

ONE MAN GATHERS WHAT ANOTHER MAN SPILLS: THE GRATEFUL DEAD,  
ENVIRONMENTAL ACTIVISM, AND SUSTAINABLE CONCERTS

by

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## ABSTRACT:

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Picture a bright blue ball just spinning, spinning free, dizzy with possibilities. The lyrics in the Grateful Dead's music reflect key themes such as care for environmental health as well as other natural aspects of life. This thesis demonstrates the connection between the history of the Grateful Dead and the rising effectiveness of the green movement that continues to grow today. I examine how the Grateful Dead has inspired generations of environmental activists from the 1960s to the year 2018. I emphasize that the band has emerged as a leader in promoting sustainable music concerts, performing in venues that strive to create an environmentally aware, as well as enjoyable, concert experience. Through its remaining members and their actions, the Grateful Dead helps us to remember that one man gathers what another man spills, a mantra that many Deadheads live by to work toward a cleaner planet.

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## **I. Introduction**

The Grateful Dead has had a long, strange trip as one of the most influential bands of the 1960's to the present. The band's original five members and the members that followed not only created timeless music that spans generations of fans, but did so while participating in experiences, which add to their cultural appeal. The band was also an advocate for environmental justice, environmental health, and well-being of our planet. Through their music and through their actions, the Grateful Dead inspired decades of Deadheads or dedicated fans of the Grateful Dead, and others alike to care for the environment. The band was formed in 1965 by Jerry Garcia, the band's lead guitarist. Garcia was joined by a classically trained musician, Phil Lesh, blues keyboardist Ron "Pigpen" McKernan, drummer Bill Kreutzmann, and the youngest in the group, rhythm guitarist, Bob Weir. Together, these five musicians helped develop a lasting impression on the culture of America. The band was formed during a time period where through environmental activism was gaining momentum and becoming a household issue.

Through this study, I will make connections between the Environmental Movement of the 1960's and how it shaped the Grateful Dead's musical and lyrical tone and how they inspired generations of environmental activists. Though there was a loss of vital band members through death, and gain of some fresh ones in their absence, the band has continued to inspire the love for improvisational music, happiness, togetherness, and concern for the world around us. To continue the legacy of the Grateful Dead, the remaining members strive to create a sustainable concert experience to promote a healthy atmosphere and environment for humans and the planet alike.

During the time that the Grateful Dead became a lasting musical icon, the 60's environmental movement gained its momentum. People were beginning to become aware of the damage that was being done to the environment, threats to wildlife, and the health of the world (Rome 2003, 525). A huge eye-opener for many Americans was the publication in 1962 of Rachel Carson's *Silent Spring*, which highlighted the use of DDT in America. The pesticide caused many health problems for humans and the environment. Carson states, "Only within the moment of time represented by the present century has one species – man – required significant power to alter the nature of his world" (Carson 1962, 5). Once human beings realized their ability to create machinery and methods to create energy and industrialize the areas they occupy they have been irreparably damaging the planet.

Carson elaborates in her book that the chemicals and pesticides that humans have created could remain in the ground and all around us for years to come. More generally, as Rogene Buchholz states, "Although environmental concerns have been on the public agenda for over two decades during which a good deal of environmental legislation has been passed and implemented, what is different about today's world is that the issue of the environment is rapidly overshadowing all other social issues, and has become a survival rather than a quality-of-life issue" (Buchholz 1993, 2). Survival of the planet heavily relies on the willingness of the population to take steps to prevent damage and harm to the planet.

Since the first Earth Day in April 1970 there have been measures taken to help combat our harming of the planet. The issue overshadows all other issues, because if

there is no clean environment in which to live and thrive in, there will be no other issues to worry about. Carson states, “The question is whether any civilization can wage relentless war on life without destroying itself, and without losing the right to be called civilized” (Carson 1962, 99). Can humankind realize for itself that by polluting and harming the planet that they are in turn harming themselves in the process?

Throughout the environmental movement, many groups have stood up for what they believe in and advocate for change, whether it be the end of pesticide use, protesting the use of nuclear weapons and nuclear power, like Greenpeace, there are people that realize there is a greater entity at risk. Carson states, “The most alarming of all man’s assaults upon the environment is the contamination of air, earth, rivers, and sea with dangerous and even lethal materials” (Carson 1962, 6). Ocean and wind currents drag polluted water and air through all parts of the world, chemicals seeping into our soil and ground water affect more than just those living on that tract of land. All of our actions have consequences, and humankind must face these consequences but are afraid that we may lay our home to waste. This goes back to the age old debate whether nature should be conserved or preserved.

Humans exist on this land and it is impossible for us to totally preserve and environment which we depend so heavily upon. Conservation is very important for humans to exist along with nature. Conservation and consciousness of our environmental impact should not be thrown to the side when trying to enjoy social interactions such as concert experiences we should always be concerned about our water usage, energy usage, and recycling efforts regardless of what activities we are participating in. Environmental

health directly relates to the health of the population of people living on the planet. Humans cannot survive on a planet where the air is unbreathable and the water is undrinkable. The Grateful Dead have a song, St. Stephen, that highlights the importance of keeping the planet clean. After all, as they sing, “One man gathers what another man spills” (Hunter and Garcia, 1967).

I argue that the Grateful Dead promoted, directly and indirectly, the important actions of sustainability in their lyrics, music experience, and concert venue experience. Through the use of psychedelics, the Grateful Dead opened the realm of environmental awareness for themselves as well as projecting that awareness to their fans. Inferences from select songs and actions as band members persuade listeners to be aware of their surroundings and their environment to provide themselves a cleaner and safer planet. David Dodd is the writer of *The Annotated Grateful Dead Lyrics*, a book that contains every song that the Grateful Dead has performed or recorded, whose work serves as one of the most interesting reads you could find about the Grateful Dead. Dodd states, “Grateful Dead lyrics can contain the world” (Dodd 2005, xxix). For many Deadheads this statement holds true for so many situations and times in their lives that the Grateful Dead helps them through. “Not Fade Away” can be a lover’s tune or an ode to a lasting love for the Grateful Dead. “He’s Gone” may mean more to you after a loved one dies, or to remember Jerry and Pigpen for their greatness and contributions. The lyrics can literally mean something new almost every time they are and that is what makes the Grateful Dead as a group a timeless musical masterpiece.

## II. History of the Grateful Dead, Volume One, Bear's Choice

*Saint Stephen with a rose*

*In and out of the garden he goes*

*Country garden in the wind and the rain*

*Wherever he goes the people all complain*

The original five members of the Grateful Dead are Jerry Garcia and Bob Weir who cofounded the band together, Phil Lesh, Bill Kreutzmann and Ron "Pigpen" McKernan. These men have created one of the most influential and lasting bands of all time. Although he dropped out of the band for a few years, he was a part of the cofounders, Mickey Hart has to be recognized as an original member, because without his percussion and 'space' drum jams from the 1960's to the present, the Grateful Dead would have been a totally different band. Though we have gained and lost a few men and women during this time, the bands message of environmental awareness and community in others will span generations to come. Deadheads, fanatics of the Grateful Dead, claim that "Dead do not die" and it's true. The Grateful Dead and its members will stand the test of time.

Jerome John Garcia, better known as "Jerry", was born on August 1, 1942 and spent his childhood years fascinated with the concept of fear; this was inspired by his trip to the movies with his mother, almost a year after his father passed away by drowning, to see *Abbot and Costello meet Frankenstein* when he was 6 years old (Long Strange Trip, 2017). Garcia lost his middle finger in a wood cutting accident in his childhood years, his

hand print becoming an iconic image of the bands persona. Garcia grew up in San Francisco, which was a place where many walks of life came to explore and create.

The Beat culture was a source of inspiration for Garcia and others in the band. The Beat movement evolved the arts and music scene tremendously. Moving into the 1960's, the hippie generation took its place. The Grateful Dead is associated with hippie culture because of their style of dress, use of drugs and their long hair. People viewed them as a counterculture that smoked pot and preached peace and love on the street. Though the Dead were a leader in the counterculture with their new form of musical ideas, they still fit the persona of a hippie. Garcia had always been a bright and creative boy so it was no surprise that moving into his teenage years he took up guitar and banjo, an action that would change his life forever. Peter Richardson, a Grateful Dead historian states "Later, Garcia noted that the banjo informed his taste in music. "I like to hear every note" he said. "I like the clarity and separation of the notes" (Richardson 2014, 25). Because of his interest in the banjo, he was able to expand his talents and start playing the electric guitar, later forming the greatest band of all time.

Bob Weir is the rhythm guitarist for the Grateful Dead. During his school years Weir had difficulty learning due to dyslexia and his teachers wrote him off as stupid (Richardson 2014, 47). In the long run Weir had quit school and was working for a music store called Dana Morgan Music in Palo Alto where he met Jerry Garcia on New Year's Eve 1963 going into 1964. The two hit it off, Weir became more and more interested in playing guitar and he dropped out of school, took guitar lessons with Garcia. The two formed a Jug Band called Mother McCrea's Uptown Jug Champions where they played

bluegrass music. Weir states, “Jerry was my older brother basically” (The Other One 2015). The band became a family for the men in the Grateful Dead because their home lives were not as nurturing and encouraging as the family they formed as a band.

McKernan, better known as Pigpen, after the Peanuts character due to his unkempt nature, had all of the charisma in the band. Richardson also notes, “McKernan was a Lightnin’ Hopkins devotee who frequented the black clubs in East Palo Alto clad in a beat up cowboy hat, motorcycle boots, and greasy clothes” (Richardson 2014, 47). Pigpen was the only member of the band that did not partake in smoking pot and taking LSD, his drug of choice was booze, which ultimately caused his death from bleeding ulcers from years of drinking. Richardson states, “Pigpen was the only guy in the band who had had any talent when we were starting out, Garcia later said. He was the guy who really sold the band, not me or Weir. Pigpen is what made the band work” (Richardson 2014, 49-50). All of the members of the band revered Pigpen with the highest regard and his death in 1973 made it difficult for the band to continue to play music. His loss gave the name “Grateful Dead” a deeper meaning. The band had to be grateful for the people in their lives and remember that they still hold their fallen comrades in their hearts. The band sang “He’s Gone” in his memorial.

Mickey Hart and Bill Kreutzmann, both drummers, brought an interesting flare to the band. Kreutzmann was the original drummer and Mickey Hart was added in 1967. Kreutzmann prides himself on feeling the beat of a song and not keeping count while Hart delved deeply into all types of percussion from all around the world (Long Strange Trip 2017). Hart took a short break from the band in 1971 when his father, manager of

the band at the time, skipped town with all of the bands profits. The members of the band treated each other like family, so in his absence the rest of the band still supported Hart financially until he was ready to return to the band (Richardson 2014, 159).

Phil Lesh was the collegiate man of the bunch. Richardson states, “After his junior college stint, Lesh enrolled at the University of California, Berkeley, to continue his music studies” (Richardson 2014, 37). Lesh was an asset to the band because of his knowledge of music theory and composition which made it easier for the band to write and compose their music; this also allowed the band to easily mesh with the lyricists they used. One of the most vital pieces of the puzzle for the Grateful Dead is their usage of their lyricists. Robert Hunter and John Perry Barlow wrote the bulk of the Dead’s original works. Barlow, who unfortunately passed during the writing of this study, was most closely associated with Bob Weir, and Robert Hunter was Jerry Garcia’s main partner in song writing. Hunter tried several times to work with Weir but found his lackadaisical attitude and refusal to sing his songs word for word frustrating and that had caused a rift between the two (Richardson 2014, 189). Richardson states, “The folk revival pointed Garcia and Hunter back to prewar America for inspiration. Their main portal to the lost world was Harry Smith’s *Anthology of American Folk Music*, the six album collection of Appalachian folk, fiddle, gospel, hillbilly, blues, and Cajun music released in 1952” (Richardson 2014, 32). Garcia and Hunter relied on this anthology for inspiration in producing many of their works.

Using older music to create a new type of music sometimes described as Americana Rock and Roll used multiple inspirations from different types of music. This folk attitude

combined with their background in bluegrass and rock and roll created an interesting musical experience that has still not been able to be replicated by any other band. Hunter states, “In 1967, I mailed to my old chum and fellow folkie Garcia three lyrics from New Mexico. I got the first and only letter I ever received from him asking me to come out and join the band. The lyrics were “Saint Stephen,” “China Cat Sunflower,” and “Alligator”” (Hunter 2005, xxii). These three songs are staples at a Grateful Dead performance and evoke environmental awareness and concern. If not for Hunter’s expertise in prose and Garcia’s instrumental influence the Grateful Dead would not have had such beautifully composed songs with a deeper meaning.

Weir and Barlow met in their freshman year of high school and got along from the start (The Other One 2015). Barlow was a man of many trades. He grew up on a Wyoming cattle ranch which helped spur his love for the outdoors as well as a frontier mentality. In the 1970’s he served as the campaign manager for Dick Cheney but did not agree with Cheney’s aversion to environmental and social issues. He was also a member of the Wyoming Outdoor Council, a conservation organization and served as its president for some years as well as writing lyrics for the Grateful Dead (Wilkinson 2018). Barlow, seemingly a devout environmentalist when considering the songs he coined for the Grateful Dead, contributed a few of the Grateful Dead’s best known songs such as, “Throwing Stones.” As Weir states, “It’s apolitical. It’s anti-politics. I do not see politics of something that is doing much to serve humanity” (Weir 1985, 66). The song addressed the many social and environmental concerns going on at the time such as pesticide use, the fight for open spaces, and the quality of air and water, “Weather Report Suite”, a song

about the earth and appreciating the work of rain, thunder, and working hard to grow and sustain oneself, “We Can Run” a piece which also shows concern and passion for the environment and how we should leave it for our future generations, and great dancing tunes like “The Music Never Stopped”.

Robert Hunter is no stranger to some of the best written lyrics for the Grateful Dead including songs with strong environmental under and over tones, “China Cat Sunflower”, “Eyes of the World”, “Dark Star”, “Terrapin Station”, and “Scarlet Begonias”. “Saint Stephen”, the main inspiration and focus of this study was written by Robert Hunter in 1967. The song was originally recorded for the Dead’s third album that debuted in 1969, *Aoxomoxoa*. The song later appeared on *Live/Dead*, also released in 1969, where it was recorded live at the Fillmore West. According to David Dodd, “The song racked up a total of 289 known performances (between the years 1965-1995)” (Dodd 2013, 1). Since then, the remaining members of the Grateful Dead and numerous Deadhead cover bands have paid homage by adding this song to their sets. The Grateful Dead lives on, and their message about the environment does as well. Throughout this paper, lyrics to “St. Stephen” help highlight the care for the environment that the Grateful Dead possessed. One of the most profound lines in the song states, “One gathers what another man spills”(Hunter and Garcia, 1967), which describes all pollution on earth. Once someone has polluted an area, the rest of the world suffers.

Below is a compiled list of all of the members that were in the Grateful Dead.

<b>Role</b>	<b>Name(s)</b>	<b>Tenure</b>
<b>Lead Guitarist</b>	Jerry Garcia	1965-1995 (Deceased)
<b>Rhythm Guitarist</b>	Bob Weir	1965-1995
<b>Bass Guitarist</b>	Phil Lesh	1965-1995
<b>Percussionist</b>	Bill Kreutzmann	1965-1995
	Mickey Hart	1967-1971 / 1974-1995
<b>Keyboardist</b>	Ron "Pigpen" McKernan	1965-1972(Deceased)
	Tom Constanten	1968-1970
	Keith Godchaux	1971-1979(Deceased)
	Brent Mydland	1979-1990(Deceased)
	Bruce Hornsby	1990-1992
	Vince Welnick	1990-1995(Deceased)
<b>Vocalist</b>	Donna Jean Godchaux	1972-1979
<b>Lyricist</b>	Robert Hunter	1965-1995
	John Perry Barlow	1969-1995 (Deceased)

Table 1.1 Members of the Grateful Dead (Compiled by Eric J. Simon and Rebecca Adams) (Edited by Allison Gatyas to include newly Deceased members).

### **III. Is It Live? Or Is It Dead? 1960's and the Grateful Dead**

Before the Grateful Dead gained so much success, the band was known as the Warlocks. Because the Mother McCrea's Uptown Jug Band was not receiving much success, Phil Lesh suggested switching from a bluegrass band to a rock band using electric instruments. This decision would change the future of American music. As the music scene in San Francisco was evolving, Lesh thought that the band should evolve to gain a following and become successful. Though the bluegrass community was deeply saddened by the loss of Jerry as a banjo musician, the switch had changed their lives. Bob Weir was cast as rhythm guitar which allowed Weir to pursue a career that would bring him enlightenment and success. His dyslexia made it difficult for him in school, so playing in the band did not require him to finish school but to let him be creative in his

own outlet. Richardson states, “Kreutzmann was no folkie; he played with the rhythm and blues band that covered James Brown and Ray Charles at local dances. Like Garcia he was already married, a father, and an instructor at the local music store. Although he was still too young to enter bars, Kreutzmann handled the bands business arrangements and dealt with club owners. To avoid problems, he carried a federal card under the name Bill Sommers” (Richardson 2014, 49). Bill was a vital player in the Dead’s repertoire. Because all of the players were young and trying to make a name for them, Bill was the most bold in trying to act the part of someone who was old enough to get shows for the band. After playing at a few bars and clubs, the Dead wanted to try something more. Ken Kesey and The Merry Pranksters were an inspiration to the Dead and they jumped at the opportunity to take part in the Acid Tests that Kesey held to experiment with drugs.

The counterculture of the 1960’s participated in a number of crazy antics and notions, it was a strange time on drugs. A popular event taking place in the 60’s was the Acid Tests, a party where people got together and dropped acid. Kesey and the Merry Pranksters were known to dose people without telling them. Richardson states, “The first Acid Test took place in Santa Cruz and was smaller than intended. Looking for ways to increase the turn out, Page Browning suggested that Kesey meet with the Warlocks” (Richardson 2014, 54). The Warlocks were a lot younger than Kesey and Neil Cassady, who helped make the Acid Tests a wild experience, but they were down for the party and to try out new drugs. It was a fun experience for the Warlocks because they were able to play the music they enjoyed and people liked it, partly due to their drug induced stupor and because it was something entirely new and different from any music they had heard

in the past. Richardson states, “Soon after the San Jose Acid Test, Lesh discovered that another band was recording as the Warlocks, and the group met at his house to develop a new name. Garcia began flipping through a *Funk and Wagnalls* dictionary and discovered the term Grateful Dead, which denotes a common folk lore theme. In it, the hero facilitates the proper burial of a corpse and later accomplishes an impossible task with the help of the dead man’s spirit” (Richardson 2014, 56). The change in moniker was the turning point for the Grateful Dead and it brought them an insane amount of success. The name made it easy for artists to create posters and logos, the Skeleton and Roses, often referred to as “Bertha”, the 13 point bolt and the “Steal Your Face” or the Stealie, are the most known images related to the band.

The whole band lived together at 710 Ashbury Street, which made it a prime set up for the band to be able to practice and write songs together. The hippie scene was very large in this area so they met lots of local artists and musicians that shared the same love for the counterculture as they did. Richardson states, “Garcia’s connections to Jefferson Airplane also raised the Dead’s profile, and soon they had an offer from Warner Bros. records. It was an unlikely fit between band and label” (Richardson 2014, 83). The Dead continuously tried to stray from making music that would make the top charts because they did not want the fame that comes along with being a popular band. Their main goal was to make music that made people happy and that they could dance to as well as expanding their own knowledge of their instruments. It was difficult for the Warner Bros.’ CEO to even get the boys to sit and record a song. The songs they did produce confused Warner Bros. executives and they had a rocky beginning to their recording

career. The Dead were also known for favoring their live renditions over their studio works, which was why Grateful Dead tapers were so welcome at shows.

While the Dead were bickering with their record label, there were many events going on in California and in the world that called on the Grateful Dead to perform. The Human Be-In was an event held in January 1967 in San Francisco that played on the concept of a political sit-in. Hippies from the surrounding area gathered to basically hang out and listen to poets and bands perform. There was no program, but the Grateful Dead played a short set (Perry 65, 1970). Richard states, “By drawing significant national attention, the Human Be-In set the stage for yet another summer of revelry, but the Dead had a little time to savor the experience. Less than a week later they drove to Los Angeles to produce their first album, *The Grateful Dead*, which was recorded in four days and issued in March 1967” (Richardson 2014, 85). Realizing they were going to lose money and endorsement from Warner Bros. the band had to crank out an album fast. This album was the Dead’s least favorite of any album they ever made because they felt like it was forced and did not flow. Lesh often says that he wishes they could rerecord most of the album.

During the time that the Grateful Dead became prominent, the world was experiencing a change in the way that the environment was valued. The environmental movement that was spurred in the 1960’s looked to influencers to speak to the population. Richardson states, “As Garcia would later say, the Dead saw themselves as “signposts to new space”, not political activists or social engineers. Like many of their heroes and peers, the Dead rarely commented on politics as such, and though they played scores of benefits for various causes, they were consistently and pointedly uninterested

in speeches, elections, and most forms of conventional political activity” (Richardson 2014, 90). The benefit concerts during this time were for mostly local organizations that were not a large scale operation, some of them were good for the Dead and some were not so good but the band did benefits on a learning curve. Richardson states, “When asked to describe their project in social or political terms, they often stressed what did not interest them. What were thinking about is a peaceful planet, Garcia said in 1967 CBS documentary called *The Hippie Temptation*” (Richardson 2014, 9). Even though the band refrained from formal politics, from the very beginning of their careers the members of the Grateful Dead were concerned about their impact on the environment and their lasting impact on the social world. They tried to do everything they could to inspire people to do the right thing by doing what they thought was right. Even though they were not huge phenomenon at the time, they were still inspired by the environmental movement and the other social movements of the time because they too were products of their generation.

*Wishing well with a golden bell*

*Bucket hangin' clear to Hell*

*Hell halfway twixt now and then*

*Stephen fill it up and lower down and lower down again*

Even though the Grateful Dead did not have its large following in their early years, the group of fans that followed them from the beginning allowed them to play for generations to come. With entertainment comes waste from concert goers and from all that it takes to put together an event or show. Concerts produce buckets and buckets of

waste and trash that is unnecessary. We can have fun and still be sustainable. One of the biggest concerts of all time took place August 15-17, 1969 in Bethel, White Lake, New York, U.S. It is remembered for the peace, love, and music that it advertised. An estimated 500,000 people showed up to see the likes of The Jimi Hendrix Experience, The Who, Santana, Crosby, Stills, Nash and Young, Janis Joplin, Creedence Clearwater Revival, Ravi Shankar, and the Grateful Dead. The concert was rained out but the bands still played and the people still partied. The Grateful Dead's show was cut short when their equipment short circuited on stage. The Woodstock Festival turned out to be a bad deal for the Dead. Because their management did not think it was a good idea, the Grateful Dead did not sign the contract to be filmed for the documentary and they missed a great opportunity to get their name out.

One of the worst parts about the concert festival, aside from those individuals overdosing on drugs, and three people who had died from lack of medical care at the concert, was all of the trash and waste left behind by the hippies, who claimed to love their environment so much. Though there was not much concern about trash and the environment when the concert took place, critics of today see the festival and its patrons as very wasteful. The Woodstock Festival of 1994 highlighted that the problem was still very prominent even after the first Earth Day in 1970 and subsequent Earth days. Though there were recyclable items used at the concert, the items could not be recycled because they were contaminated by rain and mud as well as neglect by the concert goers (The New York Times 1994). It was possible for the concert goers to be more conscious of

their surroundings and clean up the mess they made. Drugs and sometimes violence played a huge role at this concert and a few people died.

Because the festival was so poorly staffed and planned for and the number of people that had attended was so great, sustainability and cleanliness took a back burner. But humans cannot separate themselves from the environment. No matter what activity we are participating in, earth is always hosting. Seeing that the Woodstock festival brought so much publicity and put a lot of big names on the charts, The Rolling Stones teamed up with the Grateful Dead to do another free concert to put out their own documentary and make a bigger name for themselves. The Altamont Concert was held at the Altamont Speedway in northern California on Saturday, December 6, 1969. The concert was a disaster because the concert was moved to another location due to worry about the mass of people attending. The presence of the Hells Angels was another downfall to this concert. The Grateful Dead and the Hells Angels had a special relationship where the Angels provided them with protection during their shows in exchange for free admission and free beer. At this particular concert a patron kicked over a Hells Angels motorcycle and the Angel beat and stabbed the man. Violence broke out at the front stage and a performer even jumped offstage to help out a concert goer (Richardson 2014, 139). The Grateful Dead never even got to play. The helicopter they were in did not land due to the outbreak of violence at the concert. The Rolling Stones still performed, but the Woodstock experience could never be replicated.

#### **IV. History's Page, It Is Thusly Carved In Stone: American Environmental History And Activism in The 1960's**

John Perry Barlow states, “We do not own this place, though we act as if we did, it's a loan from the children of our children's kids” (Barlow 1989). Through the environmental movement the Grateful Dead participated in different activities that showed that they were environmentally conscious. This section highlights the environmental movement and how the Grateful Dead used environmental values to create a sustainable way of producing concerts in the future. Imagine the world is a garden, and the half of people living on it is St. Stephen, the other half of the people on the planet are those who complain. For hundreds of years humans have learned to create and revolutionize their ways of living. Through those revolutions they have created waste, caused pollution to the planet and disease to their people. The people complain because they wish their world was cleaner and healthier for themselves and the earth they live on. Carl Folke, an Ecological Economics/Natural Resource Management specialist, states, “It should be clear that human development cannot be decoupled from the biosphere, as much as people think that human ingenuity and technology will allow this. Human well-being in all its dimensions, e.g., quality of life in terms of freedom and choice, good social relations, personal security, and material needs, ultimately rests on biosphere capacity and the interplay with the Earth system”(Folke 2016, 2). We, as humans, are so rooted in nature because we are born of this world, and therefore cannot separate ourselves from it. We rely on the planet and it relies on us now to clean up what we have polluted.

. We have not always treated the earth so poorly but there comes a time where humans need to move on and evolve just like any other species. The true downfall to

human evolution is the manner in which we treat the planet. Buchholz states, “During the frontier days, we recklessly exploited our resources by cutting down trees as fast as possible, flying across land on a vast scale, and destroying our wildlife, including bringing the Buffalo to near extinction” (Buchholz 1993, 11). For a long time humans had not understood the impact they had on the land that they conquered. They had not understood that once the buffalo we hunted down to nothing there would be no bringing them back. Humans had done this for awhile, and there we few that understood the true beauty and splendor of the land they lived on and fought tooth and nail too preserve the earth’s resources. Adam Rome, an environmental historian, states, “For environmental historians, the rise of the environmental movement comes at the end of a story that begins before 1900. The first protests against pollution, the first efforts to conserve natural resources, and the first campaigns to save Wilderness all occurred in the late 19th century” (Rome 2002, 526). Those like John Muir and Henry David Thoreau set the first actions in America to advocate keeping the land clean and pristine. Muir, living to be out in the wilderness of Yosemite National Park, pressed for preservation of the nation’s pristine places. Henry David Thoreau wrote many beautiful pieces about his perception of the world around him and inspired others to take the time to appreciate the planet and what it had to offer. Rome highlights, “The state of the environment clearly affected the quality of life. If the nation's streams were polluted, then fewer people could enjoy the pleasures of fishing or boating. The quality of the environment also was a classic example of a public good, since consumers could not simply buy fresh air, clean water, or a sprawl free countryside” (Rome 2002, 528). Once the streets and the cities became

polluted the quality of life drastically changed. People resorted to spreading out and conquering westward, farewell to you ole southern skies, we're on our way.

People also chose to take more vacations out in the wilderness but did not change their habits once they were there; they still left behind a trace of themselves with trash and air pollution. So it goes, we make what we have made since the world began. Nothing more, the love of the women, work of men. We have come a long way since the days of old and industrialization and World War II changed the way people viewed the environment. People realized that we were changing the world too quickly and perhaps irreversibly. Tom Hayden, an American social and political activist, states, "The earliest Clean Air laws were passed in 1955 and 1960, as thousands of people choked and even died on the newly reorganized threat of smog" (Hayden 2009, 53). Once people started realizing the health implications of the dirty air, they advocated for something to be done about the situation. These early laws were passed but the industries and other corporations were hard to regulate.

The 1960's was an era in which many people utilized and created new ideas such as environmental awareness and concern, as well as searching for a simpler life in contrast to the normalized way of living at the time. The 9-5 work life and hustle and bustle of city life became unappealing to many people. The hippie movement was prominent in the late 1960s and by the 1970s a "back to the land" movement led some of them to pursue a rural way of life, performing routine farm work and wishing to let the earth provide them with what they needed for survival. Rome states, "Pollution was the price of economic progress" (Rome 2002, 526). After World War II people started to understand the impact that humans were making on the planet. As the world continued to

progress, the pollution that was created increased to levels that were dangerous to both human and non-human life.

Moving into the mid 1960's Lyndon Johnson took the task of creating a cleaner planet for America. Rome discusses, "Johnson aggressively used the power of the presidency to draw public attention to environmental problems" (Rome 2002, 534). As people were becoming more aware of the environment, there was a large task at hand to control the way in which companies and industries dispose of wastes. During the Johnson administration, Congress passed many laws that aided in environmental protection including: Clean Air Act 1963, Wilderness Act, Endangered Species Act 1966, National Park Foundation 1967, Wetlands Preservation Bill 1967 and many others to preserve the well being of our nation and its natural spaces as well as human health. Johnson's wife, Lady Bird Johnson, had a keen interest in nature" (Rome 2002, 532). Johnson was able to pass and modify many laws in his time as president. The First Lady was concerned with environmental health just as much as other women in the 60's.

Because the First Lady was so involved in the environmental aspect of the presidency, it inspired other women during this time to care more about the environment. Rome states, "Women also organized in the 1960s to address new forms of pollution. On November 1st 1961 approximately 50,000 concerned Housewives went on strike to protest the hazards of the arms race. Instead of cooking and cleaning the women lobbied elective officials, picketed nuclear installations, and marched in the streets" (Rome 2002, 536). The spark of women with concern for the environment stemmed partially from Rachel Carson's *Silent Spring* and partially from the increasing amount of smog and pollution in the cities. Women, perceived as nurturers, had concerns for their children's

future. Did their children face decades of polluted water and health issues from nuclear fallout? They were not willing to stand idly by while their families were poisoned.

As more and more people became aware of the impact humans were making on the planet, more and more people started to stand up and advocate for change. Many young people and women, people who, at the time were not very active in politics, began to cry out for change. With so much pressure from the American people and with his own affinity for the environment, Johnson worked tirelessly to make appropriate laws and regulations to preserve the planet. Rome states, “Nature became a source of authentic values. The degradation of the environment became a powerful symbol of the exploitive character of capitalism. The horrors of the Vietnam War also led many people to question the war against nature” (Rome 2002, 542-543). With so many issues going on all at once, the American people linked them all together to fight for radical change. These people did not agree with the war we were participating in, causing pain and pollution to people they did not even know.

Events during this time period caused people to care about the planet and its people as a whole. The 1960s were marked by many cultural attributes, the Grateful Dead and the spur of the environmental movement being two of those. The Vietnam War spanned this era, from 1955-1975, which caused great revolt and protest from the American youth of the time, including the “flower children” of the hippie movement, of which the Grateful Dead was part of. Hayden states, “The revolution some thought would be blissful evolution, flower children wielding flower power” (Hayden 2009, 44). The flower children fought for the environment and for safety of people in Vietnam, but many died and were injured in the process. Blissful was a reach.

This war had some environmental implications to it when the military started spraying napalm all over the land to harm the people living on it. Hayden states, “At the time, the social movements about civil rights, and Vietnam were dominating public attention, and the environmental issue was more the domain of traditional outdoor groups” (Hayden 2009, 53). Before the Vietnam and World Wars, the conservation movement was the main focus of people who cared about the environment. The select few that valued the environment and wished to conserve its resources for the next generations helped change the way in which people viewed the planet we live on. The conservation movement was very small and appealed only to the likes of those either living in the wilderness or those that valued the wild for being natural and pristine like John Muir and Henry David Thoreau. Rachel Carson (*Silent Spring*), Paul Erlich (*The Population Bomb*), Ken Kesey (*One Flew Over the Cuckoo’s Nest*), and Jack Kerouac (*Dharma Bums* and *On The Road*) are a few authors from this time that made a lasting impact on the Grateful Dead and the environmental movement of the 1960’s. Hayden states, “The public was becoming conscious” (Hayden 2009, 53). Once a problem is realized, action can take place.

There were many authors in this time period producing works that would be read and revered for years to come. These works also helped the public become more familiar with what was going on around them in their environment. Hayden states, “In 1968, Paul Erlich published an apocalyptic book on overpopulation and the same year, Ralph Nader established his Center for Study of Responsive Law and recruited “Nader’s Raiders” to go after corporate polluters” (Hayden 2009, 54). Erlich’s book on overpopulation scared the masses and made them aware of the impact that an extreme number of people on the

planet would mean for our survival as a human race. Some of the predictions he makes in the book are far off from what actually happened, but his warnings made people aware that there could be major issues feeding people if the population gets out of control.

The People's Park Campaign, also known as the Human Be-In, in Berkeley, CA commenced in January 1967 where a 'gathering of the tribes' took place and hippies came to hang out and bring in the Summer of Love as well as to protest the new law that banned the use of LSD. The Grateful Dead, among other local music groups at the time, "put on an all day benefit concert for the Peoples Park at San Francisco's Winterland" (Kirkpatrick 2011, 102). The counterculture enjoyed hanging around and enjoying the outdoors as well as listening to music and participating in other artistic ventures, such as poetry, which was read at the Human Be-In that were sometimes fueled by psychedelic drugs. Two years later in 1969, University of California, Berkeley decided to take back the land they had purchased a few years before. The acquired plots of land were intended to be turned into dormitories.

The construction was never started so the big open spaces were gathering places for people on campus as well as other individuals who utilized the lot in an innovative and green way. The students on campus took over a plot of land to turn into a park when, as Hayden states, "ecology minded radicals planted organic gardens and play areas on an abandoned lot owned by the university" (Hayden 2009, 54). The University tried to take back the area from the public in May 1969 insisting that it attracted riff raff and they did not want people living in the lot. Hayden states, "The battle over People's Park continued for weeks, resulting in one killing and hundreds of woundings and arrests by police and troopers" (Hayden 2009, 54). Eventually the park was returned to the people but the

violence and brutality exhibited in the weeks fighting for the right to use the land in an environmentally friendly way was dismal. The park still stands today, after many more years of trying to turn the park into parking lots to charge students to park or soccer fields for the use of University students only. It was a long strange trip, but the Battle for Peoples Park allowed the counterculture to become confident in questioning authority and doing what they thought was right for the environment as well as the common good for the people.

As the Grateful Dead and the hippies carved out a new culture for themselves, there were issues that became prominent for the group such as social change, protesting war, and emergence of the environmental movement. Rome states, “The hippies hoped to feel the flow of the seasons, to grow things, to enjoy the beauty of Sunrise, to walk naked. Indeed, the desire to return to Nature was a driving force in the counter culture of the 1960s” (Rome 2002, 543). A huge part of this hippie culture inspired by drugs was none other than the Grateful Dead whose lyrics and message about the planet inspired people to take action and learn about their environment. Hippies connected through music, drugs, and nature and they wanted a clean planet to hang out and live peacefully on. A peaceful place or so it looks from space, a closer look reveals the human race. Full of hope, full of grace, is the human face, but afraid, we may lay our home to waste. It was a long time coming for people to realize the destruction that humans caused to the environment.

Rob Kirkpatrick, author of *1969: The Year Everything Changed*, states, “On June 22, 1969, the stretch of the river that snaked through Cleveland became especially clogged with oil and debris in its bend. The mixture of debris and toxic chemicals proved

combustible and the river literally caught on fire” (Kirkpatrick 2011, 96). This was not the first time the water in the river caught fire; it was the twelfth (Kirkpatrick 2011, 96). Why the river had not been cleaned up before the twelfth time it caught fire is unbeknownst to many but this event spurred a new wave of environmental activism and laws put in place to stop illegal dumping of toxic chemicals into our waterways. There were many outlandish events in the natural world happening at the time but there was one event that humans had endured that would put the scope of the planet into perspective for a lot of people.

Though there were many indicators of environmental distress, there was one instance that changed the view of the environment for the best. Rome states “The single most effective environmental message of the century was totally inadvertent - the 1969 view from the Moon of a fragile, finite spaceship earth” (Rome 2002, 520). The image of the earth from the moon really drove home the concept that the earth that we live on is all we have. We are it, we are on our own. This image gave way to more images being taken throughout the years, further demonstrating the affect we have on the planet with the change of ice caps and deforestation. Humans have had to adapt to many obstacles in its history. Folke states, “Adaptability refers to human actions that sustain, innovate, and improve development on current pathways, while transformability is about shifting development into new pathways and even creating novel ones” (Folke 2016, 3). Humans have transformed the planet with pollution and environmental degradation. After realizing the affect that humans have on the planet we have been trying to adapt to a new way of life.

Sustainability is a fairly new concept, developed in the 1980s. Compared to the old ideas of preservation and not wanting to use any resources, sustainability serves to utilize resources in a responsible way. Hayden states, “Environmentalism was no longer a secondary’ issue’ but fundamental to the very meaning of things, an attitude that marked the sixties generation as different as those that came before” (Hayden 2009, 54). The environment was an issue that was always on the back burner for citizens and politicians alike up until the 1960’s. There were many catastrophic events that woke America up to the detriment of nature that humans were causing, as mentioned previously. More people became concerned with the health and safety of themselves and for their children as well as for future generations. If the environment was suffering so much, in the end, humans would suffer, too.

Even though the hippies and the counter culture seemed to advocate for a cleaner environment and practiced methods of sustainability such as organic farming, their leisure activities were often still so wasteful. Take the Woodstock Festival for instance, three days of Peace, Love, and Music turned into three days of mud, waste, and trash. Photos of the aftermath of Woodstock show the fields littered with trash and debris from the festivities. For the 30 year anniversary of the Woodstock Festival, Woodstock 94 was held on August 14- 16, 1994. The concert had 350,000 attendees and it was estimated that there was 1400 tons of waste produced. If similar conditions are assumed for both concerts then approximately 2000 tons of trash was created in 1969 (New York Times, 1994). Of course, people had not cleaned up after themselves and there were others to do it for them, but not all of the waste could be corralled. Human waste was seeped into the

ground and plastic and food wastes might have been leached into the ground as well as left behind or carried off by the wind or animals.

*Lady finger, dipped in moonlight*

*Writing, "What for?" across the morning sky*

*Sunlight splatters, dawn with answer*

*Darkness shrugs and bids the day goodbye*

After Johnson's term in office ended, Richard Nixon took on the task of president and had big shoes to fill in the realm of environmentalism. Although Nixon is regarded as a president with off-kilter values and committed crimes against the American people with the Watergate Scandal, he worked hard at keeping the environment a main issue in his presidency and did all he could to keep it protected. During his time in office he signed the Clean Air Act of 1970, which regulated emissions and kept industries from over polluting the area they occupied, The Clean Water Act passed in 1972, which updated the act originally passed in 1948 to keep the nation's water cleaner for the people and wildlife, and The Endangered Species Act passed in 1973 which protected animals that were on the verge of extinction from having their habitats developed or being hunted to their demise.

A clear concern of people since the 1960's green movement has been about leaving the planet clean for generations. As the Grateful Dead was practicing and writing music, they took environmental inspiration for some of their songs. During this vital time in their songwriting and performing, there were many initiatives and changes to be made

in the political arena for the environment. Changing the law and enforcing the laws are a very difficult task. The American industry and its citizens had been used to a certain way of business and disposing of industrial waste, as well as just being able to use as many resources as they wished without any circumstances. The antipollution policies of the 60's and 70's paved the way for the policies that are in place today. Without these preliminary laws there would not have been a basis to work from. Throughout the 70's people had learned a variety of new things about their environment and had made much progress in ensuring the planet would be protected, at least on our own American soil. Rome states, "In 1970 President Nixon began the year by signing the National Environmental Policy Act, he ended the year by accepting a tough revision of the clean air at the first of a series of Environmental laws that went much further than the great Society initiative in requiring business to reduce pollution"(Rome 2002, 550).

Along with the Grateful Dead's impact on the social situations of the 60's and 70's, another prominent band during this time period was the rock group The Beatles, whose rhythm guitar player, John Lennon, produced a solo hit single called "Give Peace a Chance." The song was a backdrop for many groups that were urging government leaders to cease the Vietnam War. The lyric was turned into a slogan for the advancement of the environmental movement. Rome highlights, "Instead of 'Give Peace a Chance'; the buttons urged Americans to 'Give Earth a Chance'" (Rome 2002, 520). By changing the words around, environmentalists came up with a slogan that made people think about the planet that they were living on. By this time there were multiple groups that advocated for environmental activism such as The Sierra Club and Greenpeace. Rome states, "They were not simply organizing 'a national anti smog campaign or a clean up the rivers day',

one Earth Day staff member proclaimed. Instead, they were building a movement to change the direction of society” (Rome 2002, 550). Society has changed over the years and the environmental movement evolved into the green movement. The idea of conservation of resources took off and there have been much scientific advancement such as solar power, wind power and a better system for recycling, among many other things.

The environmental movement of the 1960’s and 70’s paved the way for many new environmental groups to advocate for the protection of the environment and safety of the people living in it. There were many influences such as authors, poets, political leaders, and musicians. The Grateful Dead had gained a large following heading into the mid to late 60’s and early seventies when the green movement was gaining momentum Hayden states, “Sixties music and artists still retain a dominant influence. Above all, environmental programs such as renewable energy and conservation derive from approaches that were considered part of the extreme fringe thirty years ago” ” (Hayden 2009, 160). The American people are influenced by many things such as political leaders’ stance on the environment as well as cultural icons that they look up to.

The Grateful Dead took actions as band members to be advocates for the environment as well as writing environmentally charged lyrics that inspired people to walk in the morning sunshine, and to be aware of the world around them. Even though they tried their best to stay out of the political arena, the Environmental debate held a strong tie in their hearts and can be seen through their lyrics in “St. Stephen” as well as “Throwing Stones”, which is a seemingly political song although Weir claims it is not in an interview in 1984. Caring for the environment might have been an issue for the

counterculture many years ago, more and more people now in 2018 are concerned with the health of the environment on a much larger scale than before.

## **V. Workingman's Dead: Grateful Dead in The 70's**

In the 1970's, the Grateful Dead introduced two new members that helped contribute to some of the best years in the Dead's live recording library. Keith Godchaux came in to play keys for the Grateful Dead after Pigpen's death, and Donna Jean Godchaux, his wife, joined to sing backup vocals. Keith tried out for the band not knowing how to play any of their songs. Donna was an asset to the band and she had sang backup for the likes of Elvis Presley, so having such a hefty resume under her belt, and being a fan of the Grateful Dead for some time, she was a perfect fit. Some Deadheads did not welcome her with open arms, though. Some thought her to be a terrible singer but in an interview in the 1980's after she had lost her husband in a car accident and had left the band, she said that it was very hard to hear herself with all that was going on onstage, plus the acid took over in a good and bad way some shows so that was partially the reason she was hit-or-miss with some people in the Dead's fandom.

Because the Grateful Dead and their road crew were advocates for the environment and wanted to give back to the communities that supported them, the Grateful Dead honored their fallen brother, crew member Rex Jackson, a few years later in 1983 by setting up a foundation in his name to help non-profit organizations. The Rex Foundation, according to their website, "aims to help secure a healthy environment, promote

individuality in the arts, provide support to critical and necessary social services, assist others less fortunate than ourselves, protect the rights of indigenous people and ensure their cultural survival, build a stronger community, and educate children and adults everywhere”(RexFoundation.org 2018). Even when the band had first started out in the late 60’s people had come to them for help, the band was so young at the time but was able to participate in a few benefit concerts to help environmental and social groups. Once they had made a bigger name for themselves and made some real money they had decided to create the foundation to help organizations that hold similar values of protecting the planet and its people. Today the foundation supports over 150 different organizations. The band surrounded themselves with likeminded individuals and they strived to make the planet a better place. They acted like one big family and they were all brothers on this long strange trip. Even Deadheads regarded Rex Jackson and Ramrod, two of the road managers, as members of the band. The men had a huge job to do by carry all other stage and music equipment around especially when the Dead was using The Wall of Sound in the 1970s, which was designed by the band and the road crew, that required tons of energy to move, set up and use. They had this idea that if the music matched the physics they would get the best sound possible.

The wall of sound was massive to say the least. Dennis McNally, the Grateful Dead’s original historian, states, “The wall required two stages, which leapfrog each other, alternating shows, so that as one was being set up, the other was traveling to the next show. Inside stages were 76 feet wide by 30 deep, and outside they were 104’x 40. 10 feet above the ground was a floor of 1 inch plywood, bolted, nailed, and tied to the

scaffolding, because it could rise and fall as much as a foot from the sound pressure. There were up to four trucks, which hauled around 75 tons of equipment” (McNally 2002, 472). The Grateful Dead pushed the boundaries of musical performance and their road crew was along for the ride because they were devoted fans themselves. The road crew had a lot of Truckin’ to do for the band and they often traveled a day ahead of the band to set up the stage. Eventually the instrumental technology advanced and the Dead found it unnecessary to lug around all of that equipment. Unfortunately during this time they suffered another great loss, only a few years after Pigpen. McNally states, “On September 6, 1976, Rex was driving back home back to his home when his car went over the edge of the road, killing him in the crash. Rex was a special personality, the first crew member to accept a promotion to road manager” (McNally 2002, 494). This was another great loss for the Dead because they considered Rex and family member.

## **VI. Built To Last: Grateful Through the 80’s**

*Stephen prospered in his time*

*Well, he may and he may decline*

*Did it matter, does it now?*

*Stephen would answer if he only knew how*

In the 1980’s the Grateful Dead began to see great success. Their shows attracted many fans from all over the country and with masses of people attending their concerts; massive amounts of wastes were being left behind in their wake. Grateful Dead members prospered due to their successes in the band, but something about concert venues being

trashed did not sit well with them. The members of the Dead joined groups that were against pollution and deforestation, such as Greenpeace, and created their own foundation to provide funds for groups fighting environmental and social ills called The Rex Foundation when they were able to better fund different groups. The concert at Woodstock and at the Altamont Speedway were turning points for the Dead because they realized that people did not do much to care for one another in that atmosphere and left their environment disheveled. There was not much the band could do at the time because they were an up and coming band that could barely afford to pay their roadies. Once the band became more successful they were able to put their minds to work to come up with different ways to make the concert experience more environmentally sustainable as well as helping fund other groups that had the same goal. According to RexFoundation.org, “Since 1984 the Rex Foundation has granted \$8.9 million to over 1,200 recipients by supporting organizations committed to grassroots action” (RexFoundation.org 2018).

The 1980’s marked another decade in which the Grateful Dead worked toward a better environment. During this time period there were many environmental problems that still needed to be addressed and taken care of. People were now finding out about biodiversity loss and the devastating effects of deforestation as well as what air pollution could do to the atmosphere as well as other environmental problems, including chemical pollution, nuclear weapons and power, acid rain, ozone depletion, and deforestation (Thompson 2007, 164). The Grateful Dead had considerable concern for the wellbeing of the people and the planet they lived on. According to BobWeir.net, Weir is a notable member of Greenpeace, HeadCount.org, and Ocean Elders, a nonprofit that protects and

advocates for ocean life and he has stayed up to date with the current environmental problems (BobWeir.net 2018). Allen Thompson, Professor of Philosophy and Environmental Ethics at Oregon State University, noted that, “The Grateful Dead held a press conference on September 14, 1988 to announce that they were on the campaign to help save the worlds tropical rain forest. Proceeds from a benefit concert at Madison Square Garden 9/24/88 would be donated to three environmental groups the band admired for their direct action: Greenpeace, Cultural Survival, and The Rain Forest Action Network” (Thompson 2007, 164).

The Grateful Dead used their success and their wealth (which took them awhile to recuperate when Mickey Hart’s father, who was their manager until 1971, stole the bands profits) to help fight for causes they believed in. The members of the Grateful Dead knew that eventually they would have kids, if they did not already (Jerry and Bill had kids early) they wouldn’t want them to live in a world where they could not breathe clean air. The band also knew that they inspired thousands to be better people, and so playing these benefits brought a lot of publicity and inspiration to many. Bob Weir states in an interview when asked, “To What degree do you think a band has a responsibility to do benefits? Obviously, it has always been a significant part of the Dead’s worldview. “We have always operated under the assumption that if you get some, you give some back, because that’s what keeps things turning. It is not pure altruism. There is a real sense of fulfillment if you’re able to affect positive change” (Weir 1985, 74). For Weir doing his part to help the environment helped his ego as well as the planet. It was not a selfish act to make himself feel better about his life, it was something he truly believed in and he

knew the impact he had on people so he used that to his advantage and the planet's advantage as well.

*Speeding arrow, sharp and narrow*

*What a lot of fleeting matters you have spurned*

*Several seasons with their treasons*

*Wrap the babe in scarlet colors, call it your own*

The line 'Speeding arrow sharp and narrow' defines the imminent truth that the 'babe' is the earth, or in this case, concert venues. There are seasons of change in how concerts are operated now that there is greater technology and concern for the environment and how people affect it. There is an impact left on the environment through any actions taken by people. During events and entertainment activities there are ways in which people can make small changes to benefit the environment while still having fun. Most of the information present at the time the Grateful Dead was still performing only highlighted short term affects of environmental deterioration such as a dirty river or a trashed concert venue. But the real problem is that the actions we take today to harm the planet can last for decades and even centuries. With the invention of plastic and plastic pollution we could see the effects of plastics for hundreds of years before they completely break down. Imagine what all the chemicals lurking underground can do to us and the planet a thousand years from now.

## VII. 1990's: The Dead Go to Heaven, The Rest of Us Keep Truckin'

In the early hours of the morning on August 9, 1995, just a few days after Jerry's 54<sup>th</sup> birthday the musician passed away from a heart attack in the hospital where he was undergoing rehabilitation from his ongoing heroin addiction. According to the documentary film, *Long Strange Trip*, Garcia was overwhelmed by the constant deification by his fans. Most Deadheads considered Jerry a God and he became overwhelmed with the pressure, as stated by Bob Weir in the Amazon Documentary *Long Strange Trip*. He became so famous that he could not walk down the street as a normal person without being bombarded by people (Long Strange Trip 2017). His death came as a considerable shock to the rest of the band and they all took the news pretty hard. McNally states, "The open casket funeral was at Saint Stephen's Church in Belvedere, Marin County, and David Grisman played amazing Grace before slipping a pick into Jerry's coat pocket" (McNally 2002, 614). This is a fitting coincidence for some, "St. Stephen" is the subject of a song that the band had written and played for 30 years.

Staying true to the nature of their band, it seemed appropriate for them to honor Jerry by honoring the work and the music he had performed for the majority of his life. McNally also states, "The mayor of San Francisco flew a tie-dye flag at half mast over City Hall. Deadheads gathered at the corner of Haight and Ashbury" (McNally 2002, 614). Garcia's death was hard on the band, and the rest of the country felt his loss like they had lost someone very close to them. Jerry was one of the greatest minds and musicians of a generation and he meant the world to his fans who he inspired through their whole lives. During this time the remaining living member's unanimously decided

that the name Grateful Dead would never be used again for live performances in honor of the man who brought the band to life.

The Grateful Dead lives on, though, in its remaining members. The band broke up for a while to mourn the loss of a brother, a friend, and a father. The men worked on solo albums for a while and enjoyed their families but the musicians at heart could not keep away from performing and perfecting their craft. Just because Jerry checked out did not mean that they could not carry on without him. After a while the remaining members of the Grateful Dead came together in odd formations to play their original songs. Keeping the Dead alive was not difficult because the dedicated fan base was still hanging on. Current Grateful Dead acts include Bob Weir, Mickey Hart, Bill Kreutzmann and Phil Lesh in various formations in these various bands: Dead and Company, Phil Lesh and Friends, The Other Ones, The Dead, RatDog, Further, 7 Walkers, and the Mickey Hart Band. Through these solo projects and groupings of original members to carry out the legacy of the Grateful Dead, there has been rising environmental awareness and concern. Most of the band members remain concerned about the planet for future generations. Bob Weir is still a member of Greenpeace and the band Dead and Company with Weir, Hart, Kreutzmann and a few fresh faces, work closely with many environmental groups such as Reverb.org and HeadCount.org to promote sustainable living and democracy.

## VIII. The Future's Here, This Is It, We Are On Our Own: Sustainable Concerts

*Did he doubt or did he try?*

*Answers aplenty in the bye and bye*

*Talk about your plenty and talk about your ills*

*One man gathers what another man spills*

The Grateful Dead acquired much plenty, such as in their successes as a band and monetarily, in their heyday all the way up until now and spoke out about the ills caused by an unstable environmental ethic. ‘One man gathers what another man spills’ represents a link to green concerts and environmental awareness and sustainability. Once the partying is over and the mess is left behind, the environment gathers what we have spilled. Buchholz states, “The ability of the physical environment to service a gigantic waste disposal facility depends on its dilutive capacity. Pollution occurs when the waste discharged into the environment exceeds its dilutive capacity” (Buchholz 1993, 8). Because the environment has a limit to the stress it can withstand, what is dumped into it eventually finds its way to other parts of the world.

There are loads of plastic and garbage that wash up on beaches from far away countries every single day. The same goes for any environmental pollutant. Cooper states, “If the world community is unwilling or unable to take the stringent measures necessary to stop carbon dioxide emission, society must simply adjust to changing climate. Technology may aid in that adjustment, but it also may make the transition more

difficult” (Cooper 1978, 517). If we kill off all the plants and animals people will not last much longer after that. Dianna Cohen, writer for Rolling Stone Magazine, states, “Touring music and arts festivals are like miniature cities built in one location for a short performance, then dismantled, transported many miles and rebuilt in another city” (Cohen 2016). These ‘cities’ are unlike those that are actual cities where recycling mandates and resource allocation is somewhat controlled. People neglect the environment in which they occupy and abandon their eco-conscious attitudes while attending these events, or just plain do not have the resources available to them by fault of the event organizers to properly dispose of wastes at the concert. Cohen states, “The 2015 Bonnaroo Music and Arts Festival, with roughly 90,000 attendees in Tennessee, produced more than 679 tons of waste over four days”(Cohen 2016). Using similar math to estimate the amount of trash and waste produced at the Woodstock Festival in 1969, it could be concluded that the approximate amount of waste produced would be 2600 tons ( $\frac{679}{90,000} \times \frac{x}{500,000} \sim 3772$ ). But the Woodstock Festival was only 3 days so the total trash is divided by the 4 days to get an average amount per day  $\frac{3772}{4} = 943$ . So if we subtract one of the days from the total the approximate trash produce in three days of Woodstock would be  $3772 - 943 = 2829$ , which is about 11 pounds per of trash produced by each concert goer. There are many sources this waste comes from, like transportation emissions for everyone going to the concert, single use plastic consumption as well as water and food waste that occurs during the concert.

Deadhead culture is a unique atmosphere that draws you into an accepting group of people with an obsession with live music and the feeling brought by every show.

Jeremy Ritzer, a graduate of University of North Carolina whose thesis is on the Grateful Dead, states, “One of the most significant aspects of the culture is the obsession Deadheads had with songs played at each concert” (Ritzer 246). If you have ever met a Grateful Dead fan they would tell you that no show was ever the same and that is why they travelled with the band to catch as many shows on the tour as they could. One night could be eons different from the next day and it is an intoxicating experience. Matthew Sheptoski, a graduate of University of North Carolina, whose thesis is also on the Grateful Dead, states, “There may have been a group of people sitting on a blanket listening to a tape from a Dead show in 1970, while three vehicles down, a guy sat in a lawn chair, listening to a tape of last night’s show” (Sheptoski 161). Each show on the tour was different and to be there was where you wanted to be. If you could not be there, a tape of the show was second best and first rate.

Dedication to the Dead is one of the most vital aspects for the Grateful Dead. The dedication to the shows and the music can be seen in other aspects of life for Deadheads. When not at shows they are dedicated to doing the best they can in helping the environment as seen through the actions they take outside of the concert setting such as gardening, recycling, participating in clean ups after the concert and other clean ups around their home town . Deadheads are leftover from that vital hippie environmental movement that strived to save the trees and to have clean air. Ritzer states, “Not only are the live performances the cornerstone of the culture, the music is also vital well after the initial rendition” (Ritzer 246). Luckily, for those unfortunate enough to have not been alive in the time where the Dead were in their prime, there are multitudes of tapes and

recordings of shows that can be found on Amazon Prime, Youtube, or from a veteran Deadhead's personal collection. Ritzer states, "On many occasions members of the Grateful Dead belittled their studio music as inferior to that performed live. This, combined with the willingness of the band to allow followers to audio tape their concerts, resulted in the formation of networks of tapers and tape traders"(Ritzer 246). The Dead even allowed the tapers to have their own section in the front of the stage to allow for them to record the sets. The tickets were sold specially to those who consistently taped the shows. Although it would have been mind blowing to be able to attend these shows, it is not possible for some of us young Dead fans, so I could vouch for the rest of us that we are forever grateful to be able to listen to old shows courtesy of those devoted recorders.

**i. HeadCount.org and Participation Row**

Bob Weir partners with HeadCount.org and Participation Row as well as with Reverb.org which will be covered further in this section. Along with the Rex Foundation the former member of the Grateful Dead support environmental causes and initiatives to help promote a sustainable concert system as well as sustainable ways of living. As of March 8, 2017, the HeadCount.org website lists its mission and its goals as follows "voter registration, get out the vote activity, issue education, supporting volunteerism, enabling direct participation in democracy, promoting sustainable living, facilitating communication and community-building among socially conscious music fans, working directly with artists and the music industry to serve their philanthropic and cause-related objectives in a manner consistent with headcount's mission, staging specific advocacy campaigns" (HeadCount 2018).

Due to wide reception and participation from concertgoers, participation row has allowed people to sign up and register to vote while attending events. HeadCount.org and Participation Row acknowledge that musicians play a vital role in influencing the community and they would like to harness that power to get people involved in their local, state, and federal elections. There are many booths set up to inform people of things happening in their area and to help them with understanding certain topics up for vote.

Specifically at Dead and Company shows, there are advocates for National Parks Conservation Association and Positive Legacy, to name a few, that try to promote environmental volunteerism and activism at the concert. During the walk around the concert venue you are greeted by the usual merchandizing booths so you could get the coveted tour shirts and hatpins as well as booths to donate a small amount to receive a reusable Nalgene water bottle to be refilled for free throughout the entire concert to cut down on single use plastic bottles. Folke states, “Almost 60% of the human population now lives in urban contexts and a large number of new cities are expected to be built. This escalating urban development presents great opportunities and also huge challenges... The resource and ecosystem service needs of cities can rarely be sustained locally, but depend on extensive and often far-away biosphere support areas”(Folke 2016, 8).

At a show in Atlanta, Georgia, we were met by local farmers. They encouraged concertgoers to purchase local produce when they do their weekly shopping to cut down their carbon footprint with transportation emissions to get groceries to the store. Bringing

awareness to these issues is a main goal of Dead and Company as well as HeadCount and the Rex Foundation. The former members of the Grateful Dead are working closely with different groups to help ensure environmental sustainability in the way in which they put on shows. Patrons are also encouraged to recycle their trash as best they can at the concert with the provided recycling bins and they encourage the vendors to do the same. A “Pack It Out” method is desirable in this situation, like you would if you went out into the wilderness to camp for the weekend, because you ensure you take all of the waste you create at a concert home to recycle at your residence because the way you recycle at home is more advanced and separated better than at a concert.

Even though the band and its affiliates promote a clean concert experience, there is still litter being produced. As the lights come back on in the venue and you go home for the night the ground is completely covered in plastic bottles and cups from soda, water, and adult beverages. Volunteers or the venue staff are required to clean up after us and it would make their jobs a lot easier, and the world a lot cleaner if we all took the cups and plastic bottles home to our blue bins to be recycled or reused if you had not wanted to invest in the reusable bottle at the concert that is. Cooper states, “If the world community is unwilling or unable to take the stringent measures necessary to stop carbon dioxide emission, society must simply adjust to changing climate. Technology may aid in that adjustment, but it also may make the transition more difficult” (Cooper 1978, 517).

We are not just talking about carbon dioxide as a main factor any more. The more people use and waste plastics and create pollution in the world the more we are going to have to combat it with newer and better recycling, fuel burning, and power producing

technologies. We can make small changes to reduce our footprint on the planet or spend billions of dollars and thousands of hours catching up technologically. Bob Weir states, “If it feels good do it. If it feels good and if it feels right it’s going to be worth your while” (Weir 2016). If it feels good to recycle, do it. If it feels good to do beach clean ups on Tuesdays and Thursdays, do it. If it feels good to follow the Grateful Dead, definitely do THAT. However, most importantly, if it feels good to you to care about and do something to help the environment, no matter how small and insignificant the action may seem, every little bit counts. The planet will thank you.

*Saint Stephen will remain*

*All he lost he shall regain*

*Seashore washed by the suds and foam*

*Been here so long, he's got to callin' it home*

The biggest issue with society from the beginning of time is greed. Industries and big corporations will do just about anything to make money, regardless of what it does to the planet. A phrase often floating around environmental community involves people who will eat every last fish before they realize that we cannot eat money, and this statement holds true for many things. Humans have basic needs and money is useful in our society to purchase the things that we need for survival in some cases but corporations force products that we do not need onto people and use as much resources as possible to do so all in order to make millions of dollars.

Robert Kates, Professor of Geography at Brown University, states, “In each phase of sustainability science research, novel schemes and techniques have to be used, extended, or invented” (Kates et. al 2001, 2). Some novel techniques the Grateful Dead uses are lyrics that inspire environmental awareness and in their concerts is concert sustainability, where practices are used to reduce the amount of emissions and waste created by going on tour. There are many people jumping on this band wagon of sustainable concerts because they know that once someone steps up and decides to change societies actions doing everyday activities, the planet will become a better place. But if the horse don’t pull, you’ve got to carry the load.

Even though some people would argue that the idea of a sustainable concert is a utopian idea, there has to be an effort to try to make changes to a concert or event experience that combats wasteful practices in those settings. Kates also states, “Research itself must be focused on the character of nature-society interactions, on our ability to guide those interactions along sustainable trajectories, and on ways of promoting the social learning that will be necessary to navigate the transition to sustainability” (Kates et. al 2001, 3). Once the concept of sustainable concerts become more widely accepted and practiced, it can become a staple in every concert experience regardless of the group or artist you go to see. Environmentalism is not just a fad or a ‘hippie’ concept anymore. It has followers from all walks of life and it is starting to make a major difference in the world.

The Grateful Dead have lost band mates, roadies, friends, and family over their long strange trip but they shall remain an integral part of musical history as well as

environmental history. Ritzer states, “The Grateful Dead played publicly over 2500 times” (Ritzer 246). Because the Grateful Dead made their fame through their use of improvisational jamming, they were able to bring to the table a new kind of music experience. Lengthy jams appealed to the crowds and allowed them to play for so long and through so many years. Each Deadhead generation keeps the spirit alive. All they have lost they shall regain; this includes environmental loss as well. With some hard work and determination Deadheads and others alike can help turn around the path of destruction the planet is facing.

**ii. Reverb.org/Nalgene**

The remaining members of the Grateful Dead, touring as Dead and Company, include: Bob Weir, Bill Kreutzmann, and Mickey Hart. Added to their line upon keys is Jeff Chimenti, bassist Oteil Burbridge, and on lead guitar is John Mayer who is connected to an environmental group called Reverb. Kathryn Hawkins, reporter for *The Environmental Magazine*, states, “Reverb isn’t a band – it’s a nonprofit organization with a commitment to rocking responsibly. The Portland, Maine based group, founded by Guster singer and guitarist Adam Gardner and his wife, environmental activist Lauren Sullivan, raises awareness about environmental issues at rock concerts and helps musicians run greener tours”(Hawkins 2007, 1). Realizing that there was a ton of resources being wasted at the price of a nights entertainment at a show, Reverb set out to change the outcome of tours.

Small changes can create a big impact on the planet even for one event and that is something that Reverb tries to advocate Sustainability does not rely on an ‘all or nothing’ approach and bringing that to a concert setting will help reduce tons of waste per year. Hawkins states, “Reverb offers each artist a menu of options for promoting environmental awareness and sustainability while on tour” (Hawkins 2007, 1). To help promote environmental awareness the Reverb team can and will set up greener alternatives to moving the tour around from city to city. This includes biofuels for tour buses and the like and providing farm to table food to cater the tour. They also advocate for carpooling for fans to and from the show.

According to the Reverb.org website, as of the beginning of the 2018 year they have “greened” 217 tours and reduced over 117,000 tons of carbon dioxide. Hawkins states, “Conscientious music fans all over the country have also helped reverb sell carbon offsets stickers and pass out flyers at shows in exchange for free concert tickets and T-shirts” (Hawkins 2007, 1). Reverb is big on volunteerism and education for fans. The eco-village that they set up at shows and events allows people to get information of ways to reduce their pollution in their own town on their own time, not just in the concert setting. They provide information about local initiatives and they help groups in the local areas of the events become more known in the area.

Hawkins also highlights, “Reverb has also establish partnerships with such environmental groups as the clean air council and forest ethics, which set up information booth at each concert venue so that fans can learn about environmental ethics, recycling, and renewable energy”(Hawkins 2007, 2). Education is the key to sustainability. If more

people learn about ways to reduce their consumption of plastics in their daily routine, then more people will be able to implement these new skills. It takes on person with enough passion to inspire others to take action and Dead and Company with the help of John Mayer can make that happen, because they have such a large following of people who respect and adore them.

Reverb has collaborated with a water bottle company called Nalgene, which created limited edition bottles you can buy on tour stops when you see a show. A program called #RockNRefill, powered by Nalgene, creates reusable bottles that you can purchase for an extremely affordable price at a concert and refill the bottle at water stations to reduce the amount of single use plastic bottles from being thrown on the ground or not being recycled properly. According to the Nalgene.com website, the #RockNRefill campaign has raised more than \$1,000,000 for over 50 environmental and social causes and has diverted more than 1,800,000 single-use bottles from landfills. All the proceeds for the #RockNRefill bottles will be donated to the organization of the musician or tour managers choosing, which continues to bring aid to the environment and other environmental groups that are trying to make a difference in the world.

If the Nalgene #RockNRefill bottle is just not in your concert budget, then organizers suggest a 'leave no trace' approach to your concert experience. This is a common action used by hikers and campers that require you to carry out what you bring in (or buy, or create) while enjoying your concert experience. If you purchase a plastic water bottle and a beer served in aluminum cans, save the bottle and the can and bring it home with you so you can better recycle it at home. The venues may not be conscientious enough to

properly recycle the trash even though the Reverb people set up composting and recycling receptacles you cannot always assume everybody is going to properly use them.

*Fortune comes a crawlin', calliope woman*

*Spinnin' that curious sense of your own*

*Can you answer? Yes, I can*

*What would be the answer to the answer man?*

What is the answer to a healthy planet, what is the answer to a pollution free world? There has not been an answer as of yet. However, as highlighted before, small actions can lead to big changes for the planet. Weir was asked what he thought was a solution to the issue at hand, he states, “it occurred to me way back then that the person who’s going to save this planet is the guy who’s going to make a fat buck doing it and in the Jeffersonian ideal of enlightened self service I sort of have stuck to that notion forever” (Weir 2016).

While on tour, Weir works with Reverb and with HeadCount through Participation row, and while the fortune came a crawlin’, Weir is not greedy. He has made a considerable living for himself and his family but stays true to his passion and pours that money back into the community that helps to make a difference in the world. Yes, he has to be paid for his services, but he makes a conscious effort to provide an outlet for issues he believes in as well as helping finance the groups. The Rex Foundation also receives some of the profits he is making as well. Weir states, “It can give people a sense of worth because your actions amount to your worth as I said earlier and this is a

way of qualifying and quantifying what you've done and then and developing goals for yourself and for your sphere of influence" (Weir 2016). The sphere of the Grateful Dead's influence is vast, with the amount of passionate and dedicated Deadheads, who followed the band on tour through the 50 odd years they have performed, there is a great number of people who will learn new skills to make changes in their lives because of the example the Grateful Dead sets.

## **IX. Conclusions**

From 1965 to 1995 the Grateful Dead was connected to the environmental movement of their time and made way for a new type of concert. Sustainability is a way of life, and its responsibility should not be shirked when participating in events and concerts. Buchholz states, "Data from a variety of polls indicated that the American public is increasingly aware of the gravity of environmental problems and wants the federal government to become more actively involved in their solution" (Buchholz 1993, 1). As more and more policy is put into place for the everyday activities of the nation to protect the environment, more effort could be put into requiring certain leisure activities such as attending concerts and festivals to be more sustainable. It is not a law to recycle, even though the government provides the service and encourages it.

Laws could be put in place to require people at home to recycle and for big events to recycle as well. Plastic is a convenient invention but convenience is the only benefit to it. Requiring people to bring and use reusable utensils, straws, and beverage holders can cut down a huge amount of plastic waste during their concert experience. American

environmentalist Bill McKibben states, “We have deprived nature of its independence, and that is fatal to its meaning. Nature’s independence is its meaning; without it there is nothing but us” (McKibben 2006, 58). Because the Grateful Dead were so inspired by nature, they could never be independent of it, just as we physically cannot tear ourselves away from the natural world. We rely on the planet and what it has to offer; not the other way around. The Grateful Dead had been long time environmental supporters and the remaining members do their best to inspire their fans to live a cleaner life for the planet and for themselves. Rising up during the environmental movement of the 60’s allowed the Grateful Dead to experience multiple years of witnessing environmental disasters and worrisome man made environmental issues.

Even though humankind cannot completely cut out waste and pollution it creates, it can take steps to conserve its resources. We have done this through recycling everything we can, reducing the amount of resources we use day to day and encouraging others to do the same. One person trying to save the planet is less effective than many people participating in small activities every single day. McNally states, “And so long as there are Deadheads, they will be guided by the principles of freedom, spontaneity, caring for each other and their planet, fellowship, and fun” (McNally 2002, 618). The Grateful Dead inspired others to take these small actions in helping our planet through their musical influence and also through their evolving concert experience. Entertainment has a cost, but the band tried it’s best to incorporate sustainable practices throughout its history. From playing benefit concerts for the rainforest, to implementing recycling

programs within the concert experience, the Grateful Dead are innovators in sustainable entertainment.

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