Confucius' Philosophy of *Zhengming* ("Rectification of Names"): Implications for Social Harmony in Africa

Mark Omorovie Ikeke[1]

Abstract:

Social harmony is an imperative for the development of society. Without social harmony there is bound to be conflicts, violence, and social turmoil that impede the wellbeing of society. A key factor that can promote social harmony is when people live out the meaning of their names. This is what Confucius called *Zhengming* ("rectification of names"). For him the rectification of names implies every citizen living out the full import and meaning of their names and roles. Without rectification of names society will continue to be bedeviled by disharmony. Like many other societies the African continent is bedeviled with social disharmonies caused by poor leadership, bad governance, corruption and embezzlement of public funds, kidnapping and hostage taking, youth restiveness, illegal migration, environmental degradation, etc. It is difficult for there to be social harmony when citizens are experiencing social deprivations. The paper will use critical analytic and hermeneutic methods to examine the doctrine of rectification of names as proposed by Confucius. The paper will also apply this doctrine to the situation of social disharmony in Africa. The paper finds and concludes that there is need to use the ideas of *Zhengming* to mitigate social disharmonies in Africa.

Keywords: Confucius, *Zhengming*, "rectification of names", ethics, social harmony, Africa

Introduction

Social harmony is vital and necessary for a harmonious and ordered society. Without social harmony a society cannot function to full capacity and fulfils her purpose for being in existence. Social harmony is bedrock for peaceful living and creates the environment for people to live the optimal life, the purpose for which government is ordained. A look at the African continent reveals a continent that is in disarray and embroiled in social problems and disharmony. Disharmony in the African continent is caused by wars and violence, terrorism, xenophobia, environmental degradation, resource conflicts, etc. It is

---

[1] Associate Professor PhD, Department of Religious Studies and Philosophy, Delta State University, Abraka, Nigeria, Ikeke7@yahoo.com

important to understand what social harmony is. Henry Hexmoor in his *Computational Network Science* writes that social harmony is "freedom from contention" in relationships and networks (Science Direct, 2019). Whatever leads to contention such as wars, terrorism, violence, riots, protests, all lead to social disharmony.

In the midst of social disharmony in Africa, there is need to propagate philosophies of social harmonies. One of such philosophies is that of *Zhengming* (rectification of names), proposed by the Chinese philosopher, Confucius. It is a fact that his philosophy was proposed in a different context from that in which Africa finds herself. In spite of this, his ideas can be adapted and applied to the African situation. And so the cardinal thesis of this paper is: can a practice of "rectification of names" foster social harmony in Africa? *Zhengming* has some nuances and some scholars have argued "rectification of names" is not an adequate translation (Mattice, 2010: 247), though this is how it is generally translated into English by many scholars.

Literature Review

The paper will review literature on "rectification of names", social harmony and social harmony in Africa. It should be understand that there are thousands of works on all these areas and they cannot be examined in this work. Only some key works will be reviewed. The goal is to understand what social harmony is and the ingredients that promote it. It is also to see if "rectification of names" can help to abate social disharmony in Africa and boost social harmony.

The teaching on rectification of names called, "cheng-ming" is a central one in the *Analects of Confucius* where it is the "basis of the establishment of social harmony and political order" (Chinese Studies in Philosophy, 2014). It is also important to note that when Hsün Tzu (3rd century BC) developed this teaching further it was to strengthen his government and equally repudiate this doctrine (Chinese Studies in Philosophy, 2014). *Zhengming* was not primarily a concern for linguistic analysis in terms of logic but rather moral cultivation. Mattice (2010) argues against seeing *zhengming* as *fagu* which is a mere recurring of historical meaning; and notes that "rectification of names" is not an accurate translation of *zhengming*; and it is central to Confucian role ethics (Mattice, 2010). The "rectification of names" as applied to job titles in the work place and management of human resource is the concern of another author who affirms that leaders in the work place should fulfill their duties and carry out their tasks if not there will be strife and chaos in the workplace (Low, 2012).

The factors that enhance social harmony are the subject of discussion in Sharma (2015: 1). Central to the promotion of social harmony, Sharma argues that: "the key to attain Social Harmony lies in being truly social. It can be done by not only understanding one's own needs and priorities but also respecting the same of others too. Then we can construct a progressive nation which can work on the path of sustainable development" (2015:7). She notes that cooperation and virtuous living among persons or also at institutional levels contributes to social harmony. The paper does not contextualize any particular society and so does not take into cognizance that peculiar challenges of each society. Social harmony obtains when the various sectors or units of society are in alliance and interrelate without wars and contentions.

Taking the instance of a society like Iraq, ethno-sectarian violent conflicts are common because the three basic pillars of society, the state, culture and religion are not working in cohesion (Faily, 2016). The point is that collaboration, cooperation, tolerance, and recognition of the rights of both minorities and majority will promote an environment that promotes social harmony. Without smooth working between all the arms and organs of society, what results is intolerance and tensions. The paper of Faily argues for understanding the strengths and weaknesses of these fundamental pillars of the Iraqi society and how to make them work in line with one another. This paper is only concerned with the Iraqi situation but it has revealed the fact that all aspects of society need to be in alliance for social harmony to pervade. Key ingredients such as peace, love, justice, equality, brotherhood, nonviolence, etc can enhance social harmony; and all these can be promoted through social education (Sharma, 2014). The weakness of this author just mentioned is that rights are seen as something to be let go of as they can be contentious. Human rights and respect for them are necessary to promoting social harmony. They are to be guaranteed not forgotten. The concept of social harmony as understood in African traditional metaphysical and epistemological ontology can also be contrasted with the western emphasis on individualism and materialism (Osimiri, 2016). The paper just cited also discusses how social capital deficit impedes social harmony in Africa. Social harmony can be fostered through works of arts such as masquerades etc for they are used to promote order and prosperity (Sullivan, 2019).

With regard to factors that enhance social harmony and peace, another author devotes his work to examining the role that music and musicians can play in creating social harmony (Lajunen, 2017). He also shows that "the term social harmony seems less common than other terms such as social integration, social development, or social cohesion"

(Lajunen, 2017, 17). With regard to harmony it could be described in various ways and that is why Ip examines it in relationship to the concept of happiness or wellbeing in two Chinese societies (Ip, 2013). This author shows that harmony (*he xie*) is a core value in Chinese tradition but it is a difficult concept to define. In ancient Greece there was a goddess in charge of social harmony called Concordia and shrines were built to her at the end of every strive or war (Sanchez, 2011). By implication, social harmony is the presence of concord among people. He also discusses various philosophies in history that promotes strive and advocates for upholding the values of liberal capitalism. Social harmony prevails when the welfare and wellbeing of the people are taken care of and social discriminations are conquered, and socially challenged are helped to access life (Modi, 2016).

A society in which there is social harmony is a harmonious society fostered by good governance, good economy, social solidarity and respect, social tolerance, family and work wellbeing, etc (Ho and Chan, 2009). Through interview Ho and Chan show in their paper that people affirmed that government should in her policies attend to: "(1) A Justice Government with Sincerity on Communication, (2) Mutual Support and Respect with Integrity and Dedication, (3) Dedication to One's Job and Community by Helping the Needy and, (4) Creativity and Progressiveness with Tolerance and Implications for policy making are discussed." (Ho and Chang, 2009: 37). The focus of Marsh in his paper on social harmony in public relations is that the social instinct in humans is created though natural selection process of evolution. Drawing upon the research of other authors, the article presents evidence that the evolutionary processes of natural selection created the social instinct that provides both positive and normative status for the social harmony paradigms within public relations (Marsh, 2013). While devoting attention to critiquing Confucius acceptance of feudalism, Nolt emphasis the need to clearness and clarity in speech (Nolt, 2016). Arguing from a Confucian tradition Ho argues for moving to educational policies that make students develop communal trust with social cohesion (Ho, 2017). The findings from this study suggest that a focus on harmony as an educational goal may help facilitate a move away from programs that emphasize the development of individual students' social and political competencies towards programs and policies designed to promote communal trust and social cohesion. Finally, this study illustrates some of the challenges teachers face when balancing the goals of building trust and harmony within society and interrogating entrenched interests, institutional inequality, and unequal power relations.

The literatures reviewed above show the importance of the Confucius' doctrine of "rectification of names." The literature also shows some of the things that impede social harmony. The contribution of this paper is to apply the Confucius doctrine of "rectification of names" to the African situation which none of the literature above deals with.

Research Methodology

Research methodology here implies the systematic ways and techniques to gain knowledge on the issues at hand (Ebigbo, 2009: 43). This work uses a critical hermeneutic method to dissect and analyze the issues raised. It will define and interpret the notion of "rectification of names" and social harmony. It will break open the meaning of the concepts to understand them. It dissects and deciphers. It relies on secondary data available in books, journals, and internet sources. Social disharmony pervades the African continent even though there seem to be relative peace. Many of the amenities and infrastructures that make life worth living are lacking and many persons are dissatisfied. The teaching of Confucius will also be presented. Data will be drawn from the *Analects* and other works on "the rectification of names". Data on social harmony or disharmony in Africa will also be looked at. This data will be presented as the result and discussed.

Results and Discussion

K'ung Fu-Tzu Latinized as Confucius lived from 551 BC to 479 BC. He was born in Lu state in Ch'u-fu when the Zhou dynasty was in control (DeAngelis, 2007: 267). He was born to Kung Shu-lian Ho a man of lesser nobility who married a 15 year old girl at the age of 70 years and they gave birth to their only child, Kung Fu-Tzu (Cantoir, 1985: 121-122). He is a great Chinese thinker, and Socio-political philosopher. It is important to state that he: "was a social reformer, teacher, and philosopher who lived during a period of social chaos in China and sought restore order and harmony in society" (DeAngelis, 2007: 267). He like Socrates was greatly concerned about ethics, morality, social order, and right relationships. The central concern and quest of Confucius and the Ju Chia School was righteousness and human heartedness, man and his moral improvement on earth (Osborne and Loon, 2006: 106). He is seen as the school's nominal founder (DeAngelis, 2007: 267). His teachings were gathered together by his followers in the *Analects (Lun Yu)*. He was born into poverty and after he was exiled from public office he journeyed through neighboring states teaching on ethics and morality (Angle, 2013: 1005).

Confucius states that:

> When names are not correct, what is said will not sound reasonable; when what is said does not sound reasonable, affairs will not culminate in success; when affairs do not culminate in success, rites and music will not flourish; when rites and music do not flourish, punishments will not fit the crimes; when punishment do not fit the crimes, the common people will not know where to put hand and foot. Thus when the gentleman names something, the name is sure to be useable in speech, and when he says something, this is sure to be practicable. The thing about the gentleman is that he is anything but casual where speech is concerned.
>
> (Analects, XIII, 3)
>
> Let the ruler be ruler, the subject a subject, the father a father and the son a son.
>
> (Analects XII, 11)

The two quotes just mentioned refer to what is called "rectification of names" in Confucius. The first was opined by him when he was asked the first thing he will do in government. He said, in speech people should behave like a "gentleman" or" superior man" by ensuring that they are practical, clear, and accurate" and this will inspire others to follow (Burns, 2006: 131). There should be no confusion, lack of clarity or disorderliness in speech. While clarity and clearness in speech is required of everyone, all the more those in authority or leadership position should be ethically responsible in their speech. There are two vital dimensions of the doctrine of "rectification of names" that should not be glossed over. In speech making all are called to uprightness to ensure that what they say corresponds to what they intend so that words will match action. Then there is the fact that names need to correspond to what the name implicates or implies, or what the name contains.

The rectification of names mean the names that people bear in their jobs, career or the role they have in life should be carried out dutifully. The father or son, or minster should truly live as their names indicate. The father should truly be a father and not fail in his duty as father. The minster should truly live as a minster and not live in falsehood. He should carry out the duties for which he was appointed a minster. He should not corruptly enrich himself through his office. Following Confucius, "every name contains certain implications which constitute the essence of that class of things to which this name implies. When everyone acts according to its essence, things will be smooth, and there will be order" (Low, 2014). For Sun in 2008, "Names, in Confucianism, signify roles and responsibilities" (Low, 2014: 663). It should be understood that: "Confucians take it that social disorder results from failure to perceive, understand, and deal with reality, which is in turn is the result of failing to address matters by their proper names. If leaders commit such sins, they are lesser leaders or technically speaking, non-leaders. A person's (leader's) abilities and skills must thus match with the title, role and responsibilities (s) he carries. And a service

leader/person, in another example, must really care and serve, having a serving heart (Low, 2014: 663). Holt writes that: "I borrow the title of today's blog from the ancient Chinese philosopher Confucius, though I use the term differently. For Confucius, rectification of names (zhèngmíng in Chinese) meant that people's titles and offices should correspond to their actual behavior. It is what the American people mean today when they wish presidential candidates would act presidential" (Holt, 2016: 1). It can be said that a person who is living a rectified life will do what is appropriate (*yi*) and not act for profit (*li*) (Angle, 2013: 1006).

Burns has noted the following with regard to "rectification of names": (1) it is a difficult area of Confucius philosophy, (2) it is easy to be followed as a governmental principle, (3) it is complex when it comes to matching word to deed, knowledge to action, and name to actuality (2006: 131). On this issue of how to interpret the "rectification of names", Cao Feng asserts that the "rectification of names" is not centered on an idea of "social status" and "names and actuality" but the original meaning of the rectification of names is simple pointing out the significance of language in the realm of politics insisting that arbitrariness, indeterminacy, and ambiguity (Feng, 2016). Confucius also was concerned about names helping to clarify what is right and wrong and helps to establish ethical norms to guide society (Feng, 2016). On what "rectification of names" means, it is "using the words to denominate the social roles that constituted a social reality". Confucius was concerned with the "rectification of names" by which he meant using the right words to denominate the social roles that constituted a social identity: who one was dependent on, what one was named-for example, father, husband, ruler. One had to live up the meanings embedded in these names (which in turn got their meaning from a larger system of discourse) and one had to relate to others on the basis of their appropriate names" (Madsen, 2007: 120). "Indicatively, each name – policeman, soldier, priest, president, lawyer, tailor, servant etc. – contains moral implications which constitute the essence of that class of profession to which the name applies. The essence of the leader perhaps is what the leader truly ought to be or the way of the leader" (Odeh and Aghalino, 2011: 179). On the idea of "rectification of names", "It lies in the rectification of names when the leader is truly a leader, the minister truly minister, the teacher truly teacher, the father truly father, the son truly son, the student, student, then-only-then shall, society, be restored" (Obi, 1987: 72).

Now that the data on Confucius' doctrine of "rectification of names" has been presented; it is imperative to present the facts on social

harmony in Africa. Africa is the second largest continent. Note that social disharmony does not mean that things are totally broken down in society or the state has totally failed. A state or society can be functioning but not to the optimal level. In many African nations many persons are living degrading lives and deprived of the amenities of life. Persons may not have openly revolted or rebelled against the state, but they are internally dissatisfied and living under pain. It is cardinal to understand what social harmony is. As an author defines it: "Social Harmony could be defined as, the experience of living in a society where people of different races, faith, and nationality live peacefully, in mutual trust, in spite of their differences" (Lajunen, 2017: 17). The purpose of "rectification of names" is so that there will be social harmony. Relationships in society are aimed at harmony, humaneness and ability to live with others (Funke, 2009: 213). Social disharmonies in Africa and elsewhere are precipitated by persons who have no value for healthy relationships in society and are interested only in themselves.

It should to be noted that:

> Social Harmony is defined as a process of valuing, expressing, and promoting love, trust, admiration, peace, harmony, respect, generosity and equity upon other people in any particular society regardless of their national origin, weight, marital status, ethnicity, color, gender, race, age and occupation etc. The importance of social harmony is indispensable. It promotes equitable and rapid economic development. Secondly, social harmony improves peace and cohesion among the nation. Lastly, social harmony helps the citizens to abide by the law and respect rights and freedom of others as well as the Constitution. (Baker, 2019:1)

Social harmony is not an endpoint but a continuous process of making life peaceful and good for all. Social harmony could also be defined as: "absence of conflict and people cooperating with each other. One of the components of social harmony is "democracy and rule of law" and "fairness and justice" (Sharma, 2014: 153). Other factors that have impeded social harmony in Africa include the effects of colonialism, mutual distrust, antagonism, violent conflicts, cultivation of parochial identities, etc. (Osimiri, 2006: 35). Sincerity and justice which Confucius emphasized in his doctrine (Stanford, 2010: 158) will help to foster social harmony.

How can the issue of rectification of names relate to the challenge of social harmony in Africa? Social harmony was at the heart of Confucius' thought and doctrine. The whole notion of the rectification of names is for social cohesion, harmony and order. The welfare and wellbeing of society, social harmony, respectful and orderly relationships were paramount in the mind of Confucius (Jaico Publishing House, 1958). Some of the problems that African countries

have suffered from include: poor and bad leadership, embezzlement and corruption, ethnicism, human trafficking and terrorism.

It is clear that inept and bad leaders have failed to live up to their responsibilities in government. When leaders live up to their duties and responsibilities they make abundant life available to the people. They create conditions that make the people happy. Many African politicians make empty promises just to get votes during elections, but when in power they don't keep many of their promises. In a country like Nigeria, as in many other African countries elections are marked by violence, kidnapping, looting, stealing of ballot boxes, etc. All these create social disaffections. In some African countries some persons and groups have often turned to protests and agitations against the state thus impeding social cohesion and harmony because of failure of leaders. Countries like Algeria, Libya, Tunisia, Egypt, Sudan, and Cameroon have all experienced protests as a result of bad governance. If the leaders had truly lived as leaders in carrying out their duties and performing their job assignments they will enhance social harmony. All through the African continent corruption and embezzlement of public funds is rampart (Areo, 2014:189). Note that:

> Corruption in African countries is hindering economic, political and social development. It is a major barrier to economic growth, good governance and basic freedoms, such as freedom of speech or citizens' right to hold governments to account. More than this, corruption affects the wellbeing of individuals, families and communities (Transparency International, 2019).

All through the continent, corruption is rife not only among politicians but also among policemen and women, workers in public forces, etc. "Unsurprisingly, police also consistently earn the highest bribery rate across Africa. Other public services like utilities, including electricity and water, and identification documents, including licenses and passports, also have high bribery rates" (Transparency International, 2019). Corruption makes the lives of citizen painful and difficult. Money that should have been spent in providing the good life for citizens is stolen by politicians. Life is insecure in many African countries as a result of corruption. In places like the Democratic Republic of Congo, the Niger Delta of Nigeria, the countries in the Horn of Africa, etc there are constant resource or environmental wars.

The fact is that social harmony has to be created. It does not just happen. Negative factors like corruption causes social disharmony. Social harmony should not simply be understood as the absence of war, violence, contentions, etc. Bad governance and poor public service affect the state of harmony and happiness of citizens. In all these there is

need for "rectification of names". The notion of the "rectification of names" cannot be separated from the concept of character in Africa. In Yoruba traditional philosophy there is the noble concept of *Omoluwabi* which means that a person should act responsibly towards himself and foster the wellbeing of the society or community (Omojeje, 2009: 113). "Rectification of names" implies humanness and people living with right character. A person who fails to live out his/her name in society, and match her words with good actions is an unworthy person that lacks character. The African concept of *Umunthu* that speaks of humanity, humanness, and resisting anti-social behaviors and fostering justice and cosmic order is helpful here (Sindima, 2016: 30-32). *Umunthu* focuses on right living in relationship to others. This helps the individual to live out his name. Just as Confucius emphasized rectification of names for right living so also African people emphasize character formation and living for social order.

In a state of social harmony people from various religions, ethnic groups and political affiliations live peaceably together. Ethnicity and ethnic discrimination are threats to social harmony and cause social disharmony. There are places in South Africa where there have been xenophobic attacks. People have lost their lives and properties. There is no gainsaying the fact that in situations like these those who perpetuate these attacks have failed to live out the name that they bear as human beings. Those who perpetuate these attacks often use hate speech to demonize the other. There is need to speak language that affirms the common humanity of all. The quintessential for the "rectification of names" in an African society troubled by social vices cannot be overemphasized. To use the term that Confucius uses, "Junzi" (gentleman or superior person), is what society needs. This is a person who acts for the wellbeing of society and for social excellence. Gentlemen in the African society will act to end all the factors and forces that create social vices and evils that accelerate social disharmony.

It must not be forgotten that Confucius proposed his teaching within the context of a feudalist society and he never called for transformation from a feudal society. He lived within a Chinese patriarchal society. He believed strongly in tradition, respect for authority and revival of feudalism (Cantoir, 1985: 122). Though feudalism has been rejected by much of human society, the wisdom of Confucius is still necessary for human survival as 75 Nobel Prize recipients opined in 1988 in Paris (Stoutzenberger, 2011: 219). There is strong emphasis on filial duties to the rulers (Feuchtwang, 2001: 125), but this paper notes that in a modern African societies the citizens can

protest against dictatorial and bad governments to promote social harmony. As noted in Mencius IB: 8, politicians who fail to act for the wellbeing and welfare of the people are tyrants and can be overthrown (Nosco, 2002: 343). Society is rooted in relationships and responsibilities which should be lived in harmony and mutual wellbeing (Madsen, 2007: 119). When relationships are disordered and people don't fulfill their responsibilities there will be social disharmony. There is great emphasis on social life which should not be separated from family life for all of society is an integral whole. On this point, "Confucianism thus represents a holistic moral perspective that is at variance with modern Western philosophies, especially the liberal tradition, which sees society as made up of individuals, rather than the other way around, and which posits a sharp distinction between public and private life" (Madsen 2007, 120). This concern with the social is in line with the African spirit of community. The contributions of Confucius in highlighting the importance of "rectification of names" in society and politics clearly implies "the identification of ethics with politics" for "he believed that government was primarily a matter of moral responsibility and was not simply the manipulation of power" (Hinnells, 1995: 116).

Conclusion

The paper has examined the notion of *Zhengming* (rectification of names) in Confucius. While it is true that the doctrine of rectification of names has had different interpretation among various scholars, the fact remains that the doctrine of "rectification of names" implies political leaders, and indeed all in society living out the full meaning and import in the names that they bear. Ethical living should not be separated from governance and leadership as Nicollo Machiavelli did in *The Prince*. Good leadership and authenticity is people living out their duties and responsibilities to promote social harmony. The paper revealed that social disharmony is produced by poor governance, bad leadership, corrupt practices, and the failure of people to live out their names. When names are rectified people will live a life of honor, character, excellence, and act for the wellbeing of others and society and not out of selfishness. Rectification of names is necessary for creating a society rooted in social harmony.

REFERENCES:

Angle, Stephen C., *Confucius*, in *The International Encyclopedia of Ethics*, Volume II, eds. Hugh Lafollette, Malden, MA, Wiley-Blackwell, 2013, p. 1004-1009.

Areo, Paul Adewuyi, *Corruption and Governance in Africa*, in *Politics and Law in Africa: Current and Emerging Issues*, eds. Aloysius-Michaels Okolie, Onyemaechi A Eke and Paul A Areo, Abakaliki, Willyrose and Appleseed Publishers, 2014, p. 181-199.

Baker, Michael Damian Brooke, *What is Social Harmony?*, 2019, https://www.quora.com/What-   is-social-harmony (accessed 10 November 2019).

Burns, Kevin, *Eastern Philosophy*, London, Arcturus, 2006.

Cantoir, John T., *World Religions: Beliefs behind Today's Headlines*, Peoria, Illinois, Guildhall Publications, 1985.

Chinese Studies in Philosophy, Rectifying Names [Cheng-Ming] in Classical

Confucianism, "Chinese Studies in Philosophy", 8 (3), 2014, p. 67-81, DOI: 10.2753/CSP1097-1467080367, (accessed 10 November 2019).

Confucius, *The Analects (Lun-Yu)*, in *A Sourcebook of Asian Philosophy*, eds. John M Koller and Patricia Koller, Upper Saddle, New Jersey, Prentice Hall, 1991, p. 409-443.

DeAngelis, G.D., *Confucius, 551-479 BCE*, in *An Introductory Dictionary of Theology and Religious Studies*, eds. Orlando O Espin and James B Nickoloff, Collegeville, Minnesota, Liturgical Press, 2007, p. 267.

Ebigbo, Peter Onyekwere, Publication Culture, Review of Relevant Theories and Literature, in *Readings in Research Methodology and Grant Writing*, eds. P C Nnabude, Anayo D Nkamnebe and M Ok Ezenwa, Nimo, Anambra State, Rex Charles and Patrick Limited, 2009, p. 40-56.

Faily, Lukman, Social Harmony: An Iraqi Perspective, 2016, http://eprints.lse.ac.uk/68498/2/Social_Harmony_an_Iraqi_perspective_english. pdf, (accessed 10 November 2019).

Feng, Cao, *A New Examination of Confucius' Rectification of Names*, in "Journal of Chinese Humanities" 2(2), 2016, DOI: https://doi.org/10.1163/23521341-12340032, (accessed 11 November 2019).

Feuchtwang, Stephan, *Chinese Religions*, in *Religions in the Modern World: Traditions and Transitions*, eds. Linda Woodhead, Hiroko Kawanami, and Christopher Patridge, New York, Routledge, 2001, p. 121-146.

Funke, Michael, *Against Reconstructing Confucian Environmental Ethics as Dominion Over Nature*, in *Comparative Philosophy Today and Tomorrow: Proceedings from the 2007 Uehiro CrossCurrent Philosophy Conference*, eds. Sarah A Mattice, Geoff Ashton and John P Kimber, New Castle Upon Tyne, UK, Cambridge Scholars Publishing, 2009, p. 201-214.

Hinnells, John R., *The Penguin Dictionary of Religions*. London, Penguin Books, 1995.

Nolt, James H., *The Rectification of Names*, in "World Policy Journal", 2016, https://worldpolicy.org/2016/10/13/the-rectification-of-names/, (accessed 10 November 2019).

Ip, Po-Keung, *Harmony as Happiness? Social Harmony in Two Chinese Societies*, in "Social Indicators Research" 117(3), 2014, p. 719-741, www.jstor.org/stable/24720967 (accessed 20 November 2019).

Jaico Publishing House, *Glimpses of World Religions*, Mumbai, Jaico Publishing House, 1958.

Ho, Simon S.M. and Chan, Raymond S.Y., *Social Harmony in Hong Kong: Level, Determinants and Policy Implications* in "Soc Indic Res" 91 (1), 2009, p. 37-58, https://doi.org/10.1007/s11205-007-9152-0, (accessed 10 November 2019).

Lajunen, Dylan Wade, *Music, Inner Peace and Social Harmony: How Music and the Popular Musician Assist in the Cultivation of Inner Peace and Social harmony*, 2017, https://pdfs.semanticscholar.org/3a62/5e6385dc031b569a08e46273a9697a953d ad.pdf, (accessed 10 May 2019).

Ho, L., *Social Harmony and Diversity: The Affordances and Constraints of Harmony as an Educational Goal*, in "Teachers College Record", 119 (4), 2017, https://eric.ed.gov/?id=EJ1119424, (accessed 10 November 2019).

Low, Kim Cheng Patrick, *The Confucian Rectification of Names and People/Human Resource Management*, in "Educational Research", 3(8), 2012, p. 662-668, https://www.interesjournals.org/articles/the-confucian-rectification-of-names-and-peoplehuman-resource-management.pdf, (accessed 15 November 2019).

Madsen, Richard, *Confucianism: Ethical Uniformity and Diversity*, in *The Globalization of Ethics*, eds. William M Sullivan, Cambridge, Cambridge University Press, 2017, p. 117-133.

Marsh, Charles, *Social Harmony Paradigms and Natural Selection: Darwin, Kropotkin and the Metatheory of Mutual Aid*, in "Journal of Public Relations Research", 25(5), 2017, p. 426-441, DOI: 10.1080/1062726X.2013.795861, (accessed 10 November 2019).

Mattice, Sarah A., *On 'Rectifying' Rectification: Reconsidering Zhengming in Light of Confucian Role Ethics*, "Asian Philosophy", 20(3), 2010, p. 247-260, DOI: 10.1080/09552367.2010.511025, (accessed 10 November 2019).

Modi, Narendra, *PM Modi's Independence Day Speech Focuses on Social Harmony*, 2016, https://www.livemint.com/Politics/m0bLzG2dDe5Jn44KybfdLJ/PM-Narendra-Modis-Independence-Day-speech-Its-our-duty-to.html (accessed 10 November 2019).

Nosco, Peter, *Confucian Perspective on Civil Society and Government*, in *Civil Society and Government*, eds. Nancy L Rosenblum and Robert C Post, Princeton, NJ, Princeton University Press, 2002, p. 343-344.

Obi, N., *This Odd World*, Lagos, Joe en Jude Prints, 1987.

Odeh, Lemuel Ekedegwa and Aghalino, Sam O., *The Moral Precepts of Chinese Confucianism and their relevance to the Nigerian Society*, in "Ilorin Journal of Sociology", 3(1), 2011, p. 177-183.

Omojeje, Ajishola V., Omoluwabi, *A Perception of Yoruba Concept of the Reality and Belief in the Dignity of a Child*. in *Oral Traditions in Black and African Culture*, eds. Adegboyega Ajayi and S Idowu Fabarebo, Lagos, Concepts Publications Limited, 2009, p. 109-121.

Osborne, R. and Loon, Borin Van, *Introducing Eastern Philosophy*, Thriplow, Cambridge, Icon Books Limited, 2001.

Osimiri, Peter, *Holistic Ontology, Social Capital and the Quest for Social Harmony in Africa, Ihafa*, in *"A Journal of African Studies"*, 8(1), 2016, p. 35-53.

Science Direct, Learn more about social harmony, 2019, https://www.sciencedirect.com/topics/computer-science/social-harmony, (accessed 20 November 2019).

Sharma, Manisha, *Social Harmony for Being Social*, in "Global Journal of Human-Social Science: C Sociology & Culture", 15 (6. 1.0). https://www.researchgate.net/profile/Manisha_Sharma56/publication/321913604_Social_Harmony_for_Being_Social/links/5a39284a4585150353fd8b38/Social-Harmony-for-Being-Social.pdf?origin=publication_detail, (10 November 2019).

Sharma, R.N., Peace, *Development and Social Harmony*, in "Horizons of Holistic Education", 1, 2014, p. 151-157, http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.678.1071&rep=rep1&type=pdf, (accessed 10 November 2019).

Sanchez, Dan, *The Profound Significance of Social Harmony*, 2011, https://mises.org/library/profound-significance-social-harmony, (accessed 20 November 2019).

Sindima, Harvey J., *Umunthu: The Ontology of African Ethics*, in *Exploring the Ethics of Individualism and Communitarianism: Multidisciplinary Essays in Honor of Professor Segun Gbadegesin*, eds. Enoch Olujide Gbadegesin, Yunusa Kehinde Salami and Kola Abimbola, Mitchellville, Maryland: Harvest Day Publications, 2016, p. 21-54.

Stanford, Peter, *50 Ideas You really need to Know: Religion*, London, Quercus Publishing Plc, 2010.

Stoutzenberger, Joseph, *The Human Quest for God: An Overview of World Religions*, New London, CT, Twenty-Third Publications, 2011.

Sullivan, Pat, *Protection and Social Harmony in the Art of West and Central Africa*, 2015, https://agnes.queensu.ca/exhibition/protection-and-social-harmony-in-the-art-of-west-and-central-africa/, (accessed 10 November 2019).

Transparency International, *Citizens speak out about corruption in Africa*, 2019, https://www.transparency.org/news/feature/citizens_speak_out_about_corruption_in_africa, (accessed 10 November 2019).