

RAINBOW

"The Rainbow tribe is all peoples of this world all brothers and sisters of the great universal family. It is a tribe not of blood, but of the spirit, for all are born unto it, as all are children of the one father and of the one mother"

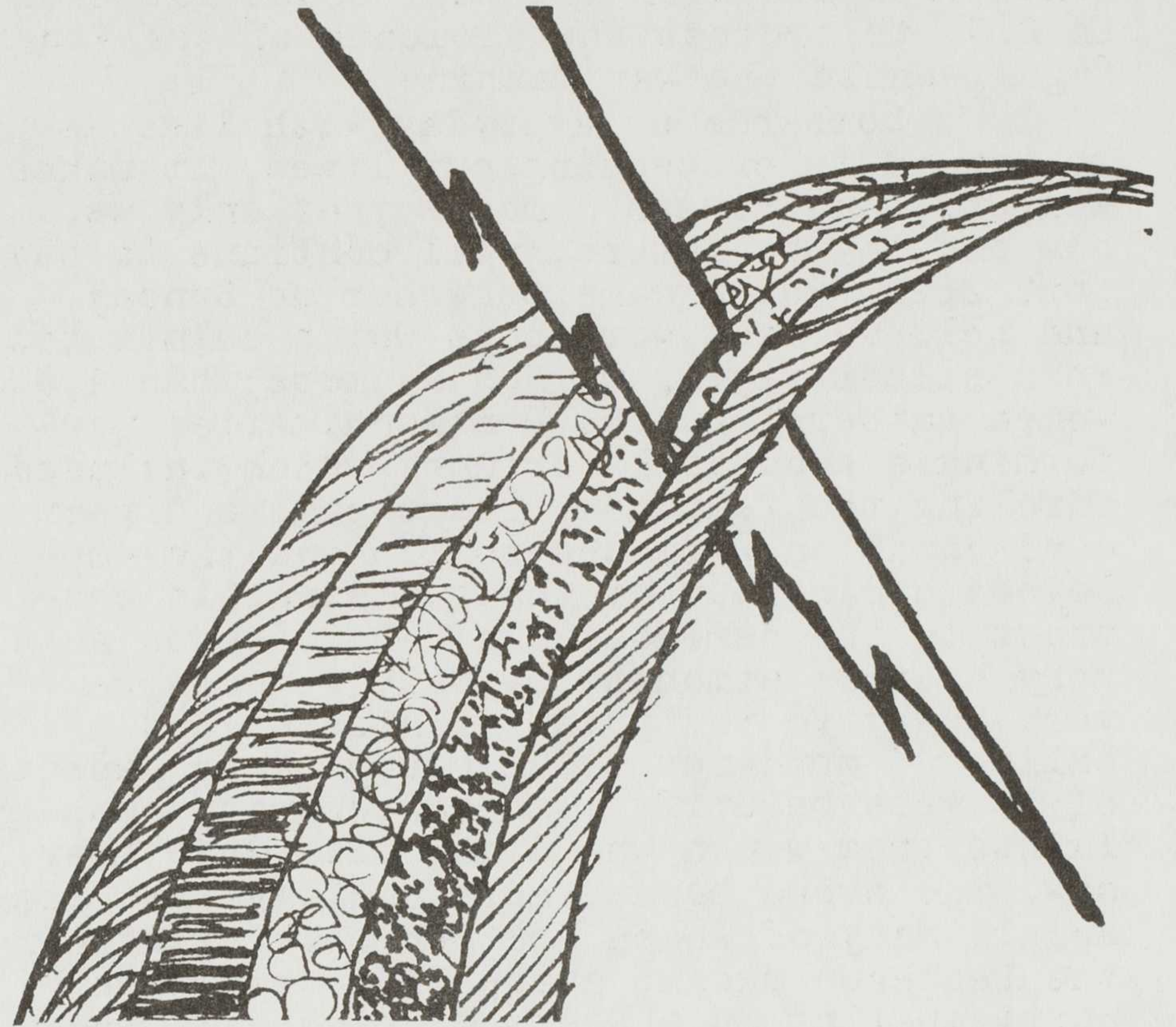
Rainbow Family Tribal Council

In many ways, the Rainbow family is modeled after Native American culture: different tribes living under various moralities and religions, working cooperatively toward a common goal. Tribal councils function to do much of the nucleus Rainbow organizing and networking with contacts throughout the country. Naturally, many new ideals have been incorporated into this system: positive energy alternatives, environment, and overcoming the burden of government.

The Rainbow philosophy is open and accepting, as everyone is part of the Rainbow family, whether they realize it or not. An understanding of the family can best be reached by describing the gathering. Every year, save one, since 1973, on July 1-7, there has been a healthy gathering of families and communities, all sharing in the Rainbow light. It is designed for rejuvenation. After a gear of physical separation, it is a time to celebrate the movement. It provides a time and place for unrestrained self-expression. Personal trips surface and are accepted for their openness. People are free to hop, skip, jump, and dance nude through the campsite, our church.

The Rainbow Gathering also provides a glimpse of things to come. It is the temporary materialization of our dreams. In the fulfillment of a Hopi prophecy, the tribes moved East this year for the first time and held the 1980 Gathering in the Monongahela National forest in West Virginia. There were about five thousand sisters and brothers in all, on July fourth, the spiritual climax of the gathering. Although few associate themselves with any specific political philosophy, the Gathering is an anarchist community in action, not perfect anarchy, but a sure step in the right direction. It is not an intellectual yearning that creates this type of living but an instinctual need for a cooperative community.

The layout of the 1980 gathering included the tipi circle, meditation meadow, and the central fire, where we gathered twice daily to OM sing and dance, hold councils, and eat communal vegetarian meals. Along the main path which soon came to be known as "broadway", were scattered tents and bartering blankets, which displayed, hand-crafts, books, food and drugs. There were workshops everywhere, including yoga instruction, Indian sign language and Sufi dancing. Work got done on a volunteer basis and as such people put more initiative into it. Everyone plugged in somewhere, whether it was in the kitchen, digging shitters, cleaning paths, logistical organizing, working in Kid village (the Rainbow day care centre, where kids



held their own councils with an eagle feather and made collective decisions-kids are always the true anarchists), life guarding at the swim hole, or doing Shanta Sinta, Sanskrit for peace-keeping. At night, quiet gatherings formed around the central fire, and more electric ones at Madam's Frog's tea house. For many, though natural living included bed by sunset, and up at sunrise. The spiritual climax of the gathering was on July fourth, where the traditional hour of silence was held around the main fire. It is a time for prayer and solidarity. The day is special in every way as the silence circle is erupted into drum beating and dancing until evening, and foods, crafts and drugs are shared by every one.

Many argue that the family is lacking in political direction, but politics take many forms of action. The family incorporates many people, some of whom take the role of traditional political activist, and others who are into individual healing as a means for achieving social change. In other words, creating the new society in defiance of the dying one. Every year there have been more talks of creating a permanent Rainbow community. This year, it is happening. P.E.A.C.E. (peaceful energy alternative community environment) villages are being set up in Oregon as a permanent land base for rainbow people. To change the world, we must work in two ways against the problems and for the solutions. They are dependent on each other. At the same time we gather together in front of the gates of the Seabrook nuke, we must incorporate alternative sources of energy into our homes. At the same time that we are tearing apart the old system, we must work equally at creating the new. Either processes are exclusive of the other and there is no order in which they must be approached but simultaneously.

Alexa