“Aspire to Create Appellation” Culture—To Lead Students’ Life Introspection

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Capping ceremony is an important ritual of Chinese culture. Chinese people have always been referred as the “nation of courtesy”, since the musical ceremonies began in Zhou dynasty. The “ceremonial music education” had been the main axis of the education system, which makes people inherit the etiquette ritual of social interactions to maintain orderliness of the family and society. Zhou dynasty had last 800 years (Western Zhou dynasty—257 years and Eastern Zhou dynasty—514 years, total of 771 years) and had became the longest dynasty in Chinese history.

禮記‧曲禮上 (Liji-Qu Li I) scripted, “A son must capped at twenty to receives his title. A son should name his own First-name before the father. A servant must announce his name before the ruler minister. When daughter is engaged, she assumes the hair-pin and receives her marital name. The ritual appellation (woman being called hairpin rite) can be use by men and women”. This “name” is different from “birth names”, because appellation is meant to express a person’s future aspirations. As known as “Zhi Zi 志字 , it means “aspiring word”. The author started to promote the “adulthood capping ceremony” activities in Hong Kong’s secondary schools since November 20th, 2008. The author brought awareness to Grade 12 young adult students, as they are approaching to the modern legal age of 18 years. Students should have a sense of “ownership and responsibility” in life independence. Of course, it also represents the significance of being a contemporary law-abiding citizen. Since November 2010, participated students were selecting “aspiration to create appellation” for themselves. That reminds them the purpose of “appellation” to be their life motto. They are able to rely on self-introspect of moral value during any major turning point in life, as a self-creation of road map and timeline, thus clearing up emptiness, rootlessness, and helplessness of having no aspirations in life.

Keywords: aspire to create appellation, culture, life, introspection

Culture of Capping Ceremony and the Positioning of Names

Capping Ceremony of Chinese Culture

Being people-oriented is one of the characteristics of Chinese culture. A special consciousness within us was developed at early age to enable us to sense the differences between a mankind and a beast. At the same time, men’s conscious mind can reach such high level as heaven and earth to become “three talents 三才”, namely, heaven, human, and earth being the integral parts of the universe. The philosophy of three talents began development in 周易 (Zhou Yi):

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The ancient sage composed the 易 (Yi) to direct common people, so establishing the principles of heaven is called Yin and Yang and that of the earth is called gentleness and robustness, and ways of the people is called benevolence and righteousness. Combine three talents to have yin and yang. According to Yi, six lines formed divinatory symbols. (Ma, 2001, p. 73)

Because the heaven and the earth cannot speak, only the mankind can practice creativity through the ways of benevolence and righteousness, having the capability to build civilization. Relative to all living things on earth, human can produce the systems of multiple languages and characters. Only human being can walk in an upright position. Therefore, the Chinese people attach great importance to their lives; children and grandchildren are a continuation of life, which attaches importance to the reproduction of the respective clan.

Reflected the importance of life, Chinese culture adopted a human relationship of treating one another with courtesy. The word of “human 人” on the oracle bone inscriptions (亻) is the image of a person standing in salute. The core idea of propriety is equality and respect. Besides the preceding, there are ceremonies of offerings for heaven, ancestral temples and human relations, etc. In the beginning of Zhou dynasty, Zhou Gong expanded and systematized the scope of propriety and the promotion of the system of rites and music is the comprehensive use of ritual and musical education. The educational system is included in the axis of rites and music. Social norms are constrained by ritual laws. Though rites are not the direct laws, the common standard of rites is the ethical behaviors followed by everyone.

Within 礼记·王制 (Liji-Wang Zhi) wrote six important ceremonies, “The six ceremonial observances were: capping, marrying, mourning rites, sacrifices, feasts and interviews”. For capping ranks first, the planning of journey of life within 礼记·曲礼上 (Liji-Qu Li I) was arranged as,

When one is ten years old, we call him a boy; he goes to school. When he is twenty, we call him a youth; he is capped. When he is thirty, we say, “He is at his maturity”; he has a wife. When he is forty, we say, “He is in his vigour”; he is employed in office. When he is sixty, we say, “He is getting old”; he gives directions and instructions. When he is seventy, we say, “He is old”; he delegates his duties to others. At eighty or ninety, we say of him, “He is very old”. When he is seven, we say that he is an object of pitying love. Such a child and one who is very old, though they may be chargeable with crime, are not subjected to punishment. At a hundred, he is called a centenarian, and has to be fed.

This important milestone of life changing from weak to strong is to use capping ceremony to highlight the importance; it is taken as a hint and counseling of life uplift and self-reliance. Adults entering the social circles must obey some customary regulations of the society. 礼记·月令 (Liji-Yue Ling) scripted, “The dimensions of clothes must all be according to the old examples. There are also regular rules for the caps and girdles”. Caps and clothes must be appropriate and tidy. This is just the behavior of a noble man with knowledge and cultivation. Names according with our own disposition and aspiration are also the existence of a wonderful life.

The Link of Name and Family

The origin of names came long time ago. Surname was the offspring borne by a female, being succeeded by the surname of mother in the maternal society; entering the patrilineal society, this word was still retained. Starting from Zhou dynasty, names were further paid attention to after the regulation of the male in the family was to inherit tradition. To think out a name besides the meaning of the word, there are also the requests to match the five elements or to have a word of loud pronunciation. Prenatal culture was emphasized from ancient times, it concerns about whether the fetus is capable of receiving sound waves. In 青史氏之記 (Record of Qing Shi Shi),
At the last three months before childbirth, if the queen demanded to hear music not according with the standard of rites, the head of the musicians would say that he was not familiar with that music and would not play it. (Peng, 2008, p. 112)

The name of a person is called daily and repeatedly. So, the pronunciation of the word is rather important. In 礼记‧檀公上 (Liji-Tan Gong I), “The name is given in childhood. A designation is given at the capping. The title of elder uncle or younger uncle is given at fifty, and the honorary title after death”. These were the practice of the Zhou dynasty. Surname becomes the family title of honour. Except violation of the law or being involved to be punished, then names will be concealed and the surname is changed after going to the distant places. Name is given by parents after birth and is only called generally by clan elders. “Appellation” is applied during the capping ceremony. Then, appellation is called among friends and the community. In 礼记‧郊特性 (Liji-Jiao Te Sheng), “To give appellation name of maturity in connexion with the ceremony was to show the reverence because of that appellation”. Appellation is called among friends in order to respect their parents, which is courtesy of the ancient society. When there is appellation, “name” and “appellation” are written in the genealogy, and names will be properly recorded in ancestral temple to have the obligation and responsibility to care for the relatives in the family, ethic, and morality are maintained and of course, the wealth in the family can be shared.

In addition to using the surname heritage, moreover from generation to generation, the Chinese people connect the names according to “sequence of seniority in clan 行輩”. The appellations of seniority are put after surname and mostly are recorded in genealogy to be followed by later generations. For instance, later generations of Confucius asked for formal approval from Zhu Yuanzhang to use “sequence of seniority in clan” in Ming dynasty: Xi, Yan, Gong, Yan, Cheng (希, 言, 公, 彥, 承) ... Yong, Xi, Shi, Xu, Chang (永, 錫, 世, 緒, 昌). The Kong’s 孔 family were happy to become the later generations of Confucius. Moreover, when seeing the names, the sequence of seniority was known. Calling one another with courtesy formed a special family link. Manchuria people were also affected by the trend of seniority heritage. As emperor family, it was expected to keep the right of emperors for eternity, and males member flourished. For instance, Qing Sheng Zu Xuan Ye’s son mostly used the appellation “Yun 允”, the following emperors used: Hong, Yong, Mian, Yi, Zai (弘, 永, 綿, 奕, 載). “Appellation” shows family heritage. Of course, modern people mostly do not use, perhaps names became one of the factors of imperial family fighting for power.

**Life Aspirations and the Importance of Self-Introspection**

**Aspire to Construct the Life Course**

First, this is a good example of Confucius aspiring to learn at the age of 15 years. Aspiration is to put the life to an expected direction having a definite object. Because of this, people made a valiant effort to accomplish this goal with the emergence of powerful “ambition”. In 論語‧子罕 (The Analects of Confucius), the master said, “The leader of the army can be changed, but the aspiration of an ordinary man cannot be changed”. In 論語‧述而 (The Analects of Confucius), the master said,

*Our aspiration is set to carry out rules and seek for truth. To practise morality, we must deal with people who acts based on good virtues. Deal with people following the principles of benevolence. Seek entertainment from the six Arts in ancient China.*

In 論語‧里仁 (The Analects of Confucius, the master said, “If a student aiming to follow Tao 道 finds it insulting wearing inferior clothes and eating simple foods, he is not worth of being talked to.” Mencius said,
“Will is what comes from our passion”. In 參同契 (Shen Tong Qi), “Passion is controlled by our will. ... If you can sustain your will persistently and carefully, all kinds of wickedness cannot interfere”. The above emphasizes the importance of aspiration to become power; this power is immensely unparalleled and it is sufficient to pull the life to strive ahead, bravely facing the blockage of setbacks and dangers.

Tang Junyi had pointed out in 人生之體驗續篇 (The Continuation of Life Experience) that “aspiration” has become,

Transforming this real me, transcending and enlarging my real power. ... Only person having one real aspiration to dominate its real existence. Man then becoming a real indomitable personality of transfixing the inner and outer self; then it becomes one that can create culture. Achieving a objective personality of social career, and being a person of really able to study something and apply it.

Lin Anwu (1996) said in Chinese Religion and Logo Therapy,

Aspiration is what that exists in our heart, is what that the heart looks forward to. As Mr. Tang [Junyi] said, we aspire for an ideal. This ideal is set for material self-individual. It is not abstract and general; moreover the set ideal is not the impersonal object of our soul, it is the actualization of our personal soul and personality, moreover this set ideal is not the objective target of our soul, it is the personal soul to the materialization of personality, it belongs to the main body of spiritual personality. In another words, it is to make this ideal really concentrate from perception to practice. In such a way, we can say clearly: Rather than to say that aspiration is one’s life ideal. It would be better to say that aspiration makes our present real existence to become an ideal real existence. ... Aspiration is that life struggle exceeds that of vulgarity and is the subsumption of general life. (p. 125)

The growth’s importance of aspiration can well be imagined. “Aspiration” within the important growth moment of life course leads to bring aspiration into play. It can really construct future life to develop life course and broaden the great life path and personal breadth of vision.

The Important of Contemporary Youth Introspection

Contemporary youth have two subjects for deep introspection. One is the meaning of life. The other is propriety, goodness, and badness of behaviours. Contemporary culture uses world citizens as the major premise, but it leads with Western thinking, researches, and standards that are based on the extension conditions of humans and social relations. It ignores the meaning of existence of being people-oriented and the meaning of life. They used human to be the center and used life to participate in practice, losing the close relationship between human and the universe to form the objective external configuration of having no origin of internal morality. The traditional Chinese culture formed a great combination of Confucianism, Taoism, and Buddhism and the “Philosophy of Song and Ming dynasties” (Neo-Confucianism 理學) was most comprehensive, complementing one another’s strong and weak points, but, in essence, it is skill and experiences the noble meaning of life. Among them, there was “Keep nature’s law and get rid of desires”. Attentively preserve our inborn character, purify our thoughts to cultivate our inborn character, purify our heart to see our true nature, the forward road of our mind and true natural character are in unification etc., become the presence of special life of mankind. The word of a noble man can be interpreted as a person having learning and cultural cultivation, it is not a model of having perfect personality, and it simply has the basic requirements of being a man. Personality of being perfect and successful is called the celestial being or immortal in Taoism, Buddha, or Bodhisattva in Buddhism, and sage in Confucianism.

In 孔子家語·五儀解 (Confucius Home Language—Five Classes), Confucius said,
People have five classes: person of mediocre, scholar, moral person, virtuous person and sage. If being prudent in these five classes, then the law of administration is complete. … A moral person is what his words must be faithful without complaining; one has benevolence and righteousness but without being conceited; one is clear and understanding in thinking without words being prejudiced; act according to the law of benevolence and righteousness to carry out one’s ideal and constantly strive to become stronger; his countenance seems calm to transcend easily but in the long run he cannot reach that realm, which is called a moral man. (Poon, 2013, p. 65)

The ideal requests of a moral man is just to maintain neutralized in his words, deeds, mind, and body; he speaks faithfully and has benevolent and righteous moral character; action is within ethics; and he is diligent in increasing moral and studying. When Confucianism becomes the mainstream of social humanity and also is taken as the core of the scope of government examination, simply to say, man is to be an ordinary man and in a manner of indomitable spirit, one is to become a moral man of having benevolence and righteousness, which then is the great target of the meaning of life.

Righteousness and propriety are the action for external. Propriety is acting for respect other as ethics action. Righteousness is suitable for uprightness and impartiality ethics action. The difference between them is propriety depending on community rules or common behavior. Our action is following or cutting for standards. Righteousness is made decision by people immediately. We choose the strength and method of action. Contemporary people use the reason of multi-value and the standard of free for fair. They break the traditional area of ceremony but they cannot raise some reasonable and suitable community order, so that the youth do not know the way to be. If you use only one standard for righteousness and make judge for non-righteousness by yourself, the community ethics will be more disorder and increase more violence. It will destroy social interest to support a little bit people standard. Jia Yi, in Yi, said,

Strength the center that all things will be in order. Deviate mm and miss the destination thousand miles. Gentleman must take care at the beginning. All are caring at beginning and be careful at the end: at the starting of spring-autumn, poem at kwan-chiu, ceremony of capping and wedding, yi of kin-kwun. (Tang, 2005, p. 270)

Contemporary people ignore capping ceremony and matrimonial ceremony. The people of freedom are always divorce and they do not have appropriated selection by free love. Life is messy and become nothingness. Contemporary Japanese is still using name seal in wedding. Every adult of Japanese must have name seal.

The Examples of the Working Process of Aspirations to Create Appellations

Aspire to Create Appellation Reference Data and General Situation of Adulthood Capping Ceremony

From 2010 to July of 2014, “aspire to create appellation” had hold 14 times in seven schools and 1,500 students had joined. It means 300 students per year. It is a small quantity for comparing 400’s schools in Hong Kong. This activity is purely to implement the education ideal. Ninety percent school did not pay the actual cost (to estimate the cost of HK$100 per student; the total amount would be HK$150,000), because there is not a lot of budget to work with. Therefore, we seldom carry any promotional activities. This organization of school activities and operation flow is straightly relay on associations’ network. Once the principal and teachers approved each adulthood capping ceremony, a ritual-musical education and aspiration to create appellation seminar will be arranged, leading the young students to select their own name for aspiration to create appellation. The related Chinese teachers and the head-teacher of the class will help the students together.

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1 Ho Fung College (sponsored By Sik Sik Yuen) used “aspiration to create appellation” for Adulthood Capping Ceremony, 6-11-2010.
Teachers explain word meaning and match each person a vision of thinking. The student needs to write the description of appellation around 50 words. Ceremony was held at the school auditorium to create a solemn and with profound memory of time. Principal will act as “master propriety” to present the manuscript for adulthood capping ceremony. Community leaders and celebrities are invited as honorary guest. They will ring the bell and beat the drum for capping students. After student stamp the name seals, guests will supervise of reciting the rules.

Rules of adulthood capping ceremony are following:

I am XXX (name) XXX (appellation), have already grown up to be an adult. Today, I am indebted to my parents for bringing me up, embracing the affection of the universe, keeping in mind the favor of teachers teaching us. With sincerity, I am responsible for myself, my family and the society, shouldering responsibility and undertaking, contributing to the society, building up well-being and happiness for mankind and becoming a courteous adult.

Although there is no official statistics, in a different way, the rough reference data are not precise: Ninety-eight percent guests praise this project, other 2% expect exchanging idea with student, follow up the ethics education, and increase to promote at the community; 99% parents praise this project, other 1% hope to improve the ethics education; 80% involving student very hard to create appellation and thinking carefully, 17% student are careless to present appellation, and 3% student intend to play or just use their own name without thinking—growing up for life introspecting.

Some Examples

(1) Male, name: Wai Lun, appellation: Chi Yu. Explanation: As the son or daughter, dedicated themselves to the best filial piety. Strain on aspiration. “Chi” is same meaning of son or daughter. “Yu” means forever in whole life without retracting. The meaning of appellation is more less constant and loving forever. (2014-July)

I give poetic couplet: 子愛世人仁義厚,煒火燃燈傳孝道;渝忠修己禮儀行,麟兒他日榜上名。（as same as the explanation）

(2) Female, name: Ka On, appellation: Ling Lead. Explanation: I yearn insipid quiet life but make the time wonderful, have eager to both ordinary and brilliant, also both peace and glory. I will use positive and optimistic attitude for living. (2013-November)

I give poetic couplet: 寧靜觀遠,嘉爾智慧增長;烈馬待機,安行千里大道。

(3) Male, name: Chi Hold, appellation: Get Nga. Explanation: I have infinite interest in art, especially in music. The aspiration was to become a musician. After growing up, I find out the dream far away. So, I had to put the instruments as interest and hope that the various artistic attainments. All are promised. (2013-July)

I give poetic couplet: 極行志高遠,煉鍊可成功;藝術豪情義,一音通韶韻。

(4) Female, name: Wan Sin, appellation: Ying Hau. Explanation: “Ying” means shadow. It is quietly followed us. Although it is always at our feet, it is still with us. Not to be great, I am peaceful living with parent filial piety. Despite the hardship will also work to. I work silently, without asking for anything in return. The shadow for a mark let my life in mind. “Sin, ying” meaning is beautiful shadow. I hope the future to filial piety reflected the shadow of the beautiful. (2013-July)

I give poetic couplet: 倩影留足下,甘為潤澤水;尹孝銘父母,苦力美果甜。

(5) Male, name: Yiu Fai, appellation: Ying Wan. Explanation: I will be wiser and braver in future. Let other people to appoint more jobs to me. “Ying” was my grandfather name and “wan” was my grandpa name. (2013-July)
I give poetic couplet: 英明勇略承先祖，光耀廟堂；允文允武功業勳，彩輝遠佈。
During student aspire to create appellation, they have chance to introspection life prospect. They have a goal to beat all the elders. Play this potential energy to ensure the students have a positive guidance in the future behavior. The leading power is coming from the bottom of my heart. Power can be very great.
You set the objective. You therefore planned the seed. Nothing upon Earth can prevent your objective from becoming externalized, because nothing in the world can nullify Universal Law. You have done your part. Trust the law to do its part. (McDonald, 2010, p. 231)

“Aspire to create appellation” is the best seed, because of the oppression not alien, on the growth of students must be made good effect.

The Contemporary Life Education and Civic Morality

The Contemporary Life Education Joining Traditional Culture

The contemporary life education is focus on a person with other people and things. Avoid dissevering the whole relationship and join three contexts: philosophy, psychology, and sociology, containing eternal philosophical thinking, transpersonal psychology up to ecology and the interdependence perspective. Among the related system: visual association, relationship between body and mind, subject’s association, community association, the earth connection and associated with the true me. The study of The Holistic Curriculum by John P. Miller (2009) is,

When we focus on the walk, we become aware of our own body movements, breathing air and our surroundings. Because the focus, we and the physical development of a link. Through the practice, detect more naturally and easily. Focus one almost soon notice tension in the body, people can relax the affected areas, let the body without tension. (p. 163)

The study results apparently benign benefit ceremonial activities. Its design is fitted for a body art and human psychology. It contains civilizing influence, and is easily show respect for each other or the whole ceremony with the body.

Fu Pei-Jung (2010) explained control myself to be propriety,

Able to make my own decisions to practice ritual requirements. This is the right way of life. ... In this way, you don’t have to worry about the question “desire is good or evil”? You are focus on onto comprehension and change to being actively and responsibility. (p. 46)

There is no manners and social order. The society is coming from chaos to breed crime and violence. If people live without propriety, their personal life is confusion and will have abnormal behavior. The formation of extreme self-closed or frenzied weary. If we are bound with the etiquette, we are just a hypocrite. It must transform propriety into benevolence. Return to self heart of benevolence through all kind of people. This ritual behavior is sending from the heart to respecting for others. That is the moral connotation of the traditional culture. It is only the appropriate choice of moral behavior and cannot be pressured or used by others, because life is in their own hands. “Greatness of universal magnanimity is living”. The most noble ethics can sustain all the life long living and growth in nature. We cannot be for personal gain to kill the other life, even the small life between cosmos every tree and bush.

The Citizen Moral and Cultural Inter-understanding

The importance of individual moral behavior will influence personal accomplishment and will affect other people. Aspiration to create appellation prompts the growth of young people for self-reliance. The theme of
adulthood capping ceremony is “responsibility and undertaking”; this is beginning from personal responsibility, family, and society. English moral philosopher Samuel Smiles (2011) explained moral responsibility,

Responsibility is everyone must fulfill the obligations. Don’t want to ruin his reputation, any did not want to let their moral person must perform their duties. Responsibility is also a kind of debt. Only practice himself, unremitting self-improvement can pay off. Responsibilities is starting at home and supporting the whole human society. In the family, the children are forever filial piety responsibility for parents. Parents have the responsibility to protect the child rearing. Responsibility is throughout the life. ... Lasting sense of responsibility is the highest realm of character. It is the highest pursuit of human. (p. 165)

Compared above paragraph with Chinese traditional culture ethics, it is very well. As long as people obligate responsibility for moral performance, you will understand Chinese culture and Western culture on the subject of the agreement. Ethics responsibility is trained at family from filial piety and kindness. Self behavior is trained for ethics responsibility. At the end, people will be in society as a moral responsibility of citizens. The Western scholars think that the responsibility for natural. Ethical traditional culture is also a road in nature (Tao). It is including: heaven, humanity, and earth. The behavior of Tao is the ethics.

Because of communication developed, people have the chance to know each other and constantly strengthen. We have a lot of contact in different areas. There is always someone to the exclusion of the other cultures. The “international standard” or “righteousness” moral standards set for the citizens of other countries. This is a dangerous thought persisted. Chinese culture is based on human nature. The broad citizen morals are the collective humanity caring love expression. If you think the higher moral standard, you should use rational wisdom to improve. To exert force to educate the public, of course, the government is to make the different cultural communication as a citizen moral navigator.

If a strong sense of community is necessary for social justice, the government must develop concern community and dedicate common good spirit in the minds of citizens. The government brought into the public domain attitude and temperament to the citizen, also is the mind habits, cannot to say yes or no. The government must find a way of advocating good view should not belong to the pure private field. Also to cultivate citizen ethics. (Sandel, 2009, p. 293)

**Contemporary Significance of the Culture of Acquiring Appellations**

Generally speaking, we may say that the activity of “aspire to create appellation” can help the young generation for setting up the clear target of life. They will no longer sink into nihility of life. Though this paper has research and discusses functions, yet there is not enough time for collating and research scope is not broad enough. The short conclusion of this paragraph can be some suggestions for improvement and become detailed references for later researches. Summarizing all the above points, culture aspiring to create appellations has the following contemporary significance:

**Leading the Life Target and Meaning**

Contemporary youth have lost their life target; they do not know their life directions as the basic desire for having adequate food and clothing has been satisfied. The community is changing very fast; on the contrary, the youth do not search after the philosophy of spirit and part of them still look for material happiness. Education lacks the explaining of meaning of life, good and bad, right and wrong, are mixed together. The cultural work of “aspire to create appellation” really has tremendous benefit to the youth, it can lead, step by step, the students to introspect the direction of life and remind them of the responsibility and undertaking of the life path.
Positive Direction Towards Ethics Exchange

Because the students have the opportunity to “aspire to create appellations”, they can exchange ideas with their parents, and understand their expectations and opinions towards their children. Within the interactions between children and parents, positive morality of mercifulness and filial piety can be manifested. The mutual communication between students and teachers can get more life problems information from teachers, they are not afraid of the adversity of the moral power being deeply discussed and understood. During mutual communication among students, though there is imitation of others to “aspire to create appellations”, yet after discussions among students, the righteousness and morality among peers can be mutually understood within help from one another.

Enlarge the View of Life

“Aspire to create appellations” starts from personal life, it concerns the future life path and relates to the many aspects of heaven, earth, community, soul, etc. The growth of life will encounter many related problems and must have the method of being borne and solved by one’s own, further understanding his life’s obligations and responsibilities. Adults must be self-disciplined and cannot create problems for others. People cannot be selfish and disorder the community. If there are noble and far-sighted life targets, we must strive for the future, introspecting how to improve one’s own knowledge and morality, planning the lose and win of one’s life, getting ready for the best, and making preparations for the worst.

Understanding the Traditional Culture

Students, besides during the talk of ritual-musical education, know the conditions of “aspire to create appellations”, further understanding the significance of traditional Chinese culture and being aware that ancient traditional culture can be applied nowadays. Contemporary culture is practically derived from the essence of ancient culture. Different cultures also have identical communicable places. Utilize ancient culture through the use of wisdom of ancient people so as to be applied in our practical life. To blend the Chinese and Western culture together, it is possibly one of the new paths of contemporary culture and is probably one of the union points of world harmony.

Figure 1. Different style of Chinese characters for stamping (潘樹仁 [left], 恩禮 [right], 芙蓉散人 [top]).
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Figure 2. Outlook of stamps: 潘樹仁 Abraham Shue Yan Poon—general use, 恩禮, 芙蓉散人.

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