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SOME OBSERVATIONS AND DATA ON THE VANCOUVER HIPPIE

INTRODUCTION

Is hippie-type behavior only a temporary phase in the life span of some youth? Do hippies have a distinctive personality and value profile? What are the variables which give rise to hippie behavior? These are some of the questions which have disturbed my students and me during the last several years. In an attempt to come to grips with the hippie phenomenon, my students and I have administered a variety of personality, interest, and value inventories to Vancouver hippies. Some findings are reported below.

In the researches to date, little systematic inquiry has been conducted on the personality correlates of the hippie. The only significant related study reported in the literature has been conducted on a small sample of alienated Harvard students (Keniston, 1965). Other related studies (Watts and Whitaker, 1966; Heist, 1965; Braungart, 1966) have studied the personality correlates of student activists. This study differs from earlier studies in that the sample selected is not composed of a student population but of a group of older youth and adults who have identified with the hippie movement.

THE SAMPLE

The sample in this study came from lower-, middle-, and upper-class socioeconomic backgrounds. None were presently employed or enrolled in a traditional school. Several, however, were students in a free school. Most of their parents were well educated and involved in the social and cultural affairs of their local communities.

The criteria used in selecting the subjects for inclusion in this study included the following: all were unemployed, all had the stereotyped external appearance of hippies such as long hair, unwashed or unironed clothes, bare or sandal-shod feet. They seemed to spend much of their time on beaches, on courtyard steps, and in parks.

A total of 36 hippies participated in this study. The *Cattel Sixteen Personality Factor Questionnaire*, and the *Allport-Vernon-Lindzey Study of Values* were administered to 26 hippies. The *Minnesota Multiphasic Personality Inventory* was administered to an additional 10 hippies.

INSTRUMENTATION

Several criteria guided the search for personality measures. First, due to the exploratory nature of the study, it was deemed desirable to obtain as broad a spectrum of personality traits as possible. Secondly, the instruments used should require as little of the subject's time as possible and be as unlikely as possible to generate resistance.

The method of best satisfying these two requirements was to employ the *Sixteen Personality Factor Questionnaire* (IPAT, FORM C, 1964), the *Allport-Vernon-Lindzey Study of Values*, and the *Minnesota Multiphasic*

Personality Inventory (MMPI). The IPAT uses the factor-analytic approach to personality testing and is a means of extracting order from a mass of abilities, attitudes, feelings, and modes of action. The *Study of Values* aims to measure the relative prominence of six values in personality: the theoretical, economic, aesthetic, social, political, and religious. The MMPI is one of the most widely used of all the available personality inventories and has been more widely reported in the literature than any other inventory.

RESULTS

The row scores on the IPAT were converted into sten scores and are reported in Table I as mean sten scores and in Table II (pp. 34-35) in profile form.

TABLE I
Mean IPAT Scores (Sten Form)

Factor	Mean Score	Factor	Mean Score
A	4.54	L	4.18
B	6.60	M	8.37
C	6.07	N	4.77
E	6.78	Q	4.38
F	4.24	Q ₁	8.78
G	1.74	Q ₂	6.08
H	4.30	Q ₃	2.37
I	6.21	Q ₄	6.81

N: 26

DISCUSSION

As reflected in Tables I and II, hippies tend to deviate from the normal personality structure on factors G, M, Q, Q₃, and Q₄. The low results on the G factor would suggest that hippies have weaker superego strength, are expedient and a law unto themselves. They tend to disregard manners and morals and are less persevering, responsible, and conscientious.

The high score on the M factor would suggest that hippies are unconventional, sensitive, imaginative, undependable, and tend to react occasionally in a hysterical manner.

The Q₁ factor seems to be largely attitudinal. On this factor, the hippie could be described as having a great interest in intellectual matters and fundamental issues, is more introspective, is well informed, and is less inclined to moralize and more inclined to experiment with life generally.

The low Q₃ score suggests that the hippie lacks a clear and consistent pattern of socially approved behavior. Similarly the relatively high Q₄ score reflects the high level of energy which is channelled into socially disapproved behavior.

On the *Study of Values*, the hippies showed more interest in theoretical and aesthetic values than did college students generally, but less interest in economic and religious values. The greatest deviation from the normal occurred on the aesthetic dimension where the average hippie score exceeded the 90th percentile. This would suggest that the hippie is in search of "form"

TABLE III
Mean Scores on the *Study of Values*

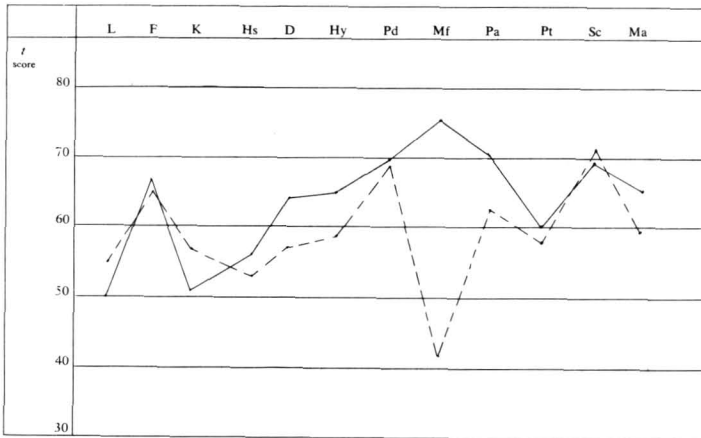
Hippie means compared to means of 8,369 college students in *Study of Values Manual* (Allport, Vernon, & Lindzey, 1960, p. 11).

	Theoretical	Economic	Aesthetic	Social	Political	Religious
Hippies	44.8	28.9	56.2	38.6	43.4	29.9
College Students	39.80	39.45	40.29	39.34	40.61	40.51

N: 26 Males

In Table III the means of the male scores on the *Study of Values* are reported. Table IV shows the mean *t* scores on the MMPI.

TABLE IV
Mean *t* Scores for Males and Females, MMPI.

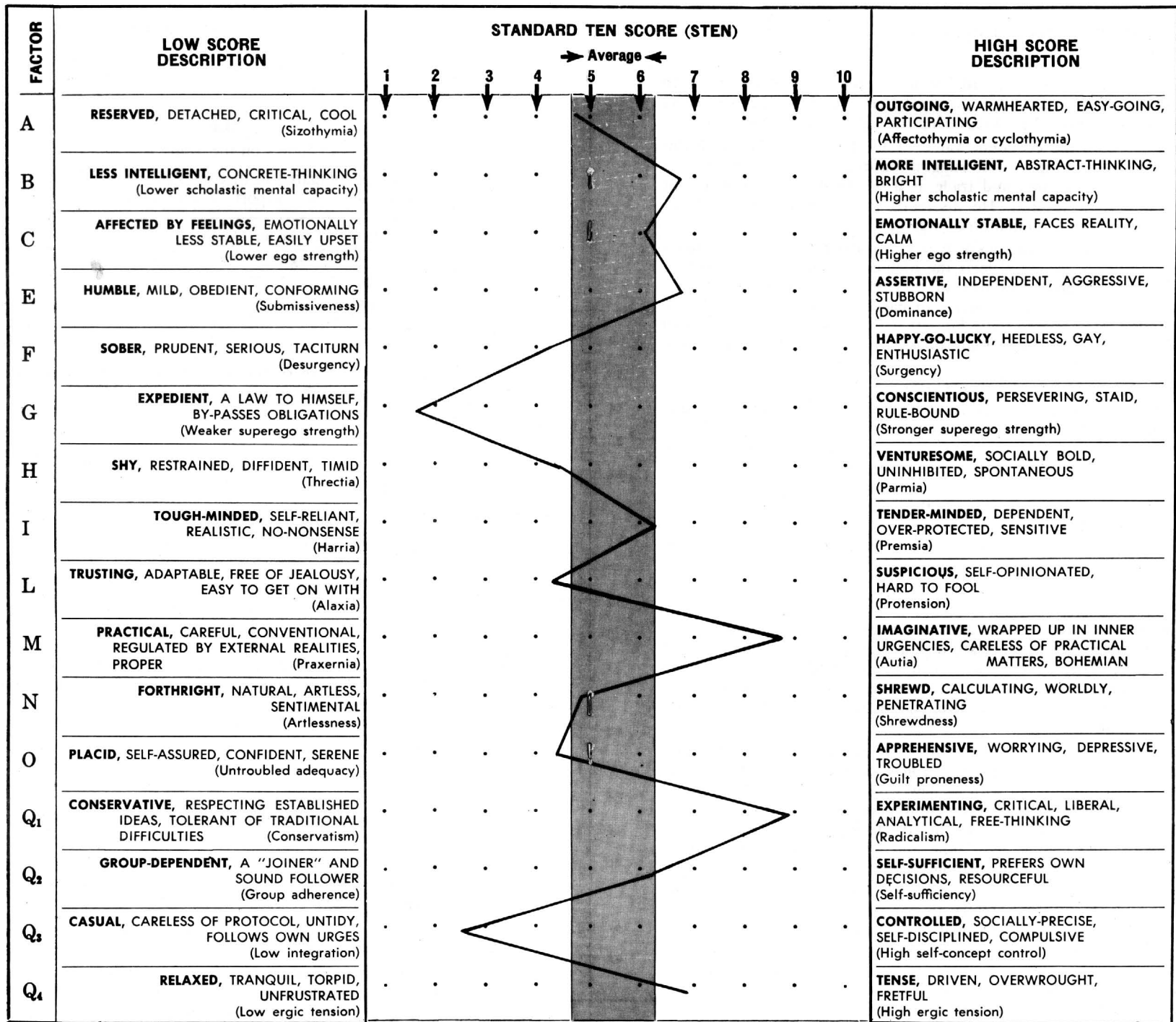


———— Males (n=5)
- - - - Females (n=5)

Abbreviations at the top of Table IV stand for:

L—lie score; F—validity score; K—correction factor; Hs—hypochondriasis scale; D—depression scale; Hy—hysteria scale; Pd—Psychopathic deviate scale; Mf—interest scale; Pa—paranoia scale; Pt—psychasthenia scale; Sc—schizophrenia scale; Ma—hypomania scale.

TABLE II
Mean IPAT Scores



A sten of 1 2 3 4 5 6 7 8 9 10 is obtained
by about 2.3% 4.4% 9.2% 15.0% 19.1% 19.1% 15.0% 9.2% 4.4% 2.3% of adults

and "harmony." He seems to regard life as a procession of events; each single impression is enjoyed for its own sake. He need not be a creative artist, but finds great interest in discovering the identities of experience.

The low score on the economic value (1.37 standard deviations below the mean of the norm group) would suggest that the hippie sees the process of manufacturing, advertising, and trade as a wholesale destruction of the values most important to him. He discredits the practical affairs of the business world and the accumulation of wealth.

The low score on the religious values (1.15 standard deviations below the mean of the norm group) reflects the hippies' total rejection of institutionalized religion but not necessarily of religion as a mystical experience. In his religious quests, the hippie tends to participate in oriental religions and in meditation. He seeks to unite himself with a higher order by self- or drug-induced experiences rather than through self-denial and withdrawal from life.

Although the sample size for the MMPI was relatively small ($n = 10$), the results seem to support the findings of the IPAT and *Study of Values*. No serious personality disorders were observed in the hippies sampled. As indicated, however, in Table V, the hippies showed consistent deviation from the average in most categories. In general the results reflect signs of personality stress (F), a flagrant disregard for social conventions and mores (Pd), a cultural, artistic, and literary interest in the males (Mf), some evidence of suspicion, and latent hostility in the females (Mf), a preoccupation with inner thoughts, feelings, and anxieties, and little emotional intensity in interpersonal relations (Sc).

CONCLUSIONS

The single most striking characteristic of the hippies is their flagrant rejection of the social structure. They deplore the prevailing stereotype of the industrial man. They have grown up in an immensely affluent, mobile, and highly educated society but deplore the values of their society. They view society as unnecessarily oppressive, inhuman, machinelike, unresponsive and out of control.

What we seem to be seeing in the hippie rejection of the establishment are the stormy dialectics at the frontier of a new kind of society. We seem to be entering the post modern era with its new world view. The world view of the hippie is different from his college counterpart. It is a world view which is unclear and often confused. It lacks the structure of a monolithic society. It tends to evolve and change with time and circumstance. The hippie is engaged in building a meaningful cosmology that leaves room for change.

The personal and societal risks involved in building a new social order are extremely high. However, contrary to popular opinion, the hippie does not show much evidence of emotional disturbance. The hippie level of anxiety seems to be lower than that of the average person. Tenseness and a tendency toward psychosomatic disorders is minimal. The hippie generally attempts to resolve his conflicts and hostilities through "living the examined life," and through disciplined meditation. Barriers in the "I-you" relationship are minimized and love becomes the highest goal in life.

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QUE REVELENT LES TESTS AU SUJET DES HIPPIES
DE VANCOUVER?

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Voici le rapport d'une enquête faite dans le but d'évaluer certains traits de personnalité des hippies. Les trois tests utilisés pour en déceler les traits caractéristiques furent Study of Values, IPAT et MMPI. Les sujets venaient de tous les milieux socio-économiques. Aucun ne travaillait ou n'était inscrit dans une école de genre traditionnel.

Le trait vraiment caractéristique des hippies, c'est qu'ils refusent toute forme de structure sociale. Il rejette le portrait que nous nous faisons de l'homme actuel qu'il considère comme inutilement dominateur, incapable de décision personnelle peu sympathique et peu enclin à se maîtriser.

Contrairement à l'opinion généralement admise, les hippies montrent peu de signes de troubles émotifs et leur niveau d'anxiété semble moins élevé que la moyenne des gens. Il en est de même quant aux refoulements et aux maladies d'ordre psychosomatique.