

## **BASIC RESOURCE NEEDS FOR AN ANNUAL RAINBOW GATHERING 2,500 TO 10,000+ ATTENDEES:**

- 1: Parking lot and/or one side only, road parking.
- 2: Some wood structural posts, firewood, and burn sites for the drum circles and large kitchens. (Personal fires are discouraged.)
- 3: A large open space for the daily dinner gathering and the fourth of July celebration, away from parking, vehicle access, and camp/tent sites. A flat, fire-safe, grassy meadow is ideal, or other usable area unobstructed by line of sight objects, with an absolute minimum area of one to two weedable acres.
- 4: Water as springs, above the area of most activity and camping, that can be collected and piped below, or other safe water sources that can be boiled or filtered as necessary.
- 5: Two-wheel drive access to parking areas.
- 6: At least 2-3 nearby lots for live-in vehicles and/or disabled and elder parking space, and for emergency services and supply. Lots close to the site entrance are preferable.
- 7: A walk-in stretch of trail or roadway that is, or can be closed to non-emergency vehicles until after the designated last day of the Gathering.
- 8: Slit latrine sites to be agreed upon in consultation with the resource people involved.
- 9: Any buildings, installations or sensitive resources that could be inadvertently damaged, should be clearly flagged or signed so that any impact can be mitigated.
- 10: The site should be out of eye and earshot of main roads and/or unrelated activities.

### **THE RAINBOW GATHERING PROVIDES:**

- 1: A schedule and location for regular meetings with Agency personnel, except the fourth of July, or days when such personnel are unavailable. Meetings are often at noon at the "co-ops" and information shelters. Meetings with any local agencies, businesses, entities, tribes or residents are encouraged and can be arranged at agreed upon locations.
- 2: Informed volunteers to accompany resource personnel as requested.
- 3: Trash removal and appropriate site restoration, contingent upon Agency sign-off.

### **WHAT FORMALITIES, PERMITS, etc. ARE INVOLVED?**

At different Gatherings, different people are involved on the part of (usually) National Forest personnel and whoever is local Rainbow, but the basic approach has been to provide regular meetings between volunteers who can consistently and successfully communicate with and between, the land agency involved and those in attendance.

Over the last decade e.g. (Gifford Pinchot NF - WA 2011 and Wasatch NF - UT 2014 ) the District Ranger has presented an "Operation and Maintenance Plan" as a mutual "Annual Rainbow Peaceful Assembly and Free Speech Event" general guideline. This is probably the most practical way to deal with a Gathering, by making it clear what is expected and environmentally important from the outset. As examples of "Operating Plans", the 2010 Rainbow Gathering was in the Allegheny National Forest of Pennsylvania. For a more recent example, please see *"2013 Annual Rainbow Peaceful Assembly and Free Speech Event" USDA Forest Service Beaverhead-Deerlodge National Forest*, or the similar plan from Black Hills NF, South Dakota, 2015, or Green Mountain National Forest, Vermont, 2016.



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Dear Plenty Friends,

As young hippies we were always into the Indians. Some of that was kind of romantic. We liked their style, long hair, lots of colorful beads and feathers, their free spirit and resistance to the dominant US culture. But as Americans, having gone through the public school system, we didn't know much of anything about the actual Indians, the Native Americans, the Indigenous People of North America, their history before and after the Europeans invaded their lands. We now know their ancestors may have inhabited North America 50 thousand years ago and in 1492 they numbered ten million just on the mainland, and were comprised of more than 300 distinct cultures speaking 200 different languages. For those of us who went on to start the Farm and Plenty, it was the Mayan people we met in Guatemala after the '76 earthquake who helped us understand the essential connection between Indians and hippies. In many ways we share the same religion, the same world view, many of the same concepts about who we are and our place in the Universe. We believe that everything is connected, that God is in all things, that the natural world is always talking to us, telling us things we need to pay attention to. This represented a different consciousness from the one we grew up with. We realized that the Mayan culture was closer to what we valued and that a big part of what we wanted to do as Plenty was to work in cooperation with Indigenous Peoples to help change the trajectory of an increasingly self-destructive human species. Ambitious yes, but that idea and those shared concepts have spread and grown and continually taken on more urgency. One thing we would highly recommend is to study what the world's Indigenous Peoples are saying and have been saying for millennia. Gratefully, a lot has been transcribed, written and published.

*"An indigenous person living in and with Nature is constantly reminded of being a part of a living world. This is the primary reason Indigenous people must be directly involved in the processes dealing with climate change. The modern world seems to have a militarized orientation toward making changes to mitigate the effects of climate change. Perhaps if the Indigenous people are directly involved they will be able to enlist their ancestors' knowledge and experience in dealing with such change. We must collectively find ways to work with Nature to change our ways of living. This requires a change in consciousness. We must change from a materialistic, technomechanistic worldview to one in which we embrace a living universe and Mother Earth. Our attitudes and intentions of dealing with a living body will change to one of giving respect, honor and dignity to all resources of the living Earth. This is the ultimate gift of the Indigenous people to the global world."* — Angayuqaq Oscar Kawagley (Yupiaq people of Alaska). From the book, "Moral Ground: Ethical Action For A Planet In Peril."

*"The culture of Native nations was built around the knowledge of how to survive in an environment. To continue that culture meaningfully requires that the people be free to continue to nurture the environment in which we live and grow. Colonization interrupts the pattern of learning to survive and substitutes learning to serve."* — John Mohawk, Elder, Seneca Nation from "Thinking In Indian: A John Mohawk Reader."

See what I mean? Real clear-eyed wisdom and common sense. The "Water Protectors" at Standing Rock represent these visions magnificently. We have always seen Plenty as an opportunity for people who want to participate in and support alternative foreign and domestic initiatives that address problems in ways that government is too cumbersome and compromised to deal with or even notice.

As always, we at Plenty are grateful to have you with us (and, I might add, especially now!)

Sincerely,

Peter Schweitzer  
Executive Director

Enclosure: Plenty Bulletin

