

# Historical-Critical Pedagogy and Critical-Overcoming Methodology: reverberations for Brazilian school Physical Education

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*Pedagogía Histórico-Crítica y Metodología Crítico-Superadora: reverberaciones para la Educación Física escolar brasileña*

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**How to cite:** SABOIA, V. M.; FERNANDES, F. F. D.; SOBRINHO, J. P. de S. Historical-Critical Pedagogy and Critical-Overcoming Methodology: reverberations for Brazilian school Physical Education. *Revista Diálogo Educacional*, Curitiba, PUCPRESS, v. 26, n. 88, p. 190-200, jan./mar. 2026. <https://doi.org/10.7213/1981-416X.26.088.DS08EN>

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## Abstract

The present study seeks to examine, through a theoretical analysis, the reverberations of Historical-Critical Pedagogy within the Critical-Overcoming approach to school Physical Education. The analytical method employed was historical-dialectical materialism, using categories such as totality, contradiction, and mediation. It is observed that this influence is significant; therefore, Marxism and Historical-Critical Pedagogy carry substantial weight within the Critical-Overcoming Methodology. The influences of Marxism on this methodology are identified through the analysis of elements that reveal how this theoretical framework interferes with the formulation of the approach, namely: class struggle, dialectical logic, critique of capitalist society, historicity, and class consciousness. Regarding Historical-Critical Pedagogy, its materialization within the methodology is identified through the following aspects: the presence of a historical-dialectical materialist conception underpinning the educational proposal; the notion of curriculum; the appropriation of scientific and systematized knowledge in confrontation with everyday knowledge and common sense; didactic-methodological procedures; the defense of engagement with classical content; and the recognition of the importance of technique. It is concluded that the pedagogy and the teaching methodology analyzed represent a significant advancement in education and in Brazilian Physical Education. Historical-Critical Pedagogy is understood as an application of the Critical-Overcoming Methodology, incorporating the specificities inherent to the field of Physical Education.

**Keywords:** Marxism. Education. Physical Education. Historical-critical Pedagogy. Critical-Overcoming Methodology.

## Resumo

*O presente trabalho busca expôr, por meio de uma análise teórica, as reverberações da Pedagogia histórico-crítica na abordagem Crítico-Superadora da Educação Física escolar. O método de análise utilizado foi o materialismo histórico-dialético através de categorias como totalidade, contradição e mediação. Percebe-se que a influência se dá de forma significativa, portanto, o marxismo e a Pedagogia Histórico-Crítica possuem grande peso na Metodologia Crítico-Superadora. As influências do marxismo na metodologia em questão são identificadas a partir da análise de pontos que dão a entender como tal referencial interfere nas formulações da abordagem, sendo eles: luta de classes, lógica dialética, crítica à sociedade capitalista, historicidade e consciência de classe. Em relação à Pedagogia Histórico-Crítica, identifica-se que sua materialização na metodologia se dá por meio dos seguintes pontos: presença da concepção materialista histórico-dialética sobre a proposta educativa, noção de currículo, apropriação do conhecimento científico e sistematizado confrontando-o com o saber cotidiano e o senso comum, procedimentos didático-metodológicos, defesa do trato com os conteúdos clássicos e reconhecimento da importância da técnica. Concluiu-se que a pedagogia e a metodologia de ensino analisadas se configuram como um grande avanço na educação e na Educação Física brasileira, sendo a Pedagogia Histórico-Crítica uma aplicação da Metodologia Crítico-Superadora com as devidas especificidades da área da Educação Física.*

**Palavras-chave:** Marxismo. Educação. Educação Física. Pedagogia Histórico-Crítica. Metodologia Crítico-Superadora.

## Resumen

*El presente trabajo tiene como objetivo exponer, mediante un análisis teórico, las repercusiones de la Pedagogía Histórico-Crítica en el enfoque Crítico-Superador de la Educación Física escolar. El método de análisis empleado fue el materialismo histórico-dialéctico, a través de categorías como totalidad, contradicción y mediación. Se observa que dicha influencia es significativa; por lo tanto, el marxismo y la Pedagogía Histórico-Crítica poseen un peso considerable en la Metodología Crítico-Superadora. Las influencias del marxismo en la metodología en cuestión se identifican a partir del análisis de elementos que permiten comprender cómo este referente teórico interfiere en las formulaciones del enfoque, a saber: la lucha de clases, la lógica dialéctica, la crítica a la sociedad capitalista, la historicidad y la conciencia de clase. En relación con la Pedagogía Histórico-Crítica, se identifica que su materialización en la metodología se produce a través de los siguientes aspectos: la presencia de la concepción materialista histórico-dialéctica en la propuesta educativa; la noción de currículo; la apropiación del conocimiento científico y sistematizado en confrontación con el saber cotidiano y el sentido común; los procedimientos didáctico-metodológicos; la defensa del tratamiento de los contenidos clásicos; y el reconocimiento de la importancia de la técnica. Se concluye que la pedagogía y la metodología de enseñanza analizadas se configuran como un importante avance en la educación y en la Educación Física brasileña, siendo la Pedagogía Histórico-Crítica entendida como una aplicación de la Metodología Crítico-Superadora, con las debidas especificidades propias del ámbito de la Educación Física.*

**Palabras clave:** Marxismo. Educación. Educación Física. Pedagogía Crítico-superadora. Metodología Crítico-superadora.

## 1. Introduction

This article stems from studies conducted by the authors in the fields of Education and Physical Education and is grounded in a critical analysis of a society divided into social classes and structured around the expropriation of the fruits of the working class's labor within the capitalist mode of production. The authors of this article came together and decided to revisit their accumulated reflections in celebration of the 40th anniversary of Historical-Critical Pedagogy and to write about the influence of this pedagogy on Brazilian school Physical Education, an area in which they work as teachers and scholars, through an exercise of theoretical reflection, as part of an educational praxis, concerning pedagogical practice in Physical Education.

This study is based on the assumption that Education, including Physical Education, should neither adopt a posture of neutrality nor neglect the social reality in which it is embedded. To this end, the study employs historical-dialectical materialism as its method of analysis in order to examine the relationships between Historical-Critical Pedagogy (Saviani, 2013) and Physical Education, more specifically, school Physical Education. Marx (2012), in the postface to the second edition of *Capital*, introduces a central element of his way of analyzing reality by stating that the ideal is nothing more than material reality transposed into the human mind. This premise distinguishes historical-dialectical materialism from Hegelian idealism and other forms of idealism and serves as the guiding thread of the present study.

It is worth noting that, according to Frigotto (2002), historical-dialectical materialism, in addition to being a method, also entails a posture and a praxis as dimensions of a single unity, in which categories such as totality, contradiction, and mediation stand in opposition to, for example, the linearity, harmony, and ahistoricity characteristic of metaphysical worldviews. In line with Marx and Frigotto, this article is grounded in this triad of method, posture, and praxis and, equipped with these basic categories, seeks to analyze the relationship between the pedagogy and the specific field under discussion, while recognizing the limits of an academic article and remaining aware that further deepening is necessary for the text to be enriched as a work grounded in Marxism.

Brazilian Physical Education experienced its first historical milestone in its relationship with Historical-Critical Pedagogy through the efforts of educational intellectuals in the state of Paraná, which culminated in the development of two important documents aimed at constructing Historical-Critical curricula. The first is *Basic Curriculum: A Contribution to the Brazilian Public School* (Curitiba, 1988); the second is *Basic Curriculum for the Public School System of the State of Paraná* (Paraná, 1990). Both proposals sought to elaborate a mediation of Physical Education contents in light of Historical-Critical Pedagogy. The works of Tonidandel (2014, 2024) provide an important critical overview of these materials.

However, drawing on the rich theoretical accumulation of the 1980s, this connection was able to gain greater momentum and acquire a more systematic character through Critical-Overcoming Methodology, which emerged with the publication of the book *Methodology of Physical Education Teaching*, first published in 1992, authored by seven professors active in the field of Physical Education: Carmem Lúcia Soares, Celi Taffarel, Lino Castellani Filho, Elizabeth Varjal, Michele Ortega Escobar, and Valter Bracht, a group also known as *Coletivo de Autores*.

To adopt Historical-Critical Pedagogy as a theory of Education presupposes adopting historical-dialectical materialism as a method that begins with social reality, problematizes it, provides instruments for understanding it, and transforms this social practice. Grounded in the conception that Education must be transformative, the praxis advocated in Saviani's work makes explicit the need for the inseparability of theory and practice that underpins teaching practice. These elements, strongly emphasized in the *Methodology of Physical Education Teaching* (Soares *et al.*, 1992), can be observed, for example, in the selection of contents, as well as in other guidelines that directly impact pedagogical practice.

The present study begins by briefly presenting the relationship between Marxism and Education. It then addresses the influence of Historical-Critical Pedagogy on Brazilian school Physical Education. It should be emphasized

that this discussion does not aim to exhaust the topic in its entirety, but rather to identify relevant points that may broaden the general understanding of these pedagogical contributions.

## 2. Marxism and Education

Here, Education is addressed from the perspective of Marxist theory and method, considering the category of *labor* as the primary agent of the process of human development. The human condition is built upon a highly complex biological foundation; however, when engaging with Marx, it becomes evident that this alone is insufficient to distinguish human beings from other animals. After all, such a distinction originates in the production of the material means of existence and in the transformation of nature (Marx; Engels, 1998).

Thus, in order to live, human beings must drink, eat, have shelter, and clothe themselves, among other needs that are met through labor. This constitutes a fundamental condition of all human history, because even today, as thousands of years ago, material means are produced to ensure the conditions that guarantee existence (Marx; Engels, 1998).

It is necessary to emphasize that labor constitutes the first historical fact, as a fundamental activity of the human condition, since it is the creator of use-values, that is, it presents itself as the material interchange between human beings and nature, an eternal and indispensable necessity for human existence (Marx, 2012). For this reason, as Marx (2012, p. 211) states, “we must first consider the labor process independently of any specific social formation.” In addition to transforming nature through labor, human beings also dialectically transform themselves through objectifications that are reflected directly or indirectly in their own being.

Manacorda (1991, p. 62) helps clarify Marx’s conception of labor by pointing out that “human beings become human to the extent that they cease to identify themselves, in the manner of animals, with their own vital activity in nature; to the extent that they begin to produce the conditions of a human life of their own.” In this sense, labor can be defended as a humanizing agent of nature, since it has the power to make natural history and human history an intertwined process that results in the constant production of new needs, in which, even as natural barriers are overcome, no rupture with them occurs.

Human activity is further distinguished from animal activity by the capacity for historical accumulation (Duarte, 2013), which encompasses the process of experiential additions of knowledge across multiple generations, the result of labor over time, and which materially situates historical experience in the fabrication of instruments that have undergone transformations and improvements.

Everything that human beings produce in the fields of morality, science, technology, among others, is part of a cultural and historical process. Since the object of analysis of the present study intersects with discussions on Education, it is possible to defend labor here as the first educational act and, consequently, as the principle and foundation of the educational process, such that the latter has its genesis in this active and intentional process of transforming nature.

Inserted within the capitalist mode of production, workers experience a form of human development marked by contradictions inherent to this form of social organization, thus facing limitations in the development of various dimensions, whether productive, artistic, philosophical, bodily, scientific, or any other. There is an imposition of specialization within reduced spheres of human production, which restricts the development of other capacities. Moreover, the more precarious the economic situation, the fewer opportunities and less time are available for development, often due to issues directly related to survival.

Through a process in which labor is carried out socially but the appropriation of its results occurs individually, Marx (2015) argues that labor activity ultimately alienates human beings from nature, from themselves, from their species-being, and from other human beings. It can thus be inferred, based on Marx’s analysis of alienated labor, that an entire set of human activities, including Education, becomes permeated by alienation.

When addressing Education from a Marxist perspective, it is necessary to analyze it as part of a totality, understanding totality as “[...] reality as a structured, dialectical whole, within which or from which any given fact (class of facts, set of facts) can be rationally understood” (Kosik, 1976, p. 35). Therefore, Education can be understood as a component of a complex social superstructure, the product of historical accumulation, which also encompasses elements such as politics and the judicial system, built upon an economic structure that, in Marx’s analysis (2008), is characterized by specific social relations of production corresponding to a certain level of development of the productive forces.

It is important to emphasize that Education is not necessarily a mere passive recipient of the capitalist economic structure. The educational process is permeated by contradictions and struggles over the consciousness of the subjects present in the school, which reflect the class struggle within such a society. For this reason, the effort to confront hegemonic pedagogies and to develop an educational praxis aligned with the immediate, conjunctural, and historical interests of the working class must be a priority to be faced, while always seeking to understand the limits of formal education when the goal is the overcoming of capitalism.

It is also important to note that, within Marx’s own work, educational themes appear only sporadically, since Education and pedagogical methods were not the primary object of study of the German philosopher. Nevertheless, fragments on the subject can be found in works such as *Capital*, *The Communist Manifesto*, and *Instructions for the Delegates of the Provisional General Council*.<sup>1</sup> However, many Marxist authors have dedicated themselves to this theme, with Professor Dermeval Saviani standing out as one of the foremost scholars on the subject in Brazil.

The body of work associated with Historical-Critical Pedagogy makes a concerted effort to discuss the role of Education in society and to apprehend its origins and development. Thus, when addressing the nature of Education, Saviani (2013, p. 11) warns that it is “[...] a requirement of and for the labor process, as well as itself a labor process.” From this, it can be concluded that Education is part of the world of culture, founded by labor, that is, “[...] it is a phenomenon specific to human beings” (Saviani, 2013, p. 11).

The abovementioned author argues that labor can be understood from two perspectives: material and immaterial. The former involves the production of material goods necessary to ensure human existence and material subsistence, which advances on increasingly broader and more complex scales. Immaterial labor, within which Education is situated, is characterized by the mental representation of real objectives and includes knowledge of the properties of the real world, ethics, and art, among others. More generally, it involves the production of ideas, concepts, values, symbols, habits, attitudes, skills, and knowledge, among others.

The result of immaterial labor does not separate from its productive activity; that is, in this type of human activity, the product does not detach from the act of production, and there is no interval between production and consumption, since, as in a lesson that is taught, these aspects are intertwined and inseparable (Saviani, 2013). Thus, educational immaterial labor is, in itself, both product and act of production. A synthesis that clearly expresses Saviani’s conception of the role of Education in society is the idea that “educational labor is the act of producing, directly and intentionally, in each singular individual, the humanity that is historically and collectively produced by the totality of human beings” (Saviani, 2013, p. 13).

It is no secret that capitalist schooling imposes certain limits that can only be overcome through the overcoming of the capitalist mode of production itself. Accordingly, the proposition of Historical-Critical Pedagogy is grounded in a radical analysis of society through the theoretical-practical framework of class struggle, which aims at a rupture with the capitalist mode of production, passing through socialism, toward a society that overcomes social class division.

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<sup>1</sup> The discussion of education found in these and other texts by Marx, as well as by Engels, can be found thematically organized in the anthology *Texts on Education and Teaching* (Marx; Engels, 2011).

### 3. Historical-Critical Pedagogy and Its Influence on School Physical Education

After briefly addressing Education from a Marxist perspective and relating it to Historical-Critical Pedagogy, the present section now explains the influences of the thought of Saviani and his work on critical thinking within the field of Brazilian school Physical Education.

With regard to school Physical Education, the teaching approach that was most strongly influenced by Marxism and Historical-Critical Pedagogy was the Critical-Overcoming Methodology. This conception began to be materialized through the work of the Coletivo de Autores (Soares *et al.*, 1992), entitled *Methodology of Physical Education Teaching*, as discussed previously.

First published in 1992, this work emerged as material of great relevance for Brazilian school Physical Education, aiming to overcome the hegemonic conceptions of Physical Education prevalent at the time of its publication and seeking to promote a form of education aligned with the interests of the working class. As a result, contents related exclusively to biological aspects and paradigms derived from high-performance sport, among others, began to be sidelined in favor of another orientation, a more critical and politically engaged one.

In order to better explain how Historical-Critical Pedagogy influenced the field of school Physical Education, some theoretical assumptions that indicate this contribution are presented below. The work *Methodology of Physical Education Teaching* will be used alongside the studies of Justo (2012) and Dias Júnior (2013), in addition to other works already cited in this article.

At the very beginning of the formulations of the Coletivo de Autores (Soares *et al.*, 1992, p. 13), it is stated that “in class-based societies, as is the case of Brazil, social movement is fundamentally characterized by the struggle between social classes to affirm their interests.” The work delineates and adopts a class-based perspective on Brazilian society, thus presenting the immediate and historical interests of two antagonistic social classes, referred to by the authors as the working class and the owning class. The former seeks to assume leadership of society and give it new directions, while the latter aims to maintain the status quo, preserving its privileges as a social class. These aspects are directly related to Saviani’s perspective in Historical-Critical Pedagogy, since this pedagogy is grounded in the critique of the contradiction between capital and labor and its materialization in the antagonistic relationship between bourgeoisie and proletariat.

Professor Niágara Cunha (2017) clarifies that, in developing *Methodology of Physical Education Teaching* and, consequently, Critical-Overcoming Methodology, Coletivo de Autores relied on the revolutionary ideal of historical-dialectical materialism in order to present bodily culture as the object of study and central category of Physical Education. This intention implies an Education and a Physical Education aimed at transforming social reality through the overcoming of syncretic, superficial, distorted thinking grounded solely in appearances and disengaged from class struggle.

Numerous influences and references contributed to the conception of the Critical-Overcoming Methodology in Physical Education (Cunha, 2017), including Soviet scholars Lev Vygotsky (1896–1934), Alexei Leontiev (1903–1979), and Alexander Luria (1902–1977), key figures of Cultural-Historical Psychology who address the development of human consciousness and language; the German scholar Jürgen Dieckert (1935–), who approaches sport for all from a humanistic perspective; and, among others, Dermeval Saviani and his Historical-Critical Pedagogy, which offers relevant contributions to the conception of Marxist education within the Brazilian and South American context.

In this way, the text asserts that, based on the understanding that class interests are different and antagonistic, capitalist society cannot be understood as one in which individuals pursue common objectives and where the achievement of such objectives depends on the effort and merit of each isolated individual. Such an understanding constitutes a discourse of the dominant ideology, aimed at concealing the conflict between social classes and the process through which their interests are affirmed. In addition to the struggle between antagonistic

social classes, another central point addressed by the Coletivo de Autores is dialectical logic in opposition to formal logic (Soares *et al.*, 1992).

*Methodology of Physical Education Teaching* also presents categories such as totality, movement, qualitative change, and contradiction, principles present in the historical-dialectical materialist method of analyzing reality and, consequently, in Historical-Critical Pedagogy. Justo (2012), when analyzing the relationship between bodily culture—defined as the object of study by Critical-Overcoming Methodology—and class consciousness, identifies class struggle and dialectical logic as central elements of the work as a whole. The analysis and critique of capitalist society are also strongly present in this foundational work, particularly regarding the ways in which capitalist society is materialized within the field of school Physical Education.

From this perspective, physical fitness development, high-performance sport, and the mere enhancement of physical capacities appear as non-central contents, as priority is given to understanding the historical processes of formulation, genesis, production, and reproduction of the elements of bodily culture, namely combat sports, dances, sports, gymnastics, games, and play. The authors propose a form of Physical Education that moves beyond the predominance of sport toward a broader educational formation. This does not mean that sport is denied or erased; on the contrary, there is a defense of its appropriation by students with the aim of a possible re-signification of this content.

Such a challenge to the hegemony of sport occurs, as Dias Júnior (2013) argues, due to its centrality, dominance, and objective rationality, which bring with them related characteristics such as individualism, rationalism, technicism, maximum performance, record-breaking, doping, early specialization, among others. These characteristics do not serve the real interests of the working class and ultimately contribute to the domination exercised by the ruling classes. Thus, the Coletivo de Autores defends the interests of the popular strata, advocating solidarity instead of individualism, cooperation instead of competition, distribution instead of appropriation, freedom and emancipation instead of domination, “playing with” instead of “playing against.”

This critique of sport as the exclusive or primary content of school Physical Education classes remains highly relevant today. Sport, as an element of bodily culture with its own specificities, has been the practice most deeply influenced by a society governed by commodities. As such, it represents the highest point of the commodification of bodily culture practices, becoming hegemonic within schools and other spheres of social life.

Based on the understanding that labor is the foundational activity of culture and, in the specific case of Physical Education, of the elements of bodily culture and their various practices, corporeal materiality is historically understood as the result of socially produced and historically accumulated knowledge developed by humanity. This knowledge must be retraced and transmitted to students in schools, recognizing that human beings, “simultaneously with the historical movement of constructing their corporeality, created other activities and instruments and, through labor, transformed nature, built culture, and built themselves” (Soares *et al.*, 1992, p. 26). In this sense, Cunha (2013, p. 90) states that we can “affirm that bodily culture was constructed from the centrality of the category of labor, as well as from the understanding of human activity and the apprehension of culture, which are integral parts of human development.”

Reflection on bodily culture, in addition to confronting hegemonic, idealist, and phenomenological tendencies that fail to engage in class struggle in favor of workers, emphasizes the apprehension of totality, class consciousness, and the engagement of teachers and students, as well as the working class as a whole, without ever losing sight of the social, cultural, and historical factors that influence the variables determining the conditions of life and existence in society. For Cunha (2017), these points of reflection foster a deeper understanding of social reality among students by expanding their capacity to interpret and comprehend it.

This notion of historicity, deeply aligned with Marxism and present in the formulations of Historical-Critical Pedagogy, corresponds to the need to avoid treating human cultural and social productions as if they were natural. It runs counter to the defense of the supposed timelessness of human productions, which are, without exception, historically determined and socially constructed.

Another point of convergence between the work of the Coletivo de Autores and Historical-Critical Pedagogy is the emphasis on the formation of class consciousness among students, a point directly linked to the analysis of capitalist society and the need to take a position in relation to it.

The discussion of the notion of school curriculum presented by Coletivo de Autores as the “path of human beings in their process of appropriating scientific knowledge selected by the school” (Soares *et al.*, 1992, p. 16) closely aligns with Saviani’s proposal (2013, p. 15), according to which the school curriculum consists of the “set of core activities developed by the school.”

It is also important to highlight that Soares *et al.* (1992) argue that teachers must possess a clear political-pedagogical project, in which the social function of the curriculum is to organize students’ reflection on social reality. To develop this reflection, students appropriate scientific knowledge by confronting it with the knowledge derived from their everyday lives and with references of human thought such as ideology and social relations, among others.

These assumptions are also firmly aligned with the role of the school defended by Historical-Critical Pedagogy. Saviani (2013) argues that the school is fundamentally concerned with science, systematized knowledge, and the provision of conditions for the assimilation of such knowledge. Duarte’s (2013) studies on everyday knowledge and systematized knowledge identify school education as a mediating practice between generic objectifications in themselves, those linked to everyday life, and generic objectifications for themselves, those related to scientific, artistic, and philosophical knowledge.

In *Methodology of Physical Education Teaching* (Soares *et al.*, 1992, p. 17), teaching is understood as an activity that “systematizes pedagogical explanations based on the simultaneous development of a logic, a pedagogy, and the presentation of scientific knowledge.” In this work, knowledge is intended to explain and intervene in social reality. In this regard, we observe an affinity with Saviani’s position (2003, p. 74), which understands education as “a mediating activity within the broader context of social practice,” in which practice constitutes both the starting point and the point of arrival of the pedagogical process, with theory mediating between the two.

A strong convergence between the two frameworks becomes apparent when Soares *et al.* (1992) treat the contents of bodily culture as originating from the dynamic and concrete reality of students’ worlds. They argue that these contents should promote a scientific and critical conception of the world, aiming at omnilateral formation. This appropriation of scientific knowledge recalls Saviani’s (2013) explanation that, when appropriating Marx’s method of political economy, the movement of knowledge is revealed as an elevation from the empirical to the concrete through the mediation of the abstract; when transferred to pedagogical method, this movement takes the form of an elevation from synchresis to synthesis through the mediation of analysis.

Justo (2012) notes that the theoretical-methodological propositions of Coletivo de Autores aim to foster students’ reading of reality, taking social practice as both the point of departure and the point of arrival. “It involves departing from the concrete practice of human beings and returning to it scientifically through theoretical abstractions; a back-and-forth movement that characterizes the dialectical appropriation of reality” (Justo, 2012, p. 116).

When presenting certain curricular principles, Soares *et al.* (1992) directly reference Historical-Critical Pedagogy in addressing the contemporaneity of content, given that it constitutes a classic of Brazilian educational science. Approaching Physical Education from a Marxist perspective that identifies social problems and inequalities with the aim of overcoming them in accordance with the interests of the working class is not, in the view of the Coletivo de Autores and Cunha (2017, p. 118), “an act of indoctrination,” but rather the opposite: it is an educational effort directed toward liberation and emancipation as human beings oppressed by bourgeois capitalist society.

In light of the arguments presented above, a concise synthesis of the proposal of Critical-Overcoming Methodology and the influence of Historical-Critical Pedagogy upon it can be found in the Coletivo de Autores’ discussion of the structuring of a Physical Education program:

Structuring a Physical Education program, or that of another discipline, and selecting its contents constitutes a basic methodological problem, since, when the knowledge and the methods for its assimilation are indicated, the

nature of the theoretical thinking intended to be developed in students becomes evident. We can state that the program is the pillar of the discipline and that its main elements are: (1) the knowledge addressed by the discipline, systematized and distributed, which is generally referred to as teaching content; (2) the pedagogically necessary time for the process of knowledge appropriation; and (3) the didactic-methodological procedures for teaching it. (Soares *et al.*, 1992, p. 41).

In summary, the following are considered central: the treatment and systematization of content; the conditions for its assimilation, taking into account the pedagogically necessary time for its appropriation by students; and the didactic-methodological procedures required for such assimilation to occur.

Critical-Overcoming Methodology is treated by Coletivo de Autores as an emergent pedagogy, since, at the time of the publication of *Methodology of Physical Education Teaching*, the perspective addressed and the conception of Physical Education were virtually unprecedented at that level of systematization. This circumstance establishes the volume and its educational guidelines as a classic in the field to this day, as well as a pioneering initiative in the early 1990s. Justo (2012, p. 119) raises the following question, which serves to confirm the significant influence of Historical-Critical Pedagogy on Critical-Overcoming Methodology::

[...] it would be possible to question whether a Critical-Overcoming pedagogy actually exists, since, in our view, the pedagogy in question is Saviani's Historical-Critical Pedagogy, and "Critical-Overcoming" would therefore constitute a methodology of school Physical Education, just as the authors themselves considered at certain moments in the work and as Professor Valter Bracht allows us to understand based on his response in our interview: "the work of Coletivo de Autores is an attempt to think through a methodological proposal for Physical Education based on the principles of Historical-Critical Pedagogy," principles which are grounded in historical materialism (Justo, 2012, p. 119).

It is not possible to exhaust the dialogue concerning the identification of the influences of Historical-Critical Pedagogy on the Critical-Overcoming Methodology of Physical Education and on the work of Coletivo de Autores. However, it is apparent that the robustness and the effort at systematization present in the work analyzed allow for the identification of the following points as evident after the analysis undertaken in this study: the presence of a historical-dialectical materialist conception underpinning the educational proposal; a notion of curriculum; the appropriation of scientific knowledge; and, above all, the struggle for a society different from the one currently in place, namely, a socialist society.

## 4. Final Considerations

Historical-Critical Pedagogy and Critical-Overcoming Methodology are two perspectives that have promoted significant advances, since the moment they began to be formulated, with regard to Education and school Physical Education in Brazil. Concerning the reverberations of this pedagogy within the teaching methodology of Physical Education, it is apparent that they are deep and significant, when the scope of the work of the Coletivo de Autores is taken into account. Therefore, Critical-Overcoming Methodology undoubtedly bears a strong influence from Marxism and is configured as a proposal of Historical-Critical Pedagogy applied to Physical Education, with the due specificities of the field.

These influences are reflected in the appropriation and use of concepts such as class struggle, dialectical logic, critique of capitalist society, historicity, and class consciousness. Other aspects that also deserve emphasis include the presence of a historical-dialectical materialist conception underpinning the educational proposal; a notion of curriculum; the appropriation of scientific and systematized knowledge in confrontation with everyday knowledge and common sense; didactic-methodological procedures; the defense of engagement with classical contents; and the recognition of the importance of technique.

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**Editor Responsável:** Alboni Marisa Dudeque Pianovski Vieira

**Recebido/Received:** 20.10.2025 / 10.20.2025

**Aprovado/Approved:** 26.01.2026 / 01.26.2026