

job is about quite specific information: the basics needed by job-holders, job-losers and job-finders. Topics include: the social insurance number, responsibilities on the job (absenteeism, plant rules, working hours, etc.), wage rates, unions, fringe benefits, budgeting and banking, losing and finding jobs and job training opportunities.

The intention of the book (although its objectives are not explicitly stated) is not only to present the student with information pertinent to jobs, but to provide her or him with suggested activities designed to help in gaining a mastery of that information. Each chapter presents several topics in concise, simple and straightforward units and after each of these units a section titled "Think About It" poses three or four suggestions for activities. These suggestions include questions for discussion, field trips, ideas for research or activity projects, role-playing and the like. The suggestions seem to me to be sensible, interesting and practical.

One of the most attractive features of the book is its appealing use of colour graphics. The book is profusely illustrated with charming cartoons which make it a pleasure to flip through. Also, the charts, graphs and forms which are included in the text are clear, large and easy to understand. The book has a soft cover, but one which seems pretty tough and will likely stand up to rough handling.

On the Job will likely be of most interest to teachers in vocational education and co-operative work experience programs at the high school and junior high levels. I can, however, certainly see school counsellors making use of it as a reference book for group information sessions. It would, for example, be a fine resource for mini-courses or presentations on the theme of "What People Need to Know About Entering the job World."

In short, *On the Job* is, I think, an attractive and useful tool and one which I unreservedly recommend in terms of its own purpose. But, I do think that it is necessary to point out that this purpose is a relatively narrow one seen from the perspective of the counsellor's true role in career development. *On the Job* is about the accumulation and mastery of very specific, job-oriented information. It is a tool for training and is primarily meant to assist in the effective socialization of people into job situations. While counsellors can make use of this book they will also, hopefully, go far beyond it to matters of choosing, decision-making, self-knowledge, planning and valuing. The counsellor's role in assisting the career development of human beings involves much more than ensuring that they experience (or cause) a minimum of friction as they fit (or are fitted) into that old round (or square) hole.

Shrank, R. *Ten Thousand Working Days*. Cambridge, Mass.: M.I.T. Press, 1979.

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One of the things that makes career development such a rich conceptual ground upon which to base one's counselling work is the way in which a person's career is so interwoven with the very stuff of his or her life. Counselling from a career development perspective need not be limited to occupational choice or post-secondary educational options. Career development involves the whole question of how people create meaning for themselves either through their work or in spite of it. Robert Schrank's book *Ten Thousand Working Days* presents an example of this.

The book is essentially Schrank's autobiography using his career — the succession of all the jobs he has held during the course of his life — as the device by which the book is given thematic unity. Schrank, a sociologist most recently, uses the book to make both sociological and personal comments on work, drawing upon his own career for examples.

As Schrank reveals, each occupation has its particular character which affects the life and personality of the worker, including areas of his most intimate relations with other human beings. Different jobs carry with them different anxieties and different motivators. The blue collar worker, for example, looks for good pay, job security, favorable working hours and good working conditions. The manager, on the other hand, is more likely to be motivated by the product itself and by getting ahead. He or she, says Schrank, is competitive, individualistic and compulsive. Schrank clearly prefers the blue collar values. The blue collar worker leaves his concerns at the factory door at the end of the day. It would make little sense to suggest to him or to her that he/she should give a very high priority in life to the job. As one worker quoted by Schrank says, blue collar workers "... get their kicks outside this dump" (i.e., the work place). Schrank shares his impressions that blue collar workers have less anxiety, and less alienation (because they have each other). They are more sensuous, contends Schrank, have less hang-ups as far as sexuality goes, have better senses of humor and are less concerned with "making it," i.e., with power and responsibility.

Schrank was born the son of an old-time German union man. His father immigrated to the

United States before the First World War and belonged to that anarchist chapter of labor history which we can only know through books, since the intellectual fervor, the commitment, the passion and the thirst for justice which was evidently felt by these men and women is something which has largely gone out from our labor scene.

Schrank received his initiation into the adult world, the world of work, when he obtained his first job in a furniture factory. It was there he learned his first lesson about social solidarity in the work place: don't do more work than is necessary! In his next job, as a plumber, Schrank continued to learn more of the unwritten rules whereby people establish their personal mark upon the work, including the tremendous importance of what he calls "schmoozing" — socializing on the job. At the Packard Motor Company, he was introduced to the dehumanization of the assembly line, to the isolation of the worker from his fellows and to the artificially fostered competitiveness contrived by the management to increase production. In contrast to this, as a machinist, he saw the human concern which underlies the socialization of the blue collar worker — the way the young worker is expected to protect and look after the older worker, and the importance of imposing a human pace on the work and of helping each other. This respect for and valuing of the collectivity led Schrank into the work of union organizing and later into politics, work which, says Schrank, is unlike hard manual work in its difficulty to define. Finally, corruption and patronage led to cynicism and the death of Schrank's political idealism and he undertook a management position where he was motivated by the wish to "supervise without becoming a robot." He used MacGregor's "theory Y" management theory, a management style which is open, humane and participative. Management in general, maintains Schrank, is obsessed with the product. This obsession leads to the desire to eliminate the human element altogether and to create the "perfectly programmed person."

Working on a juvenile delinquency project, Schrank was introduced to yet another occupational group. Or, as he puts it, "... another tribal work group called the human-helping profession." (p. 145) In this context, Schrank talks about the opposition of blue collar worker and knowledge worker. He asks, who of his old working class buddies would have believed that attending a conference could be classified as work? The difference between these two categories of worker is laid to the difference between work which is open to a quantifiable productivity measure and work which is not. Schrank maintains that as long as one can count the number of widgets produced at the end of a day, the worker is a slave to production. It is

the intangibility of the knowledge the worker produces that gives him his freedom and so makes him the envy of the blue collar worker.

As a commissioner of a ghetto work experience program, he learned that what is needed is not just work experience, but work experience which promotes personal growth. If there is no challenge, there is no learning.

Finally, as a sociologist, Schrank discusses the new democratized work arrangements in effect in such European companies as Volvo, Saab and Philips. This participative quality is practically unknown in North American society. People are not trained to it; management does not know how to organize situations to make them participative. All our experience is based on the acceptance of hierarchies, power and control. We need to participate in the planning itself, says Schrank, something that has not caught on yet in North America. Most importantly, we must confront the authoritarian element in ourselves.

Schrank comes through the pages of his book as being the kind of person one would like to meet, a "nourishing" person, as Fritz Perls would have said. His values are appealing. He believes that workers should care about each other. Throughout both the book and his life he shows real human concern and a belief in human relationships as ends in themselves. He is committed to the underdog, to the idea of a non-authoritarian social life.

Unfortunately, the quality of the writing could be higher. The book has a slightly adolescent flavor. Nevertheless, I would recommend it as enrichment reading for any counsellor who wants to learn more about work and about the values of workers.

Wekstein, L. *Handbook of Suicidology: Principles, Problems and Practice*. New York: Brunner/Mazel, 1979. 320 pp. \$17.50.

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Counsellors often become involved with potentially suicidal clients but few have any training or more than minimal awareness of the magnitude of the problem. Also lacking are awareness of intervention strategies, including proper referral sources.

Handbook of Suicidology, which comprises a multidisciplinary approach to understanding the dynamics of a complex subject, can fill this gap.