

Joseph Harroff received his PhD in comparative philosophy from the University of Hawai'i at Mānoa (2018). His philosophical research interests cross a wide array of disciplinary boundaries and strives to dwell in diverse cultural habitus. Currently he is working on translating a work of contemporary Confucian political theology—Zhao Tingyang's *The Tianxia System as a Possible World Order: Reimagining Visions of Global Governance from the Past and for the Future* (University California Press, Forthcoming).

Selected Works

“Chinese Metaphysics: A New Name for Some Old Ways of Thinking.” *China Review International* (2015).

“A Daoist Critique of Reification.” In *Cross Currents: Comparative Responses to Global Interdependence* (2014).

“Sagehood: The Contemporary Significance of Neo-Confucian Philosophy.” *China Review International* (2010).

“Rorty, Pragmatism, and Confucianism: With Responses by Richard Rorty.” *China Review International* (2009).

“A Return to Intellectual History: A New Approach to Pre-Qin Discourse on Name.” *Frontiers of Philosophy in China* (2008).

“Discussions of name (*ming*, 名) during the pre-Qin and Qin-Han period of Chinese history were very active. The concept *ming* at that time can be divided into two categories, one is the ethical-political meaning of the term and the other is the linguistic-logical understanding. The former far exceeds the latter in terms of overall influence on the development of Chinese intellectual history. But it is the latter that has received the most attention in the 20th century, due to the influence of Western logic. This has led to the result of a bias in the contemporary studies of *ming*. Changing course by returning to the correct path of intellectual history can providing an objective and thorough ordering of the pre-Qin discourse on *ming*.”