

“Cultivating Epistemic Virtue in Galdós’s *Marianela* (1878)”

Useful tidbits

- ARISTOTLE Politics VIII.1 (Aristot. Pol. 8.1337a): *Now the fact that a lawgiver needs to make the education of the young a matter of concern, no one would dispute... a better character is always responsible for a better government. And for all capacities and arts there are things related to their work that need to be taught beforehand and made into habits beforehand, and so it is clear that this also applies to the actions belonging to virtue. And since there is one end at which the city as a whole aims, it is obvious that there must necessarily also be one and the same education for all the people, and that the concern for this must be public and not private, the way each person now takes care of his own children, and teaches them whatever private lessons seem like a good idea. But training for common concerns needs to be made common as well. At the same time, one should not even regard any of the citizens as belonging to himself, but all of them as belonging to the city, since each is a part of the whole. And the concern for each part naturally looks to the concern for the whole (241).*¹
- “Intellect in the Centeno house”: [in the Centeno house] the parents would stay for a while in the living room, and while Centeno, sitting hunched over the table and taking a newspaper, made a thousand squints and grimaces which bespoke his heroic efforts to read it, Señana took out from her chest a sock full of money, and after counting it and adding subtracting a few pieces, she would return it carefully to its place.

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ὅτι μὲν οὖν τῷ νομοθέτῃ μάλιστα πραγματευτέον περὶ τὴν τῶν νέων παιδείαν, οὐδεὶς ἂν ἀμφισβητήσῃ: καὶ γὰρ ἐν ταῖς πόλεσιν οὐ γιγνόμενον τοῦτο βλάπτει τὰς πολιτείας: δεῖ γὰρ πρὸς ἐκάστην παιδεύεσθαι, τὸ γὰρ ἦθος [15] τῆς πολιτείας ἐκάστης τὸ οἰκεῖον καὶ φυλάττειν εἴωθε τὴν πολιτείαν καὶ καθίστησιν ἐξ ἀρχῆς, οἷον τὸ μὲν δημοκρατικὸν δημοκρατίαν τὸ δ' ὀλιγαρχικὸν ὀλιγαρχίαν: αἰεὶ δὲ τὸ βέλτιον ἦθος βελτίονος αἴτιον πολιτείας. ἔτι δὲ πρὸς πάσας δυνάμεις καὶ τέχνας ἔστιν ἃ δεῖ προπαιδεύεσθαι [20] καὶ προεθίζεσθαι πρὸς τὰς ἐκάστων ἐργασίας, ὥστε δῆλον ὅτι καὶ πρὸς τὰς τῆς ἀρετῆς πράξεις: ἐπεὶ δ' ἐν τῷ τέλος τῇ πόλει πάσῃ, φανερόν ὅτι καὶ τὴν παιδείαν μίαν καὶ τὴν αὐτὴν ἀναγκαῖον εἶναι πάντων, καὶ ταύτης τὴν ἐπιμέλειαν εἶναι κοινὴν καὶ μὴ κατ' ἴδιαν, ὃν τρόπον νῦν [25] ἕκαστος ἐπιμελεῖται τῶν αὐτοῦ τέκνων ἴδια τε καὶ μάθησιν ἴδιαν, ἢν ἂν δόξη, διδάσκων. δεῖ δὲ τῶν κοινῶν κοινὴν ποιεῖσθαι καὶ τὴν ἄσκησιν. ἅμα δὲ οὐδὲ χρὴ νομίζειν αὐτὸν αὐτοῦ τινα εἶναι τῶν πολιτῶν, ἀλλὰ πάντας τῆς πόλεως, μόριον γὰρ ἕκαστος τῆς πόλεως: ἢ δ' ἐπιμέλεια [30] πέφυκεν ἐκάστου μορίου βλεπεῖν πρὸς τὴν τοῦ ὅλου ἐπιμέλειαν.

- “Mariana’s intellect”: [Pablo] asks me what a star is like, and I paint it for him in speech, so that for him it’s just like he is seeing it. I explain everything to him, what the plants are like, the clouds, the sky, the water and the bolts of lightning, the weathercocks, the butterflies, the smoke, the snails, the bodies and faces of people and animals. I tell him what is ugly and what is beautiful, and that’s how he finds out about everything.
- “Pablo’s intellect”: The Lord gave me, to make up somewhat for the blindness, an excellent memory, and thanks to it I have gotten some use out of [my father’s] readings, since even though these have been unsystematic, all in all I have managed to impose some order on the ideas that were coming into my mind.