



**People's Democratic Republic of Algeria**  
**Ministry of Higher Education and Scientific Research**  
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**Faculty of Letters and languages**  
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# **The Impact of the Hippie Movement on Modern American Lifestyle**

Dissertation submitted to the department of English in partial fulfilment of the requirements  
for a Master Degree in English Civilization and Literature.

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**Academic Year 2018-2019**

## **Declaration**

This research is based on different previous works which collaborated in my work's progression leading to the resulted conclusion. The works are involved either by paraphrasing, summary, or direct quotation; accompanied with full acknowledgments to their contributions to my research. Hence, I declare as I consider that any kind of plagiarism will result in the failure of my project.

## **List of Abbreviations**

U.S: United States (of America)

LSD: Lysergic Acid Diethylamide

SDS: Students for a Democratic Society

MIA: Missing in Action

MP: Military Police

LBJ: Lyndon B. Johnson

NEPA: National Environmental Policy Act

## **Dedication**

I dedicate this work to myself, my loving parents and all my family members.

Special dedication to my dear BenazouzArkaneddine, for being a good brother and partner. And to not forget all my friends, colleagues and instructors.

## **Acknowledgments**

I am really grateful to all those who have supported me to accomplish this work. I would love to thank Dr. Kaid for being tolerant and I appreciate her presence during the process of this work, and I am contented that she helped me by her acceptance in the first place, and her wise supervision for the remaining steps of the research.

## **Abstract**

This present dissertation aims to examine the impact of the Hippie movement on the modern American lifestyle in general. It will be based on gathered data and analyses of the emergence of this movement and its impact and influence on Americans by the genuine peaceful and lovable behaviors the Hippies have. The study begins from the movement's birth as small gatherings, until the full composition of the whole echoing movement. The initial phase of the study tackles the background of the Hippies, starting from the 1940s Baby Boomers. However, by the use of the gathered data, there came the chance of spotting all aspects related to the coming 1950s, including the birth of the Beat movement; and delving into reaching the arrival of 1960s when the Hippie movement was considered official and at its peak. Taking into consideration the detailed information provided through various methods of research all along this study, there are many different inceptions and points of view gathered from several sources, about the progress of the Hippie movement all along the American chronicle, for the purpose of extending the pack of knowledge considering the Hippies and their history. As for the reverberated results from the study, the Hippies were certainly a movement that still has an impact on the people's views toward life. They could reflect the sense of sharing, loving and caring for everyone. They stood against their government's decisions concerning foreign affairs and military involvements. They were able to even affect art, fashion and social attitudes, through what they have fought for since their very first beginning. People became more interested in embracing nature and tolerating others, thanks to the Hippies who were seen as reckless, uninterested youth protestors.

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## General Introduction

The American society has been through many perceptible changes. Generations embracing various ideologies and advocating different conditions, have played a significant role in shaping the American society, all along their appearance through distinct portions of time along the history of the United States. The 1960's marked the emergence of an unprecedented youthful generation called the Hippies, they were considered as a social movement that was characterized by countercultural features. They were quite important and influential in an esthetic manner. These youngsters promoted noble philosophies toward living a harmonious peaceful life, full of love and caring for each and every one, they rejected the conventionality and were non-conformists to the existing establishment that time. Hippies adopted many humanistic approaches in order to freely live from any compulsions caused by materialism, consumerism, capitalism, and social classes recognized by their government and mainstream society. They were open to new life experiences such as the use of mind-altering drugs, unusual music, bizarre clothing and vivid fashion, as well as a full acceptance of nature.

This study seeks to get a clearer image about the Hippie movement by identifying the movement, following their track throughout history, and show the extent to which this youthful generation could impact and shape modern American society. The whole process will be a combination of some gathered information from previous works in order to follow the chronological sequence of the Hippies for the purpose of reaching the aim of the dissertation. Many writers and researchers have written about the Hippies, whether to define what is meant by Hippies or as to disclose their effectiveness in society and culture of the 1960's. But the gap left unfilled was to tackle their evolution as well as their long-term

impact on Americans in general; whether their social activeness or the way they were integrated within society, even though they were in opposition to the mainstream culture. However, this dissertation aims to fill the gap by studying the process of the movement during the 1960's until the present. The starting point of the research will be about showing up the roots of the movement, by the means of moving back to the historical facts and events that led to the appearance of the Hippies as an entity and the way they formed a significant counterculture, and also to expose the details leading to the whole formation of the movement, and how could the Hippies reach an illustrious stand in the American history by advocating a dignified humanistic purpose of pursuing peaceful living for everyone.

The standpoints carried out by the Hippies were conducted in a series of examinations, and gathered data from previous studies about the Hippies such as Timothy Miller who wrote about the Hippies and the American values during the 1960's, and also Theodore Roszak who wrote a book about the making of a counterculture, which is considered as a milestone to the Hippies culture. These sources and many other articles as well as researches were used in order to expose and determinate the final impressive role of those youth in the American culture all along the dissertation. The questions that will be answered in an attempt to reach the primary objectives of this research are various. The main questions are; when did the Hippies take place and be recognizable in the history of United States? And how far did they shape the American modern lifestyle?

The introductory phase of the research will be oriented toward identifying the historical background of the Hippie movement -as it was mentioned before- in a bid to reflect the origins and what led to their emergence in first place. A full exposition of the 1950's which were characterized by the upheaval of the Beat Generation. The Beats who were considered

as the reason behind the emergence of the Hippies, and the ones who stored the implications that led to the composition of the 1960's counterculture in general. The historical background of the Hippies was deliberated in the first chapter of the dissertation, for the purpose of investigating the roots of their impact progressively throughout the whole parts of the research.

The coming chapter took part in clarifying more about the Hippies' emergence in the United States cultural and social scene. I wanted to show more details about how they appeared and their integration in society, although they seemed as a whole new odd type of human beings to the mainstream people, but their strong support to the other countercultural movements within the United States could really help them draw their position in the books of history. The 1960's was a time when several movements were taking place; the civil rights movement, women calling for equality, as well as the protests against United States involvement in Vietnam. All these movements shaped the role of the Hippies in society; they were engaging in the protests and advocating the humanly-based approaches by considering peace, love and harmony for the entire nation as a fundamental issue. They were imposing themselves by the means of helping humanity to reach an elevated sense of awareness towards a better living. These qualities in the Hippies had attracted my attention to conduct this research, because the objective behind the whole thesis is to show how the contemporary world is in need of the values adopted by the Hippies; and how could these values remain alive in the core of the recent society.

By the end of the research, the final chapter would seem more as a reflective attempt of showing the long lasting impact the Hippies could have on modern America in general, from their contributions to humanity, peace, ecology, and harmonious living, as well as their sense

of association and togetherness. Furthermore, Hippies' ideologies and ways of living are reflected nowadays in a slightly different mode than they were during the 1960's, people now are not making any movements, but we all do have concerns about the obligatory sense of living a harmonious life, without any constraints or burdens, under the slogan of the Hippies; "peace, love and harmony" for every human being. Not only this, but the music and fashion of Hippies seem to be eternal, and are obvious on the cultural scenes of modern life.

## **CHAPTER ONE:**

### Historical Background to the Hippie Movement

The Hippie movement that emerged during the 1960's is seen as the movement of youth that helped in causing a sociological alteration and a noteworthy counterculture. It was based on the essence of living away from any kinds of restraints and carrying the ideological assets which were basically calling for peace, love and harmony for everyone. The roots of the Hippie Movement can be traced back to the appearance of various social and cultural movements, as well as, subcultures and shifts that took part in shaping American's very own identity. It has also contributed in ramifying Americans' unified communal sense of integrity all along the modern U.S. history.

This chapter will shed light on the historical evolution of the hippies, from their first appearance as an assemblage to a worldwide movement. It will further demonstrate how their ideology and sense of being were influenced by some previously established movements.

## **1. Definition of the Movement**

The very basic idea that might take place in one's head after hearing the word Hippies can be certainly characterized by some undeniable facts about this youth counterculture's uprising. However, in the light of some researches, the coming phase will explain, to some extent; define what is meant by Hippies. According to Gina Misiroglu's book *American Counterculture*, Hippies were not only to be forming a solemn movement, or any related sort of conventionality, but they'd rather be identified as a large amount of youngsters in many small groups defined by their eccentric behaviors, beliefs and bizarre palate in fashion and arts. (378) Furthermore, the Hippies adopted a virtuous doctrine of not hurting, constraining or even underestimating anyone else, while living their lives as they definitely believed they would live. This concept was revealed in Timothy Miller's book *The Hippies and American Values, 2009*, where he stated that the hippie creed was "If it feels good, then do it so long as it doesn't hurt anyone else." (15)

The Hippies' qualities, lifestyle and ideology were uncommonly considered as their own peculiar brand; they were a group of wise youngsters who avoided all aspects of getting into any kind of meticulous conformity toward materialism and secular earnings. They favored spiritual and harmonious philosophy that could certainly shape their one-of-a-kind peaceful identity.

## **2. The “Beat Generation”**

Shifting back in time to the period after the Second World War and the following decade, the United States has witnessed some considerable turns that could mainly touch many aspects within society. America's economic growth rates were extremely high and people became enthusiastically appreciative due to the lucrative blending between the private industry and civil purposes. With stable economic background, low unemployment rates and growing personal assets, people could make families without the risk of not being able to take care of their children. In accordance to the prosperous state of living, the birth rates were unprecedentedly high during the post-world war II period, the generation born in the years between 1945 and nearly 1958 is known as the “Baby Boomers”. (Kunkel 2)

### **2.1. The Baby Boom Era**

The years from the late 1940's to 1950's marked an enormous growth in population, as historian Landon Jones later illustrated the phenomenon. More babies were born in 1946 than ever before: 3.4 million, which utterly means, a raise of twenty percent more than in 1945; a tremendous growth remarkably captured in one year. This was the outset of the so-called “baby boom.” In 1947, 3.8 million babies were born; and another 3.9 million in 1952. More than four million were born every year in the coming decade, when the newly born children breadth finally seamed off, by then, there were 76.4 million “baby boomers” in the United States, they made up almost 40 percent of the nation's population. Moving toward

scrutinizing the reasons behind the “baby boom” phenomenon, the postwar “baby boom” actually happened for more reasons. Older Americans during that period, who had postponed marriage and childbirth whilst both national and international calamities took place in addition to the Great Depression and World War II, were joined to help boost the nation’s population growth. A lot of adolescents were keen to start families. (In 1940, the average American woman got married when she was almost 22 years old; in 1956, the average American woman got married when she was just 20. And just 8 percent of married women in the 1940s opted not to have children, compared to 15 percent in the 1930s). (History.com, Baby Boomers)

People in the postwar era had a strong confidence in a better future, and they were positively sure that their future will be prosperous, bright and convenient. Hence, their choice of making families and having children became even more definite, and certainly obtainable. In many instances, they were right: Corporations grew larger and more advantageous, labor unions promised generous wages and benefits to their members, and items bought by consumers were more plentiful and affordable than ever before. And by that, many Americans became more convinced and certain that they could provide their families with quite better living conditions, and facilitate all what seemed unattainable for them and to their children. (History.com, Baby Boomers)

The baby boom and the suburban boom were closely associated. Almost as soon as World War II ended, developers such as William Levitt, became the most famous symbols of suburban life in the 1950s. The idea was centered on finding spacious areas to settle, so they began to buy lands on the outskirts of cities and used mass-production techniques to build modest, inexpensive low-rent houses there. The G.I. Bill<sup>1</sup> subsidized low-cost mortgages for

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<sup>1</sup>The G.I. Bill also known as the Servicemen's Readjustment Act of 1944, was a law that provided a range of benefits for returning World War II veterans

returning soldiers, which meant that it was often cheaper to buy one of these suburban houses than it was to rent an apartment in the city. This peripheral state of housing was perfect for young families; they had informal “family rooms,” open floor plans and backyards. By 1960, suburban baby boomers and their parents comprised one-third of the population of the United States. In fact, suburbs were considered as a successful project for those families to comfortably enjoy living. The new suburban baby boom trend could have a particularly confining effect on women. Printed media articles and advice books “*Don’t Be Afraid to Marry Young*,” “*Cooking to Me Is Poetry*,” “*Femininity Begins At Home*” prompted women to leave the workforce and adopt their roles as wives and mothers. The idea that a woman’s most important role was to bear, rear and look after their children and husbands, was hardly a new one, but it took on a new significance in the postwar era. First, it placed the baby boomers directly at the center of the suburban dimension. Second, it generated a great deal of dissatisfaction among women who yearned for a more fulfilling life as well. (History.com, Baby Boomers)

The middle-class Americans during the postwar time period have taken their consumption of goods as their first concern. Adults were actively participating in the consumer economy; they somehow used every single way to buy what was available, using new-fangled credit cards to buy things like, hi-fi systems, televisions and new cars. Many productive companies and merchants had shifted their focus to another group of consumers; they were like a huge number of relatively opulent boomer children, many of whom could be easily convinced to participate in all kinds of consumer rages. Baby Boomers reached their highest thriving consumption rates, they bought mouse-ear hats to wear while they watched “The Mickey Mouse Club” and coonskin hats to wear while they watched Walt Disney’s TV specials about Davy Crockett. They bought rock and roll records, danced along with “American

Bandstand” and swooned over Elvis Presley. (History.com, Baby Boomers) Life magazine in 1958 ran a cover story under a banner headline, *KIDS: BUILT-IN RECESSION CURES-HOW 4,000,000 A YEAR MAKE MILLIONS IN BUSINESS*. The story was about mentioning how a Baby Boomer could contribute in the improvement of economy, as well as being classified as a “prodigious costumer.” (Patterson 70)

## **2.2. The Development of the Beat Movement**

As the baby boomers grew older, they began to oppose the already established consumerist suburban attitudes. It became more obvious to them that this material boom and safety provided by their parents, is not counted as any sort of a chosen happiness. The unrivaled bliss caused by prosperity, in fact, was the authentic opportunity to seek more out of life than survival. This generation, born and raised in suburbs, kids were not assuredly appreciative to how their life was really blessed. Moving forward through time, as these kids grew up, they unavoidably began to encounter the usual pickles familiar to everyone has ever been a middle class child; adolescents’ nasty cases of acne, making new relations, falling in love that does not quite go the way they would like, mad teachers in schools, losing close friends, not making the school sport team, or any kind of other life threatening scenarios to those youngsters. But these kids were perpetually unable to share their feelings with their parents about the issues they were facing because mother and father – especially the father – might break off into one of their prototypical sermons: “When I was a kid, I barely had enough to eat, and you are complaining about a few pimples”; “I was working to support my family when I was twelve, and you can’t even keep up your grades”; or “I was walking to school in the snow –uphill, both ways - when I was your age, so get over it” (Swendson).

As might be expected, for the older generation, the parents who had witnessed troublesome and difficulties through their lives, they had been enduring the fact that they had to face up

their own emotions, so they could not be particularly compassionate when it came to their offspring's childhood problems. And even more than expected, the generational difference was inescapable which may have played a notable part in feeding an uncommon vivid youth rebellion when these kids grew up and reached their teenage years, starting by the early 1960's. (Swendson)

This generational disparity also implemented affection on a more social, political level. As they grew up in the suburbs, protected and hidden in their relatively sheltered "bubble world," they were obliged to admit the fact that the United States was the paramount country on earth, and this has been taught in the schools and by their parents. The United States was the earth's ideal instance of freedom, deliverance, and evenness engrossed in a worldwide conflict in opposition to the faithless, tyrannical regime of the Soviet Union. And due to the fact that these kids were raised by parents seeking to overly protect them from some of the unsightly realities of the world, they initially and undoubtedly accepted what they were taught. (Swendson)

Parents were expecting from these youngsters to properly finish their studies, come into possession of good jobs, live righteously, make families and have children, then carry on with the torch of a prepackaged-life from them and pass it onto their progeny. Compliance was safe for people, as well as the government's precondition for being a good citizen. However, some non-radical Americans thought that security and protection from harm was a deceptive facade that could be shattered at any moment. In fact, most Americans attempted to avoid thinking of their vulnerability, although the majority of the world was still aching from the after-effects of the extortion of Europe and the nuclear aftershocks of Hiroshima's Little Boy and Nagasaki's Fat Man bombs killing hundreds of thousands of Japanese. (Huddleston 1)

Out of the restrained society, a group of dissenters who refused to keep faith in what they felt was inauthentic, forged life, had other spiritual perspectives to the meaning of life rather than going along with America's recently discovered opulence and the tendency to consider material possessions and physical comfort as more important than immaterial principles. Their way of living was disgraceful to traditionalists who named them extremists, dangerous and ramblers. The remaining ones from the older generation, who grew up battling fear and uncertainty, and were extremely cautious to what might seem immoral, could not grasp the infidelity of these fanatics and their careless attitudes toward the new profusion that was available in America. These fanatics were the Beat Generation; the Beat Movement was a victory and a calamity at the same time. Its leaders experienced triumph because of their ingenious contributions to the development of the American culture, as well as, due to the seeds of unconventionality they have planted. Either out of unawareness or intentionally, the calamity remarked was that the Beats being misunderstood and misrepresented by the media, when tried to illustrate what the Beats were about, it was mistaken. The media was to spread a clarified and an inexact stereotype that obscured the Beats' message of retrieving "*the human community to spirituality and authenticity.*" (Huddleston 2)

The Beats were converted into cartoon characters named beatniks; they were, to a certain degree, humiliated by the Media. These beatniks entered the market; they became merchandise and the ideas about them were used for the purpose of promoting coffee houses, underground clubs and help vend newspapers, clothes, records and other stuff. Publicists in an ironic manner sold them to pretenders who barely tried to imitate the beatnik life. Gradually, the old promoters of the Beats were replaced by teenaged aspirants and consequently, Beatniks became a "juvenile fad" slightly refining the government's premier alarm of widespread violence and youthful delinquency. (Huddleston 2)

### 2.3. The Chronological Sequence of the Beats' Inception

To blaze a trail, the beginning imprecisely was in 1944 when Allen Ginsberg met Jack Kerouac at Columbia University where they were not accepted. Both of them had not been so tolerant; Ginsberg had been expelled for a short time as a result of a disciplinary action and Kerouac withdrew. In the long run, they were finally introduced to William Burroughs who lived in Greenwich Village. Burroughs was older than them and was a graduate from Harvard, he had a thought about studying medicine in Vienna, but he was unable to make it there. His family was rich and owned the Burroughs Corporation; they have made their wealth through manufacturing machines. William did not have to work, he lived on a trust fund allowance, but he spontaneously worked in many odd jobs to gain life experience for his writings.

Accordingly, Ginsberg and Kerouac came from the same middle-class backgrounds. Those two men might be classified as the most famous members of the about-to-be movement; they were considered as the original Beats. For what left from the 1940's, they tended to discover the Village, New York by writing many poetry and novels, had many long deep conversations about philosophy and seriously thought about the meaning of life. They had encountered other writers, and became very knowledgeable and enthusiastic about jazz. They even tried out drugs, usually "marijuana" and "Benzedrine"; sometimes "heroin", and were influenced by bohemians with no constant employment while attempting to find spiritual relief through Buddhism. For the Beats' revered people, they were considered weird and out of the mainstream for the rest of society, the same as for innovators. During that time, Kerouac wrote *On the Road* breakthrough book during a road trip he took with his friend Neal Cassidy. (Huddleston 3)

In the early 1950s Ginsberg and Kerouac departed from the Village on the way to San Francisco. At that time, the avant-garde poetic revival was centered in San Francisco as it had

been since the 1940s led by Kenneth Rexroth<sup>2</sup>. Artists and writers saw it as a resort and became a famous Beat province. On October 13, 1955 in an onerous empirical gallery of art in the Black section of San Francisco, Ginsberg gave his well-known innovational reading of *Howl* at the 6 Gallery, it was groundbreaking. In 1957, Ginsberg's *Howl* and *On The Road* were released. In May 1957, San Francisco police forces raided bookshops and seized copies of *Howl* as well as other books because they were considered to be indecent, in accordance with the preventive laws carried by the censorship at that time. The City Lights Bookstore owner, Lawrence Ferlinghetti, was apprehended for obscenity charges because the confiscated books were sold in his store. Ferlinghetti's trial caused a turning point for American literary history when Judge W. J. Clayton Horn concluded that *Howl* was not obscene and asserted, "[ . . . ] *An author should be real in treating his subject and be allowed to express his thoughts and ideas in his own words.*" (Huddleston 4)

Nevertheless, the Media had its full share of interest from the publicity of the trial thanks to broadcasting and delivering to the mainstream public all what concerned the Beats phenomenon. Consequently, people were wondering and had an even stronger curiosity about this new trend. Thus, one of the first things that the majority of people were speculating was the meaning of the word "Beat". Kerouac was the one who came up with "Beat;" the word was quite used during the Second World War by Jazz musicians, usually used to mean "poor" or "exhausted." (Sterritt 21) Kerouac recreated it for the sake of personifying spirituality through portraying the ones who did not conform to the mainstream which advocated the desire of possessions. Jazz musicians and the Beats had some other slang words they commonly used, which had various significances depending on the tone of the voice or body language. Their philosophy, way of speaking, behavior and dress detached the Beats from the

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<sup>2</sup> Kenneth Rexroth was an American poet, translator and critical essayist, he was dubbed the "Father of the Beats". He is regarded as a central figure in the San Francisco Renaissance and paved the groundwork of the movement.

rest of society. They called themselves “hip” and named the conformists’ ”square,” and by referring to themselves as “hipsters,” people had no idea about the meaning of the word.(Huddleston 5) Norman Mailer, a passionate writer to the Beats associated with other alienated writers, wrote an article called “The White Negro.” The article’s aim was to describe the authentic hipsters as being the African-Americans who were treated insignificantly, and who were usually Jazz musicians that often lived a “bohemian” and frequently drastic lifestyle. They were “promiscuous,” mostly smoked herb and spoke their own language. Lives of these Black hipsters were in a firm fear of detention and constant threat of a sudden death, by the hands of white supremacists for the most part. (Huddleston 5)

The Beat poets tried to simulate the unencumbered, free spiritual lifestyle, and manners of Black jazz musicians of the 1930s and 1940s. Black people lives in general seemed to appear more imbalanced, confronting the constant threat of being marginalized and imprisoned or executed by bigots. The whole scene of black people paralleled the anarchic world of the Beats from many sides concerning the fact that they were strongly affected, to some extent they lived in dear from a sudden death by the bomb, or even worse, the slow death caused by conformity. Therefore, they were encouraged to persistently continue their quest to pursue as many wisdom as life would ever had available and then simply share them through their writings. So factually, the Beats who copied the action of Black hipsters turned to be the identical white version, or the “white negro.” (Huddleston 5)

#### **2.4. Different Perceptions about the Beats Movement**

Herbert Gold was a literary critic; he wrote for Playboy magazine in February 1958 to expound what has been said by Mailer about the violence of hipsters. He portrayed them in a disgraceful manner, described them as being motorcycle bandits, and junkies with no liabilities to anyone, including their homes, children, wives work or even their participation in

politics. On the other hand, Author John Clellon Holmes considered hipsters to be less savage, more profound and insisting individuality people. (Huddleston 5 – 6)

Douglas T. Miller and Marion Nowak expressed that the white collar class was stressed that the Beats would rouse wild brutality, adolescent misconduct and rebellion. Kerouac countered negative and vicious delineations of trendy people by attesting that the Beats were spiritualists on a profound journey, having nothing in a similar manner as adolescent delinquents who he thought were wicked and unconcerned. More discussion encompassing the Beats emerged toward the finish of the 1950s when people started perusing their fiction and sonnets. (Huddleston 6) Miller and Marion wrote, *“The Beats made the establishment afraid because they were a genuine bunch of dissenters; they were humanitarian, attractively hedonistic, very vaguely left wing, and most of all, popular. That gave them dangerous power.”* (386)

In 1959, Eugene Burdick denied the idea reflecting the fact that the Beat Generation and Hipsters who were comprised of a little gathering of individuals, and it was far-fetched that their theory would turn into a huge movement. Burdick did not appear to be extremely awed by the Beat’s way of life or composition. Be that as it may, in 2001, Ann Charters, Kerouac's biographer, expressed that the Beats were seen as having a place with an alternate era as a result of the great effect they made on many readers. Charters saw the Beats positively in light of the fact that she was present in the development and had been extremely impacted by it. She additionally turned into Kerouac's biography and invested a great deal of energy with him. (Huddleston 6) Burdick was correct that the Hipsters' theory and way of life would not grab hold, but rather in the years to come, the Beats would be cases to individuals declaring their disappointment and want for change. David Halberstam, a student of history who expounded on the 1950s, gave a part to the Beats in his content. He gave a genuinely objective authentic record of them, notwithstanding inclining to the good side. In it, he recorded how the Beats regarded the individuals who were extraordinary, even jail detainees,

since they thought prisoners exemplified the substance of opportunity from the framework. (Huddleston 7)

Likewise, Halberstam expressed that numerous social faultfinders amid the 1950s were disturbed by large tranquil state of mind of the "Silent Generation" and their limitless craving for consumerism. A few people were awkward with the similarity, scrutinized the motivation behind life and stressed that individuals were winding up excessively appended, making it impossible to material things. The Beats were the first to turn out and stand firm, dissenting similarity and the absence of the social and cultural purpose for the white collar class. Allen Matusow, a history specialist who expounded on the 1960s, thought back to the Beats as the heralds of the Hippie Movement. He thought the Beats had degenerate tastes in writing, music, dialect, medications, and religion. They were distanced from American esteems since they dismissed realism, cleanliness, sexual constraint and lived in deliberate neediness. The nonconformists did similar sorts of things, yet they drew significantly greater attention. (Huddleston 7)

Howard Prothero, in 1991, published an article recognizing the Beats as abstract trailblazers notwithstanding being otherworldly nonconformists who ought to be seen as minor characters in the show of American religion. (206) Richard Hofstadter, another student of history, censured hippies for their faction of estrangement and good skepticism. From his viewpoint in 1963, he called them juvenile, sentimental rebels with a puerile issue - a side effect of the current social disquietude. He also thought they haven't delivered any great written work. Hofstadter does not seem to have separated amongst Beats and radicals even though there was a distinction. He appears to have lumped the first Beats together with hippies; be that as it may, the Beats were more established and more developed (conceived in the vicinity of 1914 and mid-1920s), and really endeavored to separate themselves from the youthful imitators that turned out to be a piece of the hipster craze of the mid-1960s. (Huddleston 8)

David McReynolds wrote in 1970 that the Beat Generation was a characteristic articulation for the circumstances, profoundly established in the disarray of American culture. In 1982 Marty Jezer stated that their insubordination was communicated by craftsmanship rather than legislative issues in light of the suppression of the Cold War. (Huddleston 8 – 9)

As mentioned above, the general population was immersed with articles about the Beats and their way of life in daily papers and magazines like *Esquire*, *Life*, *Playboy* and *Readers' Digest* in the late 1950s. The expression "beatnik" was first utilized in 1958 by Herb Caen, a writer for the San Francisco Chronicle. It was intended to be defamatory, conjuring comparability to "Sputnik," the Soviet satellite. Maybe Caen was trusting that the users of the word would interface it with America's most despised foe, the Soviet Union and socialism. Paul O'Neil, composed an article for *Life* in 1959, which incorporated a photograph format with employed models and thought up sets with items and furniture portraying a common sloppy hippie cushion, including an uncovered sleeping cushion, and bongo drums. Numerous network shows presented hippie characters and Hollywood made abuse films alongside the other low-spending sci-fi and blood and guts films amid that time. (Huddleston 10) This seems, by all accounts, to be the start of the media deconstruction of the Beats, supplanting them with the new cliché picture of the hipster, which proceeded and stayed right until the present time. The hipster-like characters depicted by Marlon Brando and James Dean were supplanted by characters like Maynard G. Krebs, played by Bob Denver in the TV sitcom "The Many Loves of Dobie Gillis" from 1959-1963. (Huddleston 11)

Mad Magazine even did a satire about a beatnik, called "Wild Harry." Part of the disarray was that the trendy person and radical personas covered in a few regions. Both tuned in to jazz, composed verse and did not hold employments; be that as it may, the generalization of the pleasant, senseless person wearing shoes, playing bongo drums and donning a goatee supplanted the "dangerous," virile, cool feline. The press neglected to comprehend or forgot

the fact that the Beats were serious, committed scholars. Ginsberg attempted to isolate the Beat picture from these "Social Defectors." (Huddleston 11)

The Beatniks were thought to be counter-culture, yet they were viewed on a greater degree as kindhearted juvenile trend. The Establishment could inhale simpler and even snicker at their jokes. O'Neil viewed the hipster scene as; with their very newly generated no conformity came the rise of a prevailing fashion and a "social protest transformed into a commodity." (Huddleston 11) Many endeavored to profit off this new trend and went the extent that offering hipster packs. One picture taker ran advertisements offering to lease a hippie. With commercialization, Kerouac was perplexed the profound message he was endeavoring to pass on was being lost. Ginsberg was expressly immediate with the individuals who distorted the Beats; he called them instruments of the fiend, liars, war-making Whores of Babylon, among other things. John Maynard, a history specialist writing in 1991, expressed that the Beats were blame to shopper society and it would be a misstep to expel their impact. (Huddleston 10 – 12)

### **3.1. Cultural Background of the 60's**

The beats have strongly wanted from people to be totally unfettered in every aspect both mentally and emotionally. This pushed them to be set in a personal pursuit for new experiences, so they would have gone around using drugs, doing whatever might seem unusual and untraditional, and finding crazy people to do crazy things with.

This quote may explain some more about the Beat Generation: "It embraced originality and individuality in the way people thought and acted, throwing out the old rules of literature, music, sex and religion." ("What Was the Beat Generation." qtd.in "The Beat Generation and the Hippie Movement") They wanted others to interrogate what their society was like and whether it really was righteous for them.

The beat generation utterly desired the rest of people to be at least free enough not to be scared of sharing their real emotions and feelings without considering what would be thought about them by others, as well as being totally unfettered to expressing them in new ways that were never done before, and for this, they were in full readiness to question why traditions and old politics should have been obeyed. “Basically they wanted people to think outside of the box.” (“The Beat Generation and the Hippie Movement”)

The Beats would wear unusual clothes, grow their hair out which was normally looked down upon. “Generally apolitical and indifferent to social problems, they advocated personal release, purification, and illumination through the heightened sensory awareness that might be induced by drugs, jazz, sex, or the disciplines of Zen Buddhism.” They believed that what they were doing was the appropriate way to live because society was confined and had no joy or sense of family anymore. They could certainly bring some new innovative styles in art, music and literature. Allen Ginsberg’s poem Howl which was considered to be a very powerful creation from one of the beat generation that was somehow about the daily struggles people faced in their lives but unfortunately was discounted by the majority of people. (“The Beat Generation and the Hippie Movement”)

#### **4. Conclusion**

By the end of this chapter, and while considering all the factors integrated within the historical timeline leading to the Hippies emergence. For me, as a research developer and student, I could have a sort of joy whilst immersing deep within the implications and the eras before reaching this research’s aim, which is discovering what was actually there before the Hippies came into existence, and how their historical embodiment would be inverted out through the previously tackled events all along this chapter. The historical background to the Hippies movement would pave the way for further historical milestones leading to the creation and emergence of the movement, in order to compose the rest of the research and facilitate reaching the objective of the study.

## **CHAPTER TWO:**

### Hippies Emergence and Early Impact

Considering the notion of the Beat generation's dogmas of the fifties and how they contributed to the set of aspects that formed the following decade's culture, art and politics. Hippies were a progression of the Beat movement; they took the core of the beats beliefs and acted on them in a much wider, organized and public way. In fact, several key Beat figures embraced and shaped the Hippie culture. The present chapter will hold and gather up some various detailed truths about the counterculture of 1960's, particularly the Hippies; their very preliminary features of birth, affection and upheaval, and how they have impacted the American mainstream society in all phases and from all perspectives.

## **1. Definition of Counterculture**

The counterculture can be defined as a culture within a culture, constituted by a group of people whose values, concepts of living, and ideology differs from the mainstream one; it neglects the dominant culture or some parts of it. ("Counterculture")

The counterculture had not come from nothing; there was an urge for its appearance. Its burst would be issued from the overwhelming struggle between generations, the contention between the young and the adult. (Roszak 1) To a certain degree, the Hippies were the kind of movement that was characterized by all aspects of the Counterculture in western society, it was seen in the way they rejected conformity and values of their parents, as well as their need to express their profound dissatisfaction toward the already founded social norms the Americans have had before they came into existence. Furthermore, the rise of this youth counterculture might be considered as one of the effects of the postmodern era on the American culture. (Roszak 3)

## 1.1. The Emergence of a New Movement

During the early 1960s, the relationship between mainstream and marginal cultures such as the newly born Beats and the coming-after Hippies, was shaped by mutual borrowing and rejection. Popular culture depicting American life continued to be dominated by white, middle-class, who sought to uphold the traditional family values of previous decades. In contrast, youth aligned with the new culture expressed their disapproval of, and in many instances their rebellion against, the dominant culture's values. This central generational conflict meant that the decade was a time when identities and ideologies seemed to be in a state of constant alteration. (Skinner 5)

It could be to some point argued that the influential ideologies adopted by the Beat authors expressed in literary forms, were in proper sequence pursued by an extensive range of many groups, whose significance is crucial to the Beats' ongoing cultural standings. As these people were gathered at one fell swoop in metropolitan areas, enclaves of Beat social networks began to be formed, comprised of individuals with similar tastes and values. The existence of a Beat enclave in North Beach, San Francisco, and a few years later, the large hippie community of Haight-Ashbury, can be constructed as a physical, straight line of influence from the Beats to the hippies, and accordingly a full persuasive demonstration of the Beats on 1960s culture. It is highly evinced throughout the historical timeline of the Beats that they were largely influential in the culture of the sixties, principally on the construction of the counterculture, which had its roots within the Beat enclaves that were actually generated by the average number of people moving to towns such as San Francisco and New York, where the Beat writers lived and worked. Certain areas, such as North Beach in San Francisco, Greenwich Village in New York, and Venice in Los Angeles, were home to an infrastructure of coffeehouses, theatres, bars and spaces founded and frequented by these people, who all

resided there in pursuance of 'alternative' life choices, separated from the all-encompassing 'mainstream' culture.(Skinner 6)

For geographical reasons too, the beats were capable of influencing the hippie scene, which began in San Francisco and is almost universally portrayed as the 'image' of the counterculture; and to a certain degree the Sixties. In his book, Parke Puterbaugh noted that when Beatniks began to move to San Francisco, the choices of housing there were the old Victorian mansions of the Haight-Ashbury area, which were available for nominal cost to rent. (357) In the same line of thought, the Beat poet, Michael McClure notes that the vicinity of the Haight-Ashbury area to North Beach meant that there were many imbricating people over each other, from what had been seen as a number of separate individualities, creating an extensive flowing scene of people with "similar tastes and interests". (Skinner 6)

Such scenes can be an outlet for innovativeness to move past locally critical cultural qualities towards a cross examination of prevailing structures of distinguishing proof, and potential social change, through the investigation of new personalities and aggregate contribution. In this case, the huge number of individuals moving to San Francisco in the 1960s made it suitable for the Beats and their values to blend with the ones who were new to the counterculture scene and city. Albright contends that specific major strands of Beat values moved toward becoming injected in the improvement of the new scene. (352) the Beats' adoption of opposite ethos for the purpose of dropping out of an already established way of living, their keen and "programmatic" distance from standard ideas of society; their attention on orientalism, "Eastern mysticism and European existentialism"; recreational medication use in quest for an aggregated experiments; a love of art, in true sentimental tradition; and the rise of music to an artistic expression as jazz for the Beats and Rock in the

counterculture scene, all these bohemian enclaves built up by the new age guaranteed that a spirit of community could exist.(Skinner 7)

## **1.2. Bohemians' Ideological Impact on Hippies**

Moving back in time, to search for the first opposing youth movement that sprang up in response, and as a rejection to the metropolitan life and any sort of unfriendly mechanics of modernity, the movement which its founders and members wanted to integrate and get themselves together with nature, they went vegans and sometimes liberalized themselves from any sort of compliance and favored nudity, hiked and camped outdoors, creating substitutional societies to the mainstream. It was a sentimental, profound developing movement. The young fellows grew their beards and hairs long, played guitars and harmonically sang songs around campfires. This movement first emerged in Europe and those people were the Bohemians. ("Bohemian Groves")

### **1.2.1. Bohemianism**

The term Bohemian is defined in *The American College Dictionary* as "a person with artistic or intellectual tendencies, who lives and acts with no regard for conventional rules of behavior."

The early nineteenth century marked the first emergence of Bohemianism in Europe, namely in France when artists commenced moving to the lower class, to Romani lower-rent neighborhoods. "Bohémien" was a French term commonly used for Gypsies and Romani people of France, who, in fact, were wrongly thought to have reached France in the 15th century via Bohemia which was the only heretic country among Western Christians at the

time. Bohemia was actually regarded by many of its recipients as a state of mind rather than an actual place. (“Why Hippies Are Sometimes Called Bohemians”)

These spiritual fanatics created a proto-hippie worldview and style that was carried out to the United States by German immigrants, and worked on developing it there between the 1890s and the beginning of the First World War. In their new homelands, conversions of the locals began to be made by the immigrants. Professor Arnold Ehret, who arrived in California in 1914, helped to advance and promote raw food diets, fasting, and nude sun baths. He also believed that men should let their hair, and their beards grow long. Ehret’s *Rational Fasting* (1914) and *Mucus-less Diet* (1922) gained wide acceptance during the 1960s, in the Hippie circles of San Francisco and Los Angeles. (“Bohemian Groves”)

Later in 1935, Maximillian SIKINGER arrived in the USA at the age of 22; he settled first in California and inspired many of the young Americans to embrace nature. One of those who did so was Gypsy Boots. He was born to Russian-Jewish parents in San Francisco, in 1916. He met SIKINGER the year he arrived, and began experiencing, German natural diets, fasting, and Yoga. He later opened his Health Hut in Hollywood in 1958, and gained a fascinating reputation as a health instructor, attracted many health-care seekers and appeared many times on the Steve Allen show during the 1960s. Art also had leverage from the German Bohemians, specifically the work of Hugo Höppener (1868-1948), who had the nickname “Fidus”. He advocated nudism at the first place by depicting naked figures among the natural landscape, not purposely sexualized, but in integrity with nature and working in cooperation with each other. (“Bohemian Groves”)

During his day, Fidus gained wide recognition and primarily inspired the psychedelic art style of the 1960s. Various works of his own show a male-female couple cuddling, not out of lust, but in a kind of “Tantric reaching for Deity”. His most famous work of which he made a lot of versions, “Prayer to the Light”, shows a man standing on a rock knoll, with his arms outstretched to the sky. Marianne Gullestad believed that it may have a strong influence on the missionary art, such as a painting made by Adolf Thunem in 1923, showed an African male with arms outstretched to an angel that appears in the sky. Fidus’s Prayer to the Light was also remade by the HasomerHatzair in Palestine, in 1922, in their journal *El-Al*. (“Bohemian Groves”)

In 1934, Fidus worked on a mural sketched design named *Herbst* –which means autumn, its depiction reflected an image of a group of naked figures picking fruit from a tree. At the top of the design is perhaps the first ever peace symbol – a symbol that would become synonymous with the 1960’s Hippie and later anti-nuclear movements. Consequently, in 1958 the British artist Gerald Holtom was mainly accredited with designing the peace symbol, but this is nearly a quarter of a century after it appeared in Fidus’s *Herbst*. Consequently, the 1960s was a revival decade; it was popularized for a new generation that was marked by the Bohemian adventures reflected and regenerated by the Hippies’ stamp on it, new fashioned styles had been adopted from India, China, Tibet, Mexico and elsewhere. Even more hippies adopted love beads and fabrics such as hemp and cheesecloth from the former places. India provided an influential technique of “tie-dye” which had been used to transform simple items of clothing into bright colored and vortexed psychedelic unbleached cloths. Indeed, it was not all about clothing so they saw the West as “superficial and misguided,” as if it is similar to that late nineteenth century Bohemians, they looked upon Asia as a genuine culture. (“Bohemian Groves”)

### 1.3 Psychedelic Hippies

The term psychedelic is derived from the Greek words (psyche, "soul, mind") and (delein, "to manifest"); therefore, while combined it denotes "soul-manifesting", the inclusion was that psychedelics have the ability to access the soul and reach some way too far corners in the human mind as well as developing unused potentials. The word was coined in 1956 by British psychiatrist, Humphry Osmond, the spelling loathed by American ethno botanist, Richard Schultes, but championed by the American psychologist, Timothy Leary. ("Psychedelic Drug")

Lysergic acid diethylamide, LSD or "acid", popular for its part in the 1960's counterculture development, is a dismal, scentless, and marginally intense tasting drug. It went by various names including Acid, Trips, Uncle Sid, Blotter, Lucy, Alice, sugar cubes, tabs...etc. The drug of choice during the 1960's counterculture hippie movement was the LSD. Rates showed that 20.2 million U.S. residents had used it at least for once. In Timothy Leary's view, "*there are three groups who are bringing about the great revolution of the new age.... They are the DOPE DEALERS, the ROCK MUSICIANS, and the UNDERGROUND ARTISTS AND WRITERS.*" (qtd.in Armstrong 56)

As a matter of fact, amid the 1960's, from research facilities in pharmaceutical organizations, on school grounds and restrooms around the nation came a plenty of new medications, the immaculateness and activity of these drugs got more questionable as time went ahead, deceitful merchants looked to benefit from the medication craze. Alongside methamphetamine, cocaine, and weed or in other words "marijuana", and even heroin, hippies attempted to use whatever they could get their hands on. Drugs were depicted as marvels of modern time innovations. Americans were persuaded that soon all infections would be vanquished by taking some drugs. It was a period of unbridled hopefulness and the

pharmaceutical publicity functioned admirably on US youthful kids. By that time, an average kid between eight and ten, would be gulping thousands of vitamins, hundreds of aspirins, and would also have vaccines on sugar cubes and in needles, drink colorful syrups for coughs, taken antibiotics as well. And they were very healthy children. (“Hippies and Drugs”)

Furthermore, vivid styles, colorful fashion, various workmanship art developments and obviously the mind boggling overflowing of musical ability in the 1960’s, were straightforwardly because of the effect of hallucinogenic drugs. Having such receptive outlooks, hippies were the ones who tried different things and encountered the bits of knowledge these psychedelic drugs provided, accordingly releasing a blast of new thoughts upon society and had their very own personal stamp. (“Hippies and Drugs”)

## **2.1 Hippies Leverage in the 60’s Scene**

During the early 1960s, civil rights were considered as the predominant issue of the time; equality was highly demanded and sought for by Blacks under the threads of law. At that time, black people were capable of voting in national elections, but in local polls, especially in the south, blacks’ rights in the franchise were ignored, and this was only one of many rights disowned by black people. Black people had equal rights on theoretical bases, but in reality, beneath America racialism was still there, and to some extent, segregation was the law in the south. (“Hippy Activism”)

In addition to the blacks, the anti-nuclear movement started proceeds forward in the early '60s as well. With many countries moving toward armament and testing nuclear weapons, as well as the dramatic augmentation in production, the concern was worldwide and became the issue of everyone. Americans were insisted on by President Kennedy to build fallout shelters; while “Ban the Bomb demonstrations” attracted tens of thousands of students and intellectuals from both America and Europe such as Bertrand Russel as he became the first president of the

Campaign for the Nuclear Disarmament. (Rée) Anti-nuclear and civil rights protests were jointly in forms of sit-ins, demonstrations, marches, speeches and songs by famous people, signs with slogans, and chants. These protests were always intended to be in a peaceful way. If things got ugly it was usually due to police tactics or violent counter demonstrations. The SDS, “Students for a Democratic Society”, was to a certain degree involved in these early demonstrations. Young people began to get the idea that their government did not really have the interests of the people as their main priority. They would later organize anti-war campus protests around the country because there were huge revenues to be made in the arms race, just as President Eisenhower had warned that the military industry convolution was having extravagant influence on U.S. policy making, and the McCarthyism legacy of the 1950s was somehow back, haunting the Americans as their paranoid government saw the threat of Communism everywhere. (“Hippy Activism”)

During the Cuban Missiles Crisis, President Kennedy stood up to Russian Prime Minister Nikita Krushchev over Soviet nuclear missiles, nearly causing world war three. But it was President Lyndon Baines Johnson who was to lead America into an inclusive war in Vietnam. Many believed that John F. Kennedy was about to pull out from involvement in Vietnam when he was assassinated on November 22, 1963. The Americans young and old saw the American dream buried along with Kennedy, the nightmare of reality was right in front of everybody; it was only two days after President Kennedy assassination that Lyndon Johnson increased U.S. involvement in the Vietnam War (History.com, Johnson Announces)

Approximately, eighteen months later, America was getting even more involved in Vietnam. By first there were only advisors sent, and then the United States started bombing North Vietnam and upraised the withdrawal of soldiers into the war scene. In March 1965, “American foot soldiers first engaged the Vietcong on their home turf”. Later that same month the SDS raised awareness by organizing the first parade about the Vietnam War rising

dangers, at the University of Michigan. The following month, the SDS also led the first anti-war march in Washington D.C. Over 25,000 people showed up, including singers Phil Ochs, Joan Baez and Judy Collins. ("Hippy Activism")

Student deferments and "Conscientious Objector" status became more difficult to obtain because the government saw the students' standings about the Vietnam War case as an interception. Tens, then hundreds of thousands of young people had to give up their dream of finishing their college life just to engage in a horrific war in a way distant land. Some of them burned their draft cards, others fled to Canada to avoid the governmental draft. As plenty of the already sent off young soldiers, returned in body bags or were termed MIA, "missing in action", it became obvious that the Americans were not winning in Vietnam. While the nonconformist hippies commended their opportunity to celebrate the Summer of Love<sup>3</sup> in San Francisco, and Flower Power Day<sup>4</sup> in New York, it was a summer of rioting in the ghettos of America. Blacks rampaged in Chicago, Brooklyn, Cleveland, Baltimore, Newark and Detroit, where 43 kicked the bucket in a portion of the most exceedingly terrible revolting in U.S. history. It was only the start of the "Long Hot Summer."

On October 16, 1965; across the country anti-war protests, brought out hundred thousand individuals in 80 urban communities around the nation. By 1967, the resistance to the war was going full steam. On April tenth, the Vietnam Week began with draft card burnings and against draft showings around the nation. On April 15, a tremendous hostile to war protest in New York City included 400,000 which were somehow equivalent to the quantity of troopers in Vietnam at the time, who walked from Central Park to the United Nations included

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<sup>3</sup> Summer of Love is a social phenomenon that occurred during the summer of 1967, when about 100,000 hippies converged in San Francisco's neighborhood of Haight-Ashbury.

<sup>4</sup> Flower Power Day is when the Bread and Puppet Theater in New York City staged numerous protests which included handing out balloons and flowers with their anti-war literature.

speakers such as Martin Luther King, Stokely Carmichael and Dr. Benjamin Spock. (“Hippy Activism”)

The hippies and black dissidents continued amid that period imbricated; however, most hippies were aiming on quiet and peaceful remonstrance. On October 21st and 22nd, 1967, 35,000 hostile to war dissidents stormed the Pentagon. They were welcomed with poisonous gas. In the long run, every one of the demonstrators sat down facing the Pentagon and the amassed troops (MPs). The standoff proceeded while the dissidents held teach-ins, sang songs, droned and tuned-in to addresses. Numerous demonstrators went up to the MPs and conversed with them about peace and love. A famous photograph demonstrates a young fellow setting a blossom in the rifle gag of a guardsman. As day became night, a portion of the troops were prevailed upon. The protest was so quiet by then, no one felt undermined. People started fires to keep warm, and a community was formed. Paratroopers mitigated the MPs by midnight and they began to clear out the demonstrators with constrain. Six hundred and forty seven dissenters were arrested, regularly in the wake of being seriously beaten by the paratroopers and U.S. Marshals. Accordingly, later that same week, draft suspensions were wiped out for the individuals who violated draft laws or meddled with enrollment, two major strategies of the protesters. In December a "Stop the Draft" movement was composed. It included forty antiwar gatherings, and across the nation challenges were facilitated. 5, 1967, 1000 antiwar dissenters endeavored to close the New York City enlistment focus, where draftees reported. 585 were captured including Allen Ginsberg and Dr. Benjamin Spock. On Dec 31, 1967, Abbie Hoffman, Jerry Rubin, Paul Krassner, Dick Gregory, and companions articulated themselves "Yippies." On Jan 16, 1968, they established the extremist Youth International Party which was to sort out protest activities including the celebrated showings amid the Democratic Convention in Chicago. At the same time, the level of viciousness in the city everywhere was rising significantly. After the death of Martin Luther

King Jr, On April 4, 1968, unconstrained mobs emitted in 125 urban areas all over the nation. Oakland Police trapped the Black Panthers. Eldridge Cleaver was captured with a slug smashed leg and Bobby Hutton was shot and slaughtered. Days after, hippies held a Love-in at Malibu Canyon<sup>5</sup>, California. (“Hippy Activism”)

Furthermore, the Spring Mobilization against the Vietnam War started soon after. Students at Columbia and Boston Universities possessed organization structures on school grounds to protest discriminatory academic and financial policies, and to add ethnic studies to the educational curriculum. During that time, a typical report would begin with the most recent vicious conflicts in the streets of some ghettos, trailed by scenes of walks and discourses from some anti-war rallies. At that point, a calming set of insights of dead warriors in Vietnam, after which some traditionalist government officials talked about how the Americans were actually winning the war. As the troop level in Vietnam moved toward its unequaled high number of 543,000, the Vietnamese propelled the unexpected Tet Offensive, which denoted the turn of the war to support them. (“Hippy Activism”)

The My Lai slaughter of an entire Vietnamese town including children and women by American fighters was reported and the media had its own beneficial portion from it. The war was leaving an awful taste in everybody's mouth at that point. Lyndon B. Johnson's choice of policy considering the Vietnam war, was risky and counted as a disappointment to the Americans, he chose not to run again for presidency, maybe the way that Robert Kennedy announced his nomination had a something to do with it; LBJ requested a partial besieging cease. Within two months, peace talks started in Paris. (“Hippy Activism”)

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<sup>5</sup> Love-in also known as Easter Sunday Love-in and was a celebration of the counterculture movement that took place in Malibu Canyon, California, 1968.

## **2.2. Hippies for Peace and Love**

On Oct 15, 1969, half million individuals walked the streets around the U.S. in tranquil protests during the main Vietnam Moratorium which was taken under the purpose of forming a broad-based movement in opposition to the war in Vietnam. After one month, 500,000 marched down Washington D.C. as a part of the biggest antiwar assemblage in U.S. history. Amidst that whole pandemonium and mayhem hippies had been through, and much to their interminable credit, another half of a million hippies managed to have three days of peace, love, fun and music at the Woodstock Music Festival in August 1969. In a way, it was a standout amongst the most political or somehow apolitical articulations made by hippies. At Woodstock, an immense, virtual city showed up without any adequate arrangements for such a considerable large gathering. The main plan anybody carried with them, was to have a decent time, groove on the music and each other. Without any sort of intensity, without police, without government to control their freed existence, and without brutality; they figured out how to sustain, and look after each other outside, in spite of the heat, rain and mud. The Woodstock Nation had affectionately left its traces until the present time. (“Hippy Activism”)

### **2.2.1. Woodstock Festival**

On Wednesday, August 13, two days before the Festival was to start, there were at that point roughly 50,000 individuals camping close to the stage. These unexpected arrivals had strolled directly through the huge gaps in the fence where the doors had not yet been set yet. Since there was no real way to get the 50,000 individuals to leave the territory with a specific purpose to pay for tickets and there was no opportunity to build the numerous entryways to considerably keep more individuals from simply strolling in, the coordinators were compelled to make the occasion a free show. This revelation of a free show had two critical impacts. The first was that the coordinators would lose gigantic amounts of cash by putting on this occasion

free. The second one was that as news spread that it was currently a free show, an expected one million individuals went to Bethel, New York. Police needed to dismiss thousands of cars. It is assessed that 500,000 individuals really made it to the Woodstock Festival, while perhaps a million were stuck in the highway traffic and couldn't get the opportunity to be there. (Rosenberg)

Nobody had gotten ready for a large portion of a million people. The expressways in the zone actually moved toward becoming parking lobbies as individuals relinquished their cars amidst the road and just strolled the final distance to the Woodstock Festival. Traffic was actually terrible to the point that the coordinators needed to employ helicopters to carry the performers from their hotels to the stage. Regardless of the considerable inconveniences the coordinators faced, the Woodstock Festival began nearly on time. On August 15, Friday evening, artist Richie Havens got up in front of the audience and authoritatively started the Festival. Sweetwater, Joan Baez, and other folk artists additionally played Friday night. The music relaunched not long after twelve PM on Saturday with the psychedelic rock band "Quill" and proceeded hyperbolically until Sunday morning around 9 AM. The day of psychedelic groups proceeded with so much performers as Santana, Janis Joplin, Grateful Dead, and The Who, to name only a few. (Rosenberg)

It was evident to everybody that on Sunday, the Woodstock Festival was slowing down. The vast majority of the crowd left during the rest of the day, leaving around 150,000 attendees on Sunday night. At the point when Jimi Hendrix; the last artist to play at Woodstock, completed his set early on Monday morning and the crowd by that time was down to 25,000. (Rosenberg)

In contempt of the 30-minute queues for water and at least hour-long interval to use a toilet, the Woodstock Festival was of an enormous success and a legendary event. There were a lot

of drugs, a lot of intimacy and nudity, and a lot of mud caused by the rain tolerated by the whole set of unrestrained crowd who were certainly enjoying their moments. (Rosenberg)

### **2.3. Hippies Contributions to Mother Earth**

The Vietnam War was not the main point that irritated flower children. In 1969, a shocking oil slick close to Santa Barbara, California, concentrated the attention of the Hippies once more, but this time was on the environment. Baffled with the absence of government initiative towards tidying up nature and indulgence with the concerned polluters, the Hippies argued against, organized, and contributed to environmental gatherings and by 1970, the Ecology Movement was going all out. The National Environmental Policy Act or NEPA was signed into law and on April 22, the main Earth Day<sup>6</sup> was proclaimed. This milestone occasion, including 20 million people, brought issues to light about how humans were treating the planet and proposed approaches to alleviate the looming risks to the earth. The Environmental Protection Agency was soon proved to monitor and clean up poisonous squanders. The Nuclear Non-Proliferation Treaty<sup>7</sup> also became effective. (Hippy Activism)

On the environmental front, hippies built up and bolstered such associations as Greenpeace, Earth First, Friends of the Earth, and so on. They lobbied Congress and made direct move against those whose lone motivation was financial gain and minding less to the effects on the planet's ecology. Some of their endeavors were as legendary as they were perilous, and one day humanity will look back on these brave activists who took a chance with their lives and opportunity and hail them as ideals and heroes. They have pushed on the idea that anyone can be a hero by supporting such associations that put the benefit of everyone above egotistical

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<sup>6</sup> Earth Day is an annual event celebrated on April 22, held to demonstrate support for environmental protection.

<sup>7</sup> An international treaty whose objective is to prevent the spread of nuclear weapons, to promote cooperation in the peaceful uses of nuclear energy, and to further the goal of achieving nuclear disarmament.

fleeting interests. Earth is the mother of every one, and all humans should treat the environment with deference. (“Hippy Activism”)

### **3. Conclusion**

The hippies have had a great influence on American society during the 1960’s, even though they were only considered as a subculture, but to a certain degree, they could manage to set themselves as a reference and leave their traces by contributing a lot to the morals of the mainstream society. They could help on setting some new standards to be a sort of example through their resistance and oppositions. They were capable of generalizing many new societal ethos and life methods on how to visualize life, and raised their voices out loud to be heard in opposition to racism, avid capitalism and the government imperialism. The Americans during the 1960’s onwards; were touched by the ideologies and perceptions of the Hippies in accordance to their traits. Hippies could unintentionally blaze a trail to remain influential for the coming generations.

## **CHAPTER THREE:**

### Hippies Legacy and Late Impact

Hippies were the ones who had a sense of optimism followed by a deployed hope for a better living for everyone, and a positive philosophy of admiring and appreciating the close ones. They were the ones who embraced cultural assortment and tolerance to the originality of all individuals living with them. They were the youngsters who made their position known, who believed that they could change the world for the better and stood up for what they believed in and were never disinterested or uncaring.

The following chapter will show to what extent the Hippies had remained alive, whether devoutly in the minds; hearts and attitudes of people or concretely in the pages of history books and references. Their appreciable impact on the decades following 1970's will be shown throughout this final chapter.

## **1. The Role of Hippies in American Culture**

The Hippies tried to live under the unison of peace, love, and brotherhood in all parts of the nation. There were not too many spots where the flower child could not be found and even less that had never been impacted by the hippies' development. It appeared as though the hippies were growing into being the new American culture, even though it was just a subculture. The flower children's development affected political, social, and customary convictions; their movement was not an inanimate power that had no impact; it was rather a wide subculture that eternally changed the texture of American culture and society.

The era of the nonconformists appeared in a time of extremely traditionalist convictions and dispositions concerning anything and everything from hair styles to legislative issues to ethics. The generation that lived in the late 1960's and mid 1970's eagerly wanted to split far from the full picture of their elders. They needed to end up more natural and gasp by growing their hair long and appreciating the beauty of the world surrounding them. The hippies were an exceptionally tasteful group of people, getting a gladness of those exercises that were

outwardly satisfying. This craving to see excellence in all things was, to a certain degree elevated by an expansion in sedative drugs use, particularly that kind of drugs that provides a mental trip quality, for example, marijuana, weed and LSD. Numerous people condemned and despised flower children as a result of their free ethics and fixation with drugs, as well as different other exercises that brought disdain upon the flower children were their indiscrimination. (Eileen 1)

Hippies trusted the fact that the body is an excellent tool and a beautiful thing that ought to be utilized as a part of a wonderful practice such as sexual intercourse. This has remained within society until nowadays. As for now, there is a great deal of pre-marriage sex relations happening in the public arena, this situation was not to be transparently accepted before the 1960's, yet after the time of the hippies, the belief that sexual intercourses were just for marriage could not be shrouded any more. The nonconformists were not just splitting out the customary convictions; they additionally contributed to society emphatically in a positive way. The hippies were a gathering of individuals who would come together, live respectively together, and practice their coexistence in such a communal peaceful set. This life included everybody getting a bit of whatever was available, they were so into sharing. This was not only for the other hippies, yet also concerned poor and starving people. The hippies would help out each one of those in require, their assistance and spirit of relief have turned into a bigger piece of American culture because the thought was emphasized on everyone should enable those in need for help. (Eileen 1)

The hippies were not a narrow-minded, moral-less group of drifters, but a bunch of free spirits that were debilitated with the present status of interests for the government. For them, the legislature did not seem to look after those individuals who frantically were in need for help, but they would rather cater the privileged individuals of the upper class. The hippies felt uprooted from their government and did not generally bolster the moves the latter made, for

instance, the protests and gatherings that took place against American inclusion in Vietnam proved hippies' disagreement to what the government's decisions and what it was involved in. This was their right as being a part of the United States of America, however it was a disagreeable move at the time; this prompted a point of reference for future dissents. The general population will challenge the government to attempt and actualize change if regular strategies for government will not work. The hippies were not worried about customary strategies because of their antipathy toward bureaucracy. The nonconformist youth accentuated the significance of making the legislative body in charge of its decisions and choices by emphasizing the importance of protests. Until the point that the hippies began protesting in mass, there had not been any vast nationwide dissents, the government was once more considered in charge of its choices and realized that people in general would not be effectively influenced or coaxed into tolerating activities that they didn't concur were righteous. (Eileen 2)

The radical hippies contributed significantly more to American culture than the classic conviction. While the hippie was characteristically and intensely included with drugs, sex, and an unconcernedly approach towards life, they contributed a lot towards present day American culture in both good and terrible ways. American culture never again trusts sex to be a forbidden subject to be kept covered up oblivious. American culture acknowledges individuals who are different, without estranging them. The flower children's conviction of fellowship is still present in the American culture; however, the government has played a more dynamic role in helping poor and indigent people. The hippies' impact cannot be isolated from the culture of America. The Hippies culture has progressed toward becoming implanted within American culture and is a piece of the present society. The mentalities and the convictions of the hippies are digging in for the long haul. (Eileen 2)

It is not pretty easy to judge the long-term impact of the hippies. The majority of the people concerned with the counterculture had a strong belief that they were on the forefront of a true cultural revolution, that the new consciousness brought by them will certainly change the world in a way or another. As it was responded by Allen Ginsberg when was asked in 1969, whether hippies might regress to the middle class as they grow older: “No; impossible. . . . The way’s been barred by beatings and arrests. What bridges they haven’t burned behind them have been burned for them with pot busts.” (Miller 111)

## **2.1. Hippies Countercultural Impact on Modern American Society**

The hippies were cultural stun troops. They were frequently discernible without hesitation, with their long hair, blossoms and dabs, vivid colorful clothes, painted vehicles, and so forth. Their thoughts were broadly if controversially known. All of a sudden, with boundless open consciousness of a counterculture came an immense national verbal confrontation over recreational drugs, freedom for sexuality, rock music, and many other different subjects were raised for open civil argument by the hippies, leading to both transitory and permanent impact on other members who never considered themselves as hippies. (Miller 109)

Longer hair and more colorful attire for men were fashionable for a couple of years. Across the board acknowledgment of easygoing clothes, particularly blue jeans which are presently entrenched attire. In numerous circles it is not any odder to hear once-forbidden (four-letter) words. But such things were and are fringe to the focal message of the counterculture, with the exception of seeing that they speak to some broad acknowledgment of the hippies’ estimation of self-expressiveness. One situation prevalent among the nonconformists was that their definitive social triumph was inescapable, that the thoughts and morals of the counterculture would soon prevail in the public arena on the loose. That vision is the basic

purpose of Charles Reich's *The Greening of America*, an enormous best-seller published and distributed in 1970. (Miller 111)

Moving onward through time, the 1990's were described and, to a certain degree, identified by the retro style, which is somehow observed with the contemporary hipsters as several components from the majority of the discoverable subcultural groups; like the beats, the contemporary hipsters need to be in the now concerning culture of society, they have taken parts of the flower children style of long hair and beard and the 1980's yuppies consuming propensities. A general component that is available for all the subcultural groups and the contemporary hipsters is their craving to advance out of the standard and make their own particular lives. (Rasmussen, et al 51)

Like it was seen with the beats, the 1960's hippies and the later coming punks of 1970's, their style and beliefs transformed into standard and turned into a matter of fashion. This might be, by a few means, applied on the 1990's hipsters. It is conceivable that the hipsters who appeared during the 1990's had some specific thoughts and certain ideas. They were in the present and had the clear lifestyle of the hipsters. The contemporary hipsters that we see in present time, are the ones endeavoring to resemble the cultural and knowledgeable ones. As for what will occur straightaway, it is hard to answer this kind of intensifying cultural issue. In the article *What Comes after the Hipster*, purported specialists were asked about what kind of prominent groups will show up straightaway and if the hipsters were the last across the board, cohesive subculture. What appears to be their basic contention is their uncertainty for the future subcultural groups. Each subcultural group has happened as a response to cultural conformity and authority, and everything relies upon society and what sort of social issues that will appear. As for what was seen with the previous subcultural groups, they have been particularly generated in a following stream as offspring of prior subcultural groups. Punk

emerged from the hippies and the hippies from the beats. The hipster has reached a point close to be considered mainstream like the beats, hippies and punks were. (Rasmussen, et al 52)

## **2.2 Long-term Drugs Impression of Hippies on the Mainstream Culture**

Hippies certainly seemed to have left a strong effect in their own time. It was the hippies who promoted recreational drugs among a wide swath of the populace. Dope had been around previously, especially in specific circles of artists, music performers and in various racial subcultures. However, it had never spread so broadly through the culture. By 1972 in excess of 40 percent of the American population, mostly college students, had tried marijuana, and in all an expected 24 million Americans had utilized the illicit weed (Miller 110), but the spread of the buffet of drugs was unprecedented. One overview conducted in 1974 and 1975 found that 22 percent of a national example of men matured, twenty to thirty had utilized hallucinogenic chemicals, and 7 percent were utilizing them consistently at the time of the survey. (O'Donnell, et al) By 1989 one review inferred that more than 70 million Americans, near 30 percent of the population, had utilized at least one unlawful drug eventually in their lives, and that almost 37 million had done as such in the previous years. (Siegfried)

In spite of the fact that the general drug utilize may have declined marginally in the early years of the 2000s, may be because college students have used liquor progressively to celebrate in campus or prom parties, there would be no more noteworthy index of a national disposition move that has surfaced than the apparently relentless walk toward the legalization of cannabis. In 1996 California sanctioned medical -pot- marijuana in a statewide referendum, somewhere in the range of thirteen different states have gone with the same pattern for the same purpose of permitting the use of herbs. Thus, ownership of little measures of cannabis has been lawful in Alaska for quite a while, and outright authorization lingers in a few different purviews. In the meantime, the examination on psychedelics that was to a great

extent illegal and suspended, once they turned out to be generally utilized for delight has begun once more. (Miller 110)

### **2.3 The Long-lasting Impact of Hippies on Fashion**

The counterculture established by Hippies, is as yet dominating in our present fashion trends, reusing the old garments is an essential piece of feasible mold. The term reusing got wide prevalence amid the 1960's hippies' time. At the point when American culture was experiencing numerous social, cultural and political marvels, Hippies were against urbanization and industrialization. They were prudent and wanted to purchase their garments from flea markets as they were comfortable in wearing the second hand garments. For the most part they sewed their own pieces of clothing and patched it clumsily by themselves. Since, interwoven work, hand fastens, second hand garments and flea market refer the sustainability. Hippies were practical and sustainable in their form of clothing and fashion in general.

The act of making supportable garments has begun. In current years, numerous world classy designers already displayed their sustainable designs towards the world. In 2007 the world's first Green Fashion Week was held in London, and designers like Versace, Calvin Klein and Yves Saint Laurent exhibited their eco-friendly collections and set up the diverse patterns in contemporary mold. Creator Stella McCartney presented her first animal-friendly well-

disposed idea in the year 2001. Then again, some brands for example, H&M, SVILU, DIESEL, and others are delivering a restricted release of practical garments. Since 2006 the Japanese brand UNIQLO took a precursory activity that all used items were recycled, and they already have given the reused garments to the displaced and refugees camps. The idea of reusing and sustainable fashion got fame amid the 1960's during the flower children period. The hippies were cognizant about the reuse of second hand garments and handicrafts, and also detailed information about their era and the connection amongst them and the sustainable fashion. Numerous examiners aimed to make some fashionable garments by utilizing crafted works, second hand denim and hippie-inspired computerized print texture. (Jaman Jony. Et al 13)

#### **2.4 The Impact of Hippies' Music through Time**

The culture of the hippies during 1960s and the psychedelic music of the period had a tremendous impact and effect on the way we convey ourselves about the needs of expressing ourselves in the cutting edge time. Music has dependably been both an indicator estimating and reacting to society's issues and potential outcomes, and the twentieth century was a period that saw the rise of an assorted scope of musical styles and genres, each apparently in response to the overwhelming sociopolitical worries of the day. Notwithstanding to the lyrics of songs when they were not plainly coordinated towards the depiction of social conditions and a call to enhance them, as was so normal for the folk style of music of the sixties and seventies, music was, and dependably has been; molded by the states of the bigger scene of the socio-cultural moment. The decent variety of styles and melodic classes that developed,

especially in the last half of the century amid the turbulent time of the 1960s, should barely come as a shock, given the assortment and force of certain social phenomena. (Smith)

On account of the rock music, it is difficult to contend that the music and musical festivals of the flower children's period are not even felt today. To be sure, the indistinguishable music holds a reasonable publicity among the maturing radicals as well as among a more youthful generation; in fact, nobody gets into a lift or visits a market can fail to hear the Beatles or Bob Dylan as often as possible. At the point when the shows of the remaining countercultural groups tours are thronged; thousands turned out for the Grateful Dead band shows until the point when Jerry Garcia's demise in 1995 prompted the disintegration of the band, and there is most likely no more sizzling ticket in the business than the Rolling Stones. In the twenty-first century the Stones, Bob Dylan, Joan Baez, Paul McCartney, and numerous other countercultural music symbols were all visiting and overshadowing everything else musical that had gone along in the decades since their ascent to prominence. (Smith)

Beyond that, however, the rock that hippies saw as revolutionary has remained the fountainhead of a musical genre that has an enormous following today, with all the festivals that played an extravagant role in the non-conventional attitudes of the new free spirits generation. Some of it has become unimaginative and formulaic and its source was undeniable in the sixties rock revolution. However, some other sort of gatherings emerged among present day hippies, unlike the legendary Woodstock festival or the Summer of Love of the 60's, which were the milestones of hippies psychedelic culture, and has been presented as the one of a kind recreational aggregation, mainly for the purpose of popularizing psychedelic drugs while spreading consciousness in a manner of musical audiences. Those new hipsters are focusing on meditation, dancing, yoga, and other drug-free activities as a way to reach ecstatic states of joy. In Steve Schapiro's book *In Bliss: An Exploration of the Current Hippie Counterculture & Transformational Festivals*, he documented the hippies of

today and their lives in and out of transformational festivals taking place within nature, and away from the congested city life. (Smith)

Always following the glorious scene of 1969 Woodstock music festival, which had a worldwide popularity and a strong influence on many youthful groups all over the world, and was labeled as a legendary music festival for generations to come. Plenty of other music festivals crowded by hundreds of thousands of attendees, creating a humanly vivid atmosphere of serenity, brotherhood and peace took place from that time till now. The music festivals' ideology has differed from Woodstock onwards; there were many festivals all along the past decades but the ideology of attendees differs through time. At least 32 million Americans go to at least one U.S. music festival every year, according to the U.S. Census Bureau. Compared to the 500,000 attendees of the Woodstock music festival in 1969, this number has increased almost by 99 percent. "Everything was so peaceful," said Wendy Watson - a witness of Woodstock and a resident of Eugene- *"It was all about love, peace, happiness and especially anti-war."* We've still got wars, but protests aren't what drive most people to music festivals today, youth now are longing for personal pleasure rather than other political visions. (Bunes)

### **3. Modern Hipster Sense of Being**

Our society today is set apart by an expanding individualism and egocentrism. The typical code of conduct is to consume, to construct one's own personality and to focus around one's own situation with a specific target to give importance to one's life. Most of us now intend to purchase their own personality and the major focus is on the viewpoint of how we can earn more and spend more. The significance in accordance to the hippie is a response to these lines of the way the one is looking at society. The contemporary hipster's unwillingness to be characterized is a demonstration of revolt in view of an unwillingness to be labelled by others.

The impact might be a response to not being classified as being either standard or a hipster. The method for being presented as a hipster comprises of consuming; by the means of providing everything important to the life of the individual. The kind of importance which is a result of what is purchased and how you carry on with your life through what the one owns.

The modern hipster subculture is evident by the manner in which individuals devour their own particular character and identity; they are characterized by what they do and what they acquire. On the base of Pierre Bourdieu's idea which is centered on understanding the procedures that underlie the judgment of taste, his examination focuses on how individuals of various social classes separate themselves and discover structure through the impression of taste in music, art and fashion. This type of consumption is a manner by which people gain ownership of cultural capital, and thereby raise their status. The comprehension of music or the correct information concerning upcoming style, for instance, opens the ways to plausibility of arranging social capital. The situation from which the hipster consumes, and the position itself turns into a path for the person to recognize their own inside a more noteworthy setting. An assertion ends up basic for the manner by which the hipsters set themselves apart from others and make their own particular identity. Their character depends on the manner by which their consumption separates them and assembles a more noteworthy measure of status for them. Their whole being is a development on the base of consumption patterns that were already established by society. This points out that the picture of the new hipster turns into a label of identity and it doesn't turn into a subcultural sign. (Rasmussen, et al 64)

The contemporary hipster term portrays a group of individuals who have surpassed this point, it can be seen that the signs utilized by people we would call hipsters are used, in spite of their connotative affection, yet without any intent. The hidden blend of consumption and complying with a specific ideal, which has nothing to the genuineness that they look for,

shows the triviality associated with the contemporary way of life of the hipster. Consumption turns out to be nothing but consumption; the stress on external appearance makes the foundation for a group of culturally mindful people, without the internal workings and more profound comprehension of the motions behind them. It turns into a path for the young "culturally aware" to lush themselves in a cover of vainglory, and an approach to romanticize the state of society. The exertion of the hipster character is the scan for an expansion in social capital, wherefrom they can enhance their own status as true and culturally aware. A hipster is not necessarily short in funds, and is in this manner ready to imitate and parrot a way of being that constitutes originality in the eyes of their companions. Hipsters do not live in a vacuum from their beginning spot in the public eye, and is in this way set apart by their experience in the middleclass as a typical trend for the hipsters. The energy put into expanding oneself from the rest depicts a fundamental characteristic about the hipster phenomenon. (Rasmussen, et al 67)

There is an unmistakable and cognizant idea behind everything they have expended, as well as what they have removed a portion of. What is authentic and real is the thing that hipsters search for and what creates their identity. It turns into a "rat race" for who can live up the following cool thing, who can figure out how to make the most consideration towards the subject itself, a way for the individual to emerge, and be something. This clarifies the purpose behind why hipsters disavow the labelled hipster. They try to be individuals and to do something outside the usual, yet it is only a path for the individual to distinguish their own from the others, who dress in a similar way, act similarly and follow correspondent perspectives. The individual hipsters are diverged to consume in order to separate themselves from the others, the perspective of the one and other adopted by the hipsters is driven by this notion. On the off chance that an individual wishes to individualize oneself, it should first polarize their own from the rest. What is more, the term hipster in present time is a label that

slams everyone who is thought of as so into a crate of expectations to a specific way of being.  
(Rasmussen, et al 67)

#### **4. Conclusion**

The hippie movement undeniably brought up new attitudes towards life, making it more colorful, peaceful and joyful for the youthful generations of all times, in spite of the sort of people who were mocking them and their principles. They could certainly be presented in the big image because of their matchless ideology, spreading love beneath people only by their unprecedented demeanors. It is quite obvious through what have been exposed earlier in this chapter, that their affection has not only stopped while their movement was vivid and fresh, but it could possibly pass through time, and get some generated ethos based on the real essence behind its launch in the first place. Many domains in the common social life, have witnessed change on account of what hippies embedded, such as music, fashion, art, and even the psychedelic mindset which all became trend nowadays.

## **General Conclusion**

The Hippies were the result of a very creative and educated generation. The literary movement generated by the Beat Generation was the seed of an even flowering movement by the coming of the 1960's. Young intellectuals who loudly expressed their standards and ideologies, in contrast to the conformity and restraints their parents raised them on. The Hippies upheaval was due to the fact that some unreasonable actions and ways of thinking overwhelmed the culture and people that time. They sprung up against their country's illogical involvement in Vietnam, causing thousands of human casualties. They protested in opposition to segregation and discrimination; hand in hand with the Civil Rights.

Throughout the research, the process was intended to reveal the aim and surround the purpose of the study. The previous studies helped in shaping the process, from which there was a helpful gathered data to expose the true Hippies, and how they lived and thought about life. Many scholars and researchers could reveal the purpose of Hippies and why they acted weird in front of the mainstream culture, from which they were interesting. The Hippies were not useless. They cared about the poor and were conscious about the dangers confronting the planet they live in. They ignored materialistic concepts of living, and replaced them by embracing nature and simplicity. They called for peace, and stood for love. The Hippies' objective looked for a way to reach the truest humanistic approach of living and a serene state of mind. They had adopted Eastern spiritual percepts, and welcomed new traditions above the ones their society had. They had never been afraid to show themselves, and maintained their wise doctrine of living peacefully without bonds.

The qualities found in Hippies are quite influential, and were shown in a peaceful, sincere way with much love and care. For us now, as witnesses in the contemporary world, we must observe the circle of life and compare it to the ideologies of the Hippies. Even though the majority of teenagers nowadays are not protesting against wars and national conflicts, but

within the core of every one of us, violence and non-peaceful manners means that we are deviating from the honorable fact of being humans, and we should get into more of nature the same as the Hippies have done.

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## ملخص:

يهدف هذا البحث الى دراسة نشأة حركة الهيبين وكيفية قدرتهم على التأثير على المنهج المعيشي الحديث في الولايات المتحدة الأمريكية. و تتناول هذه الدراسة جميع مراحل تطور الحركة الهيبية, مند الفترة الممتدة من منتصف القرن الماضي حتى حوالي الوقت الحديث, بالإضافة الى مختلف التأثيرات المسحوبة عبر التاريخ و التي بدورها ساعدت على تكوين هاته الحركة و بروزها كمثال على ماهية المقاومة الشبانية لجميع ما يعتبر امتثال للأسس و المبادئ المتوارثة قبل ظهورهم. يعكس الهيبين فكرة كيفية أن يكون للناس منظور خاص و حر حول العيش ضمن فكر متفتح نحو الحياة و مملوء بتبادل

الاحترام و الحب للغير, و هذا ما يحتسب كنجاح لحركتهم بحيث أنهم استطاعوا نقل تأثيرهم عبر الأجيال, و أمكنهم المس و تغيير العديد من المبادئ الاجتماعية و حتى الثقافية.

### **Résumé :**

Le but de cette recherche est d'étudier les origines du mouvement Hippie aux Etats-Unis d'Amérique et comment ce dernier pouvait influencer sur le style et/ou mode de vie moderne prôné aux Etats-Unis d'Amérique à savoir une société de consommation. Cette étude traite toutes les étapes du développement du mouvement Hippie, depuis la période allant du milieu du siècle dernier jusqu'à aujourd'hui.

Aussi cette étude montre les diverses influences, dont le mouvement s'est inspiré à travers l'histoire et qui ont été à l'origine de la formation de ce mouvement de résistance des jeunes qui rejetait le conformisme et le mode de vie hérité de leurs parents.

Dans ce contexte, les Hippies prônaient l'idée que les personnes devaient avoir une vision et une approche de la vie indépendante et libre autre que celle adoptées par leurs parents à savoir- vivre selon sa particularité, avoir un esprit ouvert vers la vie, tout en respectant autrui et en semant l'amour. Cette vision de la vie nouvelle des Hippies a permis à leur mouvement de réussir et d'influencer les générations futures à changer leurs styles de vie et les principes liés aux aspects de leur vie sociale et même culturelle.