



Why We Gather



THE INVITATION

We, who are brothers & sisters, children of God, families of life on earth, friends of nature & of all people, children of humankind calling ourselves Rainbow Family Tribe, humbly invite:

- ♥ All races, peoples, tribes, communes, men, women, children, individuals -- out of love.
- ♥ All nations & national leaders -- out of respect
- ♥ All religions & religious leaders -- out of faith
- ♥ All politicians -- out of charity

to join with us in gathering together for the purpose of expressing our sincere desire that there shall be peace on earth, harmony among all people. to hold open worship, prayer, chanting or whatever is the want or desire of the people, and also to consider & give honor & respect to anyone or anything that has aided in the positive evolution of humankind & nature upon this, our most beloved & beautiful world -- asking blessing upon we people of this world & hope that we people can effectively proceed to evolve, expand, & live in harmony & peace. - Amen

IGNORE ALL RUMORS OF CANCELLATION OR ORGANIZATION!

LIVE LIGHTLY WITH THE LAND AND PEOPLE!

WE LOVE YOU!!!!





WHAT IS A RAINBOW GATHERING?



First of all, be prepared for a different answer from each person who responds. Rainbow is different things to different people. Most of us, though not all, who consider ourselves part of the Rainbow Family, have attended the Rainbow Gathering of the Tribes, which takes place from July 1 - 7 every year.

The 3000 acres never materialized, and the first gathering took place partly on private land offered for temporary use, and partly on National Forest land. As you can see, this was intended to be a onetime event. However, people liked it so much that gatherings continued to happen annually on federal lands, each year in a different state. The length of the gathering has since expanded beyond the original four-day span.

For many years, there was only the one gathering, and the spiritual focus was foremost in the minds of everyone who attended. Most folks were identified with the "hippie" movement of the times, engaged in establishing alternative social, economic, spiritual, political, and/or environmental consciousness. Many were involved either in the Peace movement in the cities or the communal, back-to-the-land movement in the country. In either case, exploration of alternative spiritual systems and states of consciousness was often a common theme.

Sometime around the mid-1980s, folks who felt it was too far or too long to the annual gathering started coming together for smaller, regional gatherings. People all over the country developed local and regional bonds. In the past few years, the spiritual focus has been less obvious, due to the huge influx of people who may not realize the central purpose of the gatherings. These folks may come to party, to hang out, to find like-minded people, to gain support for their political causes, or whatever. Who knows? (I sure don't, since I haven't spoken with all of them.) The interesting thing is that we all consider ourselves to be part of a huge, extended family, no matter what our reason for gathering, no matter what our spiritual or religious or political or economic or social views may be. And many people who have not yet had an opportunity to attend a gathering also feel they are part of this family. Another interesting thing is that there is no formal organizational structure. There are no membership qualifications, no fees or dues, no leaders, and virtually no rules other than the one of "peaceful respect." Each year, individuals take personal responsibility and work together with others on whatever they are inspired to do, from office work, to scouting, to building the kitchens at the gatherings, to hauling in food and first-aid supplies, to peacekeeping, etc. Every project undertaken operates essentially on a consensus basis. Participation, communication, and cooperation are how things get done.

It is nothing short of miraculous.

The gatherings are free and non-commercial, and everyone is welcome. Each person is asked to bring their own camping equipment (this all takes place in remote areas of the National Forest), their own cup, bowl, and spoon, and whatever they might want to share to help the gathering happen (tarps, shovels, musical instruments, bulk food, etc.). No one will be turned away because of lacks in these areas, however. The Magic Hat is passed at mealtimes and around camp. Donations are used to buy food in bulk for the kitchens and whatever else may be necessary for the communal well-being (plywood covers and lime for the latrines, first aid supplies, etc.). Besides the work that goes on to help the gathering happen, there's also lots of acoustical music, drumming, dancing, workshops, herb-walks, council circles, sister circles, brother circles, brother-sister circles, people hanging out, people bartering, people enjoying nature, people meditating, chanting, and praying, people talking politics, people talking spiritual and personal growth, people visioning the future, people doing bodywork and other healing work, ... The list could go on forever.

For me personally, the Rainbow Family is where I have found my greatest opportunities to learn, to grow, to celebrate, to be one with my fellow beings and my mother Earth, to serve, to pray, to play. The gatherings for me are living theater, evolution in process, creativity manifest. I am passionately in love. Picture twenty thousand people in a sunlit meadow, standing silent in prayer, holding hands in one huge, unbroken circle. Picture a parade of children approaching, singing songs, their countenances bright with enthusiasm and face paint, balloons and banners waving in the breeze. Picture the breaking of the silence with a cheer from the circle, then the silence returning once again, to grow slowly into a thrum of voices united in a single OM reverberating through the valley and on to the hills beyond. Hold the OM in your mind. Let it spread through and around and in you. Feel it pass from hand to hand and heart to heart.

The magic, the connection you feel is the essence of the Rainbow Family of Living Light.

Peace, love, and light,

WE LOVE YOU!!!!





PARTICIPATION IS THE KEY

This is your gathering. You make it happen. On the way into and out of the gathering... Stop along the way, pick up other cars to caravan with.

PARTICIPATION IS THE KEY.

Those you see around you hauling water, toting supplies, gathering firewood, cooking or cleaning up, sorting trash or digging shitters, staffing the Info Center or the Parking Lot have learned the inner esoteric secret of Rainbow Consciousness: you have more fun if you pitch in and help. No one created this village in the wilderness for us, we did it ourselves. Our Mother Earth provided this place; everything else you see has manifested by no higher magic than the needs of the multitude is the best around. It's also the best way to meet and get to know your Family. If you see people being harassed by cops, STOP and be witnesses for them.

PARTICIPATION IS THE KEY.

The consensus decisions that guide the Family from year to year are the result of countless hours in council. Come to the councils happening at Main Circle every day at noon and participate, always remembering to listen before you speak. Witnessing this process is the best way to understand how Family traditions have evolved through the practical experience of past Gatherings. Respect the council feather; hold your response until your turn with the feather comes, or till invited by the feather-holder to speak. This way we hear each other. Remember that we council not for our own interests but for the best interest of the Whole. Respect likewise the consensus of past councils, and consider carefully the effect of any new proposal, as the Natives of this country did, "unto the 7th generation."

PARTICIPATION IS THE KEY.

A consensus of the Rainbow Family since the beginning is that our Gatherings are absolutely free and non-commercial. It is our spiritual calling as a Family to give and share freely what the Creator has freely given, to sanctify this ground and these seven days by exchanging no money whatsoever here. This means that to feed ourselves we depend on each person's free donation to the Magic Hat that goes around at dinner. Caesar's image has no place among us except as our individual gift to the Whole. It is on this basis that we exercise our First Amendment right as a spiritual Family to Gather. Exchange of green energy on any other basis endangers our future right to Gather, and undermines our sacred purpose for doing so.

PARTICIPATION IS THE KEY.

We govern ourselves, rather than each other, by observing the consensus of peaceful respect. Weapons, fireworks, pollutants and other hazards are inappropriate. Peaceful means not only that we act responsibly in all our relations, but that each of us takes responsibility as well for the safety and calm of our area of the camp. Respect means that we not only consider the rights and welfare of one another, down to the smallest, but take care of the earth, water, plants and animals that were here before us and will remain. Feel the vibe, listen to the harmony around you and add your unique note. Help keep your Gathering clean, happy, harmonious, peaceful and safe.

PARTICIPATION IS THE KEY.

The Gathering itself is a participatory workshop in self-government; the Family also encourages the free flow of information through workshops and other forms of teaching and expression. Consider this your opportunity to share any knowledge or skill you have, simply by pinning your notice up on the boards at Info Center. As always, no single person speaks for the Family. We offer this opportunity to all without endorsing any single spiritual or political point of view. Please, our Gathering is for heartsongs, not for proselytizing or selling. All workshops are, naturally, free.

PARTICIPATION IS THE KEY.

The center of our seven days together is the Silence at high noon of the 4th, when we Circle to send forth our gathered energy for the Peace and Healing of the World. Respect the Silence; join hands with us in the Circle. Carry this high, solemn & joyful moment through your Gathering, both before and after the 4th. Join the campfire sing, the drum jam, share what you have at Kid Village or C.A.L.M., learn what the Welcome Center or Supply is all about. But remember that it is for the Peace and Healing of the planet that we gather, and carry that vision back with you to the world of wars and preparations for war. The Circle is unbroken.

PARTICIPATION IS THE KEY.

Just as each of us is responsible for bringing what the Family needs to manifest its vision, each of us is responsible for carrying it away again. Consider as your own the Family's sacred pledge to the Mother, and leave no trace of your stay. Use community shitters and compost pits, separate your trash for recycling and deposit at community Garbage Yoga stations; disappear your camp completely before you go. Beyond that, take responsibility for the cleanliness of the camp as a Whole: pick up any litter in your path, including what was already here. Carry out a sack of trash any time you hike to the trailhead. If you can, stay after the multitude and help restore the natural beauty of the site. But be aware that cleanup is ongoing throughout the Gathering. ALL of us are the cleanup crew.

PARTICIPATION IS THE KEY. HO! WE LOVE YOU!!!!

WE LOVE YOU!!!!





THE RAP ON RAINBOW



There are no official organizers or leaders at Rainbow Gathering. All work, including all management of the work of others, is done by volunteers. Even the gathering council, which makes (a very few) important decisions affecting the whole gathering, does not generally appoint or establish roles at gatherings. There is no centralized management of any of the major operations that keep the gathering functioning. All tasks are handled by individual (self-selected) volunteers or small groups of such volunteers. These smaller groups organize themselves using the same consensus-based decision-making mechanism as the gathering council.

There is no organization behind Rainbow Gatherings, nor an infrastructure. The system of individual cooperation is sufficient to make it all work. After the gathering is over there is no remaining social or legal entity until the following annual gathering. The closest thing to a permanent entity associated with gatherings is probably this UseNet newsgroup (A.G.R.) on which you are reading this message.

There is unanimous resistance to any attempt to organize the gathering by defining official roles, especially roles of representation or leadership, as these would usurp the principle of individual equality, freedom and autonomy that is the organizational basis of the gathering. There is also resistance to defining any organization that would represent the gathering, as this would also violate the most fundamental principles of the gathering.

There is no payment or official reward system for work done at the Rainbow Gathering. The main incentive for volunteers is the personal satisfaction of assisting others at the gathering. In addition there is no funding apart from donations collected during the gathering, and all of the funds are spent by the end of the gathering.

There is no official belief system or political ideology (apart from populism) common to participants at the Rainbow Gathering. The official purpose of the gathering is simply to pray for peace, but even that motive is optional. Atheists, for example, are completely welcome at the gathering. The range of political viewpoints range from radical leftist to extreme right wing. The only viewpoints which are likely to receive criticism at the Rainbow Gathering are authoritarian or racist viewpoints, since these contradict the inclusiveness and openness implied by the populist basis of the gathering. Such unpopular viewpoints, however, do not preclude participation. Such people are still accepted as full participants, or at least tolerated, at the Rainbow Gathering.

There are no rules of conduct for participation in the Rainbow Gathering. There are several suggested safety and practical guidelines (e.g. sanitation guidelines), but they only address the logistics of a large group camping in the woods, and are only the minimum guidelines necessary to make the gathering safe for all participants. Most of the guidelines are not written down but are passed on by word of mouth. A few of the key guidelines ("Rap 107") are agreed upon and written down by consensus of the gathering council. Even these guidelines are not officially enforced but are either voluntarily followed, or enforced by pressure from other individuals. There is no official mechanism or policy of enforcement if individuals refuse to comply with the guidelines. This is not viewed as a problem but as an acceptable risk since individual freedom is the key feature of the gathering. Each participant is autonomous and responsible for controlling their own behavior. (This freedom is prized for its entertainment value as well for its ideological appeal.)

There are likewise no guidelines or rules, or official security team, addressing dangerous or unlawful misconduct, nor is there any official mechanism or policy for excluding anyone from a gathering for such misconduct. Once again it is the responsibility of individuals to behave responsibly, and to protect themselves and others from people engaged in harmful misconduct, short of engaging in vigilante actions. Law enforcement officers (of which there is no shortage at the gathering) are called upon as a last resort, when unlawful behavior places others in immediate danger or when a crime victim chooses to press charges. In response to dangerous misconduct participants often react swiftly and decisively, often en-mass, to protect themselves and each other. Even though this protective response is voluntary and sometimes dangerous, it is strongly motivated by the satisfaction of assisting others, and it contrasts sharply with the fear and apathy toward crime that prevails in urban areas. In spite of the willingness to risk themselves in the defense of others, very few gathering participants are armed. Arming themselves would violate the nature of the peace gathering, and voluntarily disarming is also considered an acceptable risk.

Although the Rainbow Gathering occurs on July 4th, a US national holiday, the event is not national, or nationalistic. It is officially a "North American" annual "gathering of tribes," indicating international scope and a rejection of the nationalism that accompanies authoritarian governments of both the classical left and right political wings.

WE LOVE YOU!!!!



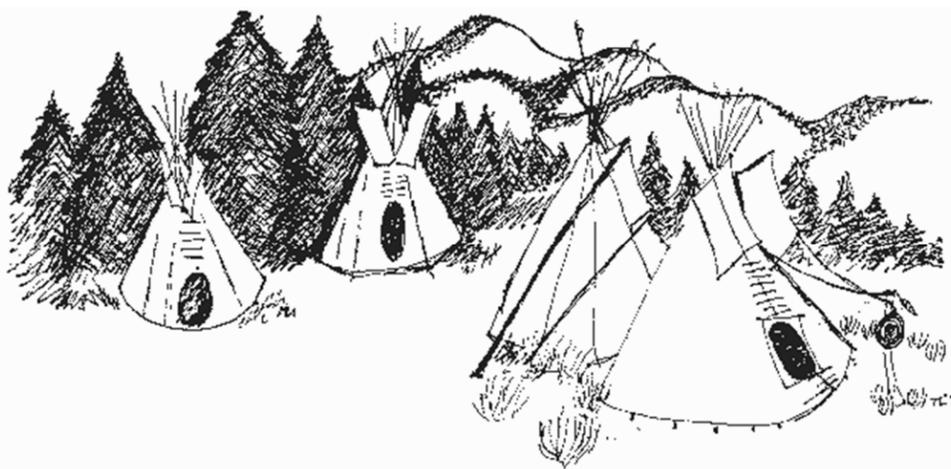


Rainbow Gatherings are occasionally criticized by liberals/leftists who wish to see the activist energy of the gathering turned to political ends, and from conservatives/rightists who see the populist theme being dominated by various leftist agenda. The ideological unity of the gathering comes only from the populist ideals of individual freedom, autonomy and equality. These

ideals appeal to participants from both ends of the conventional political spectrum. In some respects the populist, individualistic appeal of the gathering outweighs the classical left-right political alignments. The real political focus of gatherings could be described as populist, and the conflicts between the US government and the Rainbow Gathering could be interpreted as a conflict between populism and pro-corporate big government.

In the current two-party political system of the US government, both the left and right use authoritarian big government to achieve their ends: the right uses national security or religion as the rationale for authoritarian control, while the left uses social and environmental problems as its rationale. Both parties are hopelessly corrupted by power and money, and both have allowed big government to undermine individual rights and freedoms.

The gathering reflects a national populist trend of people reacting against the overwhelming self-serving power of big government and corporations which it serves. Those from the classical political left tend to focus their attack on the power of corporations and their impact on the poor and the environment, while those on from the classic political right tend to focus on the power of out-of-control, self-serving big



government. Now the poles of political ideology are authoritarian v. populist, and within the populist camp the classical left-right polarity is redefined: the libertarian party representing the extreme right; the reformed party, conservatives; the green party, liberals; and the anarchists representing the extreme left. Most others tend to support the two party system by default, in the hope that their candidate is the lesser of two evils.

The populist appeal of the Rainbow Gathering could be the key to the Rainbow Gathering's unity, as well as an indication that the gathering is anything but a non-political event. It is populism in its purist form, representing a rejecting of authoritarian government power. The primary significance of the gathering occurring in this era of the dawn of the internet, is that for the first time in human history direct participatory (i.e. pure) democracy may soon be possible. Rainbow Gatherings may provide some insights of how such a government could function, at least on a local level.

EVERYBODY, SOMEBODY, NOBODY AND ANYBODY

Once upon a time, there were four people.

Their names were Everybody, Somebody, Nobody and Anybody.

There was an important job to be done and Everybody was asked to do it.

Everybody was sure Somebody would do it

Anybody could have done it, but Nobody did it

When Nobody did it, Somebody got mad because it was Everybody's job.

Everybody thought Anybody could do it,

but Nobody realized that Everybody wouldn't do it.

Ended up Everybody blamed Somebody when Nobody did what Anybody could have in the first place.

The moral of this story is that when you find yourself saying

"Somebody should pick up the trash on the trail / make a sign to mark a kitchen / organize the parking lot / dig a new shitter..."

Remember: YOU are Somebody!!!



WE LOVE YOU!!!!



WHY WE GATHER?

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When Melville wrote in the 19th century, "Why weary the arm at the iron and the oar," he meant Why work one's life away in the industrial age factories and maritime trades? I mean: Why should anyone trudge thru the woods, shovel in hand digging compost pits, or stand long hours in dark miserable weather, flashlight in hand directing cars toward parking places, or lug food in boxes and heavy sacks over mountainous terrain, or scrub large pots?

I mean Why would anyone want to do this? And for no monetary profit?

I mean Why should anyone want to go thru the 1001 tasks that are the life support system of the Rainbow Gatherings? Hauling large rocks for bakery ovens, digging & filling latrines, tending medical emergencies, installing water pipe systems that need to be taken apart just three weeks later, sorting garbage, not to mention doing all this with the added difficulty of our own problems: upset or belligerent people, alcoholics in rainbow clothing, rude or unhygienic behavior; and sometimes i with only minimal he or even opposition from the public service of the government.

Why should anyone want to put themselves thru all of this just to enjoy nature or to party in the wild wild woods? Surely each of us can seclude ourselves in the wondrous beauty of nature, alone or with our friends or beloveds, with a great deal less difficulty than going thru all this effort, all this oomph, all of this, just to gather.

Why do it? Why face all the problems, all the maps & mailings, all the fundraising for printing; all the long winded discussions over procedures; why consume all this time of our lives? For what?

Why gather? And on top of this, to face the disapproval of relatives and peers, who see us pouring whatever economic gain we make during the rest of the year down some rainbow-colored drain, traveling long distances, dealing with vehicle problems, supporting a donation cause that feeds and cares for a multitude; and to what end? to what purpose for a great big party in the woods? So some people can go naked and skinny dip? All of us can find the quietude, peace and power of Nature's great temple on our own wit out all this fuss; and probably with a great deal more true tranquility without the additional obnoxious attitudes of those who come along with commercial interference, intent on selling us some supposedly groovy items. We are utterly capable of seeking and finding the pure pure natural experience without subjecting ourselves to all this trouble. so why do we put this on our shoulder and go on? Why do we do it?

I mean: Why gather?

Because we love each other. We really do.

Because we are creating something new and beautiful. Don't believe there's nothing new under the sun. This is as new, even 40 sweet years into it, as anything can be in the long-term development of human culture.

Because we fold the vision of a peaceful world in our inner eyes in our hearts and we make it real in this outside world.

Because it is a thrill to experience a cooperative society.

Because it is our great pleasure to live even briefly together in a state of expanded freedom.

Because only when we take personal responsibility for the needs of each other water, food, security, fuel, healing, child care and recycling do we take mature responsibility for our lives.

Because the children need something gentle and loving to look forward to.

Because it is important to teach and learn as much as possible about human cooperation.

Because we dream of gathering everywhere with people of all lands and traditions. As Paul Revere and Longfellow said, "in every Middlesex village and town."

Because we are fed up with war economy & economic exploitation & political overfording, and we want to try something else.

Because under all the party style wrapping paper, the gathering presents a very serious example of functional culture. .

Because gathering teaches thousands of people, even tens of thousands, respect for the earth, the water, the plants & the animals.

Because even the addicts, the dissolute, the spaced-out space cadets, the drunks who come are in need of love, and every society must care for its own.

Because laughter, music, celebration and rejoicing in life are needed in this world in great measure

Because in our celebrations we make a hosanna of great joy.

WE LOVE YOU!!!!





Because when we work together voluntarily we illuminate the way out from under the burden of the governments & the banks.

Because gathering unifies ancient tribal wisdom with current ideas and technologies.

Because people + nature ecoharmony = beauty

Because when we gather we bring to life a society without human prejudice.

Because gathering connects people from all over the world who are actively participating in the conscious evolution of our species.

Because when we gather we touch each other in a spiritual place where we are all part of one great big human family.

Because we want to inspire hope that it is indeed possible and in fact possible for people of all kinds to live in peace.

Because the world needs to see a positive example and if we don't do it, who else will?

Because outside of the money system we encounter the most generous human natures.

Because light and life and love deserve to be celebrated by lots of us.

Because when we hold hands in our circles we can feel the energy that moves the atoms and the moon and stars.

Because our councils are open to everyone to speak, we hear ideas, poems, stories and wisdom from the seven corners of the earth.

Because the work and play shops are educational the massage delightful, and the music rich with interlaced harmonies.

Because our example supports the right of people everywhere to be free to assemble peaceably.

Because in the simple relationships of cooperation and volunteerism are found the keys to the future.

Because in doing the simple tasks, the underlying gears and levers that make society go are revealed

Because when we work together in harmony our divine roots are revealed.

Because it just great to see something large scale that doesn't belong to the giant corporations.

Because gathering teaches us to have faith, to trust each other, to believe in good and goodness, and to have the strength in the face of the rest of the world to carry on.



FEEDING THE FAMILY

Just a reminder to all our beautiful wonderful family that we need to take responsibility for feeding and healing each other. Going to local food banks in the gathering area ain't cool. We generally gather in rural areas and with things they way they are, the people who have lived in these areas for generations are struggling to take care of their families and communities. They didn't invite us to come so we have to be extra considerate guests. We have plenty of wealth in our own family that we need to be sharing with each other. Our vision of a co-operative future needs to be one in which we create our own resources, not bum resources from other people



WE LOVE YOU!!!!



THE RAINBOW PATH TO RESPONSIBLE PARENTING (OR THE RAINBOW PATH TO CHILD SAFETY)

Welcome to the Gathering. This is a wonderful space to be in. It feels very free and safe. We want to maintain that feeling, yet at the same time it is necessary to be sensible in order to keep our children safe and healthy.

As times change, society in general has developed more problems and illnesses. Some of these, unfortunately, can carry over into our safe haven here. To ignore these problems is not sensible. They do exist, therefore we as a family must take measures to prevent them.

Here are some helpful ideas that work, and we strongly suggest you take them to heart for the sake of all our precious children:

Please keep track of your children. Know where they are and when they should be back to your camp sites or meet you.

If someone else is caring for your children please make sure you *really* know! who that person is and that you have spent time with that person. Sometimes, unfortunately, those persons who would harm our children have a facade that "feels OK" and a very trusting pleasant personality. This is not to say don't trust your feelings or other people, please, just take some time and extra care -- our children deserve it.

Don't just drop your kids off at Kid Village and leave. Become part of the scene. Get to know the other parents. If someone agrees to watch your children while you go off and enjoy some personal time, let them know where you are likely to be found, and when you will return. Make contingency plans in case you are delayed and/or they must leave Kid Village, so you know where your child will be and who they will be left with.

Older children need to know how to find their "home camp" and parents. They also should be shown safe areas (Kid Village, Info Centers, kitchens,) to go to if they are in trouble, lost, or hurt. They should know how to describe you and your camp area verbally. For younger children who cannot talk well and might wander off, use tags -- pin a piece of paper to their backs (so they can't pull it off) with their name, your name, and directions to your camp. Use safety pins or tape.

If your child gets separated from you or lost, please don't wait long to act. If after a search for your child in the immediate area they are still lost, immediately find a person with a radio and tell them your child is missing and you need help. This needs to happen quickly so we can do the best job, especially if it is close to nightfall. Better safe than sorry.

We are all responsible for our children. If you notice anything that looks or feels "not quite right" or a child that looks distressed or frightened, please don't look the other way. It's better to check it out than to let a tragedy occur.

As parents, please keep in mind that if someone cares enough to interfere and asks questions about your child or your parenting that it is coming from the heart and is meant in the interest of all our children's best welfare.

Please try to be understanding.



WE LOVE YOU!!!!



RAINBOW 101 A&B ~ BASIC RAINBOW



In the evolution of humankind it has been the spirit of cooperation that has enabled us to create the wonders of social harmony and technical achievement that we most value. For the past twelve years - as of these writing - a group of grownup children has propounded and created a unique event - The Rainbow Gatherings- dedicated to making visible the power of this cooperative spirit.

These gatherings have occurred each year during the first week of July on public lands. They are free and open to everyone. They have hosted up to 20,000 or more people. But most importantly they have demonstrated the potential for humans to live together, work together, celebrate together without the exploitation one of the other, without the hierarchical domination of government and without the imposition of money as a means of motivation our behavior. Perhaps these significantly point to the future.

Begun in the spring of 1970 - though "begun" is not quite the right word - by the conjoined visions of a number of people who saw these gatherings as a means of transforming the world toward a more peaceful, more ecologically secure place. How little each of our small efforts seemed to be. How invisible in the face of the machinery of war and exploitation. Yet what might our efforts produce if in some way we could combine our energies - if only for some short time - to make a living example of how things could be.

I say "begun" is not quite the right word because clearly, to us, humans had been gathering as we envisioned since the dawn of our species. In historical times this practice has largely been in the domain of religious movements; the Buddha's meetings at Raj Gris, Jesus' assemblies at the Sea of Galilee, The Native American Ghost or Sun Dances, and so forth. This suited our tastes well; blasted by the skyrocketing politics of the 1960's, seared in the psychedelic furnaces and banged out in the eco-logical realization of the fragility of our resources, we had arrived at the conclusion that a spiritual understanding of ourselves as one human family was our best hope for avoiding certain destruction.

At the tail end of the 1960's the Peace Movement was badly torn by divisions of violence and non-violence, by neo-Maoists, neo-Marxists, by CIA infiltration and by powered peace movement bureaucrats. There was no room for the creative consciousness that had sprouted to take 'route'. There was in fact a disassembly of the peace movement as we knew it; the back-to-the-land-ers went their own way; the food co-op people went theirs; the yoga and eastern mystics followed their path; the worker collectives fended for themselves; the rock-n'-rollers went to the festivals in the face of mounting opposition from the nation's anti-" Woodstock laws"; the Marxist-Maoists theorized in progressively smaller circles and Nixon's advisors suggested the Kent State Massacre to stem the tide of collegiate rebellion. It was a ripe time for something new.

When an arts festival in the Pacific Northwest brought together a number of tribally-oriented groups it was only natural that we should discuss and share our visions of What Was Happening and What Could We Do? The idea of a Gathering - for all people - engaged our imaginations. It was an uplifting experience. We planned and envisioned all at once.



The publicizing of the Gathering was to be -and still is- largely word of mouth. We found as we talked with others that every so often someone would light up -as though they themselves had independently seen, or desired this event to be. These people spread the word. We saw ourselves not so much as the innovators but as literally called upon to revive this form of human congregation.

At first we referred to the Gathering as The World Family Gathering - viewing this as a time when people of all different types and races, nations and clans and so on who so desired could come together - for free - as one family. Sometimes we thought the whole world would stop for a moment to gather.

Our own little part of this World Family of Humankind we call the Rainbow Family - because we felt a part of everyone, all the races and peoples of the spectrum.

Months later when we regrouped at the Vortex I festival we got named The Rainbow Family of Living Light. Mostly, I think, we saw that title as a passing fancy, but the name stuck and by the time the 1st Gathering, the Colorado Gathering, happened people were calling this the Rainbow Gathering and we, we were all the Rainbow People.

For over two years we worked and talked our way to the Gathering. Our politics were faith and elbow grease. We traveled across the country and visited the co-op food stores, the yoga ashrams, the street scene, the peace action groups. We posted notices in the cafes; printed "Howdy Folks" newsletters; made announcements at rock festivals and on listener sponsored radio and TV. We sang in parks, leafleted in slums and shopping malls, printed and reprinted invitations and finally maps.

We met a lot of doubt.

Doubt both that such a thing could be done without great financial backing or famous-name stars to attract attention and doubt that humans could get together in a peaceful manner for free without crime, chaos and mayhem.

Initially we had agreed upon July 1-4, 1972 somewhere in Colorado as the time and place to gather. Little did we expect such opposition as we got.

All along we maintained - and still do - an attitude of willingness to work with local administrators. We went to Colorado, to the state capitol and laid out this entire plan by they must've thought we were joking or crazy. Months later when they realized it was really happening, rumors were howling through their corridors, local right-wingers were up in arms and the news and local officials panicked.

We had been drawn to a region near the headwaters of the Colorado River as the right spot to gather at. The US Forest Service ordered every campground within 50 miles "closed for repairs". The governor called up 4000 National Guard troops for maneuvers. A friendly farmer and engineer gave us his wheat field to park on -so we camped there. And then, after much counseling we moved at dawn up to Strawberry Lake. Zam! The State police barricaded the roads. For a week we played "cops 'n hippies" with



WE LOVE YOU!!!!



diversionary movements, secret trails and supply lines. The blockaded camp grew and grew. The Colorado Police arrested all hitchhikers. They stopped every longhair-carrying vehicle for complete inspection. If your rig didn't pass, it was towed away. "Routine inspection for highway safety" we were told. You had to walk or they busted you for loitering. If you didn't have enough money they busted you for vagrancy. The records will show over 700 people were arrested - for doing nothing other than trying peacefully to get to the Gathering.

Ultimately the parking area where people were arriving was filled to overcrowding and the group couniled and decided to up and walk through the barricades. Three to four thousand people strong we shouldered our packs and began the 7 mile walk through town to the roadblock beyond.

In the meantime the gathering encampment had grown considerable. Close to 2000 people were already inside setting up the village community in the woods where we were heading. On the outside we had been negotiating continuously showing pictures of the I-camp developments, explaining how we were peaceful, gentle people, and how we planned to proceed, sustain and cleanup the operation.

The county hauled us to court where we maintained that all this was clearly permitted under the US Constitution's 1st amendment guarantee for peaceable assembly and religious freedom. The judge ruled in favor of the count's ban on mass gatherings passed less than a week before. But while the judge ruled, the column of backpackers rounded the bend at the barricade. Faced with no other realistic choice the sheriff's department let the swarms of singing, praying, peaceful marchers pass on by. The column continued for the next three days as people from around the world walked past the barricade and on up the next six miles to the Gathering at Strawberry Lake.

Over the years since, we have worked out a lot of our difficulties with various vested authorities, but each gathering in its own way touches on the realities of the people's rights and the forces that would restrict us. One year the public health department may be extremely helpful and friendly, the next they may lead the opposition. One set of county agents may try to scare us away, while in the next they welcome us. but each year as we express the boundaries of freedom we encounter those forces that would compress those boundaries around us.

Over the years we have developed a liaison team to help us work with government officials, and teams who introduce ourselves to the local population in the most friendly and open manner. It is also true that these gatherings have been of great economic benefit to whatever towns we have landed near. Each year so far we have been in a different state so we have the opportunity to get to know the continent and its people.

20 or 25,000 or more people came to Colorado and we were beginners in the art of community design. What we lacked in experience we made up in faith. Faith that we humans would figure it out. And from that came a tide of creativity and cooperation. We developed the community kitchens. We devised numerous prototypes for waste disposal and sanitation. We engineered water-systems and supply storage - all this was, after all, taking place in the cradle between towering mountains from which the ordinary hodgepodge of conveniences was far far away.

We had published in the spring before the Gathering a booklet called The Rainbow Oracle which concerned itself with these plans in theory but everyone knows that theorizing or describing and actually doing are often worlds apart. So it is in the doing of these things that one discovers the non-hierarchical methods of working together - the exact methods that we humans will need to know, use and teach in the future. Within the framework of these gatherings what is it that focuses our intentions together?

From the beginning moments of this plan we saw a silence, -a space- at the center of the Gathering where we could all come together to express our thought, feelings, hopes, contemplation's, meditations or prayers together in silence - means acceptable to everyone- that we each can do as well and no one better than each other- a form that preserves each one's individual point of view and at the same time unites us in action and stillness.

The silence allows for those who pray to pray each in their own way; and for those who meditate to meditate each in their own way; and for those who chose to contemplate to do so each one of us left to listen to the wind, feel the earth turn beneath us and watch the clouds and sky together with our brothers and sisters in the Cathedral of Nature.

How can I tell or write the insights, emotions, visions, feelings and experiences that occur within this silent communion?

Not everyone comes to the silence. There isn't any pressure to participate. But most people come. Sometimes we do it right in the middle of the gathering inside the tipi circle. Other years we choose a meadow or ridge just outside the camp that we hike to.

Some years we have even left the gathering site to go to a particular place: in 1972 to Table Mountain, CO, and in 1976 to the international boundary between Montana, USA and Alberta, Canada as a gesture of international goodwill. We did a hands across the border ceremony and met lots of opposition - even though it was held in Waterton-Glacier International Peace Park. There were threats and official threats. The immigration department called in SWAT teams. We negotiated -as usual- and then went and did the action. In the end the officials admitted they didn't see what all the fuss had been about.

After that we began gathering for a week -July 1-7- instead of just the first four days of July. It was just too short a time: a couple of days to set up, then the meditation on the Fourth of July and then home? There wasn't enough time to enjoy the camp, the people, the activities offered. So we extended the event to its present 7 days and developed the workshop, arts, council and pageant aspects of the gathering.

The design of the gathering community incorporates most of the aspects of human society. Just because we are utopian naturalists doesn't mean we don't get all of the problems of the human experience. We do. We have the same problems as anybody else; as any other community; disease, theft, aggression, craziness. But we do get to apply our own techniques of healing, of teaching, of involvement and cooperation to solve these situations.

The essential teachings are very simple.

Human hygiene in disposal of our own wastes, in cleanliness around food preparation, in maintaining clear water supplies, and in preventing the spread of disease are simple lessons that often we in the developed and protected hi-tech nations have gotten out of touch with. The basic standards of what humans need to keep-it-together-clean is made plain in the setup of a gathering.



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Innumerable eco-logical lessons are learned in the construction of kitchens, washing facilities, water lines, and latrines. Provision of all of these is a tremendous cooperative effort and for many of us it is the most creative time working together to devise and design. There are sprout farms to be planted and watered, water sources to be protected and transducted by pipe to easy access taps, compost pits and trench

privies to be dug and monitored in each neighborhood, and information about how and why all this works to be transmitted to each and every person who enters the scene.

For that we begin with a parking and Rap 107 crew whose job it is to welcome you, help you park and deliver "Rap 107" - what we call the traditional information about the encampment and health & sanitation data. All this is very essential. Without it, and without careful following, the result of thousands of people in a near-wilderness away from the instant conveniences of hot water and porcelain sanitation can lead very quickly to water contamination and hygienic breakdown.

The information involved in this mirrors the needs of every human community, town and city. So in the set up and maintenance of these villages we get to see and understand what the parameters of human needs are; so we can tell what is really necessary from what is extra; and so that we can get the feel for taking care of our needs independently, cooperatively without having to depend on giant corporations and big government. The experience of taking community responsibility has powerful repercussions for each of our own personal growths. We encounter people with ideas different from our own and we have to work out solutions.

Time is short and before long this valley will be filled with people exploring and testing everything.

Booths are constructed for information and Rumor Control, maps made of the camp, a news sheet published, and workshop bulletin boards erected for posting of workshop and class descriptions, whereabouts and times. This last part encompasses a broad spectrum of educational opportunities, as well as allowing for the cross pollination of ideas that characterized the techno-poetical schools of the future. Several hundred workshops and classes are offered each gathering, Solar energy, midwifery, health and diet, yoga, massage, herb walks, nature studies, handicrafts, woodcarving, weaving are all popular.

Alliance meetings take place with people from social change causes such as an end to capital punishment, blindness relief, Amnesty International, Oxfam, Greenpeace, and Citizens against Toxic Sprays. No Nukes groups, peace action coalitions, anarchist and justice groups representing causes from around the world meet to share information, recruit volunteers and co-inspire each other.

This is one of the Rainbow Gathering's most important aspects because it strengthens the ties among many of the hands that work in the peace or healing movements year round without being exposed much to what the other hands are doing. It also introduces many of the younger rainbows to the multi-faced problems of the world and to some of the organizations and people who are busy making solutions.



These facilities, these shelters, waterlines, tools and meals ... where do they come from? Much is packed in by the participants to contribute to the whole. And the rest?

In the old days there was a marvelous wizard with a cone-shaped hat from which would be pulled stars, galaxies, food, clothing, shelter and energy! We too use the Magic Hat: hats are passed at dinner times, or at councils and are placed at strategic locations - or carried by musically accompanied hat passers through the camp for contributions and wishes. The donations are counted by the banking council and open books are kept in open meeting. The result is apportioned according to our needs. No body goes hungry.. as if by magic.

C.A.L.M. is our Center for Alternative Living Medicine. Staffed by rainbow-faced doctors, nurses and healers the idea is to provide, for free, health care both for immediate problems and long-range health planning. This includes a M.A.S.H. emergency and evacuation unit, an herbal apothecary, a women's center and massage area. Therapies include acupuncture, acupressure, chiropractic, herbal, nutritional, allopathic and meditative techniques. The aim is to make available these various solutions and advise the patient on what method or methods are most appropriate in each instance. Many people have never encountered an opportunity to make use of natural or alternative healing arts so we present these alongside - and in harmony or balance with - the standard medical approach. Classes and workshops teach and demonstrate all of the above - and more; first aid, plant identification, iridology, conscious healing, foot and body massage, polarity balancing and so on. For a complete list, come to one of the gatherings and visit your C.A.L.M.

Our Council is our public forum. Everyone who attends belongs to it. One person speaks at a time. Everyone gets a chance to be heard. The council meets almost every day of the gathering as well as during set up and cleanup. It is a forum for ideas, a place for poets, a platform for political proposals, and a megaphone for announcements. Some people just want to blow kisses, others have a particular message of importance. The council can decide to stay focused on one issue and select a person to help keep that focus. Often a feather is passed from hand to hand to speaker to speaker. Some agenda items are decided by consensus: That is when the resolve is clearly stated and in the silence that follows no one raises an objecting voice. Other times it is not so easy. We do use shows of hands to get an idea of how the group feels generally, but we avoid the voting process because it leads to endless campaigning and a tyranny of the majority rule. Often the council will be of two minds about an issue; that's OK too. We have to learn to live with our difference. And often it's better if two solutions are approached rather than one idea followed and the other abandoned. The council process is rich with alternative. That's what we like about it. Sometimes we break into small groups to talk things out among different divisions before re-grouping into one large council. The council circle doesn't limit us to one repeated pattern for making decisions. In some cases consensus may be the only acceptable route. In others a straw poll may make the matter clear; in other cases we must all listen carefully and then individually decide what course of action to take. Often only the discussion happens at council and the decisioning happens in each one's camps during later meetings.

The supply depot, CALM, Kid Village, Networkers and other parts of the gathering all have their own smaller councils that operate on the same basis and which are connected and responsible to the main gathering council.



WE LOVE YOU!!!!



Tribal groups from every part of the world have used council methods similar to these. We feel this is an advanced and subtle process that puts the benefit of everyone at its heart, that recognized the innate intelligence of the human character, that keeps poetry music and lightness in the midst of our debate and that awakens us to the experience of direct personal participation in the process of our association.



It is so sweet, so tasty this process -even when it is bogged down it is full of compassion and commitment. We have kept with this council for over a dozen years and found it to be an effective means of self-organization-and found it to be an effective aid in the prevention of political decay.

Some people see us as directly associated with the American Indians, and the Indigenous Culture. Clearly in some ways we are. The indigenous people are the ancestors of the human culture on this continent and we have learned a lot from them.

The tipi is a prime example; although it is difficult to backpack while trail camping, when setting up an encampment or gathering that will last weeks or seasonally, it is a superior structure. The tipi incorporates sophisticated design that allows for air currents and comfort in either hot or rainy weather. The smoke flaps let one build a fire in almost any wind conditions. Tipi life orients people to the rhythms of the earth and the circular patterns of nature. We set our tipi in a circle in a meadow to center our camp.

We have learned a lot, too from the many Native American elders and spiritual teachers who have come to speak at our councils and shared their insight and wisdom. Native crafts are practiced and produced. Also, the sweats are a big part of gathering life. These are the indigenous version of the sauna and in a remote encampment, far from porcelain tubs and showers it is essential to have a method of cleansing -just dipping in the river won't do it- and we have got to keep soap out of the streams. But the sweat lodges are more than just indigenous plumbing. There is a communion and deep cleansing that occurs in the hutches where the herbs and water are sprinkled on the red hot rocks. Songs are sung, meditations offered and long lasting friendships born.

While tipi life and traditional ways are evidenced everywhere so are the hi-tech wonders of the future. Windmills charge 12-volt communications systems. Solar hot water units hang from trees and silicon-generated electricity lights the CALM center at night. There is balance between past and future techniques. The idea of course is to be open enough and discerning enough to choose the best of each.

Indeed, the gatherings present in practical example many of the choices of the communitarian back-to-the-land life: homemade clothes, redesigned vehicles, horses for transport, goats for milk, extensive sprout farms, composting, geodesic structures, and recycling of materials and wastes. All of which indicate a personalized and harmonized relationship between the individual and the natural patterns around us.

Each neighborhood at the gathering has its own kitchen which often doubles as a focus for music, song and dance. In the evenings and long into the nights, poets, storytellers and puppeteers perform among guitars, banjos, dulcimers, flutes, conga, drums. Sometimes sweet notes of jazz saxophone slide through the forest, other times tribal chants and dancing shake the ground.

As a result of this plus the many pageants, ceremonies, and celebrations that occur we get a reputation as a nation of partyers. Especially because this shows some of our most colorful photogenic effects, it is this celebrative atmosphere that has attracted the most film, photo and video coverage.

While it is true that many people attend the gathering for the "party", we do distinguish between "the party" and "the process". Because "the party" is like the icing where the real cake of the matter is "the process" of human cooperation that keeps the whole thing together. And the process of coming from the party into responsible participation in the event is something the gathering does to almost everyone who attends.

This learning that we can hold responsibility collectively without authoritarianism with benefit and success is one of the roots of the future growth of our species.

The taste of Freedom gives the human palate an appetite for more.

We have held the ground on the question of the people's use of public lands; the right of the people peaceably to assemble and to express our religious beliefs. It is on this issue that we have focused our attention. A Freedom is of little value if it is written on paper only. When we exercise our natural rights then we gain the benefits that those Freedoms contain.

In gathering freely on public lands and doing the devotions both of service and celebration that we do, we help keep the door to public lands open for other groups and individuals. How nice it would be if all people, people in many of the countries where there isn't the emphasis on individual freedoms we have here, people in places where gathering together is considered a criminal act, people in places where the government owns 90% of the land and the people have no rights to it - - how nice it would be for these gatherings to spread irrepressibly and open up these doors everywhere.

Each year at the gathering the council decides in what region the next year's gathering will be. The process of landing in that area early, scouting for sites, meeting the local people and officials, setting up, maintaining and cleaning up the gathering down to the last bit of recycling and finale of cars leaving the parking lot, we call, "The Ride". Going for the whole ride is an immensely enlightening and rewarding experience. I recommend it highly for anyone who wants to know how the world really works.

The gatherings are like a little piece of the whole world. They're open and public enough so we get a little bit of everyone and everything; good and bad. The only difference is that unrestricted by many of the world's dogmas we get a chance to try out new solutions and new ways of relating.

Shanti Sena means Peace Center and it is the name we give to the brother and sisterhood which attends to the security of the camp.

Preparation for this includes training in non-violence techniques, persuasion, peer group pressure and the art of drawing an alienated person into the reality of human kindness. In the ideal situation when an incident arises it is taken care of by the people who are right there present, but the Shanti Sena maintains camps and roving teams whose mission is to help out with whatever difficulties folds may find themselves in. Often these teams double up with the fire-watch crews on regular tours of the camp.



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Non-violence is a strong and powerful force when practiced as the creative tactic that it is. Shanti Sena holds meetings to orient people to the nature of these practices. Communication is the key. Although we are not beyond restraining someone who is violently aggressive, peer group attention with understanding and love is enough to settle most disputes.



Honey bees, when one member of the hive flips out have been known to form a cluster ball around that one and hum until the crazed bee cools out.

"Cooperation's" is an area of the encampment set up for people or groups who need help with something or "a little more co-operation". Often disputes between camps or neighborhoods are worked out here. "Co-op" also serves as a volunteer center for newcomers who want to plug into the processes, and as a planning center for complex supply runs, pageants, and networking.

Another cornerstone of the entire operation is Kid Village. Kitchens with extra healthy snacks, activities for kids of all ages, adventures that teach, arts and crafts, hiking, swimming, rafting, and tree-houses are all part of the plan.

Child care happens here on a cooperative basis. There are areas for nursing moms and infants. Clowns, mimes, and magicians entertain regularly but the essence of Kid Village has to do with teaching the values and virtues of the sharing and caring life.

All of these things happen because people like ourselves bring it together - not just the willpower and labor but the tents and tipis, the stainless steel kitchen gear, the clown makeup, the puppets, the tools. Each person who understands this process bring all they can both practical and pleasurable to make this happen the way it does.

The volunteer and participatory nature of a Rainbow Gathering cannot be over emphasized -as one mirror said to another, "It's all done with people".

These forces of positivity provide on a visible scale a living example of (I take this quote direct from our first "howdy folks"), "the true truth that humanity is not so fouled up".

Further, the lessons learned from these experiences can be extracted and put to use everywhere.

The gatherings brings together so many different kinds of people -this is one of its riches; that different races, economic brackets, educationally and culturally diverse people get to meet each other up close and discover our common good.

Each neighborhood and kitchen has its different character. The Krishna's come and set up Krana's Prasadam feasts complete with chanting, well-fed smiles and Vedic lectures and plays. Madam Frog caters to pilgrims of all faiths with exotic teas and entertainment. The sprout gardens provide raw foods, salads and juices. We have learned that respect for each other's diet is essential to our peace. Mostly we are oriented toward whole foods, healthy foods but you will find a little of everything.

At the traders' circle arts and crafts are displayed alongside shells, stones, feathers and other natural items. "Jibber Jabber", that is, uniquely fashioned or unusual goods take prime place alongside woven blankets, ceramics, and jewelry. This lively exchange is open every day except the Fourth of July when it shuts down during the silent meditation.

The extension of this event through regional gatherings is an important outgrowth of the plan; in the year prior to this writing there have been regional Rainbow Gatherings in New Mexico, Michigan, Colorado, Maryland, Pennsylvania, Hawaii, Arizona and Mexico as well as urban picnics or potlucks in New York, Boulder Colorado and Washington DC.

Although these are much smaller they keep folks in touch over the winter season, they bring new people in on a local level, and they teach the arts of community and logistics to a widening circle of brothers and sisters. We have heard of the desire to hold rainbow-type gathering in Europe, South America and the Orient. The more the merrier; from the first moment we have wanted to gather with everyone - - and we still do.

On the rough side we have been shot at (outside the camp) in three different instances over a dozen year period. And we have had traffic accidents - - the roads to these affairs go way up into the mountains, so please drive carefully. We have had several endangerment's and two deaths by people who hiked out of camp and fell from steep cliffs. The natural world is full of elemental dangers. We choose sites that are safe for gathering but the vast wildernesses that we adjoin contain all the wild hazards of raw terrain.

We are natural beings experiencing our own true nature.

But what distinguishes these particular gatherings from the many "new age" type gatherings and healing arts fairs that are now occurring? Of course all of these events are of precious value but there are certain distinguishing factors it is important to understand.

1. The event is free and non-commercial: Not even one cent is charged to attend. Food, medical services, parking, entertainment, workshops and classes are all given through donated time and energy
2. The events are open to everyone without discrimination on account of race, age, religion, economics, politics or sex.
3. The event is held on public lands. When this is done there is a relation of strength and love between the earth and the people on it. It upholds fundamental political realities concerning people and space, and concerning governmental authority and inalienable human rights. When we gather on private lands we run the all-too-often-fulfilled risk of human possessiveness and we create separate classes: property holders and gatherers. This is not in anyone's best interest.
4. Somewhere in the event there is an opportunity for everyone to come together to put our minds and hearts toward peace as one people and as one family. This should be done in the most all-inclusive way so no one feels uninvited and so that the emanation of this focus can be as clean and clear as possible.

Lots of amazing things happen at these gatherings. Just the stories would fill books in themselves.

One year we saw a great White Buffalo appear in snow on the side of a mountain.

We have seen rainbows on the Fourths of July.

In New Mexico we floated 15,000 organic grapefruits 2 miles down the Gila River to get them into camp.

In Oregon we had our first Kid's Parade - -a dazzle razzle we still use to culminate the silence on the Fourth of July.

In Arkansas the sheriff rode in and arrested 5 people for swimming in the nude. About half the gathering moved to the steps of the county courthouse. The judge sent everyone (the five included) out of



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town and the sheriff was so ridiculed in the State press that in November he lost his first election in 24 years.

When it rained forever in Idaho, we finally figured to take off our boots and dance in our "mud socks" till the sun came out.

In Arizona a giant rainbow hot air balloon floated over the tipi circle giving kids and astronauts a birds-eye view of the site.

At the end of the gathering on the 7th of July we move right away into cleanup so we can utilize the massive energies present to disappear our effects and revitalize the spot. Overall we call the cleanup processes that we use, "Naturalization". To begin with we recycle all our garbage during the gathering based on a color-coded seven part separation: Red is metal & aluminum; Orange is glass; Yellow is burnables; Green is compost; Blue is plastic; Indigo is lost and found; and Violet is free and giveaways. Color-coded source separation is the key to future urban recycling. The camp draws itself in, dismantling the outer reaches first and then pulling back to the welcome center, then the parking lot and finally out and gone. The idea is to disappear completely as much of our impact as possible. Campfires are dismantled, rocks widely scattered, ashes scattered or buried. Latrines and compost pits are filled in. Every tiniest bit of paper, cellophane or litter is picked up. Shelters, posts, booths, are all taken apart and laid down and no signs left.

Then we begin to revitalize the high use areas; hardened ground is spaded over or aerated with shovels, picks and hoes. The many trails that connect the entire village are vanished; hoed for aeration of the soil, raked over, blocked with branches and boulders, and strewn with pine needles, leaves and duff. Water bars are built along all the steep laces to prevent gullying.

Often we pack decades worth of old scrap out of the forest. Stuff that has been discarded there over generations! Where there is need, perhaps along a stream bank we prepare special reinforcement with matted brush to prevent erosion.



Flat or open spaces are raked over to vanish every possible trace. Then we naturalize each area by scattering leaves and loose brush for ground cover. Rocks and twigs and logs are randomly strewn about to provide habitat for the small forest creatures and lastly, when we humans are all but out of the site we broadcast specially selected seed that is native to the area's climate and altitude. This process is vital to

the idea of the gatherings. By returning the site to nature's own processes in as revitalized a state as possible we leave no residual problems for ourselves or the other inhabitants of the forest.

Only memories and the lushness of nature remain.

The gatherings belong to everyone not to any one person or group of people. But it is each single individual's effort and contribution that makes the gatherings happen in the way they do. In life each single person is a special and sacred part of the whole human family. The value of each one's being and doing is a lesson humanity still has to learn. The end of wars, the cooperation of our species, the benefits of good health and a sound environment, the nourishment of the hungry and the cessation of economic exploitation are the real goals of the rainbow --- the pot of gold at the trail's end.

From there we can concentrate on the pleasures of this beautiful earth and on the thrilling exploration of the stars beyond. All of the impasses to be overcome - violence, economic oppression, ideological or religious conflicts - are the Cro Magnon leftovers of an immature race. The pace of evolution is sure-footedly going to circumvent these obstacles and get on with the marvelous creation of growing and living in harmony. Indeed there are enough of the goods and goodies - and the means to distribute - for us all to live like princes and queens.

In prayer or contemplation there is a place within where we can contact the Life-force that is commonly shared by all of us. It is from this place that the rainbow light shines forth illuminating the way.

Will the humans be able to cooperate? And enjoy life? And be at peace?

The gathering shows that it can be done.



RAP 516 ~ WHEN STAYING WITH FAMILY

As you walk lightly on the land, walk lightly in other peoples' homes.

Disturb their environment as little as possible.

Be aware of their daily rhythms.

Don't keep them up late if they have work in the morning.

Don't be in the bathroom when they prepare for work.

Make no loud noises when others are sleeping.

Honor their requests to be alone.

Respect the values of roommates, neighbors & landlords, even if they are strange to you.

Introduce yourself to dogs and cats.

Play with children.



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RAP 107 ~ GATHERING CONSCIOUSNESS

Please protect this Beautiful Land. Walk softly. Harm no living thing.

Harmonize - Blend in. Use only down, dead wood.

Cut no living trees. Preserve the Meadows...camp in the Woods. We are caretakers of this land.

Everyone sharing makes a strong Human Tribe!

Please Protect the Water Sources by staying out of DELICATE spring areas.

Avoid camping, peeing, washing above spring areas.

Keep ALL soap out of streams, springs or the creek!

Use a bucket to take your bath 60 feet away from the water source.

To be certain of drinking water: boil it!

Use the slit trenches or covered latrines - cover your paper & waste with ashes or lime, wash hands.

Break the fly/illness connection: shit-fly-food-you! Dig no shitters near water areas or kitchens.

Protect our Health!

Use your own cup, bowl & spoon! Wash them after eating and rinse in bleach-water.

Visit C.A.L.M./M.A.S.H. if you feel ill - especially if you have a contagious disease - or are injured.

Camp Together - Establish neighborhoods. Community Fires only! ~

Each with 5 gallon water bucket and shovel for Fire Protection. If you are the last to leave a fire, PUT IT OUT!

Watch your gear: Be Responsible ~ "Tempt Not Lest Ye Be Lifted From."

Pets are discouraged but if you must bring them keep them fed, on a leash and out of the kitchens, springs & fights.

Clean up their poop. Love them.

PACK IT IN - PACK IT OUT !!!

Cleanup begins when you arrive. Bring in only what is necessary. There is no janitor here...you are the cleanup crew.

Separate Garbage for recycling. Don't litter - Find collection point. Compost in pits only.

You are the Gathering!

Participate in Shanti Sena, the peace keepers council, and all activities, councils, work crews, workshops. Volunteer wherever needed: kitchens, welcome home, firewatch, parking lot, shitter digging, supply, front gate, etc.

R-E-S-P-E-C-T your Sisters & Brothers energies. Keep the Balance: Earth, Sky, Trees, Water & People!

Alcohol is Discouraged, Guns are Inappropriate, Violence is contrary to the Spirit.

Please take no photographs or videos of people without permission.

Discourage Drug Abuse.

Buying and selling endangers our legal right to be here.

The Magic Hat is our Bank, donate early to fund our Needs.

The Magic Hat goes around at mealtime circles and with the Magic Hat Band.

Our power together is many times our power separated.

Enjoy the Rainbow with an open heart and you Will see the Vision.

Join us for July 4th Silent Contemplation & Prayer for Peace, respect those maintaining silence from dawn.

Hold the silence until the arrival of the Children's Parade.

RAP 701 ~ HAPPY TRAILS

In preparation for leaving...Pack up all your trash and take it away. Take it far away.

Do not impact the small towns near the gathering.

Drop recyclables in appropriate collection areas. Dismantle and disappear your encampment. Pick up your litter.

Vanish ALL traces. Douse your fire, ashes cold, scatter your fire rocks. Replace turf.

Cover your local latrine and compost holes solidly with lime and soil. Latrine tops are burned.

Remove string and twine from tree limbs. Break up hardened ground with shovels or picks for future root growth and moisture catch. Intermix humus from forest ground if possible. NATURALIZE!

When an area is clear and clean scatter logs, branches, leaves. Disappear trails, renew forest habitat.

Water systems are removed, cleaned and stored for next year. Help with disabled vehicles, fully dismantle ramps and bridges.

Water bar steep places to prevent erosion. The final crew re-seeds with appropriate vegetation to complete the process.

Transport as many riders as possible out of the area. Treat local folks with great kindness. Drive safely and share this love wherever you go.



WE LOVE YOU!!!!



RAP 121

Brothers: Respect our sisters and help create a safe place for everyone.

Nudity is natural; not a sexual invitation. Ask before hugging or touching women & remember: "No means No!"

Brother Circles offer support & encourage understanding.

Love happens - Carry condoms.

Sisters: Respect yourselves & trust your instincts.

If you don't feel comfortable being intimate or alone with a man it's OK to say "No."

Sister Circles share strength & support between women.

Love happens Carry condoms.

RAP 151

It is a tradition in our family to discourage alcohol use at the Gathering.

We, especially our children, need a safe and sane ecosystem to celebrate in.

We respect the alcoholics right to drink but the alcoholic must respect our right to gather in an alcohol-free environment.

The gathering is a Prayer and Peace Sanctuary, not a booze party.

Your brothers and sisters can help you through it.

Be whole, be healthy, be your true self at Rainbow.



RAP 115

If you are hyper-sensitive to drinkers, don't become a nuisance to them or to Shanti-Sena.

If a drinker is bothering you, bring others along with you. Do not grow angry or reactionary.

Love them, many helpful brothers and sisters were once where the drinker is. Love them and they will come to the center. If you are panhandled or otherwise insulted by a drunken individual, say no or leave. If someone has a legitimate problem help them if you want. If you don't, tell them they can appeal to the council.

RAP 911 ~ LEGALISMS & SUCHLIKE

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

-First Amendment to the US Constitution

Do NOT consent to searches. Your car is protected the same way your house is.

On the way into and out of the gathering... Stop along the way, pick up other cars to caravan with.

If you see people being harassed by cops, STOP and be witnesses for them.

If you are harassed, file a report with Legal Liaison or Cooperations Council.

Remember you may be asked for your driver's license, insurance and registration.

WELCOME HOME!!!!



WE LOVE YOU!!!!



POP 107



Our dog friends are part of our family, and we love them. Bringing a dog to a gathering carries both special joy and extra responsibility. In many ways, dogs are like small children, and need as much attention and care as children do. If you are able to leave them at home, your gathering will be more spontaneous and worry-free, and your dogs will be much safer.

If you do decide to bring them, attach waterproof I.D. tags to their collars with their names, your name, where you are camped, and your home phone number so you can be reunited if you become separated. Be sure they are current on all their vaccinations because there will be many dogs there, and contagious illness spreads quickly.

Be sensitive to your dogs' physical and emotional needs. Offer them food and water often. Make sure shade is available. Even though you are busy, don't forget to give them attention throughout the day. Be patient with them. They're in an unfamiliar environment, and it may be exciting or confusing. It may take them awhile to learn what "Out of the Kitchen!" means, and you'd probably rather teach them your way rather than have someone else teach them.

Be considerate of others. Teach your dogs good manners. When coming to a circle, ask them to lie quietly beside or behind you. Keep them out of kitchens, compost pits, and shitters. Don't let them fight with other dogs. Females in heat can cause serious problems, so leave them at home if at all possible. Spaying or neutering your dogs is always a responsible thing to do and will spare you much hassle in a gathering situation.

Be environmentally aware. Keep dogs out of water sources and other sensitive areas. Pick their poop, drop it in a shitter, and cover it up, just as you would your own. Remember that dogs are essentially pack animals. When they get together in the freedom of the open woods, they love to run. It's not a good idea to let them do it. They can harm wildlife or get into serious trouble by chasing sheep and cattle. Tying a dog in camp for long periods of time can be unfair both to your neighbors and to your dog. Keep your dog at your side - on a leash if necessary.

As with so many other things at the gathering, respect is the key: respect for your own needs, respect for your neighbors' needs, and respect for your dog's needs. We can have it all. It just takes some attention to detail.



do,
up

WELCOME HOME!

Within the next two weeks, the trickle of people heading to Washington to assemble peacefully over the 4th of July will grow to a flood. We will be coming from every state in the union as well as countries from around the world. We are doctors, college students, lawyers, hobos, computer programmers, teachers, mothers, fathers, grandparents, healers, dancers, music makers, bankers and represent a full cross section of this beautiful country we call home.

We come to share our prayers for peace and the positive evolution of the planet with the people in the local communities, each other, and the land upon which we gather. We have been peacefully gathering for forty years and have left each area upon which we have gathered in better shape than we found it and have forged alliances with communities all over the world. We invite all peaceful people to gather with us, share their prayers with us, and create community with us. However, we need your help in order that the children, grandparents, teachers, parents and the local residents of the community can be safe, healthy and happy over this celebration of our National heritage.

The US Forest Service has a regulation requiring a permit for any group of 75 or more people who assemble on Forest Service land. The purpose of this permit is to ensure that the land is protected and that space is appropriately allocated via multiple users. One of the primary purposes of the permit process is to ensure that participants in any assembly work with the USFS Resource Personnel to protect the land.

The Rainbow Family of Living Light is not an organization and therefore does not have any one individual duly authorized to sign a permit on behalf of the Rainbow Gathering. Because we do not fit into any recognized legal structure (non-profit, corporation, etc), we can not authorize anyone to sign the permit. The Federal Government considers it a felony to sign the permit if you are not a duly authorized agent. Therefore, no one is willing to risk the felony convection in order to sign the permit. However, people attending the Rainbow Gathering are working closely with the US Forest Service Resource Personnel to protect the environment. We want to work closely with the local town's people to ensure that we have a positive impact in their community. We want to purchase gas, food and other supplies from the local stores. We value the experience, support and assistance of both the Forest Service Resource Personnel and the local community in allowing us to peacefully assemble and to minimize our impact on the land and in the local community.

This is a critical issue of concern for all Americans. 10,000 people will be arriving soon to pray for world peace, to freely assemble, and to share ideas and expressions. I respectfully ask you to cover this story and to take the time to investigate our perspective as well as that of the Forest Service and the local community. I believe that you will find that people who attend the Rainbow gathering are a diverse and interesting bunch and many of them will be coming from the local communities.

I am a concerned citizen of this country. I represent no other viewpoint than my own. I welcome your support and your prayers in making this 4th of July a celebration of this wonderful country we call home and of the rights of all people to pray and assemble on our public lands.



WE LOVE YOU!!!!



RAP 420



This rap sheet has been prepared to help you stay out of jail. In the past, rainbow gatherings have been the target of unjustified police influence and harassment, often illegal. Many of the brothers and sisters that have been arrested in the past could have completely avoided wasted jail time and expensive court dates if they had just known a few of their basic rights. This rap sheet is a tool. Read and understand it and next time YOU will have the upper hand in the situation.

ROADBLOCKS (DUI CHECKPOINTS, ETC.)

When heading to a gathering, ALWAYS assume you will run into a roadblock on the way in. It is very important that you know your rights before reaching the roadblock because this is where most of the coercive tactics and encroachments of rights will take place.

Law enforcement officers are trained to intimidate people into consenting to searches. You may be asked SEVERAL times during the detention if they can search your car or person. ALWAYS refuse and you'll be fine. The only legal reason they have to search you without arrest is that they feel they are in danger of being attacked, which should not be an issue with rainbows.

If you do find yourself under arrest for any reason, always exercise your right to silence. Continue to refuse to allow any searches and politely inform them that you will not say anything until your attorney is present.

A. Your driver's license, registration and proof of insurance should be legal and accessible. You will sometimes need all three as the requirement laws vary from state to state. Always assume that you need all three and you'll never have a problem.

B. Your car must be road-legal. No broken tail-lights, windshields, headlights, etc. You will be cited for these.

C. Never leave anything in "plain view". Anything inside the car that is visible to the officer is considered to be in "plain view" Although this does not give them the right to search your car, they can confiscate the item and place you under arrest. They will still need to obtain a warrant to search the rest of your car which will not be very hard if they found something in plain view.

D. Never consent to a search of your body or your vehicle. This is your fourth amendment. The only reason they would ask is that they do not have enough evidence to obtain a search warrant (or they may just be too lazy to get one). JUST SAY NO!!

At rainbow gatherings in the past, officers have been known to plant drugs in cars after consent to search is given. You can avoid this problem by refusing to consent.

E. If you are harassed or mistreated, write down all the information you can about the incident. The officer's county, name, rank, badge number, etc. Date, time of day, location, etc. Contact one of the organizations listed at the end of this document to pursue the matter or just file a complaint with that officer's superior.

OTHER POLICE CONTACT

It is important to remember a few things about police officers. One is that they are aware of your rights and they have been known to intentionally violate them. If you find yourself in a situation with an officer who is out of control, it is best to be submissive in order to avoid injury or even death. Remember that THEY are ARMED AND DANGEROUS!

If you are stopped by an officer outside of a vehicle, your contact with him/her will fall into three categories. Consensual contact, detention or arrest. We are mainly concerned with consensual contact and detention as this document is intended to help you in NOT GETTING ARRESTED.

CONSENSUAL CONTACT

Consensual contact means the officer comes up to you and says, "Can I speak with you?" If you say "yes", you have consented to have contact with the police. This is not good. When you consent to contact, you waive some of your rights especially if you think you may be guilty of something. NEVER consent to speak with an officer.

If the officer asks, "Can I talk to you?", reply with something like "I'm sorry, I'm in a hurry and don't have time to talk to you right now." If he/she insists, ask, "Are you detaining me? Am I free to leave?" You should ask this several times to make sure the officer will remember you asking if the encounter results in an arrest and court case. If it is really a consensual contact, the officer is required to let you go on your way if you ask to. If you don't verbally ask to leave, the court will presume you consented to whatever follows.

DETENTION

The police are only allowed to detain citizens when there are "Specific and Articulate Facts supporting suspicion" (SAF) that you are involved in criminal activity.

This means they can't detain you on a "hunch." They must have observed something about your behavior or character that links you with specific criminal activity. If you are detained without SAF, you are detained illegally. If this matter ever lands in court, you may be able to get off because the original detention on their part was illegal.

When you use terms like "detention" and "specific and articulable facts", the officer will usually back down a bit. The majority of a police officer's power in the united states comes from intimidation and prey on the public's ignorance of its own rights.

It is crucial that you let the officer know that you are not consenting to talk with him and that the only way you will talk to him is if he detains you which he cannot do without SAF.

ARREST

If you find yourself under arrest, there's not much left you can do. You are going to be searched. It is important to continue refusing consent to search your vehicle (if there is one involved) as they will still need a search warrant to search your vehicle. This, however, will not be difficult to obtain now that you are under arrest.

By refusing to consent to a search of your vehicle, though, you are maintaining your position. They may get impatient and search the vehicle without a warrant which is completely illegal. If this happens, anything they find in the vehicle will not be accepted by the court because it was evidence obtained illegally.

Those are the basics rights you have when involved with the police. By exercising these rights and using a little common sense, you should be able to have a safe and happy gathering.

WE LOVE YOU!!!!

