

of the “human world” and “natural environment” in ancient China. He expressed disapproval of theoretical controls on data. He also proposed a research methodology drawing on natural resource management in Three Rites on management and corroborating Han period precepts.



*Professor Roel Sterckx.*

## 2012.04.25

The CCS held the “World Sinologists Seminar.” This is the first academic activity to be held related to the establishment of “CCS Scholars Worldwide,” an association of foreign scholars who have received grants for Sinological study in Taiwan over the years. Professor Dafydd Fell, deputy director of the Centre of Taiwan Studies at the School of Oriental and African Studies, University of London, gave the keynote speech on the “Popularity of the Study of Taiwan Politics Abroad.”

Academic seminars on Taiwan studies are popular in Europe, with seminars on international relations and politics accounting for 70% of the total. Taiwan's convenient High Speed Rail system, excellent health facilities, and high degree of

interview cooperation from the political elite have made Taiwan a suitable place for international scholars to conduct fieldwork. Taiwan's CCS, Chiang Ching-kuo Foundation for International Scholarly Exchange, Taiwan Foundation for Democracy, Ministry of Foreign Affairs and other institutions have established scholarships to support academic research, further increasing interest among scholars in research on Taiwan.



*Director Dafydd Fell (left) with Director-general Tseng (right).*

## 2012.04.30

The CCS held the second session of the “World Sinologists Seminar.” Dr. Philip Clart, a CCS visiting scholar in 1993 and professor of the Department of East Asian Studies at the University of Leipzig in Germany, presented a keynote speech on “‘Religious Ecology’ as a New Model for the Study of Religious Diversity in China.”

Professor Clart argued that the focus of religious studies should be expanded. He noted that, in China, religion has been affected by political and state power. For example, in terms of local traditional culture, religious studies in China are often conducted under the framework of political and traditional culture, making such research prone to conflict and competition. This should be a background consideration in the research methodology of cultural “religious ecology.”