



right to use birth control; and in 1973, Roe v. Wade guaranteed women reproductive freedom. As many writers and observers noted of the period, the body was no longer personal, but political.

The natural body became the ideal, and was “considered authentic, real, erotic, and beautiful, a challenge to the artifice and repression of postwar society,” says Peiss. The British model Twiggy had a lanky frame and child-like innocence that made her “the Face of ’66” according to the *Daily Express*. Hippies and the youth counterculture turned against the materialism and repression of middle-class society. Men grew their hair long and women rejected makeup. Instead of living in the suburbs and wearing suits or prim skirts, hippies lived on communes and cooperatives, adopted vegetarian diets, and practiced holistic medicine. The Whole Earth Catalog, which circulated from 1968 to 1972, was the go-to lifestyle manual of the day, with essays, recommendations, and reviews on everything from how to grind flour to building your own geodesic dome.

The Impact

The rejection of the mainstream, the middle-class norms, and the manufactured, deeply shaped beauty culture in the seventies and beyond. Women began to use makeup more sparingly, and some gave it up entirely. The idea that women and men could be beautiful in their own skin took hold. A radical concept, indeed.



LEFT
Life magazine portrait of American beauty pageant winner Kathy Huppe, posing in her crown and sash with a raised fist after she resigned the title of Miss Montana 1970 rather than suppress her anti-war views.

TOP
Cover of *Life* magazine featuring a young woman dancing at the Woodstock Festival in Bethel, New York, 1969.

ABOVE
American drag icon and performance artist Divine, a long-time collaborator of filmmaker John Waters, paved the way for future generations of queens.

RIGHT
1970s “Bare-faced liar” advertisement for cosmetics by Mary Quant, the irreverent British fashion designer who celebrated London’s youth culture.

