

**ZÁPADOČESKÁ UNIVERZITA V PLZNI
FILOZOFICKÁ FAKULTA**

Bakalářská práce

**THE HIPPIE SUBCULTURE AND ITS IMPACT ON
CONTEMPORARY SOCIETY**

Nikola Červíková

Plzeň 2018

Západočeská univerzita v Plzni

Filozofická fakulta

Katedra románských jazyků

Studijní program Filologie

Studijní obor Cizí jazyky pro komerční praxi

Kombinace angličtina – francouzština

Bakalářská práce

**THE HIPPIE SUBCULTURE AND ITS IMPACT ON
CONTEMPORARY SOCIETY**

Nikola Červíková

Vedoucí práce:

Bc. Skyland Václav Kobylak

Katedra románských jazyků

Fakulta filozofická Západočeské univerzity v Plzni

Plzeň 2018

Čestné prohlášení

Prohlašuji, že jsem bakalářskou práci na téma „Hippie subculture and its impact on contemporary society” vypracovala samostatně a s použitím uvedené literatury a pramenů.

V Plzni, dne 16. 4. 2018

.....

Jméno Příjmení

Acknowledgement

I would like to thank my supervisor Bc. Skyland Václav Kobylak for his professional approach and help in processing my thesis. I would also like to thank Mr Serge Boldyreff and M.A. Alok Kumar for their advice and positive attitude. My thanks also belong to all the respondents who answered my questionnaire, which served as a basis for the practical section, and to my boyfriend Roman Anderle for his support and help in processing technical matters concerning questionnaire.

TABLE OF CONTENTS

1. INTRODUCTION	1
2. THEORETICAL SECTION	2
2.1. Basic concepts and definitions	2
2.1.1. Culture.....	2
2.1.2. Dominant culture.....	3
2.1.3. Subculture	3
2.1.4. Young and youth.....	4
2.1.5. Movement.....	6
2.2. Beginning of the movement	8
2.2.1. Henry David Thoreau.....	8
2.2.2. United States shortly after the Second World War	8
2.2.3. Vietnam War.....	9
2.2.4. The Beat generation	10
2.2.5. Etymology of “hippies”	10
2.2.6. Origin of the hippie subculture	11
2.3. Hippie subculture	13
2.3.1. Hippies ideology and its diversity	13
2.3.2. Political views and war.....	14
2.3.3. Concept of love.....	15
2.3.4. Sexual revolution	16
2.3.5. Lifestyle of hippies	16
2.3.6. Drugs.....	19
2.3.7. Timothy Leary.....	20
2.3.8. Language.....	21
2.3.9. Religion	21
2.3.10. Music.....	22
2.3.11. Plastic hippies.....	23
2.3.12. Remission of hippies.....	23
2.3.13. Symbols.....	24
3. PRACTICAL SECTION	26
3.1. Methodology of processing of the practical section	26
3.2. Research results	28
3.3. Glossary	40

4. CONCLUSION	43
5. EDNOTES	44
6. BIBLIOGRAPHY	50
6.1. Printed Resources	50
6.2. Internet Resources	52
6.3. Movies:	53
6.4. Picture Sources:	53
7. ABSTRACT	55
8. RESUMÉ	56

1. INTRODUCTION

The topic of my bachelor thesis is The Hippie subculture and its impact on contemporary society. The main aim of my thesis is the result of the recognition that this movement had an impact on contemporary society.

Hippie was a movement of young people that originated in the 1960s in the United States. Understanding the origin and existence of a movement is a very complex matter. I deal with this issue in the theoretical section of my thesis. For understanding the origin and existence hippie subculture, it is necessary to focus on the definition of sociological concepts related to these issues and the historical context, which is very significant for the creation of any movement. In this chapter, I try to capture the distinction between dominant culture and subculture. This chapter includes other important concepts related to the topic.

The theoretical section contains three chapters. The first one discusses the sociological definitions and concepts necessary to grasp the whole issue. In the second chapter, I occupy with the origins of the entire Hippie movement: the historical context, the predecessors and creation of the movement. The third chapter deals with the hippie subculture, its characteristics, philosophy, and ideology.

In the practical section of my thesis, I pursue a sociological research, whose main aim is to determine how the hippie subculture affects contemporary society. Research in the form of a questionnaire was conducted with American and Czech citizens and then analysed. The thesis is also accompanied by a glossary of words that I used in my theoretical section and which are very specific to the issue.

The most important reason why I chose the topic concerning to hippie subculture as a subject of my thesis is the fact that I have been interested in this subculture for a long time. Thanks to my studies at the Faculty of Philosophy, I had the opportunity to devote myself to a subject that interests me, and which is also associated with English language realm.

2. THEORETICAL SECTION

2.1. Basic concepts and definitions

In the following sections, I will deal with the definitions concerning sociological concepts, e.g.: culture, subculture, youth subculture and youth and social movements. It is not my intention to deal with the exhaustive characteristic of these concepts, but rather to provide a brief description, which should facilitate understanding of the following text, especially the hippie movement.

2.1.1. Culture

To better understand the terminology, it is necessary to define the concept of "culture". This is a very broad and complex concept. However, it has many definitions, therefore, we focus on the definition of sociology. According to the definitions below, culture cannot be understood as a clear concept. This term has acquired many different and ambiguous meanings.

T. Eagleton, loosely summarized culture as the complex of values, customs, beliefs, and practices which constitute the way of life of a specific group. [1] Academic Raymond Williams distinguished three main categories of this concept: 1) the overall process of intellectual, spiritual and aesthetic development, 2) the way of living - people, the specific groups and all mankind, 3) activities intellectual and especially artistic activities. [2]

Culture is the norms, traditions, customs, abilities, values and rituals shared by the people. These assumptions are not inherent, but they are acquired during socialization. [3] [4]

2.1.2. Dominant culture

The dominant culture is generally understood as a kind of culture that prevails in the society. For social scientists, it is also important what is considered as a dominant culture by public opinion, because the social reality is shaped also by the opinion of society. The social reality cannot reflect the genuine, tangible reality, it can arise. The dominant culture is often based on lifestyle mainly middle social classes. The widest layers of the population recognize it as a valid and worth to follow. Standard culture is widely spread, and its basic orientation is consumption without major efforts on highly creative performances. This culture is largely shaped by mass media. In contrast, the elite culture bearers are people close to the ruling elite and creative intelligence. [5]

Whether the mainstream culture incorporates conformist, youth culture or a culture that represent the elites of society, or we will consider the general culture as a culture presented by the mass media or characteristic of the middle social strata, it would not be possible to classify different subcultures, which I want to deal with in my thesis.

2.1.3. Subculture

To understand the concept of subculture, it is important to differ from the dominant culture. Members of subcultures define sharply against the majority culture through diversion from its intellectual, cultural and political streams. Members of subcultures distinguish their attitudes to work, education, fashion, language, music, religion, etc. whereas the dominant culture, they are sharing the same lifestyles (in varying degrees). Despite this tendency sometimes the new cultural forms appear and consequently the cultural innovations occur. If the individuals seeking solutions for the same problem, which they consider insolvable (within the dominant culture), they would adopt common solutions - behaviour that is different from majority society could create a new subculture. [6]

This approach did not appear until the middle of 20th century, at the time when the of today's subcultures arose. Until then, sociologists talk about unified youth subculture, whose function was to facilitate the transition from childhood to adulthood. The emergence and development of subcultures, as they are understood today, is associated with the ongoing urbanization and the growth of large cities, which are accompanied by increasing concentration and differentiation of society. [7]

Subcultures are set aside from the mainstream of dominant cultures by many characteristics. The visual differentiation from the appearance of conforming citizens is common to all subcultures. These are especially different clothing and shoes, the typical hairstyle and various accessories and artefacts. Some different techniques for changing visage - tattoos, piercings etc. are used very often. Another way to distinguish from the dominant culture is a way of speaking - argot, body postures, walking or facial expression. However, subcultures mainly differ in their political, moral and religious beliefs and values from which they derive their different standards. Members of a subculture may also be different in thinking about family, work, education, etc. [8]

A good example of a specific subculture, is the hippie subculture, which is strongly different from the dominant culture. Hippie correspond to the definition of a subculture as this group of people rejects the political and sociological views of that time and protests against the US government. The specificities that distinguish hippies from the dominant culture are described in detail in the chapter of the hippie subculture. Hippies are often regarded as contra culture, which is a radical form of subculture. Contra culture rejects values accepted by most people in society.

2.1.4. Young and youth

Defining the age definition of youth is difficult. It applies to different geographic locations, cultural, historical and social environment, to different social structures, social services, classes and to various criteria (psychological, anatomical etc.). In our culture we consider the period of youth as one of the most

measurable aspects is the process of preparing for future profession. Therefore, as the lower age limit of youth social groups usually considered to be 14 to 15 years, the age of termination of obligate schooling. The upper limit is up to the 30th year of age when the process of socio - economic process of gaining independence is completed. This phase does not exist in some cultures at all. For example, some indigenous people sharply delimit childhood and adulthood, the transition is mostly defined by the initiation ceremony. [9] [10]

Another criterion for determining the definition of youth as the inclusion of its members to the same stage of the life cycle, which is called youth. Youth is in sociology frequently defined as a stage of life that during human evolution was wedged between childhood and adulthood and everyone in modern society goes through this period. [11]

From the perspective of sociology, it is regarded as important to defining the features that characterize the commencement or termination of important anatomical, physiological and social processes. These processes are usually asynchronous, so they can bring internal conflicts, which are sometimes called as crisis of adolescence. [12]

According to sociology, the social development is the most important. The individual gradually leaves the values and standards determined by his family and gets into the powerful influence of peer groups and subcultures. The social position of the individual, his life's attitudes, and opinions are strongly changing, which happens mainly due to entering into employment, economic self-reliance and starting a family life. This whole act is called socialization. [13]

Socialization is a complex process, during which the man as a biological creature becomes capable to act as a member of a group or society by means of social interaction and communication with other social beings. Socialization consists in the acquisition of values, norms and modes of action understandable and valid in a culture or subculture. [14]

The process of socialization is closely related to the transition from certain roles and their associated values and norms to new and newly defined roles,

therefore there may arise some tensions. The course of socialization is greatly influenced by economic, cultural and social conditions in society. [15]

Youth is a group characterized by certain common features that distinguish it from other age groups. Common features characterize the tendencies of this group and they are also common to all its subgroups. At the same time, the social group of youth has its own internal structure, and it is richly differentiated into individual social strata. Formation of external and internal relationships, both formal and informal, depends on the social conditions of the existence of youth in society. [16]

The importance of youth lies primarily in bringing tension, innovation and development discontinuity to society. Youth is a dynamic group whose importance is rising especially in historically revolutionary moments. The reason is relative economic independence and inability of the youth, along with a strong reflection of the conflict between social reality, ideals and program of the society. The disadvantage of young people in these situations is their poor knowledge of social mechanisms. [17]

A typical feature of the youth group is its opposition to previous generations. The first attempts to find one's own identity, then it consists in an intense effort to behave in the exact opposite way, while at the same time giving its negative attitude towards the opposite group. The need for distinct divisions from other societies has especially marginal and deviant groups, whose activity may sometimes grow to a youth movement. The study of youth deals with sociology of the youth. Frequent interests are marginal groups and their influence on society. Youth subcultures were appearing mainly in larger suburbs and shanty outskirts of urban centres. [18]

2.1.5. Movement

The origins of social movements as such can be found in literature dating back to the 1960s. Currently, the social movement get its definition, rules and regulations. In history, we are still meeting the concepts of collective action, crowds, etc. These words do not entirely describe their essence, but only a short-

term intent. They not show long-term exposure, or rather being of a society, but its short-term event. And perhaps because these concepts did not cover all social situations and their groupings, sociologists were interested in them, for whom the subject was completely new. This is how the division of social movements begins with individual criteria, such as the political, geographical or sociological approach. They begin to search for the causes of the rise, existence and decay of the movement. But mostly they begin to find connections. [19]

The first major public interest groups were students' movements, even with professors, in the 1960s. They were the group that in his time aroused the greatest revolt, but the important thing was that they did not fight for power, but just to change the current situation. [20]

But they are not the only link among the people of the given social movements, but the factors of the social movements as such are more. That is why I want to focus mainly on the social or social level. For this reason, I would like to distinguish social movements from sects, independent short-term protests, coalitions and other distinguished types of society.

Most authors today agree that the most significant new social movement is the environmental, feminist, ethnic, and student's movements. These movements, like the afore-mentioned undergraduate students' movement, involve placing emphasis on culture and quality of life rather than on gaining power and welfare. In the post-industrial era - the goal of the movement is not material. New groups of people do not want to have something to own, it starts to be about completely different values - social and human so the concept of movement becomes a novelty and a new lifestyle. In the monotonous society of the mid-20th century, they feel that people need change. And from this need, the movement begins to form. [21]

2.2. Beginning of the movement

2.2.1. Henry David Thoreau

Henry David Thoreau is often directly or indirectly referred to as the father of hippies. Whether we decide to respect this view or not, I think that he should be mentioned.

Henry David Thoreau was an American philosopher, one of the main representatives of transcendentalism, essayist, poet, and moralist. During his stay at Walden (July 1846) while one of his journeys to the city he was arrested and thrown into prison for tax debt. Thoreau had deliberately refused to provide financial support to the state, which in his opinion, led to an unjustified war with Mexico and tolerated slavery, and therefore he did not pay the poll taxes. Although someone paid his debt - probably his aunt Maria Thoreau - so he spent only one night in prison. His act had not aroused any greater social acceptance, but on this base, he wrote an important essay *Resistance to the government*, which after his death gained the name *Civil Disobedience*. This essay later significantly influenced fighters for human rights, such as Mohandas Gandhi or Martin Luther King. [22]

2.2.2. United States shortly after the Second World War

After the World War II ended, the whole "civilized" part of the world was divided into two spheres - the western sphere, capitalist and on the eastern sphere, communist. The end of the war and termination America's alliance with the Soviet Union commenced a new era. World powers - USA, Great Britain and the Soviet Union (represented by F. D. Roosevelt, W. Churchill, and J. V. Stalin) met in February 1945 on the so-called Yalta or Crimea Conference to discuss the organization of the world after the war. However, the ideology of East and West were so different that the quarrel was provoked. Around the year 1947, when the post-war crisis concludes in an impossible situation. The states on the liberated

Europe territory were developing largely on their own. In 1947 America came with the so-called Marshall Plan, a program of economic aid to European countries. It was mainly about defending against Communism. [23]

To point out the social transformation of the West - there started the expansion of consumerism, a way of life that dominates till now. This style was born in America because of its utter economic boom. The United States with its size, mineral wealth and high-tech infrastructure became the cradle of the modern world. Living standards of most of the US population got to the top due to these economic preconditions. Mechanization of agriculture and infrastructure development begun a period of advertising and consumerism. [24]

2.2.3. Vietnam War

The war in Vietnam ran from 1964 to 1975. The main reason for the beginning of the war was the effort of the Americans to prevent the spread of communism in the world and to prevent further Korean war. Vietnam was divided into northern and southern parts. In North Vietnam, Ho Chi Minh ruled Communist regimes in the south of Vietnam ruled by President Ngo Dinh Diem. The Viet Cong divisions sought to gain Communist supremacy over southern Vietnam. The US was completely opposed to the spread of communism. In 1961, US President John F. Kennedy promised to help South Vietnam to maintain independence. Ten thousand soldiers were sent to Vietnam that year. After the launch of US-led fire in 1964, the war began to take place when the US launched a bomb-blowout (1965). American's forces also landed in southern Vietnam. The war was attended by some 40 other states that sent soldiers and weapons to South Vietnam, the United States contributed the most. On the other hand (for North Vietnam), the Soviet Union and Communist China stood. The war was long and exhausting. In America, people were rebelling against the war, and huge demonstrations were taking place. Under the Paris Agreement (1973), the US withdrew its army. South Vietnam faced the North Vietnamese army for two more years without support, and in 1975 Vietnam was united under Communist domination. [25]

2.2.4. The Beat generation

Generation of a movement is so diverse that any attempt to characterize it is very difficult. The word "beat" has two basic meanings - first, it can mean "beaten", tired of life, exhausted. But it also means "blissful" - (beatific). It describes the state of frustration in life and suggests a mystical escape from this condition. The term Beat Generation was firstly used by predecessor beatniks John Clellon Holmes at the end of forties of the 20th century, the name "beatnik" was uttered later - in 1959, established by journalist Herb Caen - the suffix "nik". Whether the term "Beat Generation" was created in any way, it is certain that it does not refer only to a radical literary movement, but also a social protest against the "bourgeois" way of life (squares). Beats profess to escape from society, civilization and a return to nature as the only way of human existence. [26]

Numerous beats (especially Kerouac) rejected any link with the hippies, today it is clear that as a kind of social attitudes, we cannot divide these two directions. Both movements had common features: drugs, alcohol - as a path to illumination, openness in sex, unsettled way of living, oriental philosophy, contempt for American society etc. The main and most obvious difference between these two movements was that the hippies wanted to isolate themselves from society, Beats wanted to be heard - for the right not to belong, for the right to differ. Hippies are often marked as followers of beatniks. Although beats and hippies in many respects have been very different and struggling to identify with each other ideologically, both cultures have similar personal ideas. For example, Timothy Leary, Richard Alpert, or Allen Ginsberg were representatives and leaders (adherents) of the both movement. [27] [28]

2.2.5. Etymology of “hippies”

The name hippies originally come from black slang, where the word "hip" meant smart. Later in thirties, the word "hap-cat" appears (the cat meaning of "dude" in temporary English) in this connection, by this term were called bohemians living in the big cities. A person called hip was usually full of love and

joy to life. These people had usually preternatural thoughts and insights, which were distant to ordinary people. A man, who was called "hip" usually has a very developed way of thinking and controls insight that others take very seriously, their approach to a way of life was often very ironic. [29] [30]

The noun hippie and its plural form hippies were created from the adjective 'hip'. Officially, this name appeared after the publication of an article " Social history of hippies " in the Rampart magazine in March 1967. A certain part of the society called hippies did not agree this name and refused to identify with it. [31]

2.2.6. Origin of the hippie subculture

The hippie community originated in San Francisco around the mid-1960s. Since this movement has no chroniclers, we can discuss the beginning of the movement. However, there is a date in the literature on January 14, 1967, the day when The Human Be-in in San Francisco's Golden Gate Parkways organized. This meeting has a carnival character. People were dancing, eating, making love, listening to music, and the first speeches were heard. This meeting was attended by psychologist Timothy Leary, poetries of the beat generation, such as Allan Ginsberg, or Zen Buddhist teacher Allan Watts. [32]

Two main reasons relating to the formation hippies exist. The main reasons were the political, economic and social conditions at that time. The second reason is more specific to an individual, his psyche, and attitudes to society. By this group are meant the young Americans of that time, whose ideas and attitudes to the dominant society radically changed. Interesting in the creation of this subculture is that the movement was not based on any official motivation or following any person. [33]

The youngest hippies were at the age of 15, the upper age limit was around 25 years. The group of hippies consisted of a lot of young people who had fled from their families and decided to live in the community. [34]

At the turn of the 1960s and 1970s, the movement spread across the United States and had over two hundred thousand supporters (the figure is indicative, members of this era cannot be counted). The followers of this movement, who were people of one generation, aged 15-25. Sometimes

exceptions were found. But more important is that about 80% were people with completed secondary education and 50% of university students were hippies. Their education differed them significantly from other subcultures of that time. Various research also provides information that most (about 70%) of all hippies come from families of higher social strata, often very wealthy and privileged. Most hippies also had excellent family backgrounds, good upbringing, their parents gave them love and care. These people voluntarily exchanged wealth for poverty, which has become their way of life. [35]

Such an impulse for young people could have many different causes. Some young people felt misunderstood because their ambitious parents had high demands that they could not meet. Teenagers condemned the values and attitudes of society and their controversy. They did not recognize authority and criticized society. Hippies do the opposite of what their parents demand from them, and their values were absolutely opposed. While their parents are typical consumers, their children are trying to live without material means and freely. They also completely rejected the model of marital life and love based on the sense of partner ownership. [36]

Many people at the time were strongly believing, their children rebelled against the recognition of faith at the expense of their children's needs. There is often criticism of the sexuality of the youth by parents. Young people prefer living in a community where no demands are placed on them. [37]

Originally, it was rather a small community of people who had their own unique view of the world. It is a movement that comes from Beat generation. The beatniks were those who settled in Haight Ashbury (See Glossary). It was a quarter where were very cheap rentals. This district was given the nickname Hashburry - hash is a shortened term for hashish. The people lived here in modest flats, and their appearance was the precursor of what we know of the hippies. Long hair and beard, sandals and simple clothes. The transition from beatniks to hippies in fashion is somewhat unclear as well as the assumption of their way of life. [38] [39]

2.3. Hippie subculture

2.3.1. Hippies ideology and its diversity

Understanding the hippie ideology is a complex matter. This subculture has never been entire. The whole movement was also divided into different smaller groups and there were no standards or norms or behavioural patterns. Ideas were often mentioned in songs and slogans such as ' *Peace and love* ', "*Make Love Not War*", "*All people are one*", "*LSD*" or "*Fuck hate*". [40]

Important ideological concepts for hippies are identity and individuality. They tried to avoid everything that was organized, and so did the work above all the so-called rat race (See glossary). One of their most prominent slogans was "Do your own thing " but never at the expense of others. This motto could be explained by the fact that everyone can do what he wants without having to worry about what others think about him. They spent their free time on creative activities (painting, poetry, relaxation, meditation). It gave them a sense of identity. [41]

Hippie subculture could be divided into two main groups: real hippies and those who try to imitate them. The first group is called priests. These are people who have completely abandoned their family and backgrounds, left their studies and refused to work on a regular basis. They often only have a few dollars a month. They established farming communities, aiming at self-sufficiency. The Hippies living in the cities earned their money by handmade production, often associated with art, and subsequent sale. This group is also associated with drug use (especially marijuana and LSD). On the other hand, they reject the use of alcohol and narcotics (heroin). This significantly smaller group of hippies (estimated by 15% of all hippies) have been totally reconciled with their philosophy and internally convinced that what they are doing is right. [42]

The second much larger group was the so-called novice. This group differed from the priests by their radical approach. They often appear on demonstrations, take part in protests, and condemn people with different opinions. They hate the political system and sharply criticize it. It's not just a politics against which they have prejudices. Often, based on their experience,

they condemn family life or education. In contrast, many of them still maintain student status. They experiment with drugs, but they often lose control and become addicted. Most people in this group sooner or later return to their families, or they become totally immune from their former values and find inner peace. [43]

Another group, perhaps the largest, are teenagers imitating hippies. They try to imitate the hippies by clothing, language or lifestyle. I will focus more on this group in a subchapter Plastic-hippies.

2.3.2. Political views and war

It is very difficult to define the political goals of the hippie's movement as they often differed in each community.

The subculture responded to the Vietnam War, addressing the issue of minority rights and the diversity of government forms - socialism vs. democracy. Their main protest is not against the war but against the whole society. They take the war as an inevitable evil, because of the overturned values of society. [44]

The political engagement of the hippies was called Yippies (1968-1970), teenagers engaged in the so-called New Left (See Glossary). This movement was born at the University of Barkley as a protest movement against imperialism, racism and capitalism. It encompassed various student organizations, and this group of teenagers often participated in various demonstrations and protests. This movement had a political character and almost nothing in common with the hippie subculture. [45]

Among the best-known events of this time are, for example, the 32-hour protest against the war, at Barkley University (1965), a march in Washington, which was attended by 25,000 people (1965). In 1967, the liberation of students from military service was abolished, which prompted further protests, one of which was a march at the Pentagon, attended by some 60,000 people (1967), and in 1969 there was another protest in Washington, 250 thousand people participated. [46]

One of the most popular slogans became "*Make love no war*". The war has strongly influenced the growth of the movement. Young people understood the war as a failure of a democratic government. Many anti-war demonstrations were hippies, and many were also arrested during these demonstrations.

One of the major demonstrations was the Kent State shootings. Many anti-war demonstrations took place in universities in the 1970s. Since May 1, one of them has been running at Kent University. This demonstration led to the firing of the National Guard, which was called into place. Four students died, and nine others were injured. [47]



Picture 1

2.3.3. Concept of love

The ideology of the hippie subculture could be called an emotional revolution. Hippies have proclaimed openness among people, equality, sincerity and love. Their basic characteristic was the rejection of the consuming way of life - the pursuit of careers, the accumulation of property and the abuse of the social status. On the contrary, they denied material values and resisted a privileged

social position. They preferred life in the community before living with family, often condemning their parents for religious or political opinions and considered their beliefs as cheap. [48] [49]

The attitude of hippies to life was very relaxed and open. They tried to spread love and brotherhood among people (giving flowers, singing songs and acting kindly).

2.3.4. Sexual revolution

This chapter was so-called "revolution". Revolution is seen as a quick change. The Hippies completely overturned the existing values of marriage and sex. Hippies recognized freedom not only in thought and independent way of life, but also in sexuality.

There are no sexual partner principles for hippies. Most hippies living in a community have a partner, but the concept of "infidelity" or "fidelity" did not exist ". Hippies are based on spontaneity, it meant that when two people attracted each other and wanted to have sex together, they just did. This sexuality also results in the spread of sexually transmitted diseases. The most common sex disease was the gonorrhoea, spreading very quickly. Lots of infected patients were left untreated, and those who were treated were infected again after the cure. Another common sexual disorder was syphilis or HIV. [50]

Another problem of unprotected sexual intercourse is an unwanted pregnancy. This is related to the development of contraception, the first contraceptive in the form of pills was approved in the US in 1960. [51]

2.3.5. Lifestyle of hippies

Hippies lived together in communes that did not follow any rules. It was a community of people that was intertwined with mutual love and a sense of understanding. Ownership was shared if someone had some property.

Hippies often wore one outfit because they simply had not any other. As I said their living was mostly a poor apartment or a house where only sleeping mats were needed. They lived in large groups - in communes and everyone lived

on their own. Their dwellings resemble today's squats. In one dwelling lived between 20 and 30 roommates, but often more people sleeping there. The equipment was mostly old and damaged. Household care was minimal or no. Very often people live without water. In rural communities, the situation was even worse. They did not follow any hygienic habits. In the field surveys, in some dwellings were found to be spellbound, murmured or scorched. A large part of the hippies suffered from a lack of food, often they were malnourished. Another common illness was lung disease. Hippies often slept in bad conditions - outdoors (in all weathers), on the floor, and so were often ill, from a common cold due to neglected healing often developed a more serious illness. [52] [53]

There were so-called free clinics, these clinics provided free treatment to all patients. The atmosphere of these clinics is very friendly. Hospital staff do not wear white cloaks, but colourful dresses. Part of the staff is made up of former hippies, mostly working for free. The interior of these buildings is usually very modest, but pleasant and decorated with cheerful writings. [54]

As already mentioned in the preceding chapters, hippies do not acknowledge material values. Their way of life was modest and often had no or very little financial means. They got money for their living and the most necessary needs in various ways.

Some part called teenybopper (See pseudo hippies) received funds from their parents. Some people have lived up to a benefit to support the unemployed. In Strawberry Fields (see the glossary), free food was given to hippies (food from supermarkets with expired storage times). A large amount of LSD or marijuana was also distributed free of charge or at a ridiculous price. A more traditional group of hippies sought to make livelihoods, cultivating land, planting trees, etc. No self-sufficient agricultural hippie community existed. The reason most likely was the desire of young people to live in the city or the lack of knowledge of how to do it. Neither prostitution neither begging was an exception. The most popular way of getting money was the manual production of various items, for the purpose of selling them, there were hippie markets. There were also original ways to get money, some hippies worked as an attraction for tourists. [55]

Some hippies were willing to work but did not meet the demands of the employer (long hair, beard, clothing, etc.). There were also the so-called diggers (See the glossary) who set up free shops where it was possible to get free food, clothes, furniture, drugs, but also an advice of a doctor. The funds for the functioning of these hospitals were covered by voluntary collections, the greatest amount of money was paid by parents of hippies who believed they might help their child. [56]

Hippies' clothes were very specific and different from others. Most of them wore colourful dresses, vests, moccasins, ponchos, and hats with bells, sandals. Fashion accessories have also been very common, Girls put coloured ribbons or flowers in their hair. Typical were also beads that the hippies exchanged to prove friendship. [57]

Their clothing was often loose, made of natural materials, layered, with different patterns and unusual colour combinations. Hippies did not recognize material values, so their clothes were often worn and dirty. [58]



It is also worth mentioning the attitude of hippies towards nakedness. They did not take nudity as something bad, but as their nature, which was unacceptable for society and especially believers. At various meetings and festivals, you can see girls and boys bathing together without clothing.

For hippies, long hair is typical. In men, long hair was previously considered a homosexuality. Hippies allowed their hair to grow because they saw the symbol of their personal freedom. Long hair was also a symbol of naturalness and harmony with nature. [59]

2.3.6. Drugs

Hippies are often associated with drug use. The most common drugs used by hippies were LSD and marijuana. LSD was made in 1938 by the Swiss biochemist, he tried to find a cure for migraine. LSD occurred in various forms - tablets, gelatine capsules, drops on leaven paper or sugar cubes. LSD affects the limbic system in the brain and controls impulsive emotions. It also causes colour hallucinations and increases the intensity of physical sensations. It can also cause panic and nausea. People with mental disorders or in a difficult life situation should avoid this drug because their problems could be even deteriorated. [60]

After ingestion of LSD, people have psychedelic visions. LSD became the subject of Timothy Leary's research. During 1962, there was a huge expansion of LSD across the United States. For young people, this drug anticipates enlightenment, religious experience, contact with nature, the understanding of existence, etc. With certain individuals, emotional problems, sharpening of senses, or the perception of suppressed and unconscious thoughts are removed. On the other hand, long-term use of LSD can cause mental disorders. Many LSD users end up in psychiatric hospitals. [61] [62]

LSD became illegal in California in 1966, Comprehensive Drug Abuse Prevention and Control Act, ranked LSD as a Schedule 1 (see glossary) in 1970, where it remains until today. [63]

It was common to use even stronger narcotics, sometimes in the form of injections. Under poor hygiene conditions, various diseases, such as jaundice, have spread. [64]

Natural psychedelic agents such as peyote, hallucinogenic fungi, or ayahuasca were also often used. These plants have a long tradition of various ceremonies (mostly Indian). These substances are attributed to clairvoyant properties. They help people connect with other worlds. Some people have visions for the future after ingestion of these substances. [65]

Rock stars and hippies' idols like Janis Joplin or Jimi Hendrix died in 1970 because of drug overdose. [66]

2.3.7. Timothy Leary

Timothy was born in Springfield (Massachusetts), in 1920. He spent quite a normal childhood, then graduated from high school, and tried out a soldier career. The regime at the military academy largely discouraged him. During World War II, he served in the army as a psychologist. After the war, he began to study psychology at the University of Alabama. In 1950, he received a Ph.D. degree in Clinical Psychology at the University of California. He devoted himself to this area and lectured about it. Leary worked as a Doctor at Oakland Hospital and lectured at universities in California and San Francisco. His wife committed suicide on the anniversary of Timothy's 35th birthday, then he was traveling across Europe. After his return to USA he was working at the Harvard University at the Personality Research Center. [68]

Timothy experimented with drugs, predominantly LSD, and described the impact of his experiments on his body and mind. Timothy Leary collaborated with psychologist Richard Alpert (See glossary) and conducted a series of scientific experiments aimed at changing the psyche using LSD. They believed that LSD use can lead to better self-knowledge, to offset various mental disorders or complexes. They began to investigate the impact of LSD on the psyche of criminals (with the approval of the state authorities). The results were very surprising as the recidivism of the redundant dropped by half. Other results, showed that this phenomenon was only temporary. Later researches repeated by other scientists did not confirm the results of Timothy Leary and Richard Alpert. [68]

Leary and Alpert later began to experiment with volunteers. They believed that LSD could positively develop the psyche of healthy people. LSD became very popular among the students at Harvard University. Some doctors and psychiatrists disagreed with these experimentations, because LSD is a substance whose impact on the psyche had not been thoroughly investigated. In 1962 they were forced to leave the university. Leary also founded LSD (League for Spiritual Discovery) and IFIF (International Federation for Internal Freedom). As a result, he was thrown out of the Harvard University and proclaimed as a threat for all mankind. President Nixon (See glossary) described him as the most dangerous man for America. [69]

In 1970, Timothy was detained for holding marijuana cigarettes and sentenced to 20 years in prison. He escaped from prison to Algeria with the help of left-wing organization Weatherman. (See glossary) [70]

2.3.8. Language

It could be said that the speech that subculture communicated was a certain phenomenon. It could be said that the speech the subculture communicated was a phenomenon. It used the language commonly used in the family of schools, but at the same time it intertwined with the black slang and professional jargon of medical psychology. Also, a betniks' vocabulary appears in their language. [71]

There were also many words that created the movement itself. These were related to their lifestyle. Particularly for drugs, many new names have emerged. Many words were also taken from other countries, especially from India. Some words are still being used today, others disappeared. [72]

2.3.9. Religion

Hippies had a significant interest in Buddhism, especially in Zen Buddhism. Its foundation is meditation and inner learning. It is a kind of personal meditation where one focuses on exiting, not on thinking. People try to free themselves from their ego. This teaching is completely different from the

principles of Western religion. One of the key practices of Buddhism is meditation to penetrate the true nature of man. The aim of Buddhism was also to enjoy life without material values. Hippies studied the Eastern religion, and many accepted it for their own. Some hippies have chosen their " guru " to follow, others have gone their own way. [73] [74]

Hippies also used drugs to reach the enlightenment, which is the basic idea of Buddhism. This fact is very controversial, because among the five basic principles of Buddhism is not to abuse intoxicants, among which the psychedelic can certainly be included.

2.3.10. Music

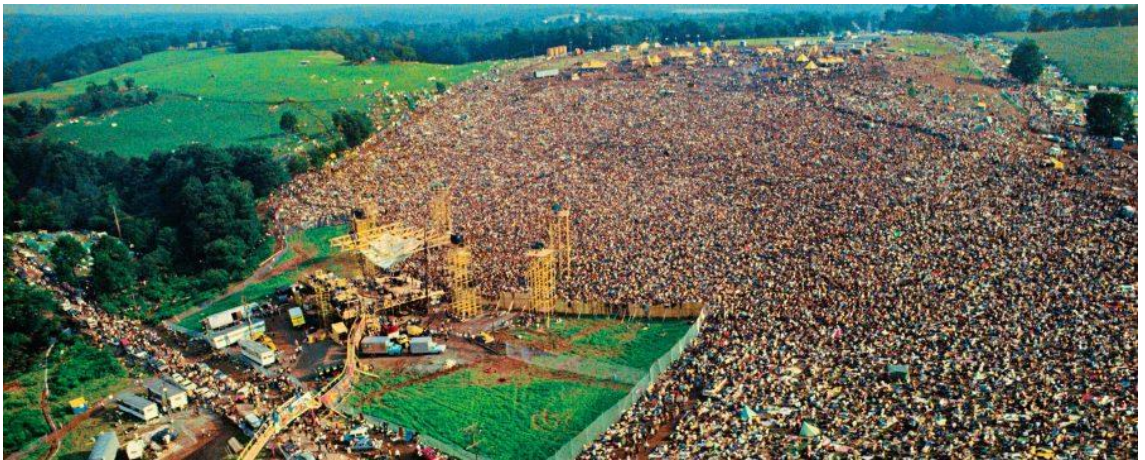
Hippie subculture has greatly reflected in rock music. In 1966, a new kind of music, like rock'n'roll, appears in Haight Ashbury. Musicians experiment with new instruments mostly electronic and music is also associated with a visual impression. This means that rhythms are often accompanied by light effects. There are many new names for this music, such as folk rock, San Francisco Rock, western rock. etc. [75]

The most famous musicians of this time were Janis Joplin, Jimi Hendrix, Doors, Jefferson Airplane, The Who and many others.

One of the most important events associated with the hippie subculture and the music scene at that time was the Woodstock Music Festival. This world-famous festival took place in 1969 from 15 to 17 August. The main organizers of the festival were Michael Lang, John Roberts, Joel Rosenman and Artie Kornfeld. The festival was originally scheduled to take place in Woodstock, but citizens were protesting. Finally, the festival was held at Max Yasgur's farm, Max Yasgur lent his land. The expected number of participants was 60,000, but eventually, around half a million participants were estimated. Most of the visitors were transported by car - own or tracked. Roads and motorways were so clogged that most of the actors had to come by helicopter. The whole event was very chaotic, the first performer failed to arrive in time, and until the last minute, no one was sure of Jimi Handrix's participation. This event was not just a matter of the American youth at the time, but it became a historical moment of world history.

According to estimates, the festival attended about half a million participants. Woodstock is also called a festival of love and understanding, as there has not been any violence despite many participants during the festival. [76] [77]

The festival persecuted rain and thunderstorms. A huge and unexpected number of participants caused a lack of food. This problem has been solved by the Hog Farm (See Glossary), which at least for the most part of people provided food. During the festival, two people died (one for drug overdoses, one for a tractor accident) and two children were born. [78]



Picture 3

2.3.11. Plastic hippies

A huge group of hippies were so-called plastic. These were the teenagers that the real hippies just imitated, most often in language and clothing. This group can be divided into subgroups. The first group is teenybopper - teenagers who were amazed by new hairstyles and clothing. They did not understand the nature of hippie movement, its ideology or philosophy. They lived with their families and only spent the evenings or weekends on the street. Their concepts of love were just superficial - they enjoyed unbridled sexual life and used drugs in an unreasonable way. The total number of hippies was estimated at 200 thousand, but a movement had several million of the supporters. [79] [80]

2.3.12. Remission of hippies

One of the reasons for the decline of the hippies was their negative presentation in the media, which was mainly related to the case of Charles

Manson, a musician who, together with his comrades, made several murders, including the murder of one pregnant woman. Another factor was probably a huge increase in social problems such as unemployment. Some hippies returned to the society they condemned. They bought houses, cars and got married. Some individuals have never lost their lifestyle and appearance. Superficial followers of this movement later dropped because it went out of fashion. Although the subculture itself no longer exists, there are still communities that are connected to the hippies. [81]

2.3.13. Symbols

There are many symbols typical of hippies. These are related to nature, life harmony or peace. They come from different spiritual traditions. These include Flower of Life, Spiral of Life, Tree of Life and many others. The most important is Peace Sign. (Picture 1) [82]



Picture 4

This logo was originally designed by British graphic designer Gerald Holtom. It was used in 1958 and was associated with a nuclear armed campaign. Several

years later he appeared in America and was associated with the hippie movement and the war against the war in Vietnam. [83]

3. PRACTICAL SECTION

3.1. Methodology of processing of the practical section

The theoretical section of my work, I decided to process through questionnaires and their outputs. The purpose of the questionnaire was to determine the current view of people on the hippie subculture. The questionnaire contains 11 questions (See appendix). For my research, I chose two main target groups: 1) citizens of the Czech nation; men, women from 21 to 78 years old. 2) the citizens of the United States. when distributing the questionnaires, I chose a higher age limit, because older people have lived closer to that period, some of them directly experienced that period of 60s. The questionnaire filled Americans aged 21-85 years, the average age of respondents is 51 years. The average age of Czech respondents is 30 years. Czech and American respondents have the same number - 29 completed questionnaires from each category.

I created the questionnaire with Google Docs, where I prepared a form and then I send the link to the people who could fill it. For all questions, only one answer could be selected. The only exception was question number 8, where respondents could mark more options. Questions number 5 and 10 have no options respondents were supposed to answer in their own words. Questions 3 and 4 contain lie score. Based on the answers to these questions, it is possible to find out if the respondent lies or chooses random answers in the survey. 14 completed questionnaires were removed based on these insecure responses. Getting answers from the Czechs was easy, I sent a questionnaire to my friends and asked them to forward it. It was worse to get the answers from the Americans. For sending questionnaires I chose <https://www.interpals.net> where I had an account for several years. The reactions of the people were different, most of them did not respond at all, others refused the questionnaire to fill in and were very negative about the topic. On the other hand, there were also people who were very willing to help, and some individuals gave me further information. Many people were afraid to click on the link I sent them. For this reason, I had to send them a questionnaire rewritten into the classical text and then put their answers

into the online questionnaire. When communicating with people, I was always very kind and grateful. The reactions of some people have somehow disappointed me. I had a misconception about how people are willing to help and cooperate

The respondents had to fill out information such as name, age, gender and ethnicity and then they can answer the individual questions that are analysed in detail below.

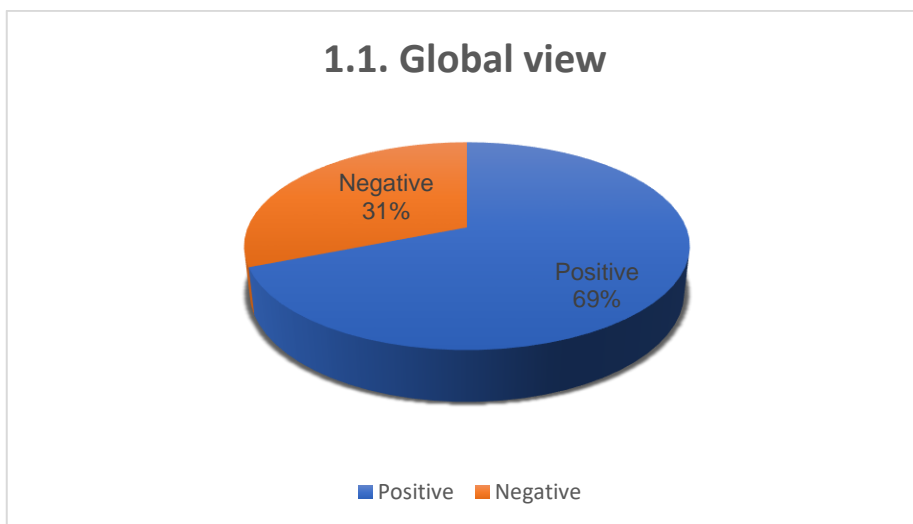
3.2. Research results

3.2.1. 1. Question

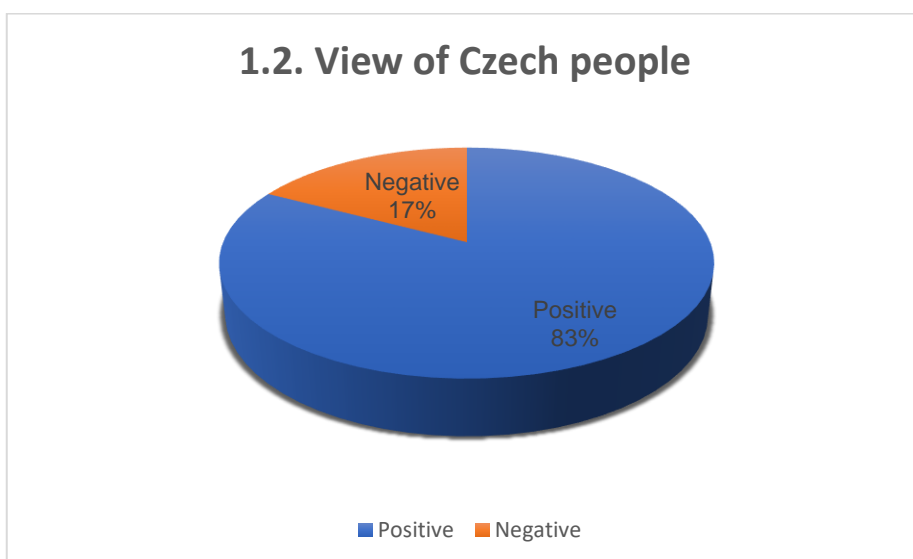
Is your general view of the 1960s hippie movement positive or negative?

Choices:

- a) Positive
- b) Negative

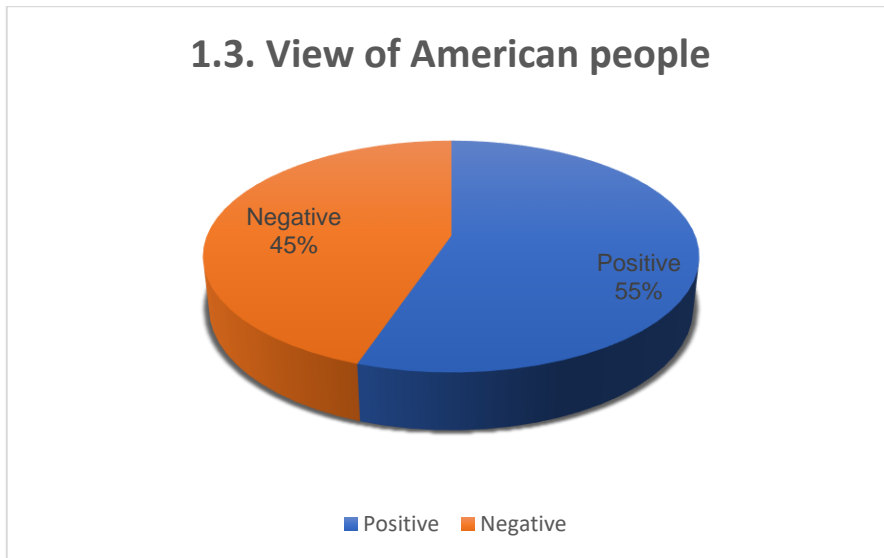


Graph 1



Graph 2

1.3. View of American people



Graph 3

It is clear in the graphical representation that the general view of the hippie subculture is predominantly positive 69%. For Czech respondents, the positive view of Hippies is even more frequent 89%, 55% of the Americans respondents have a positive view.

The results I reached during the research are the same as I expected. The disproportion between the positive attitude of Czechs and Americans could be defended by the fact that most of the Czech respondents have not experienced that time or even did not live yet. Therefore, their opinions, beliefs and general view may be distorted.

During the research, I realized that I could provide "neutral" choice, but I did not want to interfere the questionnaire and results as well. Finally, I think that even if your opinion is neutral, it is always possible to add to one of these variations on the basis of some personal opinions.

An optional field to the first question was to summarize why the respondent's view is positive or negative. Below, I quote a few people, evaluating this movement as positive.

"I think it had to be a good time, I'd like to go back in time and try to experience it myself (just for a while)" Marie (26), Czech Republic

"I think people enjoyed their life more back in these years. And that is what life is about, is not it?" Vladimír (21), Czech Republic

"Pushing the boundaries of conformity, a gross subset of a generation set out to find life beyond simple survival. Embracing a positive, optimistic perspective these 'Intrepid Travelers' explored the physical, mental and spiritual joy of living human, shirking the more prevalent mainstream conventions of the day. In other words, the movement was a reaction to early half 20th century western culture."
Robert (53), USA

"It was the beginning of a new type of thought. This wasn't just a political change, there was more emphasis put on social change and challenging the previous norms." Luci (28), USA

For objectivity, I would like to say the views of people who rated the movement as negative:

"Hard to explain in one line. Basically, the pacifism in times of world-wide aggressive communism which caused unimaginable suffering for millions of innocent people." Michal (30), Czech Republic

"While I agree with many of the ideals of the hippie moment (such as the spread of peace and faith in humanity), what the movement became, in reality, was a disguise for indulgent selfishness. As well, the movement resulted in a semi-permanent marring of liberalism, especially in the United States. If not for the self-destructive nature of hippies, I believe modern liberalism would be taken much more seriously." Alex (25), USA

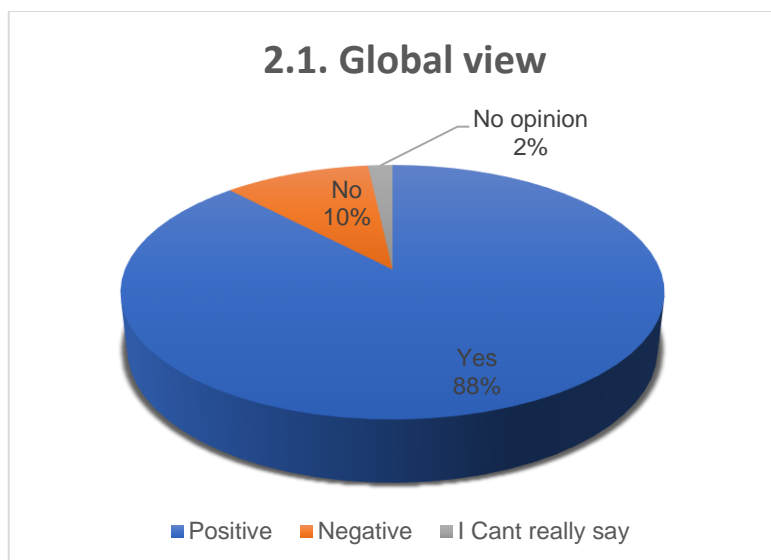
Other negative ratings found in the questionnaire relate mainly to drugs, unprotected sex and left-wing thinking. On the contrary, their ideology of peace and freedom, the desire to change society, or the fact that they were kind to others, are positively understood.

3.2.2. 2. Question

Do you feel that the influence, ideology and beliefs of hippies can still be seen today?

Choices:

- a) Yes
- b) No
- c) No opinion



Graph 4

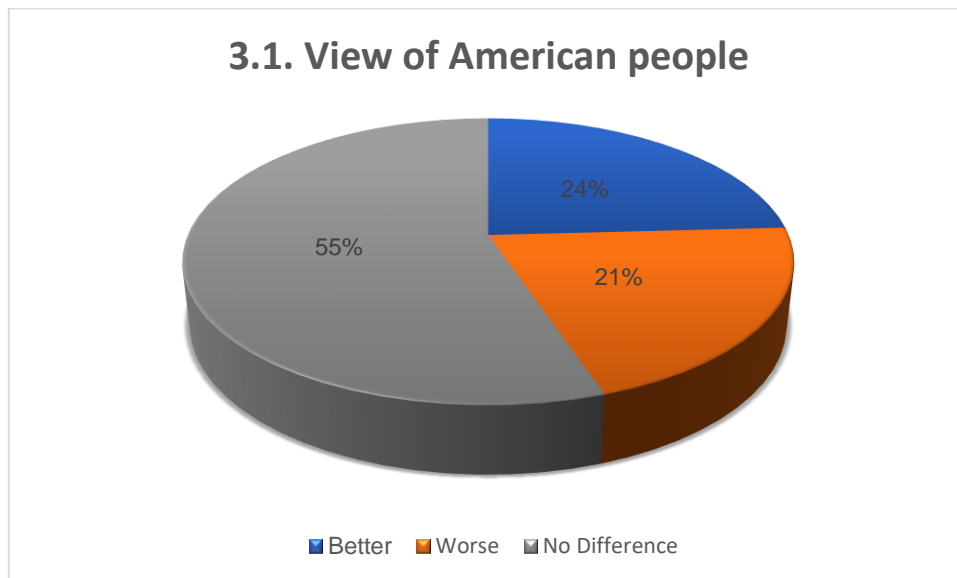
In the chart we can see that almost 90% of respondents think that contemporary society is influenced by the ideology and conviction of hippies. To this question, I have only given a general representation of all the respondents. The difference in the national comparison is very small.

3.2.3. 3. Question

Depending on your age: Do you feel that your life would be better or worse if you had not lived through the hippie movement?

Choices:

- a) Better
- b) Worse
- c) No difference



Graph 5

For question number 3, I chose a graphical representation of the Americans' answers. It is a fact that the Czechs did not live at this time, so the hypothesis whether it would be better or worse if they would not live at that time is meaningless to them. It can be seen from the graph that 55% of Americans responded that their life was no different. 21% of people said that if they had not experienced that life, their lives would be worse and nearly a quarter of people think that if they had not experienced it, their lives would be better. The question was labelled "depending on your age" and was not obligatory, it should serve as a lie score. People who have not experienced this time should omit it and fill out the following question number 4. Unfortunately, this has not happened, perhaps

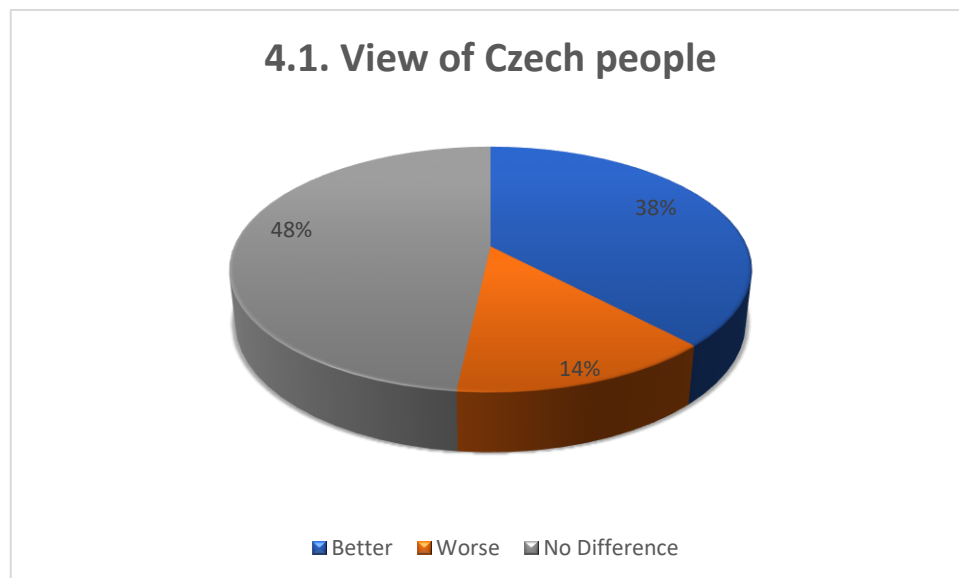
I should have pointed to this fact more. So, I would like to point out that the result may be distorted.

3.2.4. 4. Question

Depending on your age: Do you feel that your life would be better or worse if you had lived through the hippie movement?

Choices:

- a) Better
- b) Worse
- c) No difference



Graph 6

The fourth question was targeted on respondents who did not experience this time. So, I used the output of Czech respondents. Nearly half of people think the movement would not affect their lives. 38% of respondents think their life would be better and lives of 14% would be negatively affected if they lived in the sixties.

3.2.5. 5. Question

Write three concepts that you associate with hippies.

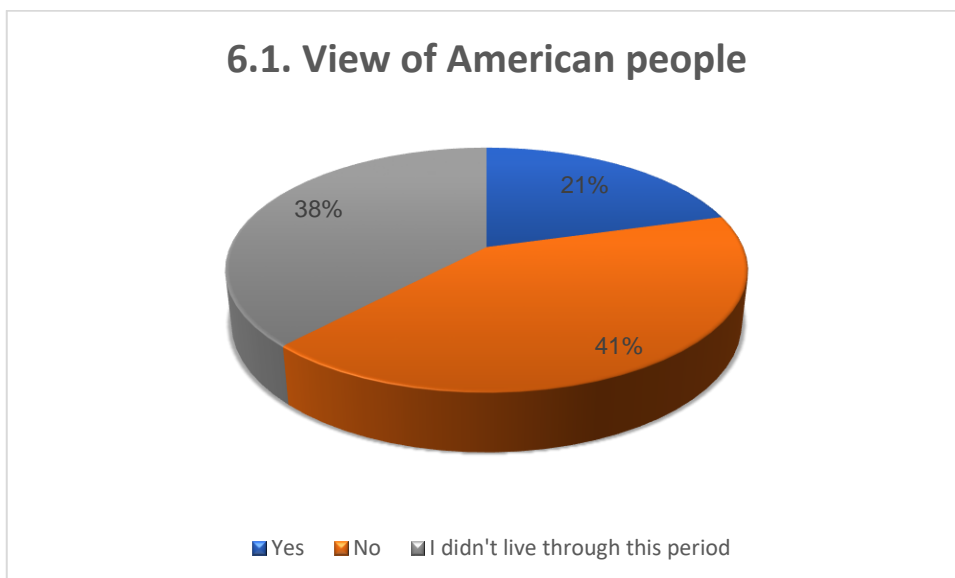
The most common answers to this question are connection with nature, Woodstock, opposition of a war, spirituality, sex, love, long hair, drug, music, freedom, peace. These concepts are very often repeated. There are also sporadic terms such as naivety, filth, honesty, revolution, irresponsibility, mind-expanding, belief in Asian religions, superstition, communism, futility....

From this, it can be deduced and confirmed that people have a subconscious about the life of hippies, at least they know the basic principles of ideology. It is also obvious that some people associate hippies with positive concepts and others with negative ones.

3.2.6. 6. Question

Do you feel that your individuality and trust in your own beliefs is stronger due to the hippie movement?

- a) Yes
- b) No
- c) I didn't live through this period



Graph 6

For this question, I also chose the answers of the Americans. 38% answered the question that they did not live in this period. The largest number of respondents said their personality was not influenced in any way by the hippie

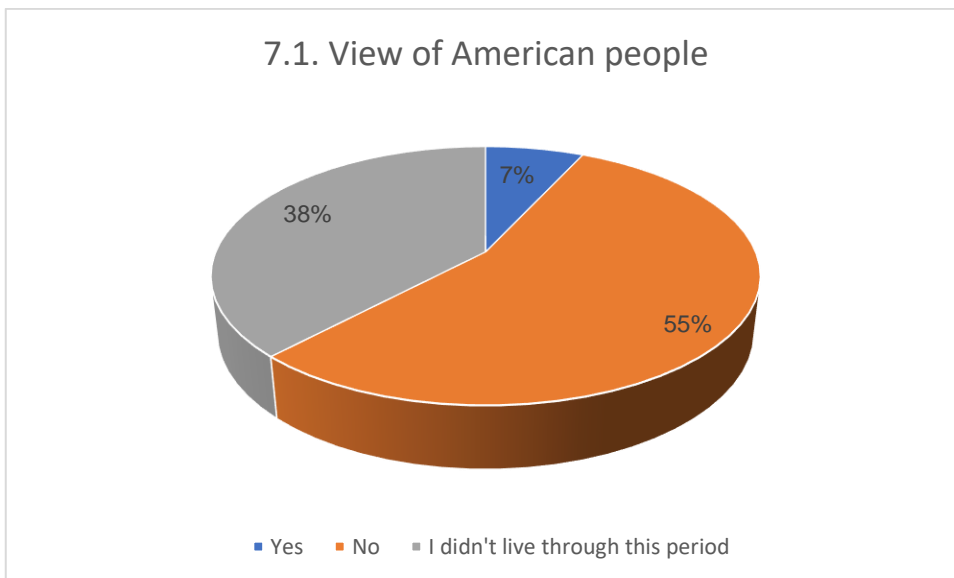
movement. 21% people report that their individuality and trust in your own beliefs is stronger due to the hippie movement.

3.2.7. 7. Question

Do you think you would be more stressed as a person if you had not experienced the 1960s?

Choices:

- a) Yes
- b) No
- c) I didn't live through this period



Graph 7

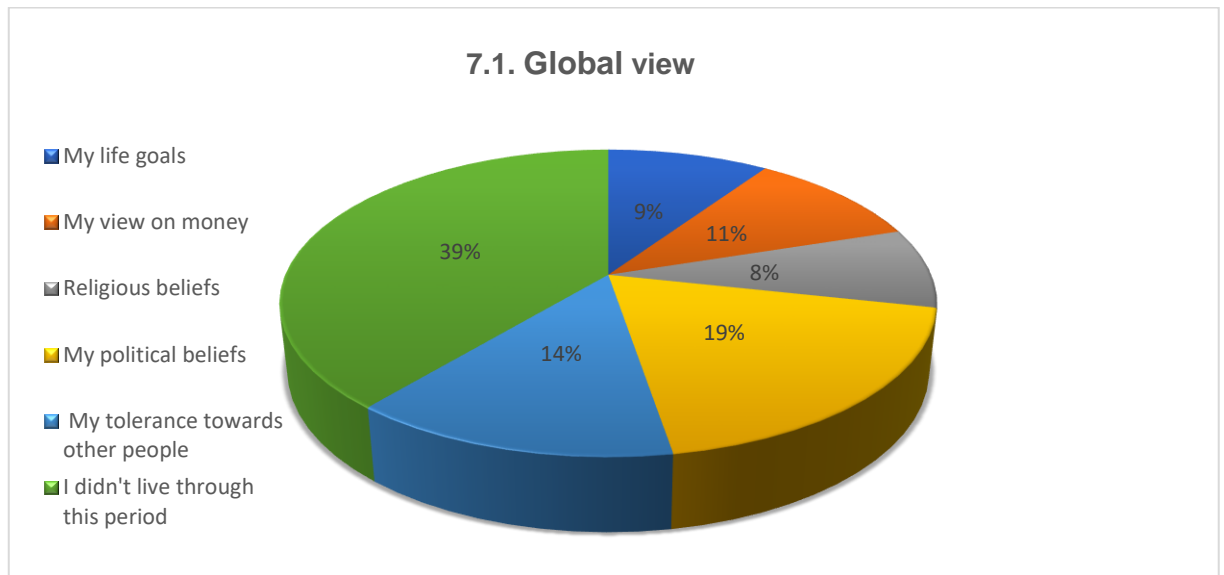
For question 7, I only evaluated the answers of American respondents. Only 7 percent of people say they would be more stressed if they did not live in the 1960s. Others say they either did not live in this period or it had no influence on their stress resistance. We can also note that to question number 6, 41 % of respondents answered that they did not live at that time, to the question number 7 the same answer was given by 55% of respondents. It follows that the result of the questions may be slightly distorted. We can also note that there were 41% respondents who answered the question number 6 that they did not live that time. While in question number 7 entered the same answer 55% of respondents. This disproportion indicates that the result of the questions may be slightly distorted.

3.2.8. 8. Question

Which of your values have been influenced by this period?

Choices:

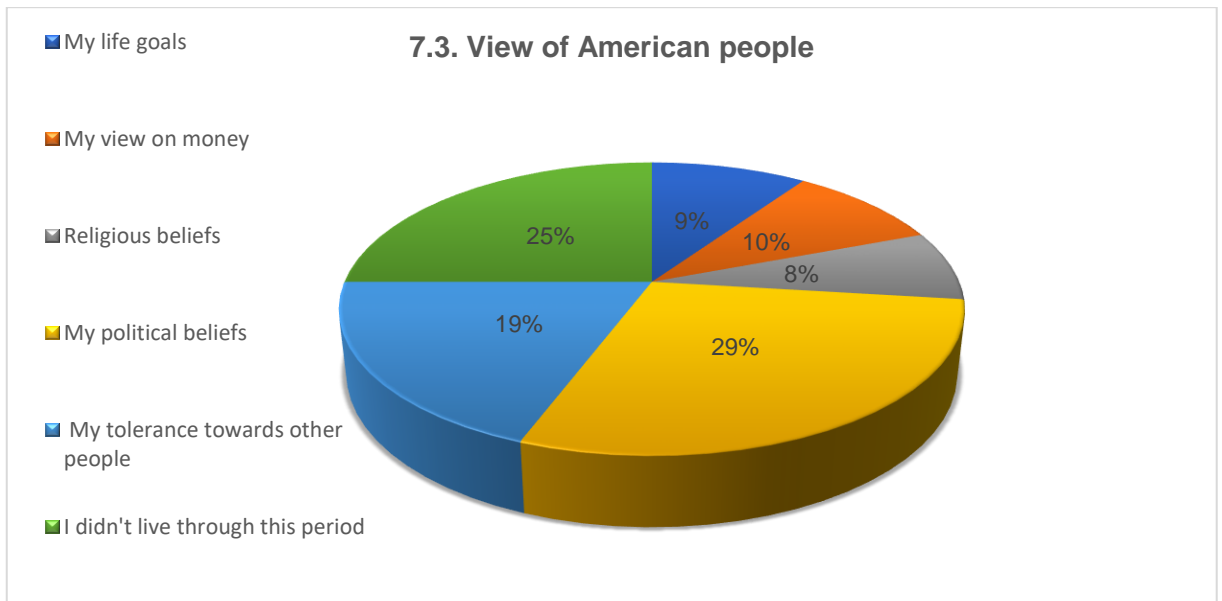
- a) My life goals
- b) Religious beliefs
- c) My view on money
- d) My political beliefs
- e) My tolerance towards other people
- f) I didn't live through this period



Graph 8



Graph 9



Graph 10

For question 7, I used the outputs of both nations in one graph, so I plotted for each country separately. I wanted to illustrate the difference in some values, which is very striking. If we ignore a large number of Czech respondents' answers that they did not experience the given period and we would only focus on individual values, we can notice huge differences. Values concern life goals, view on money and on religious beliefs are almost the same for Americans and Czechs. A more significant difference is perceptible to tolerance towards other people. While only 7% of Czech respondents stated that the hippie subculture affected this value, 19% of Americans said that the hippies influenced their attitude towards tolerance of other people, which is almost threefold. An even more striking difference, apparent from this output, is the influence on political beliefs. While the value was affected when 29% of Americans surveyed, only 7% of Czechs said that this subculture changed their political beliefs.

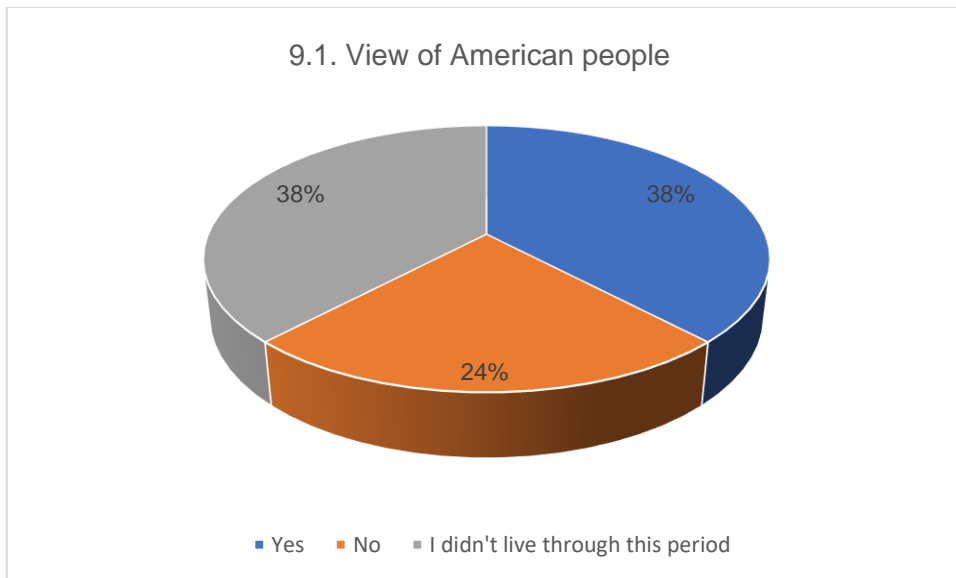
3.2.9. 9. Question

Do you think you would have the job you have today if you had not experienced the hippie movement?

Choices:

- a) Yes

- b) No
- c) I didn't live through this period



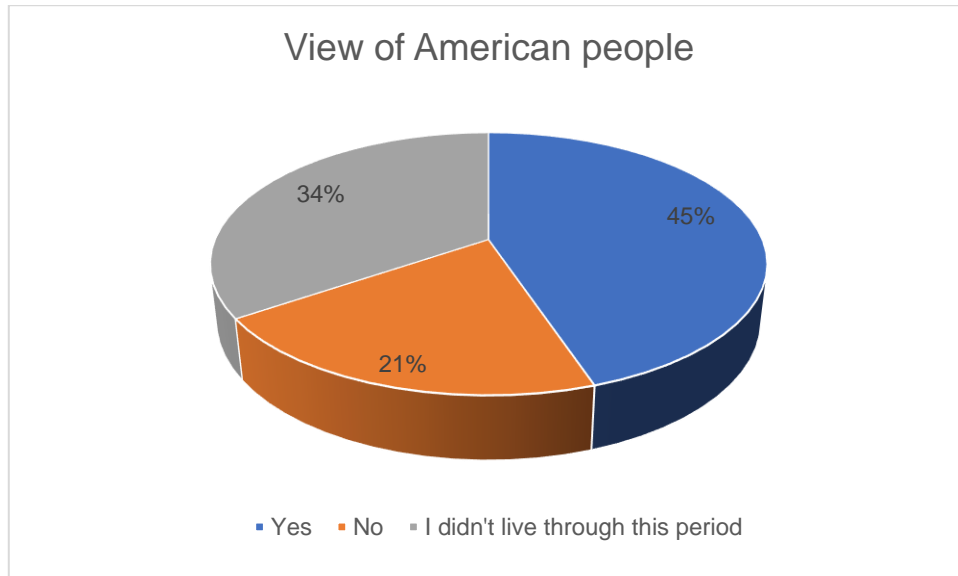
Graph 11

In this question, I focused on the answers of the Americans. 38% of Americans think they would have the same job, even if they did not experience the 60s and 24% of respondents think they would not have the same job. 24% might seem like a small number, but when we realize that the 60s and the hippies have resulted in something as important as a people's job today (50 years later),

3.2.10. Question

Would you say you have as a person and a communicator been influenced by the hippie movement?

- a) Yes
- b) No
- c) I didn't live through this period



Gaph 12

To this question, Americans' answers were again used as the output. 45% of the respondents replied that as a personality and communicator, they were influenced by the hippie subculture. This may also be the result of the fact that many words and phrases that were created in the 1960s still being used today. Only 21% of respondents said they were not influenced by the hippie subculture. Others chose the answer “I did not live at that time”.

3.2.11. 11. Question

Can you think of one musical group that, in your mind, embodies the hippie movement?

Hippie subculture and its ideology have become very popular in music. I appreciated that it would be interesting to find out what kind of music band or singer in the subconscious of people is most associated with this period. I evaluated the outcome of all respondents globally. Janis Joplin (8x) and Jimi Hendrix (9x) were most often mentioned in the research. People also connect Bob Dylan or bands like The Doors, The Led Zeppelin, The Beatles or The Grateful Dead with the 60s. Only 5 people out of the total number of respondents did not answer.

3.3. Glossary

Allan Watts

Alan Watts was a mystic, writer and zen-Buddhist lecturer. He wrote books on the Eastern religion. Together with Timothy Leary and Richard Alpert, he conducted experiments of consciousness research. [84]

Allen Ginsberg

Irwin Allen Ginsberg was an American poet and one of the prominent personalities Beat Generation. He studied at Columbia College, where he obtained a bachelor's degree, but later he was expelled because of drug problems. He travelled all over the world. During his visit in the Czech Republic, he was elected the king of the Majáles festival, after which he was expelled from Czechoslovakia for alleged provocation. He was interested in Eastern religion, especially in Zen Buddhism. His best-known collections are Howl and Other Poems. [85]

Ayahuasca

Ayahuasca is a decoction consisting of a mixture of substances obtained from typical plants. The beverage was used mostly to divide in traditional Indian tribes. This blend is not strictly forbidden, but some of the substances it contains are on the Schedule I list. For example, in Brazil its use is permitted for religious purposes. [86]

Diggers

The Diggers were a group of radical actors in San Francisco to help the hippies. They were providing food, clothing, or lodging to hippies. Diggers also participated in anti-war demonstrations. [87]

Haight Ashbury

Haight Ashbury is part of San Francisco. This city district is most often associated with the hippie subculture. [88]

Hog Farm

Hog Farm was a group of hippies organizing happenings. They helped organize Woodstock and other festivals. Their chief representative was Ken Kesey. [89]

Jack Kerouac

Jean Louis Lebris de Kerouac was a writer and prominent personality of the Beat Movement. He studied at Columbia University. He worked in the naval and merchant navy. His most famous novel is called *On the Road* and it is largely his autobiographical story. Jack Kerouac is also one of the creators of so-called spontaneous prose. [90]

New Left

It is a socio-political grouping of young people who promote freedom of speech, gender equality, race and religion. This group was formed at the University of Barkley. The movement also sought participatory democracy, an ideology that all citizens are involved in the government. [91]

Peyote

Peyote is a cactus plant. It was used in the rituals of the original Mexicans, such as Toltecs, who considered it sacred. Peyote often causes vomiting, so it was mainly used in cleansing rituals. During the 1960s, the effects of this plant were discovered by hippies. In the United States, peyote is illegal. The active substance of peyote is mescaline, which has hallucinogenic effects, thus causing changes in perception. [92]

Rat race

Rat race is a term used for the lifestyle of people who lead an exhausting and frustrating life with the idea of greater financial gain. It describes the way of living with mortgages, debts and obligations, thus people are forced to work more and harder. [93]

Richard Alpert

Richard Alpert received the spiritual name Baba Ram Dass. He was a teacher of philosophy at Harvard University. Together with Timothy Leary, they were conducting consciousness research. Their research also included the

effects of LSD on human consciousness. Both were released from university in 1963. In 1967, Alpert went to India to examine drug-free enlightenment. He became a teacher and lecturer of Eastern religion, he wrote many books on Eastern philosophy and Zen Buddhism. [94]

Schedule

Schedule is a US federal government system for classifying drugs by their effect, medical use, and potential abuse. They have three degrees. Grade 1 is the most abusive, including heroin, LSD, marijuana, and so on. [95]

Strawberry Fields

Strawberry Fields was a community in Malibu Canyon founded by Gridley Wright. Overall, about 20,000 lived in this community. [96]

The League for Spiritual Discovery

LSD was a spiritual organization. which sought to legalize LSD for the purposes of meditation and spiritual understanding. The original League for Spiritual Discovery disintegrated around 1968 due to the persecution and arrest of their members. [97]

Weatherman

Weatherman was a radical political group opposing the military-industrial complex. It was founded in 1968. They organized anti-war demonstrations, as well as bombings across the United States, primarily on state bodies. [98]

4. CONCLUSION

Finally, I would like to summarize my thesis. In my thesis, I'm focusing mainly on definitions of sociological concepts concerning hippies. I realized that it is necessary to understand this subculture as a whole.

When processing the theoretical section, I found out how broad topic I chose. Understanding this subculture is very difficult because in many ways it is very controversial. The scope of the whole subject is a very complex matter. In my thesis, I tried to concentrate on the sociological aspect in purpose to maintain the connection between the theoretical and the practical section.

It is unbelievable to see what a huge impact to our society had to a culture that no one really knows how it was created. One of the clear facts is that I hardly catch the words as they were and was going on. I think that whoever was not there never has a chance to understand what was going on. Many things have been forgotten and many facts were misinterpreted. During the 60s and 70s, hippies had a tremendous impact on society. Hippies influenced the views of many Americans on sexuality, drug use, and religion. There has also been a change in the political and social convictions of many people. It is also obvious that society has been influenced in various ways and in different directions. People in the Czech Republic perceive this subculture differently than people in America.

My main goal was to determine an impact of the hippie subculture on contemporary society. According to the results of the practical section, it should be noted that the hippie subculture has not only influenced the society of its own time but also it has a huge impact on temporary society.

Subcultures have been in our history. There had been always a small part of society that has rebelled against norms. They exist today, and tomorrow new ones will appear. Without judging whether it was good or bad, we must admit that the 1960s and 1970s had a significant impact on what is happening today.

5. EDNOTES

1. EAGLETON, Terry. The idea of culture, p. 25.
2. WILLIAMS, Raymond. Keywords: a vocabulary of culture and society, p. 76 – 82.
3. SMOLÍK, Josef. Subkultury mládeže: uvedení do problematiky, p. 26 – 27.
4. URBAN, Lukáš. Sociologie: klíčová témata a pojmy, p. 77.
5. WILLIAMS, Raymond. Keywords: a vocabulary of culture and societ, p. 49 -56.
6. BARKER, Chris, Slovník kulturních studií, p. 185 -186.
7. SMOLÍK, Josef. Subkultury mládeže: uvedení do problematiky, p 30 -33.
8. HEBDIGE, Dick. Subculture: the Meaning of Style, p. 22.
9. SMOLÍK, Josef. Subkultury mládeže: uvedení do problematiky, p. 19 – 20
10. BRUCE, Steave., YEARLEY, Steaven, The Sage dictionary of sociology, p. 340.
11. KELLER, T.E., CUSICK, G.R., Courtney, The Social service review. Available from: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2802332> [Accesed 2017-11-15].
12. ERIKSON, Erik H. Identity, Youth, and Crisis: Youth and Crisis, p 73.
13. LITTLE, W., William, Introduction to Sociology – 1st Canadian Edition. Available from: <https://opentextbc.ca/introductiontosociology/chapter/chapter5-socialization> Accesed 2017-11-26].
14. Ibid.
15. Ibid.
16. ABERCROMBIE, N., HILL, S., TURNER, B.S., The Penguin dictionary of sociology, p. 17 – 18
17. Bruce, Steave., Yearley Steaven. The Sage dictionary of sociology, p. 51

18. SMOLÍK, Josef. Subkultury mládeže: uvedení do problematiky, p 34 - 41.
19. LITTLE, W., William, Introduction to Sociology – 1st Canadian Edition. Available from:
<https://opentextbc.ca/introductiontosociology/chapter/chapter21-social-movements-and-social-change>
[Accessed 2017-11-28].
20. SMOLÍK, Josef. Subkultury mládeže: uvedení do problematiky, p. 42.
21. PORTA, D.D., DIANI, Social movements: an introduction, p. 1 – 10.
22. HANÁK Ondřej, Hippies: Slepé rameno mrtvé řeky. p. 9 -15.
23. UNITED STATES HISTORY, Marshall Plan. Available from:
<https://www.u-s-history.com/pages/h1852.html>
[Accessed 2017-12-12].
24. TINDALL, George Brown a David E. SHI. Dějiny Spojených států amerických, p. 652 – 653
25. HISTORY.COM STAFF, Vietnam War. Available from:
<https://www.history.com/topics/vietnam-war/vietnam-war-history>
[Accessed 2018-12-23]
26. LAWLOR, W., Beat culture: lifestyles, icons, and impact, p. 13.
27. SMOLÍK, Josef. Subkultury mládeže: uvedení do problematiky, p. 110 - 112.
28. HANÁK Ondřej, Hippies: Slepé rameno mrtvé řeky. p. 16 - 18.
29. SMOLÍK, Josef. Subkultury mládeže: uvedení do problematiky, p. 113 - 114.
30. JANKOWSKI, K., VLÁŠEK J., Odvrácená tvář Ameriky: hippie hledají zaslíbenou zemi, p. 29 – 30.
31. Ibid, p. 30.
32. Ibid, p. 42 – 43
33. PŘADKA Milan, Kapitoly z dějin pedagogiky volného času, p. 75.
34. SMOLÍK, Josef. Subkultury mládeže: uvedení do problematiky, p. 117.
35. JANKOWSKI, K., VLÁŠEK J., Odvrácená tvář Ameriky: hippie hledají zaslíbenou zemi, p. 31

36. PELZ, W., Introduction to Sociology. Pop Culture, Subculture, and Cultural Change | Introduction to Sociology. Available from: <https://courses.lumenlearning.com/suny-herkimer-sociology-1/chapter/pop-culture-subculture-and-cultural-change> [Accessed 2018-1-25].
37. JANKOWSKI, K., VLÁŠEK J., Odvrácená tvář Ameriky: hippie hledají zaslíbenou zemi, p. 32 – 33.
38. Ibid, p. 45.
39. SMOLÍK, Josef. Subkultury mládeže: uvedení do problematiky, p. 118.
40. Ibid, p. 114.
41. PŘADKA Milan, Kapitoly z dějin pedagogiky volného času, p. 76 - 77.
42. JANKOWSKI, K., VLÁŠEK J., Odvrácená tvář Ameriky: hippie hledají zaslíbenou zemi, p. 34 – 35.
43. Ibid, p. 35 – 36.
44. CARRIÈRE Jean-Claude. Léta utopie: 1968-1969: New York, Paříž, Praha, New York. Bookman, p. 8.
45. SMOLÍK, Josef. Subkultury mládeže: uvedení do problematiky, p. 118
46. Ibid, p. 119.
47. Make Love Not War. The Hippie Movement. Available from: <https://blogs.stockton.edu/hippiemovement/make-love-not-war> [Accessed 18-2-26].
48. SMOLÍK, Josef. Subkultury mládeže: uvedení do problematiky, p. 117.
49. JANKOWSKI, K., VLÁŠEK J., Odvrácená tvář Ameriky: hippie hledají zaslíbenou zemi, p. 36 – 37.
50. Ibid, p. 98, 116.
51. PBS. Available from: <http://www.pbs.org/wnet/need-to-know/health/a-brief-history-of-the-birth-control-pill/480> [Accessed 2018-3-3].
52. Hippies, Brotherhood of Eternal Love, History. Available from: <https://belhistory.weebly.com/hippies.html> [Accessed 2018-3-6].
53. JANKOWSKI, K., VLÁŠEK J., Odvrácená tvář Ameriky: hippie hledají zaslíbenou zemi, p. 115 – 116.

54. Ibid, p. 118 – 119.
55. Ibid, p. 103 – 105.
56. Ibid, p. 109.
57. CARRIÈRE Jean-Claude. Léta utopie: 1968-1969: New York, Paříž, Praha, New York. Bookman, p. 25.
58. MONET, D., Boho - Fashion History and Bohemian Style, Available from: <https://bellatory.com/fashion-industry/BohoTheFashionHistoryofBohemianClothes> [Accessed 2018-3-6].
59. ROONEY, Anne. The 1950s and 1960s, p. 29- 30.
60. McCleary, J.B., McCleary, J.J., Hippie slovník: kulturní encyklopedie (a frazeikon) 60. a 70. let 20. Století, p. 340 – 341
61. HANÁK Ondřej, Hippies: Slepé rameno mrtvé řeky. p. 61 - 65.
62. JANKOWSKI, K., VLÁŠEK J., Odvrácená tvář Ameriky: hippie hledají zaslíbenou zemi, p. 43.
63. McCleary, J.B., McCleary, J.J., Hippie slovník: kulturní encyklopedie (a frazeikon) 60. a 70. let 20. Století, p. 341
64. JANKOWSKI, K., VLÁŠEK J., Odvrácená tvář Ameriky: hippie hledají zaslíbenou zemi, p. 116 - 117.
65. CARRIÈRE Jean-Claude. Léta utopie: 1968-1969: New York, Paříž, Praha, New York. Bookman, p. 160 – 165
66. Ibid.
67. JANKOWSKI, K., VLÁŠEK J., Odvrácená tvář Ameriky: hippie hledají zaslíbenou zemi, p. 47.
68. Ibid, p. 48 – 49.
69. Ibid, p. 50 – 51.
70. Timothy Leary's Escape From Prison. Available from: <http://countyourculture.com/2011/04/07/timothy-learys-escape-prison> [Accessed 2018-4-2].
71. SMOLÍK, Josef. Subkultury mládeže: uvedení do problematiky, p. 118.
72. YourDictionary, 1960s Slang. YourDictionary. Available from: <http://grammar.yourdictionary.com/slang/1960s-slang.html> [Accessed 2018-4-3].

73. McCleary, J.B., McCleary, J.J., Hippie slovník: kulturní encyklopedie (a frazeikon) 60. a 70. let 20. Století, p. 634
74. Coleman, J.W., 2002. The New Buddhism: the Western Transformation of an Ancient Tradition, p. 64 - 66.
75. SMOLÍK, Josef. Subkultury mládeže: uvedení do problematiky, p. 115.
76. Ibid, p. 115
77. HANÁK Ondřej, Hippies: Slepé rameno mrtvé řeky. p. 67 - 71.
78. Woodstock [film]. Directed by Michael WADLEIGH
79. SMOLÍK, Josef. Subkultury mládeže: uvedení do problematiky, p. 115 - 116.
80. JANKOWSKI, K., VLÁŠEK J., Odvrácená tvář Ameriky: hippie hledají zaslíbenou zemi, p. 36 -37.
81. SMOLÍK, Josef. Subkultury mládeže: uvedení do problematiky, p. 120.
82. Hippie Signs And Symbols That Everyone Needs To Know Available from: <http://hippychicsjewelry.com/11-hippie-signs-and-symbols-that-everyone-needs-to-know>
[Accessed 2018-4-6].
83. SMOLÍK, Josef. Subkultury mládeže: uvedení do problematiky, p. 121.
84. McCleary, J.B., McCleary, J.J., Hippie slovník: kulturní encyklopedie (a frazeikon) 60. a 70. let 20. Století, p. 604.
85. TYTELL, John. Nazí andělé: Kerouac, Ginsberg, Burroughs, p. 87-88.
86. McCleary, J.B., McCleary, J.J., Hippie slovník: kulturní encyklopedie (a frazeikon) 60. a 70. let 20. Století, p. 33-34.
87. Ibid, p. 143.
88. Ibid, p. 246.
89. Ibid, p. 270 – 271.
90. Ibid, p. 309 - 310.
91. Ibid, p. 394.
92. Ibid, p. 429 – 430.
93. Rat race. Urban Dictionary. Available from:
<https://www.urbandictionary.com/define.php?term=ratrace>
[Accessed 2018-4-9].

94. McCleary, J.B., McCleary, J.J., Hippie slovník: kulturní encyklopedie (a frazeikon) 60. a 70. let 20. Století, p. 460 - 461.
95. Ibid, p. 489 – 490.
96. Weedler. History of the Hippie. Available from:
<https://potent.media/history-of-the-hippie>
[Accessed 2018-4-16].
97. The League for Spiritual Discovery. Available from:
<http://www.leagueforspiritualdiscovery.org>
[Accessed 2018-4-16].
98. McCleary, J.B., McCleary, J.J., Hippie slovník: kulturní encyklopedie (a frazeikon) 60. a 70. let 20. Století, p. 605 - 606.

6. BIBLIOGRAPHY

6.1. Printed Resources:

ABERCROMBIE, Nicholas., Stephen HILL a Bryan S. TURNER. *The Penguin dictionary of sociology*. New York: Penguin Books, 1994. ISBN 0140512926.

ADAMS, Simon. *Moderní historie světa: ilustrovaná encyklopedie: 20. století rok po roce, měsíc po měsíci, den po dni*. Čestlice: Rebo, 2010. ISBN 978-80-255-0313-3.

BARKAN, Steve. *Sociology: Understanding and Changing the Social World*. University of Maine: Flat World Knowledge, L.L.C., 2011. ISBN 1936126524

BARKER, Chris. *The Sage dictionary of cultural studies*. Thousand Oaks, Calif.: Sage Publications, 2004. ISBN 0-7619-7341-9.

BROOKS, David. *Bobos: nová americká elita a její styl*. Praha: Dokořán, 2001. Aliter (Dokořán). ISBN 80-86569-03-9.

CARRIÈRE, Jean-Claude. *Léta utopie: 1968-1969 : New York, Paříž, Praha, New York*. Praha: Bookman, 2004. ISBN 80-903455-1-4.

COHEN, Anthony P. *Symbolic Construction of Community (Key Ideas)*. University of Edinburgh: Routledge, 1985. ISBN 9780415046169.

DELLA PORTA, Donatella a Mario DIANI. *Social movements: an introduction*. Oxford: Blackwell Publishers, 2001. ISBN 0-631-19213-1.

ERIKSON, Erik H. *Identity: youth and crisis*. New York: W. W. Norton & Company, 1994. ISBN 0-393-31144-9.

GOLDBERG, Ray. *Drugs across the spectrum*. Wadsworth, Cengage Learning, 2010. ISBN 9780495557937.

HANÁK, Ondřej. *Hippies: slepé rameno mrtvé řeky*. Praha: Argo, 1992. ISBN 80-901198-4-0.

JANKOWSKI, Kazimierz. *Odvrácená tvář Ameriky: hippie hledají zaslíbenou zemi*. Praha: Orbis, 1975. Cesty (Orbis).

LANG, Michael. *Woodstock: příběh zrodu legendárního festivalu míru a hudby*. Praha: Mladá fronta, 2011. ISBN 978-80-204-2315-3.

MCCLEARY, John Bassett, MCCLEARY, Joan Jeffers, ed. *Hippie slovník: kulturní encyklopedie (a frazeikon) 60. a 70. let 20. století*. Praha: Volvox Globator, 2010. ISBN 978-80-7207-790-8.

PŘADKA, Milan. *Kapitoly z dějin pedagogiky volného času*. Brno: Masarykova univerzita, 1999. ISBN 80-210-2033-4.

SMOLÍK, Josef. *Subkultury mládeže: sociologické, psychologické a pedagogické aspekty*. Brno: Mendelova univerzita v Brně, 2017. ISBN 978-80-7509-498-8.

THOREAU, Henry David. *Občanská neposlušnost a jiné texty o svobodě a nesvobodě*. Olomouc: Broken Books, c2014. ISBN 978-80-905309-2-8.

THOREAU, Henry David. *Walden, or, Life in the woods: and On the duty of civil disobedience*. New York: New American Library, c1980. Signet Classic. ISBN 0-451-51963-9.

TINDALL, George Brown a David E. SHI. *Dějiny Spojených států amerických*. Praha: NLN, Nakladatelství Lidové noviny, 2008. ISBN 978-80-7106-588-3.

TYTELL, John. *Nazí andělé: Kerouac, Ginsberg, Burroughs*. Olomouc: Votobia, 1996. ISBN 80-7198-104-4.

URBAN, Lukáš. *Sociologie: klíčová témata a pojmy*. Praha: Grada, 2017. ISBN 978-80-247-5774-2.

WILLIAMS, Raymond. *Keywords: a vocabulary of culture and society*. London: Fontana, 1976. ISBN 0-00-686150-4.

WILLIAMS, Raymond. *The sociology of culture*. Chicago: University of Chicago Press, 1995. ISBN 0226899217.

6.2. Internet Resources:

Allen Ginsberg: Revoluce Na Tripu. In: Magazín Legalizace [online] Available from: www.magazin-legalizace.cz/cs/articles/detail/1665-allen-ginsberg-revoluce-na-tripu

[Accessed 2018-3-19].

MONET, D., *Boho - Fashion History and Bohemian Style*. In: Bellatory Available from: <https://bellatory.com/fashion-industry/BohoTheFashionHistoryofBohemianClothes>

[Accessed 2018-3-6].

HARRIS, Mark. *The Flowering of the Hippies*. In: The Atlantic, Atlantic Media Company, [online] Available from: <http://www.theatlantic.com/magazine/archive/1967/09/the-flowering-of-the-hippies>

[Accessed 2018-4-3].

Hippies. In: Brotherhood of Eternal Love, History [online] Available from: <http://belhistory.weebly.com/hippies.html>

[Accessed 2018-3-6].

LITTLE, William, and William. *Introduction to Sociology – 1st Canadian Edition* In: The BC Open Textbook [online] Available from: <http://opentextbc.ca/introductiontosociology>

[Accessed 2017-11-26].

Marshall Plan. In: United States History [online] Available from: <http://www.u-s-history.com/pages/h1852.html>

[Accessed 2017-12-12].

PELZ, William. In: *Introduction to Sociology*. In: Simple Book Production [online] Available from: <http://www.courses.lumenlearning.com/suny-herkimer-sociology-1>

[Accessed 2018-1-25].

YABLONSKY, L. 1968. *The Hippie Trip*. In: Grad School and Goffman [online]
Available from:

<http://granolagradschoolandgoffman.wordpress.com/2015/06/09/yablonsky-l-1968-the-hippie-trip/>

[Accessed 2018-2-25].

The League for Spiritual Discovery. In: League for Spiritual Discovery Goffman
[online] Available from: <http://www.leagueforspiritualdiscovery.org>

[Accessed 2018-4-16].

Timothy Leary's Escape From Prison. In: Countyourculture [online] Available
from: <http://countyourculture.com/2011/04/07/timothy-learys-escape-prison>

[Accessed 2018-4-2].

Vietnam War. In: History.com Staff. [online] Available from:

<http://www.history.com/topics/vietnam-war/vietnam-war-history>

[Accessed 2017-12-23]

6.3. Movies:

Fear and Loathing in Las Vegas [film]. Directed by Terry GILLIAM, USA:
Universal Pictures, 1998.

Hair [film]. Directed by Miloš FORMAN. USA: United Artists, 1979.

The Strawberry Statement [film]. Directed by Stuart HAGMANN. USA: Metro-
Goldwyn-Mayer, 1970.

Woodstock [film]. Directed by Michael WADLEIGH. USA: WadleighMaurice,
1970.

6.4. Picture Sources:

1. *Vietnam War Protests*. [Online image]. From:

<https://www.history.com/topics/vietnam-war/vietnam-war-protests>

[Accessed 1018-4-17]

2. *1960s Fashion - Hippie Clothes*. [Online image]. From:

<https://fiftiesweb.com/fashion/hippie-clothes>

[Accessed 1018-4-17]

3. *Woodstock August 15-18, 1969*. [Online image]. From:

<http://jewel92.com/woodstock-august-15-18-1969>

[Accessed 1018-4-17]

4. *Friendship, love, peace, sign, symbol, unity icon*. [Online image]. From:

https://www.iconfinder.com/icons/1007882/friendship_love_peace_sign_symbol_unity_icon#size=128

[Accessed 1018-4-17]

7. ABSTRACT

My bachelor thesis focuses on the hippie subculture that originated in the 1960s in the United States. The aim of this thesis is to characterize the hippie movement and their impact on contemporary society.

The thesis is divided into two sections: theoretical and practical. The theoretical section introduces sociological definitions that relate to hippie subcultures; beginnings of movement and analysis of the subculture itself.

The theoretical section is divided into two sections. The first is an analysis of the hippie subculture by means of a questionnaire aimed at providing results that inform about the influence of the Hippie subculture on contemporary society. The second part is a dictionary of terms related to this subculture.

In my work, I wanted to point out how much the hippie subculture has influenced contemporary society.

8. RESUMÉ

Moje bakalářská práce se zaměřuje na subkulturu Hippies, která vznikla v 60. letech 20. století ve Spojených státech. Cílem mé bakalářské práce je charakterizovat hnutí Hippies a jeho dopad na současnou společnost.

Práce je rozdělena do dvou částí: teoretické a praktické. Teoretická část uvádí sociologické definice, které se vztahují k subkultuře Hippies; počátky vzniku hnutí a analýzu samotné subkultury.

Teoretická část je rozdělena na dvě části. První je analýza hippie subkultury pomocí dotazníku, jehož cílem bylo poskytnout výsledky, které informují o vlivu Hippie subkultury na současnou společnost. Druhá část je slovník pojmů souvisejících s touto subkulturou.

Svojí prací jsem chtěla poukázat na to, jak významně hippie subkultura ovlivnila dnešní společnost.