

Considerations on the German Reception of Scottish Moral Philosophy: C.Garve's Translation Practice of A. Ferguson's *Institutes of Moral Philosophy*

WANG Jiaqi*

This appendix is intended to restate the major arguments of the article: "Considerations on the German Reception of Scottish Moral Philosophy: C. Garve's Translation Practice of A. Ferguson's *Institutes of Moral Philosophy*," *The Kyoto Economic Review*, vol. 88 (hereafter, denoted as this paper), and to avoid any confusions that might arise when judging this paper against earlier research. First, it will demonstrate that both the intention of this paper and the result of its analysis of Garve's comment on *IMP* differ from the existing research findings with the same interest of this paper, such as Otsuka (2009, 2015). Next, it will illustrate that the perspective from which this paper approached Garve's conception of self-thinking and his application of the commentary method deviate from Oz-Salzberger (1995) and Waszek (2007).

First, while Otsuka (2015) identified the major characteristics of Garve's comment on *IMP*, this paper examined the comment to understand Garve's motive for translating *IMP*. By focusing on the logical connections between the concepts in Garve's discussion, this paper interprets that propensity, namely man's inherent desire for moral perfection, presupposes public repute as a tool to pursue moral perfection, and the discussion on the being of God and virtue serves respectively to make manifest the process and the nature of moral perfection. Therefore, Garve's discussion of freedom, propensity, public repute, God, and the good of virtue forms a sequence in which he elaborates his conception of moral perfection, that is, how man pursues virtue by self-thinking. Without focusing enormously on the elucidation of Garve's motive, Otsuka concentrated upon analyzing the concepts of propensity and public repute (2009, pp. 36–37; 2015, pp. 59ff) and God (2009, pp. 38–41; 2015, pp. 66–67), and persuasively suggested that they all served to exemplify Garve's emphasis on human beings' independent pursuit of moral perfection. To conclude, while Otsuka (2015, p. 69) judged Garve's comment as lacking consistency, this paper holds that Garve planned the comment as a manual for acquiring the skill of self-thinking and thus for approaching to moral perfection.

Second, this paper inquired into Garve's comment itself and his conception of *Selbstdenken* "self-thinking" to understand his motive for translating *IMP*. On the one hand, Oz-Salzberger (1995) suggested that Garve considered *IMP* "important primarily because of its educational utility," namely

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“to enlighten the readers, not to do justice to an author” (p. 194). This paper agrees with her on the point that the translation of *IMP* was intended as a textbook for moral philosophy, but maintains that an examination of the comment itself is necessary to further clarify Garve's motive for adding the comment. On the other hand, Oz-Salzberger (1995) pointed out that Garve's emphasis on self-thinking affected how he interpreted Ferguson, and rightly indicated that Garve's “highest aim was to encourage his readers to think for themselves,” which was contrasted with Kant's critical philosophy, which “distorted the reader's genuine self-thinking” (p. 193). Following these two viewpoints, this paper expands her interpretation and suggests that Garve valued self-thinking as being indispensable for the pursuit of moral perfection, and thus chose Ferguson to translate because of the latter's emphasis on the pursuit of perfection.

Third, Waszek (2007) examined Garve's commentary method to prove its close connection with Garve's translations. This paper agrees, but further suggests that by applying the commentary method, Garve intended primarily to foster the skill of self-thinking.

In summary, contrary to Otsuka (2009, 2015), this paper analyzed the comment to explore Garve's motive for translating *IMP* and stressed the logical connections between his seemingly separate arguments, and under the different emphasis made by Oz-Salzberger (1995) and Waszek (2007), this paper evaluated self-thinking and the commentary method with respect to their relations to Garve's motive. Fundamentally, this paper considered the pursuit of moral perfection through self-thinking the consistent subject matter in Garve's works.

Finally, to correct a simple mistake, this paper mislisted Otsuka (2009) as Otsuka (2008); the accurate reference is to the former, Otsuka (2009).