

## ERRATA

About the article published as:

Ribeiro M de P, Zanardi TAC. INTRODUCTION DERMEVAL SAVIANI'S MARXIST CONCEPTIONS OF HISTORICAL-CRITICAL PEDAGOGY IN RELATION TO KNOWLEDGE THEMES: CONTRIBUTIONS TO THE CURRICULUM. *Educ rev.* 2018; v.34:e186783. Available from: <https://doi.org/10.1590/0102-4698186783>

We must done appropriated credits to the authors cited in the paragraphs indicated:

On page 6, for the paragraph beginning as:

The adoption of historical materialism-dialectical cannot be understood ...

It should now read as follows:

Malanchen (2014, p.212) states that “the adoption of historical-dialectical materialism cannot be understood in a “didactizing” way, as a mere sequence of steps to teach school content”. In other words, for the author, “it is a conception of the world, of being human, therefore, a project of society and education” (p.212), always towards the suppression of the capitalist world. This interpretation made by the author in her thesis is important to place Savianist ideals beyond any reductionism that goes towards a mere method. The formation desired by Historical-Critical Pedagogy is the formation of an omnilateral human being, that is, a free and universal individuality, as highlighted by Duarte (2016).

Also on page 6, for the paragraph beginning as:

It should be noted initially that, in a curriculum based on ...

It should now read as follows:

It is worth highlighting initially that, in a curriculum based on Historical-Critical Pedagogy, what is aimed for is not criticism for the sake of criticism, knowledge for knowledge's sake, but the formation of critical consciousness with critical knowledge, for a social practice that can make changes in reality at the level of knowledge and at the historical-social level. (MALANCHEN, 2014, p.215)

On page 8, for the paragraph beginning as:

The curriculum would then be the objective knowledge organized ...

It should now read as follows:

The curriculum would then be objective knowledge organized and sequenced in a way that enables teaching and learning throughout the schooling process. The organization of knowledge in the form of a school curriculum, in Duarte's view (2016), works with the unity between objectivity and subjectivity, considering that there are objective criteria contained in the knowledge itself that establish progressive levels of complexity and, on the other hand, , the sequencing of school content must take into account the characteristics of the psyche of the subjects involved in the educational activity.

Also on page 8, for the paragraph beginning as:

Education is in this process the formation of the revolutionary consciousness ...

It should now read as follows:

For Malanchen (2014, p.213). “education is responsible, in this process, for the formation of the revolutionary consciousness of human beings, and this is linked to scientific and philosophical knowledge that must be appropriated through the curriculum”. In this way, subjects can understand the laws that guide objective reality. “We understand that, when defining what training is intended to be offered to individuals, the school indirectly influences the way in

which they can intervene in society. Therefore, tensions and debates about curriculum have a strong political character” (DUARTE, 2016, p.74).

Also on page 8, for the paragraph beginning as:

Thus, Historical-Critical Pedagogy considers as a priority that in school ...

It should now read as follows:

It is interesting to highlight the way in which Malanchen (2014), in his thesis, conceives that in Historical-Critical Pedagogy it is central that school logic addresses the so-called contents in an educational process that has a degree of intentionality, which is directed and linked with knowledge objective and universal, therefore, “understands that knowledge has a historical character. “In this way, it is scientific knowledge, as well as artistic and philosophical, that must be considered in the organization of the curriculum together with its link to the theoretical and practical requirements of human training” (MALANCHEN, p. 2014, p.214) .

On page 9, for the paragraph beginning as:

In Historical-Critical Pedagogy, the curriculum is conceived as a historical...

It should now read as follows:

Malanchen (2014) reaches the same conclusions as Duarte (2012) when interpreting that in Historical-Critical Pedagogy, the conception of curriculum takes place from the perspective of a historical product, the result of collective social struggles, involved in power disputes between social classes. “When we consider this, the organization of the curriculum must provide not only means for understanding the knowledge included in it, but also the movement of contradiction that exists in society and the way in which the working class is inserted in it” (MALANCHEN, 2014 , p.214). This idea is summarized here by Saviani and Duarte (2012, p. 3)

Also on page 8, for the paragraph beginning as:

It is therefore a curriculum conception in which the unity between ...

It should now read as follows:

Malanchen (2014, p.214) summarizes, arguing that the “conception of curriculum in which the unity between content and form is explicitly supported by a materialist, historical and dialectical perspective of the meaning of knowledge for the collective social practice of fighting to overcome society of classes.”

Also on page 8, for the paragraph beginning as:

Duarte (2016, p. 84) tries to articulate this whole conception of appreciation ...

It should now read as follows:

In this sense, Duarte (2016) and Malanchen (2014) try to articulate this entire conception of valuing universal knowledge, without derogating from common sense knowledge. Both, from a Savianist perspective, emphasize that school-based educational work cannot ignore, or leave in the background, the so-called everyday knowledge, but it also cannot make it explicit as a central axis, precisely so as not to impede the right of the popular classes to schooled knowledge. universal. In other words, it is necessary to go further, focusing the school curriculum on the work of appropriating systematized knowledge.

*Submitted: 19/10/2024*

*Approved: 19/10/2024*