

Review of: "The History of Education in Antiquity and Its Teaching: Epistemological Problems"

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Potential competing interests: No potential competing interests to declare.

From the summary, how to overcome "the ethnocentric character of the histories of philosophy"? It would be useless just to suggest it. If there is a "backlog of research on the subject," what are the "new theoretical and methodological perspectives in this field"? Or, for example, what are the "epistemological insurgencies"? To these questions and issues, his essay should respond; however, in his final words, he states that, "Between the Romans and us, there is an abyss, Christianity, German philosophy, the technological, scientific, and economic revolutions, and all that constitutes our civilisation," i.e., everything is "diluted," and there is no such "heritage"; therefore, why study or revise it? That is his proposal! That the study of Greco-Roman history is only useful because "it makes us get out of ourselves and forces us to make explicit the differences that separate us from it," that is its only value.

The study of the history of education of any people takes place within the framework of pedagogy, which applies pedagogical concepts to the analysis of that experience. And this happens because of the scientific principle of the "ascending process from the abstract to the concrete"; no study of the past is done with a mind as a "tabula rasa," and if this is not the case, the scholar discovers the concepts of education in that history. For example, education in slavery or in the ancient world did not take place in a school with a teacher, a curriculum, and the corresponding didactics; it took place outside the school, through social practice and personal history; it was the socio-cultural context that educated spontaneously, as an inherent force of life. That school was intended exclusively for a small number of citizens, aimed at training future rulers. This is the general trend of education in the ancient world, be it Greek, Roman, Inca, Mayan, or Brazilian.

The history of education is not the recounting of ideas of philosophers, thinkers, or sages, but the analysis of the real and concrete educational fact, of how it explicitly happened in the earthly world, outside the minds of those geniuses.