Groovy Science: Knowledge, Innovation, and American Counterculture

From Kaiser David
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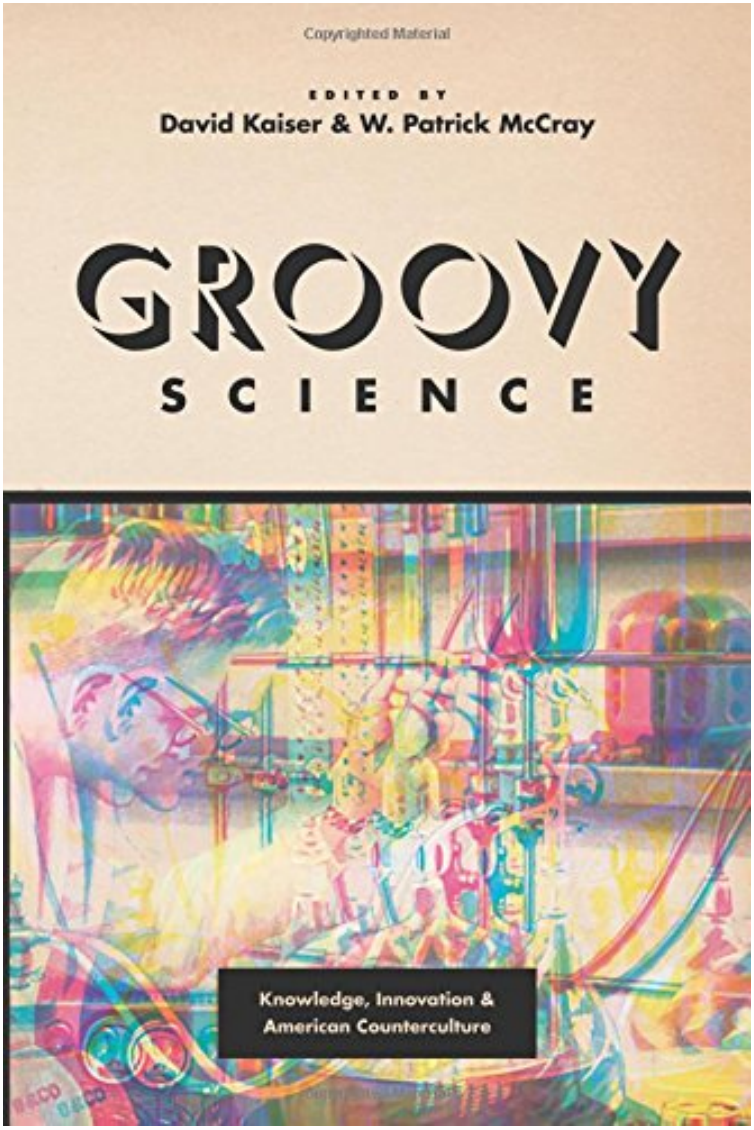

#840920 in Books Kaiser David 2016-05-31 2016-05-31Original language:EnglishPDF # 1 9.00 x 1.00 x 6.00l, .0 #File Name: 022637291X416 pagesGroovy Science Knowledge Innovation and American Counterculture | File size: 19.Mb

From Kaiser David : Groovy Science: Knowledge, Innovation, and American Counterculture before purchasing it in order to gage whether or not it would be worth my time, and all praised Groovy Science: Knowledge, Innovation, and American Counterculture:

2 of 2 people found the following review helpful. Good scholarship; intelligent selection and editingBy CustomerThe

Last Whole Earth Catalogue explained. Good scholarship; intelligent selection and editing; the quirky and the goofy given their due alongside the more serious analysis of the counterculture/science link.6 of 10 people found the following review helpful. NOT SO GROOVY SCIENCEBy Jack SarfattiMany will find the essays of interest and useful. However, I object to Sarfattis tortuous reasoning. There was no unexpected source the source was Tim Leary himself obviously! - If McCray had done his research properly he would have contacted me before writing this! Kaiser could have easily put him in touch with me."Exactly when and why Leary began to formulate SMI2LE is unclear. Jack Sarfatti, a physicist who started the Physics/ Consciousness Research Group in Berkeley, claimed that Learys inspiration came from an unexpected source: General Douglas MacArthur. Leary, Sarfatti said, was really MacArthurs lovechild. The general-to-be often danced "with Learys mother when Leary was in utero, and Learys father was an army dentist who supposedly had MacArthur as a patient. 38 And MacArthur, Sarfatti pointed out, made some astonishing prototranshumanist predictions near the end of his life. Tomorrows cadets, the retired general told West Pointers in 1962, would experience humanitys staggering evolution as people harnessed cosmic energy and created disease preventatives to expand life into the hundreds of years and space ships to the moon. All this was preparation for, MacArthur mused, some final apocalyptic conflict with the sinister forces of some other planetary galaxy. 39 By Sarfattis tortuous reasoning, Learys parents knew MacArthur, Leary had (briefly) attended West Point, and MacArthur spoke about some prototranshumanist ideas, thus sparking Learys imaginationQED." from "Groovy Science: Knowledge, Innovation, and American Counterculture" by David Kaiser, W. Patrick McCrayOn Jun 18, 2016, at 2:35 PM, JACK SARFATTI wrote:Saul-Paul Sirag may remember this as well?George Koopman came to us at the Jones Street place across from the Episcopal Church on top of Nob Hill that Laurance Rockefeller paid for via Jean Lanier.I believe Leary was still in prison and George said he would be released if he could come to Big Sur Esalen at the conference to be held in January 1976 that Werner Erhard was supporting.On Jun 18, 2016, at 2:18 PM, JACK SARFATTI wrote:I assume Max Brockman is the agent for this book?McCray never contacted meIt was Tim Leary who told me he was General MacArthur's love childMcCray gives false witness that I made it up out of nowhere."Besides Leary and Wilson, the workshop featured longevity researchers and advocates from the Bay Area Cryonics Society. Jack Sarfatti and a few other underemployed physicists, intrigued by Learys confluence of mysticism, space travel, and quantum theories, joined the two-day seminar and supplied their own riffs on Learys radical technological enthusiasm. Leary continued his association with Sarfatti, and together they attended workshops at the Esalen Institute (a Cape Canaveral of inner space), nestled amid Big Surs rugged beauty." from "Groovy Science: Knowledge, Innovation, and American Counterculture" by David Kaiser, W. Patrick McCrayAlso Leary and I did not attend EsalenI was the director and invited Tim when George Koopman told me Nixon would let him out of prison."Leary gave a fuller exposition of SMI2LE in Exo-psychology, a book he dedicated to evolutionary agents, on this planet and elsewhere. 51 Leary mutated his own definition of exo-psychology throughout the book. It was a Science which Studies the Evolution of the Nervous System in its Larval and post-terrestrial Phases, the psychology of physics (Psi Phy), as well as a theory of Interstellar Neurogenetics. Juxtaposing his ideas with pre-Einsteinian psychology, Leary claimed that astronautics, astrophysics, genetics, and nuclear science were all research areas with significance for human destiny in the future. 52 The book goes on to describe the eight circuits of the human nervous system and the twenty-four stages of Neural Evolution, which Leary likened to the periodic table. Resembling better-known books, such as Fritjof Capras The Tao of Physics, Exo-Psychology cited the quantum musings of physicists like Jack Sarfatti and John A. Wheeler while criticizing the cynicism of Werner Erhards est and puritanical protestant-ethic manipulators like B. F. Skinner. 53 Overall, Exo-Psychology blended a freewheeling pastiche of ideas from quantum physics and genetics with Vedic, Islamic, and Zen philosophies. Neuropolitics and Exo-Psychology were clear signs that Leary had strayed far from ONeills comparatively straightforward ideas, which were grounded in optimistic yet measured extrapolations of 1970s technology."This part involving me is OK.Sent from my iPhone0 of 0 people found the following review helpful. A Great Examination of the Combination of Science the Counterculture in the 1970sBy RDDIn "Groovy Science: Knowledge, Innovation, and American Counterculture", editors David Kaiser and W. Patrick McCray argue, Many young people who self-identified as part of the counterculture in the United States, stretching from the late 1960s through the early 1980s, dismissed examples of science and technology that struck them as hulking, depersonalized, or militarized a rejection of Cold War-era missiles and mainframes rather than of science and technology per se (pg. 2). They define their term, groovy science, as reflecting the social exploration, experimentation, and eclecticism that were emblematic of the counterculture(s) during one of the most colorful periods of recent American history (pg. 304). To that end, the essays they selected reveal ways in which many people sought to reconcile science, technology, and hipness, melding a certain form of hip consumerism with enthusiasm for science (pg. 6).In the first section, D. Graham Burnett examines the cetological studies of John C. Lilly and concludes of his work,This strange imbrication of the techniques of mind control and animal communication in the late 1950s and early 1960s suggests at least one way in which the isolation tank and sensory-deprivation research fitted with Lillys program of cetological investigations in this period (pg. 24). As part of that same section, Cyrus C. M. Mody writes, There was still plenty of good science done in the United States in the 70s, much of it conducted by, in partnership with, or in response to members of the youth counterculture and various protest movements (pg. 71). He follows the UCSB

physics department, writing, Members of the UCSB physics faculty were keenly aware that a student body that had absorbed the values of the counterculture and protest movements wanted their professors to move toward civilian, applied topics and a more interdisciplinary, humanistic outlook (pg. 85). For Mody, the changes in research cannot be understood without incorporating the strains Vietnam placed on the economy and federal budgets (pg. 98). In this way, he argues, The post-Cold War research enterprise first emerged in the lost decade of the 70s (pg. 71). Mody concludes, For at least some scientists in the late 60s and early 70s, the logical course was to diversify their interdisciplinary collaborations; to follow the shifting winds of civilian priorities into new lines of research, especially related to biomedical, environmental, and disability technologies; to experiment with new ways of reaching young people; and to forge new ties among industrial, academic, government, and civil-society organizations (pg. 98-99).In the second section, Nadine Weidman examines Abraham Maslow, arguing, The apparent ease with which Maslow traveled between corporate boardroom and hippie retreat indicates a broad crossover or exchange of people, practices, and ideas between the Establishment and the counterculture, as the precepts of humanistic psychology pervaded both (pg. 111). While Maslow approved of the hippies values and goals, he disdained their demand for instant fulfillment and struggled to explain why the youth had turned out so differently from what his theory of human nature predicted (pg. 110). In that same section, Henry Trim examines John Todd, arguing, The relationships of cooperation between countercultural environmentalism and governments emerged from the efforts of Todd and others to use scientific and technical expertise to make a place for their ideas within broader discussions of environmentalism and development during the 1970s (pg. 144).In the third section, W. Patrick McCray examines Timothy Leary and the counterculture at large, concluding, Despite simplistic characterizations, that broadly defined intersection of social movements and demographics called the counterculture displayed a conflicted and complex relationship with science and technology (pg. 241). In this way, Learys SMI2LE reflected this optimistic view toward science and technology, especially that which was small in scale and existed outside the margins of mainstream research. The ideas that Leary presented with SMI2LE suggest that some Americans were willing to consider radical technologies in a positive light (pg. 241). Also in the third section, Erika Lorraine Milam writes, Although Playboy was neither an underground countercultural production nor a popular-science magazine, it provides a valuable space for tracing how these threads [of new concepts of masculinity based on cutting edge sexual science and understandings of animal behavior] actively interwove in media that circulated through middle-class society in the era of groovy science (pg. 272).In the final section, Andrew Kirk examines Buckminster Fuller, concluding that the architect provided early inspiration for this significant effort to revive a human-centered and pragmatic environmentalism that united human ingenuity, thoughtfully designed stuff, and care for nature (pg. 306). Furthermore, Fullers ability to survive as an iconoclastic researcher outside the normal parameters of scientific research and academic standards served as a model for their quest to recapture a sense of excitement for small-scale research and invention that many felt was lost during the Cold War, when megasystems and megamachines squelched older American traditions of garage RD (pg. 306-307). He concludes, These counterculture shelter trends are significant because the linking of alternative technology with older bioregional architectural traditions is perhaps the best example of the design science revival of the 1970s counterculture (pg. 325).

In his 1969 book The Making of a Counterculture, Theodore Roszak described the youth of the late 1960s as fleeing science as if from a place inhabited by plague, and even seeking subversion of the scientific worldview itself. Roszaks view has come to be our own: when we think of the youth movement of the 1960s and early 1970s, we think of a movement that was explicitly anti-scientific in its embrace of alternative spiritualities and communal living. Such a view is far too simple, ignoring the diverse ways in which the eras countercultures expressed enthusiasm for and involved themselves in scienceof a certain type. Rejecting hulking, militarized technical projects like Cold War missiles and mainframes, Boomers and hippies sought a science that was both small-scale and big-picture, as exemplified by the annual workshops on quantum physics at the Esalen Institute in Big Sur, or Timothy Learys championing of space exploration as the ultimate high. Groovy Science explores the experimentation and eclecticism that marked countercultural science and technology during one of the most colorful periods of American history.

"In their edited volume Groovy Science, Kaiser and McCray show that in the 'long 1970s', the young, in creating a counterculture, didn't so much reject science as recreate it. Each essay is a case history on how the hippies repurposed science and made it cool. For the academic historian, Groovy Science establishes the deep mark on American culture made by the countercultural innovators. For the non-historian, the book reads as if it were infected by the hippies' democratic intent: no jargon, few convoluted sentences, clear arguments and a sense of delight."