

# **AN ANNOTATED BIBLIOGRAPHY**

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These books have proven to be helpful to work and reflection. Some may not be an author's best work but was selected for other reasons. In any event, each book can be seen as a doorway to the world of the author. Multiple books by a single author represent multiple doorways into the same mental terrain. Many disciplines and subjects are covered in the list.

You may begin by conceiving of the world in disciplines, since this is the usual approach. Aspects of this approach are suggested in the headings. As you read the actual books lines between disciplines will fade letting other distinctions rise to the fore. You may even discover that there is more in common, than in difference, between good books. Perhaps you will even entertain the strange notion, as I believe I have, that all good books and the concerns that drive them ultimately come to center on a single question. Life then becomes of process of discovering that ultimate question. I have not yet been able to articulate what that question is. Perhaps it is because I am still alive.

## **I. AN INTRODUCTION TO IT ALL...**

### **A. *At the Edge of History*, William Irwin Thompson, 1971.**

"The technology of our industrial civilization has reached a peak in putting a man on the moon, but as the ancients knew, the peak is also the moment of descent. Before we ascend the next peak to Mars there is a very dark valley waiting beneath us, and, poetically enough, its darkness is made up of just those things our civilization did in order to succeed."

### **B. *Toward a History of Needs*, Ivan Illich, 1977.**

"Wherever the shadow of economic growth touches us we are left useless unless employed on a job or engaged in consumption; the attempt to build a house or set a bone outside the control of certified specialists appears as anarchic conceit. We lose sight of our resources, lose control over the environmental conditions which make these resources applicable, lose taste for self-reliant coping with challenges from without and anxiety from within."

### **C. *Player Piano*, Kurt Vonnegut, Jr. 1951.**

For those who like music and other things

### **D. *Stand on Zanzibar*, John Brunner, 1968.**

"Negro -Member of a subgroup of the human race who hails, or whose ancestors hailed, from a chunk of land nicknamed -not by its residents -Africa. Superior to the Caucasian in that the Negroes did not invent nuclear weapons, the automobile, Christianity, nerve gas, the concentration camp, military epidemics, or the megalopolis."

### **E. *The Wisdom of Insecurity*, Alan Watts, 1951.**

Interesting...

### **F. *Celebrations of Life*, Rene Dubos, 1981.**

"The word 'life' denotes not what living organisms are made of, but what they do. Observations and scientific studies have provided much knowledge about living creatures and especially human beings...but this biological knowledge does not reveal how life is experienced."

Also see: *The mirage of Health*, *A God within*, *So Human an Animal* and *The Wooing of the Earth*.

### **G. *Denial of Death*, Ernest Becker, 1974.**

The prospect of death, Dr. Johnson said, wonderfully concentrates the mind. The main thesis of this book is that it does much more than that: the idea of death, the fear of it, haunts the human animal like nothing else; it is a mainspring of human activity -activity designed largely to avoid the fatality of death, to overcome it by denying in some way that it is the final destiny for man.

### **H. *The Complete Traveller in Black*, John Brunner, 1986.**

'As you wish, so be it,' declares the traveler in black, and the forces of the universe bend to his will. The spoken words of the wisher come to be, but the results are scarcely what the wisher really desired. Instead, the results help the world achieve order and vanquish chaos. This is a chronicle of the beginning of the world as we know it -the world of order and reason -a world partly fashioned by the enigmatic traveler in black. Only the traveler works knowingly on the side of order and reason. His enemies, at first, are numerous.

### **I. *Looking Glass Universe*, John P. Briggs, 1984.**

A fascinating look at the revolution in physics, mathematics, chemistry, biology and neurophysiology, and the scientists whose startling new theories are changing our understanding of how the universe works.

### **J. *Civilization & Capitalism: 15th-18th Century*, Fernand Braudel:**

These almost make you like history. Much different than accepted American historians.

- Volume 1 -The Structures of Everyday Life
- Volume 2 -The Wheels of Commerce
- Volume 3 -The Perspective of the World

## **II. ON ART, ARCHITECTURE, PLANNING AND OTHER DESIGNED INTERVENTIONS...**

### **A. *Zen and the Art of Motorcycle Maintenance*, Robert Pirsig, 1974.**

One of the best books you will encounter on the nature of quality and the quality of nature.

And what is good, Phaedrus  
And what is not good -  
Need we ask anyone to tell us these things?

## **B. *The City in History*, Lewis Mumford, 1933.**

A good overview of from where the urban condition comes, and to where it tends to go.

## **C. *Art Against Ideology*, Ernst Fischer, 1966.**

New ideas opposing petrified ideologies cause unrest, stimulate opposition, eventually grip the masses and turn into actual power. ...In every ideology ideas are arrested so that they become 'ideas fixes,' immovable supports of a class, a system, a ruling group. What is lost is the movement of the idea, therefore its dialectic and therefore its reality. The idea is placed in a coffin of dogma.

Ideologies are fortresses. Ideas operate in open territory, measure their forces in direct combat, test one another, learn through contradiction, come home enriched by experience...

## **D. *Flatland*, Edwin Abbott, 1888.**

I call our world flatland, not because we call it so, but to make its nature clearer to you, my happy readers, who are privileged to live in space.

Imagine a vast sheet of paper on which Straight Lines, Triangles, Squares, Pentagons, Hexagons, and other figures, instead of remaining fixed in their places, move freely about, on or in the surface, but without the power of rising above or sinking below it, very much like shadows -only hard and with luminous edges - and you will then have a pretty correct notion of my country and countrymen.

## **E. *File Under Architecture*, Herbert Muschamp, 1974.**

I am an architect who has neither designed nor built any buildings nor has the inclination to do so. I call myself an architect purely out of the comic conceit which is all that remains of the Western architectural tradition. Buildings have such short life spans nowadays, and few bother to look at them anyway.

## **F. *Tomorrow is Our Permanent Address*, John and Nancy Jack Todd, 1980.**

A bioshelter is one actualization of an emerging theory of design that is based on natural systems, of a biotechnic approach to the problems of human sustenance.

## **G. *Design of Cities*, Edmund Bacon, 1969.**

As good a book on planning and city-making as you will find, written by as good a man as you will find in the same subject matters.

## **H. *Poems and Prophecies*, William Blake, 1927.**

To see a World in a Grain of Sand and a Heaven in a Wild Flower,

If you want to know more about the context of this work and its implications in science and philosophy see Donald Ault's *Visionary Physics: Blake's Response to Newton*, 1974 and David Erdman's *Blake: Prophet Against Empire*, 1954.

### **I. *Steps to an Ecology of Mind*, Gregory Bateson, 1972. (Ballantine edition. )**

Metalogue: Why Do Things Have Outlines?

Daughter: Daddy, why do things have outlines?

Father: Do they? I don't know. What sort of things do you mean?

D: I mean when I draw things, why do they have outlines?

F: Well, what about other sorts of things -a flock of sheep? or a conversation? Do they have outlines?

D: Don't be silly. I can't draw a conversation. I mean *things*?

F: Yes -I was trying to find out just what you meant. Do you mean "Why do we give things outlines when we draw them?" or do you mean that the things *have* outlines whether we draw them or not?

D: I don't know, Daddy. You tell me. What do I Mean?

F: I don't know, my dear. There was a very angry artist once (Blake) who scribbled all sorts of things down, and after he was dead they looked in his books and in one place they found he'd written 'Wise men see outlines and therefore they draw them' but in another place he'd written 'Mad men see outlines and therefore they draw them.'

Mankind is going to have to learn how to make himself more predictable; otherwise the machines are going to become angry and kill him.

### **J. *Alice's Adventures in Wonderland*, Lewis Carroll, 1865.**

A good beginning, and ending.

### **K. *Architects' Data* Neufert, 1990.**

If you must have it, this is it, and done in the German tradition. Warning: read Bateson first to get a sense of what "un-aided consciousness" will do for and to you, so that this data will be much more useful.

### **L. *The Castle*, Kafka 1926.**

It was late in the evening when K. arrived. The village was deep in snow. The

Castle hill was hidden, veiled in mist and darkness, nor was there even a glimmer of light to show that a castle was there. On the wooden bridge leading from the main road to the village, K. stood for a long time gazing into the illusory emptiness.

### **III. PHILOSOPHY, SOME WESTERN, MUCH EASTERN ...**

#### **A. *The Story of Philosophy*, Will Durant 1926.**

A source-book on Western philosophy, covering approximately twenty of the most noted philosophers from the Western world of thought.

#### **B. *The Wisdom of Lao-Tze*, Modern Library Edition Translation 1949.**

A much simpler approach to the search for truth, consisting of only 5,000 words.

#### **C. *Methods of Inquiry* Churchman and Ackofft 1950.**

A return to the subject matter of Durant's book but with a clear taste of the need for much more than the limits of rational thought.

An introduction and overview of the relations between philosophy and scientific methods, as it has developed during the past 2,000 years in the West. An excellent source-book, especially for those interesting in the philosophy of science, but quite difficult to find in libraries.

#### **D. *The Meeting of the East and West* C.F. Northrup.**

A good attempt at combining the meaning of differences between Eastern and Western thought relative to current situations and emergent international issues. Also look to C.P. Snow's *Two Cultures* in this regard, but of course with a fundamental difference of what the cultures represent.

#### **E. *A Sourcebook in Chinese Philosophy*, Wing-tsit Chan, 1963.**

An introduction to comparisons between Eastern and Western thinking processes. Helpful to both sides of the relationship.

#### **F. *The Secret of the Golden Flower*, Richard Wilhelm, 1931.**

For those who like flowers...and other things.

#### **G. *Philosophy in a New Key*, Susanne Langer, 1942.**

computer language developments except those doing it left out Langer's recommendations on inclusion of rite and art. Too bad.

There are relatively few people today who are born to an environment, which gives them spiritual support. Only persons of some imagination and effective intelligence can picture such an environment and deliberately seek it. They are the few who feel drawn to some realm of reality which contains their ultimate life-symbols and dictates activities which may acquire ritual value...Any man who loves his calling loves it for more than its use; he loves it because it seems to have meaning.  
(p. 288)

### **H. *Ch'i: A Neo-Taoist Approach to Life*, RGH Siu, 1974.**

Musing is delightful freedom. No one claims the jurisdiction, sets the rules, or challenges the outcome. You can muse at any time, in any place, and under any circumstance. Never does it dip into the pits of evil. It ennobles and enlightens and suffuses as with a quiet joy. Free of logic. Carefree of consensus. Free and carefree in essence.

## **IV. SCIENCE**

### **A. *One Two Three...Infinity*, George Gamow, 1947.**

...of atoms, stars, and nebulae, of entropy and genes; and whether one can bend space, and why the rocket shrinks. And indeed, in the course of this book we are going to discuss all these topics, and also many others of equal interest.

### **B. *The ABC of Relativity*, Bertrand Russell, 1959. (fun)**

Everybody knows that Einstein did something astonishing, but very few people know exactly what it was that he did. It is generally recognized that he revolutionized our conception of the physical world, but the new conceptions are wrapped up in mathematical technicalities.

### **C. *The Structure of Scientific Revolutions*, Thomas Kuhn, 1962. (more serious)**

Scientific knowledge, life, language, is intrinsically the common property of a group or else nothing at all. To understand it we shall need to know the special circumstances of the groups that create and use it.

### **D. *Scientific Method*, Russell Ackoff, 1962. (much serious)**

The book is definitely slanted to the decision maker, the man of affairs, the manipulator of men, machines and resources...However, the bulk of this book is not written from the point of view of the humanities. The title does not say this. Therefore the preface should say it in no uncertain terms, namely, that scientific method is treated here from a certain point of view, where the point of departure is a problem defined in what to do terms. (Anatol Rapoport's preface to the book.)

**E. *Against Method*, Feyerabend, 1962. (An alternative)**

Claiming that anarchism must now replace rationalism in the theory of knowledge, Feyerabend argues that intellectual progress can only be achieved by stressing the creativity and wishes of the scientist rather than the method and authority of science. In the later half of the book he examines Popper's 'critical rationalism' and the attempt by Lakatos to construct a methodology, which allows the scientist his freedom without threatening scientific 'law and order.' Rejecting both attempts to shore up rationalism, he looks forward to the 'withering away of reason' and maintains that 'the only principle which does not inhibit progress is anything goes.'

**F. *The Art of Scientific Investigation*, WIB Beveridge, 1950.**

**G. *Godel's Proof*, Ernest Nagel and James Newman, 1958.**

**H. *Godel, Escher, Bach*, Douglas Hofstadter, 1979.**

**I. *Darwin and the Mysterious Mr. X*, Loren Eiseley, 1979. J. *The Fourth Dimension*, Rudy Rucker, 1984.**

**K. *Chaos: Making a New Science*, James Gleick, 1987.**

Over the last decade, physicists, biologists, astronomers and economists have created a new way of understanding the growth of complexity in nature. This new science, called chaos, offers a way of seeing order and pattern where formerly only the random, the erratic, the unpredictable -in short, the chaotic -had been observed. In the words of Douglas Hofstadter, 'It turns out that an Erie type of chaos can lurk just behind a facade of order -and yet, deep inside the chaos lurks an even eerier type of order.'

## **V. SYSTEMS APPROACHES TO PROBLEM SOLVING**

**A. *The Systems Approach and Its Enemies*, C. West Churchman, 1979.**

You first might want to look at Churchman's 1966 book, *The Systems Approach*.

**B. *Redesigning the Future*, Russell Ackoff, 1974.**

An important book that shows how an eminent social scientist turned the corner from the quantitative towards the qualitative dimension of problem solving.



**C. *Systems Thinking*, F.E. Emery, 1969.**

A basic book for anyone interested in use of systems approaches in organizations.

**D. *Foundations for a Science of Personality*, Andras Angyal, 1941.**

Perhaps the most basic book on ideas and challenges driving the shift towards systems thinking. For example this book introduces the notion that as a system reaches its limits 'the parts assume the whole.' What this means has long been a challenge in systems. With holography we now have a much better physical model of what it means, but not yet a psychological model.

**E. *Change*, Paul Watslawick, John Weakland, and Richard Fisch, 1974.**

This book deals with the age-old questions of persistence and change in human affairs. More particularly, it is concerned with how problems arise and are perpetuated in some instances, and resolved in others. It examines how, paradoxically, common sense and logical approaches often fail and in doing so compound an existing problem, while seemingly 'illogical' and 'unreasonable' actions succeed in producing the desired change.

## **VI. THE POLITICS OF HUMANKIND**

**A. *The New Leviathan*, RG Collingwood, 1942.**

What is Man?

Before beginning to answer the question, we must know why it is asked. It is asked, because we are beginning an inquiry into civilization, and the revolt against it which is the most conspicuous thing going on at the present time.

**B. *Twilight of Authority*, Robert Nisbet, 1975.**

I believe the single most remarkable fact at the present time in the West is neither technological nor economic, but political: the waning of the historic political community, the widening sense of the obsolescence of politics as a civilized pursuit, even as a habit of mind.

**C. *Anarchism*, George Woodcock, 1962.**

A history of libertarian ideals and movements.

**D. *Mutual Aid*, Peter Kropotkin, 1918.**

**E. *Government and the Mind*, Joseph Tussman, 1977.**

## **VII. THE ECONOMICS OF HUMANKIND**

### **A. *The Ultimate Resource*, Julian Simon, 1981.**

Take a strong stomach with you are this trip...

"Is there a natural resource problem? Certainly there is -just as there has always been. The problem is that natural resources are scarce, in the sense that it costs us labor and capital to get them, through we would prefer to get them for free.

Are we now "entering an age of scarcity"? You can see anything you like in a crystal ball. But almost without exception, the best data -the long-run economic indicators -suggest precisely the opposite. The relevant measures of scarcity -the costs of natural resources in human labor, and their price relative to wages and to other goods -all suggest that natural resources have been becoming less scarce over the long run, right up to the present."

### **B. *The Entropy Law and the Economic Process*, Nicholas Georgescu-Roegen, 1971.**

A good alternative to the book listed in A.

## **VIII. THE POTENTIALS OF HUMANKIND**

### **A. *The Human Side of Enterprise*, Douglas McGregor, 1960.**

The book presents two radically different attitudes towards management; one is technical in orientation and looks to humans as a physical resources participating in the total machine called production. The other is humanistic in outlook and looks into the humanistic requirements in the work setting that are psychological, as well as physical and technical.

### **B. *The Human Use of Human Beings*, Norbert Wiener, 1956.**

A rather optimistic book on the science of cybernetics and its role in improving the human condition. Several of the underlying presumptions about a 'post-industrial' society are found in the book.

### **C. *Towards a Social Ecology*, Emery and Trist, 1973.**

Difficult but well worth the reading effort. It outlines the underlying value differences the make of the current world and a more beneficial world that ought to be.

### **D. *The Act of Creation*, Arthur Koestler, 1964.**

### **E. *Mind. Discovering the*. Walter Kaufmann. 1980.**

- Volume I, Goethe, Kant and Hegel
- Volume II, Nietzsche, Heidegger, and Buber
- Volume III, Freud versus Adler and Jung

## **IX. THE DARKER SIDE OF HUMANKIND**

### **A. *The Mountain People*, Colin Turnbull, 1972.**

Tough stuff.

### **B. *The Arrogance of Humanism*, David Ehrenfeld, 1978.**

Tougher stuff.

### **C. *Social Darwinism*, Robert Bannister, 1979.**

From this beginning things soon become hopeless.

### **D. *Journey to the End of the Night* 1934 & *Death on the Installment Plan*, 1952, Louis-Ferdinand Celine.**

My favorites, but not easy on the soul.

### **E. *Billiards at Halfpast Nine: Builders and Destroyers*, Heinrich Boll.**

The son is expected to destroy, during a wartime offensive, the church that his father had created.

### **F. *The Inner City Mother Goose*, Eve Merriam, 1969.**

There was a crooked man. And he did very well.

### **G. *The Heart of a Dog*, 1925 and *The Master and Margarita*, 1938, Mikhail Bulgakov**

The title says it all.

### **H. *Briefing for a Descent into Hell*, Doris Lessing, 1972.**

## **X. TO FIND A WAY OUT FROM IX.**

### **A. Carlos Castaneda:**

- *The Teachings of Don Juan*
- *A Separate Reality*
- *Journey to Extlan*
- *Tales of Power.*

### **B. Walter Kaufman (He also did the previously listed "mind" set.)**

- *The Future of the Humanities*, 1977.
- *Without Guilt and Justice*, 1973.
- *Tragedy and Philosophy*, 1968.

### **C. Herman Hesse**

- *Demian*
- *Steppenwolf*
- *Magister Ludi*

### **D. John Dos Passos**

- *The 42nd Parallel .The Big Money*
- *Nineteen Nineteen*

### **E. Goethe**

- *The Sorrow of Young Walter*
- *Faust: Part I*
- *Faust: Part II*

### **F. Fydor Dostoyevsky**

- *Crime and punishment .The Idiot*
- *The Brothers Karamazov*

### **G. Erving Goffman**

- *Asylums*
- *Frame Analysis*
- *The Presentation of Self in Everyday Life*

**I. *The I Ching* or Book of Changes, Richard Wilhelm translation, 1951.**

**J. *Walden & Other Writings*, Henry David Thoreau, 1937.**

**K. *Mutual Aid*, Peter Kropotkin, 1914.**