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Marešová Julie

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**PORTRAYALS OF THE ANTI-VIETNAM WAR
MOVEMENT AND HIPPIE CULTURE
IN SELECTED EXAMPLES OF FILM AND LITERATURE**

Julie Marešová

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Julie Marešová

Vedoucí práce:

David Eugene Franklin, B. A.
Katedra anglického jazyka a literatury
Fakulta filozofická Západočeské univerzity v Plzni

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Prohlašuji,

že bakalářskou práci na téma Portrayals of the Anti-Vietnam War Movement and Hippie Culture in Selected Examples of Film and Literature na ZČU v Plzni jsem vypracovala samostatně.

Použitou literaturu a podkladové materiály uvádím v příloženém seznamu literatury.

V Plzni dne

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Introduction

The post-war era was a period full of changes. The map of the world was changing, political systems were changing and social structure in many countries as well. As people started to recover themselves from the Second World War, the international conflict slowly transformed into so-called Cold War and the threat of the nuclear attack was omnipresent. The leaders of the USA against the leaders of Soviet Union, democracy versus communism. As the administrations were fighting their war, the American society was slowly gaining the self-confidence and people started to be heard during the 1950's.

The commencement of the war between South Vietnam alongside with the United States against the North Vietnam is dated to 1965. Since the war escalated, the dissatisfaction among the American public escalated too. This thesis is focused on the historical background of the Vietnam War, anti-Vietnam War movements and the hippie culture.

The theoretical part is divided in the three main chapters. First chapter talks about the Vietnam War and its historical background. It follows the events of the conflict in the chronological order. The second chapter follows up the antiwar movement. It firstly indicates the reasons that caused the anti-Vietnam War atmosphere, secondly it talks about specific examples of movements opposing the war in 60's. The hippie movement is discussed separately as the third main chapter of the theoretical part. In the following chapters the thesis occupies with hippies in general, who they were and how did they look like. Also it shows the conception of the movement and looks into their antiwar tendencies.

The practical part of this thesis is an analysis of the portrayal of the three themes mentioned above; how it was portrayed in selected examples of movies and literature. For the analysis there was chosen one book and four movies related to the topic. The plot summary and the analysis is done for each piece of work. The thesis strives for detailed depiction how the themes were processed by the authors and what are the differences between the fiction and the reality, all demonstrated on concrete examples.

1. Historical Overview of the Vietnam War

We can talk about the involvement of the United States of America in Vietnam during the presidencies of five different U.S. presidents. However, Vietnam has been invaded since the 19th century. Back then, this territory of Southeast Asia was called Indochina and it was one of the French colonies. It consisted of nowadays Vietnam, Laos and Cambodia. After the First World War, there emerged a nationalist movement in order to gain the independence, its leader was Ho Chi Minh. He was already the leader of the movement that had been fighting against the colonial organization of the world. He contributed to the formation of *Indochinese Communist Party* in 1930. [1]

During the Second World War, Japan invaded this area and as a reaction to that, Ho Chi Minh formed a liberation movement called the 'Viet Minh'. He also declared an independent nation of Vietnam, but the rest of the world did not accept this and French renewed their tendencies to regain its former territories. [2]

President of the USA after the Second World War was Harry S. Truman; he remained in his office since 1945 until 1953. [2] During this period, there was a clash between democratic and communistic ideologies all over the world and as a democratic country, the United States of America and its foreign policy creators were afraid of so-called 'domino effect'. This theory meant that if one country succumbs to the communist regime, it might lead to submission of the others: Laos, Cambodia, Thailand, Malaysia and Indonesia. [2] A secret memo of the National Security Council from 1952 said, "Southeast Asia, especially Malaya and Indonesia is the principal world source of natural rubber and tin, and a producer of petroleum and other strategically important commodities." [3] Therefore, it is apparent that it was also in a favor of the world trade and finance, that the USA did not want the countries of Asia to become communistic countries. The USA could not let that happen and thus the president Truman considered supporting France in its tentative to get its territories back. Even though Ho Chi Minh asked the United States for help in one of his letters addressed to president Truman when the Vietnam was fighting French over the ruling of Vietnam ("Unless great world powers and international relief organizations bring us immediate assistance we face imminent catastrophe"), the United States started to give a military aid to the French. [3] This support comprised money (nearly one billion per a year) and military advisers. [2]

In 1953, Dwight David Eisenhower became the president of the United States of America and he continued in supporting France. However, in May 1954, a Vietnamese communist general Vo Nguyen Giap overpowered a regiment of French troops. This event led to a withdrawal of French troops and it left Vietnam separated by a buffer zone in two parts, North and South Vietnam. After the negotiations in Geneva, it was established the capital city Hanoi for North Vietnam and Saigon for South Vietnam. This arrangement should not have been permanent, it was meant to last until the elections in 1956. However, it was clear that Ho Chi Minh would win the votes and the country would unify under the communism. [2] The USA did not want to allow this elections to happen. Therefore, they had sent to Saigon a former Vietnamese official Ngo Dinh Diem and made him a head of the government. Diem was becoming stronger as supported by the money and arms from the USA. “As *The Pentagon Papers* put it: ‘South Vietnam was essentially the creation of the United States.’” [4] Diem successfully averted the elections and D. D. Eisenhower and his administration supported Diem by providing funds, weapons, military advisers and CIA operatives. But in order to bring down Diem’s regime, there occurred a group of guerilla fighters in South Vietnam called the ‘National Liberation Front’ or as the Americans called them; ‘Viet Cong’. [2]

Since 1961 a new president of the USA, John F. Kennedy continued in backing South Vietnam, on top of that he gave his approval to secret military actions in Vietnam and Laos. That included a dispatch of agents to the north of Vietnam. Their purpose was the act of sabotage. [5] Nevertheless, Diem was not a popular leader; he was in favor of the Catholics, while the majority of South Vietnam citizens were the Buddhists. He was also venal and his leadership did not have many democratic signs. [6] In 1963, many of Vietnamese generals wanted Diem’s regime to fall but Kennedy did not do anything about that, he even did not warn him. Eventually, Diem was executed and three weeks later, Kennedy was assassinated in Dallas, and thus Lyndon B. Johnson (Kennedy’s vice president) became the leader of the United States. [8]

Later, Johnson won the official presidential elections in 1964. [6] Under his presidency, the war in Vietnam escalated. On August 2, 1964, North Vietnamese fired on *USS Maddox*, a ship of U. S. Navy in the Gulf of Tonkin. L. B. Johnson passed it, but two days later, on August 4, the North Vietnamese allegedly repeated the attack. [6] The Secretary of Defense, Robert McNamara, told to the public that North Vietnam attacked USA twice, but it turned out later that it was a lie. In the documentary movie *The Fog of*

War, Robert McNamara says, “It was just confusion, and events afterwards showed that our judgment that we’d been attacked that day was wrong.” [8] Based on this mistake, the president required from the Congress to answer the attack and with the exception of two Congressmen, he got the support to undertake whatever he thought fit. Because of this *Tonkin Gulf Resolution*, the President did not need the declaration of war by Congress, which the Constitution normally requires. Several petitions were made to support the idea that the declaration of the war was against the Constitution. But without any result. [9] The Resolution set off the operation called ‘Rolling Thunder’. It waged the war against North Vietnam. It meant methodical bombing of the whole north. Moreover, the air strikes took place even in neutral Cambodia and Laos because the *Ho Chi Minh trail* led through those countries. This trail was used by the *North Vietnamese Army* (NVA) to deliver supplies to Viet Cong. Given that Cambodia and Laos were neutral countries, bombing of their area was secret from the U.S. public but also from the Congress. [6]

NVA and Viet Cong guerilla fighters were very difficult enemies. The purpose of the Viet Cong was to melt into the South Vietnamese, persuade them to support North Vietnam and dismantle the regime from inside. Because of their 30 000 miles long network of underground tunnels it was hard to find them and the air strikes seemed to have no significant results. That is why the USA decided to deploy the combat troops in March 1965. The commander of so-called ‘search and destroy’ missions was General William Westmoreland. [6]

By the end of 1965 there were roughly 189 000 of U. S. troops in Vietnam and the disagreement with the Vietnam War among the American population was around 15 percent of the U. S. citizens. [6] However, with the commencement of ‘search and destroy’ strategy, there emerged new options how to make a war. The goal of U. S. troops was to search the country and to look for proofs of the cooperation with Viet Cong in each village. If soldiers found a village or a hamlet, which they supposed to be supporting the Viet Cong, soldiers burned the place down and seized the found munitions etc. However, the Viet Cong had very well managed coverage. In addition, they were used to the environment of Vietnam; they knew how to move unseen, jungles provided a shelter for them. For Americans this was not so easy and thus they started to use defoliants and poisons such as ‘Agent Orange’ or ‘Agent Blue’, and napalm, to destroy the flora. [6] Viet Cong were attacking mainly during the night. During the day, they could very easily

behave as harmless Vietnamese peasants. To distinguish if a man is a civilian or a guerilla fighter was hard for Americans. Soldiers often became paranoid and many civilians were killed unfairly. This fact did not help to persuade the South Vietnamese population to be grateful for the U. S. involvement in the war.

By 1967 there were already about 500 000 of troops in Vietnam but still the population of the USA was mainly in favor of the U. S. engagement in Vietnam. [6] It was because they were told by the leaders of the country that the war will soon be over and that America is going to win. This misleading was interrupted by the *Tet Offensive* on January 30, 1968. [10] A ceasefire had been called during a Buddhist holiday of Tet and the NVA and Viet Cong made use of this by attacking nearly every major city in the country, in addition, they succeeded in attacking the American base in Da Nang and American embassy in Saigon. Later after that, the USA and South Vietnam repossessed their territories and killed more North Vietnamese than where the losses of lives on their side, but since then, the public support diminished. After the Vietnamese offensive, about 42 percent of population was against the war. Moral of soldiers also diminished. It was more than obvious that the United States of America were fighting a hopeless war. General Westmoreland asked for 200 000 more troops but the president Johnson refused to agree to this. In next five years, North Vietnam and the USA negotiated and refused their proposals repeatedly. [10]

President Lyndon B. Johnson decided not to candidate again so in January 1969 Richard Nixon became the president of the United States. [11] During his campaign Nixon promised the total withdrawal of the troops from Vietnam however instead of taking back the troops immediately after his inauguration, he presented a plan called 'Vietnamization'. [12] This plan was supposed to give back the control over South to the *Army of the Republic of Vietnam* and the U. S. troops were withdrawn progressively. The withdrawal was really happening, however dropping of the bombs was more frequent and the neutral countries were invaded. [13] In 1970 Nixon announced the invasion to Cambodia and temporary air strikes on NVA bases in the area of Ho Chi Minh trail started. The invasion of Laos, led by South Vietnam but supported by United States followed. [14]

In the end of 1972, the bombing of Hanoi and other North Vietnamese cities increased for the last time. The president Nixon hoped that it would persuade Ho Chi Minh to negotiate. [12] Many of civilians died, the cities were almost destroyed but

without any result. [15] The antiwar sentiment among the population in America rose significantly and finally in January 1973 a cease-fire was reached. American soldiers were called back home and South Vietnam was supposed to keep the ruling over its territory. However, in April 1975 the North Vietnamese Army captured Saigon and renamed it to Ho Chi Minh City. [12] The country was unified to the Democratic Republic of Vietnam. The U. S. government attempted to make people believe that the war was over because they wanted to. They did not really say that the USA had been losing for long years or that the antiwar movement had some influence. [16] But actually, it did.

2. Anti-Vietnam War Movement

'The Sixties' have become a title for the decade of reaching the civil rights and equality for all people in America. Every country in the world had viewed the war in Vietnam differently and the antiwar movements had its representatives in Germany, France or England. As this period was marked by the conflict of Cold War, all the communist countries were seen, as under the ruling of the Soviet Union, no matter who the leader was. Fidel Castro (Cuba), Mao Tse-tung (China) or Ho Chi Minh (Vietnam), they were all presented by the politicians and authorities as threats to democratic principles. [17]

At the beginning of the war, the antiwar sentiment was not remarkable at all. Many people thought that involving in Vietnam to fight the communism is a right thing to do. The administration had been aware of the fact that the war would cause a domestic crisis in the USA from the commencement of the war so they were trying to come up with a solution how not to bring a media attention to the conflict. [18] It was not so hard because by that time a very few of Americans had some knowledge about Vietnam. [17] However, the public soon learnt about this country.

During this war, the biggest antiwar movement began in the USA. This movement had a meaningful role in ending the war, although it did not seem like it from the start. Even the president Richard Nixon had made a statement during the war that the antiwar movement would not influence him. But, later in his *Memoirs* he admitted that the antiwar movement in fact had averted the escalation of the war. [19] The war opposition was widely spread among many different, already existing activist groups, which at the first sight had nothing much in common, but they were able to unify under the common goal; to stop the war in Vietnam.

The next two chapters follow up the causes of the antiwar sentiment and the oppositional groups.

2.1 Reasons behind the Antiwar Movements

When it comes to the causations of the antiwar sentiment, it can be divided into four main categories. Firstly, it was the drafts as an unfair obligation to join the army. Then it was the usage of defoliants and napalm by the USA. They used napalm to destroy

villages and chemical defoliants to destroy the flora of the country; something, which is now called 'the ecocide'. [20] The third cause of the war opposition was the human motive regarding the horrible impact that the war had on Vietnamese citizens. The country was devastated and the number of casualties among the civilians was high. The USA killed around 1 000 000 soldiers of Vietnam army and 3 000 000 civilians. [20] And the last but not least, was the impact that the war had on the citizens of the United States. There was more than a million soldiers sent to Vietnam and 57 000 died. [20]

These four categories are connected very closely, one proceeding from the other, and they are linked by two additional aspects: the important influence of media and the gradual revealing of the deceptive government attitude, which cast doubts on every issue.

2.1.1 Drafts

The draft was a way of conscription under the *Selective Service System office*. During the Vietnam War, the average age of drafted men was nineteen. [21] That was one of the issues, which caused discontent among the youth. They argued that according to that, they were not allowed to vote, but they were allowed to risk their lives for the country. (At that time, the electoral age limit was twenty one.) [22]

In addition, the deferments of the draft were possible but in order to get the deferment, men had to be either studying, married or willing to use their money or connections to get for example into Peace Corps. [23] It was classic for the drafts that it avoided the upper class because they were often students of the University or they had a good job or the finance and that was a reason for not going to war.

Due to the questioned fairness, the draft lottery was implemented. Under the Selective Service System office, it was functioning since 1969. [24] The draft lottery chose men to be drafted by their birth date. Nevertheless, even the lottery was questioned. It was statistically proved that it missed out men with birth dates at the end of the year.

'Draft dodgers' either moved to the Canada or accepted the legal sanctions. The result of the unfairness of the drafts was that the majority of drafted men were from the working class, with low-level education and many of them were Afro-Americans.

2.1.2 Defoliants and Napalm

The U. S. Army used napalm in order to destroy the whole areas in Vietnam. It seems that it was originally used to get rid of the flora of Vietnam so the American soldier would be able to search the area better. As the war and air strikes on North Vietnam continued, more and more civilian targets were hit. The United States were shocked after the press published photographs of Vietnamese citizens running from the napalm explosions, children with horrified expression etc. Until then, the public did not know much about using napalm on inhabited villages.

As the defoliants and poisons used, the most renowned was *Agent Orange*. The first problem with Agent Orange was that it was destroying the flora of Vietnam in unimaginable dimension. Secondly, it was the side effects of this chemical substance. The Vietnam War Veterans got sick after their return. The symptoms were: “chronic fatigue, nerve damage, immune system breakdown.” [26] Moreover, the veterans reported “various cancers, leukemia and blood diseases. Some of their children were born with crippling birth defects.” [26] Veterans started to accuse the Agent Orange, because they were exposed to it very often during their combats. But the Defense Department did not approve it despite the fact that some of the women in Vietnam, from the areas where the Agent Orange was used, gave birth to crippled babies. However, the health care for Vietnam War veterans was on a very low level and the spending to make it better would be so vast that it was better for the Defense Department not to confess the effects of the defoliants.” [27]

2.1.3 Impact on Vietnam

In 1965, appeared an article in the *New York Times* that said “three out of four patients seeking treatment in a Vietnamese hospital afterward for burns from napalm, or jellied gasoline, were village women.” [28] The results of Vietnam War on everyday life in Vietnam were horrifying. There had been dropped more than 7 million tons of bombs. Poisonous sprays that were used to destroy the flora of Vietnam were used on the vast area. The children of Vietnamese mothers were born with defects. [28]

For the population of the USA, one of the biggest reasons to sympathize with Vietnamese people and to escalate the opposition of the war was *My Lai Massacre*. It happened in March 1968 when a group of GIs visited a hamlet of My Lai gathered the local inhabitants and shot them all. It was under the order of a Lieutenant who was found

guilty. [25] Nevertheless, this was not the only and biggest example of atrocities. Once it became publicly known, the president Johnson became very unpopular for letting this happen, moreover, trying to hide it. There was an expressive slogan shouted by the crowd, “LBJ, LBJ, how many kids did you kill today?” [30]

2.1.4 Impact on the USA

The United States of America were geographically distant from the true war in Vietnam, but the effects on the society were huge. Government was not able to say why the USA soldiers were in Vietnam in the first place. [20] The alleged reason was that North Vietnam was communist and South needed help to resist. But many Americans did not even know of Vietnam and thus they were not sure if the war has a meaningful reason. At the beginning of the conflict, people believed that the USA was going to win the war in Vietnam and they did not stop believing it for a long time. They were told that the North Vietnam was much weaker than it really was. Nevertheless, *Tet Offensive* against the USA in 1968 surprised public (such a move from NVA was unexpected) and the Americans became more discontent.

In spring 1968, Johnson refused to increase the number of troops and thus he slowed down the progress of the war. It can be seen in *The Pentagon Papers* that the opposition to the war in USA affected this decision of him. [31] *The Pentagon Papers* was one of the biggest breakthroughs related to the press. It was published in the *New York Times*, in June 1971. It revealed some parts of the top secret Defense Department ‘Study of the Vietnam War’ which was duplicated by Daniel Ellsberg, who was a Defense Department analyst. [32] “The original source was a 7,000-page document copied by Ellsberg and Russo” and the Nixon administration was eager to cease the publication of it but the Court declared it as unconstitutional in order to maintain the freedom of the press. [31]

Another reason for opposing the war was that more and more young men went to Vietnam to fight this war, but it still was not enough. The society started to be frustrated about that and therefore the antiwar atmosphere was gaining its power. [33] By increasing the number of troops in Vietnam the war had become totally ‘Americanize’, it subsequently increased the budget and caused mobilizing of reserves.” [18] There was more than a million soldiers sent to Vietnam and about 57 000 died. [21] The lack of

money for local necessities in the USA appears to be another cause for the antiwar sentiment because the most of the budget was used for the war.

If we are talking about the impacts of the war on Americans, so-called a ‘friendly fire’ should be pointed out. A ‘friendly fire’ means that American soldiers often killed each other by mistake because of the environment of Vietnam. The combats were usually very chaotic and disorienting in the Vietnam jungles. This fact was presented to the public by war correspondents and by the veterans.

Simply said, the war was too long and the United States of America were losing too much. It resulted in a growth of the antiwar sentiment within the population.

2.2 Specific Anti-war Movements

In what concerns the protests beyond the borders of the USA, in June 1963 a Buddhist monk set himself on fire in Saigon, as a protest to Diem’s regime. This led to more suicides of monks. Diem replied by arresting people, closing down the pagodas etc. Several demonstrations throughout the South Vietnam later occurred. [5] The U. S. movements during the Vietnam War, which opposed the whole involvement in Southeast Asia “emerged from existing peace and social justice organizations involved in civil rights or antinuclear activities.” [34]

2.2.1 Civil Rights Movement

In the United States of America, one of the first forms of protest was the refusal to register for draft. In May 1964 the slogan, ‘We won’t go’ was yet well known. [35] However, at that time it was rather sporadic. In 1965, around 380 citizens were under indictment for evading the draft. Later, as another form of protest, people who were already registered started to burn their draft cards. [35]

However, some of the first hints of anti-Vietnam War atmosphere in the USA rose among the *Civil Rights Movement*, maybe because the black people had their experience with the government lying to the public. In 1965 in Mississippi, few of young black men found out that their friend was killed in Vietnam and they made leaflets saying that “no Mississippi Negroes should be fighting in Vietnam for the White man’s freedom, until all the Negro People are free in Mississippi.” [28] Therefore, the Civil Rights Movement is considered one of the groups having the antiwar tendencies.

One example of the war refusal among the black people was the event from April 28, 1967 when a boxing champion Muhammad Ali decided not to go to Vietnam. He explained his decision by saying, “I ain’t got no quarrel with those Viet Cong.” He was convicted for evading the draft but later, in 1971, the U. S. Supreme Court annulled it. [36] This concrete example of the antiwar attitude drew the attention of media.

2.2.2 Women Movements

On November 2, 1965, Norman Morrison, a pacifist in his thirties, stood under the windows of the Secretary of Defense Robert McNamara and set himself on fire as a protest against the war. [37] This event was undeniable evidence that in order to express their opinion about the war, people did not need to be members of any specific group. Nevertheless, it is true that voice of a group was more vociferous than voice of an individual.

As a clear exhibit of that, another significant role in the antiwar movement was the role of female activists. Many groups of women, who originally gathered to fight for gender equality, started to use their influence to express the against-war attitude. To enumerate some of them, it was *Women Strike for Peace, Another Mother for Peace or Women’s International League for Peace and Freedom*. [38]

It was not surprising that women desired the end of the war. The conflict often took their sons and husbands thousand miles away and many of them did not even return home. Even in case it was not their son, any mother can vividly imagine the sorrows of another mother who lost her child. That was a powerful aspect of their movements. The press and the Nixon administration said that the antiwar movement was consisted of “bearded hippies, college students who were afraid of the draft and outside agitators who were interested in undermining American democracy” However, the women movements proved them wrong because they were consisted of “white, middle-class women.” [38]

2.2.3 Catholic Movement

The war in Vietnam gave birth to a Catholic radicalism. Priests were demonstrating, supporting the burning of draft cards etc., moreover, they were accusing other religious bodies from silently approving all the unfairness of the war. The *Catholic Worker Movement* was founded before the Second World War and as a group fighting for nonviolence, the Catholics were often punished for a civil disobedience during the

Vietnam War. In the autumn of 1967, a group of people containing a priest Philip Berrigan ruined the draft records in Baltimore by drenching it with blood and they were soon arrested. The brother of Philip Berrigan, Daniel, who was also a priest, accompanied him. His reasons were formed when he had visited North Vietnam and witnessed the impact of bombing on his own eyes. [31] Berrigan brothers and others set on fire Selective Service files by using napalm. To explain that, father Daniel Berrigan wrote: “Our apologies, good friends, for the fracture of good order, the burning of paper instead of children.” [39] In that way, he pointed out that apparently, to burn children in Vietnam seemed all right whereas to burn papers was a crime. The group was imprisoned, except for Daniel Berrigan who escaped. While the FBI was looking for him, he sporadically appeared during some events and disappeared again. After a while, he was caught and imprisoned. [40]

Besides the Catholics, more religious movements appeared, for example *Clergy and Laymen Concerned about Vietnam* (who banded together different religions) etc.

As the war was progressing, more and more people changed their minds about the USA involvement. “In August of 1965, 61 percent of the population thought the American involvement in Vietnam was not wrong. By May 1971, it was exactly reversed; 61 percent thought the involvement was wrong.” [41] Also many artists started to use their public influence to oppose the war. For a reason they were sometimes invited to the White House, for example as an expression of honor. Some of them came and spoke out about the war, criticizing it. Others did not even show up. For example, Arthur Miller, American playwright and essayist, said via telegram as an explanation why he refused the invitation: “When the guns boom, the arts die.” [42]

On top of the fighters for civil rights, women activists, religious groups, individuals etc., Vietnam War veterans, students and hippies can be marked as the most significant antiwar social groups.

2.2.4 Veterans and Soldiers

Vietnam War veterans and soldiers started to participate in antiwar protesting in 1970's. [32] Veterans formed a group called *Vietnam Veterans against the War*, they attended demonstrations and shared their experience. These members of the antiwar protests had a significant role. They were confirming the legitimacy of the war opposition. Veterans were in Vietnam themselves, they witnessed the horrors of the war; the friendly

fire, side effects of defoliants etc. and they did not come back proudly, but rather angry with the political leaders. In 1971, they attended the demonstration in Washington and publicly testified to a great crowd of demonstrators. [43]

As a part of the opposition, mainly after the ‘Tet Offensive’, the American soldiers started to lose their moral and desire to fight the North Vietnamese. The protest among the soldiers began slowly, one by one. Soldiers refused to fulfill their duty, the military staff declared the war as immoral, etc. Throughout the war, the number of desertions raised and many GIs in 1972 refused to go to the combat because they said, “This isn’t our war!” [44]

2.2.5 Students

Many students became more agitated for the freedom of speech and got involved in political issues in the 60’s. Some of them gathered under the designation *New Left*, a student movement promoting civil rights, peace and reforms, they rejected Marxist dogma and capitalist inequalities. [34] A group called *Students for Democratic Society* (SDS) derived from the New Left with its more radical and violent attitudes. [45] Although these organizations did not have the opposition to Vietnam War as the main goal, they helped a lot. SDS started to organize ‘teach-ins’, events when students and professors gathered in the university buildings and debated about the war. Lectures about Vietnam culture and discussions were held regularly. [46]

Within the college campuses appeared the most of all protests around the country. Students were opposing the war in any way necessary. They were debating, asking for opinions, gathering, burning draft cards, vandalizing and they were also on strike.

‘The Reserve Officers Training Programs’ (ROTC) were cancelled in many colleges and universities because of the student protests. [47] Lot of the protests of students was held for example on the University of Oregon campus. There were two main protests, which became the most renowned and were also violent. On April 22, 1970 the ROTC building on campus was vandalized. Police were called and some students were arrested. The second one was the ‘sit-in’ at Johnson hall where over three hundred students participated, demanding to “remove all naval recruiters from campus, end ROTC, amnesty for individuals arrested as a result of last week’s disturbances, and removal of all police from campus.” [48] There we can see that the students were not

afraid of challenging the administration. After arresting of some fellow students, they even made it clear that they will not allow this to happen.

President Nixon informed the public on April 30, 1970 that the USA had invaded Cambodia and many protests had occurred throughout the campuses and cities across the country. On May 4, at Kent State University in Ohio, the National Guard killed four students during the demonstration. The killing, later known as *Kent State Massacre*, caused the first general student strike in the USA. There were involved 400 colleges and universities all around the country. [31]

Students in Oregon were also appealing to their University for giving the opinion on the war, as they wanted to form a definite opinion of the whole institution. The University eventually said aloud where the faculty stands on the war in Vietnam. They expressed the support of the students on the regular meeting of faculty saying, “The faculty took a stand against the United States involvement in the war in Indochina.” [49]

By students protesting, public got another sign that the antiwar movement was consisted of middle-class intellectuals not only the ‘bearded hippies’. There were actually many differences between the antiwar movements mentioned above and the hippies. The next chapter follows up the hippie movement.

3. Hippie Culture

3.1 Hippie Movement

The 1960's were very significant and crucial period in history of the United States of America. There emerged many movements and activist groups fighting for equal human rights, saving environment and other aspects of life throughout the post-war epoch. Alongside with the Civil Rights Movement, fighters for gender equality, New Left and antiwar movements, the hippies appeared and promoted love, peace and freedom all around the country and beyond. Since the members of hippies wanted to reestablish the U.S. society and change much of the post-war culture, we can refer to them as to a counterculture. They were against the organization of the society, mainstream, establishment and societal values of that time. [50]

The hippie counterculture derived from the *Beat Generation*, which had developed in 50s. The Beat Generation was an underground literary movement of people who did not want to be a part of the materialistic society of that time. They felt outside the common social and political issues and did not want to be involved in it. [51]

The followers of the Beat Generation were called the *Beatniks*. A lot of them moved in the end of 50s into San Francisco where they settled and thus prepared a ground for one of the biggest location for the hippie commune. [51]

The Beat Generation became the hippies slowly and gradually. While entering a new decade, the members of the original movement get out of the underground, started to be politically interested and more visible for the public.

“The first clearly used instance of the term ‘hippie’ occurred on September 5, 1965 in the article ‘A New Haven for Beatniks’ by San Francisco journalist Michael Falkon.” [51] The hippie movement had impact on lives of not only Americans but also abroad. They influenced artists, fashion as well as minds of many people.

3.2 Appearance of Hippies

Every subculture or counterculture has its own style and fashion. The hippies were not an exception. Their image was distinctive; it was patterned on their lifestyle, and beliefs. The most important thing about the hippie style is that originally it was not

supposed to be a style. It emerged from the lack of interest in mainstream fashion, from coming back to the nature and general poorness of the members.

An average hippie wore bright colors, shabby clothes and often got the clothes from the second hand or from the flea market. He or she wore sandals or was simply barefoot. They shared their clothes among their communes or different social organizing. Men usually wore mustaches or beards and long hair. Women wore also very long hair, no makeup and usually were braless. Since the song 'San Francisco' of John Philips became very popular, flowers in the hair turned out to be one of the attribute of hippies. The lyric, "If you're going to San Francisco, be sure to wear some flowers in your hair" influenced both the image of hippies and the public that started to refer to them as to *Flower children*. [51]

As the flowers became one of the characteristic features of the hippie movement, another sign was a peace symbol. Hippies put the peace symbol everywhere they could; often they painted it on their Volkswagen buses, which was another iconic feature of the hippie movement. It became so popular because of its practicality. Hippies usually traveled in groups; it was economical but also because they were very social, hippies were happy that they could spend the time on the road with other people. They were also encouraging hitchhiking as a way of traveling. They often used this method and also were not afraid to help anyone who was standing at the side of the road. [51]

3.3 Spirit of Hippies

Hippies inherited most of their beliefs and ideas from their ancestors, the Beat Generation. Members of the hippie movement sought to be happy all the time, they turned to the eastern philosophy, often were vegetarians and eco-friendly. Because they refused the mainstream culture, they were keen on the alternative arts, street theaters, folk and psychedelic rock music. [51]

Since they were discontent with the society as it was at the turnover of the decade, they generally supported everything new and they refused all the old values and attitudes. They blamed their parents for many aspects of the life in America in 60's, on the contrary, they were misunderstood and parents usually rejected their choice to live in their specific way. Between hippies and their parents emerged a huge generation gap.

We can divide the aims and hopes of this movement by the words that are often associated with this culture, words that became a slogan of the hippie movement: ‘love, peace and freedom’.

3.3.1 Love

One of the superior words to many aspect of the hippie lifestyle is *love*. More precisely, love to everybody and everything. As a pacifist and non-violent movement, love was for hippies a way to overcome every difficulty that life prepared for them. Nothing was so bad since people stayed kind to each other. Hippies refused any political and social act of violence.

Together with the love in its abstract form, it was completed by the free love “as the ability to be with whomever you wish, whenever you wish.” [50]

Relationships with no commitments, polygamy and experimenting with all kinds of sexual experience were the fundamental stones of making and sharing love among hippies. They were not afraid to have a taste of any concept of sexual practices, pushing the barriers of their sexual orientation as well as simply viewing the nudity as naturalness. All one can imagine under the concept of sexual liberation. [50]

3.3.2 Freedom

In a way hippies saw it, *freedom* was touching various issues. Firstly, it was “the freedom from the United States federal government.” [50] They often referred to the government as to “The Establishment”, “Big Brother” or “The Man” and they believed that the citizens of the USA were controlled by it. [51] As a part of the revolution, hippies tried to avoid the institutions. They wanted to establish their own villages, with their own rules; they did not want to be affected by money, industry, economy and authorities. Hippies started to concentrate in concrete quarters, they founded communes where they lived together. The main areas were *Haight-Ashbury in San Francisco, Greenwich Village in New York City and Old Town in Chicago*. [50]

The second expression of freedom regarded the usage of drugs. This experimentation with all kinds of psychedelics goes back to the Beat Generation. Already this movement was known for this kind of alternative lifestyle. Hippies publicly encouraged others to use drugs like marijuana and LSD. They believed it broadens their

minds and shifts their consciousness. In the contrary, the ideal hippie refused hard drugs because they found them dangerous. [51]

The third view of the freedom motto touches the civil rights. Hippies believed all humans were equal and the law or society should oppress none. Among hippies, we could find fighters for the racial minorities, position of women in the society, free expression of the sexual orientation etc.

3.3.3 Peace

The third word in their slogan is *peace*. Peace was the most important and long-desired situation every single hippie had in the heart. When fighting for peace and freedom, hippies became members of many activist movements. They opposed the development of nuclear weapons, violence among citizens and of course, the Vietnam War. While it seems that hippies were more of a passive opposition rather than they would actually do something against the war, their impact was incredible. It was mainly their ideals and ideology of love, freedom and peace, which conspicuously and subconsciously influenced the whole atmosphere of 1960's.

3.4 Flower Power

The essence of 'flower power' or the antiwar sentiment among hippies was manifested in two main ways. As mentioned above, hippies were the passive opposition to the war and their biggest weapon against the involvement of the USA in Vietnam was their spirit. 'Love, peace and freedom' spread across the country and touched many people. The other way of fighting against the war occurred among male hippies who were nineteen or more at that time. It was because they were being drafted to the war. As a form of protest, they rejected to enlist. Young men were escaping from the military duty for example by leaving the country and fleeing to Canada or by burning their draft cards. [50]

Among many examples of their passive antiwar tendencies were events like *Summer of Love* or the *Woodstock festival*. This was not intentionally against the war but because of the high attendance, it could be said that the messages of love, peace and freedom were widely spread.

The Summer of Love was a project of hippies in 1967. In San Francisco, Haight-Ashbury they took care of thousands newcomers. They fed them for free, provided the accommodation or helped to spend the night in the park. People founded a medical clinique that provided the basic health care for free. [52]

The Woodstock festival took place on August 15, 1969. It was presented as ‘three days of peace and love’. It should have represented the antimilitaristic atmosphere among the youth. [53] However, the end of the year 1969 was already rather a decline of the era of hippies than its height. A killer Charles Manson and his ‘Family’, failed concert at Golden Gate Park in San Francisco and individuals taking advantage of the kindness of the hippie commune ruined the image of peaceful nonviolent movement.

3.4.1 Yippies

In the late 60’s, a group of people led by Rubin Hoffman created a group named the Yippies. It was the abbreviation of the *Youth International Party*. If we talk about hippies as about a passive movement, yippies were their active brunch, the outcome of the combination of hippie ideology and more radical and critical attitude. [54]

They wanted to affect the nation by being more interested and agitated in politics and get the media attention. However, yippies were not a classical political party. They did not have officially elected leader and members did not have to be signed in. Also, it can be said that yippies were formed as a recession because of their theatricality and provocation. Thanks to this, yippies brought the media attention they wanted and helped to spread the antiwar atmosphere to every family with the television.

4. Portrayals in Selected Examples of Film and Literature

This bachelor thesis focuses on four films and a non-fictional book with the Vietnam War, antiwar movement or the hippies as the main themes. It summarizes the plot and analyzes how these three subjects were portrayed in cinematography and literature. Next chapters are in the chronological order, according to when the movies were released and the book was written.

4.1 Green Berets

Green Berets is the only movie that will be analyzed in this thesis, which was filmed during the war. It was released in 1968 and its directors were Ray Kellogg, John Wayne and Mervyn LeRoy. [55] It is based on the book by Robin Moore from 1965. Moore himself was in Vietnam and expressed his personal experience in the book. However, he fictionalized it in order not to reveal national secrets. The screenplay of the movie was written by James Lee Barret and it was loosely based on the book. [56] The movie was a controversial work of art already at that time because it was released before the Tet Offensive in 1968. The Tet Offensive broke the public's opinion, that the United States were winning in the war.

4.1.1 Plot Summary

The story starts with a public display of the Special Forces Green Berets. At the end of this display, few journalists in the audience ask questions about the war in Vietnam. The responses of officers are vague and diplomatic or on the contrary very strict and clear. For example when one of the reporters asks why were the United States of America involved into the "ruthless war" the sergeant answers: "Foreign policy decisions are not made by the military. A soldier goes where he is told to go, and fight whom is told to fight." [57] However when a woman asks if the Vietnamese even want the U.S. in Vietnam, the answer is "They need us, Miss. And they want us." [57] Besides the Green Berets, this story follows one of the reporters, critical and sceptic George Beckworth. He is not satisfied after the display and he tells to the Colonel Mike Kirby, that still he is not

sure if America should be engaged in Southeast Asia. Col. Kirby responds to him with a question if he ever has been to Southeast Asia and Beckworth replies he has not.

Kirby and his troops arrive to Da Nang in South Vietnam. The Vietnamese counterpart of Kirby explains to him that they are building a camp in the middle of the Viet Cong territory, but Viet Cong bombard the camp often so it is not finished yet. Kirby decides that one of his teams will help to build the camp. In the moment they are leaving, George Beckworth appears there and asks Col. Kirby to take him with them. Kirby is not sure if he wants to take a civilian but Beckworth immediately asks if there is anything, he does not want him to see, so to dispel the doubts Kirby agrees to take him.

There in the base camp, we are getting to know the platoon, which is already there, and we meet a little Vietnamese boy. He is an orphan and lives in the camp with soldiers and other South Vietnamese civilians. Sergeant called Peterson begins to care more for the little boy. In the evening, soldiers are playing poker or talking to each other when suddenly, the Viet Cong start to bomb the camp. It destroys some of the buildings and kills a Captain who was supposed to go home the day after.

During the other day, a helicopter patrol sees a troop of North Vietnamese Army (NVA) near the river and starts to bombard them. They kill all of the NVA. In the camp, one of the Captains recognizes a Viet Cong spy in the platoon as he was measuring the camp. He immediately catches him and the spy is questioned and tortured soon after. Beckworth is mad about this situation and he tells to the Colonel, that they are being immoral and that there are laws for these kinds of situation, but Kirby answers that in Vietnam the due process is a bullet. He also explains that once there was a soldier who had been helping to the 'Montagnards' but on his way back he was killed. His body had been found later with his head cut off. Now, they have found a lighter of this soldier in the coat of Viet Cong and they assumed that he is responsible for the death of their comrade.

One of the local Vietnamese comes to the camp searching for medical help for a little girl. He agrees to move people from his village into the camp for better protection, only if the soldiers would help him with the relocation. At the dusk, the patrol sets out to the village but when they come, they discover that Viet Cong have killed many villagers over the night. Beckworth who joined them on this patrol seems to change his mind about the war.

Later, one of the squads comes back from the field research with the information that the Viet Cong is preparing for an attack. After the dawn Viet Cong really strikes and there is a long, fighting scene in which the Viet Cong is defeated.

The story continues with a secret operation. Kirby and his team are supposed to manage that. The target of this operation is a North Vietnamese General Ti. There needs to be committed a secret decoy in order to capture him. The operation is successful and the troop is coming back to the military base in Da Nang. The Vietnamese orphan child from the camp is waiting there for his friend Peterson, but he is not coming back because he died during the secret operation. The little boy is very sad but Col. Kirby talks to him and comforts him.

4.1.2 Analysis

This movie was filmed during the Vietnam War, so the point of view from which it is directed is quite understandable. It is very pro-American, pro-war and one-sided movie. There are many situations in the movie where we can observe clear judgments regarding the North Vietnamese. They are always pictured in a bad way, while the Americans are always the good ones. Some dialogues or statements can be considered almost pathetic, for example, when Col. Kirby is describing the massacre by Viet Cong of one South Vietnamese hamlet. He is very serious about it, the scene seems very dramatic and he emphasizes each word, very slowly. In the context of the whole movie and its propagandistic purpose it does seem exaggerated and as a cliché. The very ending of the movie, when Kirby is comforting the boy, while the Sun is setting down at the horizon and they are walking away, hand in hand, is a very American feature and we can notice that in many American patriotic movies.

In addition, the purpose of the character of the war correspondent Beckworth is manifest. At the beginning, Beckworth is very offensive in his attitude towards the U.S. involvement in Vietnam, but after his personal experience from the war, he no longer doubts U.S. government and its decisions. There is a remark pointing to the distorting of news by antiwar newspapers. Col. Kirby asks Beckworth what he is going to say about Vietnam and he responds, "If I say what I feel, I may be out of a job." [57]

It should be pointed out that there is no such thing mentioned as a usage of napalm or poisons by U.S. Army and no signs of censorship of media by the Government or any other of the important starters for antiwar movements all over the world. Issues that served

as the arguments for antiwar movement proved real during the war and afterwards, thus, this movie should be considered misleading and bias.

4.2 Hair

Hair is originally a rock musical written by James Rado and Gerome Ragni in 1967 and back then it was a political and socio-critical play, which fitted exactly to the time of its creation. Miloš Forman, a Czechoslovakian director, transformed the musical into the movie in 1979; hence, it was 4 years after the end of Vietnam War and 12 years after the *Summer of Love*, which can be considered as the height of the hippie movement. Although it was released after the antiwar era, this American musical is capable of recreating the atmosphere of that time perfectly. Michael Weller wrote the screenplay for the film. The movie is filled with songs with expressive lyrics. All the songs are somehow telling the story about the hippies and the Vietnam War, and the choreography by Twyla Tharp is completing the whole scene. [58]

4.2.1 Plot Summary and Analysis

This movie follows a story of young man from Oklahoma, Claude Bukowski, who is going to New York to be inducted to war in Vietnam. He seems to be a man of humble origins, who has never been beyond his state. He wants to spend some valuable time in New York City before he will be drafted. When Claude arrives to NYC, he comes across a group of four people who according to their clothes and hairstyles are members of the hippie movement. The seems-to-be leader of the group is Berger. Then there is a pregnant girl Jeannie, blond man called Woof and an Afro-American man named Hud. Claude starts to talk to them and eventually they end up spending time in NYC together.

The first night Claude meets other people from their group and experiments with drugs. He wants to leave the day after, but Berger points out to him, that there will be a party, where Claude can meet a girl, Sheila, which he has seen before in the Central Park. They mingle into the party without any invitation, enjoying the atmosphere, but soon the host of the party notices them and starts to ask questions. During dinner one man, who seems to be a servant, eventually comes to the Berger to tell him that they have to leave. However, Berger starts to argue with him, explaining that this is the last thing Claude wants to do before he leaves for Vietnam. The servant does not seem to be interested.

BERGER: You don't understand what this man is gonna be doing for you.

SERVANT: I don't wanna hear about it.

BERGER: You should hear about it. You know what this man is gonna be doing for you? You should care, because he's gonna be fighting for you, man. [59]

The servant calls the police and the four of them are arrested and obligated to pay a fine of 50 dollars per each. Berger gets out by using the 50 dollars from Claude and goes to ask his parents for the rest. In this scene, we can notice that Berger is neither from a poor family nor non-functioning one; in the contrary, he has caring parents. Especially his mother who insists on washing his clothes and eventually gives Berger the money he needs. His father is however more strict, he does not agree with the life style of Berger. The clash between two generations can be seen here; the old and conservative one that tries to educate and moderate the other generation, which is fresh and free. We can see the discontentment for example when the father says to Berger, "Get a haircut and I'll give you the money." [59]

We can observe the iconic portrayal of a hippie member in many more situations. One whole song, and of course even the title of the movie, is dedicated to hair. The song parodies U.S. national anthem with lyrics saying, "Oh say can you see my eyes if you can then my hair's too short." [59] In addition, we can notice few remarks about the 'free love' that was spread among the hippie culture, when we learn that Jeannie does not really know who the father of her baby is. Nevertheless, she is okay with that, she does not see any reason why it should be important. Or when the policewoman is asking Woof if he has any sexual experience with men and he responds: "Well, I wouldn't kick Mick Jagger out of my bed, but I am not a homosexual, no." [59]

After Berger pays the fine and everybody is free, they go to the Central Park, which was a center of meetings of hippies at that time. The demonstrations were held here, speakers expressed their opinions, people were using drugs, singing and dancing. Within the scene in the Park, a man is giving a speech about the Vietnam War. "The draft is white people, sending black people, to make war on a yellow people to defend the land they stole from the red people!" [59] He is referring to different human races involved in this conflict; Americans (white people) wanted to protect their country, which originally belonged to the Indians (red people). The U. S. government waged a war against the Asians (yellow people), but inducted Afro-Americans (black people) more often.

In the evening, the group is trying to enjoy Claude's last night before he will enlist but Berger and his friends seem to be confused why Claude seriously wants to go to war.

BERGER: You're not still serious about that shit, are you?

CLAUDE: That's none of your goddamn business.

BERGER: No, it is my goddamn business, man. You wanna be a big hero with a gun? Big macho dude in the uniform, is that what you want man?

...

HUD: Who are you doing it for?

CLAUDE: I'm doing it for you man.

HUD: Don't hand me that. If you're doing it for me - don't. Because if the shoe was on the other foot, I wouldn't do it for you. [59]

They simply do not understand why anyone would obey the order to go and kill other people. Claude reproaches to Berger that he does not take anything seriously.

The other day Claude goes to be drafted while singing a song 'Where do I go?' Lyrics of this song indicate the confusion of American recruits. They went to a remotely placed country, fought there for another nation and risked their lives there, all this because someone else ordered them to do it.

The boot camp is depicted in a lightweight and ridiculous way, for example the scene where all the recruits are assembled and an officer gives a speech in which he does not forget to mention that "The USA is the greatest power in the world." [59] However shortly after, music starts to play unintentionally from the loud speakers and in order to stop it; soldiers do not have any better idea than to shoot at it until it breaks.

Meanwhile in NYC Berger and his friends, along with Sheila decide to go to Nevada and visit Claude in the boot camp. After a little bit of struggles with entering the boot camp, Berger gets inside in disguise as an army officer and finds Claude. Claude is happy to see Berger but he does not want to leave the camp because he is afraid that it will cause him troubles. Berger convinces him to exchange their clothes and he stays in the camp while Claude leaves to meet the others in the near wood. However, the unfortunate thing happens when the platoon of Claude is supposed to leave quickly for Vietnam. Berger, paralyzed with fear, does not have any other choice than to deputize

Claude and leave with other soldiers to the war. This is a very moving scene where Berger for the first time seems to be worried about something. In the next scene, we learn that he died in Vietnam. This scene reinforces the feeling that innocent people were taken from their homes and placed into different country where many of them died and thus it reinforces the antiwar atmosphere, which the musical has.

The only one hint that hippies were an active antiwar movement is the very first scene where Berger and others burn their draft cards. It says, "Any person who alters, forges, knowingly destroys, knowingly mutilates or in any manner changes this certificate may be fined not to exceed 10 000 dollars or imprisonment not more than 5 years or both." [59] This is the only action that characters in the movie actually do against the war. Otherwise, they seem to be people who are not bearing any responsibility, who are sharing love, peace and drugs but they are not ready really to do something.

Here can be observed the difference between hippies and other antiwar movements. The hippies were a passive movement, whereas the others can be considered as active. Of course, it is not without any exception and many hippies were attending the demonstrations and participate. Also the difference was in the way of perceiving the war. The antiwar movements wanted to end the war that was seen as a result of mistaken policy of the country, whilst the hippies opposed whole American society and viewed Vietnam "only as a symptom". [34]

4.3 Platoon

The movie *Platoon* is one of three movies about the Vietnam War that Oliver Stone has directed. He also wrote a screenplay for this one. It is said that he decided to make this movie as a response to the John Wayne's *Green Berets*, because he considered it as a very dishonest and distorted portrayal of the war. [55] Stone wrote the first version of the screenplay right after his comeback from Vietnam but it took many years before the shooting actually started and it was released in 1986. Stone himself was fighting in the Vietnam War and thus he based the movie on his own personal experience. In addition, he hired a consultant Dale Dye, who was a former Marine Corps soldier, and together they made a very realistic portrayal of the war. Dye even convinced the actors to spend two weeks in the jungle of Philippines (the movie was filmed there). They were forced to behave as in the war, they dug holes, did not have any access to a shower or normal food and all the time they had to stay in their roles. [60]

The movie does not have a significant plot. It is more just a description of a platoon's day-after-day combats and difficulties they had to endure in the jungles of Vietnam. Nevertheless, thanks to Oliver Stone's work, simply to observe the war is influencing and it is more testifying than many other movies with complicated story lines.

4.3.1 Plot Summary

The main character is a young Chris Taylor who enlisted in the U.S. Army voluntarily because he "figured why should just the poor kids go off to war and the rich kids always get away with it?" [61] He is describing his feelings throughout the movie by writing letters to his grandmother.

In the beginning, it is in September 1967, the platoon is located somewhere near the borders of Cambodia. Chris is new, right after his training in the boot camp, and he feels how the other soldiers perceive him. He says that the life of a rookie is not so important for the rest of the platoon, because they expect him to die soon anyway. He is in Vietnam only for one week and he writes to his grandmother that he is afraid that he has made a mistake when he enlisted. "Somebody once wrote: 'Hell is the impossibility of reason.' That's what this place feels like. Hell." [61]

One night the squad is on the patrol in the jungle but they get under the attack of North Vietnamese Army (NVA). Taylor is blamed for falling asleep on guard, but it was not him who was supposed to be on watch. However, no one cares because it is more comfortable for them to blame a rookie. He is slowly realizing that not only it is difficult to fight in such conditions like in Vietnam but also the relationships are not good among the soldiers in the squad. However, after few days the platoon accepts him when they let him to join them on a party in the bunker they have in the base camp. Soldiers are playing cards, drinking alcohol and smoking marijuana.

The year 1968 comes and the platoon is on one of its patrols in the jungle. They find a bunker of the NVA. The bunker is empty, but two soldiers die because of the booby traps and one of their comrades, Manny, gets lost. Later they find him dead, obviously after mutilating by the enemy. Everybody is getting more and more upset and the atmosphere is tense. By that time, they reach a nearby village where the Sergeant Barnes questions one of the villagers because he has a suspicion that they are helping to the Viet Cong. Because the Vietnamese man does not confess this, Barnes shoots one of the village women. However, the man still repeats that Viet Cong has not been in the village for

months and that the villagers hate Viet Cong too. However, it is not helping and Sergeant Barnes catches a young Vietnamese girl and puts a gun to her head while screaming at the villager that he was lying. Then he concludes that the best would be to kill all of the villagers but in that moment, Sergeant Elias comes and starts screaming at Barnes, what he was thinking and that they were not a firing squad. Barnes and Elias start to fight but the Lt. Wolfe interrupts them. He orders the platoon to burn the village down and to leave that place, along with the villagers. That is a classic example of 'search and destroy' missions the U. S. Army executed since 1965. Before they leave, a group of soldiers tries to rape the young Vietnamese girl but Taylor stops them from doing it. He is horrified by their cruelty.

At the base camp, everybody is shaken by what has happened in the village and Elias wants to report an illegal killing by Sgt. Barnes, but Barnes is confident that many of the men will testify that nothing like that has ever happened. However, Taylor and few of his friends are in favor of Sgt. Elias and they are trying to figure out what to do about this. Taylor is afraid that Barnes would like to frighten off Sgt. Elias somehow.

Next day the platoon gets under the attack of North Vietnamese Army again and Elias decides to attack them from a different position so he leaves all by himself. Meanwhile Barnes orders the platoon to withdraw and reassure others that he will find and notify Elias. However when he finds him, he kills him instead. When Barnes gets back, he says that he found Elias already dead. Helicopters come to rescue the platoon and as they are flying away, Taylor notices Sgt. Elias down there as he is being chased by NVA. Unfortunately, he is already fatally wounded and shot many times. He falls to the ground dead. Taylor looks at Sgt. Barnes and he realizes from his face expression that he has lied before. Unfortunately, he has no proof that he shot Elias.

The movie ends with a combat between the platoon and North Vietnamese Army. As the NVA is numerically superior, they break the defensive lines and many of the American soldiers die. The situation seems hopeless so the Lt. Wolf asks for the air support and on his own responsibility orders to drop all the ammunition inside his perimeter saying: "It's a lovely fucking war." [61] Meanwhile, Taylor chances on Barnes but before they harm each other in the fight, the air support uses napalm in that area and both of them are hit. Taylor wakes up to a total doom. Many corpses lie around him but he notices Sgt. Barnes among them. He is alive and calls for a medic but instead of helping him, Chris shoots him. After a while, a different squad arrives and helps Taylor to a

helicopter, which is taking the wounded soldiers to the hospital. One member of the platoon, Francis, has not suffered any harm during the combat so he stabs himself in the leg. Both Francis and Taylor are flying home as they are watching the scenery below them; many dead bodies everywhere and the squad throwing the corpses into the huge craters left after the bombing.

4.3.2 Analysis

The movie *Platoon* can be found similar to the *Full Metal Jacket* by Stanley Kubric in what regards the duality of men philosophy. Chris Taylor is of previous good character. He deliberately enlisted into the horrors of Vietnam War in order to help the country and because he felt equal with the men who were drafted. Soon after being in the battlefield, he realizes that there is a thin line between good and evil inside every human being. He is struggling between his humanistic attitudes and adaptation to the ravages of war. "Day by day, I struggle to maintain not only my strength but my sanity. It's all a blur. I have no energy to write. I don't know what's right and what's wrong anymore. The morale of the men is low." [61]

At the end of the movie, he says, "I think now, looking back, we did not fight the enemy; we fought ourselves. And the enemy... was in us." [61]

Platoon describes issues, which are not so obvious in other Vietnam War movies or books. It puts an emphasis on the fact that the drafts resulted in inducting of men who mainly originated from poor families, men who did not have any higher education. This is mentioned several times in the movie, for example when Chris writes about his comrades to his grandmother, "They come from the end of the line, most of them, small towns you never heard of: Pulaski, Tennessee; Brandon, Mississippi; Pork Bend, Utah; Wampum, Pennsylvania. Two years' high school's about it. Maybe if they're lucky, a job waiting for them, back in a factory. But most of them got nothing. They're poor. They're the unwanted. Yet they're fighting for our society and our freedom. It's weird, isn't it? At the bottom of the barrel, and they know it. Maybe that's why they call themselves 'grunts', 'cause a grunt can take it - can take anything." [61] Or when one of the Afro-American soldiers is writing a letter to his girlfriend and the other one says, "It ain't D-E-R-E, it's D-E-A-R and 'Sarah' ain't got no two R's, King. Damn, you dumb!" and King responds, "It don't make no difference. She know what I mean. She don't read too good no how."

[61] Besides the message of this dialogue, even the grammatical structure of their statements can be considered as a sign of low educational level.

Platoon is a movie that does not tell much about the characters or does not have a significant story line but it creates a deep insight into the war in Vietnam. It shows the natural conditions of the country causing troubles to Americans, loose morale among the soldiers, chaotic jungle combats and features that are not depicted often in other movies; usage of drugs and consequences of the drafts.

4.4 Full Metal Jacket

Full Metal Jacket is a British-American movie from 1987. The director of this movie is renowned Stanley Kubrick, who co-wrote the screenplay with Michael Herr and Gustav Hasford. [62] Hasford was a writer and he is the author of the book *The Short-Timers* (1979). The movie *Full Metal Jacket* is a loose adaptation of this book. Michael Herr was a civilian correspondent for *Esquire* from 1967 to 1969 and he is the author of Vietnam War memoir called *Dispatches* (1977). [64]

4.4.1 Plot Summary

The movie divides the story in two parts. The first part is taking us at Parris Island in South Carolina, where the physical trainings of drafted men took place. A group of young recruits is being prepared for going into the war. They have their heads shaved and soon they meet their Senior Drill Instructor Gunnery Sergeant Hartman. This character was played by a real life drill instructor from the Vietnam War; therefore, the impact of his performance is one of the most powerful aspects of the movie. It is also said, that the actor actually wrote some of the lines himself, many of them were just the insults, which are used in the movie scenes. [64] *Full Metal Jacket* presents more characters than just a Sergeant Hartman. The narrator of the whole story is a private nicknamed Joker. He is the main character of this film and is representing a bright soldier for whom the war and death is just something to be ironic about, however the war affects his mind throughout the movie. The interesting thing about Joker is that he is wearing a peace symbol on his clothes and an inscription on his helmet that says 'Born to kill'. One of the officers asks him about it, if it was supposed to be some sick joke, but Joker replies, "I think I must be trying to suggest something about the duality of a man sir." [65] Then he explains that he talks about the Jungian philosophy. This philosophy simply declares that in every human

there is a bright side and a dark side. “Human beings are savage and civilized, kind and cruel, noble and deranged.” [63] This can be considered the main theme of *Full Metal Jacket*. This movie is not trying hard to be against or pro-war, it is not judging anybody, it only describes the time of Vietnam War with its pros and cons, good and bad.

When the movie is slowly moving to the second part, the recruits are given a Military Occupational Specialty assignments and Joker is assigned to a Basic Military Journalism. Other character, which appears both in the first as in the second part of the movie, is called Cowboy. He is assigned to an Infantry. The last significant character of the first part has a nickname Gomer Pyle. He is a little overweight recruit who is at the beginning struggling through the training, not reaching the results as everyone else and thus being very much under the pressure, because Sergeant Hartman targets him, as he is the weakest member of the troop. Because Gomer Pyle still makes some mistakes, Sergeant Hartman chooses to use a collective punishment policy, which means that for each mistake Gomer Pyle does, he punishes the rest of the platoon instead. Gomer Pyle is obviously not popular among the recruits and starts to exhibit some signs of mental breakdown. As a part of it, he becomes a super disciplined and capable private but it goes beyond a normal state of mind. On the last night at Parris Island Gomer Pyle's breakdown escalates. He threatens Joker with his rifle. Joker is trying to talk him out of whatever Gomer Pyle wants to do, he is afraid that Sergeant Hartman would come, but Gomer Pyle does not seem like he wants to behave according to orders anymore.

JOKER: Leonard, if Harman comes in here and catches us, we'll both be in a world of shit.

GOMER PYLE: I am in a world of shit. [65]

Eventually Hartman comes and he is furious about the situation. His screaming does not calm Gomer Pyle. He kills Sergeant Hartman and then commits a suicide.

That is how we move into the second part of the movie, to the South Vietnam in 1968. Joker is working as a war correspondent for *Stars and Stripes*. The cease-fire was called at the end of January, in order to respect the Tet, which is a Vietnamese Lunar New Year. However, the Viet Cong, which were supported by the North Vietnamese Army, opened a general attack all over the southern part of Vietnam on January 30, 1968. Joker and his photographer Rafterman leave for the battlefield where they join the squad of Cowboy and meet the other soldiers. In the contrary to Joker and Rafterman, they have

experienced many combats. The movie is ending with the Battle of Hue, interviews with the press and then the squad encounters a Viet Cong (VC) female sniper, who succeeds to kill some of them, nevertheless Joker and others finally find and mortally wound her. Joker, who is the only one expressing some sympathy and wants to end the suffering of the sniper, is told to kill her himself if he wants to. The final battle of the Jungian duality of man is here. Joker shoots the sniper at last. He closes his story with the words, “I am in a world of shit, yes. But I am alive. And I’m not afraid.” [65]

4.4.2 Analysis

It could be said that the movie *Full Metal Jacket* is depicting the war in Vietnam truthfully. The story and the situations are very similar to the non-fiction books and memories shared by the Veterans. It shows the training of the recruits at Parris Island in the same way Michael Helms does in his autobiographic book *The Proud Bastards*. For example when Hartman says to recruits, “You’re not even human fucking beings” [65] and many other sentences dehumanizing the recruits are occurring both in the *Full Metal Jacket* and in *The Proud Bastards*. We can observe how the boot camp is erasing the individuality of young men, how the drill they have to endure is challenging physically and psychically and how it leads the recruits to view the opposite fighting side as the undeniable enemy by constant repeating and indoctrinating. For example in the scene where the Sergeant is training the company while they are repeating after him, singing a military cadence: “Ho Chi Minh is a son of a bitch.” [65]

In addition, the movie talks openly about killing many civilian citizens by the U. S. Army, which was one of the reasons why the war in Vietnam was so unpopular. One of the disturbing scenes is when the door gunner is joyfully shooting from the helicopter saying: “Anyone who runs is a VC. Anyone who stands still is a well-disciplined VC.” The dialogue continues with Joker asking if he has killed any women or children and the door gunner answers that “sometimes”. Joker then wonders, “How can you shoot women and children?” [65] And the door gunner answers: “Easy. You just don’t lead them so much. Ha-ha. Ain’t war hell?” [65] This dialogue is not from the book of Hasford, but from the war memoirs by Herr. These memoirs are considered a non-fiction literature, so that is how the scene gains its terrifying honesty.

Moreover, signs of indifference or ignorance among the soldiers are portrayed in the movie. Recruits were not trained to think independently about their decisions and

consequences of their actions. Many of them did not think much about the war, or if they did, they did not understand it because of the lack of information. One of the first reactions mentioned in the second part of the movie is when Rafterman complains to Joker, “You know what really pisses me off about these people? We’re supposed to be helping them and they shit all over us every chance they get. I just can’t feature that.” [65] It points to the general American opinion, that Vietnamese citizens should have been happy and grateful to Americans for being in Vietnam. The most manifesting quote from the movie is from one of the officers, “Son, all I’ve ever asked of my marines is that they obey my orders as they would the word of God. We are here to help the Vietnamese because inside every gook there is an American trying to get out.” [65] Some of the soldiers were aware of the fact that they are not supposed to be in Vietnam killing its citizens but they were dedicated to fulfill their duty, they did not think whether they had a choice or not. There is this dialogue between Rafterman and the second soldier, who is called Animal Mother, after two of their comrades died.

RAFTERMAN: Well, at least they died for a good cause.

ANIMAL MOTHER: What cause was that?

RAFTERMAN: Freedom?

ANIMAL MOTHER: Flush out your headgear, new guy. You think we waste gooks for freedom? This is a slaughter. [65]

We can observe more of the antiwar opinions or at least hint of it in the interviews for the press. After a Battle of Hue, there come reporters and ask soldiers questions. Some of the responses have an antiwar sentiment, for example, “Can I quote LBJ? I will not send American boys eight or ten thousand miles around the world to do a job, that Asian boys ought to be doing for themselves.” [65] This is a quotation from the speech of Lyndon B. Johnson, which he gave when campaigning for the presidential election in 1964. [66] Obviously, he did not keep his promise after becoming the president; nevertheless, the ‘American boys’ he was talking about, remembered his statement in Vietnam well. To give another example of the answers expressing the discontent among soldiers, “Personally I think they don’t really want to be involved in this war. I mean, they took our freedom and gave it to the gooks, who don’t want it.” [65] The mention of the freedom is an interesting observation by this soldier. It means that in order to help

foreign citizens by sending the troops to their country for the purpose of giving them independence, it is inevitable to take the independence from the soldiers.

Finally, we can notice a depiction of how the army news was regulated and distorted when a superior of Joker tells him, “Joker, I’ve told you that we run two basic stories here; Grunts who give half their pay to buy gooks toothbrushes and deodorants; winning of hearts and minds. Okay? And combat action that results in a kill; winning the war.” [65] Firstly, this meant that the USA administration tried to claim to the public that the North Vietnam is being defeated and secondly, that the military media tried to promote more human aspect of the Army.

Full Metal Jacket is often viewed as one of the best Vietnam War movies. It combines humor with honest depiction of the war period. Besides the truthful adaptation of the theme, the main character Joker and his inner fight about the duality of men is an issue typical for soldiers and we can observe this in many war themed movies.

4.5 The Proud Bastards: One Marine’s Journey from Parris Island through the Hell of Vietnam

This autobiographic novel by E. Michael Helms, *The Proud Bastards: One Marine’s Journey from Parris Island through the Hell of Vietnam*, was written in 2009. The author joined the Marine Corps when he was eighteen years old and in the book he narrates his experience from the perspective of Vietnam War veteran. He enlisted “because at the post office, he had read a recruitment leaflet with the Hollywood looking-like marines dressed in beautiful blue uniforms” [67] This book is considered to be one of the crucial works for this thesis as it is a non-fiction description of the war from a Vietnam war veteran.

4.5.1 Plot Summary

It is 1967 and young Michael arrives at Parris Island, where the training of young American boys is taking place; the training that is supposed to prepare them for combats in Vietnam. Right from the beginning when Helms is arriving with other young men to the boot camp, he realizes that he probably has made a mistake when he enlisted. He feels like having a bad dream since the first moment. The Drill Instructor is yelling at them and

insulting every one. They have to stand side by side, in a perfect line and listen to his shouting.

Further in the book, Helms describes the training and then the departure of the troop to Vietnam, where he fights under horrible conditions under the orders that sometimes do not make sense, and there is an unimaginable chaos everywhere. He witnesses his friends dying by not only the hand of the enemy, but also when a member of the squad has a mental breakdown and shoots one of the Michael's friends. After many combats, Michael is offered a better job in the office, where he could serve the rest of his military service, but unfortunately, Michael is seriously wounded. However, he survives and the storyline moves into the hospital for war veterans. Michael tries to get well day after day with the help of the hospital staff. He is experiencing hard moments when he watches soldiers who are in a worse state of health than he is, or when he reads names of dead soldiers in the newspaper. Among number of names, Michael knows many of them and he even finds names of his best friends. At the close of the book, Michael talks about returning home to his family.

4.5.2 Analysis

The analysis of this work is focused on the manner in which Helms describes the war and his feelings and how it is changing throughout the book.

In the beginning, Michael describes the training and in what way in which the Drill Instructor treats the young recruits. For portraying that, Helms is using terms like "herd" [68] to refer to a group of recruits or that "no one will escape it" [69] as a reference to the harshness of the boot camp. When the recruits have to give up all the personal propriety, clothes etc. he says, "We have nothing. We are nothing." [69] Michael is hungry during the first weeks, before his stomach gets used to the military diet. He complains that "the recruitment officer did not mention any of this" [70] and that the Instructors are treating them as they are not human beings; "we are not humans, right?" [70] Despite all this, when Michael and others watch images from real combats in Vietnam, he starts to feel excited about the whole thing. He says that he cannot wait to go to Vietnam; "That is why I joined the Marine Corps. To fight." [71] The excitement is rising, as he is more and more physically capable. During the fight simulations, two recruits are fighting against each other and Michael feels very well and strong, he is

almost out of his mind thinking: “I want to tear out his heart and eat it. His chest is my seat. I want to kill.” [72]

Nevertheless, after few months in the boot camp he does not mind the severe attitude of the Drill Instructor anymore. He even says it is a good thing that he treats them roughly, “That is OK because they transformed us into tough guys.” [73]

Between boot camp and departure to the battlefield, soldiers get few days off so they can enjoy their last days of peacetime. Michael describes how they get drunk or how they go to Disneyland in order to feel like children for the last time in their lives. He tells a story about meeting some girls and flirting with them. Even though they are only few years younger than he was he finds them foolish and feels much older. He feels like carrying a lot of responsibility on his shoulders.

After six days spent in Dong Ha, under the demilitarized zone in Vietnam, his squad is under attack. No one is killed, only shrapnel hurts two people. Helms is scared at first, but after everything calms down, he thinks that it was “both scary and exciting.” [74] He is still eager to go into the battle zone; he meets soldiers who came back from Con Thien, where the number of casualties was huge. Once Michael gets a chance, he asks one of them how it was in Con Thien. The soldier’s “pleasant, almost happy expression of his face suddenly changed into spaced-out look. He was silently staring into nothing. What a horrible moment. Why did I even open my fucking mouth? He turned towards me; ‘Con Thien is awful.’ he said.” [75]

The squad of Michael is on a research around the city of Quang Tri and from time to time, they encounter members of North Vietnamese Army and Viet Cong. Then the Christmas comes and Michael is writing a letter to Santa Claus: “Dear Santa, the only thing I wish for Christmas is this shit to end so we could go home.” [76] It is the first Christmas he is not spending at home with his family. However, in the next sentence he continues: “Hmm, you won’t probably fulfill this wish, so what about M-14 that I would like to shoot with in this fucking war?” [77]

As the time goes by, Michael still thinks about the war and the whole purpose of it, “I don’t know at all why we are here and what is the purpose. It is supposed to be a cease-fire for two days anyway but I guess the administration wants to show to Vietnamese that we are watchful all the time in case they would like to surprise us. Who will notify the booby traps and landmines that they shouldn’t explode because of a cease-

fire? Fucking, useless, all-knowing bastards! None of them would step a foot in here.” [78] The truce is eventually broken and they get under the attack. Helms does not talk about it at his book, but from the historical events we can suppose that in this part of his story he describes the ‘Tet Offensive’, which took place at the end of January 1968.

Throughout the book, Michael has mixed feelings about the war. He still thinks about the Con Thien combats. When he meets other soldiers coming from there, relieved that they escaped, he still feels a little bit jealous that he is not one of them. It seems that he is struggling between the wish to be a war hero and to be alive. For example when he and his three comrades are sent for a patrol in the area full of Viet Cong, he is very upset about it and does not understand for what purpose he is doing that, “I wish I had the courage to say that I refuse this stupid, useless, fucking order.” [78] Helms’ platoon gets the order to sail on the ship U.S.S. Cleveland for a while. They get vacation in Subic Bay in Philippines but they are still under tremendous pressure of the commanding officer on the ship. Michael describes his attitude towards the military service and the official aim of the war in Vietnam satirically, “To go back on the ship, salute the commanding officer, sail back to the war, and stop the wave of communism, to liberate the oppressed humankind, to make the way for democracy, to die for our home country and for free world. Yep. What a great future.” [79] After a while they end up in the city of Dong Ha again, they meet Vietnamese civilians everywhere and Michael says that they hate the Vietnamese and do not trust them at all. Many Vietnam War veterans are speaking about this. In the beginning of the war, they did not care much about the Vietnamese civilians, but after several combats and encounters with Viet Cong and NVA they start to be angry and paranoid. Each Vietnamese citizen can be on the side of North Vietnam. And because soldiers see their friends dying every day, they eventually start to be full of hate and they want to avenge their comrades.

It has been a long time since the platoon came to Vietnam and each soldier has his weak moment sometimes. Soldier Thomspson once loses his nerve and shoots Michael’s friend Beard after they had a little dispute. Since then, Michael does not care about anything. He feels like in a dream. The platoon leaves to get into the camp Carroll and Michael comments it, “I am leaving this God forsaken valley, the same way as I am leaving a part of myself; forever.” [80]

In the last part of the book, North Vietnamese Army moved its troops to the north of the river Cua Viet and the Americans get the order to force them away beyond the

demilitarized zone. It is a hard time for the squad. They are moving ahead through the area, exploring every village and fighting against the NVA in case of the encounter. It is so chaotic that Michael does not remember much from these days. He vaguely describes a combat, then how the 'Phantoms' (jet fighters) arrive and how the place is destroyed by napalm in the morning. He is very tired. He tries to have a rest, and think about some nice moments he had back home. He wants to imagine how the life would be like after he leaves Vietnam, but he is not able to do that. He says that he cannot think about a different world than the Vietnam War, "This is now my world. The reality from which there is no escape. My existence, me and no coming back." [81]

After a long battle, Michael is seriously wounded. Fortunately, he is saved by a medic and put into a helicopter, which takes him away from the war. In the hospital, he tries to recover quickly fighting his last battle of will, power and dignity. When he gets better, he is reading *Stars and stripes*. There is an article saying that Lyndon B. Johnson is not going to run for the president again and Michael hopes there will be a new president who will have more courage to end this war. Then he notices the list of killed soldiers and starts to read it. He cries a lot for his friends who died in the war. He is confused and does not know whether it is fair that he survived. After, he gets a phone call from his family, but he is afraid to talk to them. He feels empty and does not know how to communicate. "How will I explain to my parents that in the body of their anguished son, is living now someone else, someone who they don't know at all?" [82] In the last chapter, Michael dedicates many of his thoughts to his killed friends. He feels sorry that their plans about homecoming will never come true while he is on his way home and does not even know if he wants to. He is ashamed that other young men are still fighting in Vietnam, while he is returning to the USA. On the other hand, he is relieved that he is in a safe place; the omnipresent fear has finally left him. Helms fills the last sentences of his book with hope; he realizes that he is going home to get well.

Sometimes when Michael revisited the places in Vietnam, where they fought against the NVA or Viet Cong, he did not believe that those were the same areas. The combats and mainly the usage of napalm or defoliants like Agent Orange ruined many villages and nature of the country. Michael wondered at these changes. It was so huge that he could not recognize the place. It is like with his own personality. In the beginning, he described the boot camp and first days in Vietnam satirically and mockingly, but he was idealistic, proud and excited. Throughout the war experience he was confused,

disillusioned and did not know if he wanted to flee from the combat or behave like a hero. In the end, he did not know how to explain to his parents that he has changed a lot. The war affected him in a very similar devastating way as the defoliants affected the jungles of Vietnam. Nevertheless, we can sense a hope in the last sentences; he realizes that he does not have to be afraid anymore and that things will get better after all.

Conclusion

The Vietnam War and 'The Sixties' are generally very important part of the history of the USA. It was a period of changes. Many different groups were formed to fight against different issues. To enumerate some of them it was the decimation of environment, nuclear weapons, racism, gender inequality, freedom of speech and others. But the War in Vietnam brought all this different groups together and thus emerged the biggest antiwar movement in history. On top of that, one of the most influential countercultures called hippies emerged during this period. Their ideals, spreading of love, freedom and peace became paramount in this era.

As this issue was intentionally misrepresented by the government and some media, several writers and directors felt the urge to present their point of view, very often based on their own experience.

This thesis tried to demonstrate how the Vietnam War, anti-Vietnam War movement and the hippie culture are portrayed in selected films and literature. The theoretical part of this thesis occupied with the historical events and general facts about the three main themes and thus it was possible to compare the actuality with art depiction and demonstrate the findings on concrete examples. For purpose of this thesis it were chosen films *Green Berets*, *Hair*, *Platoon*, *Full Metal Jacket* and a book *The Proud Bastards: One Marine's Journey from the Parris Island through the Hell of Vietnam*.

The Vietnam War seems to be a theme that is popular among the film makers and writers. There are many works, both fiction and non-fiction, films and books. The depiction of the Vietnam War itself is different in each example of film and literature. It seems that one of the important criterion is the year in which the work was made. During the war it was not eligible to depict the war in a different way than pro-American. It can be said that the more years after the Vietnam War, the more critical view shown. The antiwar movement is not depicted directly in a lot of movies, nevertheless the sentiment of it can be felt from the majority of the works. The representative of the hippie movement is the film *Hair*, which is also the only one not portraying the war, but the days of a draftee before it.

The Proud Bastards should be considered the major source because it is a non-fictional story describing the war itself from the soldier's point of view. The second major source can be the movie *Platoon* which is also based on personal experience from war.

In conclusion, it could be said that the films and literature are very meaningful, each in a different way. *Green Berets* shows the distortion as it was made during the war. *Full Metal Jacket* depicts many of the controversial features of that time. *Hair* indicates the lifestyle of hippies. *Platoon* and *The Proud Bastards* are not passing many judgements, they are the truthful depiction of what the Vietnam War was like.

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Abstract

This bachelor thesis occupies with the anti-Vietnam war movement and the hippie culture themes. In theoretical part the summary of the historical background of the conflict is described. The events of the war are in chronological order.

The second chapter deals with the antiwar movements. Firstly discusses the main reasons of war opposition and then it gives the examples of concrete movements that were actively participating at that time.

This thesis is separately following up the hippie culture; who it was, what ideals and goals did this group have and what role it played in the antiwar era.

The practical part of the thesis occupies with the portrayal of the above mentioned themes in concrete examples of film and literature. For the purpose of this thesis it was chosen one book and four films. The author of the thesis tries to compare the fiction and non-fiction with the historical facts and support these findings by concrete examples from the works.

Resume

Tato bakalářská práce se zabývá tématem protiválečného hnutí a kultury hippies v průběhu války ve Vietnamu. V teoretické části je stručně popsána historie konfliktu ve Vietnamu, události války jsou chronologicky seřazena.

Druhá kapitola se zabývá protiválečným hnutím. Nejprve řeší, jaké byly hlavní důvody válečné opozice a poté uvádí konkrétní příklady některých hnutí, která byly v té době aktivní.

Samostatně se tato práce zabývá kulturou hippies, kdo to byl, jaké měla tato skupina cíle a ideály a jakou roli hrála v protiválečné době.

V praktické části se zabývá vyobrazením výše uvedených témat v konkrétních příkladech filmu a literatury. Pro potřeby práce bylo vybráno jedno knižní dílo a čtyři filmová díla. Autorka se snaží porovnat fikci a non-fikci spolu s historicky podloženými fakty a podpořit své nálezy díky konkrétním příkladům.