

advancement. He is hampered and denied opportunities for the satisfaction which comes through maximum self-expression in work which has been properly selected and properly supervised. His environment makes it difficult for him in many cases to preserve his own self-regard at a normal level; it tends to hamper his initiative and to lead to a warped or undeveloped personality.

In addition to these difficulties he is subject to other conditions over which he has only partial or no control. If he is going to preserve that personal morale which is so important to continued employment, he may have to combat the effect of unhappy home conditions, financial worries, personal worries, accidents, impaired health, advancing age and uncertainty for the future. He may be suffering from faulty bringing up in childhood, improper schooling, an inconsiderate employer and the general miseries of a depression.

One is tempted to say that such a man is almost a complete victim of the circumstances of industry and society and has little chance for escape.

Now let us look at the other side of the picture.

In the course of its development from primitive being, human nature has met and surmounted almost incredible difficulties. Man has survived, as man, because he was able to rise superior to his environment; and he has done this through qualities which he possessed within himself and which are in fact inalienable from human nature. They may in any particular individual be weak or dormant, misapplied or overgrown with inhibitions, but they are there. They are for us. We know also that strength is only attainable through conflict. Skill is obtained through the suitable adaptation of powers to circumstances.

May we also examine briefly the underlying philosophy of the situation? I think we can say, without fear of contradiction, that it is the duty of every individual to make the most of himself that he possibly can, both as a personality and as a member of society. If it were otherwise life would have little meaning. If every individual were content to sink to the lowest possible level of existence, he would become in effect merely an animal. Organized society would be impossible. As a matter of fact not only the history of the development of the human race from its beginnings but also current experience when the territory of backward peoples is opened up to the influences of civilization, as in the case of old Japan, show that the normal course of mankind is upward.

If then both philosophy and common observation show us that the normal state of man is in the development and use of his natural powers, and if, indeed, as John Dewey says, growth is really the only truly moral end, we may say as a general proposition that the individual who sinks permanently in the struggle of life has *per se* a certain weight of evidence against him.

We must now say, however, that because of the adverse circumstances which we have already outlined, the difficulties which the individual has to combat at any one time may be very great both externally and internally. While a person may progress easily and rapidly in a favorable environment, there is no doubt that when the environment is unfavorable it is necessary actually to fight. This fight interests us here. Its conduct gives us a measure of the man. How does the successful man hold his job, or get another if he is out? How does the permanent failure fail? Where does responsibility lie?

If an individual of working age and normal ability is more or less permanently unemployed, or if he has lost his job in fair competition with others, the appraisal of his own responsibility for his unemployment is to a considerable degree a psychological matter. However, as the psychology of an individual is gauged by his behavior, we can approach it in that

way. We can set up a series of questions which this particular unemployed man ought to be able to answer affirmatively. If he cannot, the evidence is against him until he can show that each point is in no way responsible for his unemployment.

In the process we shall produce a check list which may be useful also to anybody who is interested in his own progress. The list is hardly exhaustive, but will be sufficient for the purposes of our present discussion. The questions follow: with comments on some of the internal forces which it is man's responsibility to use in working out a satisfactory answer.

You will recognize in each of these questions a point wherein you yourselves have seen some man fail unnecessarily. When you saw this, you blamed him either consciously or unconsciously. This is your personal evidence, if evidence is needed, that in these matters you expect any worker to meet at least the standards implied in the question and his own circumstances.

The first question then which this unemployed man must answer satisfactorily is: Had you prepared yourself properly for the job that you were last holding? Unless in exceptional cases, a man's degree of fundamental preparation for his job is his own responsibility.

The first kind of preparation is in the realm of intellect and knowledge. We all recognize that our intellects are gifts to be trained and to be stored with types of knowledge which will be useful to us in some vocational field or fields. This has no exclusive reference to formal educational procedures of a scholastic nature, for in these days facilities for getting any necessary scholastic attainments are available through self-study or instruction out of hours. It is further true that the alert mind, intelligently focused, educates itself through observation and reflection in a way that is quite impossible through scholastic procedures. In education, then, we may say it is largely up to the man himself as to how much he will take.

The second kind of preparation for the job is in the field of the technique of the job. Here the company may be partly at fault, through its training methods, but it is up to the man to show that he took full advantage of such training as was provided. So much for the preparation.

The next question is: Did you perform your job operations at your maximum effectiveness? This means, on the mental side, concentrated attention, careful reflection and effective planning. Common observation shows us that the successful man habitually, "uses his head" but that the unsuccessful are apt to make grievous errors in this respect. Whether they be errors due to carelessness in the mental processes, lack of adequate information or merely mental laziness, makes no difference in the end result. It is there and the *prima facie* evidence is against the individual.

On the operating side effectiveness here means the conscious development of maximum skill, accuracy and thoroughness. It means industry and application. There is perhaps no single quality whose lack causes so many separations from the job as the latter. I think we will all have to admit to ourselves that we are not always as industrious as we might be. We know also that we blame ourselves when we are not industrious. And there is a point below which a man cannot go in this respect and keep his position. Certainly our unemployed man must show a good record on this point.

The third question is: Were your human relationships sound? Were you able to get along with your fellows and those above you and below you? A certain amount of crabbedness and lack of co-operation is not always fatal, and its importance varies with different jobs, but it is almost always one of the factors taken into consideration when the decision is made to lay off this man or some other one in case of a reduction in force.

The fourth question is: Were you adaptable to circumstances?

The man who adapts himself too easily to whatever the current of his environment brings him, is apt to surrender something of his own strength of personality, but the qualities which make for adaptation are in themselves admirable and must be used. They include patience, an open and flexible point of view, prudence, willingness to meet the ideas of others and a reasonable desire for the approval of others, a philosophical attitude towards things as they are, and an attempt to meet them. The successful man strikes a fair balance. He adapts himself, but without really compromising his own individuality. Has the man who fails to hold his job been perhaps unnecessarily inflexible?

The next question is: Were your dependability and character above reproach? It is true that we do not hire a man unless we believe he is dependable; but the final proof is how he behaves after he has the job; and if he has been separated from his job, dependability is one of the points concerning which the man must show a clean bill of health.

The sixth question is: Knowing the rapidly shifting requirements of industry, had you appraised yourself thoroughly to see what other job or occupation you might profitably follow, and had you prepared yourself to proceed?

The man must recognize that as we are in a changing economic and industrial situation with respect to vocations, he must regard work in terms of the application of an adjustable capacity rather than of static abilities which he has already developed into preconceived formulas of operation. He can no longer be content with relying on the sort of thing which he has done. He must constantly prepare for something new either in part or as a whole. Our sympathy is necessarily withheld somewhat from the individual who merely sits and drifts. If he drifts out of the industrial picture here also the evidence is against him.

This brings us again to the subject of education. Most men think that when their schooling has been completed they are through with study. As a matter of fact, education is never complete and adult education is one of the vital forces in the future progress not only of individuals but of society at large. If a man is not willing to continue his own educational efforts, and for this reason, among others, now finds himself without employment, we have here a certain amount of evidence against him.

The seventh question is: Had you prepared yourself to take on more responsibility? Some men are fired because they cannot grow and there is nothing for them to do at their old jobs. Preparing for responsibility is not a matter solely of education, but of developing and broadening the power of the entire personality. This question is particularly applicable to those who have made a start up the executive ladder.

The eighth question is: Were you yourself in proper shape to do a good job? Have you taken care of your physical health and well being? Have you kept your emotional house clean and in order? If you have not you must be held responsible. No one can do this for you.

If this unemployed man can give satisfactory answers to all of these questions, he must still show a clean slate with respect to his efforts to get a new job. Even in these times, some men are being hired. Why is not he one of them? Here also we can go into some detail.

The first question we shall ask in this connection is: Have you kept your own personality well organized? This is one of the great hazards for the man who is out of a job, and we may find some rather serious difficulties here.

One personality factor on which we shall have to check is plain courage, the willingness to meet situations and facts face to face and fight it through as one goes along. This quality of courage is of a special importance in emergencies like the

present where there is much which tends toward discouragement. It is also true that individuals differ considerably in the amount of native born courage which they possess. We can hardly admit, however, that there is ever any reasonable excuse for a man's taking the blows of adversity lying down.

Courage is one of those qualities which can be fortified by the action of other qualities and even a natural timidity often takes on the garb of a lion when faced with compelling emergency. Such qualities as faith and hope, the urge for protection of the welfare of loved ones, the will to live, desire for the respect and approval of others, faithfulness to an ideal, spiritual vigor, self-respect, all fortify and energize the manifestations of courage.

Self-respect requires a word of its own. It in turn is fortified by other qualities but hampered by some of the more materialistic tendencies. We need not go into these here as they are familiar to all of us through our daily experiences. It is sufficient to say that it must and can be guarded and upheld. It may be bent or bruised at times but there is that about it which requires us to keep it, unless we are willing to let almost everything else slide down hill. We have all known people who seem to have been the butt of every indignity that fate could shower on them, but who still kept their self-respect because they were still fighting; they were still trying, still thinking and planning vigorously. We have to take off our hats to these people. While they may not always be successful in the worldly sense they have made a success in their own personalities.

This is not the place to go into detail on the processes of mental hygiene, by which serious cases of personality maladjustment can be remedied, any more than of the vocational techniques through which hidden aptitudes may be discovered and known aptitudes given their right vocational application. The majority of people have reasonable capacity to command their own personalities as well as to attain competency in a vocation of their own choosing. The responsibility of the individual for actually doing this is a definite one, both to himself and to society.

The second general question which we shall ask the job-seeker is: Are you presenting a favorable appearance to the world? A well-organized personality almost automatically guarantees this, but it is also true that the things work the other way. By acting and appearing as we should before the world, to make a good impression, it is a psychological fact that we thus help to maintain or rebuild the personality within. A neat appearance and self-respecting demeanor not only impresses the prospective employer, but also one's self. Certainly a man must be held responsible for failure here.

The third question is: Have you organized intelligently your campaign to get a job? The search must have a well-considered plan.

The next question is: Are you carrying out your campaign with energy, tenacity and thoroughness?

Energy is a factor in which a great difference is evident between the successful and the unsuccessful, and for which the individual must take a large degree of personal responsibility. Some people have more natural energy and some less, but the fact remains, as our common observation shows us, that the successful man uses a good proportion of all that he possesses and uses it effectively. In general, the unsuccessful man does not tap all the energy of his resources and uses ineffectively those which he produces. The most common fault here is what we call plain laziness, and for this also we must hold the individual responsible in the first instance.

Tenacity, the next factor, is plain stick-to-itiveness. The successful man having once charted his course pursues it constantly and doggedly. If he does not, he can hardly expect