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## Why is Hard-Work is a Positive Issue?

### A Comment on Professor Zentall's "Work Ethic" in Pigeons

Masayoshi TARUI\*

## なぜ重労働はよいとされるのか？

### ——Zentall 教授の労働倫理へのコメント——

樽 井 正 義\*

A few months ago I was invited by Prof. Watanabe to make a comment on Professor Zentall's lecture. Shigeru told me that the lecture might be related to "animal ethics" and I, as philosopher and ethicist, could have a word to say about it. I accepted the invitation because I have thought that the presentation would deal with ethics as inter-animal moral or moral among animals. In my understanding, from an etymological point of view, ethic is considered to be a normative means of inter-human acts. Because of this, I am a bit confused. I believe that Prof. Zentall's lecture should be rather called animal morale.

Concerning the contents of Prof. Zentall's presentation, I would like to say two things. Prof. Zentall has mentioned "cognitive dissonance—a discrepancy between one's beliefs (work should be minimized) and one's behavior (hard work)". My first comment is related to this argument. The phrase "hard-working" could have at least two meanings: a negative one related to "trouble" or "hardship" and a positive one associated with "effort" or "industriousness". If we take the negative implication, there could be no "dissonance" or "discrepancy". So I believe Prof. Zentall's argument is correct. However, the understanding of "hard working" with a positive connotation requires two presuppositions.

One has a psychological or epistemological grounding. Regarding philosophical epistemology, we used to distinguish *intentio prima* and *intentio secunda* as different one from each other. *Intentio prima* refers to the perception of an object outside the subject, while *intentio secunda* is the reflection of the activity inside the subject. It is to say that in order to grasp some positive connotations of "hard working", the subject must be able not only to recognize the goal or object of its behavior, but also to reflect on the process or behavior to attain it, more precisely the reflection must be directed to the internal condition of the subject during this process. Henceforth I would like to ask to Prof. Zentall and my psychologist colleagues, if you consider that a pigeon has the ability to develop *intentio secunda*, namely reflection.

The other presupposition deals with sociological or cultural contexts. In human history, especially in modern, there have been a lot of attempts to explain "hard working" as an ethically valuable activity. We can draw on the Protestantism of Max Weber or the "Houtoku" Theory of Ninomiya Sontoku\*\*. "Hotoku" means a reward for virtuous conducts, especially concerning hard working. In other words, the positive connotation of "hard working" is entwined with such

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\*\* Ninomiya Sontoku (1787–1856) is an agriculturalist and philosopher who lived during late Edo period.

cultural or social background that allows an ethical evaluation by approving or disapproving the working process in general. Therefore, I would like to know how to consider these cultural and social issues in the case of pigeons.