

Contents

1. Introduction.....	3
2. The history of hippie's movement.....	4
3. The legacy of the hippie	5
4. Hippie's influence on art and fashion.....	7
5. The role of the hippie in American culture.....	10
6. Conclusion.....	11
7. Internet sources.....	12

The aim of the project work:

-learn the influence of the hippie on the world culture.

The problems:

- learn the history of the hippie movement

-study the legacy of the hippie

-find out hippie’s influence on music, fashion, art.

Suppose: *The hippie movement had a great influence on the world culture.*

The origins of the terms hip and hep are uncertain, meant "sophisticated; currently fashionable; fully up-to-date". The hippie movement has found historical precedents as far back as the Mazdakist movement in Persia, whose leader the Persian reformer Mazdak, advocated communal living, the sharing of resources, vegetarianism and free love.

Hippies felt alienated from middle-class society, which they saw as dominated by materialism and repression, and they developed their own distinctive lifestyle. They favoured long hair and casual, often unconventional, dress, sometimes in “psychedelic” colours. Many males grew beards, and both men and women wore sandals and beads. Long, flowing granny dresses were popular with women, and rimless granny glasses with both men and women. Hippies commonly took up communal or cooperative living arrangements, and they often adopted vegetarian diets based on unprocessed foods and practiced holistic medicine.



The history of hippie's movement

The hippie subculture began its development as a youth movement in the United States during the early 1960s and then developed around the world. Its origins may be traced to European social movements in the 19th and early 20th century such as Bohemians, and the influence of Eastern religion and spirituality. From around 1967, its fundamental ethos — including harmony with nature, communal living, artistic experimentation particularly in music, and the widespread use of recreational drugs — spread around the world.

Starting in the late 1960s, hippies began to come under attack by working-class skinheads. Hippies were also vilified and sometimes attacked by punks, revivalist mods, greasers, football casuals, Teddy boys, rednecks and members of other youth subcultures of the 1970s and 1980s. The countercultural movement was also under covert assault by J. Edgar Hoover's infamous "Counter Intelligence Program" (COINTELPRO), but in some countries it was other youth groups that were a threat. Hippie ideals had a marked influence on anarcho-punk and some post-punk youth subcultures, especially during the Second Summer of Love. Hippie communes, where members tried to live the ideals of the hippie movement continued to flourish. On the west coast, Oregon had quite a few. Some faded away. Some are still around.

While many hippies made a long-term commitment to the lifestyle, some people argue that hippies "sold out" during the 1980s and became part of the materialist, consumer culture. Although not as visible as it once was, hippie culture has never died out completely: hippies and neo-hippies can still be found on college campuses, on communes, and at gatherings and festivals. Many embrace the hippie values of peace, love, and community, and hippies may still be found in bohemian enclaves around the world.

Towards the end of the 20th century, a trend of "cyber hippies" emerged, that embraced some of the qualities of the 1960s psychedelic counterculture. The hippie subculture is also linked to the psychedelic trance or psytrance scene, born out of the Goa scene in India.

Hippies sought to free themselves from societal restrictions, choose their own way, and find new meaning in life. One expression of hippie independence from societal norms was found in their standard of dress and grooming, which made hippies instantly recognizable to one another, and served as a visual symbol of their respect for individual rights. Through their appearance, hippies declared their willingness to question authority, and distanced themselves from the "straight" and "square" (i.e., conformist) segments of society. Personality traits and values that hippies tend to be associated with are "altruism and mysticism, honesty, joy and nonviolence".

At the same time, many thoughtful hippies distanced themselves from the very idea that the way a person dresses could be a reliable signal of who he was — especially after outright criminals such as Charles Manson began to adopt superficial hippie characteristics, and also after plainclothes policemen started to "dress like hippies" to divide and conquer legitimate members of the counterculture.

The legacy of the hippie

The legacy of the hippie movement continues to permeate Western society. Religious and cultural diversity has gained greater acceptance. Co-operative business enterprises and creative community living arrangements are more accepted than before. Some of the little hippie health food stores of the 1960s and 1970s are now large-scale, profitable businesses, due to greater interest in natural foods, herbal remedies, vitamins and other nutritional supplements. The development and popularization of personal computers and the Internet find one of their primary roots in the anti-authoritarian ethos promoted by hippie culture.

Music

The hippie legacy in literature includes the lasting popularity of books reflecting the hippie experience, such as *The Electric Kool-Aid Acid Test*. In music, the folk rock and psychedelic rock popular among hippies evolved into genres such as acid rock, world beat and heavy metal music. Psychedelic trance (also known as psytrance) is a type of electronic music influenced by 1960s psychedelic rock. The tradition of hippie music festivals began in the United States in 1965 with Ken Kesey's Acid Tests, where the Grateful Dead played tripping on LSD and initiated psychedelic jamming. For the next several decades, many hippies and neo-hippies became part of the Deadhead community, attending music and art festivals held around the country. The Grateful Dead toured continuously, with few interruptions between 1965 and 1995. Phish and their fans (called Phish Heads) operated in the same manner, with the band touring continuously between 1983 and 2004. Many contemporary bands performing at hippie festivals and their derivatives are called jam bands, since they play songs that contain long instrumentals similar to the original hippie bands of the 1960s.



With the demise of Grateful Dead and Phish, nomadic touring hippies attend a growing series of summer festivals, the largest of which is called the Bonnaroo Music & Arts Festival, which premiered in 2002. The Oregon Country Fair is a three-day festival featuring handmade crafts, educational displays and costumed entertainment. The annual Starwood Festival, founded in 1981, is a seven-day event indicative of the spiritual quest of hippies through an exploration of non-mainstream religions and world-views, and has offered performances and classes by a variety of hippie and counter-culture icons.

"The '60s were a leap in human consciousness. Mahatma Gandhi, Malcolm X, Martin Luther King, Che Guevara, they led a revolution of conscience. The Beatles, The Doors, Jimi Hendrix created revolution and evolution themes. The music was like Dalí, with many colors and revolutionary ways. The youth of today must go there to find themselves."

The Burning Man festival began in 1986 at a San Francisco beach party and is now held in the Black Rock Desert northeast of Reno, Nevada. Although few participants would accept the hippie label, Burning Man is a contemporary expression of alternative community in the same spirit as early hippie events. The gathering becomes a temporary city (36,500 occupants in 2005, 50,000+ in 2011), with elaborate encampments, displays, and many art cars. Other events that enjoy a large attendance include the Rainbow Family Gatherings, The Gathering of the Vibes, Community Peace Festivals, and the Woodstock Festivals.

In the UK, there are many new age travelers who are known as hippies to outsiders, but prefer to call themselves the Peace Convoy. They started the Stonehenge Free Festival in 1974, but English Heritage later banned the festival in 1985, resulting in the Battle of the Beanfield. With Stonehenge banned as a festival site, new age travellers gather at the annual Glastonbury Festival. In the UK and Europe, the years 1987 to 1989 were marked by a large-scale revival of many characteristics of the hippie movement. This later movement, composed mostly of people aged 18 to 25, adopted much of the original hippie philosophy of love, peace and freedom.

The summer of 1988 became known as the Second Summer of Love. Although the music favored by this movement was modern electronic music, especially house music and acid house, one could often hear songs from the original hippie era in the chill out rooms at raves. In the UK, many of the well-known figures of this movement first lived communally in Stroud Green, an area of north London located in Finsbury Park.

Literature

In 2002, photojournalist John Bassett McCleary published a 650-page, 6,000-entry unabridged slang dictionary devoted to the language of the hippies titled *The Hippie Dictionary: A Cultural Encyclopedia of the 1960s and 1970s*. The book was revised and expanded to 700 pages in 2004. McCleary believes that the hippie counterculture added a significant number of words to the English language by borrowing from the lexicon of the Beat Generation, through the hippies' shortening of beatnik words and then popularizing their usage.

In 2005, journalist Oliver Benjamin founded The Church of Latter-Day Dude, a website-philosophy and mock religion inspired by the character "the Dude", a former hippie, in the 1998 movie *The Big Lebowski*. Dudeism, as it is known, holds many connections to the hippie ethos, from its "take it easy" attitude and rebel shrug, to its come-as-you-are sense of individual freedom and expression. Dudeism is very much influenced by the hippie movement, maintaining that the "revolution is not over", that it actually began a very long time ago, and will continue far into the future. Dudeist literature even claims that Dudeism has provided a contemporary spiritual home for the hippie philosophy.

Art and fashion



Distinct appearance and clothing was one of the immediate legacies of hippies worldwide. During the 1960s and 1970s, mustaches, beards and long hair became more commonplace and colorful, while multi-ethnic clothing dominated the fashion world. Since that time, a wide range of personal appearance options and clothing styles, including nudity, have become more widely acceptable, all of which was uncommon before the hippie era. Leading

proponents of the 1960s Psychedelic Art movement were San Francisco poster artists such as: Rick Griffin, Victor Moscoso, Bonnie MacLean, Stanley Mouse & Alton Kelley, and Wes Wilson. Their Psychedelic Rock concert posters were inspired by Art Nouveau, Victoriana, Dada, and Pop Art. The "Fillmore Posters" were among the most notable of the time.

Richly saturated colors in glaring contrast, elaborately ornate lettering, strongly symmetrical composition, collage elements, rubber-like distortions, and bizarre iconography are all hallmarks of the San Francisco psychedelic poster art style. The style flourished from roughly the years 1966 to 1972. Their work was immediately influential to album cover art, and indeed all of the aforementioned artists also created album covers. Psychedelic light-shows were a new art-form developed for rock concerts. Using oil and dye in an emulsion that was set between large convex lenses upon overhead projectors, the lightshow artists created bubbling liquid visuals that pulsed in rhythm to the music. This was mixed with slideshows and film loops to create an improvisational motion picture art form, and to give visual representation to the improvisational jams of the rock bands and create a completely "trippy" atmosphere for the audience. The Brotherhood of Light were responsible for many of the light-shows in San Francisco psychedelic rock concerts.

Out of the psychedelic counterculture there also arose a new genre of comic books: underground comix. "Zap Comix" was among the original underground comics, and featured the work of Robert Crumb, S. Clay Wilson, Victor Moscoso, Rick Griffin, and Robert Williams among others. Underground Comix were ribald, intensely satirical, and seemed to pursue weirdness for the sake of weirdness. Gilbert Shelton created perhaps the most enduring of underground cartoon characters, "The Fabulous Furry Freak Brothers", whose drugged-out exploits held a hilarious mirror up to the hippy lifestyle of the 1960s.

As in the beat movement preceding them, and the punk movement that followed soon after, hippie symbols and iconography were purposely borrowed from either "low" or "primitive" cultures, with hippie fashion



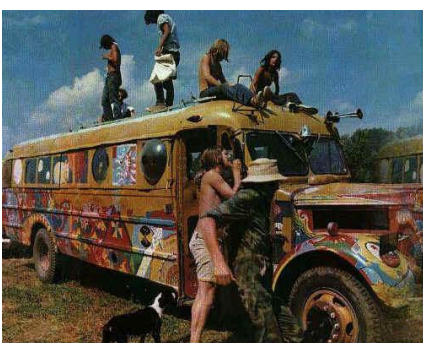


reflecting a disorderly, often vagrant style. As with other adolescent, white middle-class movements, deviant behavior of the hippies involved challenging the prevailing gender differences of their time: both men and women in the hippie movement wore jeans and maintained long hair, and both genders wore sandals or went barefoot. Men often wore beards, while women wore little or no makeup, with many going braless. Hippies often chose brightly colored clothing and wore unusual styles, such as bell-bottom pants, vests, tie-dyed garments, dashikis, peasant blouses, and long, full skirts; non-Western inspired clothing with Native American, Asian, Indian, African and Latin American motifs were also popular. Much hippie clothing was self-made in defiance of corporate culture, and hippies often purchased their clothes from flea markets and second-hand shops. Favored accessories for both men and women included Native American jewelry, head scarves, headbands and long beaded necklaces. Hippie homes, vehicles and other possessions were often decorated with psychedelic art.

Travel

Hippies tended to travel light, and could pick up and go wherever the action was at any time. Whether at a "love-in" on Mount Tamalpais near San Francisco, a demonstration against the Vietnam War in Berkeley, or one of Ken Kesey's "Acid Tests", if the "vibe" wasn't right and a change of scene was desired, hippies were mobile at a moment's notice. Planning was eschewed, as hippies were happy to put a few clothes in a backpack, stick out their thumbs and hitchhike anywhere. Hippies seldom worried whether they had money, hotel reservations or any of the other standard accoutrements of travel. Hippie households welcomed overnight guests on an impromptu basis, and the reciprocal nature of the lifestyle permitted greater freedom of movement. People generally cooperated to meet each other's needs in ways that became less common after the early 1970s. This way of life is still seen among Rainbow Family groups, new age travelers and New Zealand's housetruckers.

A derivative of this free-flow style of travel were the hippie trucks and buses, hand-crafted mobile houses built on a truck or bus chassis to facilitate a nomadic lifestyle, as documented in the 1974 book *Roll Your Own*. Some of these mobile gypsy houses were quite elaborate, with beds, toilets, showers and cooking facilities.



On the West Coast, a unique lifestyle developed around the Renaissance Faires that Phyllis and Ron Patterson first organized in 1963. During the summer and fall months, entire families traveled together in their trucks and buses, parked at Renaissance Pleasure Faire sites in Southern and Northern California, worked their crafts during the week, and donned Elizabethan costume for weekend performances, and to attend

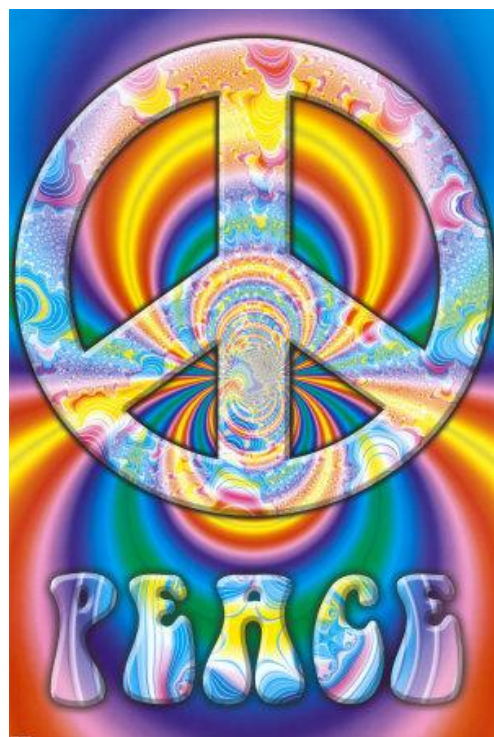


booths where handmade goods were sold to the public. The sheer number of young people living at the time made for unprecedented travel opportunities to special happenings. The peak experience of this type was the Woodstock Festival near Bethel, New York, from August 15 to 18, 1969, which drew between 400,000 to 500,000 people.

Spirituality and religion

Hippies emerged from a society that had produced birth-control pills, a counterproductive war in Vietnam, the liberation and idealism of the civil rights movement, feminism, homosexual rights, FM radio, mass-produced LSD, a strong economy, and a huge number of baby-boom teenagers. These elements allowed the hippies to have a mainstream impact that dwarfed that of the Beats and earlier avant-garde cultures.” For the historian of the anarchist movement Ronald Creagh, the hippie movement could be considered as the last spectacular resurgence of utopian socialism. For Creagh, a characteristic of this is the desire for the transformation of society not through political revolution, or through reformist action pushed forward by the state, but through the creation of a counter-society of a socialist character in the midst of the current system, which will be made up of ideal communities of a more or less libertarian social form.

The peace symbol was developed in the UK as a logo for the Campaign for Nuclear Disarmament, and was embraced by U.S. anti-war protesters during the 1960s. Hippies were often pacifists, and participated in non-violent political demonstrations, such as civil rights marches, the marches on Washington D.C., and anti-Vietnam War demonstrations, including draft-card burnings and the 1968 Democratic National Convention protests. The degree of political involvement varied widely among hippies, from those who were active in peace demonstrations, to the more anti-authority street theater and demonstrations of the Yippies, the most politically active hippie sub-group.



The role of the hippie in American culture.

Peace, love, and brotherhood were the call of the American hippie. The American hippie tried to live all three in unison in every part of the country. There were very few places where the hippie could not be found and even fewer that had never been influenced by the hippie movement. It seemed as if the hippies were becoming the new American culture, though it was only a subculture. The hippie movement influenced political, social, and traditional beliefs. The hippie movement was not a stationary force that had no influence; it was a broad subculture that forever changed the fabric of American culture and society.

The era of the hippie came out of an era of very conservative beliefs and attitudes concerning anything and all things from haircuts to politics to morals. The generation living in the late 1960's and early 1970's wanted to break away from the picture perfect image of their parents. They wanted to become more, gasp, natural by growing their hair long and admiring the beauty of the world around them. The hippies were a very esthetic group of individuals, delighting in those activities that were visually pleasing. Increased drug use was only one of the many activities that they partook in that was not immediately applauded by the American culture.

Other activities that brought scorn upon the hippies was their promiscuity. Hippies were very comfortable with their sexuality and their bodies and were not afraid to share with others their experiences or partake in sexually experiences with others. Hippies believed that the body was a beautiful thing and should be used in a beautiful manner such as sex. This has stayed with society today.

The hippie was not only breaking away traditional conservative beliefs, they also contributed to society in a positive way. The hippies were a group of people who would come together, live together, and practice their life together. This life involved everyone getting a piece of whatever was available. They were very big into the share and share alike motto. The hippies would try and help out all those in need. This helping hand has become a larger part of American culture because the idea was reiterated that you should help those that need help.

The hippies felt displaced from their government and did not always support all the actions their government took. For example, a large portion of hippies protested against the United States of America involvement in Vietnam because they did not agree with the actions their government took. This was their right as citizens of the United States of America, though it was an unpopular move at the time.

The hippies were not concerned with conventional methods due to their disgust at bureaucracy. The hippies highlighted the importance of making your government responsible for its choices and decisions by reiterating the importance of protests. Until the hippies started protesting in mass, there had not been any large nation wide protests.

Conclusion

The hippies contributed a lot to the world culture. The hippie belief of brotherhood is still present in American culture. The subculture of the American culture in the 1960's and 1970's, the hippie culture, has become infused with American culture and is part of the current society. The attitudes and the beliefs of the hippie are here to stay.

The hippies contributed a lot more to American culture than the typical belief. While the hippie was stereotypically heavily involved with drugs, sex, and a lackadaisical approach towards life, they contributed a lot towards modern American society in both good and bad ways.

American society no longer believes sex to be a taboo subject to be kept hidden in the dark. American culture accepts people who are different, without alienating them. The hippie belief of brotherhood is still present in American culture, though the government has taken a more active role in assisting the poor and desolate. The hippie influence cannot be separated from the culture of America.

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