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**The American Counterculture of the Nineteen Sixties and Its
Impact on the Promotion of Freedom in the United States**

A Dissertation Submitted to the Department of English in Partial Fulfilment of the
Requirements for Master Degree in Civilization and Literature

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Dedication

.This work is dedicated to my beloved family and true friends

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Abstract:

The present study aims to examine the impact of the counterculture of the 1960s on the promotion of freedom in the United States. To achieve this objective, the following questions are asked: To what extent did the counterculture of the 1960s affect freedom in the United States? What types of effects did the counterculture of the 1960s exert on American society and culture? What are the major domains of life in which the counterculture of the 1960s was most felt? How is the relationship between the counterculture and the promotion of freedom in the United States? In this study, an analytical-qualitative approach is adopted using data collection. The main results of the study are: First, there is a strong relationship between the counterculture of the 1960s and freedom in the United States; second, the counterculture of the 1960s did contribute to the promotion of freedom positively.

Keywords: American culture; American society; counterculture; freedom; the nineteen sixties.

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General Introduction

In the decades following World War II, the United States gained global political, military, and economic power. The economic growth of the United States translated into prosperity, and that era was known as the post-war booms. The latter word describes the booming economy, the baby boom, and the booming suburbs during the post-war era. During that era, American middle-class people became obsessed with consumer goods, defining themselves according to what they could buy or own.

The American society was a homogenized society, and it had a sense of uniformity. In the 1960s young people began to attack this sense of conformity. They rebelled against that dominant culture in American society. That rebellion has been defined as the counterculture movement of the 1960s.

The counterculture of the 1960s was a significant event in the modern history of the United States. It happened in order to raise and resolve some critical issues within American society at several levels. The counterculture of the 1960s was inspired by many motives, such as consumerism, racial discrimination and the Vietnam War. However, recent studies have demonstrated that the main motive behind the advent of the counterculture in the United States was to seek and gain true freedom in all domains of American life.

The theme of the counterculture of the 1960s in America was already addressed before. Christopher Gair's *The American Counterculture* showcases that the counterculture of the 1960s has a significant part in a pivotal moment in American history. The study also provides an interdisciplinary account of the economic and social causes of the rise of the counterculture and

an examination of crucial literary, artistic, political, and visual texts that have questioned the prevailing ideologies of the time. In addition to Christopher Gair's work, the American sociologist Ralph W. Larkin explores the counterculture of the 1960s in *Counterculture: The 1960s and Beyond*. The article also showcases the social and cultural legacy of the counterculture of the 1960s. The Article concludes by explaining the connection between social movements and the counterculture. Furthermore, Andy Bennett focuses on how the counterculture of the 1960s did affect American society in *Counterculture*. This article also argues that the most significant changes in the counterculture were social changes. It also argues that the counterculture of the 1960s changed the original conceptualization of the term 'counterculture'. Also, Richard Brownell's book *American Counterculture of the 1960s* focuses on the American counterculture of the 1960s. It contains quotes from documents such as diaries, public reports, and contemporary chronicles. The book also highlights the term 'freedom'.

This research is different from the studies mentioned above as it examines the link between the counterculture of the 1960s and the promotion of freedom in the United States, especially through the establishment of some socio-cultural avant-garde and mass movements.

This research aims to examine whether the ideas of the counterculture did promote and affect freedom in the United States during the 1960s or not. It also aims to explore how the counterculture of the 1960s paved the way for many social groups to get their rights. Therefore, the central thesis that is defended in our research is that the counterculture of the 1960s impacted greatly upon the promotion of freedom in the United States during that critical period of American history. In order to achieve all the objectives of this study, the following questions are addressed:

- To what extent did the counterculture of the 1960s affect freedom in the United States?
- How did the counterculture of the 1960s affect culture in the United States?

- How did the counterculture of the 1960s affect politics in the United States?
- How did the counterculture of the 1960s affect human values in the United States?

A historical descriptive-analytical approach is adopted to carry out the current study, using data from books, articles, and websites.

This dissertation consists of three chapters. The opening chapter will explain what a counterculture is and provide a general background of the counterculture. The second chapter will analyze the relationship between the counterculture and freedom. The third chapter will investigate the impact of the counterculture of the 1960s on the promotion of freedom in the United States.

Chapter I

What Is a Counterculture?

Introduction:

The opening chapter will give a broad overview of the counterculture. It will first provide a definition of what a counterculture is. Then it will trace the history of the counterculture movement in some cultures and civilizations before outlining the historical background of the counterculture in the United States.

1. What Is a Counterculture?

The Cambridge Dictionary of English defines ‘counterculture’ as a way of life and set of ideas that are completely different from those accepted by most of society, or the group of people who live their way. *The Merriam-Webster Dictionary* describes the counterculture as a culture with values and mores that run counter to those of established society. The term ‘counterculture’ is also defined as a set of values, ideas, and ways of behaving that are completely different from those of the rest of society (*Collins dictionary*). Finally, according to *The Oxford Advanced Learner’s Dictionary*, a ‘counterculture’ is a way of life and set of ideas that are opposed to those accepted by most of society; a group of people who share such a way of life and such ideas. What follows is an introduction to the counterculture in general history.

For Chris Barker, ‘. . . counterculture refers to the values, beliefs and attitudes, that is, the culture, of a minority group that is in opposition to the mainstream or ascendant culture’ (36). In addition, the term ‘counterculture’ defines the people who dropped out of the social, economic and cultural mainstream to live alternative lifestyles. Those people criticized conventional family life and conventional professional careers as ‘sterile’ and ‘oppressive’.

They also criticized ‘industrial capitalism’ and ‘western rationality’ (Bruce and Yearly 53). Furthermore, it is thought that the term was popular when radicals put forward new and unconventional theories and policies about politics, work and family life. It also refers to the desirability of letting people do their own thing (Abercrombie et al. 85). On the whole, the counterculture described new social practices, such as drug use, free sex, etc. And the institutions that defended these practices (alternative newspapers and magazines, underground festivals, etc.). Counterculturalists gave value to what is spiritual over what is material, to hedonism over prudence, to tolerance over prejudice (Frith 152). The subsequent section will present a few characteristic examples of counterculture in history.

2. The Counterculture throughout History:

The counterculture has existed in various eras of world history. This section outlines a few examples of world history where the counterculture played a major role in producing momentous socio-cultural changes within the societies that are depicted below.

The general public understands the counterculture as a modern or contemporary phenomenon. So, when it comes to the counterculture, the first thing that comes to the reader’s mind is the period of the 1960s. Nevertheless, there were other counterculture movements in history. All rebellions and revolutions against the status quo of the time can be considered as countercultures. For example, every time a new religion emerged it was considered as a counterculture by the dominant culture of the time.

2.1. The Counterculture in Roman Society:

The advent of Christianity in the Roman Empire and Roman society was viewed as a form of counterculture. The pagan way of life of the Romans was criticized by Christianity. This new religion came to correct some injustices within Roman society. That is why it is thought to be a counterculture by a number of historians. For instance, in Roman society slaves

and women were not considered at all. Roman women had limited public role. But Christianity freed them. With the advent of Christianity, Roman women's lives changed as this religion taught equality, dignity and respect for women. According to Anderson, 'Christianity is a religion of women, slaves and children'.

Next, slavery was legal and widespread in Roman society, but thanks to Christianity slavery became totally outdated by the seventh century A. D. because it had insisted that there was no difference between the free and the slaves in the eyes of God. In addition, for the pagan Roman society, qualities such as charity, mercy and pity were immoral. However, Christianity saw these qualities as divine and taught them widely.

During the Middle Ages, Christianity was the dominant and mainstream culture of Europe. Yet, the sixteenth century fostered a new counterculture which criticized the ways of the Roman Catholic Church and was named Protestantism.

2.2. Protestantism as a Counterculture:

Roman Catholicism was the dominant form of Christianity, especially in the Middle Ages. Roman Catholic priests and prelates had considerable political and economic power. They were also very influential in society because they were the most literate and the only people who could interpret the Bible. However, the common people were illiterate.

In the second half of the fifteenth century, the printing machine was invented and contributed enormously to the wide and rapid spread of literacy among the common people in Europe. This contributed substantially to the development of the common people's awareness of the malpractices of the Roman Catholic Church.

The emerging movement which began to criticize the Roman Catholic Church was named the Protestant movement or Protestantism. The most well-known figure of Protestantism was the German reformer, Martin Luther. Luther's major plea was the sale of indulgencies.¹ Moreover, Luther believed that the Church should base its teachings and doctrines on the teachings of the Bible, not on those of the Pope.

Luther made use of the printing press to publish and spread his arguments against the Church which did not possess that tool (Doty). Luther's ideas and arguments influenced many people and gave them the power to challenge the Church. Thanks to Luther's efforts, the Bible became more accessible to the common people and was translated to German, English and French: Languages the common people could understand unlike Latin which only the priests and churchmen were able to understand. Luther's doctrines also allowed the ordinary people to question religion and gave them the freedom to make decisions about their own faith (Doty). After Protestantism, the Enlightenment is considered as another counterculture in European history.

2.3. The Counterculture of the Enlightenment:

The Enlightenment was one of the most creative movements of the eighteenth century which placed the emphasis on reason and science. The Enlightenment was also known as the age of reason because the thinkers of that time began to question the dominant values and knowledge of their society. The Enlightenment developed progressivism, which is the belief that the human being can make limitless advances through the power of reason (Theodore). The Enlightenment fostered the idea of cosmopolitanism, i.e., the idea that human beings no matter

¹ Indulgencies were pieces of paper that were sold by the Church in exchange of purgatory.

their ethnics or race, belong to one community of humanity. This, in itself, was a counterculture. The counterculture spirit carried on into the nineteenth century.

2.4. The Counterculture of the Nineteenth Century:

The major counterculture that marked the nineteenth century indelibly is undoubtedly the women's rights movement.

During the nineteenth century, women began to question their roles in society, especially their right to participate in elections. Women started to ask for their right to vote, which was not allowed in many countries such as Britain, France and the United States (Editors of *Encyclopaedia Britannica*). In 1888, many women in several countries began a movement known as the women's suffrage movement and they established an organization to fight for suffrage. New Zealand became the first country to grant women the right to vote, and Australia granted full voting rights in 1894. Other countries followed New Zealand, such as Britain, Sweden and Finland (Historynet).

During the First World War (1914-1918), because of the lack of manpower in many warring countries, women started to do a lot of jobs traditionally controlled by men. This gave more strength to the suffrage movement. In November 1918, the British Parliament passed the Women's Rights Act that granted women the right to be elected to parliament. Furthermore, many countries followed a similar path: The Netherlands, Czechoslovakia, Germany, Sweden, Poland, Canada and the United States in 1920 (Historynet).

However, in the middle of the eighteenth century, the fight for women's suffrage began in the United States. Elisabeth Cady Stanton and Lucretius Mott organized the first convention with regard to women's right in the United States called the Seneca Falls Convention. The event was in New York and the women gathered to demand their right in education, employment and

to speak in front of Congress and participate in elections. Women continued to ask for their voting rights around the world, using even violence.

The nineteenth century, especially its end can be viewed as the century of women because women rebelled against the culture of male dominance. They went to the streets, worked in the factories replacing men especially during difficult times of war (World Wars I and II). For the first time in history, women felt independent financially and contributed enormously to the economic development of their nations. This helped them reject the values and the culture imposed by phallocracy. In the next section, we shall outline a historical background of the counterculture in the United States.

3. Historical Background of the Counterculture in the United States:

In the previous sections, we saw how Protestantism became a counterculture in Europe in the sixteenth century. Then within Protestantism another counterculture was born. The new counterculture was called 'Puritanism'. Puritans sought to purify the English Protestant Church, criticizing, in turn, its malpractices. Because they were persecuted, they fled to America and established new societies there.

3.1. The Puritan Counterculture in America:

The Puritans founded New England (a later part of the United States) in the sixteenth century in order to seek religious freedom and preserve their own culture. Those people represented the first counterculture in the American lands. Those free people, who had refused the ideas which had been represented by the Church of England and had sought freedom, stood against the common norms and the mainstream culture.

By the end of the eighteenth century, American colonists revolted against British colonial rule for the same reason (i.e., freedom) as their ancestors the Puritans. American

colonists thought that their rights had not been respected by the British. They considered themselves as Americans and no longer British. The revolution against the British was a counterculture criticizing British values and norms.

3.2. The American Counterculture and Revolution:

The American Revolution was not caused by one particular action, but by the addition of many new laws, especially laws on taxation (which American colonists resisted). After years and years of British control over the colonies and British domination over their resources, many colonists simply had enough. Riots started and were all heading to a war of independence in order to get rid of British control. Like all countercultures, the colonists' counterculture expressed their frustration over the current norm, lifestyle and different issues pertaining to colonial life, whether they are social or political.

The American Revolution is considered as one of the most significant countercultures which set the direction of the country and set the basis of the values of American society. The Revolution expressed the rejection of the lifestyle which had been forced by the British rulers. During the American Revolution, the American took responsibility upon itself to change the current situation for itself and for the upcoming generations. The impact of the American counterculture in that era was huge on the people and the country itself. It was a favourable opportunity to establish a new culture suitable for the American society. But even within American society, some more radical countercultures emerged, especially influenced by the success of the Communist Revolution in Europe in the twentieth century.

3.3. The Communist Counterculture in the United States:

All the countercultures are founded on the principle of bringing a change to the lifestyle of a given society in many fields. So, did Communism emerge in the United States, being introduced to bring a radical change. This change was believed by many to be for the benefit of the whole country. American Communists intended to unify the oppressed minorities in the United States and sought to defend their rights. Among those Communists we can find both Afro-Americans and Jews, who constituted some of the most oppressed minorities in America.

Communists led a good number of protests in the United States, especially among workers because they did not accept the hard-working conditions of many employees in capitalist America (Figure 1). Their objective was to break down the dominance of Capitalism, by changing the norms of the epoch. But the response of Americans, notably the American government was very harsh as they believed that it was necessary to protect the values of the country from any ideologies which were brought from another country.

The following section in this chapter will tackle the counterculture in its American context of the 1960s.

4. The Counterculture within the American Context of the 1960s:

In the American context, the term ‘counterculture’ depicts a youth movement that emerged in the United States in the early 1960s. It also refers to the youth rebellion that swept across America in the 1960s. The target of the rebellion of those young people was to be free from the narrow vision of the American society (Kidari). Moreover, young Americans

Figure 1: Communists and Unemployed Marching on New York's City Hall in 1932



Source: <https://www.theguardian.com/theguardian/2013/mar/07/communism-protests-unemployment-day-1930>

came to reject the American way of life of that epoch because they believed that they had every possible comfort while possessing no freedom. Therefore, people from different backgrounds, beliefs, and races began to demand their civil rights and rebelled against the conventional values of American society (Brownell 11), including capitalism, consumerism, materialism and the Vietnam War. For all these reasons, many young American people started to demand their civil rights and distanced themselves from mainstream culture² by following their own modern fashion and leading an alternative lifestyle. Simultaneously with young people, American women began to protest against the traditional position of the housewife that was downplayed

² Mainstream culture is the ideas, attitudes, or activities that are shared by most people and regarded as normal or conventional.

by American society. They rejected the widely held stereotypical view that reflected women just as mothers and wives.

For instance, American students in universities became intensely interested in politics. So, many students at the University of Michigan created the Students for Democratic Society (SDS). The SDS opposed the Vietnam War resolutely (Figure 2).

Figure 2: A Demonstration by the Students for a Democratic Society against the Vietnam War in the 1960's



Source: <https://wallstreetwindow.com/students-for-a-democratic-society-and-the-vietnam-war>

Among the minorities who came to the fore and began to fight for their rights in the United States in the 1960s, we find the gay community (LGBTQ)³ (Figure 3), the hippies (Figure 4) and women (Figure 5). Barker claims that ‘The counterculture of the 1960s was primarily constituted by the anti-materialistic Hippie movement with its themes of dropping-out, sexual liberation, drug use and the display of hairstyle and clothing as self-conscious

³ People who identify as lesbian, gay, bisexual, and transgender.

cultural and political statements' (36). What follows is a simple outline of the historical era that had preceded the American culture and had paved the way to it.

Figure 3: A Demonstration by Homosexuals in the 1960s



Source: Hulton-Deutsch Collection/Corbis/Getty Images

<https://www.history.com/topics/gay-rights/history-of-gay-rights>

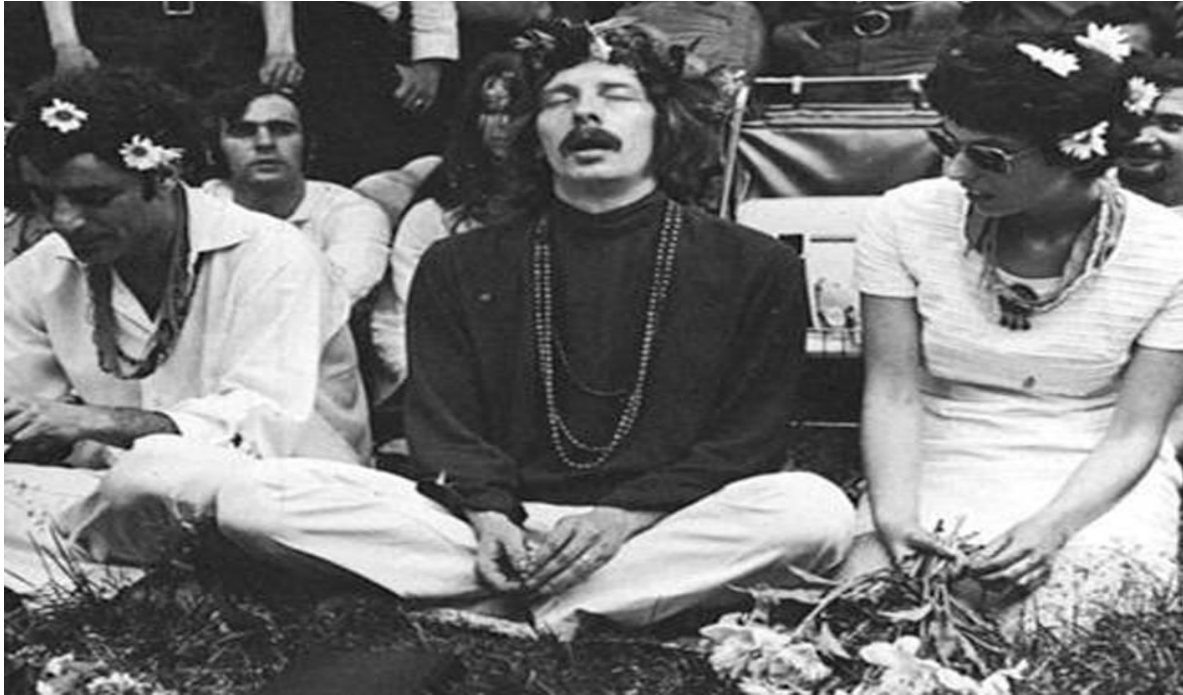
4.1. Post-World War II American Society and Culture:

Following World War II (1939-1045), the United States appeared as the most powerful nation in the world. The United States controlled fifty percent of the world economy. The new consumer economy replaced the massive war production and made it possible for many American families to buy refrigerators, televisions and washing machines. Also, the mass production of cars jumped which led to the rise of the suburbs (unlike prior to 1945) where no one was living there (Brownell 8).

In fact, this new lifestyle brought numerous benefits, especially for rich people. But at the same time, it comes with a few drawbacks. For example, living in the town where all the

houses were the same would cause people to lose their identity. In addition, the people who had moved to the suburbs lost contact with their families and friends in the city.

Figure 4: The Hippies in the 1960s



Source: <https://allthatsinteresting.com/a-brief-history-of-hippies>

The suburbs (Figure 6) were considered to be the outcome of the rapid growth of the population, known as the baby boom. The children who were born then were called ‘boomers’ (Brownell 14). The baby boom was the direct result of the Second World War. American soldiers coming back from war settled down, bought houses, and started families. They believed that the future would allow them to make money and raise children.

In the 1950s, the United States became more affluent and Americans began to define themselves based on what they could purchase or own. The 1950s was the golden age for white men, they had many good opportunities. However, African-Americans and women faced difficulties in pursuing post-war prosperity (Brownell 8). For instance, the American culture of the 1950s promoted the idea of the ‘ideal woman’ as a housewife because most of the girls’

main purpose then was to marry and keep the house, prepare meals, look after children and do the dishes (Kidari 20).

As for African-Americans, they were excluded from American prosperity because they were prevented from voting, education, and even using public facilities. Unlike white people, a lot of banks refused to lend money to blacks, with or without federal guarantees. Suburban neighbourhoods also prevented African-American families from purchasing homes on their subdivisions (History.com). American Indians and Hispanics got in the same situation as African Americans.

Figure 5: A Demonstration for Women's Rights in the 1960s



Source: <https://sites.google.com/site/womenssrightss/movement-in-the-1960s>

Figure 6: Houses on the Assembly Line (in the Suburbs) in the United States in the 1950s



Source: Aerial view of Levittown, New York. Image courtesy Mark Mathosian

<https://www.khanacademy.org/humanities/us-history/postwarera/postwar-era/a/the-growth-of-suburbia>

The 1950s were characterized by the birth of the Beats who rebelled against the mainstream American culture (Brownell 9). The term 'beat' is associated with the writer Jack Kerouac. According to Kerouac, to be beat was to be poor and oppressed, but at the same time free and happy. The beats rejected the conventional materialistic American society. The Beats of the 1950s wished to change American society, but never used politics. Their field of action was art. They wrote poems and novels and the themes of their works were often related to travel, nonconformity and spontaneity. Kerouac and his Beat friends, such as Allen Ginsberg and William Burroughs travelled across the country, meeting in jazz clubs and coffee shops to

exchange ideas and experiment with drugs. The writings of the Beats were symbolized as spontaneous and limitless, which did not fit the literary standards of the society of the United States (Brownell 10). Beat art represented the American counterculture truly. The reaction of the American society to the art and lifestyle of the Beat generation was noticed in different ways. For instance, they were called non-Americans. The magazine *Life* described them as talkers, loafers, lonely, writers who cannot write, and painters who cannot paint (Brownell 10). Beat art spoke directly to the new American generation who was tired of the routine of the traditional lifestyle of their parents.

Conclusion:

This chapter has provided a general definition of the term ‘counterculture’ and outlined a brief history of counterculture with historical illustrations. Then it has outlined the background of the American counterculture movement throughout the history of the United States from the earliest times of European colonies on the continent until the 1950s, of course with typical examples that have shown how the new cultures that had emerged in the United States until the 1960s constituted countercultures, criticizing the dominant culture of the time in America. In general, what we have attempted to do in this chapter is to show that American mainstream culture was not satisfactory for a number of citizens in the United States during the 1960s. This fact helped alternative cultures come to the fore when young American people asked for more freedom. That is why the subsequent chapter will attempt to analyse the link between the American counterculture of the 1960s and freedom in the United States.

Chapter II

Freedom and the Counterculture of the 1960s in the USA

Introduction:

The importance of freedom has risen through the ages and during the course of history the meaning of freedom has changed. Its meaning has altered depending on the eras of history. Therefore, various definitions of freedom can be adopted. In addition, freedom has played a significant part in many conflicts in world history, and especially in American history. This chapter will shed light on several meanings of freedom, then will explore the concept of freedom within the context of the American counterculture. Next, it will investigate the contributing factors that were involved in the emergence of the of 1960s and introducing the major causes which have led to the emergence of the counterculture of the 1960s in the United States.

1. What Is Freedom?

The Oxford Dictionary defines ‘freedom’ as the right to do or say what you want, without anyone stopping you. According to *the Merriam-Webster Dictionary*, ‘freedom’ is the condition of being free; the power to act or speak or think without externally imposed restrains. Next, *the Cambridge Dictionary* defines the word ‘freedom’ as the condition or right of being able or allowed to do, say, and think whatever you want to, without being controlled or limited.

1.2. Various Meanings Conveyed by the Word ‘Freedom’:

Freedom means different things to different people. Freedom may imply the ability to vote for certain ideas or individuals that better suit our points of view. Freedom may refer to the principle of free speech: the right to openly express one's personal views or points of view.

Others can interpret freedom in a financial sense, in which people want to be free of financial debt, unpaid credit, and burdensome loans.

The ability to live one's life doing what one wants, living where one wants, eating what one wants, and learning what one's heart desires is referred to as freedom. This means that freedom will refer to various facets of life and that it is not an absolute concept. Freedom is about ensuring respect, not only living freely. A society defines freedom in its own way.

Multiple cultures see freedom in their own way, and therefore people from different cultures celebrate freedom in the ways that they find acceptable. Enjoying our freedom does not imply disregarding the interests of others and living our lives as we see fit. When exercising our freedom, we must respect the interests and concerns of those around us. Similarly, a free citizen should not have to be afraid of sharing his or her viewpoint while maintaining the respect and feelings of others. Societies that promote freedom of speech, feeling, belief, preference, and so on are those in which innovative minds flourish (New Catholic Encyclopedia).

Independence does not imply freedom. Freedom also entails appreciating the enchantment¹ of nature and the environment around us. A worried and nervous person cannot be free of thought and therefore cannot admire the beautiful beauty of a lovely moonlit sky or the fun music of singing birds at sunset.

The sensation of getting social acceptance, of being admired, and of being protected is not synonymous with freedom. The aspirations to be somebody are ridiculous, and they do not imply freedom. We may not become free by education or preaching. Following an imaginary figure or a master's example is not a symbol of a person's freedom. Freedom is the lack of any interference from our civil, political, and religious surroundings (New Catholic Encyclopedia).

¹ Enchantment is a feeling of great pleasure or delight.

There is no single concept of freedom. Although others see it as an excuse to behave openly and personify ideas, some believe it is about the right to do whatever you wish regardless of the consequences on others. Getting released from jail means freedom for a convict. However, from a social standpoint, freedom is something that a citizen is free to do when abiding by social norms and the law of the land. No society will guarantee complete freedom to all social beings. This is due to the fact that attempting to explain what everyone in society desires would result in complete chaos. As a result, equality is not an inherent right, and it is subject to limits. Freedom that endangers culture and the country in which we live is not true freedom. People cannot call themselves free if they murder other people, break the law, smuggle drugs, or do something harmful to society. We all have our own theories about what it means to be free (Mortimer 70).

Freedom is not denying the universal human rights. Some freedom is exclusive to the age group in which we find ourselves. A child is free to be loved and cared for by parents and other family members, as well as to play. As a result, a child can connect nurturing with the concept of freedom.

To a child or an adolescent, independence can include hanging out with friends and participating in group activities. Any teenagers may wish to engage in social work and openly contribute to the cause of the underprivileged or disadvantaged. This could mean freedom for them. Old people can pursue health and life protection, spend quality time with grandchildren, participate in religious and social activities, and believe that this is their freedom. As a consequence, freedom is more of a conviction than a concept. Deprivation² of freedom is a type of retribution for a human being. A fortiori, the concept of freedom can be controversial if it is defined from a philosophical perspective.

² Deprivation is the lack or denial of something considered to be a necessity.

1.3. The Concept of 'Freedom' from a Philosophical Perspective:

Freedom has long been recognized as the most important cultural ideal. In mainstream culture, there are many attempts to restore the dignity of human freedom, which was officially recognized as one of man's and citizen's rights. The idea of individual freedom is increasingly used in the media and in political speeches, and it is enshrined in many countries' constitutions. However, the way how this definition is used by many individuals varies, and even so, the concept of freedom as a whole has received insufficient attention (Victorsson sec. 15).

As one of the major metaphysical categories, freedom characterizes the nature of man and his life. As a result, the idea of freedom as something inside all human beings never has any concrete grounds that we might identify in any single human community that surrounds the individual. Freedom is an individual's possible right to freely select an option, an opportunity to think and behave in accordance with ideas and interests, and not a result of internal or external coercion. Freedom is the acquisition of a person by himself (Victorsson, sec. 15).

In philosophy, freedom is not a value but is the ground of values since it allows an individual to create and appreciate values, to seek after the classical values of excellence, truth, and goodness. It empowers individuals to utilize their inventiveness³ so as to bring delight to themselves and to others, their family, relatives, companions, and the more extensive community (The Contributors of the *New World Encyclopedia*).

Susan Wolfe contends that freedom is the capacity to act in agreement with the genuine and the great. According to Saint Augustine and Confucius, this kind of flexibility can reach a point at which it continuously produces goodness. Hence verifiably individuals have battled not for abstract freedom for its own purpose, but for the ability to be great and do great (The Contributors of the *New World Encyclopedia*).

³Inventiveness is the quality of being inventive; creativity.

Freedom has traditionally been connected with the idea of obligation. George Bernard Shaw expressed this as briefly as possible: ‘Freedom implies responsibility’. That is why, most men fear it (The Contributors of the *New World Encyclopedia*). A free individual has the opportunity and burden of making choices. This implies that the individual must bear the results of his or her acts. This subject was explored by Dostoyevsky in the ‘Legend of the Grand Inquisitor’ in *The Brothers Karamazov*. Additionally, freedom is said to distinguish human beings from animals. Freedom is also connected to creativity. Though animals make things such as nests, their creations lack the free imagination that empowers human creatures to create unique and great masterpieces (Fieser, ch. 4).

There have been two major assaults on the concept of freedom in philosophy. One comes from the belief of God's foreknowledge, which holds that an omniscient God always knows what will happen in the future, either because he commands it or simply because he is certain of it. This brings one to the concept of predestination.⁴ The second comes from the belief of determinism that in a world ruled by law, the law of cause and effect implies that the future is already determined. This means that individual independence is an illusion, since all of a person's preferences and judgments are dictated by physical rules and chemical interactions (Fieser, ch. 4).

Those who claim that human behaviour is the result of a person's background and upbringing make another assault on the concept of freedom. Both of these weaken individual responsibility and have been used to justify depriving individuals of their freedom. Freedom has conveyed different meanings throughout history.

⁴ In Christian theology, ‘predestination’ is the doctrine that God has ordained all that will happen.

2. The Interpretation of the Concept of 'Freedom' throughout History:

The concept of 'freedom' has been interpreted differently according to the eras of history. In what follows, we shall outline the various interpretations of 'freedom' in the main epochs of history: the ancient, patristic, medieval, modern, and contemporary.

2.1. Ancient Epoch:

Man's first knowledge of something outside of himself contributed to an early appreciation of the first form of freedom. Inspired by the concept of servitude,⁵ Socrates and Plato portrayed its inverse as an inward emancipation of man. The evildoer who believes he is innocent so he can fulfil his urges is a slave to himself. Only the wise and noble man who follows reason is truly free. Is it possible for man to freely choose between real and false freedom? The answer integrates the Socratic theory, which identifies virtue and wisdom. Sin arises purely from a lack of understanding of the true good. This seems to logically exclude proper freedom of choice (The Contributors of the *New World Encyclopedia*).

2.2. Patristic Era:

Christianity highlighted the concept of 'freedom' as God's freedom in nature, calling men to heaven, and so on; and man's freedom, without which precepts and sanctions will be meaningless. The idea that a free act entails an everlasting fate added a tragic aspect to the issue of freedom that the Greeks, especially Aristotle, completely ignored. The specifically Christian problem of the harmony of freedom and grace complicated the problem of the harmony of religious wisdom and freedom. Furthermore, the Christian message, especially that of St. Paul, was portrayed as a liberation. In other words, the Christian is ripped from servitude to sin, the body, and the letter of the law in order to enjoy spiritual independence (The Contributors of the *New World Encyclopedia*).

⁵ Servitude is the state of being a slave or completely subject to someone more powerful.

2.3. The Middle Ages:

Saints Anselm of Canterbury and Bernard of Clairvaux are two excellent figures from the early scholastic era. Anselm described freedom as the ability to maintain rectitude of the will for love of this very rectitude. It is intrinsically tied to the will and endures even in the sinner who is unable to regain his lost rectitude. St. Bernard distinguished three freedoms: natural freedom, which is opposed to necessity; grace's effect, which frees from sin; and glory's effect, which frees from misery. The will is fundamentally free, and in man, this liberation produces a striking similarity to God (The Contributors of the *New World Encyclopedia*).

2.4. Modern and Contemporary Eras:

The concept of 'freedom' is widely used in modern thought, but it has several distinct interpretations, as seen in post-Kantian idealism. In *The Vocation of Man*, J. G. Fichte, for example, extolled the creative freedom that allowed the ego to create a world in which morality could be practised whereas G. W. F. Hegel defined true freedom as man having within himself the reason for his own activity. A definition of freedom like this eliminates contingency; it is an all-encompassing and internalized imperative (The Contributors of the *New World Encyclopedia*).

As our chief concern in this chapter is the link between 'freedom' and the American counterculture of the 1960s, the following section will be devoted to how 'freedom' is viewed by Americans.

3. The American View on Freedom:

The First Amendment to the United States Constitution, and also many state constitutions and state and federal laws protect freedom of speech and expression in the United States against government restrictions. The birth of American freedom was a revolution. During the War of American Independence or the American Revolution (1775-1783), inherited

concepts of freedom were reshaped, new ones arose, and the notion of who was entitled to enjoy ‘the blessings of liberty’ as defined by the Constitution, was questioned and expanded (Foner ch. 1).

The Revolution created an enduring yet ambiguous impact for future generations. Its idea of the new nation as a haven for freedom in a globe engulfed in oppression continues to resonate in political culture today. Despite the Founding Fathers’⁶ strong proclamation of freedom as a universal human birth right, the United States, a nation founded on liberty, had a fast-rising slave population (Foner, ch. 1).

The American nation has always been one of the leading nations in supporting all freedom acts, since the country was established and created according the concepts of liberty and freedom, even before the American Revolution. Some of the laws and legislations (which have been initiated and enacted by the American successive governments) in addition to key events in the contemporary history of the United States led to the emergence of the counterculture. Below, we outline a number of these landmark events.

4. Significant Events which Led to the Counterculture of the 1960s:

As the 1960s progressed, significant tensions in American society arose, which proved to be generational in nature. These tensions were related to the Vietnam War, race relations, sexual mores, women's rights, traditional modes of authority, and a materialist conception of the American dream.⁷ Because of widespread economic success, white, middle-class teenagers, who comprised the majority of the counterculture, had enough free time to devote to social issues.

⁶ The Founding Fathers were the first Americans who established the form of the US government at the Federal Constitutional Convention in Philadelphia in 1787 when they created and signed the American Constitution. The best-known Founding Fathers are George Washington, Thomas Jefferson, Benjamin Franklin, Alexander Hamilton, John Adams and James Madison.

⁷ The American dream is the belief of Americans that their country offers opportunities for a good and successful life. For minorities and people coming from abroad to live in America, the dream also includes freedom and equal rights.

4.1. The Vietnam War:

The Vietnam War was one of the most divisive American conflicts in the twentieth century. The advanced technical advances accessible to the American media at that time allowed them to record war crimes on a regular basis in ways never before possible. The brutality and horror that occurred during the war is depicted in videos and photographs, painting the American government and armed forces in a highly polarizing way.

These mass news sources painted a vivid image of the average American soldier and the hardships of combat in which he was forced to contend. Because of the relentless intervention of the American media, the government found it impossible to conceal injury and death tolls, giving the general population complete coverage of the carnage that happened during the war (Goldstein).

More than 750 books, 250 documentaries, 100 short-story collections, and 1,400 personal accounts have been written about the Vietnam War. These books and films firmly established the Vietnam War in the national imagination in the years after the conflict. That is, Americans would never forget the twenty years that their country was involved in Vietnam (Goldstein).

The impact of this war was huge. Musicians, actors, novelists, and comedians experienced a period of mistrust, anxiety, and paranoia as a result of the war. This war was one of the strongest reasons that explained why the American public began to lose faith in the US government. Furthermore, the Vietnam War played a major role in provoking and paving the way for many upcoming movements in the future (Goldstein). Next factor that led to the emergence of the counterculture of the 1960s in the United States is the rigidity of some social norms.

4.2. Traditional Norms:

Before the emergence of the counterculture of the 1960s, rigid conformity prevailed, especially when both men and women adhered to strict gender norms and met American society's standards. Most Americans wished to create a stable and peaceful community. Despite the fact that many gender roles and conventions were socially imposed, the era preceding the 1960s was not as conformist as is often depicted. Prior to the 1960s, discontent with the status quo bubbled only under the surface of the placid peacetime culture. For instance, the majority of American women, who had been erroneously assumed to be just mothers and wives, tended to constitute a sizable proportion of the post-war labour force. Moreover, the 1950s saw drastic shifts in sexual behaviour trends, which would eventually lead to the sexual revolution of the 1960s (Khan Academy).

However, during the 1950s women faced oppression because of traditional norms. Demobilization at the end of World War II. Returning troops replaced millions of women who had entered the labour force during the war. Messages in popular culture and the newspapers persuaded these women to quit their careers and return to domestic life peacefully. Most women, on the other hand, wanted to maintain their jobs and as a result, they made up just about one-third of the peacetime work force (Khan Academy).

Marriage and home ownership rates skyrocketed, indicating that many Americans were happy to follow the 'American dream'. Suburbanization⁸ and mass manufacturing of cars aided these developments. Cars made it possible for Americans who lived in the countryside to conveniently commute to urban cities for jobs. Cars not only altered employment and housing habits, but also aided in the emergence of modern sexual norms. They gave young couples a chance to spend time together alone, away from the prying eyes of parents and other community

⁸ The term 'suburbanization' describes the growth and spatial reorganization of contemporary cities.

members. This, in particular, increased premarital sex and birth rates. Consequently, norms of sexual behaviour began to evolve dramatically even as the traditional ideal of marriage before sex continued (Khan Academy). What contributed to the emergence of the American counterculture was also long-lasting segregation within American society.

4.3. Segregation:

The counterculture of the 1960s was the legacy of more than 400 years of American history, during which segregation, racism, white supremacy, and discrimination became essential to the country's social, economic, and political growth. Despite a constitution that initially tolerated slavery and counted the population as enslaved individuals, the pursuit of rights for Black Americans was often inspired by the traditional promise of American democracy and the assumption of the equality of all people and the unalienable rights of all people to life, liberty, and the pursuit of happiness by the Declaration of Independence (The Editors of *Encyclopaedia Britannica*).

The need for a change came as a result of the failure of Reconstruction⁹ (1865–1877), which had secured fundamental protections of the legal and voting rights of previously enslaved persons in the Thirteenth, Fourteenth, and Fifteenth amendments. However, with the withdrawal of federal forces from the South, enforcement of these assurances ceased. Thus, white supremacy was re-established through the suppression of African American voting rights and the establishment of Jim Crowism¹⁰ (The Editors of *Encyclopaedia Britannica*).

⁹ The period after the American Civil War during which laws were passed making slavery in the United States illegal and giving African Americans the right to vote and hold public office. White Southerners were upset by many Reconstruction practices, such as unusual elections that put former slaves in state governments. This was one cause of the growth of the Ku Klux Klan.

¹⁰ The former policy of segregation and unfair treatment of African Americans in hotels, restaurants, businesses, etc. the name came from the title of a song by white entertainers who tried to look and sound like African Americans.

Poll taxes, literacy tests, and grandfather clauses all made it difficult for African Americans to exercise their right to vote. Denied full citizenship, most African Americans in the South were discouraged from prospering politically, and many poor Black Southerners were forced into sharecropping¹¹ practices that resembled slavery in many ways. All of these factors made it clear, that it is time for a change for Black Americans. New reconstruction laws had to be enacted for the benefit of Black Americans in order to improve their lives remarkably. Eventually, this resulted in the advent of the civil rights movement in the 1960s, which, in part, contributed to the emergence of the counterculture of that decade.

Conclusion:

The counterculture might be seen as the result of the utter frustration that had been experienced by Americans through time. It is firmly believed that the American counterculture emerged so as to bring a change and promote the freedom in American society. The remarkable decade of the 1960s was a unique event in American history because it accelerated many reforms. The counterculture has really secured freedom for several categories of Americans: not only minorities, but even white Americans. Although this chapter has focused on the relationship between the successful promotion of freedom and the American counterculture of the 1960s, it has also traced the history of the concept and explored how its essence has changed according to the eras of history. As a natural and direct continuation to what has preceded, the concluding chapter will explore how the American counterculture of the 1960s exerted profound impact on American society and culture by providing characteristic examples in several domains of social and cultural life in the United States during the decade of the 1960s.

¹¹ A sharecropper (in the southern United States) is a poor farmer who rents land and gives part (a share) of his crops to the owner as payment. The system is regarded as unfair and was common after the Civil War. Many sharecroppers were slaves who had been freed.

Chapter III

The Impact of the Counterculture on the Promotion of Freedom

Introduction:

The nineteen sixties were critical years in American history forasmuch as that era brought about some of the most dramatic changes in American life. Those changes are best-known as the counterculture. On account of those changes, a good number of principally cultural, political and social movements sprang up; and brand-new concepts were invented and popularized. Accordingly, this chapter will discuss how the counterculture affected the promotion of freedom in different aspects of culture, politics, and human values in the United States. Another major part of this chapter will investigate the various ways of the exercise of freedom by embracing the counterculture enthusiastically.

1. The Impact of the Counterculture of the 1960s on Freedom in the United States:

The counterculture of the 1960s impacted countless domains of daily life in the United States. In the subsequent section, we limited ourselves to the most fundamental aspects of American life in the 1960s that were under the strong influence of the counterculture. We name culture, politics, and social and moral values.

1.1. The Cultural Impact of the Counterculture:

The enormous influence of the counterculture was strongly felt in culture. in what follows, we analyse how American culture and its varied manifestations was impacted by the emergence of the counterculture in the 1960s. the cultural manifestations of American culture that will be examined in this section are music, the cinema and literature.

1.1.1. Music:

Music played a critical role in the counterculture movement because it was one the most efficient means for the young generation of the 1960s to express their freedom. Above we shall explore the different musical styles that favoured by counterculturists.

1.1.1.1. Jazz:

Each true jazz moment springs from a contest in which each artist challenges all the rest. Each solo flight or improvisation represents a definition of the artist's identity: as individual, as a member of a collectivity and as link in the chain of tradition. Because jazz finds its very life in an endless improvisation upon traditional materials, the jazzman must lose his identity even as he finds it (Ellison).

Jazz was simply seen as a way of expressing freedom. Although this style of music was not born in the 1960s, jazz music was very influential. Being originally created by former black slaves in the southern United States in the early twentieth century, jazz was considered by black musicians of the 1960s as a philosophy, not just a musical style. Jazz fitted within the rising counterculture of the 1960s perfectly because it expressed the blues of black Americans whose dissatisfaction with a good part of Americans was mainly expressed through jazz music. To the fullest extent, jazz music became one of the most preferred modes of expression of the civil rights movements. Jazz simply meant freedom.

The ideas and messages conveyed in this genre of music were more than words and tones. Jazz delivered an urgent message to American society of the 1960s. core concepts, such as unity, liberty and freedom were clearly and always formulated by way of jazz. Indeed, jazzists did not seek to gain a wide audience, because it was not only all about music after all.

The extreme harshness of American laws (especially in southern United States) and their traumatic effects on black individuals were counterbalanced by the freedom that jazz music evoked. In this context, jazz is similar to language. When we say that jazz is similar to language,

we refer to the concept of natural language as conceived by theorists such as Wittgenstein and J.L. Austin. These theorists concentrated on pragmatics or the direct use of language in daily life rather than grammar and semantics. Ordinary language is an ongoing experiment in improvisation for them. The dialogue is being draw up by its own from the top of the heads, without an outline or preparation (Steinberger, pt. iv-v).

Jazz did not have an impact on freedom only, it has affected society as a whole. The music industry itself was influenced by jazz and with its ideas and message. Another type of music which was influenced by the counterculture was rock and roll.

1.1.1.2. Rock and Roll:

During the fifty years that had preceded the 1960s, rock and roll had been the dominant musical style that the American people had listened to and admired. When rock and roll first emerged, it was the music the parents of American teenagers did not know or like. Being a fan of rock and roll was a manner to revolt against the parents and to distinguish between the two generations. However, as time passed, rock and roll was welcomed into society and regarded as a medium of art. Throughout American history, rock has brought together people of various faiths and cultural origins into a community of fans.

Censorship had become a barrier to the spread of rock and roll. It was updated and expanded, and several rock and roll genres emerged. Rock has meant a lot to many people over the years; it has become part of American culture. Music is and always was a way for different classes of society to express themselves, and rock and roll was no difference. This genre of music was widespread among teenagers who wanted to become free of those common social and traditional norms during the 1960s (Gair 70–72).

The lyrics of rock and roll were easy and catchy, with themes of passion, lack of love, and teenage revolt specifically. Initially, adolescents were the main audiences of rock and roll. For the youth, listening to rock and roll is a means to feel part of something, as well as a way

to revolt against society's standards. As rock and roll became more popular with the youth, white musicians continued to perform in the rock and roll style. For instance, Elvis Presley was the first white rock and roll performer. At first, Presley's vulgar defiant acts and lewd gestures infuriated the older generation (Gair 70–72).

The majority of the performers were black. This posed a challenge for the audiences of black performers due to the pre-existing social barriers between whites and blacks. Any disc jockeys, fortunately for the black musicians, declined to reflect racial injustice. Because of these disc jockeys and the increased availability of radios, their music was hitting white teenagers throughout America. Eventually, white artists such as Bill Haley and Elvis Presley started to re-record black performers' recordings. The rock and roll genre helped bounding Americans from different backgrounds and origins and united them in breaking from and fighting absolutely unacceptable social norms (Gair 70–72). Even though the Rolling Stones (a British band) were not American, they became the most famous rock and roll band of the decade (the 1960s) in the United States. The Rolling Stones occasioned a mass revolt of all classes of American society against traditionalism, conservatism and conformity. The new styles of music were performed live during huge festivals held especially for the young.

1..1.1.3. Festivals:

Music was still a feature of counterculture protests or movements, but music festivals were an important part of the counterculture as well. The music festivals of the 1960s embodied the notion of a rock and roll culture and were intended to address some issues of the 1960s. The music festival that paved the way for all others was the Monterey Pop Festival.

The slogans of the Monterey Pop Festival were 'Be happy, and be free'. This festival was also the first high-profile festival to feature artists from large regional music hubs in the United States. The Monterey International Pop Festival, held on June 16, 17, and 18, 1967, was more than just a music festival. The festival sparked a cultural and spiritual revolution. The

experience affected everyone who went to Monterey Pop. The festival was a transformational experience that changed culture from the inside out. A modern culture redirected the future through the ears, eyes, and minds of the young.

Another historic festival was Woodstock. It swept the country by surprise in 1969. The festival not only established now-famous bands and performers in the annals of rock and roll history, but it also brought together 500,000 diverse and distant people united by their love of music. Finally, Woodstock created a thesis statement for the 1960s, promoting peace and love in the midst of intense social and cultural transition. Slogans of love and peace were all around the place, and it was clear that these moments would determine the future (Figure 7). Not only music but films also contributed to the counterculture of the 1960s and reflected it.

1.1.2. Films:

The industry of film-making was one of the major economic industries in the United States. In the 1960s the films included documentary, fiction, and experimental cinema—often in the course of a single characteristic with and actively engaged in emerging counterculture trends, taking the pulse of the cultural, political, and aesthetic¹ upheavals that marked the Vietnam period. Although the mainstream media and commercial films often depicted the counterculture as either naive and ineffective or violent and dangerous—a contrast mostly made by class and colour lines—some filmmakers provided alternate viewpoints.

There was an oppression against film makers: Producing movies about the movement in its earliest stages was a red line, although most of the screenwriters and producers were sharing the same ideologies with the most of the teens at that period. They considered that films were all about expressing freedom. However, later in the decade and in order to reap profit and target the young audiences, producers were allowed to target themes of freedom (BAMPFA).

¹ The term ‘aesthetic’ is concerned with beauty or the appreciation of beauty.

Figure 7: First Woodstock Festival 15 August 1969



Source: <https://vie-de-boheme.com/blogs/blog-boheme/festival-de-woodstock>

Although the film industry did not have a huge impact as music on teenagers at the time, we can consider that the film industry played a role in affecting teenagers and other categories of society. Movies such as *In the Year of the Pig* were trying to convey the message of freedom and show the bloody massacre of the Vietnam War. Adolescents realized that other adolescents in Vietnam were slaughtered indiscriminately on a daily basis whereby they gradually lost faith in the government and slogans of ‘peace and stop the war’ were used everywhere in the United States (Figure 8). In addition to films, American literature was also influenced by the spirit of the counterculture.

Figure 8: A Slogan against the Vietnam War in the 1960s



Source: <https://quotesgram.com/img/hippie-quotes-1960-vietnam/3877539/>

1.1.3. Literature:

Within the 1960s, literature saw a blurring of the line between fiction and reality, novels and reportage. It actually evolved the turbulence of the 1960s. Throughout the 1960s, literature mirrored what was going on in America on the social and political fronts. Authors criticized society and spoke about gender, race, homosexuality, feminism, and war, much as the young generation did. Seeking freedom was their key objective. The literary spirit of the time was best

illustrated by the Beat generation (a literary movement) which was founded by a community of writers whose work discussed and inspired post-war American culture and politics. During the 1960s, the majority of their work was written and popularized. The rejection of traditional narrative values, the discovery of American and Eastern religions, the rejection of capitalist materialism, explicit portrayals of the human experience, experimenting with psychedelic substances, and sexual liberation and exploration are central elements of Beat culture (The Editors of *Encyclopaedia Britannica*).

They called for personal liberation, purification, and illumination by heightened sensory awareness caused by drugs, jazz, sex, or Zen Buddhist disciplines. The Beats and their backers saw modern society's joylessness and purposelessness as sufficient justification for both withdrawal and protest. Beat poets aimed to turn poetry into a true representation of living reality. Their verse was often chaotic and liberally sprinkled with obscenities and direct references to sex, always with the aim of liberating poetry from scholarly precocity (The Editors of *Encyclopaedia Britannica*).

The Beat movement had faded as a fad, but its experimentation in structure and social involvement continued and had long-lasting effects. The Beats opened the way for wider recognition of other unconventional and historically unappreciated authors, and new literary ideas. The pursuit of freedom and different way to express it such as sex, drugs, and music were all ways which shaped the American society and established a new culture. Besides, American politics was deeply affected by the counterculture.

1.2. The Political Impact of the Counterculture:

The 1960s began with a presidential election in which John F. Kennedy won. He pledged to hold the United States ahead of the Soviet Union in the Space Race and Cold War. The incoming President of the United States was youthful and ambitious, and the First Lady was sophisticated and trendy. The country was on the verge of a new democratic age, with the

old era of segregation coming to an end. It was clear to see that the United States was about to explore one of the most significant periods of its history when it came to politics, with the emergence of different movements in the 1960s, with the urgent and unprecedented demand for political reconstruction, due to many other factors, but most importantly because of the counterculture. In this section, we shall study four major movements that characterized the counterculture of the 1960s in a very typical fashion, notably, ethnic, civil rights, anti-war and women's rights movements.

1.2.1. Ethnic and Civil Rights Movements:

During the 1960s, many ethnic movements emerged due to years of discrimination, injustice, and racism. The most significant one can be the civil rights movement. In fact, many other ethnic movements did exist, claiming freedom and rights for American minorities.

The civil rights movement was a key component of the larger counterculture movement. It applied nonviolence to ensure that the civil protections provided by the United States Constitution were extended to all people. Many states illegally denied African Americans many of these protections, which were partly resolved in the early and mid-1960s by several large nonviolent movements (Figure 9). The civil rights movement emerged in reaction to unfulfilled emancipation promises, largely as a result of the experiences of black troops in World War II. African Americans served in a segregated military despite being deluged by US propaganda emphasizing liberty and justice. Many African American veterans came to the United States ready to gain the privileges and prerogatives of full citizenship after battling for the cause of freedom in other countries around the world. Many various tactics and techniques were used throughout the civil rights movement, including legal action, nonviolent civil disobedience, and black militancy. Although the civil rights movement was the most significant movement within the decade, several other ethnic movements gathered momentum.

Figure 9: A Protest by African Americans for their Civil Rights in the 1960s



Source: Library of Congress, Washington, D.C. (reproduction no. LC-DIG-ds-05267)

<https://www.britannica.com/list/timeline-of-the-american-civil-rights-movement>

First, the Chicano movement of the 1960s, also known as the Chicano civil rights movement, was a civil rights movement that focused on Mexican American civil rights (Figure 10). Second, the American Indian movement was established in urban cities to solve social problems such as poverty and police violence against Native Americans. Soon after, the emphasis shifted from urban concerns to many indigenous tribal issues that Native American groups encountered as a result of settler colonization in the America. Such issues were treaty rights, high rates of unemployment, education, cultural continuity, and indigenous culture protection.

Next, other movements sought to save the lives of a lot of young American soldiers forced to take part in the Vietnam War. This movement was known as the anti-war movement, which is the subject matter of the following section.

Figure 10: A Chicano Demonstration in the 1960s



Source:

<https://www.arcgis.com/apps/Cascade/index.html?appid=9bab5f6a843748d0bc213279a2f2e84a>

1.2.2. The Anti-War Movement:

Many Americans felt that protecting South Vietnam from communist invasion was in the national interest when the war in Vietnam began. Communism was posing a threat to free nations all over the world. Any indication of US non-intervention could promote revolutions elsewhere. As the war dragged on, more and more Americans became aware of the rising number of deaths and rising prices (Ushistory pars. 2–3).

The small anti-war movement exploded into an overwhelming force, putting pressure on American officials to rethink their contribution to the war. The movement began in 1964 on college campuses in the United States. Student activism became a common topic among baby boomers, and it spread to many other age groups. Due to exemptions and deferments for the middle and upper classes, a disproportionate amount of rural, working-class, and minority registrants were admitted. When the activists felt that their demands were being rejected, they grew more radical. Protests that started out peacefully turned violent. When officers arrived to

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apprehend protesters, crowds often retaliated. Students occupied buildings on college campuses around the country, prompting several colleges to suspend classes (Figure 11).

Figure 11: Police trying to disperse anti-Vietnam War protesters near the Supreme Court in Washington, D.C. on June 17, 1968



Source:<https://www.theatlantic.com/ideas/archive/2018/06/incivility-vietnam-protests/563837/>

The effect of the counterculture on anti-war activists became glaringly apparent. A great number of women also took part in the anti-war movement, especially women who had sons, husbands in Vietnam. Moreover, women had long suffered from injustices in America society before the 1960s. Thus, the decade witnessed a successful revolution by American women for the purpose of enjoying all their inalienable rights, particularly those in regard to freedom. This will be examined in the section below.

1.2.3. Women's Rights Movement:

Often known as the women's liberation movement, this movement sought equal treatment and jobs for women as well as greater personal freedom in the 1960s and 1970s

(Figure 12). It was contemporary with, and is recognized as part of, the ‘second wave’ of feminism. It was centred on women's civil rights, especially the right to vote. This movement addressed every aspect of women's lives, including politics, jobs, family, and sexuality. Life was hard for women during that period because of the fact that they were seen as wives and objects and not as independent individual.

Figure 12: A Protest by American Women for their Constitutional Rights in the 1960s



Source: <https://isabellecmullens.wordpress.com/2017/03/05/sexual-revolution-50s-60s/>

The common norms of American society decided what women were: less employment for them; forced code of dress; oppression by the father, the husbanded, or the boss. The counterculture, which embraced ‘freedom’ fully, gave women all across the United States the opportunity to rise up and stand against all the injustices done to them (Burkett pars. 3–5) (Figure 13).

Figure 13: Women Protest Miss America Pageant in Atlantic City, New Jersey in 1968



Source:

https://www.foundsf.org/index.php?title=Women%27s_Liberation_Origins_and_Development_of_the_Movement

In 1960, 37.7 per cent of American women were in the workforce. American women were paid 60 per cent less than men, had minimal opportunities for growth, and were underrepresented in the professions. The majority of women worked in 'pink collar' industries such as teaching, secretarial work, and nursing, with only 6 per cent and 3 per cent working as doctors and attorneys, respectively. Women engineers accounted for only 1 per cent of the engineering workforce, and even fewer women were accepted into the crafts (Napikoski).

Women took to the streets, rallies, marches, sit-ins, legislative sessions, and even the Miss America Pageant to protest. This provided them with a presence and a voice in the media, which was crucial. Women wanted to gain freedom in all aspects of life, by means of continuing and widespread protests.

The counterculture had its impact even on human values, which is the topic of the next section.

1.3. The Impact of the Counterculture on Human Values:

Love, acceptance, consideration, openness, empathy, and tolerance are human values upon which the counterculture was firmly based. These universal values were cherished by a number of counterculturist groups, such as the Hippies.

1.3.1. The Hippie Counterculture:

The Hippies were young people who embraced different perspectives. They believed in the deep respect for one's neighbour, optimism and faith. They valued racial and cultural diversity, as well as empathy. They spoke out against greedy economics, racism, and government hegemony. There was a reasonable level of scepticism and mistrust towards the government and companies (Atkins, pars. 5–7).

Therefore, the Hippies spoke out and marched against the Vietnam War. Unlike previous generations, they stood up for what they believed in and were not apathetic. The Hippies felt that they could make the planet a safer place. They embraced new values which made them feel alive. Hippie ideology gave birth to the environmental revolution, including the founding of Earth Day (Figure 14). While many mocked them as tree huggers, hippie culture gave birth to the concept of caring for the environment by recycling, sustainable farming, vegetarianism, and woodland restoration. The slogan 'peace and love' was the Hippies' most famous slogan.

Another central aspect of Hippie culture (which was itself a counterculture) was drug use because the Hippies admired the 'opening of consciousness' as a need to expand the possibilities that American thinking would have eliminated.

Figure 14: How the First Earth Day Was Born from the 1960s Counterculture



Source: <https://www.history.com/news/first-earth-day-1960s-counterculture>

A third principal aspect of the Hippie ‘counterculture’ was the sex revolution. Young people considered free sex as a way to express their freedom because they thought that the elder generation was sexually frustrated. They wanted to break the social and cultural taboos concerning sex, imposed on them by a rigid society. For instance, prior to the 1960s abortion pills and condoms were completely banned in some states. The Hippies were for free sexuality and all types of sexuality. For example, the free love movement emerged during the 1960s and

encouraged all forms of love, downplaying the importance of the institution of marriage and birth control.

Within the context of the sex revolution, the pornography industry became a new and common phenomenon. Pornography became the expression of the free sexuality of women. Besides, many Americans called for sexual education at schools so that the new generation might learn about the freedom of choosing their sexual partners and have deep knowledge of their bodies.

The emerging consensus over the sexual revolution during the 1960s was that this revolution was characterized by a radical shift in traditional values of sex. In other words, the revolution led to a more acceptable free sex in social circles. The ‘sexual’ counterculture of the 1960s impacted major traditional social forms and institutions, such as courtship, marriage, parenting, coexistence and divorce. Nonetheless, acceptance and love were heavily focused on.

Conclusion:

The present chapter has attempted to highlight the relationship between freedom and the counterculture of the 1960s in the United States, by exploring three major fields which impacted the counterculture, viz. the cultural, the political and the field of values. In each field, we tried to offer vivid examples in order to evidence that relationship.

General Conclusion

This research aimed to investigate whether the counterculture of the 1960s in the United States influenced the promotion freedom in the United States or not. This investigation was based on a qualitative analysis of three main elements, viz., culture, politics, and values in the United States during that decade. Furthermore, this study aimed at analyzing the link between the counterculture of the sixties and the emergence of several social movements in the United States, contributing to the significant achievement of their goals.

This study also provided illustrations of previous countercultures in order to indicate that human societies had experienced numerous cultural rebellions which had changed the social, cultural, and political norms of each society prior to the nineteen sixties. Next, it aimed at defining the concept of ‘counterculture’ from diverse perspectives with a central focus on the development of the sense of the concept of ‘counterculture’ throughout history. Then the study outlined a historical background of the American counterculture of the 1960s.

In its central part, the study attempted to explore the link between the concept of ‘freedom’ and the counterculture. So, it first began by investigating ‘freedom’ from various vantage points before linking the concept of ‘freedom’ to that of the ‘counterculture’. Then it is believed that it is safe to say that within the era of the 1960s, several events contributed directly or indirectly to the promotion of freedom, and helped not only to preserve and achieve freedom but to change its meaning radically in the United States.

In its ultimate part, the study attempted to evaluate the relationship between freedom and the American counterculture of the 1960s critically, through vivid examples from American

society and culture during that epoch. Also, the research explored how the forms of the expression of freedom were different in the United States and how Americans used different ways to express their ideas, thoughts, beliefs, and emotions by means of new music, festivals, the use of drugs, and sexual practices. The study showed that by means of the American counterculture of the 1960s, Americans assumed a new identity and established a set of new values for the American society of the 1960s.

Finally, the impact of the American counterculture of the 1960s on the contemporary American society and culture is not within the scope of the present study. Therefore, we think that for a better understanding of the outcomes of this counterculture on the contemporary United States, other researches may be carried out for this purpose.

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Appendices

Appendix 1:

Five myths about hippies



By Joshua Clark Davis

July 7, 2017

During a special summer 50 years ago, young people from all over America flooded into San Francisco's Haight-Ashbury neighborhood in hopes of joining the hippies, a new group of rebellious dreamers vowing to teach anyone who would listen how to find peace, love and happiness. It was the Summer of Love. Reporters and curious tourists came to San Francisco check out these strange kids for themselves. But the deluge of media attention launched a set of spurious myths about the hippies, many of which have been perpetuated by overly nostalgic idealists and unduly harsh critics. Here are five of the most persistent.

MYTH NO. 1

Hippies were a phenomenon of the 1960s.

“When people in the early 2000s think about the 1960s, they might think first about the ‘hippies,’” suggests the widely used online educational company [Gale](#). Likewise, the [Princeton Review's SAT guidebook](#) prompts students: “Think about the 1960s. What comes to mind? Maybe it's the Beatles, dancing hippies, and Vietnam.” Hippies might be the most famous symbol of the 1960s; after all, they emerged in the middle of that decade.

But they didn't really hit their stride until the early 1970s, when their numbers and influence peaked. The hippies' drug subculture in the 1960s became youth pop culture in the '70s; issues of the stoner magazine *High Times*, founded in 1974, sold hundreds of thousands of copies. Rock-and-roll, once seen as a frivolous hobby for teenagers, became a serious artform and publications such as *Rolling Stone* became national tastemakers. And a quick perusal of nearly any high school yearbook well into the late '70s shows that long hair became standard for teenage boys across the country. Even some of the male teachers had shaggy cuts. [Google Books' Ngram Viewer](#) reveals the trajectory of America's fascination with the counterculture: The frequency of the term “hippies” peaked in books in 1971 and stayed above 1967 levels until 1977.

MYTH NO. 2

Hippies lived only in coastal cities or rural communes.

It's easy to imagine hippies clustering in California's Bay Area or among the Ivy League campuses of the Eastern Seaboard. In Scott MacFarlane's “[The Hippie Narrative](#),” for example, the author points out that Norman Mailer [distinguished](#) between “more visionary West Coast” hippies and “practical East Coast” hippies, with not a thought given to those who might have resided somewhere in between. Likewise, “The American Promise,” [a high school history textbook](#), states that “hippie enclaves sprouted in low-rent districts of coastal cities and in rural communities.”

But hippies lived all over the United States, even in small and mid-size cities in the South and Midwest. The earliest flowering of hippie culture took place in coastal cities such as San Francisco, New York and Los Angeles, but head shops — purveyors of psychedelic posters, black lightbulbs and rolling papers — were popping up by 1967 in such cities as Atlanta, Cleveland and Omaha, as well as Austin, Ann Arbor and other college towns. Almost every city had a neighborhood or public place where hippies came together. Washington’s hippies hung out on Dupont Circle, while Baltimore’s gathered at that city’s Washington Monument.

Meanwhile, countercultural newspapers were launched all over the country. To name just a few examples, [Middle Earth](#) appeared in Iowa City, Iowa; [Chinook](#) in Denver; [Kudzu](#) in Jackson, Miss.; and the improbably named [Protean Radish](#) in Chapel Hill, N.C.

MYTH NO. 3

Hippies were the ones protesting in the streets.

In the popular imagination, hippies with flowers in their hair were at the heart of the antiwar movement. The tumultuous political climate conjures images of “spoiled hippies protesting the Vietnam War,” as journalist Tom Jokinen put it in [Hazlitt](#), or “hippies protesting the war in Vietnam,” as writer Robyn Price Pierre [wrote in the Atlantic](#).

It’s true that some countercultural groups, most notably [the Yippies](#) and the White Panther Party, blended radical politics with the hippie lifestyle. But antiwar protesters and hippies [were usually two distinct groups](#). Hippies, often known as “freaks,” prioritized spiritual enlightenment, community building, and, of course, sex, drugs and rock-and-roll. Activists, often known as “politicos,” opted for more traditional forms of left-wing political organizing.

Many hippies were indifferent or even opposed to activists’ political organizing, public meetings and marching. Writer, LSD enthusiast and “Merry Prankster” Ken Kesey shocked the audience at an antiwar event at the University of California at Berkeley in 1965 by [declaring](#): “You’re not going to stop this war with this rally, by marching. . . . They’ve been having wars for 10,000 years, and you’re not going to stop it this way.”

Rather than marching or protesting, hippies hoped to change America by seceding from established political, social and cultural institutions, not by reforming them. No one expressed this sentiment more memorably than LSD guru Timothy Leary when he exhorted young Americans to “[Turn on, tune in, drop out](#)” — meaning, in essence, to get high, disregard popular norms, quit bothering with mainstream society, and look inward for peace and wisdom.

MYTH NO. 4

Hippies were all about sexual liberation.

To many observers (and quite a few critics), [hippies were synonymous with free love](#). In one incident during the 1968 Democratic National Convention, a Chicago police officer attacked a young woman who was protesting, saying: “You hippies are all alike. All you want is free love. Free love? I can give you some free love.” Indeed, in author Micah Lee Issit’s [guide to the counterculture](#), “free love” is described “as the hippie sexual ideal.”

While hippies were more sexually adventurous than mainstream Americans (one aspect of the counterculture that has had a lasting impact), they mostly stuck to heterosexual monogamy. As one aging hippie recounted decades later, [that was more legend than fact](#). “We had parties where people would smoke too much or drink too much and sleep with their friends, but there were emotional repercussions the next day. Free love is like a free lunch — there’s no such thing. . . . Even nudity was rare.”

Even within open relationships, hippie men often seized the freedom to sleep with multiple women but discouraged their girlfriends and wives from doing the same. Sadly, sexual relations in the counterculture weren’t always consensual. Women in hippie neighborhoods

— especially teenage girls who had run away from their parents — were often [vulnerable to sexual assault](#) as they faced peer pressure to embrace drugs and abandon sexual restraint. Chester Anderson, a writer associated with San Francisco’s legendary Diggers collective, painted a [devastating picture of sexual relations](#) in the Summer of Love: “Rape is as common as bulls--- on Haight Street.”

MYTH NO. 5

The hippie fad eventually vanished.

“We are the children of the 60s and 70s kids, who were trying to figure out life after the 60s hippies died out,” writer Natalyn Chamberlain [wrote](#) in a lament for post-hippie culture in the online magazine Odyssey; a [travel guide](#) to oddball American locales similarly asserts that the hippies have “faded away,” while a [Texas Monthly article](#) by Peter Applebome reports that hippies “died out” sometime before 1982.

Yet it’s less the case that the hippies died out, disappeared or faded away, and more that all of us became hippies. Indeed, a number of countercultural practices that were once seen as fringe are now widely accepted parts of American life. Yoga, to name one example, [was championed by hippies](#) long before it became a mainstream phenomenon. The same goes for [organic food](#) and [vegetarian](#), whole-grain diets. And hippies [celebrated casual dress](#), especially blue jeans and androgynous styles, rejecting the conventional wisdom that clothing should be formal and gender-specific. Their fashion sense paved the way for our current era, when many Americans wear casual clothing for all occasions and fewer and fewer workplaces require employees to dress up. All of these things, once considered symbols of the hippie lifestyle, are now fully entrenched in American culture.

Source: https://www.washingtonpost.com/outlook/five-myths/five-myths-about-hippies/2017/07/07/776a1530-5a9a-11e7-9fc6-c7ef4bc58d13_story.html

Résumé :

La présente étude vise l'analyse de l'impact de la contre-culture des années 1960 sur la progression de la liberté aux États-Unis. Afin d'aboutir à cet objectif, les questions suivantes sont posées : Jusqu'à quel point la contre-culture des années 1960 a-t-elle affecté la liberté aux États-Unis ? Quels types d'effets la contre-culture des années 1960 a-t-elle exercé sur la société et la culture américaines ? Quels sont les domaines majeurs de la vie dans lesquels la contre-culture s'est faite le plus sentir ? Comment est la relation entre la contre-culture et la progression de la liberté ? Dans cette étude une approche analytique-qualitative est préconisée, en employant une collecte de données. Le résultat le plus important de l'étude est qu'il y a une forte relation entre la contre-culture et la liberté aux États-Unis. Un autre résultat est qu'en effet la contre-culture a contribué à la progression de la liberté aux États-Unis d'une manière positive.

Mots-clés : Culture américaine; société américaine; contre-culture; liberté; les années soixante.

المخلص:

تهدف هذه الدراسة إلى تفحص تأثير الثقافة المضادة لستينيات القرن العشرين على دعم الحرية في الولايات المتحدة. لبلوغ هذا الهدف، طرحت الأسئلة التالية: إلى أي مدى أثرت الثقافة المضادة للستينيات على الحرية في الولايات المتحدة؟ ما هي أنواع الآثار التي تمارسها الثقافة المضادة على المجتمع الأمريكي و الثقافة الأمريكية؟ ما هي أهم جوانب الحياة التي يمكن أن نلمس فيها الثقافة المضادة؟ كيف يمكن تقييم العلاقة بين الثقافة المضادة و دعم الحرية في الولايات المتحدة؟ تتبنى هذه الدراسة منهجا تحليليا-نوعيا عن طريق تجميع المعطيات. أهم نتائج الدراسة: أولاً، هناك علاقة قوية بين الثقافة المضادة للستينيات و الحرية في الولايات المتحدة؛ ثانياً، لقد ساهمت الثقافة المضادة للستينيات فعلا في دعم الحرية بطريقة إيجابية.

الكلمات دالة: الثقافة الأمريكية؛ المجتمع الأمريكي؛ الثقافة المضادة؛ الحرية؛ الستينيات.