

# Outside the Counterculture

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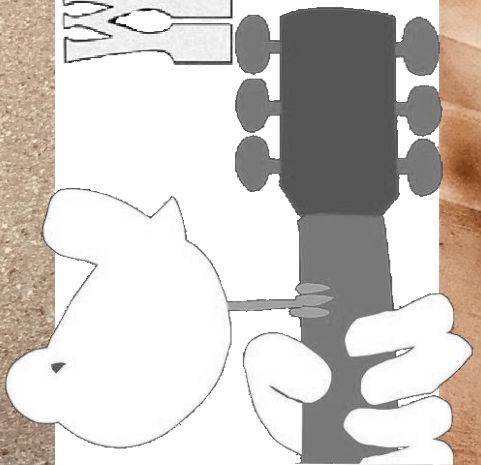


The modern reflection of the 1960s merges the counterculture with the pop culture. In many ways, the decade has become synonymous with these supposedly mainstream “hippie protesters” who fought for peace and equality. While the 1960s was certainly a decade for the progression of human rights movements, it was also a decade fraught with opposition. The counterculture, which made up only a small portion of the United State’s youth, faced frequent opposition; from those who opposed the political action the counterculture advocated for but also from those who felt the counterculture went too far. In understanding the role the 1960s has on the modern state of youth politics, it is important to acknowledge that there was more to the decade than the counterculture. Through the juxtaposition of hippie stereotypes with anti-hippie quotes (either from newspaper sources or from counter protest signs) this project seeks to represent the often forgotten opposition to the counterculture.



Though the modern image of the Beatles is typically that of Beatlemania and the Beatles' immense pop culture success, the Beatles were a counter cultural icon in their psychedelic era. The clean cut, soft spoken, british boys became long haired hippies who protested from bed and mustached protesters as they became increasingly involved in American politics. In many ways, The Beatles' transition from pop culture into the counterculture represents the maturing sensibilities and politics of their audience; as many of the counterculture's youth membership "aged into" the counterculture, and into their own political belief systems. As the Beatles entered their psychedelic phase, shortly following the beginning of their political activism, media outlets and many of the Beatles' previous audience condemned the Beatles' actions. Media everywhere found faults in the Beatles' actions; especially as John Lennon grew increasingly involved in the anti-war movement. Where in the early 1960s, the Beatles were consistently met with seas of fans, by the later portion of the decade, protesters made up a portion of the Beatles' receiving audience.





# WOODSTOCK



The Woodstock music and arts festival drew counterculture members from around the United States to New York. The festival, which had only planned for an audience of 500,000, received a flood of up to a million young people as it opened on its first day. Roads were blocked, the grounds were packed; but chaos did not ensue. For three days, the youth and their surrounding community celebrated music, art, and peace. The Woodstock Music and Arts Festival is, perhaps, one of the most well known music events in history. This event is often considered to have been a keystone to understanding 1960s youth culture. It was also an event which teetered on the line between tragedy and icon. For the counterculture, it was formative, for those opposed to this youth movement, it was a shining example as to why the counterculture was failing. To the world outside this youth phenomenon, Woodstock had been a disaster. The festival and those who attended it became their own stereotype. With frayed pants, long hair, and the wafting scent of marijuana or patchouli (sometimes both); the hippies of Woodstock supposedly stood out like a sore thumb. The world outside of the counterculture made one thing clear; these hippies were not welcome.





While folk singers are not necessarily considered members of the counterculture, they can certainly be considered leaders of it. These singers and activists encouraged countercultural involvement in protest through cultural events. Joan Baez sang at the March on Washington and at the Woodstock Music and Arts Festival. Despite being known internationally as a champion for peace due to her involvement in multiple equal rights movements, both in the United States and abroad; Baez's reputation has not always been entirely positive. When Baez refused to pay her taxes in 1964, she found support in many of her fans. However, not paying roughly 60% of your income taxes in protest of war is hardly an uncontroversial decision. In the media, Baez's decision was met with sharp criticism. In the New York Times, a quote regarding Baez read, "she doesn't have to use anti-Vietnam war and peace to sell herself." Reportedly, Baez's voice abroad was swiftly censored as the United States' embassies told Baez's translators - who directly affected her reach - to deliberately mistranslate Baez's speeches on tax refusal.