For the topic of believe system I will talk about my personal adaptations of the Chinese traditional belief of Feng Shui and how that was systematically integrated as part of my practical knowledge and view of reality.

1. *First, please describe the major tenets of your belief system.*

The ancient belief system of Feng Shui stems from the Taoist belief in chi. It was originally developed as a set of methodologies to determine spatial arrangements to enhance the positive chi in their lives and keep the negative ones away. The modern Feng Shui tenets in Feng Shui are far less complex and arcane as they traditionally were, rather they are now more perceived as a rule of thumb for curating a more pleasant spatial arrangement, which means some of its major tenets could be set or revised based on our practical understanding of the physical environment.

The version of Fengshui that I’m subscribed has a set of tenets customed to my own needs and experience. They are mainly a generalization of all the commonalities within the traditional customs, simple spatial common-sense and the professional knowledges I acquired as an architecture student in college. There are several major tenets that corresponds to the different elements constitutes a space.

1. Direct line of sight in a space makes a less compelling spatial experience.
2. Clutter of unfunctional objects in a space impedes its tenant’s efficiency.
3. Natural light is always more desirable light source.
4. Placing the bed against a wall offers psychological comfort.
5. A mirror should never be hanged facing the bed.
6. There should be access to the exterior view in ever room, with the bathroom being the only exception.
7. The bedroom window should be facing East instead of West.
8. Bad drainage system leads to bad Fengshui.
9. *To what degree do individual tenets follow from higher level tenets in a system?  In other words, is there any hierarchical structure to the system? Not all belief systems have a clear hierarchical structure.  In some cases individual components could be more loosely related to each other.*

These individual tenets of my belief system do not follow a particular hierarchical structure. However, some tenets are more officially and professionally recognized, therefore more prioritized than others. For example, a lack of natural daylight is generally a more probable factor that leads to bad Fengshui than say, placing a mirror right in front of your bed.

1. *How do you deal with challenges to your beliefs -- either from others or from the world in general?*

In practice of fulfilling my belief, I normally would receive any particular disagreements from other for these tenets are mostly in alignment with their own daily common-sense. For me, the challenges always stem from terminology of the belief itself. Many attaches the term “Feng Shui” directly to its ancient meanings and implications and thus would often question my reasoning for adhering to such superstition. In that case, what I would do is to re-iterate my own adaptation of Feng Shui and clarify the departure from its traditional meaning. So far people that raised such question have always come to an understanding, if not agreement to my Feng Shui belief. Another source of challenge is those who are still subscribed to the traditional beliefs of Feng Shui. They would often disapprove my belief as not being “authentic Feng Shui”. In dealing with their challenges, I would more likely respect their disapproval since it is part of their religious beliefs to subscribe to the strict traditional tenets of Feng Shui, where my version is rather unorthodox in comparison.

1. *Do your beliefs motivate specific actions or specific forms of relation to other people and objects?*

My beliefs is now part of the main set of principles I refer to when designing residential spaces. Much like the rules of Feng Shui, most rules for spatial design in architecture is more empirical than most people would think. Most practicing architects make their design decisions based on intuition or a certain set of rules they believe should be prioritized, which is exactly what I identify as a micro belief system of their own. Therefore, establishing my personal belief in Feng Shui would be a great start for me to tap into the professional scene of design in my opinion.

1. *What evidence do you have and use to support the validity of your beliefs?*

Most of the tenets in belief system of Feng Shui is adapted from common sense and professional architecture knowledge, therefore I would rarely question their validity. Nevertheless, my main sources of validations of the belief are the pleasant personal experience in the space I arranged, and from positive comments given by the professional reviewers to my architectural work.