

## BUILDING SOUND HUMAN RELATIONSHIPS

### A Colloquy Presented by

HARRY A. OVERSTREET and BONARO W. OVERSTREET

before the California Training Directors Association

*In a conversational style, the Overstreets approach the problem of human relations by discussing skill in being a person among people. Adopting a training point of view, they indicate typical personality failures and successes in human relations. Then they turn to those basic human needs which they feel must be fulfilled if people are to move toward greater success in their relations with other people.*

Dr. O: It seems to us that one of the most important things that we have come to know is that psychologically a person who is inept, a person who is awkward, a person who has no skill, who has not control over materials or over himself, is a psychological hazard. He is a psychological hazard to himself for in his lack of confidence he develops

fears and out of his fears come various resentments, and out of his fears and resentments comes a personal unhappiness. He is a hazard to himself and he is a psychological hazard to other people.

It is basic in life that people learn to have competent skills. That is a very recent psychological insight. *We take it you men and women in training are engaged in helping us provide people with the kind of skills that will get for them the psychological sense of confidence, bringing about their happy relationship to their fellow-man.*

Mrs. O: There are, of course, two kinds of skills that have to be thought about in your work, or our work, or in almost any kind of work we can name—the work that is being done by those who are training. There is always the skill in the special job, and competence in doing any special thing is tremendously important.

If there is any failure here, and if that failure is a long-standing one it is likely to translate itself into something over and above the mere failure in skill. It is likely to translate itself into personality failure.



BONARO WILKINSON OVERSTREET

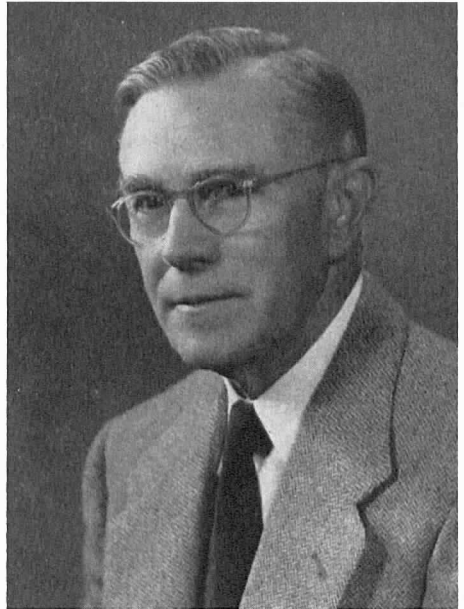
### Skill in Human Relations

Beyond this there is another kind of skill that we want to concentrate on tonight, though we will be talking about both kinds—the skill in being a person among people, the skill in what we call “human relations.”

There’s been a very interesting development in the field of psychology. In the last fifteen years there has been a change of emphasis. There was a time, as many of you know, in the early days of psychotherapy when it was considered that if a person had a personality problem he contained it within himself, so to speak. There has been a change in emphasis now so that we have come to recognize that personality problems, though they seem to be contained within the person, can only be understood as inter-personal problems.

A person does not have personality problems within himself and sound relationships between himself and others. The interpersonal problems, the human relational problems are the ones that reflect themselves in the individual’s behavior. And so we want to talk chiefly about this second type of skill that we need to have ourselves, and that we need to know how to encourage in the people we work with—this skill in human relations.

Every person you work with needs skill in operating in the human scene. Can he be a human asset in his inter-relationships with other people? So we will talk chiefly on this second question. What can we do, what do we need to know, if we work with people, about the principles of good inter-personal relations, of good human relations, about the experience that individuals must



HARRY ALLEN OVERSTREET

have if they are likely to be tolerable for other individuals to work with.

All of this seems to us the very center of the kind of work you are doing. You are in the business of training individuals to be effective parts of something. It may be a machine shop, a store, or what not, but in its deepest essence it is a human structure in a human society and that is the problem we want to think about.

### Failure in Human Relations

Dr. O: Out of this psychotherapeutic work my wife has been talking about, out of the counseling interviews you people conduct, we have learned there are three fundamental types of human failure. *One is the failure that comes out of an undue absorption in oneself, what we call “egocentricity.”* All kinds of failure come out of this turning of the self to the self.

Then there is a second type of *failure that comes out of a certain kind of hostile development in the personality*. The personality wants to repulse others, push them off or dominate them. You have this, for example, in the extreme form among insane people, in the paranoiac. The paranoiac is essentially a person who feels that he is being persecuted and that he himself must get back at other people. The essential pattern of personality is a hostile one.

Then there is a third type of failure. *This type comes from what we might call a withdrawal from life, the apathetic type of person*. You will find this in normal life in the habitual cynic, the person for whom nothing is good, the person who has no faith in anything, who has no belief. In the insane asylums you will find the extreme forms in the schizophrenic, particularly the person who withdraws from life in the catatonic form of schizophrenia. The individual sits motionless, not a twitch of a muscle hour after hour, completely withdrawn from the world.

Thus there are three types of failure—the egocentric failure concerned about oneself, the hostile type of failure trying to dominate others or get the better of others, and the apathetic type of failure, withdrawing himself from life.

Mrs. O: We would guess that every one of you in your role of training adviser has coped with all of them. You have had to cope with people in your organization whose attention was mostly toward themselves. It may have been that their attention was of this kind because of an overweening personal ambition that made them almost unable to fit into a structure that involved

other people. Or it may have been for a different reason. The attention may have been toward the self because of an anxiety about themselves, an extreme shyness, a feeling of conspicuousness in the group, a feeling that they couldn't do anything right, a sort of self-deprecating feeling.

Wherever you encounter this extreme diverting of the attention to the self that we call the "egocentric pattern," you have a peculiar problem to cope with in human relations. You have the fact that if the attention is toward the self it isn't toward others.

If the person's energy is absorbed in wondering what people think of him, of what he will say next, it means that he is likely to be fairly obtuse about what is going on around him. He is not likely to be very sensitive about other people because he does not notice enough to know what is going on. We see this in all kinds of situations. We can't help noticing the difference between those who can lend attention away from self and those whose attention is toward self.

You get it in some extreme and painful forms in the person who is so worried about whether he will be able to think of anything to say, so worried about whether he will be able to do the right thing, so worried about the appearance he will make that he can't really put himself in the job.

Then there is the matter of hostility. You have met the person who is a trouble-maker in a group, who tends always to find something to criticize, to belittle others, to break down the morale of a group. This is the hostility pattern as we encounter it in normal life. We encounter it sometimes as the

village gossip, sometimes as the office gossip.

Then this reaction we call apathy. That's something you have to cope with all the time. Not in just the forms of mental illness, but in the ordinary run of life of the person who seems to get lodged at a point, who doesn't seem to want to go any further. He gets lodged in what he knows and does, and doesn't seem to want to learn any more. Robert Frost has a line where he speaks of a certain person as a "decent product of life's ironing out." A pathetic thing again and yet if you get that sort of person in an organization he becomes something for you to cope with. How can you revitalize him?

Dr. O: Do you remember the Bodenheim lines about the eyes? The individuals whose eyes are liked burned out cigars, no spark? All gone, and there are so many people who are gone. They are alive, but they are not there.

Mrs. O: You get them as employees. They come into your institutions, these people who bring with them all their past. They bring with them their frustrations, disappointments, feelings of failure, loneliness, timidities or hostilities, the apathies of twenty or thirty or forty years of life—and you are supposed to perform the miracle of getting them happily, productively, creatively on the way to being members of a group.

### Success in Human Relations

Dr. O: It's very easy to see that what you are trying to do, or what all of us should be trying to do, is *to get people to move in the direction opposite to these three we have been talking about.* If egocentricity is the way of failure,

then we want people moving toward others. *We sometimes use the term "sociocentricity" to indicate that one is part of the human group rather than merely centering in oneself.*

*Instead of the hostile pattern of personality we want the friendly pattern.* The first response may be a mistaken one and the person may have to back up and take another; but we want the kind of person whose habit of response is friendliness.

*Finally we want not the person who cynically withdraws from life, but one who moves toward life and very vividly and passionately involves himself in it.* You want him in your business; the person who really cares about what he is doing. You want the person who is involved in situations; in the poet John Donne's words, you want him to be "involved in mankind." This is the healthful relation.

### Needs Which Must Be Fulfilled

Here then are some of the ideas with which we have to work, all of which can be focussed upon the special situations with which you are dealing day after day. It is easy to see that if we want the person to move along the success line in life (I mean success in the deep psychological sense)—away from egocentricity toward his fellows and his world; away from hostility toward friendliness, and away from apathy toward vivid participation in life—something has to be done to build up this kind of personality.

You training executives have to try to build up that kind of personality in the short time you have at your command. Yet once we come to see how



the sound personality gets built up in life, we get clues as to what we can do in any situations. *We are going to talk about seven of the basic needs that must be fulfilled if human beings are to move, not along the line of failure but along the line of success.*

Mrs. O: This matter of the satisfaction of needs, basic psychological needs, social and emotional needs, is something we have become very much aware of in this psychological age.

No one of us would expect that a person would give his best attention to the job he was doing and that he would give that attention with the utmost goodwill and creative energy if he was on the verge of physical starvation. If his physical need for food and water and rest—if those things were denied and long-denied, we wouldn't expect that his goodwill productiveness would be at top level. We would say that he is a malnourished, and undernourished person.

One of the things we are coming to realize today is that there can be a psychological undernourishment—an emotional, social, mental undernourishment. There can be in life a very basic failure to have the psychological needs satisfied. They are deeply part of human nature; and we have come to learn that if these needs are unsatisfied, the attention that should be invested in outer reality will be turned inward with anxiety about one's own predicament. So we are going to consider the types of situations all of us have to deal with in the human scene and ask how they can be made into situations where people's basic psychological needs get enough satisfaction that their attention, interest, and energy

can be released for doing the job and for performing it at top level and in a goodwilled way.

Our psychiatrists sometimes use a phrase that sounds very financial. They say that the healthy individual is the "well-invested" individual. They don't mean that he has gone to the right broker. They mean that what was born in him as potential power has developed in relationship to what lies beyond himself so that he is happily, effectively, and productively tied up with his world. What are the needs that must be satisfied and how can they be satisfied if we are to have in our organizations a maximum number of well-invested personalities?

### (1) Need For A Lot of Affection

Dr. O: The first of these psychological needs (the phrase may seem very sentimental to you although I think you can see very quickly that we are dealing with a fundamental truth)—is the need for a lot of affection. I put the words "a lot" in because that is important. It's not just affection but a lot of affection that is needed to build a sound personality. We mean by affection not the romantic relationship of love. We mean rather three things: *that there is the need in the person to be affirmed as a person, to be appreciated as a person, to be hoped about as a person.*

Mrs. O: This is what we sum up as the sense of belonging. If he is going to have the sense of affection in the psychological sense, he needs to develop within the organization in which he spends most of his waking hours. He needs to have the feeling that he will not be rejected there, that no one is

going to do him dirt, that he isn't looked upon as a sort of animated machine. He belongs, he is a part of.

This makes a nice challenge, of course, to every person in training work, every person in personnel work, every department manager, every supervisor. It opens up the question of what goes out from the person who is already there in the way of out-reach that makes the person who comes in feel welcome, not just at the moment, but constantly.

I think we might take an example. It happens to be about a boy, but it might be about any worker who comes to a job. The poet Robinson, tells a story about a rejected child. He had been pushed around; family broken up; no one seemed to care much about him. Finally this youngster in desperation ran off across the field to the river, determined to drown himself. There, as he hesitated on the river bank, a man came along, and, as Robinson tells it, "There came along a man who looked at him in such a friendly way and spoke to him in such a common voice that life looked wonderfully different." "There came along a man"—this is the peculiar thing about these people who come into our organizations to work. No one of them (we can make a safe generalization) has much more self-confidence than he needs to get along.

We are in a frightened, an insecure age. In many respects we are in a lonely and baffled age; and while it might not be true in every individual case, it's a safe working bet that the person who comes brings with him enough inner insecurity that he needs that "there came along a man who looked at him." So it can be that there came along a train-

ing director who looked at him with a warmth, a friendliness that picked him out of the human crowd and gave him identity, gave him standing as a human individual, made him feel that here he would not be pushed around, that maybe he wouldn't do everything right at first, but that he could fumble. He would not be put on the spot; would not be made to look like a fool.

This seems to us primary in any human situation where people are going to work together with top-level expertness, goodwill, and energy. They must feel emotionally secure against being made to look like fools; against feeling pushed around; feeling "robotized." This then is the first question: *Do we ourselves have a warm creative energy in making situations in which people feel welcomed?*

## (2) Need For Basic Skills

Dr. O: There is a second psychological need. Every individual, the youngster in the home, or the youngster in the school, or the person who is an adult, *needs to have a number of basic skills.* We would mention four of these.

The first is some *skill with materials* so that he doesn't fumble everything he is handling.

The second is a *skill with his own body* so that he can do something with it, so that he isn't just awkward with it,—swim or skate or what not. Otherwise he doesn't have confidence; doesn't move freely and unabashed among his fellows.

The third is a *skill in some field of work*—to be expert in a job that is his job so that he has confidence in that

expertness and walks with security in that field.

Finally, every human being needs to have *skill with the tools of communication* so that he needn't be just a bottled up person unable to express himself, always getting tied up in clumsy words that don't mean what he wants them to mean.

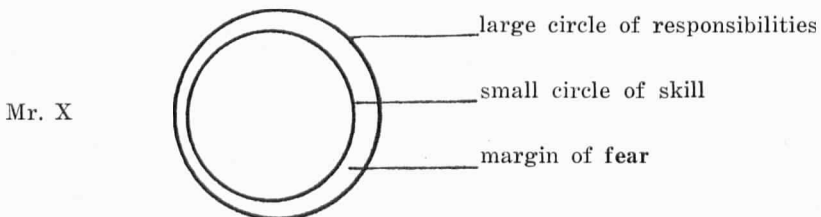
Mrs. O: You can't be expected, of course, to provide the all around training in all the skills that a human being needs in order to feel at home with himself and with this world, but it is helpful to know what they are. We find that there is growing up in the economic world an awareness that the work environment can be one where people can be encouraged through inter-personal relationships on the job, through the training programs, and also, in many cases, through avocational programs, to develop these four basic skills, and that this will "pay off" in the person's increased sense of confidence, of well being, and in the diversion of his attention from himself to the world.

Let us think for a moment about skill in materials. Some of your people are

working with physical materials; some with ideas—mathematics, finance, etc. As we get to know our human nature it becomes clear that the relationship of the individual to the materials outside himself is a very fundamental one. We have the power to think of how things might be made into the thing we are seeing in our minds. This we call the creative process. Where people are working with materials and building that cooperative relationship whereby they can persuade them to embody their ideas and purposes, something sound and healthy comes into life.

This is one reason why in so many of our top-level industries today, the avocational and recreational programs put a great stress upon the creative use of materials. Not because the things the people make are going to be wonderful, but because in the process of making them something that was bottled up inside them moves out in the open.

As to skill on the job, we like to put it this way. Suppose that Mr. X who is one of your trainees has a circle of responsibilities that could be represented by this large circle—



Now suppose Mr. X's circle of skill is a small circle, so that there is a margin between the circle of responsibility and the circle of skill. What can you expect will go on psychologically in that margin?

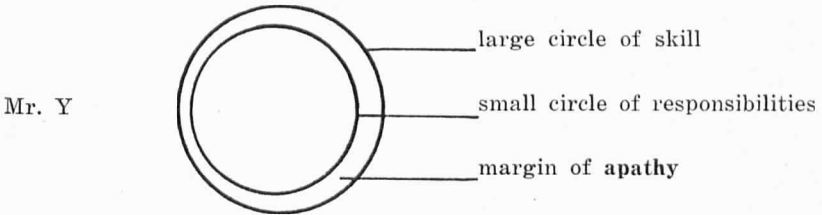
We have come to call it the margin of fear, the margin of experience on the job where a person can be caught off guard at any moment, where a problem may come up that he won't know how to solve. It becomes, therefore, his

margin of "trying to avoid," trying to get out from under, trying not to be present when that particular issue comes up. It also becomes the margin of resentment because he is on the defensive. Therefore, it becomes the margin where he is likely to develop jealousy and criticisms toward other people. The things that go on in that area, make him most likely to say, "well, you know the boss has always been against me anyway." It's the area where he is most likely to develop resentment against any

further improvement of methods in his area because this will widen the margin if he isn't growing.

If you can plan a healthy line of advancement for the individual then the circle of skill will eventually grow larger, and the margin of fear will decrease.

There is also the opposite tragedy, of course. Supposing Mr. Y's circle of skill is larger than the circle of responsibility. Then you get what we call the margin of apathy—



Mr. Y then has the feeling of being a wasted self, a self to whom no challenge is put by the job.

Dr. O: *The aim of the careful trainer would then be that of eliminating the margin of fear and the margin of apathy.* These are two jobs we have to do. It means we have to try to make those two circles tend to coalesce so that the individual has the skill that the job requires.

Mrs. O: We can't here go into all the details of the skills of communication, but it is important to know certain things about the human being as a talking animal. We know that it isn't a healthy thing for any worker to be in a situation where he is afraid to say what he is thinking or what he is feeling. We also know that it is not a good thing for him to be in a situation where he actually can't, because of a lack of

skill, verbalize his ideas and get them out.

We tried this small experiment once with a group of executives. We asked each of them in the moments of commuting idleness to think of something he cared about, some idea, some policy, something he hoped for in his job, and then practice how he would talk about this to various people—to a friend; to a superior. In other words, we tried to get him to take the ideas he cared about and get them so flexed up in his mind, so built around with concrete illustrations, so interpreted in terms of meanings and values that he wouldn't have the bottled up feeling that he had something to say and couldn't get it out.

**(3) Need For Responsible Sharing**

Dr. O: The third of our psychological needs is a sense of responsible sharing.

Giving a person the opportunity to have the experience of sharing in some activity—as a child does in helping his mother in the kitchen, or in joining in making the arrangements for the family picnic,—is an effective way in which to start the individual out of ego absorption to turning outward. *When the individual shares with others he not only has the happiness of that sharing, but he also has a pride in being able to make a contribution.*

The great Biblical phrase “where two or three are gathered together” has a proved psychological significance. Where two or three are gathered together in helping some group of people out of their difficulties or in helping in some community project, there life has moved out of the pure isolation of ego absorption into some creative linkage with the world.

#### **(4) Need For Imagination About Others**

*Dr. O:* The fourth of the psychological needs is imagination about others. This is basic to all of these needs we have been talking about. Lack of imagination about others is probably the chief source of inter-personal difficulty. Psychologists are now using a word which we feel ought to come into human currency—the word “empathy.” *What the human being needs is empathy with reference to other human beings.* In your own training work we suspect that the word empathy can be valuable to you in as much as you are interested in developing attitudes in your workers that will establish relationships both between the worker and the

people with whom he is working and the customer with whom he comes in contact.

We like to think of empathy as that kind of imagination which is much stronger, much more vivid, much more outward moving than just sympathy. You can have sympathy for a person but sympathy means just “to stand by the side of.” *Empathy means the kind of imagination that makes you experience from inside the other person.*

I can illustrate this best perhaps by an experience many of you have had. You have watched a pole vaulter. You have watched him come running down; planting his pole in the ground and lifting up his legs to clear the cross piece. The next time you see that, watch your own legs, particularly if he is a friend of yours. Empathy means that you are giving your whole personality to feel what he is feeling. You are putting yourself within his point of view.

This is the most powerful of all our personal relationships—to be able to put ourselves within the point of view of the other person. If we can somehow induce empathy in the people in our employment, we are enlisting the most powerful of our emotional tools.

*Mrs. O:* This is one of the things that can be emphasized in training work, not only because it is so important to relationships within the organization and between the organization and the people but the sort of thing that, if you can help your people to get it, will make their own personal lives so much more effective. Everything that you set up

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## HUMAN RELATIONSHIPS

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in a training program that helps a person to get an empathic imagination about other people will make him a happier, more understanding person in every place he goes, so that your training program does him good and he does your organization good. It is one of those reciprocal things.

Now, what kind of program can we suggest that will help you to develop empathy in people who don't have it? It is a very rich-textured thing, of course, and it grows into life slowly, but certain things help. One thing you could do, for example, is help your people to understand what they are doing when they are listening. There is an art about listening. Most people have merely learned by long practice to turn their faces in the right direction and get the right expression on and endure. But genuine listening is a different kind of thing.

In your programs when you talk about empathy, get your people to understand what listening is, and get them to practice it actively. *It is the active art of moving over and thinking WHY the thing the other person says is important to him.* It becomes a wonderfully entertaining way of going through life, not just staying out here and letting the words come at you but thinking of the words that the other fellow says as something that emerges out of his experience or out of his wanting.

Of course, we have our own particular theory: we think the universe slipped up on this a little bit. We find that a lot of people think that talking is an active process because their mouths are

moving; but that listening is passive because nothing seems to be happening. They are just sitting, waiting to get a chance to talk. We feel that if the universe had just made us so that our ears wiggled when we listened, everything would be different. Think, for example, what it would do to after-dinner speaking all over America if about half way through the speech the speaker could see the ears slowing down.

Can you, in your training program, get people to think, perhaps for the first time in their lives, that the process of listening gives them the privilege of getting out of the little wedge of their own experience and of looking at life through other people's needs, eyes, hopes, fears, and disappointments.

Another thing, of course, is the matter of role-playing. Wherever you set up a role-playing situation, you are inviting people to practice empathy. You are inviting them to enter into the life and problems of someone else in the organization who is different from themselves.

Well, all of these things take the person outside of the ego confinement of the self and make him part of the human species, feeling as it feels, wondering as it wonders, fearing as it fears, and they just naturally become a whale of a lot more pleasant to have around; and they also have a lot more fun.

### (5) Need For Imagination About What May Be

Dr. O: The fifth of the psychological needs is *imagination about the possible—about the "what may be."* Many take the present for granted and have no thought for the possible ways of doing

things. They suffer from a psychological dead-endness. Many old employees, as we know, go through routines and no longer see the possible because they have done things one way all the time and they have ceased having the fresh young feeling of "Well, there may be other ways of doing this sort of thing," and so one of the very important human qualities we need to possess is this imagination about the possible.

Mrs. O: One of our top-level economists, Dr. Slichter of Harvard, recently made an interesting comment about our American economy. He was talking about the amazing inventiveness and productiveness our economy has been burgeoning with. He was analyzing the reasons for it and he made this interesting comment. He said: "Back in the nineteenth century invention was sporadic and scattered. There would be a genius here who made an invention often in the face of ridicule, often in the face of opposition; but eventually if it was good it would get into the system. Inventions were the almost accidental products of genius, the kind of genius that could not be squelched." Then he said: "The significant thing about our economy today is that invention is a constant." This is an interesting thing to think about. He was pointing out that today, every day in every part of the country, not only the universities but the laboratories of our big businesses and industries are setting the stage for invention, setting the stage for the bringing in of the new.

*The job we have in the training field, is that of being equally inventive, in keeping the human structure of people*

*who live and work together up to the level of the complexity of life that emerges out of the constancy of physical invention.* One way we can do it is to be sure that in every wholesale and retail institution, every manufacturing institution, there is in the personnel set-up a hospitality to the new, to the possible, a program that deliberately gets people to think of how the human relationship might be better.

This is one of the things,—the releasing of the sense of the possible that is one of the great responsibilities we have to our society simply because otherwise the growthfulness, and the complexity on one side of the inventive scale will so greatly outweigh the other that we will get lost.

Dr. O: We know at once that your inventive person who has a given sense of possibilities is a more alive person in any organization than the person who is simply patterned in what has been. William James used a very remarkable phrase: "Is there air and space in your mind or must your friends suffocate when they come into your presence?" Is there air and space? That is the creative side of life.

### (6) Need For An Overall Perspective

Dr. O: The sixth of our psychological needs is *perspective on the human situation*. It is very important that any human being have more than simply a view of what the situation is. Not just the small view, but the overall view.

I remember in one of the organizations with which I came in contact a number of years ago the use of the term



"flying squadron." The young apprentice entering the organization would be given part of his training in one department and then be moved to another and another and another until at the end of his apprenticeship he would have a kind of overall view of all the operations so that when he entered upon his specialized work, he had the power of seeing himself as part of a meaningful whole.

Mrs. O: What we want for the people who work with us in any organization is that they be energized even if they are in routine jobs, and that is one of the problems we have to cope with. How can a person in a routine job keep his imagination alive about the whole enterprise? One of the things we find that helps is the working out of programs of perspective where no matter how small a routine job, the employee is more or less constantly being kept in touch with the progress of the whole, of what the size and scope and significance is of that project of which he is a useful and necessary part.

We human beings have a very unique ability to borrow significance for ourselves from the institutions to which we belong. Even your person in a routine job if he is given a chance to have a constant perspective on the whole institution and on the place of that institution in society will be less likely to turn apathetic in those routine jobs that the pyramidal structure constantly is creating.

Dr. O: What we are suggesting is the building of a certain kind of personality. The kind of personality that as Matthew Arnold would say; "can see life steadily and see it whole."

## (7) Need For Great Contacts

Dr. O: All of us are wanting to produce a top-level quality of personality in people, but we don't achieve top-level quality of personality if we have people constantly living in mediocrity, living, that is, always, in H. G. Wells' phrase, on a level of "averagism." *So we would say, finally, that every individual needs to have the experience of contact with that which is immeasurably greater than himself.* This is an experience which has to begin in the home, to continue in the schools, and that should be part of the work-life. It is a sense of the amazingness of the life processes. In the work-life, a person can gain a sense of this as he works with materials, as he contemplates the power of the human mind that has brought these things to pass out of the infinite resources of the universe. To achieve in some way a sense of the dramatic greatness of life is essential to building the kind of above-mediocre quality that makes a great individual.

## Summary

Mrs. O: This is the story we like to tell of the emerging picture of human needs. The needs which, when they are satisfied, create the well-invested person: the person who is more outward turning than inward turning because he doesn't have to be anxious about himself; the person who is more likely to be friendly than hostile in his spontaneous reactions; the person who is likely to have that surplus of energy, that surplus of productiveness that comes from being on good terms with himself, and good terms with his situation.

So there, as we see it, is a tremendous challenge that is put to you who create the conditions of the work-life for other human beings. There is so much we can't do; but these things perhaps we can do. At least we can be aware of the needs and be ingenious in trying to satisfy them: the need to feel that one belongs; that one is valued as a person; that one is a part of something as a person; the need to be growing in competence and therefore in self confidence; the need to be a responsible sharer in things. Here is the configuration of inner satisfactions that contribute to outward productiveness and cooperativeness.

### IF I HAD IT TO DO AGAIN

(Continued from page 20)

So I would try to be more effective by being a top-level staff training man only—if I had it to do again.

*I am convinced that if I could profit by my own experience and operate on the basis of the three changes indicated above, when developing a new training program—I'm confident I would have a much more effective program.*

☆ ☆ ☆

(How about if you had it to do again? If you've learned something when you've looked back in this way, send it in for the *Journal* in a few paragraphs or a longer article . . . Ed.)

### RINGS FOUND at Boston Conference

If you lost 2 rings at the ASTD Conference please write identifying them to George Gorman, Sales Manager, Sheraton Plaza Hotel, Boston, Mass.

## Chapter Changes Name

On May 28, 1953, at the regular May Meeting of the Training Association of Southern California, the Chapter officially decided to change its name to *Los Angeles Chapter—ASTD*. The new officers of the Los Angeles Chapter will be found in the listing of ASTD Affiliates and Chapter Officers in this issue of the *Journal*.

### POSITION WANTED

Graduate seeks opportunity in industrial training, preferably training supervisory personnel.

Specialized in foremanship development at graduate school. Master's dissertation: vitalizing the role of the foreman. B.S. and M.S. in industrial management. Nine years of industrial experience in production control. Age 29, married. To contact, notify Box 115, *The Journal of Industrial Training*, 160 East 48th Street, New York 17, New York.

### POSITION WANTED

Training and Personnel Position desired by Training Supervisor, female, age 40, M.A. in science and education. Experienced in interviewing, personnel research, methods improvement, procedures, merit rating, organization and teaching of development programs for employees, trainers, supervisors. Practical experience in communications including organizational manual and reference handbooks. To contact, notify Box 116, *The Journal of Industrial Training*, 160 East 48th Street, New York 17, New York.

### POSITION WANTED

Career training man desires challenging position, preferably as training director. B.A. in Education U. of Maryland. Four years instructional experience. Skilled in conference method. Effective public speaker. Veteran WW II. Married. Age: 33. To contact, write Box No. 120, *The Journal of Industrial Training*, 160 East 48th Street, New York 17, N. Y.