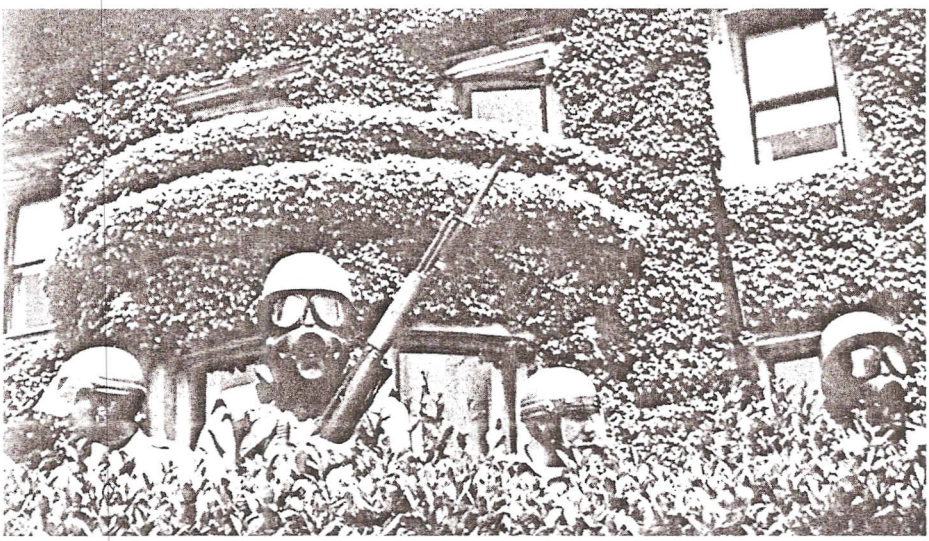

Helmeted members of the National Guard and the police stand guard before the ivy-covered walls of the chancellor's residence on the Berkeley campus during the 1969 People's Park controversy. (*Photograph by Lou de la Torre.*)

Late in 1968 radical students at San Francisco State demanded the creation of a black studies department run exclusively by blacks. This was the most important of a series of "non-negotiable demands," some of which had been drafted by a Third World Liberation Front including Latin American and Asian American radical students. To gain acceptance of their demands, the student leaders began a long strike characterized by Maoist rhetoric, violent disruption of classes, vandalism, and personal assault. The tactical squad of the San Francisco police, specially trained for campus riot duty, finally broke the strike with mass maneuvers and arrests.

Next came the disastrous affair of People's Park, in May 1969. This began when Berkeley's radical young street people tried to appropriate a block of university-owned land near Telegraph Avenue as a park for their own use. When the university fenced the block, a mob gathered to try to destroy the fence, and there was a riot in which sheriff's deputies responded to the throwing of rocks by firing shotguns. One young bystander, watching from a rooftop on Telegraph Avenue, was killed and another was blinded. This tragedy frightened, enraged, and radicalized thousands of young people throughout the region and produced such a massive movement to "take the park" that a force of the National Guard was sent to protect it. A National Guard helicopter broke up a crowd on the campus by spraying the whole area with tear gas, which drifted into dozens of classrooms and even into the campus hospital.

By this time, Berkeley was only one of many American university towns with large groups of rebellious young people. The University of California at Santa Barbara had long been thought of as a quietly conservative campus, but in February 1970 its student residential community of Isla Vista exploded in a series of riots

in which the branch of the Bank of America was burned and a student was killed. Mexican American college students and others in southern California formed the Chicano Moratorium Committee to oppose the Vietnam War and to protest the disproportionate loss of Latino lives in the conflict. The committee organized a series of protest marches in Los Angeles in 1970, the largest of which was a gathering at Laguna Park. The demonstration began peacefully but ended in violence. Three Mexican Americans were killed, including *Los Angeles Times* reporter Rubén Salazar.

The Hippie Movement

The college student radicalism of the 1960s was at first quite separate from the hippie movement, but gradually the two phenomena became interrelated. *Hip* has been defined as "to be in the know, particularly about the drug underworld." The word "hippie" was derived from Norman Mailer's term "hipster." The appeal of the hippie mystique to young people in the 1960s had many aspects, including social protest and normal feelings of rebellion characteristic of adolescence. But some young adherents of the hippie movement were motivated by deep personal maladjustment and alienation. Craving love, joy, and self-realization, they believed that such needs could be satisfied by drugs, especially when taken in the company of other young people with similar feelings. They often described their movement as a subculture or counterculture, and sometimes quite candidly as a drug culture. Its culture included electronically amplified rock music, psychedelic art, and communal social relationships.

An essential factor in the spread of the hippie movement was the popularization of the new drug lysergic acid diethylamide (LSD). In the early 1960s, Timothy Leary, the holder of a Ph.D. in psychology from the University of California at Berkeley, was one of a group engaged in experiments with several drugs, including LSD, which they described as *psychedelic* or consciousness-expanding. To some the experience of taking LSD was deeply moving, exhilarating, and self-revealing—an episode of "cosmic oneness" or an "exploration of inner space." But to others it brought panic, bizarre and suicidal behavior, and temporary or even permanent psychosis. The frequency of the hippies' use of LSD varied considerably, but many used marijuana almost every day when they could obtain it.

In 1966 the news media began to give the hippies massive publicity and often described them as "flower children" or "the love generation." In 1967 when the movement reached its peak, the largest colony of hippies was in the Haight-Ashbury district of San Francisco, scene of the nationally publicized Summer of Love. Other large concentrations could be found in the Telegraph Avenue area south of the university campus in Berkeley; and in Los Angeles on the Sunset Strip and along Fairfax Avenue in West Hollywood. Smaller enclaves sprang up in almost every major American city, and there were various rural communes as well.

Hippie leaders maintained that they were seeking to establish a new communal freedom from individual anxieties and to remove themselves from a decadent society