

**Qian Yongxiang/Sechin Y.-S. Chien, 'Jinian Bolinzhi' ['In Memory of Isaiah Berlin'],
Nanfan Zhoumo [*South Weekend*], 28 November 1997**

Qian, a scholar at Academia Sinica in Taiwan, summarises IB's study of intellectual history as exhibiting three features: (1) he was not a systematic thinker; (2) his subjects are very diverse and most of his works are essays; (3) his opinions are mainly critical, not constructive. Perhaps because Qian specialised in Max Weber, he maintains that IB's pluralism was very similar to Weber's thinking, and wonders why IB mentioned Weber – and Nietzsche – so rarely. IB's lifelong task was the critique of monism; his profound intellectual world was never irrelevant to people living in the East (and was a great inspiration to Chinese readers); and he was not a normal academic thinker, but a member of the intelligentsia. He made a great humanistic contribution to our understanding of the human condition, and his death was a loss for the world.