

### ФЕСТИВАЛЬ МУЗИКИ Й МИСТЕЦТВА У ВУДСТОЦІ, ЯК ВЕРШИНА РУХУ ХІППІ

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### THE WOODSTOCK MUSIC AND ART FAIR AS AN APEX OF THE HIPPIE MOVEMENT

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**Шокальскі Каєтан. Фестиваль музики і мистецтва в Вудстоке, як вершина руху хіппі.** В кінці 60-х років ХХ століття, субкультура хіппі була одним з найбільш масштабних молодіжних рухів у всьому світі, особливо в Сполучених Штатах, де вона і народилася. Метою цієї наукової статті є відображення феномена цієї ідеї і апофеоза її втілення, визначення причин глобальної популярності руху хіппі і його раптового падіння після фестивалю Вудсток.

**Ключові слова:** Вудсток, апекс, хіппі, ідентичність, субкультура, толерантність, музика.

Born in 1960-80's non-conformism – tradition of freedom, dissent, individualism are preserved in contemporary culture and became the basis for its renewal today. Whereas the object of research is the phenomenon of subculture hippie, ways of its implementation and reasons of the popularity, this research will be valuable in the field of typology of culture. There is substantial research base of this cultural phenomenon, and the Woodstock Festival in particular. However mostly this specialized research tied to their space and time. Among the most famous researchers and their work should be called Abbie Hoffman "Woodstock Nation", which gave a description and analysis of globality hippie movement and its implementation in the festival. Other important researcher works are "The Woodstock Generation. Frankenstein or Golem" by Ned Gaylin, "The Moral Imperative" by James Traub, "Interdependence in American Society and Commitment to the Common Good" by William M. Sullivan, "Woodstock: An Encyclopedia of the Music and Art Fair" by James Perone, "Woodstock media frenzy as date draws closer" by Steve Israel, "Festival! The Book of American Music Celebrations" by Mike Evans, "Woodstock: Three Days That Rocked the World" by Paul Kingsbury.

The Woodstock Festival, a three-day concert which took place on August 15-17 in 1969, is considered to be both a symbol of the hippie movement and dawn of their popularity among United States. To understand why this festival, which was organised by four young men in order to raise enough money to pay for the music studio, stands now for two such divergent concepts it is necessary to show history of the hippie culture. The 1960's movement was built with many social concerns and beliefs. The most important conviction was that the life was about being happy. In view of this belief hippies rejected established institutions and middle class values, opposed the nuclear weapon and shown

their dissatisfaction with situation in Vietnam. Flower children were convinced that entire mainstream culture was under control of "Big Brother" that's why they wanted to establish and follow their own ideology. They internalized aspects of eastern philosophy and tried to find new and better meaning of life which wouldn't be connected with corrupted culture where "The Man" was pulling the strings<sup>1</sup>.

First of all, appellation of flower children - "hippie" - was derived from the word "hipster" which has its origin in a song titled *Harry The Hipster*, composed by Harry Gibson. According to this song, hipsters were beatniks who had moved into New York City's Greenwich Village. Now, as far as the hippie movement in 1960's is concerned, the Beat Generation has to be mentioned. Members of this group were American writers who were famous in the 1950's, for instance: Allen Ginsberg's *Howl* (1956), William S. Burroughs's *Naked Lunch* (1959) and Jack Kerouac's *On the Road* (1957)<sup>2</sup>. These authors are on the list of the most important examples of American literature. Similarities with the hippie movement can be found without difficulty. Alternative forms of sexuality were one of the elements of "Beat", we can observe this fact in *Howl* and *Naked Lunch* - both full of shameless descriptions of homosexual sex. Moreover, beatniks were known for drug experimentation. As we know concepts of free love which involved homosexuality and use of drugs, especially marijuana and LSD, were an important elements of the hippie culture as well<sup>3</sup>. Later on, in the late 1950's a lot of beatniks moved on from New York City to San Francisco in California and became part of the upcoming movement beneath the slogan of *peace and love*.

However, not only the use of psychedelic drugs and sexual liberation were transparent for those communities. Hippies created their own counterculture that revolved around free love, peace, drugs and music. They were the

<sup>1</sup> Keniston K. Youth, Change and Violence, Rebels or revolutionaries? Student movements of the 1960's, a perceptive analysis of this turbulent period of our recent history, New York, Simon and Schuster, inc., 1975, P. 118-138.

<sup>2</sup> Rosenberg, Jennifer, The Woodstock Festival of 1969, history1900s, URL: <https://www.thoughtco.com/the-woodstock-festival-of-1969-1779367>

<sup>3</sup> The 1960's Hippie Counter Culture Movement, URL: <http://www.mortaljourney.com/2011/03/1960-trends/hippie-counter-culture-movement>

They encouraged nudity, going against the old Puritan values of modesty and finding the beauty in the human body. Hippies wanted healthier, more organic food to eat, contrary to the manufactured, TV-styled dinners that many Americans had come to enjoy. The hippie movement was all about discovering new things, exploring new ideas and rebelling against society. Hippies discovered new ways to express themselves through protests and sex; they also turned to music as a form of emotional, spiritual and political expression. Music was more than just a form of entertainment, but it also passed on a message and allowed people to explore their inner world and guide them on a quest for meaning. Along with music, hippies used drugs such as marijuana and LSD for self-exploration, freedom, rebellion and a new experience. Another important issue of the hippie generation and of the Woodstock Festival as well is psychedelic music. Chandler A. Laughlin II was influenced by the Beat Generation. He established family-like identity among fifty people, firstly in Greenwich Village in New York and later Berkeley, California. He discovered many of the musical talent including the Grateful Dead, Jefferson Airplane and The Charlatans. Laughlin, together with George Hunter of The Charlatans, opened the *Red Dog Saloon* in Virginia City, Nevada<sup>4</sup>. In the meantime, Owsley Stanley, provided much of the LSD to the hippie scene and his product became a part of the early evolution of psychedelic rock and the hippie culture. The Charlatans signed up on the history cards as the first rock band to play live under influence of LSD. Two years later, in October 1965, many of the Red Dog participants came back to the San Francisco where they established a new collective - "The Family Dog". They hosted many psychedelic concerts, for instance "A Tribute to Dr. Strange" (1966) where Jefferson Airplane were watched and later, this same year, the show of Grateful Dead. When "The Family Dog" became popular, they transformed into Red Dog Productions and expanded local events. These shows were amazing psychedelic performances where the light shows combined with the film projections<sup>5</sup>. A few months later, in June 1966 San Francisco's Haight-Ashbury district were the promised land for all of hippies. This area became the centre of activities of the beatniks, writers, musicians and also members of performance group The Diggers were invited into the hippies family. They combined spontaneous street theatre with art happening. In October 1966, LSD was declared a controlled substance and California became the first state to make LSD illegal. In response, San Francisco hippies staged an event in the Golden Gate Park called the Love Pageant Rally and it is known as the first incidence of political activism among hippies<sup>6</sup>.

Nevertheless, those restrictions hadn't stopped development of the hippie movement. On January 14, 1967 the Human Be-In event was held in Golden State Park in San Francisco which popularized the hippie culture. What follows was legendary Summer of Love on the West Coast. Throughout the decade many events increased the movement's fame but two in particular – the Summer of Love and the Woodstock Festival. During the spring, thousands

of people travelled to the California so that they could promote peace, love and happiness. San Francisco was expecting three thousands pilgrims, instead thirty thousands hippies showed up and gathered in the Golden Gate Park. The Haight-Ashbury neighbourhood became a new home for many of travellers. The Summer of Love was known for acid rock music festivals, performances of street artists, reading of poetry. Even if for the most part the Summer of Love was successful in spreading values of the counterculture, at the end of summer everything took a different, but not so surprising, turn. Increasing incidents of violence, crime and drug abuse by hippies gathered in San Francisco were unequivocal signals of changes which had been undergoing through the hippie movement<sup>7</sup>.

The Diggers were the first who declared the „death“ of the hippies. They conducted the "Death of Hip" ceremony. A grey coffin labelled the "Summer of Love" burnt down in Golden Gate Park. Soon, by the end of 1967 many of the initiators of the Summer of Love moved on, leaving many apprehensions about the hippie culture.

Although, the movement died in the Haight-Ashbury it still continued to cross the United States. Another hippie event - and the most important - would take place on the East Coast in 1969. As I mentioned in the introduction, The Woodstock Music and Art Fair was organised by four men: John Roberts, Joel Rosenman, Artie Kornfeld, and Mike Lang. Roberts, having a pharmaceutical fortune, together with Rosenman placed in *The New York Times* the ad that stated: "Young men with unlimited capital looking for interesting, legitimate investment opportunities and business propositions." After that, they met Kornfeld and Lang. Together created the idea of three-days music festival. Firstly, they found a location for the event up in an industrial park in nearby Wallkill, New York, but after disagreement of the citizens of Wallkill, the town banned the concert. Luckily, one-and-half month before planned date, organizers found a new place to fulfil their plans. It was Max Yasgur who offered up his 600-acre dairy farm in Bethel, New York to be the location for the Woodstock Festival<sup>8</sup>. This is how the greatest hippie festival begun to fulfil their plans. It was Max Yasgur who offered up his 600-acre dairy farm in Bethel, New York to be the location for the Woodstock Festival<sup>8</sup>.

On August 13, two days before the festival was to begin, there were already almost half a hundred thousands people. They had walked right through the gaps in the fence where the gates had not yet been placed. Since there was no way to get the 50,000 people to leave the area the organizers were forced to make the event a free concert. On August 15, nearly half a million people were in Yasgur's farm, all of them thirsty for "Three Days of Peace and Music". The festival united people from decade of 60's in a few way but only for those three day. Last three days when hippies could come together and feel united. In 1969, the entire country was divided with the issues over the war in Vietnam, however, when people met at the festival no harm was brought even though no one had planned the Woodstock for half a million hippies. They only intention of par-

<sup>4</sup> Johnson, Kathleen, Summer of Love and Woodstock, URL: <http://www.coldwar.org/articles/60s/summeroflove.asp>

<sup>5</sup> Hebdige, Dick. Subculture, The Meaning of Style, Popular Music in Theory, Wesleyan University Press, 1996, P. 45.

<sup>6</sup> Fine G. A., Kleinman S. "Rethinking Subculture: An Interactionist Analysis", *American Journal of Sociology*, 85 (1), P. 23.

<sup>7</sup> Three Ways the Woodstock Festival Changed Our Culture, URL: <http://amoveableclassroom.blogspot.com/2014/10/three-ways-woodstock-festival-changed.html>

<sup>8</sup> Mills R. Young outsiders, A study of alternative communities, L., Routledge and Kegan Paul., 1973, P. 14.

ied the music was. People who were interested in Grateful Dead and Jimi Hendrix were different from those who wanted to participate in Joan Baez and Country Joe MacDonald performances<sup>9</sup>. Still, it looked like they didn't care about any differences between them. Everyone at the farm belonged to the "family". The hippie movement was a direct effect on the laws that were created to prevent drug use that still exist today. The hippie movement also affected the Civil Rights Movement, which eventually resulted in several laws giving African Americans and women the same rights and white men, including the equal rights to vote and to an education and work. Women are no longer expected to be housewives and it is accepted if a woman wants to have a job. Because of hippie's sexual openness, alternative lifestyles such as homosexuality and transexuality are generally more accepted. Young adults have become more sexually active at a younger age because of the influence of past generations. Overall, the hippie movement was a time of not only exploring oneself and rebelling against society, but it was also a time of acceptance. After the hippie movement, African Americans, working women, homosexuals, nudity and non-traditional apparel all became generally more accepted. Without the hippie movement, the United States would not be as free and adoptive as it is today.

In conclusion, The Woodstock Music and Art Fair was an amazing and impressive experience for those people. It was that time and that place where near White Lake on August, 1969 the hippie movement found real love and peace. The festival was like catharsis for the entire hippie culture. Even though the Vietnam War continued the movement begun to disintegrated after the Woodstock. Of course, people still protested and mandated free love but something faded away in their will to fight against mainstream culture. This three-days festival may be considered as a fulfilment of the hippies' dreams. Before that they had their place on earth in the Haight-Ashbury in San Francisco California, however the Woodstock was their real home. The home without war, without divisions, the place where everyone was equal, where the hippie movement reached its apex and, finally, all of them became part of an Utopian society. Even if it lasted only for three short days.

**Шокальські Кастан. Фестиваль музики й мистецтва у Вудстоці, як вершина руху хіпі.** Наприкінці 60-х років ХХ століття, субкультура хіпі була одним з наймасштабніших молодіжних рухів в усьому світі, особливо в Сполучених Штатах, де вона й народилась. Метою цієї наукової статті є відображення феномену цієї ідеї та апофеозу її втілення. Все почалося із зустрічі чотирьох людей, яких поєднувало просте бажання зібрати кошти для музичної студії. Це бажання, в кінцевому результаті переросло у великий культурний захід. Вудсток був піком культури хіпі. Метою статті є також визначення причини глобальної популярності руху хіпі та його раптового занепаду після фестивалю Вудсток. За мету також було поставлено показати справжню історію цих подій. Вудсток не був святом любителів наркотиків, так як вважає більшість людей. Він став проявом ідеї та права на свободу альтернативних поглядів. Ідеї, яка була так сильно засуджена консервативною частиною суспільства, отримали потужну підтримку від найвизначніших митців тих років. Фестиваль музики й мистецтва у Вудстоці був унікальним явищем. Після цієї події, почався спад у розвитку всієї культури хіпі. Жоден інший Вудсток не досяг такої величини. Ця подія є прекрасним прикладом того, що масштабні події можуть мати позитивні і глобальні наслідки. Фестиваль змусив багатьох людей переосмислити суть констант, представлених хіпі, в тому числі свободи, любові і терпимості.

**Ключові слова:** Вудсток, апекс, хіпі, ідентичність, субкультура, толерантність, музика

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<sup>9</sup> Frecia Charlotte, Effects of Woodstock, URL: <http://nhdwoodstock.weebly.com/effects-of-woodstock.html>