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Management in Families – Process of Managing
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Louise Parks Winfield; Georgianne Baker, Home Management
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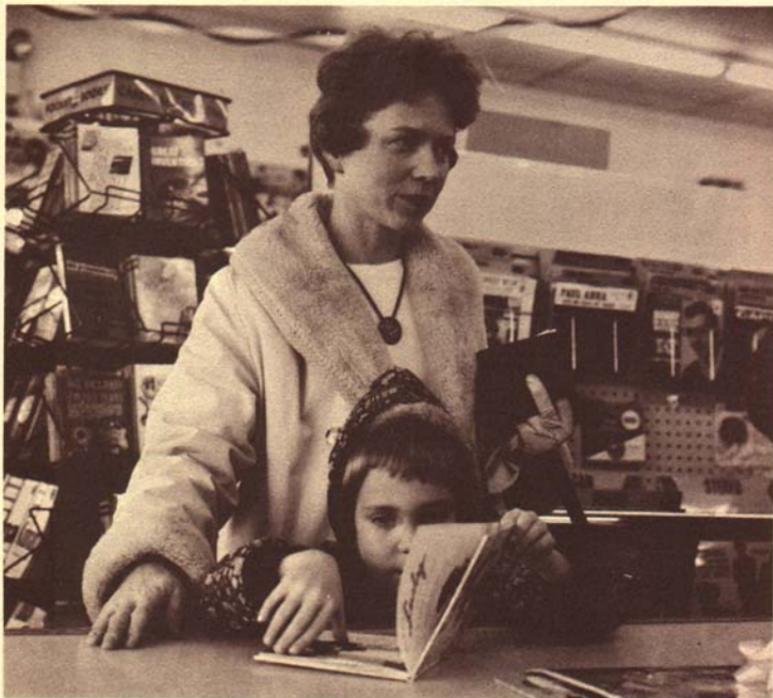
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management in families / PROCESS OF
MANAGING



PROCESS OF MANAGING

If you're a day-in-and-day-out manager — a homemaker — or a member of an active family — you're probably too busy to stop very often and think about the quality of your management. You're too busy to ask: "In managing, *what* do I do and *how* do I do it?"

But it may be time to look before you leap, as the saying goes. A man running around in circles works as hard as a man running down the street — but he goes nowhere. In the story you'll read here, Mrs. Louise Winfield is an example of one manager who has "had enough!" She decides to take a closer look at her own practices.

Others — like yourself — are also concerned. They look upon management as a way of achieving goals, of strengthening values and human relationships in the family. They know that the primary purpose of management is the full development of all in the family. And so they want to be more skillful at managing. One way to do this is to study the *whats of management* — the human actions that make up the *process of managing*.

Mrs. Winfield's story illustrates these actions in a situation important to her family and others. Then there is an explanation of the overall process of managing and some questions to think about. As you read these ideas, we challenge you to select one aspect of management to work on in your day-to-day activities.

I'VE HAD ENOUGH*

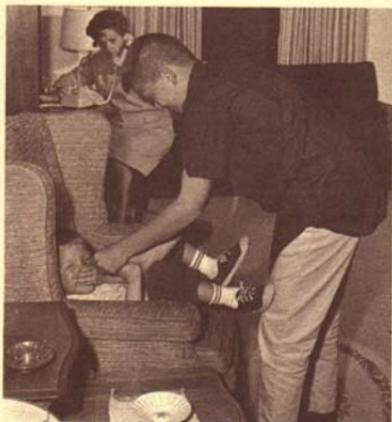
BY LOUISE PARKS WINFIELD

Campaigns, causes and community organizations robbed this busy mother of privacy — until she decided her family needed her more than the public did.

I have been a volunteer worker for church and school and general community programs in various localities for twenty-five years, and I can't seem to quit. Moving to a new neighborhood should bring a change, but I betray myself a dozen ways. Without calculating the consequences, I ask questions about civic problems. I tell a minister that I appreciated his sermon. I attend a P.T.A. movie, and when discussion is in order, I get on my feet and offer a comment. I sign a petition for Cause A. I make a small contribution to Cause B. And what happens? Ask any American mother who has concern for the kind of world her children live in, and who has ever assumed any community responsibility. The phone rings. The postman comes. There is a knock on the door.

After our latest move, I found myself jotting down outside commitments even before I had unpacked my engagement book. "Teach Sunday-school class 9:30 Sundays . . . Elementary P.T.A. first Wed. — Program Committee third Thurs. . . . High School P.T.A. first Monday — consider joining study group . . . Meeting for proposed community swimming pool

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"He simply teases the life out of his little brother whenever I'm on the phone."

... Executive Committee for Council Church Women."

The list grew. The requests increased: "Will you recruit workers in your area for the symphony-orchestra-fund campaign? . . . Will you cover two blocks for the Community Chest? . . . Will you serve on the Summer Seminar Committee? . . . Please represent us at a meeting to explore the possibility of a local International Institute . . . Will you work at a booth at the church bazaar? . . . How many tickets will you sell for a benefit fashion show? . . . If you will just circulate this petition . . . Just make a few phone calls."

This phone-call business is the most insidious of all. Again and again I have begged off a committee because I have no free evening left or because I must be home at midday to give my youngest child lunch. The response is, "But, of course, you can make some phone calls for us."

When shall I make calls? Shall I make them early in the morning, when I ought to be washing or ironing or cleaning and when the people I call are busy at similar tasks?

Shall I call at that "arsenic hour" when mothers are listening to the problems of school children, quieting babies, watching the clock for father and trying to get dinner, with five-year-olds wanting something to eat right now? A committee chairman called me when I was rushing dinner the other night. I scarcely heard what she said because of noise in her house.

She explained, "It's our thirteen-year-old. He simply teases the life out of his little brother whenever I'm on the phone."



"It is the 'something more' in home life that is seriously in danger of being stolen away by excessive outside demands on mothers."

At one point I resolved never to take another phone-call assignment. But one day I weakened; after all, the Y.W.C.A. Centennial Fund did seem vital to me, and I had eighty-six blue-and-white cards with eighty-six telephone numbers on them piled on my desk "pending attention."

As a newcomer in my town, I can spend my energy on causes I prefer, but women long settled in a place are much harder pressed. Jobs they have done before are given back to them year after year, and new jobs are thrust upon them. A reputation for faithful service makes resignation difficult.

Now, I think it is right that women like me — women with good education, and husbands to support them — should serve their communities. I think that churches and schools and philanthropic organizations have a right to expect volunteer workers to carry out the expanding programs which, incidentally, people like me are demanding. I know that millions of individuals must be organized for service if our public schools are to cope with modern needs and expanding population, if churches are to keep values abreast of technology, if democracy is to be maintained, if international understanding is to be strengthened, if juvenile delinquency is to be checked — in short, if the kind of life we cherish is to survive in this atomic era. But I think that the time has come when we must do some top-level thinking about all these mother-manned committee meetings — where they are leading to, and where the balance lies between community service and our duties as wives and mothers. After

all, we have to keep our sanity and our sense of spiritual direction.

It seems to me that my responsibility as a mother involves something more than seeing that the children are fed and clothed and taken to the dentist and doctor every September. It is the "something more" in home life that is seriously in danger of being stolen away by excessive outside demands on mothers.

Many women my age may have all their children in college. I am not concerned about them. They are the ones who need to be busy with the affairs of the world. I have two college children, but I also have a thirteen-year-old girl and a seven-year-old boy. The thirteen-year-old needs me to be very much available for consultation and planning, and she needs me to be free enough to be flexible. The seven-year-old needs me to read a great deal with him, to tuck him in bed at night and to be relaxed enough to be reasonable about the endless "boy tracks" left by him and his pals.

These children need me to create an atmosphere of homyness where they can be themselves and at the same time be bound together in a happy family. They need me to know their friends and notice their hobbies. They need the smell of hot gingerbread in the kitchen on wintry days. They need me to hold them to responsibilities, to mediate, to give comfort. They need me to have lights turned on each evening and a nourishing breakfast ready each morning.

They need me to keep special days special. How great this kind of need is, came to me on one Sunday noon when a neighbor child was in our kitchen. With my church sleeves pushed up and my prettiest apron on, I pulled a roasted chicken out of the oven. "I wish," she said, "that my mother would cook Sunday dinner and lay a white cloth." Her mother worked like a Trojan all week with outside jobs, all related to the welfare of children. She felt she had to rest on Sunday and let everyone fix his own lunch.

If I am absent too often when our children come home from school, if I am on the phone when they want my help or companionship, if I am hurrying away night after night "to an important meeting, precious" — how precious are they going to think they are to me? How well prepared are they going to be for the future, when it will be too late for me to help them?

And what of their father? I stood before an assembled congregation and promised to love, honor and cherish him above all others. He is at a critical age, heart-wise, with professional responsibilities at their peak and his economic load at an all-time maximum. Must he come home and find me weary from trying to finish the ironing while I start the dinner, while I stop three times to discuss committee work on the phone? Or am I to leave him as soon as I've fed him — "I promised Hazel I'd go to this preliminary session" — or drag him along with me on the few nights when he isn't out doing his own community work? Is it only the leftover bit of me that is to love him?

Wednesday held the promise of a rare evening for us. We had taken the last of a series of house guests to the airport. We were both tired after a

strenuous two weeks in which we had scarcely had a wide-awake moment together. But the rest of the evening was all ours. I curled up on the sofa with sewing. Jerry opened a new book to read aloud.

Our thirteen-year-old said, "Did you see the note on the telephone, mummy?" I hadn't gone to my desk when we came in, but there it was — "Mrs. Ferris wants you to call her if you are in before eleven." The line was busy. I went back to the sofa. Then back to the phone — back to the sofa — back to the phone. When I had finally completed the call, I returned to the sofa again, but not to enjoy Jerry's reading. I was conscious only of being depressed, and I had to interrupt.

"Jerry, I told her I wouldn't."

"You wouldn't what?"

"I wouldn't let the nominating committee put my name on the slate."

"You did the right thing. You're already overloaded."

"Yes, but I feel terrible saying I am too busy, especially for the work of the church."

"But you do work with the church. There is your church-school class."

I teach a church class of high-school young people. Believe me, it takes a good many hours of thought and study during the week to keep ahead of their questions. But whenever I begin to have a feeling of satisfaction in my work with them, just then I'm liable to be asked to take on some other work. Either I water down my efforts all the way round or else I worry about saying no to people like Mrs. Ferris, who does more herself than she is asking me to do. She said I'd just need to attend some meetings and make some reports.

"Maybe I ought to call her back," I told Jerry. "Maybe I ought to try . . ."

"What you ought to do," he said, "is go to bed."

The next morning, while I put sweaters through suds, I decided that I would have to think out for myself a clear-cut philosophy to guide me in accepting or rejecting outside jobs. I can't drift along year after year feeling guilty about saying no so often.

I know that I am not alone in trying to solve the problem involved in home maintenance and community leadership. Mrs. H. is thinking pretty hard too. She has been a leader in her community's church groups for years. She has worked unceasingly to build up a competent public school board, pioneered in better race relations and worked at all levels of the P.T.A. program. She is still in her forties and her children are still at home. A national organization recently offered her its top volunteer job in her city.

Her husband said, "If you take it, I'll get a divorce."

She went to the women who had been leaning so heavily on her leadership, and said, "I can't accept the nomination." The talk of divorce didn't upset her, because her marriage has deep roots. But she did realize that she couldn't go on without pausing to consider the needs of her husband and her children, and the limits of her own strength and serenity. This

stock-taking gave her the courage she needed to say, "I can't accept."

Another friend, Mrs. Y., has lots of time to think now because the doctor has put her to bed for a month — maybe for six months in an effort to save an expected baby. She said to me, "It's been a rat race. I'd planned to do lots of things with Bill and the twins during these holidays, but it seems that every organization I belong to is trying to get its committee together early and choose next spring's drive captain."

Take Mrs. N., who has only one child left at home, a fifteen-year-old sophomore in high school. His mother's name is known across the nation and is printed on the letterheads of various boards. I chatted with her recently at an "official" social affair. She said, "Louise, we were terribly sorry you felt you couldn't serve on that new committee, but I've thought a lot about what you said about there being no one else who might serve as you can with your own family. Our Fred is such a big boy now — a young man, really — and, of course, he isn't afraid to stay alone. But when I put his supper on the table before leaving to come here, he said, 'Oh, mother, must you go out again tonight?' Maybe we leave him too much on his own."

None of these women has time for the superficialities of society. We don't exhaust ourselves with bridge or cocktail parties, or purely social clubs, or power-for-power's sake politics, or fashion-world fashions, or beauty-shop beauty. Too many women care only about these things and give little thought to the welfare of their families, the state of the nation or

the fate of the world. It would be a blessing if someone could crack the shell of their indifference and line them up for dedicated duty on the human-welfare front.

No, the women I am speaking for are already converted to a belief in brotherhood and a faith in progress. We make our mistakes. We fail to live up to our ideals. But we try to be good wives and mothers and to help build good communities. We're not concerned about rewards, and we are not trying to find an easy way out. There is no uncertainty about our motives. But there is real consternation in our ranks as the demands upon our time and energy become greater and greater each year.

For my part I have arrived at this much of a working formula:

1. *My family must come first, because it is my responsibility in a unique way. If I say no to the P.T.A., they can recruit someone else. If I say no to my family, there is no one else they can appeal to. Therefore, if there must be a choice, I will favor my commitment to cherish my husband and to rear our children intelligently, lovingly and in the knowledge and fear of God. This doesn't mean silly pampering, but it does mean wholehearted giving of myself.*
2. *Housekeeping takes time. Give me all the electrical gadgets there are, and I still must rinse the dishes for the washer, carry the clothes to the laundry room, starch the petticoats, iron the blouses, pick up yesterday's papers, push the vacuum, de-*



"The community needs us. But I have to fit extra jobs in according to their merits . . ."



"I decided that I would have to think out for myself a clear-cut philosophy to guide me . . ."



"Once I've made a decision, I've got to stick to it. It's wrong to torture myself and my husband..."

from the refrigerator, wax the linoleum, empty the ash trays, make the grocery list, sew on buttons, prepare two or three meals a day — you know the rest. To hope for hired help is out of the question. A cleaning woman for just one day would cost seven dollars in our locality. Most of the mothers I know must get along without any domestic help except a sitter now and then. We've just got to face the fact that high-standard family living requires from six to fourteen hours of domestic work a day, depending upon the number and ages of the children and on the degree of graciousness we want to maintain in our family living. So here I am, saddled with housekeeping work that can't be put off. I ought to be efficient about it, and I needn't be a slave to it. But my outside jobs must be budgeted along with the tangible inside jobs and the intangible services that only a wife and mother can give.

3. A lot of little things are worth a big place in the program of a mother. I mean little treats and remembrances for our husbands and youngsters. And more: a friendly call on elderly neighbors, flowers to a lonely widow, recipes copied for a bride. I mean Burmese students for dinner, family friends for tea on Sunday, letters to relatives. I mean unhurried friendliness to man. I can't teach our children how to be friendly; they catch its meaning only as they share in friendly acts. I must leave room on the time chart for these things and not weigh their value in "practical" terms.
4. Even during these years when I have children at home, I must find some time for community service. The community needs all of us, and my children

need to know that I feel responsible for others, and I need to feel that I am doing my bit. But as long as we have children at home, I should give major efforts to only one or two outside projects at a time. Now and then I may be able to undertake an additional responsibility. I shouldn't take on these extra jobs impulsively or just because I can't refuse a persistent promoter. I have got to fit them in according to their merits and in relation to the sum of my existing obligations.

5. Once I have made a decision, I ought to accept it. It's wrong to torture myself and my long-suffering husband with monologues about whether it was right to say yes or wrong to say no.
6. I dare not let the pressure of activities push out of my life opportunities to partake of the things of the spirit. To walk in the woods in search of a blue gentian; to read current poetry as well as current news; to study the Scriptures; to dig in my rose garden; to sit quietly in a sanctuary every Sabbath morning. These are not luxury items which I should deny myself when the time budget is tight. These things replenish the spiritual fund on which all my efforts depend.

For the benefit of organizations that are recruiting unpaid workers, I'd like to offer a few suggestions. First, let the one you are approaching be completely free to make up his own mind. Let the candidate know what the demands on his time and abilities will be. Don't underplay the cost of the job!

Second, don't be tempted to look for your captains among mothers of very young children. They themselves are often in need of community help. Let's

remember that these young women bringing up little children are already on full-time duty building the foundations of the "community of God." Look more carefully for leadership among women who are fifty plus and even sixty and seventy. There is much vigor and capacity for work among women who are beyond the child-rearing period. Many of them already have their days organized into productive service, but others have time on their hands and are there just waiting to be asked. Let's invite these senior women back into work with children and young people as well as into top administrative positions in the adult organizations of their community.

A few other suggestions:

Keep your programs as simple as possible, so that no energy is wasted on nonessentials; let's not feel that projects just of necessity get "bigger and better" each year.

Consolidate your fund-raising efforts so that fewer man-hours need to go into soliciting or money-making jobs.

Offer jobs to shy and inexperienced people and help them get started. Don't work the experienced ones to death.

But enough of firm resolutions and recommendations. I've had a terrible thought. Someone in our community will read the title of this article, turn to the woman who is helping her address envelopes and ask "What is this all about?"

And the other woman will say, "Dunno. Who wrote it? Louise Winfield? Sounds familiar. Louise Winfield. Oh, you know, Mrs. Gerald Winfield. They live right here - bought the white rambler down on Virginia. I didn't know she could write. Listen, she's just the one we need to take over publicity. Give me the phone book!"

When the telephone rings, will I be carried away by flattery or will I remember the pile of sheets on my laundry table? They are clean enough - all but sterile, in fact, on the guarantee of the washing-machine manufacturer - but they are wrinkled and rough. Shall I get busy writing publicity pieces and leave the sheets unironed until someone in the family grabs a couple of them and puts them on a bed? Or shall I take the eighty-four seconds it would require for each one if I shake them and fold them square, iron the folds and give a firm press to the final lap? And the minutes I'd need to carry them to the linen closet and pile them neatly - colors together, singles and doubles in separate piles - to await the morning when I'll carry them around to the beds I've been airing, to spread them carefully and tuck the covers over them smoothly, giving the pillows a special fluff before I slip on clean cases, ironed slick but soft because I've taken time to give them just that little bit of starch?

When I hear one of the members of our family snuggle into bed with an "un-m-fresh, smooth sheets," I can feel reassured about my decisions and efforts, and I can know that something has been added to the stockpile of stability in our chaotic world.

Even though you might not entirely agree with Mrs. Winfield's working formula for managing, you

can sympathize with her as she wonders whether she will be able to keep her new resolutions the next time the telephone rings.

That will be a test of her management! We can only guess that she will be successful - because her actions and decisions are based on values important to her and her family. These actions and decisions make up the process of managing.

MANAGEMENT PROCESS

What does it mean to say management is a "process"? What is a process? Growing and developing - from birth and throughout life - is a process. Learning - from the ABC's and on into retirement - is a process. *Each is a series or chain of actions performed so that a goal or objective can be reached.*

Similarly, management is a process. The manager thinks out what he is trying to do and the reasons behind it in any important situation facing him. He makes decisions and takes action accordingly.

So, at the heart of management there is mental activity - conscious thought. From thought come decisions; and from decisions come actions or events. Throughout all this we can see three conditions or qualities that are characteristic of process in management. We can call them (1) *movement*, (2) *relatedness*, and (3) *flexibility*.

Process implies *movement* from a beginning to an end. Changes take place with a certain rhythm, or perhaps in a sequence, over time, until a goal is reached. And so, the process is on-going, not static. But it does not necessarily start with one certain activity and stop with another.

The changes, activities or functions of process are *related* to each other. One progresses or follows from the other. Or one may cause the other to happen. Decisions may have to be made because of previous choices. Making decisions is the heart of all process activities and is likely to be done under conditions of some uncertainty.

Process is *flexible*. *It is not the same for all people in all situations. A person shows his own individual manner or style of managing.* In so doing, he emphasizes the activities called for by the problem he faces.

What are the goal-directed activities of the management process? Process isn't static. You cannot really "stop" it in real life to examine its parts. The activities of process are largely mental and intangible, known only by their results. *Yet a framework or working model gives us a useful, if limited, guide to management behavior.* This knowledge can lead to more thoughtful management if the idea of process is used.

PROCESS ACTIVITIES

One classification for the activities is: *planning, organizing, putting into action and controlling.* Another way to classify them is to ask: "What does a homemaker like Mrs. Winfield do in order to solve her problem?" These human actions make up her process

of managing that particular problem. In another culture, the activities may be quite different.

PLANNING looks to the future. Planning is selecting facts and using ideas about the future in order to see clearly and to work out actions to get desired results. It is conscious, deliberate mental work based more on facts, less on emotions or wishes. It involves being clear about what is important to you, making a priority of values for the present situation, setting practical goals, examining your resources. Imagination is extremely helpful because you try to look ahead, to anticipate events and prepare for uncertainties. You then map out actions and decide on an order of doing things to reach your objective.

In all planning, a key element is a well-thought-out approach that considers *all the people* in the situation, not just the manager. In the family, a question to think about is: when and how should family members participate in planning?

For best results, planning and doing go together, with planning *before* doing. There is a proper time for action. By its very nature, planning *takes time*. A first step is to prepare one's mind to look ahead — perhaps years ahead, perhaps only to tomorrow, depending on the situation. People vary in their *awareness of time* — in their ability to see events in the light of the past, present and the future.

The more *deliberation* you give to alternative actions as you see them in *really* important situations before you act, the more *rational* will be the planning decision. Deliberation entails weighing risks and satisfactions against resources used for various alternatives. It is possible that your chosen activities and work,

even routine chores, may take on *new meaning* as you relate them to important goals you've set.

ORGANIZING is dividing and grouping activities so the family can work and live together effectively in order and harmony, so that family goals are reached. Because of organization, *planned-for interaction* between family members can take place. There develops a certain feeling of *stability*, balance or security. Each person knows what is expected of him. There is importance attached to the work each does. The manager provides the surroundings and atmosphere, defines duties, delegates authority where needed.

This kind of organization tends to emphasize *development of the people* doing the work instead of perfection of the task being done.

There are *levels* of organizing. One level is one person organizing one task. Sometimes this is called work-simplifying. Another level is one person arranging his own efforts for the completion of several tasks he needs to do into a sequence or pattern. Here is where we found Mrs. Winfield, arranging her activities in and out of the home into an orderly design that would allow her to carry out her new planning decisions. A mother employed outside her home is likely to be organizing at this level.

A third level is more complicated. It requires that the manager arrange the efforts of others who are doing the work into a pattern so that one or more tasks can be completed. Perhaps Mrs. Winfield's suggestions to community organizations were of this nature. Parents who include their young children in simple homemaking chores are working at this level of organizing.

PUTTING INTO ACTION, or ACTUATING, is



Organizing times to be together is one way to encourage communication.

getting the family — and yourself — to want to achieve, and to try to achieve, objectives willingly and according to the planning and organizing efforts.

Actuating is completely *human-centered*. Some might say that the vital mark of an effective manager is this human capacity to inspire others to direct their full enthusiasm, interest and abilities toward common goals. It is obvious that actuating involves thought, words and gestures as it is carried out. Ways of actuating include *motivating, developing attitudes, communicating and self-disciplining*.

Motivating is inspiring or prompting one to act, to set goals, to clarify values. Tension and conflict can be motivators. Perhaps Mrs. Winfield was motivated to think about how she was managing because of the conflict she felt about her home and community commitments. As manager, you can motivate others by guiding and directing, praising and encouraging, by recognizing work well done. From such daily experiences with motivation grow attitudes in the family.

An *attitude* is the way a person tends to feel, see, or understand a situation. It is a readiness to respond because of being motivated. Attitudes indicate how a person is likely to act. For example, you saw that Mrs. Winfield's attitudes towards her dual role in the home and community reflected her personal values and shaped her management efforts. She tried to set priorities for her strongly held values of family responsibility and community participation.

Communicating is literally giving one's thoughts to another. In management, communicating means interacting with people within and without the family to share knowledge, feelings, desires. Sincerely list-

ening to family members in an atmosphere of mutual trust and confidence is one way to encourage effective communication at home. Another is organizing times for the family to be together so that there are opportunities for communicating. Another way is setting priorities, based on your personal values and commitments, on the relative importance of the messages you receive from other family members and from sources outside the family. Mrs. Winfield seemed to be doing this as she explained her reactions to requests for her services.

Of course the problems, the people involved, and the messages vary from family to family. But the importance of communication — as a way of putting plans into action and knowing the needs of family members — does not.

In all these efforts and actions involved in actuating, we shouldn't overlook *self-discipline*. It is unrealistic to think that planning and organizing can go along smoothly, if at all, without it. Self-control, personal courage, clear goals, lively interest, motivation — these are marks of self-discipline. Practically speaking, managing in a family becomes impossible without it because the most important worker and the day-to-day manager are usually the same person — the homemaker. She has to be her own "self-starter" most of the time. Perhaps self-discipline is a good place to begin improving one's management.

CONTROLLING is "keeping on course" — checking your performance or work, as plans are carried out, against a standard of what is to be accomplished, and if necessary, making changes.

If you believe in controlling, you are likely to



Controlling is "keeping on course" — checking performance as plans are carried out.



Evaluating helps one to take a fresh look at the situation.

analyze and check certain things — the quantity and quality of work; dollar costs; use of time; satisfactions to people. You will set *standards*, which are levels of excellence or guides for accomplishment toward which to strive, or by which you compare one thing with another. Standards give some stability in guiding actions and work performance. But standards need to be flexible and changeable, depending on the demands of the situation and the capabilities of the persons involved. Several people in this story seemed concerned about how community action rated against standards they held for the role of wife and mother.

Control in home management would be very simple or even unnecessary if there were no uncertainties in family life, if management could be done perfectly, if being efficient rather than developing people were the primary purpose of home management. There is likely to be little control in management if a person's own philosophy is that he really has no personal freedom of choice, is a victim of fate, or is controlled by circumstances. For example, a high school student might find it hard to understand the idea of control if his parents have never really given him freedom to make decisions. Of course, this can happen with adults too.

As you can see in Mrs. Winfield's own experience, controlling activities can flow into a *complete review of what has taken place with a view toward better management in the future*. This *evaluation* or appraisal helps one to get away from everyday thinking about oneself and others, to take a fresh look at a situation. In evaluating, it is important to see the real excellence in work already done, to sort out consequences of past actions, to compare one's results with others'.

Evaluation may be most effective and satisfying if you can take a broad view of things — look at the forest, not just the trees, so to speak. There may have been disorder at times, a few setbacks, much time between planning and realizing goals, many changes faced. However, things finally work out well for the most part, and with adjustments, should be better in the future.

Hopefully, as you were reading about Mrs. Winfield and this explanation of management, you were beginning to think objectively about your own practices and to evaluate yourself.

QUESTIONS TO THINK ABOUT

1. Situations that call for conscious managing and decision-making vary from one family to another. For one family, could shopping for food or cleaning the house require real management? In another family, might not the arrival of a new baby be a situation that calls for management? For another — getting ready for retirement — or problems of high-school students or mother's work out of the home? Do you think that the idea of process of managing that can be learned and applied in many situations might be a useful guide for families? Please explain

2. What does planning mean to you? When they are planning, some people picture in their minds what they need to do. Others write out a plan. What do you do? Does it vary with the situation?
3. How would you explain organizing in management? Give some examples of organizing in the story of Mrs. Winfield. Can you suggest other ways of organizing activities and work in the home that might help out in this kind of situation?
4. Planning and organizing get nowhere if they are not put into action. Different kinds of "actuating" were suggested: motivating, developing attitudes, communicating, developing self-discipline. What examples of these activities can you see in Mrs. Winfield's story? Do any of these management actions seem particularly important for your family?
5. How important do you think controlling and evaluating are in management? Do you think that the people in this story act as though they believe in being able to control the quality of living in their families? Please explain.
6. Is managing in a family a joint enterprise? Is one person likely to assume the leadership? Can you think of ways that different members could contribute to management?
7. What managing skill (or skills) do you think is most needed by a home manager?
8. Do you think everybody ought to, or will, manage in the same way, if they are to be considered good managers? Why?
9. Now that you have looked at Mrs. Winfield's way of managing this situation, do you agree with all of her philosophy and "working formula" for managing?

GEORGIANNE BAKER

Extension Specialist in Home Management

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