Name: Gad C. Isay **Date: August 24, 2024**

CURRICULUM VITAE

1. Personal Details

Permanent Home Address: Zerubavel 14, Haifa 3467119
Cellular Phone: 054-7619223
Electronic Address: isay@telhai.ac.il

2. Higher Education

Undergraduate and Graduate Studies

Period of Study	Name of Institution and Department	Degree	Year of Approval of Degree
1982/3 – 1985/6	*The Hebrew University of Jerusalem*	BA with excellence	1986
1991 – 1995	*The Hebrew University of Jerusalem*	MA with excellence	1995
1995-1996	*Peking University*	Exchange program	
1997—1998	*Ohio State University*	Study with Prof. Chang Hao	
1998—2000	*The Hebrew University of Jerusalem*	PhD	2000

3. Academic Ranks and Tenure in Institutes of Higher Education

Dates	Name of Institution and Department	Rank/Position
2000—2012	The Hebrew University of Jerusalem; Tel Aviv	teaching associate

	University; University of Haifa; Bar Ilan; Technion; other	lecturer
2009/2010	Tel Hai College	lecturer
since 2012	Tel Hai College	senior lecturer
2020?	Tel Hai College	tenure

4. Offices in Academic Administration

2011/2012 – 2018/2019; 2023/2024 – Head of the Department of East Asian Studies. Now 8 years and counting.

5. Scholarly Positions and Activities outside the Institution

A. August 11th, 2019, appointed as chairperson of the committee for teaching the Chinese language, Ministry of Education.*

B. judgment of MA thesis, University of Haifa, (see 10b) 2019;*

C. Member of the first board, participant in THE INAUGURAL SESSION OF THE EACP (EUROPEAN ASSOCIATION OF CHINESE PHILOSOPHY), Oct 2014.*

D. Member in the professional committee for teaching the Chinese language, Ministry of Education (appointed, July 2013).*

E. Committee of fellowships for foreign Post-docs, Hebrew University of Jerusalem.*

F. Reader for various journals, including *Memory Studies*, *Monumenta Serica*, *Historia* (Heb), and others.*

6. Participation in Scholarly Conferences

a. Active Participation

Lectures in **Hebrew**, a selection, including several cases of being appointed **Chairperson of Panel**.

1. "The unity of religion and politics and the model of religious experience in the Chinese tradition." Borders in Religion: The 5th *Annual Conference of the Israeli Association for Religions Research*, University of Ben Gurion in the Negev, May 2022.*
2. "The Balanced Interpretation as a Way to Correctly Transmit Holy Scriptures: Qian Mu 錢穆 (1895-1990) and His Studies of Zhu Xi 朱熹 (1130-1200)." The 2nd *Annual Conference of the Israeli Association for Religions Research*, University of Bar Ilan, March 11-12, 2018.*
3. "The Linchpin Between Heaven and Earth: A Focused Comparison of Judaic and Confucian Religiosities." The University of Haifa, The

Department of Asian Studies, *The 5th Asian and Judaism Conference*, April 2nd, 2017.*

4. *"What One Does for All: The Chinese Son of Heaven in the Hall of Light and the Great Cohen at the Holy Temple in Yom Kippur." Tel-Hai Annual Conference of Asian Studies*, 12th January, 2015.*
5. "The Linchpin that Joins Heaven and Earth: Comparing Chinese and Jewish Belief Schemes." *China, Judaism and Jewish Communities – Encounters Across Cultures in Honor of Prof. Irene Eber*, The Hebrew University of Jerusalem, December 27, 2015. **Invited**.*
6. "Intellectual Currents in China in the Aftermath of WWI: Liang Qichao's Criticism of the Culture of the West." *Asia and WWI: Reverberations and influence at the Margins of the Death Fields*. The University of Haifa, December 1st, 2014.*
7. "The Paradox of Non-Dichotomy in the Criticism of Modernity by Rabindranath Tagore and Qian Mu." In *Comparative Studies of Asian Politics and Thought: On the Occasion of the Publication of Brahman and Dao*, Hebrew University of Jerusalem, March 2014. **Invited**.*
8. "Chinese and Indian Critics of Modernity in the Twentieth Century." *Tel-Hai Annual Conference of Asian Studies*, 24th February, 2014.*
9. "Meditations on Centrality in Chinese Culture." *The Tenth Annual Conference of East Asian Studies in Israel*, The Hebrew University of Jerusalem, May 2011.
10. "Daoist and Confucian Views on Yielding and Forgiveness." University of Haifa, December 2010.
11. "Alternative Views among Confucian Revivalists in Today's China." *The Ninth Annual Conference of East Asian Studies in Israel*, University of Haifa, April 2010.
12. "Contemporary Confucian Views about Spirituality: The Linkage between Centeredness and Spirituality." *The 2nd Israeli Conference for the Study of Contemporary Spiritualities*, University of Haifa, March, 2010.
13. "First to Worry and last for Joy: Chinese Intellectuals under Pressure." *Tiananmen 1989: Twenty Years to the Incident that Shook the World*. University of Haifa, June 8, 2009.
14. "May Fourth Views about the Status of Man." *Conference to Commemorate 90 Years to the May Fourth Movement*. University of Haifa, May 5, 2009.
15. "Who Is a Believer? The Conception of Divinity in Asian Religions." Opening ceremony, **round table discussant**, in *Monotheism in a Politeist World: Inter-religious Issues in Asia*. Bar-Ilan University, Tel Aviv, March 2009. **Invited**.
16. "Modern Chinese Critics of Monotheism." *Monotheism in a Politeist World: Inter-religious Issues in Asia*. Bar-Ilan University, Tel Aviv, March 2009.

17. **Discussant in "Round Table Discussion** of Translations from Asian Languages." *Language, Culture and Society in Asia*, University of Haifa, January 2009.
18. "The Reforms and China's Soul." *Thirty Years to the Reforms in China 1978—2008*. University of Haifa, December 2008.
19. In celebration of the publication in Hebrew of Qian Mu, *Quiet Thoughts at the Lake*. The University of Haifa, March 27th, 2008. **Dedicated to my publication.**
20. In celebration of the publication in Hebrew of Qian Mu, *Quiet Thoughts at the Lake*. The Hebrew University of Jerusalem, March 26th, 2008. **Dedicated to my publication.**
21. "On the intercultural dialogue between Israel and China." *Mao Zedong and another 1300000000 Chinese: Chinese history in the 20th century*. The Open University, Ra'anana, February 18, 2008.
22. "The Concept of Memory in Ancient Chinese Philosophical Texts." *The Concept of Memory in Asian Cultures and in Judaism*. University of Haifa, December, 2007.
23. "Chinese Intellectuals During the War of Resistance against Japan." University of Haifa, *70 Years to the Sino-Japanese War – The Conflict that Changed East Asia*, November, 2007.
24. "Religiosity and Sacredness in Modern Chinese Thought." University of Tel Aviv, *The Fifth Annual Conference of East Asian Studies in Israel*, June 2006.
25. "Modern Interpretations of the Value of Filial Piety." Open University, Ra'anana, Conference on *Filial Piety in China and in Judaism*, April 6, 2006.
26. "Desires and Temporality in Modern Chinese Thought." Hebrew University of Jerusalem, *The Fourth Annual Conference of East Asian Studies in Israel*, May 2005.
27. "Motion and Meaning in Chinese Thought." *Meaning and Its Meaning*, University of Haifa, December 2004.
28. "Sources of an Addiction: The Opium War in China." University of Haifa, *Drugs and Backpackers in East Asia*, May 2004.
29. "Qian Mu's Humanist Synthesis." University of Haifa, March 2004, Department of East Asian Studies.
30. "Some Observations on Criticism of Monotheism in Modern Chinese Thought." University of Haifa, *The Third Annual Conference of East Asian Studies in Israel*, February 2004.

Conferences (and presentations in **English**). including several cases of being appointed **Chairperson of Panel**.

1. "This-Worldliness and the Mode of Balance in Kongzi's *Analects*." *Being, Thinking and Meaningfulness of Life – International Conference in Memory*

of Professor Vincent Shen. Fu Jen Catholic University, Taipei, June 6-8, 2024.*

2. "Qian Mu's adaptation of the idea of oneness into Modern terminology." *European Association for Chinese Philosophy (EACP) Conference 2023.* University of Macerata, Italy. June 16-18, 2023.*
   Program EACP23 (ea-cp.eu)

3. "Delicate Convergences: The substance and function (*ti-yong*) formula and Aristotle's hylomorphic model." *Quantity ,Extension, and Infinity in the 13th and 14th Centuries*. Tel Hai College, June 5-7, 2023.*
   ISF (telhai.ac.il) תכנית לסדנת

4. "Exploring the View of Life Controversy of 1923 for May Fourth Contributions to the Development of Confucian Learning," *4 May 1919: History in Motion: International Conference – A Political, Social and Cultural Look at a Turning Point in the History of Modern China*. Université de Mons, Belgium, 2 – 4 May 2019.*

5. "Where is the Balance? Reconsidering Moderates and Radicals in the May Fourth Movement." *New Thoughts about the 'New Culture': Reconsidering the May 4th*, Tel Aviv University, April 1-2, 2019. **Invited**.*

6. "Centrality and Balance on the Levels of Self-Cultivation: Considering the Concentric Pattern in Kongzi's *Analects*." *EACS Conference*, University of Glasgow, 29 Aug. – 1 Sept., 2018.*

7. Appointed reader of Lewis Mayo (University of Melbourne) "Landscapes, Godscapes, Birdscapes: Guijin Dunhuang and the Religious History of Avian Life." Animals and Religion in Asia, Tel Aviv University, May 27-29, 2018. **Invited**.*

8. "How Radical Communist Critics Eventually Contributed to a Revival of Confucian Learning," *The 14th Biennial Conference of Asian Studies in Israel* (ASI18), The Hebrew University of Jerusalem, Mt. Scopus Campus, May 23-25, 2018.*

9. "A Structural Sketch of the Concentric Pattern in Kongzi's *Analects*," *The European Association for Chinese Philosophy (EACP)*, The University of Basel, Switzerland, September 7-9, 2017.*

10. "The Concentric Pattern in Kongzi's *Analects*," *The Australian Society for Asian and Comparative Philosophy* (*ASACP*), Deakin University, Downtown, Melbourne, 10-12 July 2017.*

11. "What Religion Meant to Hu Shi." *After 100 Years: Revisiting Hu Shi and the New Culture Movement*. The Frieberg Center, The Hebrew University of Jerusalem, January 11, 2017. **Invited**.*

12. "Balanced Intuition? Analysing Qian Mu's View on Intuition." *The 21st Biennial Conference of the European Association for Chinese Studies.* St. Petersburg, Russia, August 23-28, 2016.*

13. "Balanced Continuity: Qian Mu and Contemporary Neo-Confucianism." *International Conference of Contemporary Neo-Confucianism*. National Central University, Taoyuan, ROC, June 16-18, 2016. **Invited**.*

14. "Modern Chinese Critics of Monotheism." *EACP* 2016, Vilnius, Lithuania, June 9-11, 2016.*
15. "The Confucian Approach to Harmony and Peace." *Interreligious Dialogue, Peace Building and Nonviolence: Asian and Abrahamic Perspectives.* The University of Haifa, December 24th, 2014.*
16. "The Confucian Pattern of Centrality in Modern Chinese Thought." *The 3rd International STCS Conference on Contemporary East Asia and the Confucian Revival*. Ljubljana, Scientific Research Center of the Slovene Academy for Science and Art (ZRC SAZU), October 2014.*
17. "A Modern Case of Confucian Centrality." *The Bi-annual International Conference of Israeli Asian Studies*, The University of Haifa, May 25, 2014.*
18. *"Zhu Xi and Qian Mu on Balance and the Transmission of the Way (Daotong)." The Daotong International Conference*. INALCO, Paris, July, 2013.*
19. "Dialogue and Balance in Qian Mu." Tel Aviv University, *Confucianism and Inter-Religious Dialogue*, December 16-17, 2009. **Invited**.
20. "The Wisdom of the Similar and the Convergent." The Hebrew University of Jerusalem, *The Seventh Annual Conference of East Asian Studies in Israel*, May 2008.
21. "The Bible Stories by Karl Gutzlaff: What Do They Teach Their Chinese Readers?" The Hebrew University of Jerusalem, *Encounters between Chinese Literary Works and the Old Testament*, October 24, 2007. **Invited**.
22. "The Context of Memory, Language, and Emotions, and the Confucian View of Life." *The Seventh International Conference on Contemporary New Confucian Studies*, Wuhan, China, September 2005.
23. "Attending to the Troubles of the World – Qian Mu in Exile." *Chinese Diasporic and Exile Experience*, Zurich, August 10th-14th, 2005. **Invited**.
24. "An Intercultural Agent in China and to the Occident: Ernst Faber's Mission in China." *Fascination and Understanding*: *The spirit of the Occident and the spirit of China in reciprocity*. Smolenice Castle, Slovakia, February 2003. **Invited**.
25. "Defining the Moral Person in Modern Chinese Thought: Some Neglected Arguments." *Ethics - East and West* symposium, Alet, France, June 2001.

b. **<u>Organization of Conferences or Sessions</u>**

1. *The 13th Biennial Conference of Asian Studies in Israel* (East, South and Central Asia), 18-19 May, 2016, in Tel-Hai College. **Organizer**.*
2. *Tel-Hai East Asian Conference*. February 24th, 2014. **Organizer**.*
3. Conference on *The Concept of Memory in Asian Cultures and in Judaism*, University of Haifa in collaboration with the Open University, December 3, 2007. **Co-organizer**.

4. Conference on *Filial Piety in China and in Judaism*, The Open University, Ra'anana, in collaboration with the University of Haifa, April 6, 2006. **Co-organizer**.

7. Colloquium Talks

1. Memory in ancient Chinese philosophical texts. Colloquium Talk, The Department of East Asian Studies, Tel Hai College, June 2020.*
2. "Collective memory and Confucian terms." Colloquial seminar in the Department of Asian Studies, in the University of Haifa. January 2008.
3. "Qian Mu and His Criticism of Modernity." **Colloquium talk**. *Chi Nan University*, Taiwan, October, 2003. **Invited**.

8. Research Grants

a. Grants Awarded

Role in Research	Co-Researchers	Topic	Funded by/ Amount	Year
sole researcher		Qian Mu's thought	Center for Chinese Studies in Taiwan's National Library (Taipei, Taiwan)	2003
Sole researcher		Germans in late 19th-century China	The Shoul N. Eisenberg Foundation for East Asian Affair	2001-2002
Sole researcher		The view of life controversy	Polonsky Foundation grant for studies abroad (at Peking University)	1995—1996

b. Submission of Research Proposals – Pending

Role in Research	Co-Researchers	Topic	Funded by	Year

author		Positive Forgetting in Confucian texts. In *Religions*. Accepted, June 2024.*		2024
researcher		The Metaphors of Roots and Branches and of the Polestar and Religiosity in the *Analects*.*	Metaphors Project. See the link below.	2024

https://www.dfg.de/en/news/news-topics/announcements-proposals/2024/ifr-24-71
Contact has been made, to be resumed by October 2024.

9. Scholarships, Awards and Prizes

2016 – Researcher in a research group "The Human Being as Center: Philosophical Dialogue between Chinese Thought and Judaism" supported by the Multidisciplinary Resilience Research Center (Hosen) at Tel-Hai College.

1998-2000 - Nathan Rotenstreich Scholarship and living stipend for three years

1998-1999 - Fullbright scholarship for studies in the USA

1997-1998 - Frieberg Prize for scholarly excellence

1995-1996 - Peking University – Hebrew University exchange program

1994-1995 - Kadoorie Prize for scholarly excellence

10. Teaching

a. Courses Taught in Recent Years

Year	Name of Course	Type of Course Lecture/Seminar/ Workshop/High Learn Course/ Introduction Course (Mandatory)	Degree	Number of Students

2015	Fading Quality: A Comparative Review of the Culture of China	lecture		
2013	Chinese Religiosity	MA seminar		
2013	Ecology and Religiosity	lecture		
2012	Introduction to Chinese history	Introduction course		
2011	Zhuangzi: The Philosopher of the Way and his Modern Critics	MA seminar		
2011	Ecology in China: Conditions, Processes, and Ideas	Pro-seminar		
2010/11 -	The Intercultural Dialogue between China and the West	BA seminar		
2009/10	Chinese Historiography	mandatory		
2009/10	The Modern Encounter between China and the Monotheist Idea of God	lecture		
2009/10	Traditional China and Its Modern Transformation	lecture		
2010	Readings in Chinese Philosophy	MA course		
2009	Environmental Issues in China	BA seminar		
2008/9 2014	Questions of Human Nature in Classical and Contemporary China	Lecture; Pro-seminar		
2006/7	Modern Discussions of Culture in China	lecture		
2006/7 2023/4	Chinese Travelers in the West	BA seminar; lecture;		
2000-	Modern Chinese History (1800-1950)	Introduction Course (Mandatory)		
2000-	Introduction to Chinese Philosophy	Lecture		

2000-2014	Chinese Language for Beginners. Occasionally the advanced course.	Lecture		
1999	Modern Chinese Thought	Lecture	lecturer	
1997-1998	Introduction to the early history of China	lecture	Assista--nt teacher	

b. **Supervision of Graduate Students**

Name of Student	**Title of Thesis**	**Degree**	**Date of Completion / in Progress**	**Students' Achievements**
Hey Chiu	A reading course*	MA Visiting student	2023	Graduated 2024 Ruhr University, Bochum
Yotam Ronen	Reader of MA thesis*	MA	2019 see 5b	Graduated 2019
Ma Qingzhu	A reading course	MA	2008	Lost contact

11. Miscellaneous

Worked throughout my studies.

12. Professional Experience

For several years during the 1990s, I owned a business that accumulated and processed civil engineering data. Earlier and later, held several other jobs. Two examples are Midrassole LTD and Source Vagabond Systems.

PUBLICATIONS

A. Ph.D. Dissertation

Gad C. Isay, *The Philosophy of the View of Life in Modern Chinese Thought*. 2000, in English, The Hebrew University of Jerusalem, supervisor: Prof. Irene Eber.
For the revised book version see in the "books" section.

B. Scientific Books (Refereed)

A. Authored Books – Published

1. Gad C. Isay, *The Philosophy of the View of Life in Modern Chinese Thought*. Wiesbaden: Harrassowitz Verlag, 2013, 144pp.*

B. Edited Books and Special Journal Issues – Published

1. Co-editor, *At Home in Many Worlds: Reading, Writing, and Translating from Chinese and Jewish Cultures. Essays in Honour of Irene Eber.* Raoul David Findeisen, Gad C. Isay, Amira Katz-Goehr, Yuri Pines and Lihi Yariv-Laor, eds. Wiesbaden: Harrassowitz, 2009, 332pp.

C. Other Scientific Publications:

Published

1. An annotated Hebrew translation with introduction and commentary, of Qian Mu, *Hushang xiansilu* (Quiet Thoughts at the Lake). (מחשבות רגועות משפת האגם). The Hebrew University of Jerusalem, Magnes Press, 2008, 270pp.

D. Articles in Refereed Journals

Published

1. Gad C. Isay, Non-Forgetfulness and Forgetfulness 忘 (wang) in Ancient Chinese Philosophical Texts. *Memory Studies* 15.2 (April 2022), 465-479.* https://journals.sagepub.com/doi/full/10.1177/17506980211044704

2. Gad C. Isay, "Qian Mu's View on Intuition." *Studia Orientalia Slovaca* 17.1 (2018), 65-76.*

3. Gad C. Isay, "Ernst Faber's (1839-1899) *Theories of Human Nature*," *Ching Feng* 16.1-2 (2017), 111-134.*
Microsoft Word - 05 Ching Feng 16 (Isay) (globethics.net)

4. Gad C. Isay, "To Regain Self Affirmation: Qian Mu and his Exile Scholarship." *East Asian History* 39 (December 2014), 103-116.*
http://www.eastasianhistory.org/39/isay

5. Gad C. Isay, “Continuity and Innovation in Qian Mu’s Thought.” *Studia Orientalia Slovaca* 10.2 (2011), 349-359. 23isay-form (uniba.sk)

6. Gad C. Isay, "Qian Mu’s Criticism of Monotheism and Alienation in Modern Life." *Journal of Chinese Philosophy and Culture* 6 (January 2010), 303-326.

7. Gad C. Isay, "A Humanist Synthesis of Memory, Language, and Emotions; A Philosophical Reading of Qian Mu's *Quiet Thoughts at the Lake*." *Dao: A Journal of Comparative Philosophy* 8.4 (December 2009), 425-437. http://springer.r.delivery.net/r/r?2.1.Ee.2Tp.1jdPFl.Bz0lKM..H.J5Rg.3HPC.bW89MQ%5f%5fCdMEFOZ0

8. Gad C. Isay, “Religious Obligation Transformed into Intercultural Agency. Ernst Faber’s Mission in China,” *Monumenta Serica: Journal of Oriental Studies*, 54, 2006, 273-287.

9. Gad C. Isay, “Review of Donald J. Munro, *A Chinese Ethics for the New Century. The Ch'ien Mu Lectures in History and Culture, and Other Essays on Science and Confucian Ethics*.” In *Journal of Chinese Philosophy* 33.4 (December 2006), 581-586. **Invited**. http://onlinelibrary.wiley.com/doi/10.1111/j.1540-6253.2006.00384.x/full

10. Gad C. Isay, “Qian Mu and the Modern Transformation of Filial Piety,” *Journal of Chinese Philosophy*, 32.3 (September 2005), 441-454. http://onlinelibrary.wiley.com/doi/10.1111/j.1540-6253.2005.00203.x/full

11. Gad C. Isay, “A Missionary Philosopher in Late Qing: Ernst Faber (1839-99) and his Intercultural Synthesis of Human Nature,” *Sino-Western Cultural Relations Journal*, 23 (August 2001), 22-49.

Accepted for Publication

12. Gad C. Isay, “A Confucian Criticism of Scientism: Revisiting the 1923 Controversy of the Life-View.” *Philosophy East & West: A Quarterly of Comparative Philosophy* 75.4 (October 2025). Forthcoming, approximately 24p.*

13. Gad C. Isay, “Positive Forgetting in Early Confucian Texts.” **Invited** by guest editor. **Proposal accepted** in *Religions*, scheduled for mid-2025, later to be published in a book, approximately 20p.*
Scheduled as well as a future book chapter.

E. Articles or Chapters in Scientific Books (which are not Conference Proceedings)

Published

1. Gad C. Isay, 2021. Balanced Continuity: Qian Mu and Contemporary New Confucianism. In Elstein, D. ed. *Dao Companion to Contemporary Confucian Philosophy*. New York: Springer, 175-198. **Invited**.*

DOI 978-3-030-56475-9_9, © 2021 Balanced Continuity: Qian Mu and Contemporary New Confucianism | SpringerLink see in proceedings.

1a. 伊塞 (Gad C. Isay), "诗人与历史学家：泰戈尔与钱穆对现代化的批评." Trans. 叶首德, eds., Theodore I. and Yao Zhihua, 梵与道：印中哲学和宗教比较研究. 北京: 宗教文化出版社, 2017, 309-318.*

2. Gad C. Isay, "The Poet and the Historian: Tagore Rabidranath and Qian Mu's Criticism of Western Modernism." In Theodor, Ithamar and Zhihua Yao, eds., *Brahman and Dao: Comparative Studies of Indian and Chinese Philosophy and Religion*. Lanham: Lexington Books, 2013, 263-276.*

3. Gad C. Isay, "The Bible Stories by Karl Gützlaff: What Do They Teach Their Chinese Readers?" In *At Home in Many Worlds: Reading, Writing, and Translating from Chinese and Jewish Cultures. Essays in Honour of Irene Eber.* Raoul David Findeisen, Gad C. Isay, Amira Katz-Goehr, Yuri Pines and Lihi Yariv-Laor, eds. Wiesbaden: Harrassowitz, 2009, 203-211.

4. Gad C. Isay, "Sketch of a Scholarly Biography." In *At Home in Many Worlds: Reading, Writing, and Translating from Chinese and Jewish Cultures. Essays in Honour of Irene Eber.* Raoul David Findeisen, Gad C. Isay, Amira Katz-Goehr, Yuri Pines and Lihi Yariv-Laor, eds. Wiesbaden: Harrassowitz, 2009, 3-7.

F. Articles in Conference Proceedings

Published

1. Gad C. Isay. "Metaphors and Centrality in the *Lunyu* in Perspective of Vincent Shen's Studies." proceedings of "Being, Thinking and Meaningfulness of Life – International Conference Commemorating the 6th Anniversary of the Death of Professor Vincent Shen," Fujen University, Taipei, June 6-8, 2024.*

2. Gad C. Isay. "Balanced Continuity: Qian Mu and New Confucian Learning."
Proceedings of the International Conference of Current Issues and Development of Contemporary Neo-Confucianism in the 21st Century. National Central University, Taoyuan, ROC, June 16-18, 2016. See above in E1.*

H. Other Scientific Publications

Published

1. Gad C. Isay, Review of Wu Kin Pan, "*Thy Kingdom Come: Rev. Dr. Ernst Faber's (Hua Zhi'an, 1839-1899) intercultural-missionary vision of Chinese Spirituality*." *Monumenta Serica: Journal of Oriental Studies*, 71.2 (December), 2023. **Invited**.*

https://www.tandfonline.com/eprint/SQVEGNGIN7JEMAYP4SBF/full?target=10.1080/02549948.2023.2263304

2. Gad C. Isay, Review of Cao Jian, "*Chinese Biblical Anthropology.*" *Journal of Interreligious Studies* 30 (August 2020), 90-93.* https://irstudies.org/index.php/jirs/article/view/519
3. Review of Aron Shai, *Zhang Xueliang; The General Who Never Fought*. Or Yehuda: Zmora-Bitan, Dvir, 2008. *Zemanim* 105 (Winter 2008), (in Hebrew), 116-118. http://www.openu.ac.il/zmanim/zmanim105/download/105_ishay.pdf
4. Translation of Chang Hao, "Buyao wangdiao ershishiji!" (Do not forget the twentieth century). *Ershiyishiji* 31 (1995), 28-30. *Zemanim* 85 (Winter 2003-2004), 32-37, (Hebrew translation);
5. Review of Irene Eber, *Chinese and Jews; Encounters Between Cultures*. Jerusalem: Bialic Institute, 2002. *Zemanim* 85 (Winter 2003-2004), (Hebrew).

I. Other Publications

1. "China Relaxes its One-Child Policy." *Ynet*, November 17, 2013. (in Hebrew) http://www.ynet.co.il/articles/0,7340,L-4454340,00.html *
2. "Prof. Fu Youde Visits Haifa." *Points East* 23.2 (July 2008), 8. English.
3. "How to Avoid Fear from Ghosts and to Avoid Starving as Well," *Ha'aretz, Sefarim*, September, 4, 2007, 6 (Hebrew).
4. "To Live the Moral Life that Was Society's Virtue from the Beginning," *Ha'aretz, Sefarim*, April 17, 2007, 6 (review of a new Hebrew translation of Confucius' Analects) (in Hebrew). http://www.haaretz.co.il/hasite/spages/849477.html
5. "Read Every Word." Review of *108 Songs from the Chinese classics*. Trans. by Dan Da'or. *Yedioth Aharonot*, March 8, 2002, (in Hebrew)
6. A radio interview on questions of censorship and public protests in Hong Kong. June 27th, *Kan 11*, 17:50-18:00. https://www.kan.org.il/radio/player.aspx?ItemId=102006

J. Other Works Connected with My Scholarly Field

In 2017 the accreditation of the Department of East Asian Studies to grant a degree was officially approved after years of writing reports to the Council of Higher Education. Many helped in my department and in the institution, but as head of the department since its establishment in 2011/12, the larger load was my responsibility.*

L. Summary of my Activities and Future Plans

The broader context of my studies and research is comparative philosophy and intellectual history. I begin with questions about the history of ancient China, and the

nature of Chinese philosophy, proceeding to how Chinese, and particularly Confucian scholars, understand the ideas they learn from the West.

The course I have been teaching more often than any other is "Chinese Philosophy." The twenty years I spent in the Technion mean that I taught this course several dozen times. I evolved with this course and it evolved with me. Its major theme in recent years has been that of balance, which, to me, is the essence of Chinese philosophy. One project I have been working on is an introductory book on Chinese philosophy in Hebrew. This is a work in process that I expect to complete in the next one or two years. In English, the major study I work on concerns what I call the Confucian mode of balance in relation to the this-worldly framework.

A certain understanding of the theme of balance underlies my recent study of Memory in early Chinese philosophical texts. Non-forgetfulness and forgetfulness 忘 (wang) in ancient Chinese philosophical texts - Gad C Isay, 2022 (sagepub.com). This study has no parallel and has already motivated other new studies. Recently, Prof. Wang Youru (Rowan University) invited me in his capacity as guest editor to prepare a study of positive forgetting in Confucian texts. My proposal for the journal (*Religions*) has been accepted and a chapter in a book is a future option. My interest in memory is visible as well in some of my studies of the thought of Qian Mu (below).

The cultural encounter of "China" with the "West" has no definite beginning, but it certainly intensified during the 19th century. The encounter continued to intensify after the turn of the 20th century, yet a certain quality marked the earlier period when the world was "larger" and cultures more isolated. My studies of Ernst Faber (1833-1899) reveal his attempts to formulate an indigenized religious synthesis that continued a tradition first established by early Buddhists and later by the Jesuits. As a missionary representing the Occident in a cultural area other than his own, Faber wanted to convince his Chinese hosts that despite their equal standing, on a fundamental issue, he was right and they were wrong. To be sure, he engaged diverse audiences in different languages, and, accordingly, he modified his ideas to suit the objectives he set when writing for dissimilar audiences in different languages. The merit of my study of Faber's scholarship rests in attempting to discern the different "Fabers" of each language and the developments within each linguistic medium along the changing circumstances of his missionary project.

The study of late 19th-century missionaries forms an essential contribution to the background supporting developments in the philosophical dialogue in China after the beginning of the twentieth century. This dialogue reached a definite high point in the 1923 controversy of the life-view between science and metaphysics. My book on this subject (2013) is based on my earlier dissertation (2000). I recently revisited this controversy, elaborating on earlier understandings and analyzing in greater sophistication several meanings of this debate (forthcoming in 2025). Along this course, my study discloses a yet unrecognized philosophical structure in the development of modern Confucianism.

One major contribution I can boast of is my study of the thought of Qian Mu. My papers on his memory-language-emotions synthesis and criticism of monotheism and

modernity philosophize a great scholar hitherto recognized as a historian. The *Dao Companion to Contemporary Confucian Philosophy* chapter on Qian reveals the centrality of my related contributions. Qian is distinguished for his affirmation of tradition regardless of contemporary conditions, the decline of China, and the ascendancy of the West, yet he was also open to new ideas. My work on his world of thought is ongoing and soon ready to be proposed in the form of a monograph.