

DLH ANNOTATED BIBLIOGRAPHY

David L. Hawk February, 2003
New Jersey Institute of Technology
Schools of Management and Architecture

Books listed herein were helpful to me in my life, however such comes to be self-defined, my thoughts then and now, and my reflections and inspirations to express the inexpressible. Some of these are said, by others, to not be the author's best work but were here listed for their insights on subject matter not their linguistic reviews. Each can be seen as a "doorway" into the world of an author's mind. Multiple books by a single author represent multiple doorways into essentially the same mental terrain. As a friend and mentor (the late Hasan Ozbekhan) once said when commenting on another mentor's 20 some books (Russell Ackoff), "In each person there is one book and if they are lucky they will get it out prior to death. If we are unlucky they will rewrite that one book over and over."

Many subjects are on the list. Please learn to always be skeptical of subject matter categorizations. If you find a hierarchy of importance in categories you are going to miss much. Subject matters are used to help organize what is seen as a complex world. The categories are artificial and often denote dead ends, especially if you organize your life around them. Libraries organize books into academic disciplines as they don't know what else to do. The subject they take from schools relative to what subjects are taught in schools, and vice versa. Complexity of phenomena, called life, is thus segmented into categories that are disassociated from each other thus losing the systemic connections that are more important than the subjects. All this is done in the name of logical understanding, or learning to rely on unaided rationality to find meaning in meaninglessness. The later cost to this pathway to understand can be fatal to understanding. Complexity is to be embraced and untangled, not avoided or buried under categories and subject labels. Once you concentrate on the connections between parts you no longer see parts. Complexity is generally restricted to the eye of the beholder, and on closer inspection in not in what is being viewed. Normal academic approach generally presupposes subjects to be sacrosanct. You might note that nature shows little respect for what humans believe to be true, such as how humans carve up their world to make sense of it. Outside academia the world progresses by changing or avoiding categories. Shakespearean plays are good at pointing to this infinite pattern.

Systems of living order have little respect for humanly designed stage sets composed of academic, economic or dramatic furniture. How humans come to relate to their planet, others, then themselves, is what most matters. Yes, we change nature, but then nature will change us. The consequences of industrialization and how it changes our water, land and air and the climate is becoming omnipresent to life, death and the meanings presented to us in between. Some of the works found herein address overriding concerns for our species, but offer stories well beyond Shakespeare and his camp followers. Science provides brief glimpses into the limits of the human belief systems but offers no systematic picture of meaning. That seems to await our cumulative impacts on our environment since industrialization began its mechanical process. Seems the machine might be done by 2050. The climate stability needs for life are incompatible with the cumulative consequences of our industrial results. Pity.

Aspects of understanding via doorways into the psychological, social and natural worlds are suggested in the headings that will follow. Please note that as you encounter the content of the actual books you see how the lines between disciplines fade allowing more relevant and significant

differences and questions to arise. For example, the historic differences between art and science are soon replaced by integrations of the best aspects and talents of art and science, all to better understand human limits and conditions of existence.

If it helps you might reflect on the well-known Plato Allegory of the Cave. It offers a simple and clear doorway into the meaning of limits to human understanding of context and the role of humans in changing that context. In Plato's metaphor undated we see how he only allowed the 1% who were richest in society to escape the limits of the cave. They were allowed to follow the cracks that first allowed the light into the cave designed and maintained by them. It is worth noting that the escapees from the cave did choose to return to their leadership role in the seeming comfort of the cave's darkness and republicanisms. They commented that the light outside was too bright. The cracks continue to grow in the cave and at some point all humans will need to leave its dark security. Democracy and democrats do not offer any sanctuary as long as education is as it is.

You may discover more in common, than in difference, between many of the books, their subjects and the qualities of their writings. It is worthwhile to consider what they all hold in common. Perhaps you will even come to entertain the very strange notion in all good writing and the worthy human concern that drives the will to express. All expression seems to seek that same common statement, a statement humans will never express. We do not know that question, nor are able to state it but we should not stop trying to express it. Life is a process of wondering about, wandering around and tentatively discovering the nature of that question. Perhaps you may find a way to go beyond all of the limitations in the books presented herein to state the ultimate human question(s). I don't know.

I. AN INTRODUCTION TO IT ALL... (Seeking what "it" is.)

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." (Also read this author's fundamental work: "The Disabling Professions." Contemporary professional training, as we have come to worship it and have our children aspire to it, was initiated via Hitler to keep students, and society from learning too much about connections and context, thus asking "why?")

C. *Player Piano*, Kurt Vonnegut, Jr. 1951. For those who like music, anti-music and other related difficulties.

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, soft...and more.

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." From his last book. If interested, look into: *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. A book about humans developing a need to invent and manage "immortality projects" to deny their mortality in life. Becker claims these "projects" are the base camp of much evil revealed to the world. He was writing the follow-up book on how to "*Escape from Evil*" when he too died.

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 that 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 human 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, until they eliminate themselves by realizing their own wishes.

I. *The Shockwave Rider*, John Brunner, 1975. This introduces many of the terms later used by computer hackers, as well as the terms used to frame what will become the lost world of big data. A must read for those interested in to where we will be via data collection religions in 2020 and beyond.

I. *Looking Glass Universe*, John P. Briggs, 1984. A fascinating look into the basis of the modern revolution in physics, mathematics, chemistry, biology and neurophysiology, as well as the ideas of the scientists whose startling new theories change our understanding of how the universe works.

J. *Civilization & Capitalism: 15th-18th Century*, Fernand Braudel: These three volumes encourage the reader to appreciate and perhaps even like history. Much different than what you find reading usually 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, DESIGN AND OTHER HUMANISTIC AND/OR ARTIFICIAL INTERVENTIONS...

A. *Zen and the Art of Motorcycle Maintenance*, Robert Pirsig, 1974. One of the best books written 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 to concepts of from where the urban condition comes, and to where it seems 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 'idees 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, then 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'm 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 bio-shelter is one actualization of an emerging theory of design that is based on natural systems, of a bio-technic 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, who worried about goodness in cities and the people who built and occupy them. He was a friend. I was allowed to be his teaching assistant.

H. *Poems and Prophecies*, William Blake, 1927. To see a World in a Grain of Sand And a Heaven in a Wild Flower, Hold Infinity in the palm of your hand And Eternity in an hour.

If you want to know more about Blake's 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. To go even deeper, and broader, into understanding the present look into the science of holography, which are the children of Blake's sandy ancestor.

I. *Steps to an Ecology of Mind*, Gregory Bateson, 1972. (Ballantine edition.) Metalogue, i.e., why 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.'

Bateson's thought about the human future: "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, perhaps even the ending story for the human tragedy. A wonderful guidebook to international business theory during the 1990s, but not thereafter. Other themes now rule business.

K. *Architects' Data* Neufert, 1990. If you must think in the Germany way, and some of you must, then this is the essence of it for those believe they are architects. It is organized in the best of the 20th Century German tradition. Warning: read Bateson first to get a sense of what "un-aided consciousness" will do for and to you, so that this 20th Century data dump will be more useful, and funny.

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 empties.

M. *Building the Unfinished*, Lars Lerup, 1977. Extraordinarily pro-architecture and anti-architect as students are currently taught to be in Schools of Architecture. Points out that the best in life and human experience is never finished but always evolving towards a greater end than humans envision. Good students seem to love this book, prior to transferring to other subjects that are more fluid. Herein is demonstrated the underlying problem in current architectural schools, and a source of much teacher frustration:

"It is very hard to kill a talent."

III. PHILOSOPHY, SOME WESTERN, SOME EASTERN, AND SOME FROM FRAGMENTS IN THE HUMAN SOUL

A. *The Story of Philosophy*, Will Durant 1926. A source-book on Western philosophy, covering approximately twenty of the most noted philosophers in 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 Ackoff, 1950. A return to the subject matter of Durant's book but with a clear taste of the need for much more than what is available within 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 for a Management Ph.D. It is especially for those interesting in the philosophy of science, but quite difficult to locate.

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" for an elaboration on this concern, 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 those who wish to find a basis for comparing Eastern and Western thinking processes. Helpful to both sides of the relationship, but not helpful to seeing there is one nor finding a path to the "third" way.

F. *The Secret of the Golden Flower*, Richard Wilhelm, 1931. For those who like flowers...and other beautiful things in life.

G. *Philosophy in a New Key*, Susanne Langer, 1942. An excellent study in the importance of symbolism of reason, rite and art. Important to development of contemporary forms of meaning, thought and philosophy. Also important to micro-processor and computer language developments. From reading this it become interesting to see how studiously those now doing it use her terms but leave out her recommendations on inclusion of rite and art in information technology. 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 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. It's a shame that MBA students, via Maslow's Hierarchy of Needs, are instructed how to find and fire people doing this to improve what the Economist worships as "productivity."

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. (simply 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. Argues for the fluid but does so in a way that the fixed have come to use him to deter the fluid.

D. *Scientific Method*, Russell Ackoff, 1962. (Much more 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*, W. 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.

L. *Linked: The New Science of Networks*, Albert-Laszlo Barabasi, Cambridge, Ma: Perseus Publishing, 2002. Good stuff.

M. *The Gifts of Athena: Historical Origins of the Knowledge Economy*, Joel Mokyr, And Princeton, NJ: Princeton University Press, 2002.

N. *The End of Science*, John Horgan, New York: Addison-Wesley Publishing, 1996. A stunningly interesting book on how science becomes a religion, therefore limiting to the human intellect via projects that should not be accomplished.

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. This was his penance for having written "On Purposeful Systems."

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 in the 20th Century on ideas and challenges called for development of 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 or research model.

E. *Change*, Paul Watzlawick, 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.

F. *Ackoff's Best*, Russell L. Ackoff, New York: John Wiley and Sons, 1999.

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.
An overreaction of the possibilities of anarchism?

VII. THE ECONOMICS OF HUMANKIND

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

Have a strong stomach with you on 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.
An alternative to the book listed in A, for those with intelligence and concern for people who need, believe in and even read works such as the one of Simon.

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 this early work.

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

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

D. *The Act of Creation*, Arthur Koestler, 1964. Great book.

E. *Mind, Discovering the*, Walter Kaufmann, 1980. Unparalleled work on the mind.

- 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 about weak people.

B. *The Arrogance of Humanism*, David Ehrenfeld, 1978. Tougher stuff on weaker people.

C. *Social Darwinism*, Robert Bannister, 1979. From this beginning things to understanding what humans do and why, everything quickly turns into complete hopelessness.

D. *Journey to the End of the Night 1934 & Death on the Installment Plan*, 1952, Louis-Ferdinand Celine. Warning, this is not an easy read for the soul. Two of my favorites

E. *Billiards at Halfpast Nine: Builders and Destroyers*, Heinrich Boll. Another kind of poetic statement on the human condition in that it's a story about a 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.
Again, the title says it all, and not what you would call optimistic.

X. TO FIND A WAY OUT FROM IX.

A. Carlos Castaneda:

- *The Teachings of Don Juan*
- *A Separate Reality*
- *Journey to Exlan*
- *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. Fyodor Dostoyevsky

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

G. Erving Goffman

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

H. *The phenomenon of Man*, Teilhard de Chardin, 1954.

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.

Best of luck in your journey through life.