

Joshua Blanchard, PhD.

Abbreviated Curriculum Vitae
(Full CV Available upon request).

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EDUCATION

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| 2024 | Ph.D. Philosophy, University of Aberdeen <i>Confessing Ourselves: Personal Identity and Rhetoric in Augustine's Major Treatises</i> Supervisors: Prof. John Behr, Prof. Lewis Ayres, Prof. Beth Lord. |
| 2021 | M.A. Philosophy and Theology, Biola University |
| 2017 | B.S. Philosophy and Theological Studies, Columbia International University |

SPECIALIZATION AND COMPETENCE

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| AOS: | Ethics, Political Philosophy, Patristics, Philosophical Theology |
| AOC: | Ancient Philosophy, History of Philosophy, Personal Identity |

ACADEMIC POSITIONS

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| 2021-Present | Instructor of Philosophy, Columbia International University |
| 2021-Present | Tutor and Instructor, University of Aberdeen |
| 2023- 2024 | Research Assistant to Brian Brock, University of Aberdeen |
| 2019-2021 | Graduate Assistant, Biola University |
| 2019-2021 | Graduate Writing Consultant, Biola University |
| 2018-2019 | English Teacher, North Raleigh Christian Academy |
| 2017-2018 | Philosophy Instructor, Chengdu International School |
| 2016-2017 | Tutor, College of Arts and Science, Columbia International University |
| 2014-2017 | Teacher's Assistant, Columbia International University |
| 2014-2016 | Research and Reference Specialist, Columbia International University |

ACADEMIC PUBLICATIONS

Books

Confessing Ourselves: Augustine's Anthropology of Confession in The City of God. (In discussion with Cambridge University Press, Forthcoming 2025)

Articles, reviews, and book chapters

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| 2024 | 'Review of <i>Educating Character through the Arts</i> by D'Olimpio, Laura, et. al.' <i>Journal of Moral Philosophy</i> . Forthcoming, 2024. |
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- 2023 'Augustine's Decolonizing Critique: Desiring Virtue Beyond Rational Ethics.' *Studies in Christian Ethics* 37, no. 1 (Accepted: Forthcoming February 2024)
- 2023 'Invalid Identifies: Political Discourse Beyond Identity Politics.' In Van Der Tol, Marietta, *Political Theologies After Christendom* (In press from OUP).

ACADEMIC PRESENTATIONS (* = Invited)

- 2024 *'Who am I When I Forget? Persisting Personal Identity in Light of Dementia' *International Network for Theology, Mental Health, and Dementia*. Duke University. September 26-27, 2024.
- 2024 'The Grammar of Incarnation: Augustine's Semiotic Account of Political Discourse'. *XIX International Conference on Patristic Studies*. Oxford, UK. August 6, 2024.
- 2024 'Signs of Confession: Rethinking Augustinian Ethics' *North American Patristics Society*. Chicago, IL. May 24, 2024.
- 2024 'The Beauty of Goodness: Rethinking Aesthetic Moral Formation' *Aberdeen Dogmatics Society*. May 22, 2024
- 2024 'Reconciling the Moral Gap: Finding Peace in Moral Failure'. *Society for the Study of Christian Ethics*. Westcott House, Oxford. March 28th, 2024.
- 2023 *Invited guest lecturer, *Theology of Reconciliation: Reconciling the Self*, St. Georges House, College of St George, Windsor Castle (5 days of teaching, October 4-9, 2023)
- 2023 'Augustine's Decolonizing Critique: Desiring Virtue Beyond Rational Ethics.' *Society for the Study of Christian Ethics Annual Meeting*. Cambridge, UK. Sept. 8, 2023
- 2023 'Confessing Our Selves: Confession as Martyrdom after Constantine' *University of Aberdeen Postgraduate Symposium*, June 2, 2023
- 2023 'Paradoxes of Virtue: Epistemic Humility and Moral Formation.' *Makarios*. Australian Catholic University, Rome. May 29, 2023
- 2023 'Invalid identities: Political Discourse Beyond Identity.' *Political Theologies After Christendom*. Blavatnik School of Government. Oxford, UK. March 29, 2023
- 2022 'Rejecting Anhypostatic Metaphysics,' Response to SoonYoung Kwon, at University of Aberdeen Interdisciplinary Conference for Divinity and Ethics, Aberdeen, Scotland, June 3, 2022
- 2022 'Doxological Selfhood and Political Theology,' *University of Aberdeen Postgraduate Symposium*, May 25, 2022
- 2022 'Interruptions Toward Humanity: Rowan Williams on Augustine's Anthropology,' *Society for the Study of Christian Ethics* March 11, 2022
- 2022 *'Beyond Contemporary Ethical Theory: Grace and Moral Motivation,' *Aberdeen Dogmatics Society* February 21, 2022
- 2021-2023 Presented essays and offered formal responses at the Aberdeen Dogmatics Society, a monthly meeting of PhD students at the University of Aberdeen to peer-review papers before submission for publication.

NON-ACADEMIC PUBLICATIONS AND ENGAGEMENT

Podcasts

2022-Present

Host of *the Augustine Podcast* (Apple podcasts, Spotify, etc.).

TEACHING EXPERIENCE (Instructor of record unless otherwise stated)

'Political Philosophy' (F' 23)

'Rise of Christianity' (F'23)

'Theology From Jesus to Calvin: The History of Christian Thought' (SP '23)

'Controversial Questions: Problems in Applied Ethics' (F '22)

'Secularism' (F '21)

'Introduction to Philosophy' (F 2021, WI 2021, SP 2022, SU 2022)

'Personal and Societal Ethics' (Taught 12 times: F 2021-SU 2023)

'Philosophy of Law' (F '16)

'Medieval Philosophy' (F '16)

'Augustine Seminar' (SP '17)

'Great Books in Western Thought' (SP 2018)

'Introduction to Philosophy' (2017-2018)

'Concepts of Human Wellness' (F 2017)

DISSERTATION ABSTRACT

This dissertation reinterprets Augustine of Hippo's (354-430) philosophical anthropology and its implications for his ethical and political thought. The argument of this thesis is Augustine articulates an anthropology rooted in the act of confession: an embrace of one's nature as a weak and ignorant created being and a praise of God. This reorients ethics and political philosophy away from tasks of self- or state-improvement. The thesis concerns Augustine's major works — *De trinitate* (*trin.*), *Confessiones* (*conf.*) and *De ciuitate dei* (*ciu.*). It identifies these as chiefly rhetorical works intended to move the reader away from themselves and toward the love of God. The argument first considers *trin.*, claiming that Augustine does not articulate an interior self, but a semiotic account of the human as a referent to God (Ch.1). Augustine draws his readers into and then away from themselves as a source of knowledge and being. The next two chapters follow Augustine's own personal identity as exposed in *conf.* (Ch. 2-3) Augustine rejects any knowledge or possession of his own life, opening paradoxes of identity in which he seeks an account of who he is by doing turning away from himself as a source of that knowledge. I find that *conf.* is an ethical, and by extension, political text, highlighting the disjunction between restless creation and God who is at rest. Augustine provides a model for a happy life in the act of confession, which is both self-unsettling and self-giving. Last, I follow *ciu.* as a continuation of the paradoxes presented in *conf.* and *trin.* (Ch 4.) This exposes the impossibility of ethics and politics in *ciu.* I seek to highlight the rhetorical force of Augustine's major works to provide a richer account of his anthropology and reorient Augustinian ethics and politics toward the act of confession.

Key Words: Augustine of Hippo, personal identity, confession, rhetoric, historical philosophy, ethics, political philosophy, selfhood, philosophy of religion.