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The Code of Ethics of the Enterprise Samurai

Until now, most of the countries in the world followed the economic policy of the USA. But after the financial crisis, we cannot follow the policy of the USA with complete devotion. All countries do not depend only on the USA; they must have economic policies of their own views. It is similar to that each country has its own language. Japan must have a unique policy of economics, enterprise management and politics. For that, Japan needs thoughts and a philosophical base. The Samurai spirit (Bushido) is famous as a traditional Japanese spirit. The Samurai is a symbol of Justice that defends and helps the weak people in Japan. However, Confucianism influenced the Samurais. During the Edo era (1603-1867), Confucianism was recommended as the state study and religion by the Tokugawa shogunate. The shogunate changed the policy from military power to academy. Samurais made efforts to study and excel in martial arts. As a result, the peace in the Edo period lasted about 260 years. The Samurai spirit (Bushido) was shaped by the Confucianism. Therefore, first I treat of the theory of Justice by Confucius as the origin of Samurai spirit (Bushido). Then, as mentioned supra, the Samurai is the symbol of justice in Japan, and justice is the theme of the following chapter. The justice of Confucius is combined in his way of life.

I. Justice is courage

To Confucius, justice is *benevolence* after all. But the meaning of benevolence is very deep and wide. I think of benevolence from the viewpoint of contemporary problems. In recent years, the USA has started two wars - one in Afghanistan, and one in Iraq. Yet, the USA still cannot find the light of a solution. When the USA attacked Iraq, President George W. Bush declared, *The countries that do not agree with the USA are enemies*. This is the typical and traditional logic of European philosophy (Aristotle's logic). It demands *yes or no, true or false* and *white or black*. It always presses a straight choice between two things. Surely this logic is useful for definite unknown things. When man does not know his position in a place, he uses the logic, *North or South, East or West*. This *alternative* logic is very effective in our ordinary life. Martin Heidegger named the work as the definition of subject-field (*Sachgebiet*) [Heidegger, 1979: 10]. President George W. Bush adopted this logic unreasonably, because there were few countries of approval. By stating, *The countries that do not agree with the USA are enemies*, the friendly nations, - Japan, France and Germany - were embarrassed. Especially, Japan who is under the Japan U.S. Security Treaty has a strong connection through politics, economics and military relations with the USA. As Japan could not be an enemy of the USA, Japan ratified the attack on Iraq. Regrettably Japanese politicians said nothing, and did not have the courage to stand against the USA.

Faced with what is right, to leave it undone shows a lack of courage [Confucius, 1979: 1-24].

From this sentence, we can understand that what is right (justice) is courage. Furthermore Courage means honesty in benevolence. Japan's actions show a lack of justice from the viewpoint of Confucius. Contrary to Japan's actions, Foreign Minister of France Dominique Galouzean de Villepin (1953~) stood against the USA, with a strong speech to the United Nations. His attitude was very impressive. Likewise, the government of Germany was also against the USA. Those countries that opposed the USA

were later oppressed by the USA in the business and trade sectors afterward. Many companies lost the business opportunities. But those country's leaders were fundamentally opposed to the USA's actions, and had the courage to show it. As England agreed with the USA, soon the Japanese government, too, showed strong support. The US military attacked Iraq under the pretext of the *eradication of mass murder weapons*. The attack succeeded on the surface, and the Japanese government helped with the reconstruction of Iraq.

Although the USA was able to defeat the Hussein Administration, it is now failing to restore the order. The attack began in March 2003, and has already lasted five years. The confusion continues even now. A typical phenomenon is that car bombings take place frequently. Cars rush into the American trucks, hotels, and assembly halls. It seems like a revival of the *Kamikaze*. I addressed the formation of Japanese fascism and kamikaze in my essay *Theory of Peace by Confucius – From the viewpoint of Philosophy of Nothingness and Love* [Nakatomi, 2006]. The origin of kamikaze lies in the divine thought that the Tennou (emperor) is a god. Many young pilots crashed into the American aircrafts and warships with bombs during WWI. The spirit of kamikaze changed to *100 million total honorable deaths*. It was so abnormal that the USA prepared atomic bombs. We must never repeat such a tragedy. Yet, the tragedy of the kamikaze is repeating itself in Iraq- the origin of car-bombing lies in Japan's kamikaze. American soldiers always have to be on their guard for car-bombings. Extreme tension bears great tragedy. A single mistake could have grave consequences- e.g. the incident of Sonmi Village in the Vietnam War. The US soldiers, extremely worried about Vietnamese guerrilla attacks, murdered all the people (504 persons) of Sonmi Village on March 16th 1968. This was done despite the fact that the villagers themselves did not resist. War drives man mad. There are many dangerous possibilities everyday.

Additionally, Jihad is allowed, only at the time when the opposite force attacks, in the name of Allah. In the Koran, suicide attacks like car bombings are not written. There is a description about paradise after death. In

paradise, a martyr would be taken care of by a heavenly maiden (Hur al-ayn). But we cannot find a description of suicide attacks. If the Koran taught car-bombing, it would have occurred in ancient times too. But such a thing is not recognized. Essentially, as God created humans, a human does not have the right to kill other people, nor himself in Judaism and Islam. From this idea, we can see that the Koran actually forbids suicide. Sometimes man uses the Koran for the purpose of committing car bombings; he would justify the car bombing by religion. The justification of car-bombings by religion invites misunderstanding and prejudice about Islam. It is a way of thinking that portrays Islam as militant and suicidal. Therefore Islam is *devilish*. Contrastingly, Christianity is *justice*. We must erase such prejudices. In its original form, Islam is friendly and peaceful. It plays a major role as one of the three great religions. It is said that the total number of Muslims is one billion. We can neither exclude such a great religion nor induce the confrontation of religions through an attack like that of the USA. The cause of the current confrontation lies in the misjudgment and prejudice of George W. Bush. He aimed to get rights to oil and was overcome by the pressure of military industries. It seems that the true cause of the war has been concealed by a religious cause. But the reality of the situation is severe. Though the USA defeated the Hussein Administration by sheer power, it is impossible to establish order and peace by such power. Now, the USA is thinking of a time when the army can withdraw from Iraq. This alone proves that *power* does not equal *justice*.

Confucius lived in an age of war and confusion. It was an age that practiced the idea *power equals justice*. He was an orphan, and he faced nothingness as the lack of parental love and a home. But though he was in such unlucky conditions, he made an effort to study, and eventually got the position of Minister of Justice. Much like today's *American dream*, he realized his hope through great effort and hard work. Ordinarily, man thinks purely about the maintenance of his position. But Confucius hoped for peace more than the maintenance of his own position. Though he planned the theory of disarmament, he was failed. He lost his position. We must learn the way of

Confucius. It is very important to consider, *What does a national leader intend or aim to do?* Confucius researched peace and justice as benevolence. According to Confucius, justice is benevolence (honesty and consideration).

The master said, *How pretty Fan Hsü! is! When those above love rites, none of the common people will dare be irreverent; when they love what is right, none of the common people will dare be insubordinate; when they love trustworthiness, none of the common people will dare be insincere. In this way, the common people from the four quarters will come with their children strapped on their backs...* [Confucius, 1979: 1-4]

In this part, there are some significant relationships:

Rites-reverence, righteousness-subordination, trustworthiness - sincerity.

Tzu-lu said, *Does the gentleman consider courage a supreme quality?* The Master said, *For the gentleman, it is morality that is supreme. Possessed of courage but devoid of morality, a gentleman will make trouble while a small man will be a brigand* [Confucius, 1979: 11-23].

As justice is the benevolence of honesty and consideration, I say that justice is the consideration of weak and poor people. Therefore justice is to help and support those weak and poor people. Many disadvantaged people gather to places that realize justice. Confucius always researched justice as benevolence. But George W. Bush, on the other hand, relied on sheer power and failed. Furthermore, he failed in terms of economic power as well. Recently, a big financial panic has attacked the USA. It has destroyed the world economic system and greedy individuals' dreams for riches.

Justice is simplicity and thrift

From the American dream to a new Universal Dream

Over a period of about 10 years, the USA, Russia, China and European countries have comparatively developed stably. Russia entered the realm of advanced countries and China succeeded in the Beijing Olympic. It seemed that Japan, too, had recovered economic power after the bubble depression. But then a big investment bank, Lehman Brothers of the USA,

suddenly went bankrupt. From there, a global financial panic occurred, rippling outward from the USA.

After the collapse of the Soviet Union, the USA became the world leader in military and economic power. A vast country and abundant resources have supported the development of the USA. If man sweats blood, man can muddle through any economic condition. But the USA, the world leader in sciences, gave birth to a new type of *financial technology* that is aimed at making large amounts money. Man calls it the *Alchemy* that produces big money and big assets. As Japanese people are influenced by Confucius, they incline to save comparatively more than invest in stocks. On the other hand, American people incline to challenge new businesses, speculate and buy stocks more than savings. Therefore the average stock prices in the USA are very high. They always want to find a new chance and produce profit. This idea stems from the basic spirit of the USA- the spirit of challenge. They seek a wide gorgeous mansion, a pool, a tennis court and a golf course. This is the typical American dream. It is said that the salary of one investment bank was about one or two million dollars. One of the directors got about 480 millions dollars in total. There are many rich people like that in the USA. They want to increase their assets and buy more stocks. Their desires are almost infinite. Financial engineering invented new insurances (goods, system) adequate to suit the desire.

First, Credit Default Swap (CDS): it is originally an insurance intended for companies, but that is only one aspect. There is another aspect- that is insurance for the risk of bankruptcy. If a company goes bankrupt, the beneficiary gets the money from such insurance. A new business where a company can receive insurance money is born. The high-risk business grew widely. The beneficiary issues new stock and insurance- Collateralized Debt Obligation (CDO)- that good stock and defective stock are mixed. The new stock and insurance are sold all over the world to enterprises, financial banks, and others.

A big stock (money) expansion began and continued. A big castle that was made of cards was built. But financial engineering did not expect chain

bankruptcy. It happened. It seems like that if one card falls, then the other cards, too, fall immediately-like dominoes. A big economic balloon exploded like an atomic bomb. A sudden fall in the stock prices occurred and affected Japan, England, China, Russia, Germany and countries all over the world. Soon panic over a new Depression came. This is the tragedy that monopolistic economics have invited. From this arise important questions: What did economists do in the world? Why didn't they give a warning to those in the business world?

First it is the problem that modern economics has had all along - economics requires the increase of economic activity. In the theory of national income analysis, man uses a 45°line. It means that income equals consumption and savings. If income increases, proportionally consumption and savings increase. This is the basic theory of modern economics. By looking at the graph for the income analysis, we can understand the scale of economics easily. But there is a limitation. The formation of the theory (e.g. John Maynard Keynes) relies on the vast land area and abundant natural resources of India. Therefore modern economists used a one-to-one ratio, a diagonal line, 45°line and they persisted to support the fixed ideas that the scale of economics must be expanded. By that reason, economics always thinks of the theory of economic scale expansion. This theory is quite suitable for the USA, a rather large country. Until the 1990's, the USA made industrial goods and products. But for the last 20 years, economics in the USA toyed with the theory of insurance and financial engineering recently. This trend also persists in world economics.

Second it is the fact that economics of America have become world economics. Did you know that the Nobel Prize winners for Economics are almost always American economists? The Nobel Prize for Economics began in 1969, and the number of American winners is 45 people over the course 40 years. It is very famous that great experts of *hedge funds* were the winner in 1997, but their company invited a heavy loss, about 42 millions dollars. Last year, 2008, was the winner; again, an American economist. As America's economic activity accounts for almost half of the world econ-

omy, the number of American winners is large. But what about other countries? Though Japan has the world's second-largest economy, there are no Nobel Prize winners for Economics. The reason for that is very simple - Japanese economists merely translate English books into Japanese. There is no original material, and an overall lack of identity.

As Japan is very small and has minimal natural resources, Japanese economists really ought to create their own original brand of economics. Japan does not need to be bound by an American version of economics that bases itself on vast land-area and abundant natural resources. And still more, it does not need to be bound by the formula and graphs of modern economics. The formula and graphs of economics are only tools to help us understand. Many Japanese economists purpose to only use the formula and graphs. These are like symbols of intellect. The result is to follow American economics. When American economics became world economics, it invented new economics, *financial engineering* - like an atomic bomb in the financial world. It is similar to when modern physics first bore atomic energy. In one aspect it could be used for industrial energy; but in another aspect, it could also be used to make an atomic bomb. Until now, economic engineering has produced *invisible big money* much like *imaginary money*. The continuous flow had not been stopped. But at last its limitation has come. The Atomic Bomb of economics has exploded.

Third is the fact that man cannot stop the continuous flow of economics. Economics is comprised of business and commerce. Once goods that are produced by economics and investment banks are well under way, the process flows quickly like traffic. During this process, new financial goods are sold in countless numbers. Man cannot stop this flow easily. To stop it, one needs to make a law. The strong flow of trade is tied to the flow of human desire. Man cannot easily overcome this desire. Therefore we need a new philosophy or view of the world to create a new dream and a new brand of economics.

It is said that the damage of this financial atomic bomb is about 50 trillion dollars of the world Gross National Product (GNP). The figures are

astronomical. The USA decided to use 700 billions dollars of its citizens' public fund to help fix the damage caused by this economic crisis. Is it justice that man erases the debt of rich people through the taxes and savings of poor people? No, that is not justice. Justice is that rich and strong people help poor people. Such a society where the poor support the rich is no longer sound. The conditions are same in Japan, France and German; now, we philosophers indicate the right path to light amidst our dark and great Depression. The age of luxury is over. It ought to be enough to simply eat delicious food and to have a reasonable house.

To illustrate, man ought to reflect on the example of a former champion of Japanese Sumo wrestling who had to undergo an operation for removing fat from his stomach. He indulged and ate too many delicious foods. Another example shows a famous *protector of the natural environment* living in a wide, gorgeous mansion with a pool and a tennis court. Hardly the environmental saving measures he himself claims to support. Confucius' teaching of simplicity and thrift could be very useful for the people of developed and developing countries.

The Master said, *The gentleman seeks neither a full belly nor a comfortable home. He is quick in action but cautious in speech. He goes to men possessed of the Way to be put right. Such a man shall be described as eager to learn* [Confucius, 1979: 1-14].

From this part, I want to emphasize *nor a comfortable home*. Confucius was not poor during the first part of his life. When he was the Minister of Justice, he would have led a comfortable life. But though he was in comfortable conditions, he abandoned his life; he abandoned his position for the policy of peace. By that result, he lost his position and home, and started on a wandering journey. The meaning of *nor a comfortable home* does not of itself forbid having a home, rather, man should not persist in having a home. Still more, Confucius did not have one, but he did have the place where he had taught his disciples. Confucius sought the teaching of philosophy and the making of cultural contributions. The school and residence of Confucius is called the *Temple of Confucius* or *Confucius temple*.

The largest and oldest Temple of Confucius is found in Confucius' hometown, present-day Qufu in Shandong Province. In Japan, it was called *Shou-heigaku* in the Edo era, and now is called *Yushima Seidou*, located near present-day Tokyo University.

When man achieves success, especially economic success and social status, he tends to pursue luxury. There are probably many such people in the USA. Therefore, it is the USA that has produced the Economics of Alchemy and lead to our current Great Depression. One desire produces another. It needs to control the desire for us. It not necessary to live a life in search of luxury to merely achieve contentment with one's life is better than seeking after riches. I propose a new vision, a new Universal Dream instead of the traditional American dream. And I offer the following quote for all the leaders of the world, especially new USA President Barack Obama, with hope:

If a man remembers what is right at the sight of profit, is ready to lay down his life in the face of danger, and does not forget sentiments he has repeated all his life even when he has been in straitened circumstances for a long time, he may be said to be a complete man [Confucius, 1979: 1-12].

Code of Ethics of the Samurai (Bushido)

The decision and spirit of Confucius was succeeded by the Samurai Spirit (Bushido). Samurai spirit is justice, benevolence, courage, rites, honesty, consideration and honor. Inazou Nitobe preached *Bushido* in the world. The name of Bushido was spread by his book. He wrote that Confucianism is the origin of Bushido. The code of ethics of Bushido is benevolence and justice rites honesty simplicity and thrift. Such code is found in the Japanese enterprise.

In Japan, there are some multinational enterprises, e.g. Toyota, Honda, Nissan in the auto industry Panasonic, Sony, Hitachi in the electric industry. Generally, these enterprises are well known in the world. They developed in the age of the high economic growth after World War. Reasons are found in the diligence of Japanese people, the spread of education, the

weaker yen and the high rate of savings. Another reason arises for the management of the enterprises that imported new products and new techniques. But the reason from the employment perspective is the lifetime employment. Due to the high level of competition to join a company was difficult, but when a man entered the enterprise, he was educated and trained thoroughly. The enterprise took care of him along with his family. The enterprise provided relocation assistance, company housing for the employees, medical care and even organized sports meetings. Through such a method, employees and managers had many opportunities to communicate. Under the aura of the job security, employees developed, produced and sold new goods. They could give a full play to their abilities. Under such conditions, Japanese economy revived after World War II and attained a high economic growth. Such companies as Toyota, Honda, Panasonic and Sony developed that way. At the time, these enterprises did not pay attention to immediate profits. About 30 years ago, Toyota researched the control of car exhaust fumes. At a glance the research section was sober and not spotlighted. But today, the research of car exhaust fumes has proved fruitful in the development of hybrid vehicles. In the midst of the world recession, the Japanese government puts great hopes on the sales of hybrid cars. Still more, Toyota emphasizes after service, repair and maintenance. Car dealers respond rapidly. Used car shops are also expanding. New cars are not recommended unjustly, a used car is a good car, too. This is their motto. In North America, Toyota held a big share of the car market. The share is down due to the recession. General Motors, Ford and Chrysler are experiencing the same, to the point of bankruptcy. They are now supported by the American government, but can barely continue.

The management of Panasonic begun under the leadership of Konosuke Matsushita. The success story is very famous in Japan. First, he established a small factory in Kadoma city, Osaka. His management idea was not *Joy of the stock holders* but *Joy of the customers*. He established a management rule and educated the employees thoroughly. His company rapidly grew by the invention of electric machines. Though he could earn substantial prof-

its, he used some of his wealth and founded a private school for the Japanese politicians; *Matsushita School of Politics and Economics*. Dozens of politicians attended. The school is like the school of Confucius. In typical Japanese enterprises, the management made the best use of talents and abilities and lifetime employment was implemented.

But after the American enterprises entered the Japanese market, the lifetime employment policy began to be broken. Head hunting started. Managers scout excellent and skilled employees by attraction of high salaries. In the USA a job change is the evidence of an able person and the possibility to get a good position. Therefore, wages based on job evaluation were introduced in Japan. But there is an important proposition that the USA is a large country with abundant resources. The USA has a large industrial base and a great number and diversity of enterprises. There are so many opportunities to change jobs. On the contrary Japan is a very small country with poor resources. There are little chances to change jobs. Japanese agriculture declined too. Though the conditions of the industrial structure are quite different, Japan followed and imitated the USA. The main outcome of this was the breakdown of the Bubble Economy and the prosperity. About 20 to 25 years ago, Japan entered a bubble boom through dealings in the real estate market. The price of land in Japan rose suddenly and extraordinarily. It is said the price of the land in Japan was double of that of the USA. Japanese enterprises bought buildings in Manhattan. This was the Bubble Economy. As soon as the government control began, the Bubble Economy exploded almost immediately. Some banks and many enterprises went bankrupt. At the time, many enterprises that run into big debts used *wages based on job evaluation* systems and laid-off employees to decrease their debts. The total damage is estimated to about one trillion dollars. Japanese people paid this debt through the monetary policy: super low interest rate of 0.1 % on bank deposits. But many enterprises reflected on such dismissals, leading enterprises basically restored the lifetime employment.

The Philosophy of Human Resources Architecture in Poland

In Poland young men occupy a large percentage of the population. The generation under 35 years is about 50 percent of the total of the population and the generation under 25 years is about 35 percent of that. In Poland the policy of young age employment decides the future. In 1989, Poland abandoned the socialism and encouraged the market economy. Between 2005 and 2007, Poland achieved a strong development. How may Poland overcome the financial crisis and world recession in 2009 and beyond?

Infra, I do not deal about enterprises such as Toyota and Panasonic but rather I wish to focus on the insights of two publications of Prof. Marcin Waldemar Staniewski (University of Finance and Management in Warsaw) from Poland. One is *Human Resources Architecture of European Union New Member Country: Case of Poland* [Staniewski, 2006: 5-13] and the other is *The Elements of Human Resources Management Supporting Knowledge Management* [Staniewski, 2008: 283-291].

The former publication describes the Human Resources Architecture identified in the companies operating in Poland. It presents the results of empirical research conducted in the years 2000 and 2002. Human Resources Architecture is presented and it is done by the description of its components that are employment, motivation, training and development of personnel. Prof. Staniewski's research aims at the creation and delivery of value for the customers, the employees, the shareholders (investors) and the community (social responsibilities of the company). As he used the data of 92 companies from different sectors, provided by the Institute for Labour and Social Affairs, we can believe in the scientific and philosophical analysis.

In this publication, he states that the leaders of Human Resources Management achieve the best results from an economic and business perspective. For the employees, there is the need to assure the optimal level and structure of employment in respect to the company's objectives.

The companies should raise the motivation of the employees with a rewarding system and the promotion of teamwork, assisting colleagues. Still more, proper training activities should be conducted according to the regulations. An opportunity of personal development to tie their future to the company is one of the strongest motivation factors for many employees. Undoubtedly, the development of Human Resources Architecture in the companies operating in Poland in the past few years was stopped; therefore Prof. Marcin Waldemar Staniewski is anxious for the companies in Poland. 'How Poland is going to compete with the companies from the EU? Without investing in knowledge, in *soft* resources of a company, especially in employees, Polish companies would not be able to compete with their Western rivals. The Polish economy would become a peripheral one and strong foreign companies would dominate its market. Therefore the redesign of the Human Resources Management Architecture is needed. He is thinking of the economy of Poland on a macroeconomic point of view.

The latter publication describes the methods that support enterprise knowledge management activities. This element is human resources management. The essence of this is how enterprises develop the worker's abilities and the motivation for the work. According to his data and graphs, the elements, which most successfully motivated the employees, are the followings. In the case of first market leaders, the system of training of the employees (92%), the system of training of the managing staff (77%), the system of development of the qualifications of the employees (69%), the system of development of the qualifications of the managing staff (62%). In the case of the second class market leaders, the reward system (76%), the system of the training of the employees (68%), the recruiting and selection system (64%), the system of development of the qualifications of the employees (60%).

Leading enterprises think that the training of the employees is more important than the reward system. Reward is not always a good motivation. Remember the case of Lehman Brothers, a leading investment company in

the USA. In this publication there are many teaching instances about management.

Conclusion

Prof. Marcin Waldemar Staniewski advocates the enrichment of soft resources, the intellectual education of the employees and the employers, the teamwork and the assistance of colleagues. I believe that his idea about management and economics is adequate to the Samurai Spirit (Bushido). His standpoint that synthesizes the micro and macro economic perspectives is deeply humanistic. Therefore, I find the concrete development of the Samurai (Bushido) in his theory. However, what is this agreement? Japan and Poland are geographically situated far away from each other. If man researches the similarity between both countries, man can find only the damages by World War II and the fact that both are relatively small countries. But the differences between both countries are quite significant. The land is small, but Japan is an island mostly occupied by mountains while Poland is flat and adequate to agriculture and cattle breeding. Regarding the industrial structure, Japan is essentially an industrial country and agriculture declines. On the other hand, Poland is an industrial and agricultural country. On the cultural background, Confucianism and Buddhism influenced Japan while Christianity formed Poland's culture. This difference is symbolized in the Eastern and Western in Philosophies. There is a gap. In modern times, the relationship began, but the exchanges between Japan and Poland were few. Under such cultural and economic conditions, is it an accident that the ideal image of enterprises in Japan and Poland is similar? No, it is not an accident. It is the evidence of our search being fair. The passion for the conquest of the economic crisis and for justice and peace created the philosophical intuition that overcame the gap between Japan and Poland, further more East and West [Nakatomi, 2008: 47-48].

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