Counterculture Portrayed in Novel T. Coraghessan Boyle: Drop City

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COUNTERCULTURE PORTRAYED IN NOVEL T. CORAGHESSAN BOYL
E: DROP CITY
A THESIS

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(Hendrikson Manurung)
ABSTRACT

This thesis entitled *Counterculture portrayed in novel T. Coraghessan Boyle: Drop City*. Hippies counterculture was a revolutionary and controversial culture which oppose the establishment norm and culture. This thesis will analyze the characteristics of a counterculture as portrayed from the T.C Boyle novel entitled *Drop City* and the impact of counterculture portrayed in the novel. This thesis aims to provide new insights about literature, counterculture phenomena and hopefully the results of this study giving inspiration as a source of data for readers to make further research on counterculture. The author uses the sociology of literature approach, postmodern theory and also uses several countercultural theories by experts include; Timmoty S miller, Timmoty Leary and Theodore regard the definition, lifestyle and characteristics of counterculture. To complete the analysis process, the author uses descriptive qualitative methods. The author collects data from several sources such as Drop City novels, several journals, articles, and books related to counterculture.

**Keywords:** Counterculture, Hippies, Drop City, Sociology of Literature, Postmodernism
ABSTRAK


Kata kunci: Budaya Tandingan, Hippies, Drop City, postmodern
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CHAPTER I
INTRODUCTION

1.1 Background of the Study

Literature is an expression of the fact artistic and imaginative as manifestations of human life. through language as a medium and having a positive effect on human life or humanities defined by Mursal Esten (Mursal:1978). One of the literature work is novel. Novel interprets the social condition or new phenomena in an era. By reading novel we discover some phenomena base on the reality in the period of time. John Peck and Martin Coyle describe (Martin:1898). Writers always been interested in the world around them, but the development of the novel reflects a move away from essentially religious view of life towards a new interest in the complexities of everyday experience. Most of novels are concerned with ordinary people and their problems in the societies in which the author find by themselves.

The 60’s period are crucial moment of America. Time of innocence and hope soon began to look like anger, violent and war. It is causing unstable economy, crisis and creating disbelief of sub society to government. It is causing some left movement againsts government and Hippies counterculture one of the upheavals arise from disbelief of youth society to mainstream society and the government.

The counterculture is a culture which contains values and norms of behavior differ substantially from those of mainstream society, often in opposition to mainstream cultural mores. Some scholars have attributed the counterculture to Theodore Roszak (Theodore:1969) as author of The Making of a Counterculture. Scholars differ in the characteristics and specificity they attribute to "counterculture". Counterculture might opposes mass culture, or middle-class culture and values.
Counterculture is sometimes conceptualized in terms of generational conflict and rejection of older or adult values. It typically involves criticism or rejection of currently powerful institutions, with accompanying hope for a better life or a new society. It does not look favorably on party politics or authoritarianism. The term hippies was first popularized in San Francisco by Herb Caen, who was a journalist for the San Francisco Chronicle and mostly they are youths, “They are predominantly youth and white, middle-class, educated youths ranging in age from 17 to 25 (though some as old as 50 can be supotted)” (herb:1697). Based on the book titled The Hippies and American values written by Timothy Miller, explained hippies have four ethical characteristics; the ethics of dope, the ethics of sex, the ethic of rock, the ethic of community and forward on All Fronts: The Ethics of cultural opposition.

In the 2003, American author named T. Coraghessan Boyle. Bringing up novel titled Drop City, describes the social revolution of Drop City hippies countercultural commune placed in California. The story begins with the introduction of four leading character. Paulette Regina Star a hardworking girl busy with day jobs, cutting weeds, farming and feeding cattle, serving porridge for all the members of Drop City commune while others enjoying fun day and being lazy, including a guy named Ronnie Sommers, the guy that bring Star to the Drop City, Ronnie is a lazy man and full of hypocrisy. A character show up named Marco, he is a hitchhiker who wants to continue his trip to Drop City and by chance meets with Norm which has the same way to his own land, to Drop City. These four characters will bring the novel's storyline.
All the leading characters meets for the first time at Friday in the Music night. Everyone enjoying their own LSD trip, turn on by any kind of drugs and getting high enchanting mind to be free in peace. while Pan is buzy enjoying the weed with other guy and having some conversation with a new girl, a girl which no one know.

At the next day, There is an issue of a girl raped in the music night, and it is become communal isues to discuss, some guys just raping a girl as they rape the communal identity as hippies. Shortly a trial was made and as the consequences of the accident some person expelled from Drop City communal. Ranging from the problems depicted at the beginning of the story, until finally drop city communal decide to moves to north because some causes include the running out nature supply, law issues and some other case. In short, the novel tells of the delightful trials and tribulations of hippie groups that have gathered to build a place for the communal beyond the conformist boundaries of American society.

Based on the story above can be conclude that everyone Drop City is a drug user. Drop City is a place to live opposing the establisment norm. It is trigering some questions; what counterculture is, how their lifestyle is, why this community exist, how the characters of this community are, how could they impacting whole nations and what is their philosophy as portrayed in the novel of Drop City.

This research entitled counterculture portrayed in novel T.C Boyle: Drop City. To explore counterculture phenomenon in the novel author must be referring to the socioliterature approach. Endaswara explain the sociology of literature is two fields of science that have interrelationship with each other. in this case literature is a reflection of the sociocultural environment is a dialectical test between the author and the social situation which sets it up, which is then developed into a literary works
Depiction of a social situation illustrated by the behavior of every character in a novel, the character is a most important thing that must be observed.

These explanation triggered the writer to do research by use qualitative method. Which Moleong defined qualitative research as study that intends to understand the phenomenon of what is experienced by research subjects such as behavior, perception, motivation, action, etc. holistically, and by way of description in the form of words and language.

1.2 Problems of the Study

So in line with the background of the study, the writer will analyze the problems below:

1. What are the characteristics of counterculture which portrayed in the novel of Drop City?
2. What are the impacts of counterculture to the society as portrayed in Drop City?

1.3 Objectives of the Study

Related to the problem those the writer has mentioned before, the objectives of the study are:

1. To describe the characteristic of counterculture as portrayed in Drop City.
2. To describe the impacts counterculture as portrayed in Drop City.

1.4 Scope of the Study

In order to avoid wider analysis, this study focusing on the character of counterculture society and how the lifestyle of the counterculture that portrayed in Drop City. The writer uses qualitative method, because all data are analyzed in the form of words or sentences.
1.5 Significances of the Study

Base on the objectives above the writer conclude that the significances of study are:

1. The writer hopes that this study will give more intelligence about literature and the counterculture phenomena.

2. The writer hopes that this study will give the readers benefit as inspirations and references in making further study or research about counterculture.
CHAPTER II

THEORETICAL REVIEW

2.1 Sociology of literature

The study a literary work requires an approach in accordance with the aspects that will be studied. In this research, the aspects studied are social criticism with a sociological approach literature. The sociology of literature or socio-criticism is a discipline that is born in the 18th century, marked by the writings of Madame de Stael (Ratna, 2003: 331) entitled De la literature cinsideree dans ses rapports avec les institutions socials (1800). Nevertheless, the first literary sociology textbook was published in 1970, entitled The Sociology of Art and Literature: a reader, collected by Milton C. Albrecht, et al.

Endaswara argues that "the sociology of literature is two fields of science that have interrelationship with each other. in this connection literature is a reflection of the sociocultural environment is a dialectical test between the author and the social situation which sets it up, which is then developed into a literary works "(Endraswara 2003: 78). This shows that the birth of a literary work relating to the situation in society. According to Ratna (2003: 2) sociology of literature is understanding to the literary work by considering the aspects societies that lie behind it. Further Ratna (2003: 11) reveals the goal of sociology of literature, is improving understanding of literary works in relation to society, that the imaginary does not contradict reality.

Through literature sociological approach will be known the author's attitude to the problems that occur within certain time. With the sociology of literature will also be seen reactions author of the social conditions of his community, so the work the
resulting literature is the opposing literary work or protests, which are not always political protests, but can also be protests against the moral situation of the community's beliefs of his time (Sumardjo, 1982: 12).

It can be concluded that the sociology of literature is a field science that provides the relationship between society with a literature work. Therefore literary works can improve the reader's understanding of the underlying social situation lately the literary works.

2.2 Postmodernism

Although the term ‘postmodern’ had been in cultural circulation since the 1870s (Kellner:1991), it is only in the late 1950s and 1960s that we see the beginnings of what is now understood as postmodernism.

In the work of Susan Sontag (Sontag:1966) we encounter the celebration of what Sontag calls a ‘new sensibility’, it is in part a sensibility in revolt against the canonization of modernism’s avant-garde revolution; it attacks modernism’s official status, its canonization in the museum and the academy, as the high culture of the modern capitalist world. It laments the passing of the scandalous and bohemian power of modernism, its ability to shock and disgust the middle class. Instead of outraging from the critical margins of bourgeois society, the work of Pablo Picasso, James Joyce, T.S. Eliot, Virginia Woolf, Bertolt Brecht, Igor Stravinsky and others, had not only lost the ability to shock and disturb, but also become central, classical: in a word – canonized. Modernist culture has become bourgeois culture.
Its subversive power has been drained by the academy and the museum. It is now the canon against which an avant-garde must struggle. As Fredric Jameson (1984) points out,

This is surely one of the most plausible explanations for the emergence of postmodernism itself, since the younger generation of the 1960s will now confront the formerly oppositional modern movement as a set of dead classics, which ‘weigh like a nightmare on the brains of the living’, as Marx (Marx:1977).

Jameson (Jamerson:1988) argues that postmodernism was born out of the shift from an oppositional to a hegemonic position of the classics of modernism, the latter’s conquest of the university, the museum, the art gallery network and the foundations, the assimilation . . . of the various high modernisms, into the ‘canon’ and the subsequent attenuation of everything in them felt by our grandparents to be shocking, scandalous, ugly, dissonant, immoral and antisocial.

Huyssen (huyssen:1986) claims that the full impact of the relationship between pop art and popular culture can only be fully understood when located within the larger cultural context of the American counterculture and the British underground scene: ‘Pop in the broadest sense was the context in which a notion of the postmodern first took shape, and from the beginning until today, the most significant trends within postmodernism have challenged modernism’s relentless hostility to mass culture’. In this way, then, postmodernism can be said to have been at least partly born out of a generational refusal of the categorical certainties of high modernism. Huyssen also detects a clear relationship between the American postmodernism of the 1960s and certain aspects of an earlier
European avant-garde; seeing the American counterculture – its opposition to the war in Vietnam, its support for black civil rights, its rejection of the elitism of high modernism, its birthing of the second wave of feminism, the welcome it gave to the gay liberation movement, its cultural experimentalism, its alternative theatre, its happenings, its love-ins, its celebration of the everyday, its psychedelic art, its acid rock, its ‘acid perspectivism’ (Hebdige, 2009)

2.3 Counterculture

According frank lloyd (frank:1960) “Counterculture is “the cutting edge” by definition, but it is also a kind of tradition. It is the tradition of breaking with the tradition, or crashing through the conventions of the present to open a window onto that deeper dimension of human possibility that is perennial wellspring of the truly new and truly great in human expression and endeavor. As such, counterculture may be a tradition that predates and initiates almost all other traditions.”Even some people define it as the cult that could reshape the world by its tough, their ways of live and philosophy bringing the revolution.

In the other side, book titled The 1960's: Opposing Viewpoints edited by William Dudley (1997) explaining “the counterculture taught of its self as revolution in conciousness, something that could reseshape the world”. It means that the revolution from every individual consciousness that having the most common human issues like conflict in live, happiness, sorrow and stand as one emptiness body, in simple explanation every one should emptying every past experience, perception until there is no diverent between every individu in the whole world and it should the revolution and it must reshape the world.
Theodore Roszak (Theodore:1969) as author of The Making of a Counterculture. Scholars differ in the characteristics and specificity they attribute to "counterculture". Counterculture might oppose mass culture, or middle-class culture and values. Counterculture is sometimes conceptualized in terms of generational conflict and rejection of older or adult values. It typically involves criticism or rejection of currently powerful institutions, with accompanying hope for a better life or a new society. It does not look favorably on party politics or authoritarianism.

The counterculture’s participants, usually called hippies, found themselves cast adrift from the prevailing values of society and tried, variously, to effect major changes in majority society or to drop out of it. As the hippies saw things, the Establishment the tired, entrenched, declining prevailing system was rotten to the core, and a new society needed to arise on its cultural dunghill. Some hippies were escapists who simply favored withdrawal from the dominant culture; others proposed much more active opposition to and confrontation with it as a necessary step on the road to cultural freedom and progress.

The counterculture had a vocal separatist minority that rejected the dominant culture wholesale and proclaimed the necessity of creating a new, independent, egalitarian society, although the means for getting there were usually murky. Separatist rhetoric could be powerful: one notable separatist document, “The Declaration of Cultural Evolution,” written in 1968 by a committee including Timothy Leary, Allen Ginsberg, Paul Krassner, and Abbie Hoffman, listed, in a style imitative of the Declaration of Independence, grievances against majoritarian society political repression, destruction of the environment, war, and the like. The declaration maintained that the counter-culture had pointed the way to needed social changes, but that “many have been deaf to the voice of reason and consanguinity.”
Therefore, “human beings everywhere are, and quite properly ought to be, absolved from all allegiance to the present Cultural Arrangements insofar as they are obsolete and harmful.”. Similarly, another early theoretician of hip, Art Johnston, denounced the “Ethic of the Cool” in the West, which he defined as conformity to the status quo, the only goal of which was getting a good return on one’s investment. Since, he wrote, it was very difficult to live outside the existing system, the function of the counterculture was defiance of the dominant mores. The counterculture was rebellion, a living protest vote, a declaration of choice a Great Refusal to cooperate.

Miller in his book entitled the hippies and american value describe 5 ethical characteristic of hippies;

2.3.1 **The Ethics of Dope**

Nothing else was so characteristic of the counterculture as dope. The overwhelming majority of hippies used it, and most who didn’t approved of its use by others. The commitment to as opposed to furtive use of dope was the single largest symbol of the difference between counterculture and Establishment culture.

Most hippies approved of such substances as marijuana, hashish, LSD, psilocybin, mescaline, peyote, and morning glory seeds. They were less approving, and often outspokenly critical, of amphetamines, methedrine, DMT, STP, barbiturates, the opiates, and sometimes cocaine. Dope, it was argued, could enhance that dissatisfaction by clarifying one's understanding of the great errors of Establishment society (Miller:1991). In several instances underground writers advocated the use of dope as a means of communing with nature and understanding the natural order of the world (Miller:1991). “Drugs leave
a feeling of being different from anyone else who does not use drugs and a brotherhood” (Miller:1991). Timothy Leary in his book entitled The Politics of Ecstasy (Leary:1968), "Pursuing the religious life today without using psychedelic drugs is like studying astronomy with the naked eye because that's how they are in the first century, and besides, telescopes are unnatural”.

2.3.2 The Ethics of Sex

In its use of dope the counterculture proclaimed freedom of access to mental pleasure. Sex did the same for physical pleasure: free people should express their sexuality as they choose. To the hippies, any special character that sex might have did not mean that it should be restricted.

Sex was, rather, a range of powerful and wonderful feelings and activities that one should feel free to enjoy at will. No person was to be forced to engage in any sexual activity, but neither was any person required to restrain his or her sexual impulses. Sex was good. Sex was fun. Sex was healthy. And this hip approach to sex helped revolutionize attitudes and practices in the nation as a whole. Ron Norman said “Take off your clothes, unless you’re cold, and touch each other yes, even strangers. Make love not to one guy or chick who you grab onto and possess out of fear and loneliness but to all beautiful people, all sexes, all ages. (Seventy-Nine Cent Spread, November 5, 1968). Although one cannot exactly argue that the hippies spawned the gay liberation movement, it is fair to say that hip tolerance of sexual activity contributed to the atmosphere in which the gay revolution could emerge. "(Miller:1991). The hippies by and large supported women’s access to
abortion, but they were hardly major players on the prochoice scene. 


2.3.3 The Ethics of Rock

Rock and roll was as integral to the counterculture as dope and sex. Rock swayed a generation both physically and emotionally. The hippies lived and breathed it and believed that it was the most important new musical form to come along in centuries.

Power of rock, since the music was preeminently something to be experienced and could not be explained entirely rationally. To the hippies, rock was not just sound; it was part and parcel of a way of life. Its ethical dimensions were therefore substantial.

Timmoty s miller say “The great rock festivals and concerts were the definitive gatherings of the countercultural faithful. They were as important to the hip world as any pilgrimages, crusades, or revivals have ever been to their own constituencies. They helped shape rock and provided the best opportunities for massive indulgence in the sacraments: dope, nudity, sex, rock, community.” (Miller:1991)

As Miller defined rock “High amplification was part of the whole, and so were the lyrics that, as with any successful vocal music, expressed the values and concerns of their listeners” (Miller:1991)

2.3.4 Ethics of Community

Intentional community is a vision that has a long and honorable history in human culture. Thus the communes of the hippies represented an old ideal but one presented in new garb. The hippies, for their part, were not always students of communal history, and in any event many
believed, as one of them put it, that “the hippie development is of a
totally new order, wherein the past, in a sense, is irrelevant.” For one
thing, most earlier communes were based on either religious or radical
political and social convictions, and thus had clear ideological centers
and strong senses of purpose.

Communal life is one of the things that are one of the best people in
the world, Stanley Krippner and Don noted, "to weaken ego boundaries,
leading individuals to include that we are all one." (krippner:1991)

2.3.5 Forward on All Fronts: The Ethics of Cultural Opposition.

The major themes examined so far dope/drugs, sex, rock and roll, and
community were hardly the only categories of the new cultural ethics.
The optimistic hippies had a vision of creating a whole new culture, and
the new ethics they proposed touched nearly all parts of life.

The counterculture never saw itself as just another subculture. It was
the Disloyal Opposition to Establishment culture. And from the
beginning cultural conflict was the order of the day, if only, as the
hippies saw it, because the majoritarians insisted on confrontation with
the hippies, as in arresting them for sale and possession of dope and
trying to block rock festivals and communes. Thus the culture of peace
and love was also a culture of confrontation and conflict (Mller:1991)

Dropping out was to some extent political ("We are absolved from all
Allegiance to the United States Government and all governments
controlled by the menopausal," Leary wrote).

2.4 Impact of counterculture
Timmy Miler (1991), in his book entitled the *The Hippies and American Value were* describe the impact of counterculture Their ideas were widely if imperfectly known. Suddenly, with widespread public awareness of a counterculture came a huge national debate over recreational drugs, liberated sexuality, rock music, private property, and other topics raised for public debate by the hippies.

It was the hippies who popularized recreational drugs among a wide swath of the population. Dope had been around before, particularly in certain circles of artists and musicians and in various racial subcultures. Perhaps no greater indicator of a national attitude shift has surfaced than the seemingly steady march toward the legalization of marijuana. In 1996 California legalized medical marijuana in a statewide referendum, and since then some thirteen other states have followed suit. Possession of small amounts of marijuana has been legal in Alaska for some time, and outright legalization looms in several other jurisdictions. Meanwhile, the research on psychedelics that was largely suspended once they became widely used for pleasure has begun again.

Similarly widespread was a new attitude toward sex. Premarital sex became much more widely and openly practiced than ever before, and tolerance of other sexual expressions than genital to genital marital hetero sex increased substantially. Homosexuals began asserting their rights publicly for the first time. One can argue that sexual liberation would have happened without the hippies. It happened that the hip era came on the heels of such revolutionary cultural developments as the widespread dissemination of oral contraceptives in the early 1960s, the achievement of effective treatment of
venereal diseases through antibiotics, and the development of private locations for sexual activity outside the parental home (notably in the universalization of the automobile). Even stipulating the independent emergence of new options, however, the counterculture played an important role in popularizing the new freedom and especially in enunciating the ethics that made it all acceptable.

For a time in the 1970s hippie ideas about appearance had some influence on the larger society. Longer hair and more colorful clothing for men were in vogue for a few years. Widespread acceptance of casual clothing, especially blue jeans, is now well entrenched.

Naturally, many writers in the hip press expressed the conviction that hip ideas would dominate the world. John Gabree, for example, writing in 1971, saw the counterculture leading the whole society to true peace (a society without war or institutionalized violence), equality, and love (a society that would respect the humanity of everyone, and would celebrate truthfulness and compassion), even if getting there from here still entailed “a hell of a lot of work.”

Raymond Mungo spoke for that position:

“If we live long enough to create it, the New Age will be peace on earth. The judicious strife we now suffer on earth must be related to and seen in the light of that Kool Space which will make it an ancient chapter in our development. At the risk of adopting missionary zeal, we ought to go back to the cities and bring out the young and alienated, to the land and peace, “save” them in a sense from the death of the body and soul amid the glitter of better ketchup bottles and new Buicks.
The peace we find in Kool Space will give us the internal strength to move in the Old Age, in the cities, for example, without succumbing to it; the peace in the New mentality is a peace without adequate words ("notori- ously non-linear these hippies," says the latest New York Review) and we should seek to turn on and carry away the prospective new people rather than merely convince them.

Free from material need, unconcerned for what used to be called “poverty,” we will escape the poisons of the city, which itself inhibits our revolu- tion and warps our art. The cities of America are unnecessary evils in an age of electronic communication and transportation; they will become hol- low museums to our past, burned down by the poor during the last gasp of the Old Age and now echoing with the sharp footsteps of the occasional, amused visitor. There is Kool Space enough for all of us look up today, rather than down.”

Such was the vision, but not exactly the reality.

Well, no. Things are not entirely as they were before. There is clearly visible ongoing impact in the three most renowned centers of the hip revolution: sex, dope, and rock and roll. Further, one can make the case that the growing national concern for the environment follows up on an alarm that the hippies were among the first to sound. And the hip rebellion has left its imprint on other parts of American life, such as the spread of the culture of the body and the movement toward socially responsible investing.

Americans continue to be more tolerant of liberal sexual mores than they were before the hippies arrived on the scene, and young people are
sexually more active, as a group, than they once were, a pattern that shows no
sign of abating. For a time the spread of herpes, and then AIDS, seemed to
put the brakes on the sexual revolution, but that retreat from free sexuality
seems to have been reversed by the promotion of condom use and the
development of drug regimens that make AIDS manageable.

In the case of rock music, it would be hard to argue that the music of
the hip era is not still felt today. The rock that hippies saw as revolutionary
has remained the fountainhead of a musical genre that has an enormous
following today. Some of it has become unimaginative and formulaic; some
of it, such as hip-hop, has gone in directions of its own. Its source in the
sixties rock revolution is, however, undeniable.

Many New Age schools focus on spiritual growth. Many of them see
spiritual, mental, and bodily growth as necessarily integrated. Practices
ranging from massage to the use of crystals to alternative medical treatment
to astrology to communication with persons on other planes of existence have
wide followings.

Other religions have developed American followings since the days of
hip as well. Before the hippies most American Buddhists were ethnically
Asian, and American Hindus were mostly (East) Indian. Today a wide range
of the world’s religions have come to have seats at the table of American
faith. Not only Buddhism and Hinduism, but also Sufism, Sikhism, Santería,
and a host of other religions look like they are here to stay and have
followings far beyond their ethnic roots. Who would have thought, before the
hippies, that we would have a fully accredited Buddhist university (Naropa
University in Boulder, Colorado) in the United States?
Since hippiedom flowered nearly half a century ago, the denizens of the counterculture have now inevitably reached an age when it is necessary to make important financial decisions, especially in planning for retirement. It should not be surprising, therefore, that there is currently a growing movement toward socially responsible investing.

One of the most characteristic ideas of the 1960s concerned the need for fundamental changes in American life and thought. At its deepest level, the so-called counterculture advocated a new morality and the wholesale dismantling of many established institutions. The decade began with an emphasis on human rights, but by its end, as perception of an environmental crisis increased, the stakes began to widen to include nature.”

The whole notion of the nation’s and the world’s having grave environmental problems was still a new one in the late sixties, and one widely disbelieved. Rachel Carson’s Silent Spring, the book that first focused widespread attention on the looming environmental catastrophe, had only been published in 1962.

Hippies were deeply involved in the first Earth Day, April 22, 1970, and as new and more radical environmental organizations (Greenpeace, Sea Shepherd, Earth First!) began to emerge during and after the hip era, they were often populated by individuals whose consciousness had been raised in the counterculture, and they often took their organizational and strategic cues from the hippies and the New Left. It is a safe guess that today veterans of the counterculture are disproportionately represented in the organizations fighting to turn back the tide of environmental degradation. While one cannot say that the hippies are solely responsible for widespread awareness of the
environmental threat, surely their role in sounding alarms was an important one.

Progress toward equal rights for African Americans, women, and homosexuals gained a lot of traction in the days of hip. Energy-efficient light bulbs, electric vehicles sold by major auto companies, organic foods, yoga and bodywork, meditation, alternative medicine, casual clothing, recycling, natural childbirth, and, yes, medical marijuana are all fixtures in contemporary society that owe more than a little to the hippies.

2.5 Review of Related Studies

In supporting the idea of this analysis, some relevant books and thesis have been collected. All these books have given contribution in writing this thesis. Some definitions, opinions, and findings from relevant books and thesis are quoted as follows:

*Literature: An Introducing to Reading and Writing* (1955, Fourth Edition) by Edgar Roberts and Henry E. Jacob. This book is about kinds of literature. The book also helps the writer how to read and write this thesis well.

*Theory of Literature* (1965) by Rene Wellek and Austin Warren. It contains the theory of literature. The book helps the writer to know more about theory of literature. According to the book, there are two approaches in analyzing literary works; they are intrinsic and extrinsic approach. Intrinsic approach emphasizes its analysis on texts of literary works, while on the other hand, extrinsic approach related to the literary works and the other subjects such as biography, philosophy, sociology, etc. This book also explains about idea that related to the topic.
The hippies (1967) edited by Joe David Brown. This books discussing the hippies counterculture phenomena along the time. From the book writer know further about counterculture.


Sixties Counterculture (1955) by Stuart A. Kallen. The book explain the counterculture movement along the period.

Teori, Metode, dan Teknik Penelitian Sastra (2004) by DR. NyomanKuthaRatna. This book explains briefly the method to analyze a literary work specially fiction. In this book, the author explains how to analyze plot, character, setting, point of view, style and theme as the literary element. The writer uses this book as the guidebook in analyzing.

Drop City (2003) by T. Coraghessan Boyle. This novel is the main resource and it is the main object in this thesis. Towardly this novel portray the counterculture phenomena.

Teori, Metode, dan Teknik Penelitian Sastra (2004) by DR. NyomanKuthaRatna. This book explains briefly the method to analyze a literary work specially fiction. In this book, the author explains how to analyze plot, character, setting, point of view, style and theme as the literary element. The writer uses this book as the guidebook in analyzing.

The Making of a Counterculture (1969) Roszak T. This book is the first generation that describe the counterculture in the real period. Some people describe this is the first theroretical book leading the counterculture definition.
CHAPTER III

METHOD

In analyzing this thesis, I apply the library research and the descriptive method. As Nawawi (1991:31) says:

"Research Library (Library Research), this research activity is carried out by collecting data from various literature, both in the library and in other places. Literature used is not limited to books, but can also be in the form of documentation materials, magazines, newspapers, etc.

By explanation above library research means the data analysis are based on books or references that are related to the study of literary works in terms of novel and the characteristics of counterculture in the novel.

Descriptive method is a method of analysis by describing and analyzing the data and then giving interpretation and explanation. Hasan, (2002: 22) says, "... this descriptive method is used to systematically describe the facts or characteristics of a particular population or a particular field, in this case the field is actually and carefully",

This descriptive method is used to describe facts systematically, or the characteristic of certain population or certain fields, in this case, it is the actual and accurate fields. In doing this analysis, I use these steps.
3.1 Data & Source of Data

For this step, novel titled Drop City (2003) by T. Coraghessan Boyle is the main resource and it is the main object in this thesis. Toward this novel portray the counterculture phenomena.

3.2 Collecting Data

Referring to the library research as the method of analysis in collecting the data for this thesis, this thesis uses several books as the sources of the data, the main source of the data acquired from the novel which is being discus in this thesis, which is that novel is written by T. Coraghessan Boyle titled Drop City, this novel as the primary source of the data that this thesis used to obtain the characteristics of hippies counterculture which reflected from the novel. The secondary data is drawn from others books as the references which the books are the most concerned about the counterculture. And some data that found from the internet also used as the supporting references in finishing this thesis.

Several steps are used in making this thesis. First, I read the whole novel to get the deep understanding about the novel. Then, I underlined and collected the important things from the novel especially the information about the behaviour of each character, the way the character interact one to another etc. Second, all the information that I had collected were selected and only the very significant or related data were used in the process of making the analysis of this thesis. I select the important about the idea of Hippies counterculture toward the story. The important information that I must get are texts that related to the topic. The related books that concern to the subject matter being analyzed are used as the source of idea to support
the analysis of this thesis and also to give additional information and statement that
can be drawn for this thesis, the important and the relevant information from these
books are marked and underlined so that it can be used to support the analysis of this
thesis, these books finally also used as the references for this thesis. Some data from
the internet also used as the supporting references that related to the subject matter of
this thesis.

3.3 Selecting Data

When all the data and information that related to the topic of this thesis are
collected, then the data will be selected and used in the process of finishing this
thesis. In this step, the characteristics of counterculture which reflected from the
characters of the novel as the primary data for this thesis are narrowed in order to
focus the discussion matter to the analysis, so the discussion will not going too far
from the topic. Meanwhile, the data and information found from the related books
will be drawn to this thesis in order to support the analysis in this thesis.

3.4 Analyzing Data

In analyzing data, I use the descriptive method. Descriptive method is a
method of analysis by describing and analyzing the data and then giving
interpretation and explanation. All the collected and selected data which related to
the topic are analyzed to achieve what has been planned in the objective of this
thesis. I make the interpretation based on the data which has been already taken and
finally make the conclusion.
CHAPTER IV

ANALYSIS AND FINDING

4.1 Counterculture Portrayed In Drop City

4.1.1 Dope Use In Counterculture

Dope use in counterculture is a major feature. The overwhelming majority of hippies used it. The commitment to opposed the establishment or mainstream culture, the use of dope was the single largest symbol of the difference between counterculture and establishment as it is portrayed in hippies Drop City communal living.

At the wheel was an older guy thirties, maybe even late thirties with an erratic beard that hung down over his coveralls and crawled up into his hair. He was wearing a pair of glasses in clunky black-plastic frames, and his smile had at least two gold teeth in it. “Hop in, brother,” he said. “Where you headed?”

The slamming of the door, a rattling blast of the tinny engine, kamikaze insects and dust, the rucksack and guitar flung into the backseat like contraband, every ride a ritual, every ritual a ride. “North,” Marco said. “And I really appreciate this, man,” he said automatically, “this is great,” and then they were off, the radio buzzing to life with an electric assault of rock and roll.

The visible world flew by for a full sixty seconds before the man turned to him and shouted over the radio, “North? That’s a pretty general destination. What’d you have in mind Sitka, maybe? Nome? How about Santa’s Workshop? Santa we can do.”

Marco just grinned at him. “Actually, I was going up to Sonoma the Drop City Ranch?”

“Drop City? You mean that hippie place? Isn’t that where everybody’s nude and they just ball and do dope all day long? Is that what you’re into?” The man looked him full in the face, no expression, then turned back to the road.

Marco considered. He could be anybody, this guy—he could be a narc or a fascist or a stockbroker or maybe even General Hershey himself. But the beard—the beard

Marco is a traveler aiming to go to Drop City and eventually become part of it. This is first part of his journey. He met someone who happened to be heading to the same place, Drop City. The two conversations above explained that Drop City is a place of hippies communal which doing sex and dope all day.

He was stoned on something speed, from the look and sound of him but that didn’t factor into any of Marco’s equations, ... it was a matter of bragging rights Oh, yeah, so you did DMT and smoked paregoric at the concert? That’s cool, but I’m into scag, man, that’s all, I mean that’s it for me. And acid. Acid, of course.... when Norm Sender lit up a roach and passed it to him, he took it and put it between his lips. That was what you did. That was the ritual.

... He was wearing a braided rope belt that couldn’t contain the spill of his gut, there were spiky black hairs growing out of his ears and nos trils, and his arms were whiter than any farmer’s ought to be. He talked and Marco listened, his voice a hoarse high yelp that plummeted into the noise soup of the radio and careened off the clacking whine of the engine.

“So like my parents?” (This by way of prelude, though Marco hadn’t said a word about anybody’s parents—they’d been talking nothing, talking good shit and groovy and the like, the radio hissing static as Norm manipulated the dial with his battered blunt fingers.) “Like my mother that gave me suck and my old dirt-blasted redneck cowboy of a father? They died. Bought the farm. Head-on collision with a truck full of Grade A fryers coming out of Petaluma on Route 116, and that might sound funny, the irony and all like that, but it isn’t, because the old turd-dropper was blind drunk and my mother deserved better than that, but anyway, the son and heir gets the rancho in the hills that’s me, yours truly and he’s thinking he’s feeling some kind of discomfort over this, because nobody owns the land and he’s thinking like Timothy Leary, Let’s mutate, man, and so I come up with the concept of Voluntary Primitivism, and let me spell it out for you, man, LATWIDNO, Land Access to Which Is Denied No One, dig? You want to come to Drop City, you want to turn on, tune in, drop out
and just live there on the land doing your own thing, whether that’s milking the goats or working the kitchen or the garden or doing repairs or skewering mule deer or just staring at the sky in all your contentment—and I don’t care who you are you are welcome, hello, everybody—” (D.C:2003:20)

Through the above quotation, it can be concluded that drug use is mandatory, the type of drug they use between roach or commonly called marijuana, scag or cocaine, DMT, smoked paregoric and acid or commonly called LSD. Dope use argue could enhance dissatisfaction by clarifying one's understanding of the great errors of Establishment society. Pay attention to Norm's mindset after smoke the roach, he feels wrong about his rancho given by his parent as an individual property. LATWIDNO, Land Access to Which Is Denied No One. Land is not a private right and the law of land property ownership in the establishment society is corrupt, not him owned the rancho, it’s the people own it, land for people, no one denied to come.

As Hippies believe, dope means communing with nature and understanding the natural order of the world. As Norm mantion it in his own perception "so I come up with the concept of Voluntary Primitivism" primitivism is a lifestyle that is very harmonious with nature, where humans use an ancient system and live side by side in harmony with nature.

Dope can heighten intimacy, interpersonal interaction, and cooperation. Dope was held to promote a sense of intimacy with the social world. Norm accepted anyone who wanted to come to drop city indiscriminately, even though they were not hippies, even though they were part of the establishment. Hippies do not hate individuals in establishment, but the nature of their corrupt culture parallels. Hippies hope mainstream
society or the establishment coming inside to see the hippie’s ideal life and theirs ideology.

Hippies also believe dope is a tools in some way productive of religion, as said by Timothy Leary, "Pursuing the religious life today without using psychedelic drugs is like studying astronomy with the naked eye because that's how they are in the first century, and besides, telescopes are unnatural”. Drop city Hippies have their own thoughts on spiritual development. They make a breakthrough where dope is a tool to reach the altered mind faster and get closer to the universe and God. Note the quotation below;

"Marco had handed her a joint and she'd taken it reflexively. She had had three days to clear her head, nothing stronger than Red Zinger running through her veins, Maya peeling onions and rattling on her thin spidery voice about getting beyond the drug to a natural high, the oneness of the gurus, pure bliss in an overheated kitchen, but three days was enough. She needs something to kick-start her again, a quicker way to alter her consciousness than chanting Om Mani Pema Hung a thousand times, because her consciousness was clogged like a drain.”(D.C:2003:43)

Mani Pema Hung is a buddhism mantra to chanting their consciousness, which basically traditional buddhism reads this mantra over and over again in meditation until it gets a relaxation, reaches consciousness and altered the mind. In contrast to the way hippies they believe that by using drugs they can be more efficient and faster in altering their mind.

Religion scholar William C. Shepherd found that countercultural religiousness was patent: “Since a set of symbols, certain ritual practices, and the production of social cohesion are all marks of religious systems, it is fair to say that our counter cultural young have developed a genuine form of
religiosity. It is in a line with Hippies in Drop City. They do have a sacred event as one of the movements to bring them closer to the creator called druid day.

And now Star intervened, because the juice well, this was Druid Day, a celebration for the summer solstice, and the juice, fresh squeezed by Lydia and as pure and sweet and organically salutary as anything you could ever hope to find anywhere in the whole golden sun struck state of California, was laced with acid, LSD, lysergic acid diethylamide, because everybody at Drop City was going to commune with their inner selves today, all of them, in a concerted effort to raise the consciousness of the planet by one tiny fraction of a degree. (D.C:2003:138)

Druid Day is a simple banquet with a special juice mixed with LSD and the juice that will altered their minds, meditate and open up individual thoughts to come closer to the creator, feels the harmony of nature and enhance their spiritual side en masse. The dope plays an important role in this event.

4.1.2 Sex Lifestyle In Counterculture

An emphasis is that the hippies have their own thoughts on sex and are in contrast to sexual relations in traditional marriage. Sex did the same for physical pleasure: free people should express their sexuality as they choose.

The Keristanians or Keristanters or whatever they wanted to call themselves, they preached Free Love without prejudice that is, making it with anybody who asked, no matter their race or creed or color or whether they were fat and old or retarded or smelled like the underside of somebody’s shoe.(D.C:2003:10)

Hippies should eliminate all forms of prejudice that have been formed by the general public, everyone has the right to have the same love with the same portion indiscriminately including in sex activity. Above quotation
mentioned Keristanians, Keristanians is one of the legendary hippies communal. This communal is the Mecca for love philosophical and sex revolution existence in hippies. Keristanian philosophy was centered on the ideals of polyfidelity, refers to human romanticism aimed at more than one person, let’s put it simple this way, anyone could doing sex activity as long as it is in the Keristanian communal. Sex activity in this communal could be in hetero sex or even homo sexual. This attitude oppose from marriage in mainstream society. This polyamine is having love relation include sex activity to more than two people. That is how one love portrayed in Keristanian communal.

To the hippies, any special character that sex might have did not mean that it should be restricted. Sex was, rather, a range of powerful and wonderful feelings and activities that one should feel free to enjoy at will. No person was to be forced to engage in any sexual activity, but neither was any person required to restrain his or her sexual impulses.

Then he slipped his free arm around Star’s shoulders and gave her a squeeze, and “Hey,” he was saying, caught up in the slow-churning engine of the moment, “you want to maybe go down by the river and spread a blanket under the stars and make it—just the three of us, I mean? You feel like it?” His eyes were on the dancing woman, up one slope and down the other. “Would that be righteous, or what?”

“So what do you say?” Ronnie wanted to know.

His face was right there, inches from hers, the pale fur of his beard, the dangle of his hair. His eyes were fractured, little ceramic plates hammered into the sheen there and then smashed to fragments. She said nothing, so he turned to Merry, and Star watched the new girl’s face. Merry had her own version of the million-kilowatt smile, wide-mouthed and pretty, and she was all legs in a pale yellow miniskirt that looked as if it hadn’t been washed in a month. She looked first to Ronnie, then stared right into
Star’s eyes before letting her gaze drift out across the room as if she were too stoned to care, but she did care, she did—Star could see it in the self-conscious way she ducked her head and tugged at the hem of her dress and the dark indelible line of dirt there where she’d tugged at it a thousand times before. “I don’t know,” she said, her voice nothing but air. And then she shrugged. “I guess.”

The two blond kids were dancing now, the vacant-eyed boy of four or five and his little sister, watching their feet, no sense of rhythm, none at all, the boy’s little wadded-up tube of a penis flap-ping like a metronome to another beat altogether. “Cool,” Ronnie said. And then he turned to her, to Star, and said, “What about it, Star, what do you say?”

She said, “I don’t think so. Not tonight. I’m feeling—I don’t know, weird.”(D.C:2003:9)

Sex in general is the relationship between one and one, but not in Drop City. They do understand sex is a free thing for everyone, they found large concepts of sex. This is proven through the concept of threesome sex. Once Ronnie invited Star and Merry doing threesome, Merry agreed and seemed pleased with the invitation, but at the other side Star was not ready and won’t do it.

From this phenomena, it can be conclude hippies agree to largescale of sex including threesome and even orgie. But in other side sex activity can’t be force, because when they are forced to do sex, it’s tend to be a systematic sex or sexually planned group. Hippies believe sex must be spontaneous and full of love. Hippie’s ideology toward sex, Is not a plan to have sex as much as possible or as much partners, because no one is forced to engage in sexual activity, but everyone is obliged to resist the sexual urge.

4.1.3 Forward on All Fronts: The Ethics of Cultural Opposition

The concept of “drop out” is the main proof of counterculture's disloyal cultural opposition to the establishment. Dropping out was to some
extent political but it was broader than just that. It was the disowning of a life oriented toward work, status, and power. It was a search for poverty, simplicity, and new ideas. Simply "drop out" is result of countercultural self-reliance, a discovery of one's singularity, dropping out of establishment culture as nearly as possible or trying to remain within it, a certain detachment that said that life could be lived fully even within a generally meaningless culture.

“So like my parents?” (This by way of prelude, though Marco hadn't said a word about anybody's parents—they'd been talking nothing, talking good shit and groovy and the like, the radio hissing static as Norm manipulated the dial with his battered blunt fingers.) “Like my mother that gave me suck and my old dirt-blasted redneck cowboy of a father? They died. Bought the farm. Head-on collision with a truck full of Grade A fryers coming out of Petaluma on Route 116, and that might sound funny, the irony and all like that, but it isn’t, because the old turd-dropper was blind drunk and my mother deserved better than that, but anyway, the son and heir gets the rancho in the hills that’s me, yours truly and he’s thinking he’s feeling some kind of discomfort over this whole trip of ownership of the land, because nobody owns the land and he’s thinking like Timothy Leary, Let’s mutate, man, and so I come up with the concept of Voluntary Primitivism, and let me spell it out for you, man, LATWIDNO, Land Access to Which Is Denied No One, dig? You want to come to Drop City, you want to turn on, tune in, drop out and just live there on the land doing your own thing, whether that’s milking the goats or working the kitchen or the garden or doing repairs or skewering mule deer or just staring at the sky in all your contentment—and I don’t care who you are—you are welcome, hello, everybody. (D.C:2003:20)

Pay attention to this quote, you want to turn on, tune in, drop out.

There are several concepts that cannot be separated from drop out concept which; is turn on and tune in. "Turn on" means to go within to activate your neural and genetic equipment. Become sensitive to the many and various
levels of consciousness and specific triggers that engage or enchant their mind as hippies believe, it can be achieve by using the dope. "Tune in" means interacting harmoniously with the world around you externalizing, manifesting and expressing your new internal perspective, in other words, tune in process to harmonize the mind and open up new perceptions as a result from the consciousness mind achieved from the "turn on" phase, while drop out is a commitment taken from the two processes above. "Drop out" suggest as active, selective, graceful process of detachment from involuntary or unconscious commitments.

Norm, who has been in drop city for a long time, has done turn on, tune in, drop out. Here is an example of norm's description of that process. Norm getting high time as every ones does in drop city, enchanting his mind having higher consciousness. In The Turn on phase Norm is reaching higher individual consciousness and awareness. Tune in phase “He’s thinking he’s feeling some kind of discomfort over this whole trip of ownership of the land, because nobody owns the land”, he externalizing, manifesting and expressing his new internal perspective and make the tune in part is this “Let’s mutate, man, and so I come up with the concept of Voluntary Primitivism, and let me spell it out for you, man, LATWIDNO, Land Access to Which Is Denied No One, dig? You want to come to Drop City, you want to turn on, tune in, drop out and just live there on the land doing your own thing, whether that’s the milking the goats or the garden or doing repairs or skewering mule deer or just staring at the sky in all your contentment — and I don’t care who you are — you are welcome, hello, everybody” a new awareness that contrasts with the establishment society. Drop out phase is the action and commitment to get
out of the establishment culture into Drop City to proceed live to pursuit of
the primitivism voluntary concept as he talked about during the "tune in"
process. The concept of voluntary primitivism of course is oppose
establishment as a detach form from the establishment itself. They don’t
working for materialistic thing, status, or even power. Norm as a symbol of
counterculture is seeking poverty, simplicity, and new concept of living.

“It’s over, people,” Norm sighed, and he never even
glanced at Jiminy, just let his gaze seek out each face in
the crowd, one after another, like beads on a string. “The
bureaucrats’ve won the war. The pencil-pushers, the
accountants, the man. We’re history here, and you better
get used to it, because the straight world is moving in.”
Everybody was aroused now. Or no: they were incensed.
“Bull- shit!” a voice shouted from the far side of the room.
“We won’t let them!” “No!” Maya joined in, nothing to
her voice but textured air, her glasses flashing in the glare
of the overhead lights like a shield, and what was with the
lights, Star was wondering, why feed PG&E? Was Norm
staging this? Was that it?
And then a voice she recognized, knew so intimately it was
as if she were speaking herself: “Come on, Norm, come
on, man, don’t let us down.” It was Ronnie, across the
room, his face pinched and his eyes swollen in his head.
(D.C:2003:184)

The quotation above describes a meeting moment before Drop city
decide to move to North specifically to Alaska. It can be seen hippies
perspective tend to be skeptics towards establishment culture. Hippies hate
the existence of bureaucracy, they hate the social class mindset, and in fact
they are against all forms of straight world, the corrupt establishment culture.
Hippies perspective putting they are in war versus the establishment so the
aim of countercultural is to winning the cultural war. Based on their
awareness and the importance to winning this war, they decide further move
to Alaska and not letting corrupt culture of establishment worsen, defeat them and control them.

Cultural opposition was not nonsense. Although hippies were a rebellion, it was a rebellion with a vision. From the beginning cultural conflict was the order of it. It is because the establishment society insisted on confrontation with the hippies. While the establishment society are arresting them for sale and possession of dope and trying to block rock festivals and communes, hippies offered broad goals for a humane society: preach love and peace, harmony nature and the environment, thus the culture of peace and love was also a culture of confrontation to the establishment society.

Nothing more identified the counterculture in its early days than “preach peace and love.” The hippies were the love generation, a people of peace. Here is the proof portrayed in Drop City.

Frat boy decals, delta upsilon, u. of Oregon, go ducks, plastered across the windshield as if they meant something. Ronnie braced himself for the next thump.

“Are they crazy or what?” Marco said. He leaned out the window and showed them his fist.

The wind was wild, everybody’s hair whipping, and it seemed to snatch the breath right out of Ronnie’s lungs.

“Stop the car,” Marco shouted, whirling on him. “Just fucking pull over!”

Star said no. “Just forget it,” she said. “Ignore them.”

“Forget it?” Marco’s face was like a bad dream, and Ronnie saw that and registered it, because there was a violent divide here, and he wouldn’t want to find himself on the wrong side of it. Ever. “I’m going to fucking kill them, all three of them! You with me, Ronnie Pan? You with me?”

Ronnie’s hands were frozen on the wheel, his eyes pasted to the rearview mirror. “Peace,” Star kept saying, “peace and love, remember?” Ronnie looked at the three faces ranged across the hood of the car behind him, looked at Lydia’s shoulders, the mad flying tangle of her hair, and
his heart was looping back on itself. “I hear you, man,” he said. (D.C:2003:252)

That time, Ronnie was driving a bus containing all communal Drop City to new place in the North, suddenly there was a group of students who were looking for problems deliberately slipping the bus and brandishing their middle fingers as if looking for trouble, suddenly Ronnie emotional and provoked by their behavior. But consider how the other members of the communal response represented from the words Star "Peace," Star kept saying, "Peace and love, remember?" Which reminds the principle as a hippie about peace and love, it is finally dampens Ronnie emotions. The picture of the corrupt establishment society that is shown through the behavior of some intellectual students who are rewarded with countercultural love and peace, this is one of the real forms of hippies to counter to the establishment. Love all you needs.

“That’s what that’s all about. Survival. And imagine us—imagine if there was another ape species here to challenge us, and I don’t mean like gorillas and chimps, but another humanoid.” Alfredo didn’t seem to have anything to say to that—he believed in universal harmony, brotherhood, vegetarianism, peace, love and understanding. (D.C:2003:57)

This tends to look funny, but can be realized whatever happens, Alfredo as true hippies will always believe in ideally universal harmony, brotherhood, vegetarianism, peace love and understanding.

Hippies basically have a certain awareness of the existence of nature in their lives. Most popular hippie writings on the environment tended to be
anti-technological and philosophically based on Eastern metaphysics and pieces of the Native American tradition. The basic proposition was simple: human beings were an integral part of nature, not its masters, and one was thus obligated to adapt to the flow of things instead of interfering with it and trying to conquer it, which was perceived to be the traditional Western way of dealing with nature. Drop City hippies do it Likewise.

The question had taken her by surprise. She’d never really thought in terms of a clear-cut goal you could reduce to a single phrase or really even explain to anybody—she was drifting, like anybody else, hoping to break on through if she was lucky. She set down the cup and spun a globe out of her hands. “It’s the earth, I guess,” she said. “Nature. You know, rejecting material things and living close to nature so you can feel the heartbeat of God—or whatever you want to call that force, Gaia, the oneness of being, nirvana. And my brothers and sisters are part of it—they’re my support group and I’m theirs. I mean, just look at me I’m sitting here by this out-of-sight river in this amazing place having a cup of tea with you, and that’s something I never would have been able to do on my own. (D.C:2003:336)

Chat between Star and several other girls in the communal shows that one of their goals is to abandon the materialist concept and become one with nature even they believe that nature will bring them closer to God.

Hippie’s hatred the existence of money is presented by a counterculture writer Lawrence Lipton written in 1970, "Moneytheism is a religion. It began as a religion and this day has all the mythology and rituals that goes with religion. "In this era the hippies saw that money poisoned humans, especially the establishment that dictated money. Hippies presuppose money as a religion that has mythology and ritual.
Hippie’s resistance to oppose the establishment is also illustrated by their appearance.

Ronnie stopped for anybody with long hair, and that was universally good, opening up a whole world of places to crash, free food, and drugs. They spent one night in Arizona in a teepee with a guy all tanned and lean, his hair tied back under a snakeskin headband, cooking brown rice and cauliflower over an open fire and swallowing peyote buds he’d gathered himself in the blinding white hills. “ Hunters and gatherers,” he kept saying, “that’s what we are,” and every time he said it they all broke up, and then Ronnie rolled a joint and she felt so good she made it with both of them. (D.C:2003:4)

Hippies have a different appearance; all of them have long hair, unshaved beard and most of them like unique accessories like bandana, bead and others. It is primarily a symbol of separateness, or, as Richard Neville put it, as a countercultural declaration of independence. “Long hair, beards, no bras and freaky clothes represent a break from American Prison”. Indeed, for some time hippies loved to call themselves “freaks”.

4.2 The Impact of Counterculture

The counterculture is a cultural shock of American. In the end the shock given by the hippies generated a lot of new awareness in the wider community and it’s giving some positive and negative impacts.

Drug use on hippies is a natural thing. Drug use in hippies is communal mass relaxation and recreation in their daily lives because it’s bringing them to happiness, bliss. It is portrayed in below quotation.

Two kids little kids blond, naked, dirty, appeared on the periphery, flopped down and started wrestling in the dirt. Somebody was hanging a tambourine, and now a flute started up, skirling and stopping and lifting away like birdsong. “Good shit, huh?” he said. Her smile came back, blissed-out, drenched with sun. Everything was alive
everywhere. She could feel the earth spinning like a big ball beneath her feet. “Yeah,” she said. “Oh, yeah. Definitely.” (D.C:2003:5)

They use drugs to raise consciousness the level of self-awareness. As it is explained before, turn on phase is getting high activating all the senses, bringing the user to some kind of altered mind. Hippies believed dope is a tool to improve inner spiritual, to opening mind and a tool to meditate.

Marco had handed her a joint and she’d taken it reflexively. She’d had three days to clear her head, nothing stronger than Red Zinger running through her veins, Maya peeling onions and rattling on in her thin spidery voice about getting beyond drugs to a natural high, the oneness of the gurus, pure bliss in an overheated kitchen, but three days was enough. She needed something to kick-start her again, a quicker way to alter her consciousness than chanting Om Mani Pema Hung a thousand times, because her consciousness was clogged like a drain with all the residue of Ronnie and the dregs of back home. (DC:2003:43)

The widespread public awareness of counterculture drug use culture making national debate over recreational drugs and medical use. It was the hippies who popularized recreational drugs among a wide swath of the population. Firstly hippies use the dope in communal mass and spread it as their psychedelic revolution movement. It is explained below.

“Drop City? You mean that hippie place? Isn’t that where everybody’s nude and they just ball and do dope all day long? Is that what you’re into?” The man looked him full in the face, no expression, then turned back to the road. (D.C:2003:18)

The drug culture gradually spread to the general public, this was spread through the hippies movement, namely psychedelic revolution. Psychedelic revolution is the movement of the hippies to awaken every human being to the
benefits of using psychedelic dope in life. The main point of this movement is to spread psychedelic experiences which define as temporary state of consciousness induced by the consumption of psychedelic drugs.

When it came into view again, Marco saw a two-story frame house with a sprawl of outbuildings, no different from what you'd see in Kansas or Missouri or any other place where farmers tilled the earth, except that somebody had painted the trim in Day Glo orange and the rest a checkerboard pattern of green and pink so that the house wasn’t a house anymore but a kind of billboard for the psychedelic revolution. (D.C:2003:21)

The result of psychedelic revolution that we can observe today is Psychedelic music, popular music influenced by psychedelia, aiming to replicate or enhance the psychedelic experience, psychedelic literature, literature related to psychedelic drugs and the psychedelic experience, psychedelic film a film genre influenced by psychedelic and the psychedelic experience, psychedelic therapy, therapeutic practices involving the use of psychedelic drugs and primarily to assist psychotherapy.

“Drop City? You mean that hippie place? Isn’t that where everybody’s nude and they just ball and do dope all day long? Is that what you’re into?” The man looked him full in the face, no expression, then turned back to the road. (D.C:2003:21)

In Drop City sex is a free will. In Drop City doing sex is a daily activity. As we all know that sex before marriage should not be done, but it slowly faded and behavior of sex before marriage. Sex revolution in hippies creates a free sexual culture. Free sex culture resulting premarital sex and it is became much more widely and openly practiced ever before.

“And what was wrong with birth control? The Pill? Ball all you want, but just don’t forget to take your pill every morning. Star didn’t get it. She really didn’t. (DC:2003:137).
The effect of sex revolution of course is the rising birth rate. An awareness that produced mischief in the wider community which eventually resulted in several new breakthroughs namely the promotion of contraceptive use in women and the use of pill.

Sex revolution tend to oppress women or exploit women, it’s like making women as a sexual object. The quotation below will expose the way Drop City hippie’s threat women, push them to be a dancer for fulfilling all communal needs.

“Joe Bosky’s voice was thick in his throat. “I got her a job at this place I know. A saloon. She’s going to be a dancer.”

And now Verbie: “Only till winter, though, is what she told me. To get some money together, for all of us—she’s doing it for all of us—and then she’s going to come back to the fold. That’s a promise, she said—tell them that it’s a promise.”

“And if any of you other girls are interested,” Bosky said, and here he turned to Star and fixed his null gaze on her, “I can arrange it, be- cause Christ knows they are starved for women up here. And Lydia. I mean, she’s a natural, with that body she’s got on her—”

“You mean topless, right?” Maya said.

“Right down to her G-string, honey, because full frontal nudity is still against the law in this state, but I tell you she’s going to take in more tips a night than you people’ll get in a month out of welfare or food stamps or whatever it is you’re on.”

Everyone looked to Norm, whether they were conscious of it or not. And Norm, at the head of the table, hair dangling from the cincture of his headband, the cowbell like a cheese grater hung round his neck, set down his cup of chocolate and licked his mustache till all the sweet residuum was gone. “All right,” he said finally. “Cool. I mean, we can live with that, right, people? Lydia’s going to show off what she was born with and make a little cash for Drop City in the bargain, and where’s the problem with that?”

Verbie’s voice came back at him like a whipcrack. “It’s exploitation.”

“Exploitation of what?”
“Of the female body. It’s sexist. I mean, I don’t see any of you men up there dancing in your jockstraps or whatever—”

The drop out concept in Drop City hippies is to live pursuit primitivism. This ideology making hippies even more conservative, lazy and lack of ambitions, live in boredom.

“As for the clock, she insisted on it. Yes, she’d given herself over to her man, and yes, she trusted his judgment, valued it, and she looked to him for sustenance and protection, all of that. And she saw his point. To live here, in the bush, was to live in primitive time, timeless time, and to have clocks ticking away the artificial minutes of man-made hours defeated the purpose, undermined the whole ethos of the natural world. But you had to make concessions, that was the way she saw it, or they’d be living in a cave and rubbing sticks together—and what about the chainsaw, the auger, the fiberglass fishing rod, the outboard engine he was talking about buying come spring? They were necessary, he argued, tools that helped them live better, because he didn’t have to tell her, of all people, how thin was the wire stringing their life together out here under the immitigable sky where disaster was in the offing every minute of every day.” (DC:2003:452)

As a peaceful community, communal drop city certainly hates violence and war. The warmest issue in this era was the Vietnam War, The Vietnam War was a long costly armed conflict that pitted the communist regime of North Vietnam and its southern. America was not supposed to interfere, but establishment with the nature of patriotism and their madness of war creates moral and material losses.

“What they didn’t understand—what Fred couldn’t begin to imagine—was that everything they knew, the whole teetering violent war-crazed society, was about to collapse.” (DC:2003:98).
This is becomes certain awareness and triggers a hippie’s movement to march on the road. These records making the most prominent antiwar demonstrations that took time on October 21, 1967, as some 100,000 protesters including hippies gather at the Lincoln Memorial; around 30,000 of them continued in a march on the Pentagon later that night.

4.3 Finding

The use of dope in counterculture is an idea of their identity that contrasts against the establishment culture. Hippies believe that the use of dope has several important functions, such as; the use of the dope could enhance that dissatisfaction by clarifying one's understanding of the great errors of establishing society, dope means communicating with nature and understanding the natural order, Dope can heighten intimacy, interpersonal interaction, and cooperation, Dope was held to promote a sense of intimacy with the social world, dope is a tool to reach you faster and get closer to the universe and God.

As Hippies states: free people should express their sexuality as they choose, the revolution of sex eliminates all forms of being formed by the general public, a new perception of nudity as hippies interpersonal communication, that going without clothing was natural and that nudity was just plain fun. They justified using pill as the main means of birth control. Sex was, rather, a range of powerful and wonderful feelings and activities that one should feel free to enjoy at will.

Counterculture is a cultural shock of America and it is impacting the nation toward culture and some political. The revolutions of sex create a free sexual culture and it has spread more blatantly done. The hippie’s community tolerates the existence of other sexual expressions including bisexual and homosexual until this awareness makes several movements voicing gay and bisexual rights. Support of gay
marriage, to take one notable indicator, has become increasingly likely to have a gay supportive majority.

They use drugs to raise consciousness the level of self-awareness. The culture of drug use gradually spread to the general public caused by psychedelic revolution. The result of psychedelic revolution that can be observe today is Psychedelic music, popular music influenced by psychedelic which is aiming to replicate or enhance the psychedelic experience, psychedelic literature the literature related to psychedelic drugs and the psychedelic experience, psychedelic film a film genre influenced by psychedelic and the psychedelic experience, psychedelic therapy is therapeutic practices involving the use of psychedelic drugs and primarily to assist psychotherapy.

Hippies oppose the establishment attitude. The hippies offered broad goals for a humane society: preach love and peace, harmony nature and the environment, thus the culture of peace and love was also a culture of confrontation to the establishment society. Hippie’s basically has a certain awareness of the existence of nature in their lives, Hippies hatred of the existence of money and materialistic mindset. Hippies clothing style is a resistance. All of them have long hair, unshaved beard and most of them like accessories, bead and others. It is primarily a symbol of separateness, or, as Richard Neville put it, as a countercultural declaration of independence. "Long hair, beards, no bras and freaky clothes represent a break from American Prison.

Hippies join the Vietnam anti-war movement. They participates voicing in street protests and they also have an important role in spreading anti-war Vietnam ideas.
CHAPTER V

CONCLUSION AND SUGGESTION

5.1 CONCLUSION

Based on the results of this study, it can be concluded that the Drop City Hippies is a counterculture which opposing the establishment and mainstream culture. As Hippies believe that the use of dope has several important functions, such as; it’s could enhance that dissatisfaction by clarifying one's understanding of the great errors of establishing society, use dope means communicating with nature and understanding the natural order, dope can heighten intimacy, interpersonal interaction, and cooperation, dope was held to promote a sense of intimacy with the social world, dope is a tool to reach you faster and get closer to the universe and God.

Sex revolution; free people should express their sexuality as they choose, Sex was, rather a range of powerful and wonderful feelings and activities that one should feel free to enjoy at will, the revolution of sex eliminates all forms of being formed by the general public, a new perception of nudity as hippies interpersonal communication and they justified using pill as the main means of birth control.

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independence. "Long hair, beards, no bras and freaky clothes represent a break from American Prison.

5.2 SUGGESTION

After analyzing this novel, the writer finds this novel is the picture of intellectual exploration on some new culture. The hippies believe on own culture, freedom and to get what they want to get a better life, living their own perfection of their own culture. The writer also suggests the reader and next researcher to:

Be a good readers, its required to open eyes and minds to find a certain wisdom, specialy in this counterculture. Writer hope this thessis give moral lesson the the reader.

Do deeper research making a new understanding of counterculture. This research is far from perfection, Other researches who want to do the same analysis suggest doing critical analysis, because even from the same object of analysis there are so many aspects, which can analyze. However, to enable them to do a qualified analysis, they must provide them with enriching references much more than this thesis.
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Drop City Novel Synopsis

Drop City is a 2003 novel by American author T. Coraghessan Boyle. The story begins with the opening narration focusing on a character by the name of Star that chanting her own mantra. The opening chapter introduces the hippie commune, Drop City. Here the people are said to live a free life, void of all the troubles that is associated with the conforming “bourgeois”. The hippie commune, although in a present time, focuses on classic rock, old thinking, and classic hippie ideas. She came to Drop City to escape from her parents and society. Star is invited to have a threesome with a man named Ronnie, who she arrived to the commune with. Star thinks about the past weeks that she has spent at the commune who consists of a life of drugs, sex, and no privacy. The chapter ends with a man, Marco, pulling Star onto his tree house to share a joint.

The opening narration focusing on a character by the name of Star that chanting her own mantra. The opening chapter introduces the hippie commune, Drop City. Here the people are said to live a free life, void of all the troubles that is associated with the conforming “bourgeois”. The hippie commune, although in a present time, focuses on classic rock, old thinking, and classic hippie ideas. She came to Drop City to escape from her parents and society. Star is invited to have a threesome with a man named Ronnie, who she arrived to the commune with. Star thinks about the past weeks that she has spent at the commune who consists of a life of drugs, sex, and no privacy. The chapter ends with a man, Marco, pulling Star onto his tree house to share a joint.

Next chapter, The narration flashes back to Marco trying to hitch a ride on an empty ride. He seems true to his drifter roots. He does not care where he sleeps. He is not in a hurry. He enjoys nature and the drug scene is not a demand to his life. After a long time on the road, Marco gets picked up by a bearded man named Norm Sender. They both get to talking and learn that they are both headed to Drop City. Norm tells Marco that he is the owner of the land and founder of Drop City. The two travel back to the commune, where Marco although having been there before, is welcomed unenthusiastically. Marco leaves the “greeting” party to go build a tree house. While building, Ronnie walks up to him and begins to talk. Marco starts dislike Ronnie and keeps on building.

The chapter three, takes the view of Ronnie as he sits alone near the water while taking mescaline. He thinks of how he knows more than the others. He does not contribute to the commune life, but has his fair share of drugs. While sitting alone, he is approached by Verbie, Skydog and a new guy Lester, who invites him to join them in one of the houses for a little get together. Ronnie hesitantly accepts where he learns that there is a runaway girl, aged fourteen, staying at the commune. While at the party, Lonnie and another man begin to rape the girl. Ronnie feels that he should say something, but feels too stoned to get up and do anything. The scene ends and Ronnie wakes up with blood behind his head and in a lot of pain. He then walks to the lake, where a woman Reba fills him in on the rape that occurred the previous night. Norm is worried of the legal trouble and is looking to kick off those responsible for the rape. Ronnie admits to Reba that he was there, where Reba ends the chapter saying, “I hope you won’t rape me.”

The chapter begins with a meeting held in the main house. The inhabitants of Drop City view the meeting as another social event, taking light of the rape that
occurred the previous night. During the meeting, Star gets lost in her own thoughts about her life before Drop City. She was a typical nobody in high school. Her thoughts are unoriginal despite her desperate attempt to be an individual. She thinks about the conformist nature of the suburbs. When she comes back to the meeting, the group talks about the sewage problem and how no one has been taking care of their waste. The initial reaction is consider a closed door policy but is quickly shut down.

Sky Dog is working alone in the ditch, trying to fix the sewage problem. He is alone for a long time. Eventually, Marco shows up and lends a helping hand. Marco reflects on his life as a kid where he was a trouble maker. He then thinks of the lack of help in the community, how everyone is only there for a good time. Alfredo then talks to Sky Dog about leaving the commune. Sky Dog begins to mouth off, and in a fit of rage, Marco beats up Sky Dog. The ending of the chapter, Ronnie appears with a dead deer in his head. For a lot of the people at Drop City, the sight of the dead deer brings a lot of objections. The same vegetarian cries and love of animals sounds throughout, however, when the food is prepared, the line is filled. Marco helps Ronnie cut up the deer. A man with his wife comes to see Drop City. While they are there, they interview Ronnie. He gets caught up, talking about how great the commune is. Everything he says is a lie. Ronnie then throws the evidence of the interview into a fire, and runs off to another part of the camp.

The book shifts to a new area. It is Alaska and the character is named Cecil Harder. He is a lonely man who keeps mostly to himself. He has come into town to have lunch with a girl named Pamela. While talking to her, Sess realizes that he really likes her. The two leave lunch and head out to his cabin. Pamela loves the cabin and after a night with Sess, feels that it could be a place to live forever. Sess tries to sleep in the same bed as Pamela; however, she is waiting for marriage, leaving Sess to make his own bed. The next day, Sess and Pamela continue to talk and get to know each other. Pamela begins to talk about her fears and even talks about why she wants to get back to nature. Her reasons are legitimate. Sess spends the rest of the day showing off the cabin and the surrounding area that he has made his home. It is an impressive residence the Sess still believes needs work. Sess later tells Pamela about the girl that previously lived with him. Her name was Jill and she had gone through cabin fever during the long winter. Pamela understands and tells Sess that he should not worry about that happening to her. The next day Pamela leaves Sess to go meet a man named Walpole, another suitor. When Sess drops her off, he is so anxious, that he decides to go to a bar and get extremely drunk. He sits at the bar, obsessing over Pamela. He feels in love and when her visit with Walpole ends, she comes back to Sess and agrees to marry him.

Back to Drop City In short, after a number of events and conditions that made Drop City less conducive, the norm finally took the initiative to travel to Drop City North, from California and then move to a remote part of Alaska, with several communal members. those who were willing to follow this trip finally they left with a school bus that was obtained from Norm's friend. the journey is very far and certainly full of obstacles, many events making a strong boundaries of the communal. After a long journey, they finally arrived in Alaska welcomed by one of Norm's distant relatives. Drop City North is their main destination. They restarted communal life, rebuilding the Voluntary Primitivism civilization adopted by the norm. different from California this communal life starts to be threatened because of the extreme nature of the surrounding environment. As a true communal, of course they survive and during that time they learned a lot from Sess and Pamela as the old
community around Alaska, but throughout Drop city communal survival, the idealistic hippies began to wear off.

T. Coraghessan Boyle, The author of *Drop City*

T. Coraghessan Boyle (also known as T.C. Boyle, born Thomas John Boyle on December 2, 1948) is a U.S. novelist and short story writer. Since the late 1970s, he has published eleven novels and more than 60 short stories. He won the PEN/Faulkner award in 1988 for his third novel, *World's End*, which recounts 300 years in upstate New York. He is married with three children. Boyle has been a Distinguished Professor of English at the University of Southern California since 1978, when he founded the school's undergraduate creative writing program.

He grew up in the small town on the Hudson Valley that he regularly fictionalizes as Peterskill (as in widely anthologized short story *Greasy Lake*). Boyle changed his middle name when he was 17 and exclusively used Coraghessan for much of his career, but now also goes by T.C. Boyle.