



## *a proper doctrine of work*

As Given September 3rd to O.U.'s Graduating Nurses

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A PROPER DOCTRINE of work can be made by affirming what is obvious: That work is a basic requirement for all men. By it their survival is assured, and through it they express nobly what is deepest within their personalities.

As from the beginning of time, men still work for their bed and board, and for the welfare of those for whom they are responsible. However, the material products of work represent only a small portion of the total rewards. Spiritual rewards represent by far the greatest gain.

There are at least three attitudes to which work must conform if it is to be productive. These are attitudes of objectivity, perseverance and pliability.

Everyone who begins working should try to obtain an objective perspective of his abilities and the work he is ambitious to accomplish. One sure way to fail in any task is to enter into it undisciplined.

Attention focused on feeling is proper during periods of contract making and review. But when a course has been decided upon and work is underway, production, not introspection, is needed. Objectivity in work implies an earnest, dependable steadiness that is not upset by trivia.

Actually, the objective worker invests in the *job* the energies and time that the emotionalist expends in reacting to whims and non-essentials.

Perseverance-sustained effort goes hand in hand with objectivity.

A person who is without unusual intellectual gifts, but who has a strong will and a sense of honesty—this person, more often than not, can reach higher goals than keener persons who lack these moral qualities.

Perseverance places success within the reach of every human being, regardless of his talents.

However, while objectivity and firm self-direction are indispensable, personal growth stops if these become too hard and fast. We must remain pliable enough to respond to what is new. We must exert a quiet open-mindedness to what is as yet not even perceived.

In addition to these demands, if work is to have meaning, it *must* serve a laudable human need. Other motives such as profit, power, and comfort are secondary and obscure the real incentive. The work that constitutes man's true calling is an intelligent and persistent meeting of genuine need, wherever in the world it may exist.