teaching Methodologies in specific areas), educational management, or supervised internships were excluded when they did not present teaching as their central analytical focus.

¹ The Degree in Education at Fecisc/Uece is a recent creation and, provisionally, adopts the same Pedagogical Course Project (CPP) and curriculum flow as the Education course at the Education Center (EDC)/Uece. According to a consultation with the Faculty, it was found that the course's own CPP is currently being evaluated by the UECE Dean of Undergraduate Studies.

With regard to the place of Didactics in the set of curricula analyzed, it was found that the number of hours allocated to Didactics subjects varies between 60 and 120 hours, corresponding, on average, to approximately 2 to 4% of the total number of hours in the Pedagogy courses investigated. This data shows that, although present in all curricula, Didactics training occupies a relatively small space, especially when compared to the set of fundamental subjects or internships, which puts pressure on the discourse of Didactics' centrality in teacher training.

We proceeded with a reading of the documents, aiming to familiarize ourselves with the material and identify the Didactics subjects, then extracting the syllabi in order to contextualize the data in a critical approach and verify the relationship between the premises of HCP and the practice expressed in the syllabi.

In the second stage, the exploration phase of the material, the syllabus data were coded and categorized based on the patterns and frequencies of the content worked on in light of five principles of Historical-Critical Pedagogy extracted from the works *Escola e democracia* (2024) e *Pedagogia Histórico-Crítica: Primeiras Aproximações* (2021), both authored by Dermerval Saviani, namely: the principle of praxis, the principle of historicity, the principle of mediation, the principle of contradiction, and the principle of totality (Table 2).

Finally, we developed inferences and interpretations in light of the research objectives. At this stage, we sought to promote a critical analysis of social and educational practices, with a view to proposing transformative alternatives for the reality under investigation. The analytical effort aimed to broaden the understanding of the phenomenon under study and, at the same time, contribute to a more comprehensive understanding of Didactics from the perspective of the principles of Historical-Critical Pedagogy.

3. Theoretical Discussion

Historical-critical pedagogy is based on the dialectical theory of knowledge, according to which social practice and the subjects' awareness of it should lead teachers and students to seek theoretical knowledge that enables critical reflection on everyday social reality (Gasparin, 2012). It is a pedagogical proposal conceived by Dermerval Saviani in the 1980s, in the wake of critical theories of education. It is, therefore, a pedagogy explicitly based on historical-dialectical materialism, in its philosophical, historical, economic, and political-social aspects developed by Marx through his radical critique of the historical conditions of human existence, which converged into the current capitalist society in structural crisis.

In the historical-critical conception, education is understood as the “act of directly and intentionally producing, in each individual, the humanity that is produced historically and collectively by all men” (Saviani, 2021, p. 160). In other words, becoming human is a process mediated by education within social practice, which places it as the starting point and destination of educational practice. , there is a need for a pedagogical method that, unlike traditional and school-based methods, leads teachers and students to take social practice as the beginning of the teaching and learning process, critically reflecting on social problems in the theoretical field and proposing solutions with a view to social transformation.

In this direction, critical and dialectical didactics considers the contemporary context with neoliberal marks, as expressed by the authors:

[...] context of capitalist rise and ultra-liberal pedagogies that, through curricular policies, focus mainly on preparing individuals for the market, to the detriment of critical and reflective education. Critical and dialectical teaching emphasizes the importance of building an educational **practice** that goes beyond the transmission of content prescribed by these technocratic policies, providing students with the formation of a critical consciousness and the capacity for active participation in society (Fonseca; Suanno; Lima;. 2025, p. 54).

Thus, the dialectical method is materialized in the construction of school knowledge—practice, theory, practice—which arises from a simple level of current student development, passing through an immediate level of

development, until reaching a new level of current development. This is, therefore, the epistemological basis of Historical-Critical Pedagogy, supported by Vigotski's historical-cultural theory (Gasparin, 2012), in which education is seen as a mediation between social practice and the transformation of that practice. Knowledge is a device for the development of the higher human capacities necessary for social transformation, and not something neutral or decontextualized. Educational practice, therefore, is not an end in itself, but serves to enable individuals to understand and modify the reality in which they are inserted.

Saviani (2024) systematized his historical-critical pedagogical proposal in five fundamental steps, which are: 1. Social practice as a starting point; 2. The problematization of issues extracted from social practice; 3. Theoretical-practical instrumentalization for understanding the solutions to students' everyday problems; 4. Catharsis as the incorporation of cultural instruments, now transformed into active elements of social transformation by students; and 5. Social practice itself as the students' point of arrival, now at a higher level of consciousness.

We realize, therefore, that Historical-Critical Pedagogy arises from the need to overcome a naive view of education, understanding it not as autonomous, but as an element conditioned by social relations. It criticizes the view that education alone can transform society, recognizing its mediated and secondary function in relation to social structures; while not reducing it to a mere ideological apparatus at the service of the State, valuing its political-emancipatory potential in the struggle for social transformation.

Understanding social contradictions and acting to overcome them is the purpose of education in Historical-Critical Pedagogy. This involves understanding that inequalities are historically determined and that education must act to transform them. To this end, unlike progressive pedagogy, which values learning methods and processes, Historical-Critical Pedagogy places content and the transmission of knowledge at the forefront. The goal is to appropriate historically accumulated knowledge so that individuals can transform it and thus change reality. In this sense, he concludes: "individual teaching practice is guided by a collective process which, in order to be understood, requires systematic investigation, giving rise to 'theory as an expression of practice'" (Macêdo; Romanowski; 2025, p. 3).

Thus, we realize that the articulation between theory and practice (praxis) inherent in the historical-critical pedagogical proposal, coined by Saviani, reflects a pedagogy focused on the transformation of society and that considers education as an integral part of social struggles.

Taking the theoretical discussion described above as a reference, we established five principles of Historical-Critical Pedagogy as categories for analyzing the Didactics syllabi, as shown in the table below.

Table 2 – Categories of analysis based on the principles of Historical-Critical Pedagogy

Category of analysis / Principle	Descrição
Principle of Praxis	The dialectical relationship between theory and practice, highlighting the importance of transforming social practice through theoretical knowledge.
Principle of Historicity	Recognition that the educational process is historical, built over time and transformed according to the needs of society.
Principle of Mediation	Knowledge must be the mediator in the process of social transformation, connecting the concrete conditions of students to the most advanced forms of scientific knowledge.
Principle of Contradiction	Education must deal with the contradictions of social reality, seeking to overcome them through transformative praxis.
Princípio da Totalidade	The view of education as a process that cannot be fragmented, comprising the totality of social relations.

Source: Own elaboration, based on Saviani (2024, 2021).

After reading the syllabi, we organized and analyzed the content covered based on these five categories of principles. We compared and discussed the presence (or absence) of terms and concepts that dialogue with the ideas inherent in each principle, and then summarized which syllabi establish a dialogue with Historical-Critical Pedagogy.

3.1 Syllabus Analysis

All courses analyzed offer Didactics as a curricular component, except for the Pedagogy course at HEI 7, which offers two courses entitled: “Didactic and assessment processes in early childhood education” and “Didactic and assessment processes in the final years.” We will now proceed with a discussion of the course syllabi, identifying patterns of approach or gaps in relation to each principle of Historical-Critical Pedagogy.

3.1.1 Principle of Praxis

In Vázquez, we find that praxis “[...] is a material human activity that transforms the natural and social world.” (Vázquez, 2011, p. 54). Pedagogical *praxis*, in turn, refers to the integration of theory and practice, with the aim of transforming educational practice and, consequently, social reality. The syllabus of HEI 5, for example, when dealing with the “decolonization of teaching and learning,” suggests a critical *praxis* that breaks with historically colonial structures of power and knowledge, although the term “praxis” is not used directly. It reflects this term by challenging the traditional structure of teaching and promoting a pedagogical practice that seeks social transformation by overcoming Eurocentric knowledge.

Decolonization of teaching and learning. Didactics, educational sciences, instruction, and teaching. Teaching identity. Teaching and learning processes and the challenges of everyday school life and classroom rituals in countries undergoing integration. Teaching and its specialized knowledge. Planning, execution, and evaluation of the teaching and learning process. Didactic transposition; (12 hours) of Laboratory in didactics (HEI 5, emphasis added).

However, we note that the category of *praxis* is mentioned explicitly in few syllabi, most of which address the relationship between theory and practice in a technical manner, without emphasizing *praxis* as an element of social transformation, as in the contents of the following syllabi:

Pedagogical praxis: characterization and problematization of didactic elements – student, teacher, content. (HEI 2, emphasis added);
The lesson plan in everyday school life: objectives, content, methodology, and assessment (theory and practice). (HEI 2, emphasis added);
Fundamental relationships in the teaching process: subject-object-knowledge construction; theory and practice: content and form; teaching and learning. (HEI 3, emphasis added).

The HEI 7 syllabus is noteworthy, as it does not include the term “Didactics.” It contains two components: “Teaching and Management of Educational Processes in the Early Years” and “Teaching and Management of Educational Processes in the Early Years”; in which we identify the presence of themes common to Didactics or that are close to its object of study, that is, the process of teaching and instruction (Libâneo, 2013). In this syllabus, the approach to didactic planning, especially with a focus on dialogicity and problematization, suggests an attempt to mobilize a critical *praxis*, as suggested in the highlighted excerpt:

Teaching practice in the early years of elementary school. Integrated teaching planning in the early years of elementary school: dialogicity, problematization, contextualization, transversality, and interdisciplinarity. Assessment of learning in the early years of elementary school (HEI 7, emphasis added).

We see, therefore, that the excerpts from the syllabi analyzed contain fragments of an idea of possible pedagogical praxis. Even though we know that a syllabus is something synthetic and objective, we consider it fundamentally important to revise them to make them more clearly defined, so as to encompass a complete conception. We reinforce, based on Loss and Goulart (2018, p. 06), the concept that: “pedagogical praxis is understood

as a social activity that connects theory and practice in a conscious, critical, and reflective manner, aiming at autonomy, intervention, and the transformation of the educational act”.

3.1.2 Principle of Historicity

In this principle, Saviani (2024, 2021) discusses education as a historical phenomenon, conditioned and determined by social, political, and economic reality, which is constantly changing. This principle is reflected in the course syllabi of HEIs 2, 4, and 6 when they describe, respectively: “Historical-critical contextualization of Didactics studies and practices,” connecting educational practice to the social context in which it occurs; “Ontological-historical foundations of Didactics” and “Historical references of Didactics as a guiding element of teaching,” articulating education with its historical development and social conditions; and “The historical aspects of Didactics and teaching work,” reflecting on the social function of schools in different contexts.

We note that the syllabi contemplate, even if in a limited way, the principle of historicity, linking the historical foundations of Didactics to its current development and practice. HEI 04 offers an interesting reflection on teaching work in the historical context, but this approach could be expanded to discuss more deeply how historical and social conditions shape educational practice and teachers' know-how. IES 06 also engages strongly with this principle, especially when addressing the “onto-historical foundations” of Didactics, suggesting a deeper analysis of the social and historical conditions that influence education.

3.1.3 Principle of Mediation

Saviani (2021, 2024), based on Vygotsky's historical-cultural theory and study activity (Longarezi; Puentes, 2023), understands knowledge as a mediating element in social transformation, with education's task being to provoke concrete conditions for students with more advanced forms of theoretical and scientific knowledge. That said, the analysis of the HEI 3 syllabus discusses the “fundamental relationships of the teaching process: subject-object-construction of knowledge; theory and practice; content and form,” which suggests a mediation between knowledge and practice.

Again, the syllabus of HEI 5, when dealing with the “decolonization” of teaching, can be interpreted as a form of mediation, connecting scientific knowledge to a critical perspective and overcoming oppressive colonial structures. The syllabus of HEI 01 describes: “epistemology: conceptions of knowledge, its acquisition and intelligence, and the relationship with teaching practice,” which indicates the treatment of knowledge as an object to be acquired by the student and managed by the teacher through pedagogical activities, but without elucidating the practice of problematization and social transformation.

Thus, we consider that the principle of knowledge mediation as a process for social transformation appears more implicitly in most syllabi, but although this principle is present in the structure of Didactics, few syllabi explicitly state how knowledge should be implemented as a device for social intervention and transformation.

3.1.4 Principle of Contradiction

Contradiction is one of the fundamental categories in the historical-dialectical method on which Saviani's Historical-Critical Pedagogy is based. Marx (2023) describes the fundamental conflicts that move society and propel historical transformations through internal and irreconcilable oppositions within a mode of production or social structure, that is, through their contradictions, such as those perceived between capital and labor. Therefore, based on this principle, education must deal with social contradictions and seek to uncover and correct them through critical and transformative pedagogical practice, overcoming the naive view of neutrality and autonomy (Saviani, 2021; 2024).

In this terms, the syllabus of HEI 3 suggests a concern with contradictions when it seeks to locate the teacher's work at the heart of current social conflicts, in the topic "the social function of the teacher in contemporary society." The syllabus of HEI 2, on the other hand, shows an approach to the contradictions present in the educational process when it addresses the "problematization of didactic elements – student, teacher, content"; while HEI 5 discusses the "decolonization of teaching," which can be seen as an attempt to address the social contradictions imposed by a contemporary Eurocentric colonial system. HEI 6, in the theme "Work and Teacher Training," also approaches the category of contradiction in its approach to work in its ontological and historical meanings and significance in relation to teacher training.

3.1.5 Principle of Totality

Based on historical-critical pedagogy, we understand that education is a process that cannot be fragmented, encompassing the totality of social relations and integrating all dimensions of social, political, and economic life. In our analysis, we noticed that the syllabus of HEI 2 integrates the principle of Totality in its work with the theme "the multidimensionality of the teaching-learning process: technical, investigative, human, ethical, aesthetic, and political-social dimensions." This theme suggests the search for overcoming the fragmentation of teaching didactics in the school teaching process, addressing other fundamental and totalizing dimensions.

In the same vein, we observed the syllabus of HEI 4, which addresses the theme "fundamental didactics in contrast to instrumental didactics." For Candau (2022), a precursor of the fundamental didactics movement, what we call critical didactics, the object of study of Didactics, is pedagogical practice from a multidimensional perspective, in which the technical, human, and political dimensions are articulated. However, as with some of the previous principles, most syllabi treat Didactics in a fragmented, pragmatic, and technical way, separating planning, evaluation, and teaching-learning, which contrasts with the principle of totality. Below, we present a summary table of the data systematized based on each of the principles listed above.

Table 3 – Categories of analysis based on the principles of Historical-Critical Pedagogy

Analysis category / Principle	HEI	Excerpt from the syllabi analyzed
Principle of Praxis	02	Pedagogical <i>praxis</i> : characterization and problematization of didactic elements – student, teacher, content. The lesson plan in everyday school life: objectives, content, methodology, and evaluation (theory and practice).
	03	Fundamental relationships in the teaching process: subject-object-knowledge construction; theory and practice ; content and form; teaching and learning.
	05	Decolonization of teaching and learning.
	07	Teaching practice in the early years of elementary school. Integrated teaching planning in the early years of elementary school: dialogicity, problematization, contextualization, transversality, and interdisciplinarity .
Principle of Historicity	02	Historical and critical contextualization of studies and practices in Didactics.
	04	Ontological and historical foundations of teaching.
	06	Historical references of Didactics as a guiding element of teaching. The historical aspects of Didactics and teaching work.
Principle of Mediation	01	Epistemology: conceptions of knowledge , its acquisition, and intelligence, and their relationship to teaching practice.
	03	Fundamental relationships in the teaching process: subject-object-knowledge construction ; theory and practice; content and form.
	05	Decolonization of teaching and learning. The processes of teaching and learning and the challenges of everyday school life and classroom rituals in countries undergoing integration.
Principle of Contradiction	02	Problematization of didactic elements – student, teacher, content.

Analysis category / Principle	HEI	Excerpt from the syllabi analyzed
	03	The social function of teachers in contemporary society .
	05	Decolonization of teaching and learning.
	06	Work and teacher training.
Principle of Totality	02	The multidimensionality of the teaching-learning process: technical, investigative, human, ethical, aesthetic, and political-social dimensions.
	04	Fundamental didactics as opposed to instrumental didactics.

Source: Own elaboration.

4. Conclusion

In this study, we highlight the importance of Didactics as a fundamental field of knowledge in teacher training, especially in light of Historical-Critical Pedagogy. An analysis of the syllabi of pedagogy courses at public institutions in Ceará revealed that, although the principles of praxis—historicity, mediation, contradiction, and totality—are present, there are still significant gaps in the coherent mobilization of these concepts. Most syllabi address the relationship between theory and practice in a technical manner, without emphasizing social transformation as a central objective, which demonstrates the need to further integrate the principles of Historical-Critical Pedagogy into the curricula.

Another important point refers to the lack of clarity and explicit focus on knowledge mediation as an instrument for social transformation. Although some syllabi suggest a dialogue with the proposal for the decolonization of teaching and value reflective and critical practice, these approaches are not yet predominant. It is observed that didactic content often remains tied to a technical and instrumental view, distancing itself from the emancipatory and formative potential of praxis, as defended by Dermerval Saviani. This reinforces the need for curricular restructuring to incorporate Critical Didactics that promote the development of a transformative social consciousness in student training.

Thus, strengthening Didactics in Pedagogy courses involves overcoming a fragmented approach to teaching, seeking greater articulation between teaching content and the social, political, and economic dimensions that determine pedagogical practice.

It is crucial that curricula move toward a Didactics that values the totality of social relations and prepares educators to acting as agents of social transformation, according to the principles of Historical-Critical Pedagogy. This movement can contribute to the critical and emancipatory training of teachers, who are capable of consciously and effectively intervening in the school reality.

We understand that strengthening Didactics based on HCP means continuing the historical struggles that have marked the 40 years of this pedagogical approach, reaffirming its theoretical and political potential in the defense of public schools, critical curricula, and human emancipation. Thus, this work adds to the collective effort to sustain a Didactics committed to the totality of social relations and to the training of teachers as agents of social transformation.

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Editor Responsável: Alboni Marisa Dudeque Pianovski Vieira

Recebido/Received: 03.10.2026 / 10.03.2026

Aprovado/Approved: 19.01.2026 / 01.19.2026