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Volume 39, Number 2, 1984

URI: https://id.erudit.org/iderudit/050038ar
DOI: https://doi.org/10.7202/050038ar

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they structural or technical (p. 84). It is a
great task of management to synchronize
both work changes and human changes in
order to achieve a perfect mutual reinforce-
ment in this respect.

The papers on comparative assessments
and evaluation (Bartolke and Gohl, Hep-
worth and Osbaldeston) ask some major
questions: how much of a genuine concern
for the welfare of workers is involved in the
QWL projects? Which among the various ap-
proaches to QWL are generally successful
and which lead to problems or even failures?
As long as the management’s primarily
motivation are profits and earnings, welfare
and workers (as well as clients) remain of a
secondary importance.

A management belief in the legitimacy of
worker participation is an important factor
of the QWL success. A tight labour market
makes management more favourably
oriented. The ‘project’ team system in which
employee groups are set up to solve particular
problems seems to be much promising.

The immediate supervisors are particu-
larly vulnerable and it is necessary to pay a
particular attention to their changing roles.
The wage payment systems have to be ade-
quately redesigned in order to secure for the
employees an appropriate reward for a higher
performance. There is also a need for educa-
tion towards a broader interpretation of pro-
motion. A relevant information has to be
provided, as well as enough additional train-
ing.

The organizational aspects of work
humanisation are well presented in this book
which should become well accepted by the in-
terested readers.

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Renewal in the Workplace: A Critical Look
at Collective Bargaining, by Harry Anto-
nides, London, Ontario, Christian
Labour Association of Canada, 1982,
82 pp., ISBN 0-919663-00-1

In this short booklet, Mr. Antonides,
research director for the Christian Labour
Association of Canada (CLRA), briefly exa-
mines man’s relationship to God and its rami-
fications for such issues as the nature of
work, quality of worklife, codetermination,
inflation, strikes, compulsory arbitration and
union plurality. On the basis of a rather
superficial analysis of these issues as seen
from a Christian perspective, the author
recommends solutions to a variety of prob-
lems which he sees as part of the malaise of
the Canadian industrial relations system.

The sections which discuss man’s rela-
tionship to God are developed in a rather cur-
sory way with man being viewed as the image
bearer of God with one of his tasks as the
keeper and developer of God’s creation. The
author acknowledges that the Christian faith
does not provide quick and easy answers to
immediate problems, and that Christians
possess no magic formulas. Nevertheless, he
makes some very specific recommendations
on some very complex issues.

After describing how work has been
broken down into small parts which are often
routine and boring, he endorses the concept
of quality of worklife projects without show-
ing how this will change the meaning of work
from a Christian perspective. While being
critical of the hierarchical structure of
organizations and the lack of worker par-
ticipation in the decision-making process, the
author recommends a form of codetermina-
tion (workers elected to the boards of direc-
tors) which is practised in a number of Euro-
pean countries, but he does not show how
this conforms to the Christian view of man.

Inflation is seen as a cruel form of in-
come redistribution and its major cause is
seen as greed — a greed that lives inside of us.
While the author acknowledges that greed
cannot be legislated away, he proposes that some form of wage and price restraints be reinstated with higher increases being allowed for lower income groups than for higher income group. However, he does not mention the administrative nightmare that would be caused by such a program, nor does he propose the extent to which the income differential between high and low income earners should be decreased. In addition, the author argues that the everyone-for-himself approach which now dominates collective bargaining be replaced by a concensus-oriented one in which the country as a whole would benefit. One wonders whether the author is aware of the very substantial difficulties that exist in obtaining such a national concensus in Canada's extremely decentralized collective bargaining structure.

It is asserted that labour relations are aggravated because employers and employees view each other as adversaries, and their relationship is said to be governed by the concept of power. The author attacks the adversary approach and says that his booklet's main theme is that work expresses something of the image of God in man. «One of the implications of this perspective is that labour and management are not seen as adversaries but as partners in a joint undertaking» (p. 61). The above conclusion cannot logically be drawn from what is contained in this booklet. Perhaps the author has not elaborated sufficiently on the fundamentals of the Christian perspective to provide the necessary underpinnings for his conclusion.

The author calls for compulsory arbitration in essential services such as those provided by hospital workers, firemen and policemen. In fact, compulsory arbitration now applies to firemen and policemen across Canada, with the exception of municipal workers in New Brunswick and Nova Scotia. However, hospital workers are not covered by arbitration all across the country. The author argues that arbitration boards should be instructed that wage rates for workers under compulsory arbitration should not fall behind those of other workers. It is easy to agree with this proposal, but difficulties arise when one asks which other workers should be used as a reference group.

In attacking any form of compulsory unionism, and particularly in the construction industry, the author argues that a plurality of unions would be a fair solution. What appears to be the central issue here is the idea of one union being the exclusive bargaining agent for the members of a defined bargaining unit plus all forms of union dues which force workers to support one particular union. While the author argues that freeloaders could be a problem if members were not required to pay union dues, he states that the CLAC has got around the problem of all dues going to one union by allowing workers who support another union to have their dues sent to the union of their choice. It is unclear as to what benefits, if any, these other unions provide to these workers.

The foregoing issues are the main ones discussed in the booklet under review. Given the number of issues discussed and the limited space devote to each issue, the discussions are all too brief. Conclusions are arrived at without a logical, sequential discussion.

Anyone who has read any or all of the Papal Encyclicals dealing with labour problems will find the present work very inadequate as an expression of the Christian message on unionism and collective bargaining. Also, the author draws conclusions which are not sufficiently supported by the Christian message he presents. In fact, the conclusions reached in this booklet could be drawn without any reference to the biblical message. Anyone who is looking for the implications of the Christian message for unionism and collective bargaining in this booklet will be sadly disappointed.

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