



—Black Star Photo

Europe's cities are the mecca of wandering youths.

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# YOUTH UNREST—

## What Worldwide Survey Shows

**Drug use, sexual attitudes, protest, aimlessness—all the fixtures of the American “hippie” movement—also grip rebellious young people in foreign lands. The story from overseas—**

**T**HE “HIPPIE” CULTURE, a matter of deep concern to many people in this country, is far from being an American phenomenon.

The following dispatches from “U. S. News & World Report” bureaus abroad show that, in varying degrees, hippiedom is worldwide—including even youngsters living behind the Iron Curtain. In some places it has passed its peak of popularity and already is on the decline. Other countries are just beginning to get a full taste of unrest among youths.

### AMSTERDAM

Outside of the U. S., Amsterdam probably has become the hippie capital of the world. This past summer, it attracted many thousands of aimless youths from all over Europe and from the U. S.

Dutch police rarely enforce laws against use of marijuana and hashish. And the Dutch also offer help for wandering hippies, sometimes free lodg-

ings, and the kind of psychedelic surroundings in night clubs that appeal so much to the “turned on” generation.

Low-cost hashish is sold openly in one of the major hippie night clubs where no alcohol is permitted and guests are encouraged to “do their own thing” in private cubicles.

Violence erupted, however, in August when police enforced a ban against sleeping overnight on the steps of the war memorial in Amsterdam.

**Even in politics.** The hippie presence in Holland began five years ago with the appearance of a group called the “provos”—short for provocators—who managed to get one of their number elected to the city council. Successors to the “provos” are called the “Kabouters”—a Dutch word for dwarf. This bearded group, backed by the Dutch hippies, won five out of 45 seats on the Amsterdam city council last spring.

The Kabouters’ appeal to the young is that, as genial anarchists, they are a living mockery of the political system in the Netherlands. In effect, say observers, the movement is a “put on” by people enjoying a laugh at the expense of the “establishment.”

### ROME

The Italian capital is a magnet for hippies from all over the Western world.

Foreigners are at least as numerous as their Italian counterparts and tend to overshadow them in their antics.

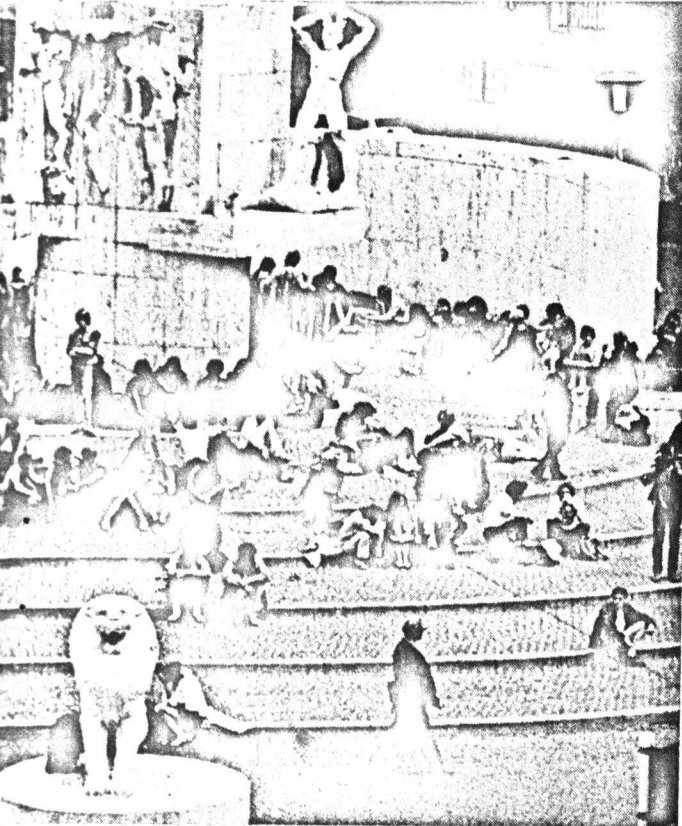
The hippies gather in public places, such as Rome’s famous Spanish Steps, where they strum guitars, partake of drugs, munch stale bread or simply bask in the sun. At night, they go to dingy clubs to dance to wild music.

While the aristocracy and upper-income Italians are inclined to view the hippies with tolerant amusement, most of the population reacts with revulsion or contempt—with a definite, though not violent, hostility. This shows up, for example, in the trouble that hippies have in hitching rides. A typical comment: “I don’t want one of these characters to get my car dirty.”

Lately, hippiedom as an organized movement appears to be in decline. This is attributed, in part, to the fact that hippie hair styles and dress are a matter of fashion, and every fashion declines in time.

**View of philosophy.** Still, there are many hippies drifting through Rome. One, lounging on the Spanish Steps, gave his view of their philosophy.

“We believe, above all, in peace,” he said. “We are hurting no one. I’m not mad at my parents and they’re not mad at me. We accept other people, but we ask that they also accept us.



**HOLLAND.** Amsterdam has become the hippie capital of the world outside of the U. S. Dutch police usually are lenient. Hashish is sold openly in a popular night club.



**ITALY.** Rome is a favorite haunt for hippies. Many Italians view them with tolerant amusement, but resentment is growing.



—Keystone Photos

**ENGLAND.** Revolt of British youth seems to be on the wane, but London still has clusters of "long hairs." Friction between them and "straight" society is limited.



—Pix Photos

**NEPÁL.** Cheap drugs lure young people to bazaars of Asia, and even Katmandu has become a hippie haven.

"Religion? We have no God and no church, but we believe in brotherhood. If I'm eating bread and someone comes along who is hungry, I'll share it with him. Before I became a hippie I drank a lot of alcohol and it hurt my health. Now, I smoke hashish every once in a while and it hasn't hurt my health at all.

"Sex orgies? I took part in quite a few before I became a hippie. Since then, I haven't seen a single one.

"Some day, perhaps, we'll get tired of this kind of life. After all, we often go for whole days without eating. If we do re-enter society, we'll have a lot to

offer; we've learned all about life and we know how to get around."

In Eastern Europe, there are no hippies in the generally accepted sense of the term, but there are those who resemble the breed.

In Russia, there are the *stilyagi*—or "dandies"—who make a point of imitating Western dress, especially tight pants for men. Hand in hand with this goes an addiction to Western jazz and an inclination to loaf instead of engaging in "socially useful labor."

#### VIENNA

Then there are the *bichi*, or "nuisances," dropouts of all ages and from all walks of life, who wander in groups from place to place, making a living—sometimes a great deal of money—by working at temporary jobs.

The widespread labor shortage in many parts of Russia, especially in Siberia, where people hesitate to settle because of the rugged living conditions, has created considerable demand for the services of the *bichi*.

Many have abandoned their regular jobs and families, are heavy drinkers.

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# YOUTH UNREST

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They resemble hippies in being unwashed and homeless and—above all—in their refusal to accept established society and its codes of conduct.

**"No tomorrow."** In Poland, hippie communities estimated at several hundred youngsters practice a creed of "freedom from work" and "no tomorrow." Polish authorities have set up vocational training courses for teen-agers who refuse to work or study.

In Bulgaria, a newspaper has complained about youngsters who "know all about tape recorders, liquor, blue jeans, sweaters, cigarettes, film stars, pin-ups and Playboy Clubs," and "are angry with their parents for bringing them into the world in a Bulgarian village instead of in the State of Illinois."

Drugs are hard to come by in Eastern Europe, but Polish hippies are reported to have gotten high occasionally by sniffing a cleaning fluid, while some Czech youths tried to make a drug out of cactus.

## PARIS

Despite the large number of American hippies in Europe this year, France has produced only a pale imitation of the unconventional youth culture.

An American girl fresh from the U. S. viewed a group of French hippies near a Paris-cafe recently and said:

"They're phonies. They're not real hippies. They're just imitators."

For the most part, the small number of French hippies are the children of well-to-do parents, playing at a fashionable game but not willing to take real risks. They "do their thing" only in their spare time. They are not the real drop-outs you find in the U. S. and elsewhere, who have chosen to live full time in hippie communities or in a kind of permanent vagabondage.

In Paris, for instance, the French hippie usually puts on his costume at night and goes to the Left Bank to mingle with foreign youngsters drifting around the streets and cafes of the old Latin Quarter. The next day he is back in school or at work.

A French magazine describing the public's attitude toward hippies recently said that they were looked upon with repulsion and fascination. "Repulsion for the dirt and odor of drugs," it said, "and fascination for these peaceful rebels who deny society without threatening it."

## LONDON

"Where have all the flowers gone?"

This was the question asked recently in one British newspaper. It sums up the

waning influence of hippies on British youth in 1970.

Part of the problem, for hippies, is the tolerance and resilience of Britons to social protest. Long hair and flowered shirts and ties now are worn by Government ministers. "Pop" music is part of the British way of life. The Beatles have been awarded national honors. Even the prescription of drugs comes under the National Health Service.

Friction between the drop-outs and "straight" society is now limited. Most British hippies are thought to have grown up, taken jobs, settled down. Some have emigrated—to continental Europe, the island of Ibiza in the Mediterranean, or Northern Africa and the Far East.

## BONN

The true German hippie is a different breed from his American cousins. The contingent which indulges in communal living is a tiny minority.

Although radical student groups have clashed frequently with police in recent years, younger people drop out of normal society mostly as a summertime lark. Most domestic hippies return to respectability after the holidays end, although some migrate to other countries.

One who has been through the process says:

"It's just a way of getting to meet people your own age. But most of us want to buy a car, a guitar, other things. And that means going back to work. The idea will never really catch on here. For mild kicks, we get all the beer and wine we want. Drugs aren't necessary."

**Positive side.** Larger German cities maintain youth centers where hippies, both native and foreign, are welcomed. The movement has even developed a positive side in the Ruhr area, where hippies organized cleanup programs, planted flowers in drab neighborhoods and undertook part-time work in the communities.

Trouble between hippies and police has been rare. There is still a deep respect for authority in Germany. The police are not regarded as enemies.

To American hippies, Germany is just a way station. In summer, many wander through on their way to sunnier, warmer countries. Some use drugs, and young Germans appear to be picking up the habit in increasing numbers.

## GENEVA

Even in staid Switzerland, the hippie movement has taken root to a modest

degree. The number of hippies in Geneva, Zurich, Basel and other cities has increased substantially in the past few years, but they have never become involved in violent forms of activity.

Most are foreigners. American hippies seem to behave better than at home. As in France, the Swiss members of such groups work or go to school during the day and ply their avocation at night.

The attitude of the Swiss public varies from indulgence to open animosity. Many people simply scoff at them. Others try to ignore them, hoping that hippiedom, like other fads, will pass away. People criticize, above all, their negligence and dirtiness, and the feeling is growing, especially among the older generation, that the police are not tough enough with the hippies.

Geneva newspapers are swamped with letters of complaint, such as this one, published in "Journal de Genève":

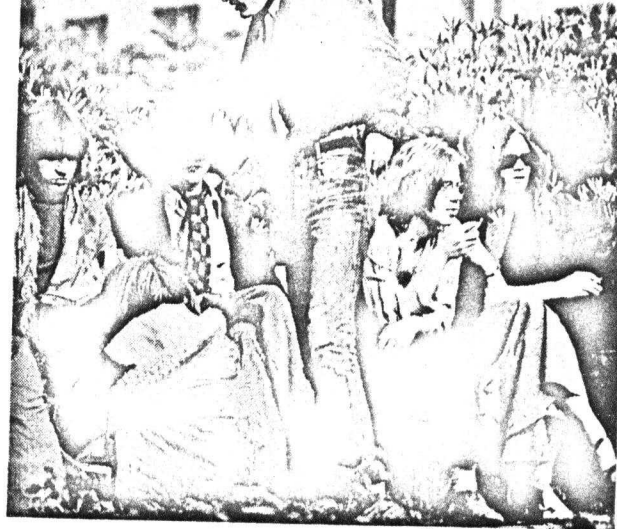
"The filthy hippies invade and dirty the nicest place in our city, the Molard . . . and what are our Government, our police doing about it? It is time to act before it is too late, before our beloved Geneva is turned into a garbage can."

## JOHANNESBURG

Local hippies in Africa are pretty much confined to developed parts of the continent. There are lots of foreign hippies roaming this part of the world, but the home-grown variety are mostly whites in such places as South Africa.

There is a colony which, from time to time, has maintained a settlement in the Knysna Forest, on South Africa's Indian Ocean coast in the region of the Cape of Good Hope. The group has included some American youngsters.

From time to time there are incidents of young girls who disappear from home and subsequently are found living among the hippies in Knysna Forest. All this produces a hue and cry in the news-



GERMANY. West German hippies "do their thing" as summertime lark. Clashes with police are rare.

papers, but as far as is known the hippies are still there.

Hippies even get into the African bush country. A visitor to a wild-game area in Kenya's Northwest Frontier District noticed some. An Englishman, sitting at a hotel bar, stared at them and said: "I think they're all a bunch of rich Americans trying to look like poor Americans."

## TOKYO

You have to look hard to find a hippie in Japan these days. For a while, be-



**JAPAN.** Hippies' "identification" is to do nothing. Drugs are not used much.

ginning in 1967, the fad caught on with a number of young Japanese, but it never became anything big.

The few Japanese hippies are in their late teens or early 20s, dropouts from schools and jobs, without any visible means of support. Their common identification is doing nothing, day or night, in their favorite hangouts, the coffee shops and bars surrounding Tokyo's Shinjuku railway station and Osaka's central railway station.

Drugs have never made the Japanese scene in any significant amount, mainly because of tight controls. But substitutes for getting "high" include sniffing a variety of substances, including turpentine, airplane glue and paint thinner. Last year, 161 people died as a result of sniffing, 51 more than in 1968.

Foreign hippies are a minor curiosity in Japan. A police survey in August pinpointed 65, almost half of them Americans, most of the rest from Western Europe. They tend to live in \$1-a-night flophouses in Tokyo and earn a little

money by teaching English. Some are deserters from the U. S. armed forces.

## SAIGON

South Vietnam's hippies have a lot in common with their counterparts in the West. A good many of them are hiding from the war. Some turn to narcotics. Others become petty thieves.

They come from a wide range of family backgrounds—from the rich, the middle class and the poor. Most are boys, aged 13 to 18.

The motto of such hippie groups is:

"Let's love, let's enjoy the present life as long as we can, for otherwise we will lose our youth."

Long-haired "cowboys" on their motorcycles, roaring along Saigon's streets at night, are little different from similar "alienated" youths in the United States. Some are just looking for "kicks." Others are real toughs, bent on a mugging if a vulnerable victim can be found. The Government recently introduced a policy of allowing police to give haircuts forcibly to long-haired youths.

It's difficult for a foreign hippie to get into Vietnam. For those with shaggy hair or dirty faces, the chances are nil, since regulations on entry permits have been tightened for tourists.

## BANGKOK

Southeast Asia, aside from Vietnam, is a primary goal for a number of American hippies. Only the high cost of air fare to get here thins their ranks.

Most of them seem to have funds, at least enough to keep them in food and to travel about. It is not rare to see them, barefoot and in tattered clothing, cashing checks at one of the branches of U. S. banks in the area, or picking up a cabled draft from parents. Often, they work for a time at trivial earnings and then move on to another country.

One American hippie in Vientiane, Laos, asked about his stay there, said:

"I work part time as a reporter when I have to. It doesn't pay much, but it is enough to get by—and the 'pot' here is the cheapest in the world."

The Katmandu Valley in Nepal is another hippie mecca. But the hippies have become such a problem that the Nepalese Government is trying to discourage their entry.

The hippie culture has not really been picked up by local youths in this part of the world. A few affect long hair and extreme styles of dress, but chances are they work during the day and only venture out at night to show off. Parental discipline remains strong.

## OTTAWA

Up to 75,000 young people in Canada, aged 16 to 30, are estimated to be drop-

outs from society. A large number of these are American draft dodgers and deserters from the armed forces. Many of these alienated youths use drugs.

Some hippies rent old houses and live cheaply in small, tightly knit communes. Some work regularly, some part time. Others live on handouts, begging, welfare.

Canadian-based hippies find rock festivals the high point of their existence. The festivals are described as a near-perfect way of life, with complete freedom where thousands can live together peacefully and "do their own thing."

Hippies in Montreal have a credo: "If it feels good, do it." They read a lot. Some paint; some do leatherwork, which appears to sell pretty well.

Toronto has 5,000 to 7,000 permanent hippies. They are unsettled but not violent. They refuse to take adult roles in society.

American draft dodgers among them think they are making war less possible in the future. Police are lenient, except for occasional drug raids.

## MEXICO CITY

Mexican hippies are only a clothes-deep imitation of their U. S. brothers and sisters. For the most part, they are spoiled, bored children of wealthy families. They have no desire to go back to nature and live simply. They prefer luxury. If they are put in jail, their parents rush to bail them out.

American hippies in Mexico easily outnumber the local variety. They are drawn here by grapevine reports of low-cost living and easy access to drugs. But this dream is ending.

Mexican officials, afraid that the presence of American hippies will drive tourists elsewhere, are cracking down. Hippies in many Mexican towns are now forced to sit for a haircut and then ordered to move on. Hippies caught using drugs are thrown into prison.

## SANTIAGO

In South America, hippies flock to the ruins at Machu Picchu, the "Lost City of the Incas" in Peru, to sing, dance and meditate.

High-altitude areas are said to be preferred because drugs take effect more quickly in thin air. Machu Picchu is 9,000 feet above sea level.

Most hippies in Peru identify themselves as Argentines. Others say they are German, French, Chilean and North American.

Long hair, beads and wild clothing are fairly common sights in Santiago. However, the clothes often come from the most expensive boutiques in town and the impression is that the local hippies are not really "with it."