

FOOD, LAND, AND COMMUNITY: A SOCIAL MOVEMENT
IN HUMBOLDT COUNTY

By

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ABSTRACT

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Community Supported Agriculture, a form of food production in which the producer and consumer share in the risk and benefit of farming, is a social movement promoting an alternative to industrial agriculture. The origins of Community Supported Agriculture are multifarious. The concept can be traced to several locations in the 1960's including parts of Europe, Chile and Japan (Earles 2007; Henderson and Van En 1999). In the United States in 1980's, Community Supported Agriculture (CSA) became the nomenclature for this community-based form of farming (Earles 2007). These agricultural developments shared a common theme: groups of people wanting a closer connection to the production of their food and producers wanting to build a connection with their consumers, working collectively to make it happen. CSA, while tailored to the demands of each location and community in which it is situated, is at the core a method for creating the connections between food, land, and community. My inquiry into this movement's manifestation in Humboldt County led me to Redwood Roots Farm in Bayside, California. Here, my goal was to witness the creation and diffusion of CSA movement culture and information, known as knowledge-practices (Casas-Cortes 2000). The knowledge-practices underlying the local CSA movement, I discovered, had

theoretical roots in the Marxist concept of class struggle as well as contemporary globalization theory.

This experience led to the development of my project for the practicing track of the Sociology Master's Program: a two-part curriculum for Redwood Roots Farm. The goal of this project is to empower community members to make socially and environmentally responsible decisions to influence a sustainable future for Humboldt County. The first curriculum, entitled "A History of Agriculture in Humboldt County" explores the development of local agricultural practices and organizations, focusing on the contemporary social forces that are shaping the agriculture of Humboldt. The next curriculum, "Everything You Want to Know About Land Trusts" describes land trusts as a tool for land preservation, highlighting local land trusts and their importance to the preservation of land for agricultural use and the CSA movement. In addition to facilitating the curriculum in workshops for the 2008 Community Workshop Series, I have made my work available for community access in the Redwood Roots Library.

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CHAPTER 1: INTRODUCTION

The decision to move to Humboldt County and attend Humboldt State University was borne not only out of a desire for an education, but also the drive to create a particular lifestyle. I was seeking a habitation that would encourage a sustainable way of life that acknowledged environmental ethics and social justice. I was drawn by both the practicing track of the Sociology Master's Program that would allow me to apply my learning within the community, as well as an agrarian standard of living for which Humboldt County is legendary. From the day I first entertained the notion of moving until now, at the completion of my master's program, I have been inspired, enlightened and even outraged by my education. Through this educational endeavor, the lifestyle for which I yearned has manifest. Studying the local community-based agricultural movement has been an incredible catalyst for finding people and ideas that coincide with my own. In Humboldt County, community and democracy are not just idealistic notions swirling around in rhetoric. Here, at the crux of resource extraction, environmental activism and agricultural innovation, citizens are engaged in the practice of community and democracy on a daily basis. As an applied researcher, my educational pursuit has afforded me the opportunity to integrate into this robust community and create, together, the change we want to see in the world.

Upon arrival in January of 2007, I knew virtually no one in the area. My integration into the community began as I discovered Redwood Roots Farm, a local farm participating in Community Supported Agriculture. Through contacts within the

Sociology department I was put in touch with Amanda Beatty, another Sociology graduate student doing an applied thesis at the farm. Our conversation initiated my alignment with Community Supported Agriculture (CSA), a movement of producers and consumers committed to sustainable agricultural practices, supporting communities and strengthening local economies (Henderson 1999). Redwood Roots Farm, under the leadership of farmer Janet Czarnecki, is not only a business but also an endeavor of building and supporting a community of people and place and the many living organisms therein. At Redwood Roots Farm, I saw how participants in the CSA movement created and transmitted cultural practices and information about agriculture, food policy, and social issues. These knowledge-practices were the object of my inquiry as well the subject of my project.

In the spring of 2007, I completed an internship at Redwood Roots and was able to continue on through the summer as part of the harvest crew. Through participation, observation and collaboration, I began to devise my field project for the Master's Program. As part of their community building efforts, CSA is committed to public education. Redwood Roots Farm has a budding education program under the direction of Erin Derden-Little, a Humboldt native with a passion for education and agriculture. An important part of the education program is the annual community class series held each summer. My project would be a contribution to this workshop series.

Deciding the curriculum topics was a collaborative effort achieved through academic investigation as well as picnic table discussion. A subject of interest that came up recurrently on the farm was the history of Humboldt County agriculture. Indeed, most

people in the Redwood Roots circle were aware of the organic movement as an important part of Humboldt County's history. But many wondered about the origins of the agricultural practices that make this place unique. Therefore, for the first curriculum, I would research the history of agriculture in Humboldt County.

The second curriculum originated out of another question that was often voiced by newcomers to the farm. Many were interested in the fact that Redwood Roots Farm is located on land that is held in a conservation easement by the Jacoby Creek Land Trust, but few knew what a land trust is in the first place. To elucidate the community on this issue, the second curriculum I created was to describe how land trusts function and learn more about the Jacoby Creek Land Trust. These curriculums were prepared through the winter of 2007 and facilitated as workshops in the summer of 2008 as part of the Redwood Roots Annual Community Workshop Series.

Even as I plotted my public education strategy, my own schooling was revealing a greater complexity of connections than I had previously imagined. I learned about the realities of global capitalism and the impacts of neoliberal trade policies and their detriment to local communities and environments. These economic and political forces also shape global agricultural practices. Then I came to realize that not only is capitalism a global condition, so too is the desire to build the connections between food, land and community. My research into the social movement driving Humboldt County's agricultural innovation was indeed connected to the global context of industrial agriculture and the resistance to industrial methods.

Therefore, I present this work as an exploration of the Community Supported Agriculture movement as it manifests in Humboldt County, and also the connections to global social resistance to industrial agriculture. The research I conducted for this thesis will orient the reader to the history behind the development of CSA and explore the movement at work in Humboldt County. In affiliating myself with a local CSA agency, Redwood Roots Farm, I created a project to contribute to the knowledge-practices of the movement. Therefore, chapter 2 discusses the context in which I developed my applied project for the Sociology Master's Practicing Track.

In chapter 3, I describe the methodology utilized throughout the course of the project and in formulating my curriculums.

Chapter 4 discusses the trajectory of national agricultural practices, from the development of industrial agriculture and globalization to the rise of national and international social resistance movements for sustainable agriculture.

Chapter 5 reviews the social movement literature regarding Community Supported Agriculture.

Chapter 6 provides a discussion of the outcomes of CSA: food democracy and an associative economy. I conclude with suggestions for areas where more inquiry is needed in the study of Community Supported Agriculture.

CHAPTER 2: CONTEXT OF PROJECT

To understand the framework in which I developed my curriculums for Redwood Roots Farm, I will first define Community Supported Agriculture and explore the foundations of the movement. This is followed by a look at the history of Redwood Roots Farm and a discussion of CSA in Humboldt County. Then I will examine how social movements, such as community-based agriculture, attempt to affect social change. An important component of social movement organizations are the knowledge-practices in which they engage. As my project is a contribution to these knowledge-practices, I will explore how social movements utilize knowledge-practices in general and at Redwood Roots specifically. Another important facet of this project is the link between CSA and other organizations. Therefore, I will describe the significance of coalition building and detail some of the collaborations that are occurring in Humboldt County.

What is Community Supported Agriculture?

As the name implies, CSA consists of a community of individuals who pledge support to a farm operation with the growers and consumers providing mutual support and sharing the risks and benefits of food production (DeMuth 1993). How this arrangement plays out is a negotiation between participants. Greer (1999) identifies four main categories of CSA arrangements based upon who drives the organization. One type is subscription or farmer driven CSA that is organized and operated by a farmer with shareholders providing mainly economic support. Another configuration is one that is

shareholder or consumer driven, in which a group of people organizes the CSA and commit to a specific farm or farmer to grow food for them. The third category is a farmer cooperative where two or more farmers pool resources to provide diverse products. The fourth type of CSA configuration that Greer (1999) identifies is a farmer-consumer cooperative where land and resources are jointly owned between farmer and consumer and they work together to produce food.

At Redwood Roots Farm, the CSA is a farmer driven arrangement (Delello 2004). Shareholders buy a share for between \$450 and \$550 on a sliding scale based on ability to pay. After paying an initial deposit at the beginning of the year, they can pay in installments throughout the rest of the year. In return, farmer Janet Czarnecki agrees to supply 20 weeks of harvested produce, while maintaining a garden in which shareholders can “u-pick” herbs, flowers and other produce throughout the rest of the year. In this arrangement the farmer and consumer agree to share both the risk and benefit of agriculture. The benefits for the consumer include fresh, healthy, seasonal, organic produce and an awareness of sustainable practices. The farmer benefits by having a secure income and capital at the beginning of the growing season rather than after the produce is sold. The risks, including possible crop or mechanical failures, are shared as well. Beyond the material outcomes of food production, there is also the social solidarity that comes from being part of a community. This factor is fundamental to CSA.

There is some debate over the origin of Community Supported Agriculture. In Switzerland and Germany during the 1920’s there emerged producer-consumer cooperatives, inspired by the teachings of Rudolf Steiner (McFadden 2003). However,

many academics and activists attribute the creation of a movement to a group of Japanese housewives during the mid-1960s (Delello 2004; Earles 2007; Henderson and Van En 1999). These women were concerned about pesticide contamination in their food supply and in response they organized with local farmers in a system called *teikei* (translation: “partnership” or “cooperation”). While this group was not connected with developments elsewhere, it is the starting point from which many researchers identify an organized movement between farmers and consumers.

The CSA concept was introduced to the United States on the east coast in the mid-1980s as two separate farms, Indian Line Farm in Massachusetts and Temple-Wilton Community Farm in New Hampshire, simultaneously and independently began community-based food production (Earles 2007; Groh and McFadden 1997; Rodale Institute 2009). Here in the United States, the CSA movement took hold rapidly as up to 60 CSAs came into being from 1985 to 1990 (Groh and McFadden 1997). Many hundreds more CSAs developed in the U.S. throughout the following decade. Today, there are over 2,700 CSA programs in this country (Local Harvest 2009). CSA has continued to spread across the continent and according to Groh and McFadden (1997) the movement has also taken root in South Korea and Russia. Community Supported Agriculture as a method of farming has become a global phenomenon. While the movement has expanded throughout many countries and continents, it could be argued that the presence of CSA in Humboldt County is deeply entrenched.

Locally, there has been support for community-based farming since the late 1990’s. At that time Erin Anderson, who had been affiliated with the Arcata Educational

Farm (a collaboration between Humboldt State University and the City of Arcata), decided to establish a her own CSA operation. Redwood Roots Farm was created in 1997 and in the spring of 1998 the Arcata Economic Development Corporation (AEDC) granted its first-ever farm loan to Redwood Roots Farm for a Community Supported Agriculture business plan under the administration of Erin Anderson and her farming partner, Christine “T” Griffin.

In the winter of 1998 after over a year of transition, Redwood Roots Farm came to rest at its current location off of Jacoby Creek Road. At this time Janet Czarnecki joined T Griffin as farming partners in the new location. By 2003, sole ownership of Redwood Roots Farm was transferred to Janet (Dellelo 2004). Since that time Redwood Roots Farm has continued to grow, both in terms of food production as well as community solidarity. While this particular farm continues to build its community, the CSA movement is also gaining momentum.

In 2009 there were eight Community Supported Agriculture operations in Humboldt County (Democracy Unlimited 2009). Many of those operations have a tangible connection to Redwood Roots Farm. Thanks to the garden-based internship offered through Redwood Roots Education Program, a multitude of interns have completed a term at Redwood Roots and continued to proliferate CSA throughout the community. An example of this proliferation by way of Redwood Roots is the nascent Ohana Garden. This incubator CSA project is operated by Jenny Prisament and Nathan Broden, both former Redwood Roots interns. On a parcel of land owned by Redwood Roots, Jenny and Nathan are conducting a CSA for one year, with the guidance of Janet

and use of some of Redwood Roots resources. This arrangement has enabled fresh farmers to develop their skills and learn for themselves the many facets of CSA farming, including shareholder recruitment and produce distribution. This example of local CSA propagation illustrates CSA's growth on a global scale.

Although each incarnation of CSA is tailored to the demands of the community it serves, the foundational concept is one of reciprocal support between farmers and consumers. Michael Mayerfeld Bell (1998) describes, "The success of Community Supported Agriculture depends upon a solidarity of sentiments. Both producers and consumers share a commitment to a common norm: promoting sustainable community" (Bell 1998: 269). A community-based agricultural system, where cooperation is a key tenet, is antithetical to the competitive capitalism of industrial agriculture. The alteration of our food system in this way is the primary principal of Community Supported Agriculture.

Changing the Food System

In the beginning of the odyssey of my study of Community Supported Agriculture, I realized that CSA participants are collectively engaged in creating social change on a large scale. Not only are CSA participants concerned with healthy food for themselves, they are working to make better food options available to society at large. McAdam and Snow (1997) conceptualize social movements as a "collectivity acting with some degree of organization and continuity outside of institutional channels for the purpose of promoting or resisting change" (McAdam and Snow 1997:xviii). With an

agenda of transforming the production and distribution of food through cooperative means, CSA is a movement that aims to change the social systems by which we obtain food. The CSA movement not only questions the food system but also the capitalist structure underlying the contemporary food system. Rather than allowing industrial agricultural practices to sacrifice community connections in the quest for profit, CSA is committed to emphasizing connections by “reembedding people in time and place through linking them to a specific piece of land and an awareness of the seasons” (Cone 2007:2).

Thus, CSA may be considered a value-oriented movement “seeking to alter basic values and the institutional bedrock” (McAdam and Snow 1997: xix). The new agrarianism envisioned by CSA participants is indeed an organized effort of social actors outside of industrial means of agriculture. CSA is a component of a wider consciousness about food policies and systems and the movement to build a sustainable future. Whether this is to be a partial, reformative or a total transformative change is debatable.

While those within the CSA movement are committed to local food production, environmental factors limit the foods produced in certain areas. Therefore, some types of food can only be obtained through typical means of import and export trade. While certain members of the movement endorse such trends as the “100-mile diet,” where the only food a person consumes comes from within a 100-mile radius, other movement participants are willing to supplement the food received from CSA with other foods purchased at the store. This variation may be an interesting focus for future study. Regardless of the degree of change for which these movement participants aim, there is

an implicit agreement that industrial agriculture is in some way inadequate, even detrimental. This knowledge drives the CSA movement and is common to discourse among participants. Sharing information regarding the food system is an important part of the community aspect of Community Supported Agriculture.

Knowledge Practices

Casas-Cortez et. al. (2008) contend that the sharing of information, what they term knowledge-practices, is a crucial component of the creative action and daily practice of social movements. Knowledge-practices can be stories, narratives, social commentaries, ideas, debates, and theories, both formal and informal. Community Supported Agriculture's emphasis on building community connections creates an opportunity for knowledge-practices to flourish.

At Redwood Roots, knowledge-practices abound. This is achieved largely through informal communication among all farm members. Chats between interns while working in the fields, lunch-time picnic table discussion, workers acquainting with shareholders and the casual conversations at farm celebrations may seem like nothing more than benign social interaction, but upon closer inspection there is a large amount of information being exchanged and modified as well as culture being created. On a more formal level, Redwood Roots Farm has an education program featuring workshops, tours, and literature as well as offering two different internship programs: one directed at garden-based education and another that focuses on educating school children through the farm to school program. Casas-Cortez et. al. (2007) recognize that as knowledge is

generated, modified and mobilized through these practices, important political and social insight is gained. Adding to the knowledge practices of CSA was the impetus for the creation of my workshops for the annual community class series at Redwood Roots Farm.

In creating an applied sociological project, my aim was to arm Redwood Roots community members with knowledge congruent with the CSA vision of socially and environmentally responsible food-related decisions. Through my research, I endeavored to bring to light social practices and movements framing the contemporary situation in Humboldt County. First, by exploring the history of Humboldt County's agriculture, my goal was to describe the tradition of agricultural innovation and economic development coupled with the desire of the population to maintain a rural lifestyle. This combination of factors has influenced the growth of the county as is still being negotiated to this day.

The second curriculum described land trusts as a tool for preserving land for agriculture. Redwood Roots Farm is located on a piece of property that is held in a conservation easement by the Jacoby Creek Land Trust (JCLT). Since the Redwood Roots community was desirous of more information about how land trusts operate, my curriculum aimed to answer their questions. This configuration between the JCLT and Redwood Roots represents the national trend of cooperation between the CSA and the land trust social movements, as well as the importance of CSA alliances with other community organizations.

Importance of Coalitions

Coalition building is fundamental to the CSA movement. Hassanein (2002) recognizes that social movement organizations must forge strategic coalitions to build citizen power that they cannot achieve on their own. Coalitions create new democratic spaces in which different social groups can learn about one another, broadening participation and exchange. For CSA this effort means forming collaborations with other organizations that in some way relate to food production. For example, Earles (2007) cites the cooperation of a pesticide awareness coalition and the CSA movement in her Oregon study. In this collaboration, both groups were concerned about industrial agriculture's reliance on chemical inputs such as pesticides, herbicides and fertilizers. They banded together to promote alternatives, such as organic methods and integrated pest management.

Other affinity groups including local food advocates, food banks, and food policy councils are organizations with common aims as that of the CSA movement, emphasizing community rather than capital in the food system. While these and other counter-industrial movements do not necessarily have the same historical, cultural and philosophical basis, they express a certain unity in rejecting or reframing the discursive claims and material practices of the global corporate food regime (McMicheal 2003). This variety of social actors has the advantage of bringing multiple approaches to social change into play, with different levels of expertise, from grassroots to macro-scope involvement. Each member of the coalition brings different resources, tactics and opportunities to the table. This diversity is a source of opportunities for citizen participation, and the multiplicity of thought and activism creates a vibrancy that leads to

new forms of innovation and new ideas (Hassanein 2002). There are countless areas for fruitful collaboration with CSA and other organizations, encompassing such issues as nature study and science education, composting and solid waste, open spaces and historic preservation, health and nutrition, economics and policy, rural development and many others (Donahue 1994; Earles 2007; Groh and McFadden 1994). Land preservation organizations are also frequently linked to the CSA movement.

Ties to the Land Trust Movement

The land trust movement has an important association with CSA (Earles 2007; Groh and McFadden 1997). Land trusts ensure that appropriate agricultural lands remain affordable and accessible for community benefit. Decommodification of the land in this way is a pragmatic transition away from the trappings of industrial agriculture. Groh and McFadden (1997) claim the way to implement land preservation is for property owners to donate or sell their land (or the development rights to the land) to public land trusts. In this scenario, land or a conservation easement on a parcel of land is owned by private, non-profit organizations. Their mission is to protect the land from commercial development. In these organizations a few citizens work together and decide actions to stop the development of open spaces. Since these organizations typically obtain through the IRS 501 (C) (3) status as a publicly supported charity, donors receive tax benefits from their contributions. The primary tool of land trusts for preserving land for agricultural use is the conservation easement, which restricts land use rights and is legally

binding in perpetuity. As Brewer (2003) claims, land trusts may be the most effective component of the environmental movement's efforts at conservation. Land trust activists are protecting not just the landscape, but also the farming culture and way of life. Hence, land trust activism is another component of the new agrarianism envisioned by CSA proponents. Together, the CSA and the land trust movement provide society with alternative structures within which to develop a more equitable food system and build community ties. The partnership between Redwood Roots and the Jacoby Creek Land Trust is a prime example of this type of association and one of many active local collaborative relationships.

Other Collaborations in Humboldt County

In Humboldt County, CSAs have a presence in educational institutions ranging from grammar school to university. The blossoming Farm to School movement is a major community connection that is bringing the notion of connecting sustainable farming to education while creating a new food system for schools. Through their education program, Redwood Roots hosts field trips for grade schools, as well as providing training for teachers about garden-based education. This collaboration is yet another example of knowledge-practice, as CSA participants impart information upon their peers as well as a younger generation.

Humboldt State University and College of the Redwoods are also intricately connected to the local CSA scene. Many students take advantage of the opportunities to work in partnership with the local CSA farms. A myriad of research projects and

investigations have taken place at Redwood Roots Farm and student inquiry is encouraged. Another way college students (and occasionally high school aged individuals) can get involved with CSA is by participating in internships or the volunteer work program offered seasonally at the farm. This arrangement has lured many students,, some who have never before been involved in growing food, into the realm of farming and food systems. In exchange for their labor, interns and volunteers receive vegetables and other produce, as well as an education and a sense of belonging in a community.

Democracy Unlimited of Humboldt County (DUHC) represents another important collaborator for the Humboldt County CSA movement. Premiering in 2007 and continuing in subsequent years, DUHC facilitates a workshop about food and democracy for the Redwood Roots Annual Community Workshop Series. Their stated mission is to investigate “the power dynamics of industrial agriculture and the poisoned system that supplies most U.S. people with food. The good news is, the solutions are delicious! Through history, economics, and ecology, participants explore the potential for community food that benefits people, not corporations” (Democracy Unlimited Humboldt County 2009). The workshop discusses the history of agricultural food production in the United States including ties to the growth and development of corporations. Participants brainstormed on strategies to combat the corporate takeover of the food system. Most of the people attending the workshop seemed to already be well informed about the subject at hand. Although the information presented was not completely novel to the attendants, the feeling of solidarity and group commitment to similar values created a positive benefit for all involved.

These collaborative efforts are concrete examples of people with diverse interests being drawn together in solidarity over opposition to industrial/corporate domination. It is this context of cooperation and connection that inspired the development of my work with Redwood Roots. As I observed and participated in these collaborations I was able to understand the community building that took place as a result. The community solidarity inspired the development a project that would contribute to the knowledge-practices integral to Redwood Roots Farm and Community Supported Agriculture at large. In the next chapter, I will discuss the methods I employed in creating my workshops for Redwood Roots.

CHAPTER 3: METHODOLOGY

In fulfillment of the HSU master program's practicing track requirements as well as my own aims of not only understanding, but also affecting the burgeoning social consciousness at the intersection of food, land and community, this project embodies applied research by putting knowledge gained into practice (Babbie 2004). This project, in concurrence with other master's theses that have been developed around the CSA concept here in Humboldt County, is not merely knowledge for knowledge sake, but rather a pragmatic use of sociologic skills to meet the needs of the community.

I employed numerous sociological methods to achieve a goal of giving community members the means to make socially and environmentally responsible decisions in support of the CSA movement in Humboldt County. Therefore, I began with a framework appropriate for empowering the subjects of one's research: participatory action research (Babbie 2004 and Gaventa 1991). According to this method those being researched, in this case the Humboldt County CSA population, are given jurisdiction over the purpose and procedures of the research. To realize this ambition, I aligned myself with the local CSA culture through CSA internship participation, as well as attendance at events and meetings. Also, the guidance of my contacts at Redwood Roots proved invaluable in initiating me to the purpose of the CSA social movement. Thereby, the resulting project is not only a means of knowledge production, but also a "tool for the education and development of consciousness as well as mobilization for action"

(Gaventa 1991: 121-122). The curriculums I created for the Redwood Roots Community Workshop Series were designed for this purpose.

Initially, participant observation enabled me to have a deep understanding of the mission of Community Supported Agriculture and the goals of Redwood Roots in educating the community. For the participant observation portion of this project I participated as a field intern. This required a commitment to three-hour shifts, twice per week from March until June. Mostly, we were located at the 4-acre farm that is just outside the city of Arcata. During this time we were either outside in the fields, working in greenhouses or inside the newly constructed classroom. As an intern I was also admitted free of charge to the community classes held at the farm on weekends.

After grounding myself within the community and understanding the needs of the organization, I worked with the Redwood Roots family to craft two curriculums to be facilitated as public workshops: “A History of Agriculture in Humboldt County” and “Everything You Want to Know About Land Trusts.” These were designed to accomplish the goal of empowering community members to make socially and environmentally responsible decisions. By developing a common consciousness within the CSA movement and mobilizing participants for action, my goal was to influence a sustainable future for Humboldt County.

Furthermore, my work was informed by grounded theory, developed by Glaser and Strauss (1967). This methodology incorporates an analysis of the relationships, themes, and patterns ascertained through observational data. According to Babbie (2004), grounded theory can be described as an attempt to combine a naturalistic

approach with a positivistic concern for a systematic practice in doing qualitative research. This method follows three specific guidelines that ensure scientific rigor and allow the researcher a measure of creativity (Babbie 2004, Strauss and Corbin 1990). The first guideline is to periodically step back and reexamine what is happening. This was a natural part of my research process as I was continually discussing my work with other members of the CSA community as well as other graduate students. The second guideline is to maintain a level of skepticism: conclusions are provisional and must be compared to data. I fulfilled this requirement by keeping informed of new literature coming out regarding CSA and going back through my field notes for comparison and analysis. The third requirement of grounded theory is to follow methodological procedures for data collection and analysis. This final requirement I accomplished by keeping extensive field notes, journaling, systematic coding and following prescribed methodological procedure. With participatory action and grounded theory as my foundation, I employed several more methodologies in the development of my project.

The process of creating my workshops mainly involved compiling information from a variety of sources. Most of my time was spent in the Humboldt Room of the Humboldt State University library. The Humboldt Room contains bound theses from university students and a plethora of information and collections specific to Northwest California. I was able to locate historical information about local agricultural practices and developments, as well as information specific to Jacoby Creek and the land trust created to restore and maintain the Jacoby Creek watershed.

Content analysis, the study of recorded human communication, was an integral part of this project as I took into account other academic work that has been done in association with Redwood Roots. This methodology entailed the development of operational definitions of key variables, deciding what to look at that addressed these variables, then analysis of the information collected (Babbie 2004). As several other HSU students have centered their master's thesis on CSA and Redwood Roots in particular, I felt it was necessary to familiarize myself with their writings and build on the theoretical understandings they incorporated. Furthermore, I also took into account publications distributed by Redwood Roots and other local CSAs, as well as digital media available through their website.

Also in formulating my workshops, a historical method was applied through archival research. I examined a variety of historical records including official county documents, newsprint and personal accounts when compiling background information for the workshops, particularly regarding the history of agriculture in Humboldt County.

During the course of my research, I recognized a theme in the relationship of agricultural practices and economic development in Humboldt County. Residents of this area have traditionally subscribed to forms of development designed to stimulate the economy while at the same time preserving the rural character of the region. Agriculture is one of Humboldt County's main economic sectors as well a core factor in the tension between development and preservation. County residents have traditionally embraced innovative agricultural practices that bring along economic advantages. This knowledge informed the creation of my workshops. In the creating of my workshops I endeavored to

illuminate this central theme of development coupled with preservation, to produce something that is in line with Humboldt County tradition. Currently, with the Humboldt County General Plan update in process, decisions are being made regarding agriculture and land-use issues. The research I have compiled provides the public with the information to make informed decisions about the future of Humboldt County.

For the first workshop “A History of Agriculture in Humboldt County” (Appendix A), I focused on three main ideas: innovations that contributed to Humboldt County’s unique agricultural success, groups and organizations supporting local agriculture, and agriculture as it relates to economic development in Humboldt County. Much of the information regarding these topics was obtained in the Humboldt Room at HSU. Here, I was able to locate publications from county agencies, organization’s documents and academic writings discussing what has traditionally been produced in Humboldt, export trends and agricultural experimentation by local innovators. County historical records indicate that in the early years of Humboldt County’s agriculture, climatological factors led to unique fruit varieties being developed in this region, particularly apples and strawberries. This gave way to a flourishing dairy industry that has provided employment for numerous county residents (Hight 2000). I discovered that there are many organizations that are key to agricultural success in Humboldt County including the Farm Bureau, the UC Office of Agricultural Extension, and Community Alliance with Family Farmers (CAFF). After seeing these organizations discussed in historical documents and newsprint, I explored each organization’s websites and publications to understand their beginnings and how they fit into the local agricultural

scene. Next, I looked at how agriculture is related to local economic development. Agriculture, both a part of the identity as well as one of the main sources of income for Humboldt County, has had a large presence in many economic development ventures. In recent decades, the trajectory of organic agriculture factors heavily into the economic development of the county (Carroll 2006; Hight 2000). After getting a sense of how local economic promoters incorporate agriculture into development plans, I turned my attention to more recent issues. Agriculture figures heavily into the General Plan update, as a segment of economic development as well as land use, and is a large part of the public dialogue. Therefore, for my workshop I emphasized the benefit organic agriculture has had on the economy and pointed out that innovations, such as CSA may be vital to economic stability. Land-use decisions, such as those being made in regard to the General Plan, have a heavy influence on agriculture in Humboldt County. This connection became clear during the course of my research: for agriculture to continue to flourish in Humboldt County, land that is available for agriculture and affordable to farmers must be preserved and considered a priority during the course of the General Plan update. This connection informed the creation of my second workshop.

My second workshop “Land Trusts” (Appendix B), explored land trust use in land conservation. While researching this topic, I began by exploring the Jacoby Creek Land Trust (JCLT). Redwood Roots is located on a parcel of land that is held in a conservation easement by the JCLT and many in the farm community have questions regarding this relationship. Therefore, I looked at the JCLT website as well as the organization’s publications to get a sense of the mission as well as practices and policies. I also

included information about other local land trust organizations. Then, I expanded this topic to discuss the land trust movement at large.

Brewer (2003) explores the history of the land trust movement and provides in-depth detail about the growth of the movement in the United States. For the workshop at Redwood Roots Farm, I decided that I would present the information about the land trust movement and talk about some of the background, but I also wanted to include some guest speakers. Therefore, I invited Susan Ornelas, the executive director of the JCLT to describe the organization's role in local land conservation. Another guest speaker for this workshop was Bill Thompson. Mr. Thompson had been the previous owner of the land parcel on which Redwood Roots is located. He and his wife created the conservation easement and put it in the hands of the JCLT. For the workshop, I asked Mr. Thompson to describe the motivation and steps taken toward creating the easement on the land. After each of these guest speakers, the floor was opened for questions. The final component of the workshop was a walking tour from the farm down to the creek. This was intended to give participants a concrete experience to reflect on regarding the importance of land preservation for agricultural use.

Each of these workshops concluded with asking the participants to complete a short questionnaire about their experience. Therefore, survey methods were also a component of this project. According to Babbie (2004), surveys are appropriate for measuring attitudes and orientation. I used survey instruments in order to evaluate my workshops and adjust them to the reactions of the audience. I incorporated an established survey instrument that Redwood Roots currently hands out to participants to evaluate

workshops. This is a one-page paper survey with several Likert type questions about the participant's perceptions regarding the workshop. Also, there are several open-ended questions for suggestions and recommendations. These surveys were then coded and analyzed for patterns and themes. Based on the information that I received in these evaluations, the workshop participants were interested in a more hands on, physical type of workshop rather than an informational lecture. Therefore, the finished product of this project was altered to become a paper handout version of my research, which ended up being a more useful and portable resource for CSA movement activists.

My revision involved translating the workshops into paper form that could be handed out at farm events. This amendment came about because many of the suggestions from the surveys addressed the fact that workshop participants at Redwood Roots are looking for something more hands-on rather than an informational lecture. The barrage of facts, although interesting, was overwhelming. Therefore, I adapted my project by incorporating the information I had compiled into handouts that were concise and portable. In the end, grounded theory enabled me to revisit the original purpose of contributing to the knowledge-practices at Redwood Roots and therefore revise the final outcome of my project from a participant workshop to a portable paper reference for CSA participants and community members.

Employing a mixed methodology enhanced the scope and depth of this project. Tying empirical data to a social context allowed me to immerse myself in the culture of Redwood Roots and provide community education that is congruent with the vision of CSA.

To understand CSA as a social movement working to build the connections between food, land, and community, it is important to recognize the historical context in which CSA has arisen. To explore these historical roots, I will now discuss agriculture as it developed on the American continent and follow the trajectory of industrial domination in agricultural practices into global society.

CHAPTER 4: INDUSTRIALIZATION, GLOBALIZATION, AND INNOVATION

In this section, I will provide a brief background of agriculture, beginning by describing the typical America farm in the early 20th Century. Then I discuss the rise of industrialization and the changes brought about by commercial farming methods. Next, I will trace the emergence of industrial methods on a global scale. This will lead into a discussion of neoliberalism and the international institutions driving globalization. Then, to understand how social movements came about as a response to global capitalism and global industrial agriculture, I will describe the concept of sustainability. But first, I would like to introduce this section with a quote by Karl Marx. In his historical analysis of capitalism, Marx (1961) states, “The expropriation of the mass of people from the soil forms the basis of the capitalist mode of production” (Marx 1961:1250). I think this is poignant because the subsequent history of our food system has been a saga of even further detachment of human communities from the land upon which we rely. Now, I turn to examine this phenomenon in the American context.

From the Family Farm to Factory Farming

The early years of American farming are characterized by the pastoral image of the farming family. In the beginning of the 20th Century, farming was both an economic activity and lifestyle. At this time 33% of Americans were engaged in farming. By the end of the 20th Century, only 2% of the American population was farming (Lobao and Meyer 2001:103). However, this isn't to suggest that the amount of food being produced

decreased. In fact, even as the percentage of people farming diminished, the amount of land under farm production increased (Bauermeister 2008:4). In effect, food production fell into the hands of a smaller proportion of people; farms grew larger in size yet fewer in number. This trend was facilitated by several factors. For one, technology ushered in a new era of farming that was reliant of machinery as well as chemical inputs. Larger farms with more capital to invest were able to incorporate new technologies and mechanize their operations. Farmers directed more of their money into technological equipment, and less toward manual labor (Flora et al. 1992). This style of agriculture was endorsed by government policies.

The Federal Farm Loan Act (FFLA) of 1916 was the first time the government legislated on farming: provided subsidies and set up government standards. According to Bauermeister (2008), “What the FFLA essentially did was take away autonomous control from the farmer, leaving them co-dependent upon subsidies and loans to operate according to governmental market ideals (Bauermeister 2008:20). This action directed farmers on a path of ever-increasing production while driving down the price of the commodity (Bell 2004). As the Industrial Revolution gained steam, the proliferation of factories in urban areas lured workers away from the farm, resulting in fewer farmers, larger farms and increasing government involvement.

The New Deal of 1933 contained provisions for greater regulations and subsidies. Bell (2004) claims that these government policies created conditions leading to a surplus of commodities and lower market values, ultimately inducing small-scale farmers out of business, as only large operators could weather the whims of the market.

The onset of World War II brought another qualitative change to American agriculture. The demand for production skyrocketed both to support the war effort and feed war torn countries afterwards. This increase in demand coincided with a new thrust in technological innovation. The industrial leftovers of the war effort were directed toward agriculture (Kroese 2002). Corporations, with an interest in finding a new market for the surpluses of war technology, directed their campaigns at farmers. Chemical technology as well as mechanical technology was retooled for agriculture. For instance, the left over nitrogen from production of the nitrogen bomb diverted into fertilizers and factories that once made tanks began turning out tractors. An excess of airplanes soon became the delivery system for a slew of new pesticides. The war was not over, merely shifted playing fields to a front against nature.

An important sociological observation is the shift that occurred in knowledge production at this time. Agricultural knowledge, once shared between neighbors and transmitted from farmer to farmer, now came from the top down, by way of agriculture extension offices and agents, government publications, advertising and media (Bauermeister 2008; Bell 2004; Castells 2000). The shift in knowledge production, from bottom up to top down, mirrors the shift in food production. Just as farm ownership fell into the hands of fewer individuals and more corporations, knowledge production about agriculture came under the province of specialized government offices. This macro-structural approach to agriculture not only affected American farmers. Soon, a global revolution was to bring this mode of production to farmers around the world.

Green Revolution

The Green Revolution has its roots in collaboration between the Ford and Rockefeller Foundations and the government of Mexico beginning in 1943. In an effort to increase food production in Mexico, these groups experimented with plant hybridization. This marks the first time plant breeding is used as a form of foreign aid (Beatty 2008; Institute for Food Development and Policy 2000).

While achieving the goal of high yielding varieties, these new crops were also dependant on chemical inputs such as fertilizers and pesticides. Considered a success by government and corporate entities, the Green Revolution was launched worldwide through the 1960's and 70's. This model of agriculture required that the food produced through these methods be not for the communities in which they were grown, but destined to be part of a system of world trade (Shiva 2000). Through the subsequent decades the Green Revolution encompassed small farmers in developing nations.

Where once a diversity of crops were produced for local consumption, now farmers were induced to adopt the Green Revolution's corporately developed seeds and the accompanying chemical and mechanical inputs they required in order to produce crops for an international market. International institutions such as the International Monetary Fund (IMF) and the World Bank (WB) prodded this conversion with their Structural Adjustment Programs. To illuminate the role of these international institutions, I will now delve into a brief history of neoliberalism, the political orientation that gave birth to a new form of global trade that eventually altered agriculture around the world.

Neoliberalism

Harvey (2005) reveals the doctrine of neoliberalism: “a theory of political economic practices that proposes that human well-being can best be advanced by liberating individual entrepreneurial freedoms and skills within an institutional framework characterized by strong private property rights, free markets and free trade” (Harvey 2005:2). Although the well being of humanity is a selling point for neoliberalism, a large portion of society has paid a price of having their welfare and safety compromised. While deregulation of commerce has indeed benefited a privileged class of neoliberal adherents, the instances of injustice, exploitation and inequality are too numerous to maintain that neoliberalism has an interest in the well being of all humanity.

For a moment, let’s examine the origins of neoliberal thought. Organized in 1947, The Mont Pelerin Society is identified by Harvey (2005) as the original promoters of neoliberal ideas. This group, spearheaded by Friedrich von Hayek, was composed of cultural and financial elites, including Milton Friedman. Driven by the goal of keeping their financial edge on society, the members of this group composed a set of ideas that espoused private property and a competitive market. With this emphasis on the freedom of the market place, they labeled themselves as “liberal.” The “neo” label was derived from their affinity for neo-classical economics. Hence, neoliberals were born. Their theoretical framework emphasizes personal freedom and responsibility while condemning the power of the state to regulate trade. This Society went on to spawn several private

think tanks, as well as positioning themselves in academia, and began disseminating their theoretical ideals. For example, at the University of Chicago, Milton Friedman and his constituents “the Chicago Boys” pushed the neoliberal agenda. This would enable them to have a significant impact on global neoliberal development.

Now consider the state of world affairs after World War II. Keynesian economics focused on regulatory principals to provide stability and security during a period of uncertainty. Also, several international institutions came into being at this time, such as the United Nations (UN), the International Monetary Fund (IMF) and the World Bank (WB). These institutions were organized to stabilize world relations and signified a new world order; they would be instrumental to global neoliberalization in the coming decades. Keynesian economics employed state power to diminish business cycles, keep employment levels high and focus on economic growth. This condition of state regulation and social constraint on economic activity became known as embedded liberalism (Harvey 2005). The neoliberal agenda meant to disembody capital from these limitations. Under the guise of freedom and welfare of the polity, the neoliberal system was a ploy to remove restrictions on capitalist trade around the world.

Mexico is a case study in neoliberal reform. Financial crises during the 70’s and 80’s led the country into bankruptcy. The IMF and World Bank offered to help Mexico recover, but demanded neoliberal reforms leading to privatization, restructuring of labor contracts and direct foreign investment. These demands for neoliberal reform, known as Structural Adjustment Programs (SAPs) are the economic policies required by international institutions in order for a country to qualify for World Bank/ IMF loans.

These adjustments compromised the security of indigenous groups, whose lands were privatized and sold out from under them. Furthermore, Mexico's President Salinas negotiated for the North American Free Trade Agreement (NAFTA), which removed trade restrictions between Canada, the United States and Mexico. This would incite an indigenous uprising by groups that were displaced from their traditional farmland by the new policies. What is important about neoliberal reform in Mexico is that while there were a handful of individuals for whom neoliberal reform was extremely lucrative, a majority of the population was beset with impoverishment and landlessness.

In diverse locations around the globe, the neoliberalism that emerged in the 1970's accelerated through the last decades of the 20th Century. Privatization of all aspects of social life and deregulation of commerce from nation-state governing entities were the leading modes of reform. The World Trade Organization (WTO) was established in 1995 to standardize trade agreements under neoliberal guidelines. By the onset of the new millennium neoliberalism was no longer a conceptual model but an international economic principal. Neoliberalism became the impetus for contemporary global relations, a new form of globalization.

Globalization

Globalization is not a new process. The term describes a historical process of human trade relations that has been in the works for thousands of years. The contemporary era of globalization, under the banner of global capitalism, is uniquely defined by international institutions such as the WB, the IMF and the WTO who are able

to articulate a form of social power unlike any previous historical period (Robinson 2004). Thanks to neoliberalism, these international organizations have the ability to dictate trade relations and divert power away from governments, increasingly into the hands of a small number of corporations. Along the way, government expenditure for social services is minimized, public services are privatized and government regulations on trade are abolished. The sum total leads to capital gain for corporations, and a widening gap between the wealthy and the poor worldwide (Beatty 2008). McMicheal (2000) discusses how the WTO has institutionalized corporate regime and resulted in the removal of political decision-making away from democratic polities and embedding decisions in remote, confidential, and bureaucratic organizations. However, as Gillespie (2006) recognizes, “The world-economy must be subordinated to democracy. Democratic governments cannot exist primarily to ensure the smooth operation of global capitalism” (Gillespie 2006:35).

While neoliberal globalization began as a project focused on economic relations, societal relations have undergone a transformation as well. As Robinson (2004) puts it, “The heightened mobility of capital, the revolution in global communications and transportation, the opening...of economies and societies integrate the world into the so-called global village and (has brought) about new forms of consciousness” (Robinson 2004:32). Neoliberal globalism has reconfigured societies to benefit a transnational capitalist class and promote an ideology of greed, profiteering, fetishism and consumerism. Social movements offer a chance to promote global social justice. Gillespie (2006) states, “Social movements can wield power, without conflict, to promote

a new order of life that is free from economic oppression and violence” (Gillespie 2006:40). As neoliberal economics underwent global propagation, society spawned a counter-movement for sustainability.

Sustainability

Becker and Jahn (1999) claim that although sustainability is usually associated with ecological crisis it nevertheless describes a field of investigation that is based on socially defined problems. The movement for sustainability, while nurtured in an agricultural context, has a scope that is much broader, incorporating social, economic and cultural sustainability. Therefore, as Becker and Jahn (1999) go on to describe,

Sustainability imposes a strong commitment to action directed toward reshaping the relations between human beings and their environment, thus defining a *strategical* or *political* context. The main objective in this context is to renegotiate the goals of future societal developments and to establish a system of governance that has the capacity to appropriately implement policies moving toward sustainability on an international, regional, national and local level. (Becker and Jahn 1999:336)

Sustainability as a concept applied to farming can be traced back to the Farm Crisis of the 1980's, a financial crisis brought on by an ever-increasing world demand for crops (particularly grain) which eventually led American farmers into collapse (Buttel et al. 1990). Farmers were under pressure to expand their production through capital investment and land speculation. Additionally, the emergence of foreign competition, thanks to newly opened international exchange brought on by neoliberal policies, led to decapitalization of American agricultural products and massive debt for farmers. Some farmers reacted by rethinking the industrial agricultural practices that had come to be

accepted as the standard. Bell (2004) recognizes the Practical Farmers of Iowa organization that formed in 1985 as a leading example in the sustainability movement. They countered the dominant paradigm by emphasizing low-inputs and grassroots knowledge exchange. As sustainability began to gain recognition, research in this arena was pioneered by Dale Rodale, which led to the formulation of the Low Input Sustainable Agriculture (LISA) program (Rodale 1984). The movement for sustainability was recognized in the 1990 Farm Bill, as the Food, Agriculture, Conservation and Trade Act contained provisions for the U.S. Department of Agriculture to examine sustainable agriculture. This led to the implementation of the Sustainable Agriculture and Research Education (SARE) program (Bird and Ikerd 1993). With the implementation of this program came financial assistance for farmers interested in sustainable agriculture. Up until this point, the 20th Century was characterized by an ever-increasing demand for output, accompanied with the necessary inputs to grow crops that were unlikely to be consumed in the community in which they were grown. The rise of sustainability and recognition by government agencies represents another qualitative change in American farming. While sustainable farm practices gained acceptance, social movements that supported these types of practices also gained momentum. Community Supported Agriculture, incorporating sustainable farm practices, community relations and localized knowledge-practices a societal demand for an alternative agriculture. While the forces of industry have brought about a form of capitalism incomparable to any previous time in history, the social movements rivaling global capitalism are exceptional forces.

Transnational Collective Action

Social “movements are not simply coincidental alternatives to the corporate regime. They constitute it [an alternative] because they express the material and discursive conditions that corporate agents actively seek to appropriate” (McMicheal, 2000:22). In other words, globalization is not limited to the actions of the forces of capitalism. Globalization is also the condition of the CSA movement. As a counter-movement to global capitalism at the hands of leviathan corporations, Community Supported Agriculture appropriates the forces of production and consumption and allows these relations to thrive in a democratic forum. This is the ideal of the CSA movement. Although local in its execution, this movement is global in its scope. As already mentioned, the CSA concept has been applied to communities in different parts of the globe. Earles (2007:12) cites the individuals credited with bringing the CSA notion to the United States from Europe: Vandertuin who was influenced in Switzerland and Groh in Germany. Furthermore, Swiss community farmers met with their Japanese counterparts in the 1980’s to exchange ideas and information. Another example of this type of transnational conversation is the Chilean version of CSA being taught in Swiss classrooms in the 70’s (Earles 2007:12). When considered in light of Tarrow’s (1998:185) Typology of Transnational Collective Action, this qualifies the CSA movement as a sustained action that is integrated in domestic social networks, fitting the typology of a Transnational Social Movement. CSA is sustained in that the concept

emerged in the 1960's and has grown and adjusted given the conditions of each community. Tarrow (1998) explains, "What is important in our definition is that the challengers themselves be rooted in domestic social networks and connected to one another more than episodically through common ways of seeing the world, or through informal or organizational ties, and that their challenges be contentious in deed as well as word" (Tarrow 1998:185). CSA farmers and shareholders, through their micro-structural economics and emphasis on a democratic food system present a contentious challenge to the forces of global capitalism and industrial agriculture, mainly by their ability to counter to the system of global economics. CSA's work to promote alternative food systems by creating awareness to what else is available rather than "Big Box" brands at the grocery store. Many of those associated with the CSA community already incorporate practices into their everyday lives that diminish the presence of corporate brands. Meanwhile, corporations, driven by profits, continue to create new marketing strategies to entice people to buy their product and part with their money. The proliferation of the CSA movement demonstrates that consumers are demanding access to a different system of sustenance. Neoliberal globalism has reconfigured societies to benefit the transnational capitalist class and promote an ideology of greed, profiteering, fetishism and consumerism. Social movements offer a chance to reorganize and push an agenda social justice. Now, to examine CSA in this context, the next section reviews literature on social movement theory.

CHAPTER 5: SOCIAL MOVEMENTS LITERATURE REVIEW

From production methods, to safety concerns in processing, to accessibility and affordability for consumers, every aspect of our contemporary food system has received its share of public scrutiny. Answering the demand for an alternative, Community Supported Agriculture is a social movement aimed at creating a food system that fosters a connection between food, land, and community. In this section I will examine the social movement literature regarding CSA. First, I will briefly introduce the notion of food as a source of contention in society. As a theoretical starting point, I will describe how the Marxist concept of class struggle relates to the contemporary food system. Next, I will turn to Sidney Tarrow's (1998) cycles of contention to examine the political process of social movements. Then, I turn the discussion toward new social movement theory as it addresses the cultural aspect of the food, land, and community movement. Co-optation theory is then discussed as a lens through which to consider whether CSA is vulnerable to being co-opted by the corporate model of industrial agriculture. This chapter concludes with an eye toward the future of CSA and the food system.

Food as a Source of Contention

Food, a fundamental human need has become a commodity, subject to the fluctuations of the capitalist market. McMichael (2000) explains the contradiction this poses to society;

For the majority of the world's population, food is not just an item of consumption, it's actually a way of life. It has deep material and symbolic power. And because it embodies the links between nature, human survival and health, culture and livelihoods, it will, and has already become a focus of contention and resistance to corporate takeover of life itself (McMicheal 2000:31).

The commodification of the food system separates people from their food.

Corporate influence has created a form of agriculture that is unsustainable for the land and a form of culture that is unsustainable for communities (Cone 2007, Lamb 1994). In response, citizens are calling for an alternative food system and as the call grows louder, contention has intensified.

CSA seeks to create social change of the food system, involving an alteration of both physical and social distance (Henderson 1998, McMichael 2000). The people involved in the particular kind of social change that CSA endorses are looking to reconnect aspects of the food system that have been alienated by the corporate domination of food production. As McMichael (2000) states, "The central issue is that the corporate logic is culturally reductive and unsustainable, and food may be the strongest litmus test of this" (McMichael 2000:31). While CSA's main point of contention is the food system, there is a deeper concern regarding the domination of corporate entities in all aspects of social life.

Next, I turn to Karl Marx conception of class struggle. His theory provides a frame for conveying the meaning of CSA as a social movement organization composed of citizens focused on changing the food system, reclaiming a connection to their food production and ultimately each other.

Marxist influence

Marxist theory is a sociologically relevant starting point for an examination of the CSA movement as it focuses on the core issues of social change and class struggle. Marx (1961) stated, “Society as a whole is more and more splitting into two great hostile camps, into two great classes directly facing each other: Bourgeoisie and Proletariat” (Marx 1961:530). The oppositional camps that Marx designates are relevant to the discussion of Community Supported Agriculture as a faction of society opposing industrial food production. CSA focuses on the types of economic and power inequalities that Marx identifies as being central to modern life. Therefore, I have identified the Marxist framework as a powerful tool for understanding corporations rise to power and dominion over social life. The revolutionary tendencies of the proletariat that Marx theorized about informed my analysis of Community Supported Agriculture.

The contemporary struggle between the behemoth of industrial agriculture and the demands of citizens for access to healthy food, seen through the lens of Marxist theory, can be traced to the rise of the corporate entity into legal personhood in 1886. Jarron (2005) describes how the designation of corporations as legal individuals gives new meaning to the Marxist concept of class struggle. In this interpretation, the new form of class conflict is between legal individuals, with the corporation as the instrument of oppression, fulfilling Marx’s role of the bourgeoisie. By designating a corporate entity as a legal individual, the people who actually constitute the corporation are not personally liable for legal action. This allows corporations to participate in all types of legal, social

and economic activities yet to not have to bear the legal consequences (Jarron 2005:2). This status, corporate legal personhood, sets the corporation apart from the citizenry. Modern day agribusiness corporations such as Monsanto, Cargill and ConAgra can be considered examples of the contemporary bourgeoisie. These corporations dominate the means of food production.

Who composes the contemporary proletariat: most members of human society. According to Jarron (2005:8), the pervasiveness of the corporate presence means most human beings are subject to corporate domination, as well as being the casualties of corporate negligence either as employees, consumers or citizens. In Marx's original envisioning, the proletariat developed through various stages: first the individual laborer, then the workforce of a factory, then the members of a particular trade, finally amplifying to the members of a locality (Marx 1961: 533). The process of proletarianization expands as other sectors of society are being drawn into the working class by the extension of corporate influence into new arenas of society (Epstein 1991:235).

Consider this concept of proletarianization in light of the contemporary era of global capitalism. Marx (1961) points out, "The bourgeoisie has through its exploitation of the world market given a cosmopolitan character to production and consumption in every country. It compels all nations, on pain of extinction, to adopt the bourgeoisie mode of production" (Marx 1961:1250). Indeed, the Green Revolution swept the globe following World War II, compelling many farmers to "get big or get out," resulting in corporate consolidation of land and food production. As the corporate influence expands, so does the proletarianization of society. Class struggle, therefore, is a global contest

pitting human society against corporations that are increasingly transnational and answerable to no particular country or laws (Jarron 2005).

The Marxist concepts of proletariat and bourgeoisie are useful for envisioning the economic struggle between industrial agriculture and a citizenry that demand a more equitable food system. Now, I will incorporate a political process model, as developed by Sidney Tarrow (1998) to understand the political underpinnings of CSA as a social movement.

Contentious Politics

When ordinary citizens join together to confront elite opposition, the political arena becomes the stage for contention (Tarrow 1998). Social movements, such as CSA, are formed as a way of sustaining the confrontation between members of society and oppositional forces. However, shifting political opportunities change the landscape in which the movements operate. Tarrow (1998) identifies the features characterizing cycles of contention: “heightened conflict, broad sectoral and geographic diffusion, the expansion of the repertoire of contention, the appearance of new organizations, the empowerment of old ones, the creation of new “master” frames linking the actions of disparate groups to one another” (Tarrow 1998:144). Applying this notion to the contention regarding food production and agriculture, the heightened conflict is reflected in the public dialog, as recent food scares have generated much discussion as to the safety of industrial food production and the effectiveness of current regulations.

A growing number of citizens are turning to community-based forms of agriculture, where accountability is inherent as production methods can be witnessed first hand. This is a social movement in which food, land and culture are touted over profits. Fitting Tarrow's (1998) characterization of a contentious cycle, Community Supported Agriculture is experiencing rapid diffusion. Consider that from the start of the movement in the 1980's until today there have developed 2,722 CSA farms in the United States, spreading across the entire continent (Local Harvest 2009). In conjunction with the other CSA manifestations in the different parts of the world already mentioned, this is a movement that has taken on a global quality.

Community Supported Agriculture is part of a new master frame, the guiding principal adopted by social actors who strive for sustainability. By banding together to create a community with a goal of providing healthy food, citizens from a variety of socio-economic backgrounds and political orientations have found a link that brings them into each other's lives and creates a space for new forms of dialog and cooperation. In an investigation into the reasons why people participate in CSA, Imerman et. al.(2002) identifies increased interaction, a desire for strong community and the building of trust and networks as primary motivations. The desire to build sustainable community unites social actors, giving them a new master frame by which to interact. Imerman et. al. (2002) looked at farmer and non-farmer relations at the rural-urban interface. These disparate groups, united by a desire for something more meaningful than the anonymity of industrial food production, are finding common ground and mutual benefit in Community Supported Agriculture ventures.

Community Supported Agriculture, as a form of social interaction, creates social bonds, encourages exchange of information, and expands the repertoire of contention by creating an alternative to conventional means. On a micro-interactional level, CSA participants have entered into a social contract of cooperation between farmer, farm workers and shareholders. Each CSA creates a unique dynamic in response to the community that it supports. Because the CSA concept can be adapted to the demands of participants, farmers and non-farmers can create arrangements that answer their needs. These bonds resonate through the community outside of the farm itself.

Yet on large scale, CSA participants are focused on creating systemic change for the food system. Industrial agriculture and the corporations driving it have in the quest for profits alienated the consumer from the producer. CSA movement participants recognize that industrial agriculture has created a food system that cannot be sustained under the weight of the ever-expanding quest for profits. Instead of waiting for a response from corporate entities, those participating in CSA have already implemented an alternative: a community-based mode of production that is based on local production rather than international commodity trade.

While Marx and Tarrow focus on political economic aspects of social movements allows understanding much about these important aspects of contention, other contemporary theorists recognize culture and ideology as salient ingredients in this and other areas of struggle. Therefore, now I will turn the discussion to new social movement theory to explore how culture and ideology play into the framework of social change.

Connecting Community

New social movement theory incorporates points of contention which Marx and Tarrow did not discuss in much detail, such as identity, gender and community (Epstein 1991: 240). New social movement theory delivers a new framework for understanding the challenges to cultural and ideological domination that emerged out of the later half of the 20th Century.

Some theorists of new social movements regard the latest wave of social movements organizations as having a focus of democratizing existing social institutions, rather than promoting a total revolution of bourgeoisie institutions and culture (Cohen 1985, DeLind and Ferguson 1999).

However, other theorists contend that new social movements are based on the premise that established political institutions are obstacles to social change and that new, more radical social movements, though they may participate in the political arena, must have a base outside of it and a critique of it (Epstein 1991: 230).

Some theorists argue that the CSA movement has the potential for *reforming*, while others argue it can *radically transform* the food system (DeLind and Ferguson 1999, Ostrom 1997). This difference in opinion may stem from the fact that community-based agricultural systems are adapted to each locality and the focus of movement participants can be diverse. Regardless of the particularities of each CSA manifestation, there is a common emphasis on the connections of economy, community and democratic participation that follows the new social movement theoretical interpretation that ideology and culture have become central to social struggle. The diverse adaptations of

CSA to local communities are a demonstration of democracy in action, an important function of this social movement.

Diversity as a Strength

Considering the range of approaches to social change that exists within the CSA movement, it is important to acknowledge that diversity of organizational approaches is a central feature of the new social movements (Hassenein 2002). Part of the strength of CSA and other associated movements is that they are adaptable to local contexts, allowing members of society to translate CSA to their own specific needs. Alternative agriculture is dynamic and multi-dimensional; involving various groups of people situated in particular places, who encounter a variety of obstacles and opportunities, create and implement assorted strategies, and participate in diverse forms of action (Hassenein 2002). Disparate groups, such as farmers and non-farmers, urban and rural dwellers, participate in community-based agriculture. This brings together a multitude of perspectives and opinions, skills and knowledge. In the context of new social movement theory, diversity is viewed as strength, as is highlighted by Hassenein's (2002) three positive aspects of diverse organizational approaches.

The first benefit of diversity in the quest for alternative agriculture is that different organizations address specific problems and thereby fill different functions within the movement. For instance, the coalition of CSA and the land trust organizations, which work together to conserve agricultural lands and lifestyles from corporate appropriation. Each group brings a different skill to the table; the land trust's tax-exempt status provides

an economic benefit, while the CSA provides a positive social force. As discussed earlier, this collaboration is a key ingredient to the food, land and community social movement in Humboldt County.

Secondly, diversity allows members to have opportunities to participate in different ways. Opportunities for movement participation are crucial because a high level of mobilization needs to occur if the alternative agriculture movement is to bring about transformational change. New social movements provide choice in participation and encourage connections with a wide array of social actors. Indeed, the CSA movement in Humboldt County brings together people of all ages and from different backgrounds, choosing their own level of involvement.

The third advantage of organizational diversity is that different organizational approaches foster innovation and exchange of ideas that can lead to new insights and practices. Actors in social movements often articulate ideas that challenge not only established arrangements, but also the ideas of others in the movement. This dialectic relationship can lead to greater reflection, more sophisticated movements and wider, deeper societal connections.

Here in Humboldt County, CSA organizational diversity is present in many forms. One example is the produce delivery method of each of the local CSA's. Some participants prefer a delivery system where the food is delivered to the shareholders house. Others utilize a central drop-off point where shareholders can converge and pick up their produce. At Redwood Roots, the shareholders make a weekly visit to the farm on a designated day to pick up their food. This method appeals to people who have free

time spend time at the farm, chat with other people and walk the fields. However, for those who are more pressed for time, they have other options and are not omitted from CSA participation. This diversity allows people to decide for themselves a level of involvement that fits their lifestyle.

In new social movements, social actors struggle to create new social identities, to open up democratic spaces for autonomous social action in civil society, and to reinterpret norms and develop new institutions (Scott 1990). This plethora of movement ambitions may give the appearance of discontinuity within new social movement interpretation. But according to Epstein (1991), social movements in late capitalist society recognize that despite their fragmentary quality there is a shared vision of egalitarianism. Connections between different movements and unity in collective action create a strong force for social change.

Community Supported Agriculture is primary concerned with creating sovereign space for participation and contribution to the social system. Beyond the diverse organizational structure that is the forte of alternative agriculture movements, there is another component that distinguishes Community Supported Agriculture in its ability to encourage participation: the empowerment of women. Now, I turn to a discussion of the profound mobilization of women in the CSA movement.

Empowering Women

According to some literature, women compose the majority of CSA movement participants (DeLind and Ferguson 1999; Cone and Myhre 2000). This has led theorists

to question whether CSA can be considered a women's movement. Current sociological study of agriculture has identified a trend in studies investigating shifting gender relations, with an increase in female participation (Buttel 1990). During the course of my own participation in Humboldt County CSA's, this is a trend I was able to observe first-hand. My observations reveal that women are highly involved in local CSA's. For example, as Redwood Roots enters the 2009 farm season, more than half of the interns are women, as well as all 4 full crewmembers and the primary farmer, Janet.

Social movement participation allows women to bridge traditional dichotomies between the public and private, and the personal and political. Community-based farming, while providing for a fundamental need for food, also is an opportunity to exercise democracy. DeLind and Ferguson (1999) offer the following observation: "Men considered the CSA a catalyst for personal change. Women on the other hand, viewed the CSA as a place from which to build community" (DeLind and Ferguson 1999:195). They point to four frameworks to explain the abundance of women's participation in sustainable agricultural movements: 1. Ecofeminism, which sees women and nature as symbolically related and views people and nature as nonhierarchical and nondominating. 2. Analysis of gender roles in society, which the authors identify as a perspective that it is not a woman's biology that disposes them to care about their surroundings, but the roles they have been socialized to that guide their actions. 3. Situated knowledge approaches, which ground the relationship between women and the environment in women's lived experiences rather than in symbolic connections or socially-mandated roles. 4. Empowerment paradigm, which recognizes that when confronted with toxins and

pollutants, and other hazards in their environments, many women have become empowered as social and political activists.

Regardless of the theoretical orientation, women's contribution to Community Supported Agriculture has resulted in profound mobilization and empowerment. As activists, these women are helping to shape a new social institution aimed at justice and democracy, through associative economics. DeLind and Ferguson (1999) report an observation from their research; that although women may be leading the way, both men and women claimed that their membership was an act of resistance to a faceless, agrifood industry and a competitive, consumerist mentality run amok. But on deeper reflection, many participants in the focus group saw their involvement as something more than resistance. It was proactive- a conscious effort to create alternative relationships and ways of living more consistent with their values (DeLind and Ferguson 1999: 196).

Community Supported Agriculture is a democratic reimagining of the food system. However, there are some concerns that like other alternative agriculture initiatives, CSA could be adapted to the point that it is no longer an alternative to industrial agriculture, but just another branch of commercial food production.

Co-optation Theory and Resistance

How will global capitalism come to bear upon the CSA movement? What is the likelihood of commercializing CSA for profit? Thompson and Coskuner-Balli (2007) discuss co-optation theory in terms of organic agriculture; the capitalist marketplace transforms the symbols and practices of counter-cultural opposition into a constellation of

trendy commodities that are assimilated into the mainstream and depleted of their political content.

Co-optation theory is ultimately a tale of commercialization that erodes the socio-political force of countercultural protests. For example, look at how organic agriculture has become another form of commodity marketing, as is evidenced by grocery stores carrying their own chain of organic brands. Thompson and Coskuner-Balli (2007) contend that CSA, on the other hand, has ideologically reclaimed the initial intentions of the countercultural organic food movement. This was achieved by three modes of praxis: 1. Reconstituting rooted connections, as is evidenced in CSA's focus of community building. 2. Engaging in practices of decommodification through associative economics that seek not for individual profit but mutual benefice. 3. Working toward an artisan food culture that focuses on fresh healthy food produced by organic methods. In this way, the CSA movement produces social change through pragmatic, incremental steps.

By contesting the commodification of food and demanding a new form of economic relations, the pressure by CSA to democratize the food system challenges the profit hungry corporate forces seeking to control the system. This basic realignment of food as a fundamental human need rather than a commodity to be traded for profit makes CSA resistant to co-optation and creates a common sentiment among movement participants.

A common frame of mind that drives the CSA movement is unity in changing the system by which we obtain food and resistance to corporate takeover. I return again to Marx, and his concept of class-consciousness. The Marxist paradigm calls for an

alignment of awareness in order to counteract the domination of the bourgeoisie and the exploitation of the proletariat (Jary and Jary 1991:54). Class-consciousness, an awareness of common interests based on class situation, is necessary for revolutionary social change to occur. Perhaps the CSA movement, with its global manifestations, is a burgeoning consciousness of resistance to corporate takeover. This new mindset combines a refusal to accept corporate domination of the food system with a call back to place-based knowledge. The knowledge-practices involved in CSA counter the hegemonic industrial methods and facilitates food system awareness in movement participants. Regarding the future of the CSA as a social movement, and before turning the discussion to the outcomes of Community Supported Agriculture, I would like to conclude this section with a quote from Marx (1961). He states:

Of all the classes that that stand face to face with the bourgeoisie the proletariat alone is a really revolutionary class. And it becomes evident that the bourgeoisie is unfit any longer to be the ruling class in society, and to impose its conditions of existence upon society as an overriding law. The development of Modern Industry, therefore, cuts from under its feet the very foundation on which the bourgeoisie produces and appropriate products. What the bourgeoisie therefore produces are its own gravediggers. Its fall and the victory of the proletariat are equally inevitable (Marx 1961:535).

This is an ambitious prediction, indeed. The next section will reflect on the new agrarianism promoted by the CSA movement, considering whether the outcomes of the food, land, and community movement represent the fall of the corporate mode of food production and the victory of the proletariat.

CHAPTER 6:NEW AGRARIANISM

While the industrial mode of agriculture came to dominate in America and globally by the end of the 20th Century, social movements have provided viable alternatives. Community Supported Agriculture promotes an agrarian tradition that emphasizes community connections through food production. In effect, the CSA movement has given rise to new forms of social and economic relations. In this section I will examine the concepts of associative economy and food democracy that have arisen out of the food, land and community movement. My inquiry into CSA, while providing some analysis about the knowledge-practices of this social movement, also revealed areas that deserve greater examination. Therefore, I will conclude with some suggestions for further study.

Food Democracy

One of the tenets underlying Community Supported Agriculture is active participation by both producers and consumers. Social engagement in the food system results in a food democracy. As Hassenein (2002) explains, “Food democracy seeks to expose and challenge the anti-democratic forces of control, and claim the rights and responsibilities of citizens to participate in decision-making” (Hassenein 2002:3). This is the heart of the Community Supported Agriculture philosophy. Relationships between farmers and consumers are built around transparency, exchange and equitable interaction and each is responsible for shaping the system. Furthermore, “Food democracy is a

method for making choices when values and interests come into conflict and when the consequences of decision making are uncertain...Food democracy is essentially a pragmatic device for moving toward sustainability of agriculture and food systems” (Hassenein 2002:4). In CSA, as with any community, there are differing desires and opinion. The concept of food democracy provides an open platform for social actors to engage in negotiation of reality and exchange of knowledge. In effect, democracy is both the method of the food system envisioned by CSA as well as the outcome. Food production and distribution is relocated from distant, anonymous market forces and placed in the hands of local communities. Even international organizations are beginning to recognize the affect this movement is having on global industrial agriculture. Halweil (2005), writing for the U.N. Chronicle notes, “What makes these declarations of food independence, despite their size, so threatening to the agricultural status quo...(is that) they are built certain distinctions- geographic characteristics- that global trade agreements are trying so hard to eliminate” (Halweil 2005:73). Perhaps this indicates that social movements promoting alternatives to industrial practices are beginning to alter the dominant system. If not the total fall of the bourgeoisie that Marx envisioned, alternative agriculture is certainly having an impact. Halweil (2005) cites several examples world wide of farmers and citizens adopting a more democratic food system. Halweil states, “At the rarified level of the World Trade Organization, officials are beginning to make room for nations to feed themselves, realizing that this might be the best hope for nations that cannot afford to import their sustenance” (Halweil 2005:73). While food democracy will unfold differently in communities worldwide, Community Supported Agriculture

provides an avenue for citizens to actively and intensely involve themselves in their food system.

Here in Humboldt County, food democracy is evidenced by an abundance of food choices. With numerous CSAs serving the local area, many thriving farmer's markets, and several local grocery stores and restaurants offering local food products, consumers in Humboldt County have food opportunities that are scarce elsewhere in this country. The ability to meet and talk with food producers gives consumers a close connection to the farming practices their food dollars go toward supporting. Consumers are empowered by choosing what type of agriculture they want to flourish. Producers are able to discuss and meet the demands of those who will be receiving their products. As a result, Humboldt County's food system promotes mutually beneficial social connections that resonate throughout the community. The diversity of CSAs allows participants to choose which one best fits their lifestyle and food preferences. For instance, Redwood Roots often attracts shareholders who are looking for ways to be actively involved in the process of food production. Many shareholders volunteer some of their time for fieldwork through the internship program. For those who want a deeper understanding about organic agriculture, another CSA, Deep Seeded Community Farm offers an internship that not only emphasized fieldwork but also has weekly lectures. On the other hand, for those who are mainly interested in receiving produce, Ohana Gardens arranges for their weekly produce to be picked up by shareholders at the farmer's market. This abundance of options represents food democracy in Humboldt County, where producers and consumers can negotiate a strong food culture. While social relations are undergoing

a transformation as a result of the CSA movement, so too is the economic system. Next, I will describe the associative economy that arises from Community Supported Agriculture.

Associative Economy

CSA is a method of direct to consumer production. Farmers and consumers agree to share both the risk and benefit of growing food. As Earles (2007: 5) explains, “CSA can be understood as an attempt to remedy the separation of production and consumption inherent in capitalist relations of production and exchange” (2007:5). This can take various configurations, based on whatever agreements are established between the shareholders of the CSA and the farmer. Proponents of CSA term this type of economic arrangement, where all participants consider the needs of the others, “associative economy” (Earles 2007; Lamb 1994; Groh and McFadden 1997). As Groh and McFadden explain:

The Community farm movement embodies elements of a new associative economy that is fundamentally different from the ruling market economy. Associative economy means that all participants in the economic process try to listen to the need of all others in the process. The active farmers listen to the needs of the member families. The member families listen to the needs of the farmers. One community farm associated with the other community farms in a bioregion listens to the needs of the others. On this basis they proceed (Groh and McFadden 1997:35).

In the course of my research I discovered that one dimension of the associative economy is economic stability for the CSA farmer. Since shareholders pay for their shares at the beginning of the growing season the farmer doesn't have to worry about their income for

the rest of the year. The farmer can establish a working budget and know for sure how much capital they have for planning purposes. This eliminates the element of competition between CSA farmers in the community because they establish a client base and don't have to worry about recruitment as much. Furthermore, the farmers of Humboldt County are so closely tied they help each other in establishing this client base by referring shareholders to each other if their own roster is full or direct people that are looking for different types of produce to the different farms. This sense of cooperation is refreshing, especially given our competition driven economy. Likewise, the consumer has the assurance that part of their food supply is accounted for once they purchase their share with the CSA. Therefore, both parties enjoy a level of economic security through CSA participation.

At Redwood Roots, the associative economic relationships are demonstrated through the practice of bartering. Some shareholders are able to trade good or services, instead of paying for their share with U.S. dollars. This is the case with the neighbor who shares his water well with the farm, as well as the person who sharpens all the knives and tools on the farm, and the woman who cooks lunch for the crew on Fridays. These bartering relationships represent concrete examples of an associative economy through CSA. Furthermore, Redwood Roots Farm helps serve those in the community who are unable to afford healthy food by donating to the local food bank and allowing gleaners to pick produce. Even among shareholders there are associations that are consider the economic needs of others. For example, shareholders can sponsor a share, in which they donate money for someone who cannot afford to purchase their own. The community

connections brought about by CSA participation in Humboldt County provides residents with opportunities to support an economy that is inclusive and egalitarian. Democratic participation and associative economy, the fundamental building blocks to Community Supported Agriculture's vision of building community connections thrive in Humboldt County.

Rebuilding Community

Much of the rhetoric of CSA focuses on building and strengthening community bonds. According to Charon (1993), a community is a group that becomes relatively self sufficient- taking care of the economic, social, cultural, educational, political needs of its members. Through my involvement at Redwood Roots, I was able to see these elements being addressed through the course of interaction. Interns, shareholders, volunteers, paid staff and of course the farmer all work together to create an environment of caring and cultural exchange. Physical labor is accompanied by social experience and learning; and of course, delicious meals. Social cohesion is established through community building, networking, and community education. On a personal note, I can say that involving myself with a CSA allowed me a unique opportunity to integrate myself in to the community. Amalgamation with a CSA gave me a social base and helped me assimilate to the area quickly. The bonds I've formed with the community members will endure beyond the duration of this research.

Suggestions for Further Study

While my inquiry into CSA focused on the knowledge-practices of this social movement, I discovered there are more areas of interests to be addressed. For example, there needs to be a greater connection between theorists and activists. As Epstein (1991) states:

The new social movements theorists have produced few concrete studies of the movement to which they refer in the course of theoretical debate. The absence of a vital intellectual connection to the new social movements, the fact that these theorists understand themselves as developing theory about rather than for the movements, gives New Social Movements theory certain blind spots and, overall, an academic cast (Epstein 1991:233).

While university collaborations with Redwood Roots are working to fill-in the blind spots, much of the investigation comes from a sociological approach. I suggest an interdisciplinary approach to get a broader scope of the connections and reverberations through society. It would be interesting to gage the impact of local CSA on the wider economy, community and environment.

Economic considerations deserve deeper investigation. The thriving black-market economy resulting from Humboldt County's marijuana trade raises several questions in regard to the local food, land and community movement. Investigation into this vein of inquiry has had little attention due to the secretive nature of the underground economy and lack of available data. However, as the political administration in this country has recently changed hands and the potential for a revolution of the drug war seems to be on the horizon, this area of inquiry may soon open up to deeper investigation.

As for the social movement at work in Humboldt County, academics and activists alike are drawn to CSA. Tarrow (1998) comments, "Movement participation is not only

politicizing; it is empowering, both in the psychological sense of increasing willingness to take risks and in the political one of affording new skills and broadening perspectives” (Tarrow 1998:166). Furthermore, “Movement involvement not only politicizes people; it can radicalize them” (Tarrow 1998:167). Future investigation into the local food, land, and community movement should address the political outcomes of CSA participation. How does CSA participation influence one’s politics? Does radicalization occur? I am able to answer these questions in regard to my own CSA participation, but an in depth study of the relationship between Humboldt County’s CSA participation and political views would be valuable to the growing body of work regarding the movement.

In conclusion, I submit this work as a contribution to the knowledge-practices of the social movement to connect food, land, and community in Humboldt County with the hopes that it will mobilize support for alterative agriculture to become a viable paradigm.

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APPENDIX A:
AGRICULTURE IN HUMBOLDT COUNTY

- I. Introduction (Opening Activity: what's your favorite Humboldt County Ag. Product?)
 - A. About me
 - B. About Humboldt County
 - 1. Geography
 - 2. Original Inhabitants
- II. European Influx
 - A. Mining, lumber and the emergence of Agriculture
 - B. Albert Etter, mad agriculturalist or cultivation visionary?
- III. Established Agriculture: 1860- 1900 (Begin Garden Walk)
 - A. Award winning wheat,
 - B. clover, dairy development
- IV. Promotion and Development: 1900's onward
 - A. Professor Christiansen
 - B. Charles Willis Ward
 - C. Judge G. W. Rowe, vice-president of the American Pomological Society
 - D. Peter Philipsen founded Humboldt Creamery
 - E. Populism in Humboldt County (Intermission: local foods)
- V. Back to the Land 1960's (Classroom discussion: Timeline)
 - A. Organic Revolution
 - B.** Underground Agriculture emerges
 - C. Proposition 215
- VI. Current Trends
 - A. Community Supported Agriculture
 - B. Humboldt Grass-Fed Beef
 - C. Economic Fuel
 - D. Cool Beans
 - E. Local Food Month
- VII. Living History
 - A. Prosperity!
 - B. The General Plan
 - C. Concluding thoughts....

APPENDIX B: LAND TRUSTS OUTLINE

INTRO

- A. What is a land trust? Definition
- B. Why should land trusts be used?
- C. Conservations Easements: How and Why?

I. THE JACOBY CREEK LAND TRUST

A. **BILL AND JUNE THOMPSON: Property Rights Donors (Guest Speakers)**

WHAT MOTIVATED YOU TO PUT YOUR LAND INTO A TRUST?
WHAT STEPS DID YOU TAKE?
HOW ARE YOU STILL TIED TO THE JCLT?

B. **SUSAN ORNELAS: Executive Director JCLT (Guest Speaker)**

How are land trusts formed and how do they operate?
What's the deal with development right restrictions
What kind of tax breaks/ considerations go along with land trusts?
WHAT IS HAPPENING WITH THE JCLT TODAY?
HOW IS THE JCLT TIED TO OTHER ORGANIZATIONS?
What can people do to support the JCLT?

III . HISTORY OF THE LAND TRUST MOVEMENT

IV. LAND TRUST MOVEMENT TODAY

- A. ACROSS AMERICA
- B. IN CALIFORNIA
- C. OTHER DEVELOPMENTS
 - 1. LAND TRUSTS FOR NATURAL CEMETARY
 - 2. RE-DESIGNED LANDS (IE: LANDFILLS TO PLAYGROUNDS, ETC,,,))

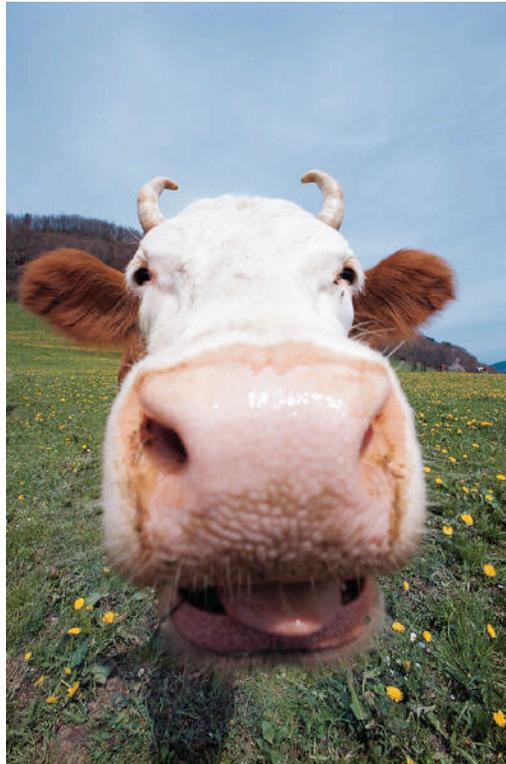
V. HOW ARE LAND TRUSTS ASSESSED?

VI. FEATURES OF JACOBY CREEK LAND TRUST

VII. TOUR OF JACOBY CREEK

VIII. WRAP-UP: Q and A, reference material

A History of Agriculture in Humboldt County



Created for Redwood Roots Farm by Jayme Buckley in partial fulfillment of the requirements for the degree Master of Arts in Sociology for Humboldt State University, 2009.

This handout was created to familiarize members of the community with some of Humboldt County's agricultural history. The main areas of focus are agricultural innovations, organizations and economic development. What is presented here is not an exhaustive historical portrait; rather this information was compiled to examine the agrarian tradition of Humboldt County with the goal of empowering community members to influence a sustainable future for Humboldt County.

Chapter 1: Geographic Description

Humboldt County covers 2.3 million acres and currently provides a home to about 130,000 residents. The landscape of the county varies and includes mixed coastal Redwood forests to inland oak woodlands, expanses of coastline to wild river systems, open ranches of grazing land to pockets of small farms. Eureka is the county's seat with the largest population of almost 30,000 residents. The majority of the county lives near the coast, while the communities of Willow Creek, the Hoopa Reservation, and Orleans support the inland population. About 25% of the county is public land; 497,649 acres of federal land, 81,331 acres of state land, 10,487 acres of local land, and 89,543 acres of tribal land. Over 25% of Humboldt County is agricultural land. Several major river systems run through Humboldt County, creating distinct growing and climate conditions. The major rivers include the Klamath (with its major tributary the Trinity), the Eel (with its major tributary the Van Duzen), the Mad, and the Mattole. The Klamath Mountains and the Coast Range create climate variations. Humboldt County's varied climate from the temperate coast to the warmer summer inland regions allows for a variety of produce to be grown. Warm weather row crops and fruits are concentrated in the inland valleys, while cool weather crops are located in the temperate coastal areas. The Humboldt Bay area has around 330 days per year above freezing, while the inland areas have about 250 days per year above freezing. Due to its many microclimates, an expansive variety of produce can be grown in Humboldt County.

Chapter 2: Social Composition

The Original Inhabitants of the area now known as Humboldt County include the Wiyot, Yurok, Hupa (Hoopa), Karuk, Chilula, Whilkut, Mattole, Lassik, Siskiyone and Nongatl. Rather than cultivation, native people obtained food by gathering and management techniques including hunting, fishing, and gathering greens depending on seasonal availability. For instance, a place known as Kettenschow, near the Eel River, was an important site to the Lassik natives due to the abundance of camass, a blue-flowered liliaceous plant (*Camassia esculenta*), the bulbs of which are collected for food. Seasonal migration was common for some groups.

European Influx: It is generally believed that the Gregg party, consisting of Dr. Gregg, L. K. Wood and their brave companions, were the first white organized explorers in 1849. Legend has it that an argument between Gregg and his companions led them to drop his instruments or himself into a river, what is today known as "Mad River" (hence the name). However, there is reason to believe the abundance of deer, antelope, elks, and bears in the area, whose furs were of great value, attracted hunters and trappers previous to the Gregg party's arrival. Perhaps Jedediah Smith, hunter and trapper who led a party overland to California spring of 1825 ventured into the area, but whether the party actually visited Humboldt Bay is not positively known. The first town site located on the

bay was Humboldt City, established in April 1850. Later that year, Eureka was established on the south side of Humboldt Bay, as well as Trinidad (which was first known as Warnerville) further up the coast, followed by Bucksport and Union (Arcata). As the gold rush to California was in full swing, miners flocked to this region and while infrastructure was build up to support mining ventures, **agriculture at this time was just sustenance.**

Creation of the County: On February 18, 1850, the northern territories of California were divided into counties. (California achieved statehood as the 31st state on September 9, 1850). The northeastern county was called Shasta, with the county seat at Reading's ranch. The northwestern part was called Trinity County, with the county seat at Trinidad. Trinity County was divided again in 1852, all south of a line due east of the mouth of Mad River being Trinity, and all north of that line being Klamath County. Then, May 12, 1853, Trinity County was divided into two parts. The western portion was organized into Humboldt County, and the eastern portion retained the old name of Trinity. The result established boundaries for what are Klamath, Siskiyou, Humboldt, Trinity, and Shasta counties today. Originally, pioneers were drawn here in search of gold, which they found in some small amounts. After the mining frenzy, timber and lumber developments spurred growth. Agriculture increased to support the burgeoning population. From 1850 onward, several waves of immigrant groups settled in the area at this time including Portuguese, Swiss, Italian, Finnish, Norwegian, and Swedish.

Chapter 3: Early Agricultural Production

From 1860 to 1900, agriculture grew into a booming industry in Humboldt County. Potatoes, oats, barley, peas, corn, hay and butter were shipped out of Humboldt Harbor in large numbers.

The Grange: In 1873, Humboldt County Farmers affiliated with the California State Grange and established several Grange locations throughout the county. The Grange provided farmers with a place collective for political and social life and gave farmers a forum to voice their opinions and hopes for Humboldt County.

Prized Production: At this time, wheat grown in Humboldt County was famous. Humboldt won first prize for wheat at the 1893 Columbian Expedition in Chicago, a 19th century version of the World Fair. Humboldt County wheat kernels were considered plump, heavy grains that grew at nearly double the expected per-acre production of the times. At the turn of the 20th century, there were five flourmills in Humboldt County.

Humboldt County also produced award-winning oats. In 1880, the County produced a third of all the oats grown in the state. Again, people were amazed at the productivity of

the land in Humboldt County, which produced 120 bushels per acre when the norm was 40 to 80 bushels an acre.

From 1870 – 1880, clover became a major agricultural product. This transition from food crops to forage brought on the growth of the dairy industry in Humboldt. Dairying supported several other industries and created many jobs for the influx of immigrants to Humboldt County during the late 1800's. The Scandinavian and Swiss communities, in particular, were engaged in raising dairy stock and producing cheese. In 1899, the first commercial creamery in California opens up in Ferndale. Cooperative creameries produced Ferndale butter, which was considered the finest butter in the state of California.

In 1909, Clendenen Cider Works began a cider mill operation that still exists today. Dried apples were also produced in quantity at a Fortuna fruit drying facility that had a short but successful run. Fortuna was also home to a milling company and a cannery in the early years of the 1900's.

Early Agriculturalist: During these nascent days of farming, an agricultural dignitary (or oddity depending on how you look at it) was Albert E. Etter who grew up on a farm near Ferndale. He was a bit of a horticultural mad scientist, who liked experimentation. In 1894, thanks to the Homestead Act, he acquired a piece of land 6 miles inland from the ocean at 1,000 feet elevation that came to be known as Ettersburg. Here, Etter set up a nursery and experiment station for fruit breeding. His life goal was the creation of new fruit varieties uniquely suited for California and the Pacific Northwest. His experimental subjects included apples, pears, prunes, peaches, cherries, apricots, plums, nectarines, quinces, raspberries, currants, strawberries, and loganberries.

Etter is most recognized for his experimentation with apples and strawberries. He followed the same approach for both strawberry and apple breeding: wide crosses between genetically diverse parents were favored, and his germplasm frequently derived from obscure, primitive, even wild material. His first strawberry variety of notoriety was the Rose Etter, introduced in 1903. He also developed the Ettersburg 121 strawberry, which was grown extensively in the 1920's and 30's and used primarily for canning. Genetic material he developed still exists today as the variety Ettersburg 80 and in the parentage of many other varieties.

His legacy of apple experimentation resulted in seven patented varieties as well as the Waltana, a favorite of Albert's brother Walter and the Katherine variety, named after Etter's bride.

Chapter 4: Economic and Agricultural Development

Near the end of the 19th C., while California agriculture in general developed following the industrial model, Humboldt County agriculture maintained smaller-scale family-run farms due in large part to its physical isolation from the rest of the state and country. Residents were very concerned with a maintaining quality of life and economic success.

Developing Marketing Strategy: In 1891, the Eureka Chamber of Commerce was founded to answer the economic development demands and needs of the people. To promote Humboldt County products, the Chamber issued a small pamphlet on the county's dairy and crop production, which was mainly statistical. Exhibits at State Fairs, the New Orleans Exposition, the Chicago World's Fair, and at the Lewis and Clark Exposition followed.

Early in 1912, Leigh H. Irvine, managing editor of the *Humboldt Times* of Eureka, called a meeting of businessmen for the purpose starting a promotion and development organization. Mr. Irvine began a vigorous campaign in *The Humboldt Times* for community development plans. October 19 of 1912, at a meeting of the Federated Commercial Bodies of Humboldt County, held in the Chamber of Commerce Mr. Irvine made a vigorous address in favor of bringing somebody to Humboldt county for the purpose of starting its promotion activities.

A few weeks later a man of the name R. R. Wilson was brought from Seattle to take charge of the work. He remained for some months, and with the aid of a vigorous committee and newspaper support the committee raised pledges amounting to almost \$55,000 for a campaign planned to last three years. One of their goals was inducing a farm advisor to locate in Humboldt County. Within a few months, the State University, detailed Prof. A. H. Christiansen, a soil analyst and agricultural expert, to Humboldt County.

Expert Advice: Professor Christiansen began his work in summer 1913 by establishing experimental farm plots for agricultural information and the education of the public. After testing and educating the public about the basics of soil and the use of lime, the Professor moved on to other agricultural topics, such as nutrition discussions about proteins, carbohydrates, fats, and their relation to one another, which led into balanced rations and the rotation of crops. Farmer's meetings with Christiansen addressed all sorts of questions concerning soil analysis, rotation of crops, fertilization, the use of lime, and green manure.

An apple expert, Judge G. W. Rowe, vice-president of the American Pomological Society, first visited Humboldt County in 1911, again in 1912, and claimed he had found the greatest apple lands in the world here in Northern California. Judge Rowe addressed Humboldt Promotion Committee as follows:

- "After having spent the month of September examining your valleys, hills, and table lands; consulting with your oldest settlers, ranchers and fruit growers; examining fruits in the old orchards and vineyards, I am even more optimistic

than I was last year when I told you that Humboldt county was the most perfect garden spot in America, and that your soil and climate under proper direction would yield millions to future generations, where your redwoods have yielded thousands to the present.”

Another important agriculturalist at this time was Charles Willis Ward, who arrived from NY in 1913. Already an established gardener back East, he originally came to lay claim to timberlands that he had inherited. He took up residence in Eureka and created an experimental garden plot focusing on scientific fertilization for crops, producing a continual harvest of lettuce within a few months. He converted more of Eureka into garden space, demonstrating the potential for “truck gardening” which is small scale with a diverse variety of crops. By 1915 Ward had established a thriving bulb farm specializing in daffodils and tulips. He also had much success with several types of berries and wrote a book of the World’s Standard Work on Carnations.

Advances in Dairy Production: During the early 1910’s there were also major advances in dairy production. In about 1912 cleanliness and sanitary precautions became standardized as refrigeration became widely available and pasteurization became an accepted practice. In Humboldt County, dairymen began a movement to obtain the advantages of scientific management. The dairy association, the Farm Bureau, the newspapers, and the creameries of the county supported this notion. By 1915, dairying became the second most important industry of Humboldt, following the timber industry. The annual output of dairy products totaled about 10,000,000 pounds with a valuation of \$2,000,000. San Francisco relied on Humboldt County farmers to produce much of their cheese and butter.

Peter Philipsen and over 150 other dairy farm families founded the Humboldt Creamery Association in January 1929. Humboldt Creamery’s plant opened in 1930, providing a way for family farms to have a hand in the production, marketing and distribution of their product.

County officials recognized that it would probably be difficult to find any county in California of anything like the population of Humboldt that is giving more time and attention to the development of its resources, or that is spending more money per capita each year for the activities of its commercial organizations. Residents recognized the value of the lands and what they could provide, so from the early days of Humboldt’s history, many were concerned with developing these resources to ensure prosperity, but they also acknowledged that the quality of life relied on maintaining the pastoral, rural character of Humboldt.

Chapter 5: Seeds of Dissent

Populism in Humboldt County: In March of 1887, the Ferndale Grange issued a resolution that denounced the system of landlordism and aristocracy that oppressed the American working class. This official statement revealed Humboldt County's skepticism of the social system forming in the country. By the late 19th C. the Farmer's Alliance was created to unite against the financial and political system that disadvantaged workers and farmers. Out of this Alliance, the Humboldt County Populist Movement was formed. This organized political force continued the county tradition of resistance to corporate domination of politics, economics and quality of life. The working class activists of Humboldt County who formed a network of Greenbacks, Knights of Labor, Populists and Socialists who were focused on electing officials to fight for small business and workers rather than the moneyed aristocracy. These activists were opposed to the threat to American democracy posed by corporate entities.

Chapter 6: Industrialization of Agriculture

Green Revolution?: In the first half of the 20th century, agriculture in the United States underwent a transition. Industrialization, mechanization, and consolidation became the norm, as did reliance on petroleum -based herbicides, pesticides and fertilizers. This period was characterized by the notion of "get big or get out." Throughout the U.S., many small farms folded and corporate control over food production ballooned. This tendency towards bigger farms controlled by fewer people devastated many rural communities and farm families throughout the United States. Humboldt County was not immune to the forces of this "Green Revolution" but once again, geographic isolation helped insulate some of these effects.

Dissenting Dairy: Humboldt County dairy farmers had a tradition of pooling resources and working cooperatively. But as the corporate model of agriculture began to seep into northern California, dairy cooperatives began to fall into the hands of outside corporations. In 1913 dairy workers attempted to unite and form a Milker's Union, but union members were shut out of employment. Although some degree of corporate consolidation was unavoidable, the voice of dissent from dairy workers and other agricultural activists brought the realization to the community that corporate takeover not inevitable. Many family farms were able to weather this agricultural overhaul and by the 1960's, Humboldt county was involved in a different type of revolution: the organic movement.

Preserving Land for Agriculture: An important step toward preserving land from development was the California Land Conservation Act of 1965, better known as the Williamson Act, a program for counties to protect viable agricultural land by offering a tax incentive to property owners for keeping their land in agricultural

production. The Williamson Act creates a contractual agreement, the Land Conservation Contract, between private landowners and the county. Under this agreement, landowners voluntarily restrict their land to agricultural uses in an enforceable restriction that is binding on successors to both the landowner and the local government.

The Humboldt County Board of Supervisors first adopted guidelines for the Williamson Act locally on June 24, 1969. From 1972 to 1981 nearly 243,000 acres were put under contracts in the County. In 2002 revisions included established Farmland Security Zones and a 10% reduction from the Factored Base Year Value to make sure that all participants, including future landowners, received some tax relief. Currently there are just over 280,000 acres in the program in 155 established preserves and 1450 parcels in Humboldt County alone.

Chapter 7: Back To the Land

Much of the history and imagery of the organic movement has roots in the history of the late 1960s counterculture, which had a strong center in the San Francisco Bay Area. New forms of cultural expression and lifestyle alternatives characterized this counterculture, including an awareness of natural foods and healthy eating. Some members of this urban-based counterculture began a “back-to-the-land” movement, with a desire to live a simpler life with a greater connection to the natural world. While much of the popular history of this time focuses on the more provocative aspects of the counterculture and associated communal lifestyles, many of those associated with the back-to-the-land movement contributed to a new breed of agrarian: small-scale farmers committed to organic methods. This group did not generally come from a lineage of farming families, but rather *chose* the farming lifestyle as a way of life and cultural statement. This movement affected Humboldt County, as people started coming here in the 60’s and 70’s in search of available land and an agrarian lifestyle. The counterculture became interwoven into the fabric of the Humboldt community, bringing with it a mindset that many people want to have a connection to the land and they want to support agriculture and preserve land for agricultural use.

Chapter 8: Organizations Supporting Agriculture

Community Alliance with Family Farmers: CAFF is an organization that was started in 1978 Founded in Yolo County, California, as the California Agrarian Action Project (CAAP). They organized demonstrations and sit-ins in support of farm workers affected by unemployment. This group continued to evolve and work to support farmers throughout California.

The Humboldt County chapter was formed in 2006. Since then they have supported agriculture in Humboldt County in partnership with the National Food Routes Network Buy Local Learning Community, which has developed the **Buy Fresh Buy Local** campaign as a pilot program to strengthen regional markets for family farms. Another program CAFF has developed locally is the **Farm to School** program, which includes incorporating locally grown food into school cafeterias, bringing school children to local farms for garden-based education, and providing training for teachers.

Another organization of extreme importance to Humboldt County farmers is the North Coast Growers Association (NCGA), established in 1979. They began selling from the back of their trucks in the vacant lot at the foot of F and 7th Streets in Arcata. In 2007, they celebrated their 30th Season and now have over 90 members. NCGA was one of the first Certified Farmers' Markets in the State of California, and now is the longest continuously running Certified Market in the State. Certified markets were established to promote direct marketing (from the field to the consumer without a middleman). Farmers can only sell that which they have grown and the person selling must be the grower or an employee of the farm. Certified Markets are supporting the small family farm by giving the farmer an opportunity to sell direct to the consumer at fair market value. It also ensures that the consumer is buying a local product. Products at the local farmer's markets include, fruits, vegetables, local honey and beeswax, Arcata Bay oysters, mushrooms, cheese, flowers, herbs, trees, bedding plants, local certified organic wine, eggs and meat. There are several weekday markets at different locations throughout Humboldt County from June until October. There is also a Saturday market in Arcata from April till November.

These organizations are vital to the continued support of local farmers and promote the success of agriculture in Humboldt County.

Chapter 9: Unique Economy

Illicit Cash Crop: A discussion of agriculture in Humboldt County would not be

complete without a mention of marijuana growing. Although it is impossible to measure the size of the marijuana market or the actual impacts on the local economy, plenty of legitimate businesses are thriving off the marijuana gray market. While the underground economy is certainly a considerable portion of marijuana production, there is also a substantiated market for Humboldt County grown pot. With the passing of the Proposition 215 in November of 1996, patients with a valid doctor's recommendation, and the patient's designated Primary Caregivers, are allowed to possess and cultivate marijuana for personal medical use. This also includes a system of collective and cooperative distribution. The implications for agriculture in Humboldt County, aside from issues of legality, involve land use. Debate regarding where and how marijuana can be grown continues to fluctuate and this issue will certainly be a consideration during the General Plan Update, which will be discussed shortly.

Chapter 10: Recent Economic Developments

In 1999 the Humboldt County Board of Supervisors adopted a Comprehensive Economic Development Strategy entitled *Prosperity! – The North Coast Strategy*. Under the Prosperity! plan, the economic base is organized in “industry clusters,” defined as “groups of businesses that rely on relationships among themselves for efficiency and competitiveness” . The nine main industry clusters supporting the economic base are: 1) lumber and wood products, 2) dairy and dairy processing, 3) education and research, 4) manufacturing, 5) tourism, 6) arts and culture, 7) fisheries, processing, and aquaculture, 8) information and technology, and 9) specialty agriculture and horticulture. The specialty agriculture and horticulture category includes organic agriculture as a key component.

PROSPERITY! highlights economic development, and the area’s quality of life. The values that define quality of life include: rural atmosphere, pastoral settings, appreciation of natural beauty, entrepreneurial spirit, a sense of place, and strong community spirit. Economic development is promoted through publications, business counseling and networking.

The Economic Fuel Contest, a collaboration between the Humboldt State University School of Business, College of the Redwoods and the North Coast Small Business Development Center and sponsored by the Eureka Reporter, is another economic development that has promoted agriculture in Humboldt County. The competition gives entrants opportunities to learn about creating a business plan and the possibility to win seed capital. Agriculturally related ventures have participated and won in several of the Economic Fuel Contests. Shail Pec-Crouse and Sarah Brunner won \$25,000 in the 2007 competition with their mobile slaughter unit business plan for Wild Chicks, their local chicken farm. In 2008, Eddie Tanner along with Erin Mooney won a \$25,000 prize to start Deep Seeded Community Farm, a CSA in Arcata bottoms.

Another collaboration that has supported economic development for Humboldt County agriculture is UC Cooperative Extension bean researcher Steve Temple of UC Davis and his partnership with long time local farmer Paul Giuntoli of Warren Creek Farms. Temple's work focuses on hybridizing heirloom bean strains. Giuntoli is one of five organic, direct market farmers around the state who have been chosen to grow the beans. The bean strains Temple has been working on are directly connected to the original beans bred by those who lived on this continent and in South America thousands of years ago. Hybridizing has created strains that are suited for organic farming, as they are less reliant on chemical inputs and more resistant to viruses.

The project has a research component beyond strain development; economic factors and marketing also play a role, as researchers are aiming to give farmers a way to have a year round product and reduce seasonality by providing a non-perishable crop.

Another recent development of great importance to Humboldt County agriculture is Local Food Month. On August 28, 2007 The Board of Supervisors of Humboldt County passed a resolution proclaiming September 2007 Local Food Month. The resolution speaks profoundly to the sentiment of our local representatives and the values of the community. In conjunction with this resolution, CAFF hosted a month long series of events, from workshops, to field trips, to pot-lucks and culminating in a gourmet local food dinner. The resolution reads as follows:

"Whereas, Humboldt County is renowned for its local dairies, grass-fed beef, and fresh fruits and vegetables and recognized as an emerging center for local family-owned farms in the United States; and

Whereas, Family farmers are a cornerstone of our communities- trusted providers of nutritious food and stewards of our precious natural resources; and

Whereas, Humboldt County residents wish to support the economic success of local family farmers, as their survival is integral to the health of our region and the preservation of open space; and

Whereas, we depend upon family farmers to provide diverse and affordable food choices that ensure community food security so that everyone in Humboldt County may have access to sufficient, safe, and nutritious food to meet dietary and cultural need; and

Whereas, we value the unsurpassed quality of fresh, locally grown or raised food; and

Whereas, we recognize that buying locally grown food ensures that family farms in our community will continue to thrive, and that healthy, flavorful, plentiful food will be available for future generations; and

Whereas, we wish to build strong relationships with farmers and farms workers in our region, enhancing quality of life for everyone.

Now, Therefore, let it be resolved that the Humboldt County Board of Supervisors proclaims September 2007 as Local Food Month in Humboldt County, and urges all

members of the community to join in a month of celebrating local agriculture and recognizing the farmers who provide our food. We express our deepest gratitude to the family farmers in our region for their dedication in the face of what can be overwhelming circumstances against them, persevering in the best interest of the land, their communities, and the way of life we know and treasure.”

September 2009 will be the third year for local food month, a tradition that hopefully will continue to grow and celebrate the abundance and prosperity of agriculture in Humboldt County.

Chapter 11: Living History

The General Plan guides the county's development. It is a declaration of the community values and goals. It is the community's vision of the future. It is effectively a road map to that future. The Plan provides direction for the growth of Humboldt County for the next twenty years. The Plan addresses land use, transportation, natural resources, and other related development topics. The following is from the Humboldt County General Plan website, <http://co.humboldt.ca.us/gpu/>.

- **The General Plan is the constitution for all future developments within a city or county. Why is the Plan being updated?**
- The General Plan is being updated to reflect changes in land use, resource management, community needs, and community values. The County's current *Framework General Plan* was completed in 1984. It has 36 different sections, dating from the 1960's to the 1990's. The updated General Plan will unite all of the sections into a more coherent, accessible document. include updated demographic information (*e.g. population, growth projections, economic indicators*) and modernized mapping.
- **Why is it important to me?**
- The General Plan is an expression of the community's values and its plans for growth. It is up to you to help define those values. Good planning depends on community involvement, and strong communities depend on good planning. Ideally, the General Plan will balance the goals of: **stimulating economic development, protecting our environment, and enhancing our quality of life.**
- **How will the general plan be updated?**
- Step 1: Start up- Inform community and comment period
- Step 2: Identify issues and alternatives
- Step 3: Select a preferred alternative
- Step 4: Prepare a draft of the plan and the environmental impact report
- Step 5: Conduct public review and adopting the plan
- Step 6: Preparing the unified development code and other implementing ordinances

- **How can the public participate?**
- Fill out and return the survey available from the county or on the website.
- Work with your organization to fill out an issue identification chart (see issues webpage) and submit to county.
- Pick an issue that is important to you and represent your interest throughout the process.
- Request to be kept informed, call 268-3704.
- Attend public hearings and workshops throughout the process.

- ***Agricultural Land Use***
 - This component establishes policies to insure the stability and productivity of the County's agricultural lands and industries, with the intention of providing clear guidelines for decisions in agricultural areas. It is also intended to express policies, programs and measures that promote and protect the current and future needs of the agricultural industry.
 - Agricultural land use is also component of the Conservation and Open Space Element. Agricultural resources may be impacted by land use changes caused by development as well as by open space conservation decisions.

Concluding Thoughts: Agriculture in Humboldt County has been characterized by an enthusiasm for innovation, scientific experimentation, and economic development. With decisions being made now that will impact the future of Humboldt County, agriculture plays an important part in planning and sustaining the development of this region. Public participation is necessary for democratic decision-making. It is my hope that this brief overview of agriculture in Humboldt County will inform you, the reader, so that you will feel empowered to help shape our future and preserve the agrarian beauty of Humboldt County.

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APPENDIX D: LAND TRUST HANDOUT

*Everything You Ever Wanted To Know
About Land Trusts*



Created for Redwood Roots Farm by Jayme Buckley in partial fulfillment of the requirements for the degree Master of Arts in Sociology for Humboldt State University, 2009.

Redwood Roots Farm is located on the first land to be held in a conservation easement by the Jacoby Creek Land Trust. In response to the myriad of questions people have about land trusts, this handout was created to familiarize members of the community with land trust organizations and how they conserve land. This information was compiled with the goal of empowering community members to make socially and environmentally responsible decisions to influence a sustainable future for Humboldt County, this amazing place we call home.

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What is a Land Trust?

A land trust is a nonprofit organization that actively works to preserve land. The primary tool used for conservation is placing a **conservation easement** on a parcel of land.

The land trust organization is involved in acquiring or assisting in the acquisition of land or conservation easements on land. Land trusts can acquire land by donation or purchase.

Another important role of a land trust organization is the stewardship and monitoring of the land and easements.

Land trusts protect wetlands, coastlines, recreation areas, historic sites, agricultural land, wildlife range and open spaces.

Three characteristics of a land trust:

- A mission to acquire, hold, and maintain a natural, scenic or historic site
- Nonprofit Tax Exemption
- Commitment to keeping the preserved lands open to the public

Why Work With a Land Trust?

The nonprofit tax status of land trusts brings a variety of economic benefits. Donations to land trust (which could include donations of land, conservations easements, or money) can qualify for income, estate or gift tax savings for donors.

Land trusts are funded through a number of sources including: federal, state and local conservation funds, grants, private donations, and local fundraisers. Local funds help leverage federal and state funds.

Community ties are very important to land trusts- most are locally administered and answer the needs of the local community. Community participation ensures stewardship and long-term success!

What is a Conservation Easement?

A conservation easement is a permanent legal agreement between a landowner and a land trust organization (or government agency) that limits uses of the land in order to protect its conservation values.

It allows you to continue to own and use your land and to sell it or pass it on to heirs. Any future owners will be bound by the terms of the easement. An easement may apply to all or a portion of a property.

When you donate a conservation easement to a land trust, you give up some of the rights associated with the land. For example, you might give up the right to build additional structures, while retaining the right to grow crops. The landowner works with the land trust to establish these terms. The land trust is responsible for making sure the easement's terms are followed on a long-term basis.

A conservation easement can either be sold or donated to the land trust. If the donation meets certain tax code requirements, such as permanent public access and protecting important resources, it can qualify as a tax-deductible charitable donation. The amount of the donation is the difference between the land's value with the easement and its value without the easement.

Steps to Preserving Land with a Conservation Easement

If you have land that you are interested in preserving, it is possible to create a land trust and donate your land to the trust. However, given that there exists land trusts in every state, it may be more feasible to work with an existing land trust.

If you are interested in setting up a land trust here are some recommendations:

- **Gather Resources:** Take stock of what material resources are available and round up important paperwork
- **Document Your Activities:** Journals and calendars are helpful
- **Gather Your Friends** for support and advice
- **Select a Board of Directors**
- **Create a Mission Statement**
- **Apply to the IRS for non-profit Status**
- **Evaluate Land with a Natural Resources Census**
- **Create Community Awareness**

The costs associated with operating a land trust:

- **Transaction costs:** title insurance, deeds, consultations
- **Initial capital expense** (things needed to prepare the land for public use, park equipment, fences, parking areas, signage)
- **Costs of continuing stewardship and monitoring.**

An excellent resource for creating a land trust is the publication "Starting a Land Trust" by the Land Trust Alliance (www.landtrustalliance.org). They are a national organization that tracks information about trends in land conservation.

If you decide to work with an existing land trust: you can locate one in your area. The Land Trust Alliance has a national directory: www.ltanet.org/landtrustdirectory/

If you decide to create a conservation easement for your land:

- **Contact a land trust in your community;** find out what services they provide.
- **Discuss your goals with them:** What land values do you want to preserve? What development rights do you want to give up or retain?
- **Contact a service center:** These are regional coalitions that provide information and technical assistance. They can be located through the Land Trust Alliance: www.landtrustalliance.org/community/service-centers

Consult with your family as well as an attorney or financial advisor.

How is the Land Assessed?

Land evaluation is based on objective observations of the natural and human-made features of a place. Natural features are physical and biological factors such as vegetation and presence or absence of bodies of water. The human-made features includes buildings and infrastructure and can also take into account the cultural and socio-economic situation of the area in relation to other parts of the world. Here are some qualities that are considered:

<u>Soil</u>	resistance to weed	<u>Human Factors</u>
infiltration rate	control or	degree of
water holding	reclamation	conservation
capacity	protection against	levels of pollution
relation to erosion	erosion	special or
	<u>Relief</u>	protected features
<u>Land Use</u>	relief intensity	<u>Climate</u>
size, form,	division of slopes	macro and micro
distribution of	according to	rain frequency
parcels	steepness	length of dry
general production		season
levels		prevailing wind
<u>Vegetation</u>	<u>Water</u>	direction
nutritional value	salt/sediment	
content of species	content	
	speed of current	

About the Jacoby Creek Land Trust

The Jacoby Creek Land Trust (JCLT) was established in 1992 by a group of Humboldt County residents who were interested in protecting the Jacoby Creek watershed, with a focus of preserving salmon habitat.

The land trust works to educate the community about issues such as riparian restoration, native plants and sustainable land management.

Mission statement: Jacoby Creek Land Trust is dedicated to the preservation of land, primarily in the Jacoby Creek watershed, but also in the greater northern Humboldt Bay region. JCLT manages land and conservation easements for scientific, historic, educational, recreational, agricultural, ecological, scenic or open space values, beneficial to the public interest.

The JCLT permits daytime access to the public on the lands they own. Hiking, bird watching, and exploring are encouraged.

Public Access:

The Randall Property - .5 miles up Jacoby Creek Road

Lois Lucchesi Forest Preserve - 1.5 miles up Jacoby Creek Road

Kokte Ranch and Nature Preserve - 2182 Old Arcata Road

Quick Facts:

- Total Acres Conserved - 295
- Acres Owned by JCLT - 250
- Acres Held in Easement - 45

Contact: Jacoby Creek Land Trust
 PO Box 33
 Bayside, CA 95524-0033
 Phone: (707) 822-0900
 E-Mail: jclandtrust@yahoo.com
 Website: www.jclandtrust.org

History of the Land Trust Movement

The original land trust was created in Massachusetts, 1891 by Charles Eliot and the Trustees of Public Reservations (later shortened to Trustees of Reservations). Eliot and other likeminded individuals recognized the decaying urban conditions and a need to preserve scenic areas from a similar fate. Boston and the New England area had a history of community organization and improvement societies, so Eliot and his colleagues built upon that notion.

They organized a meeting, with the help of the Appalachian Mountain Club, in Boston on May 24th, 1890. Those who attended (about 100) set forth their mission: to create a board of Trustees capable of acquiring and holding, for the benefit of the public, beautiful and historic places in Massachusetts.

This meeting set forth the land trust characteristics of: a mission of preservation, nonprofit tax exemption, a commitment to public access as well as a precedents for land trusts being supported by advocacy groups, in this case the association of the Appalachian Mountain Club.

Following the example of the Trustees of Reservations, several organizations were formed in New England. California soon joined the quest for land preservation. The Sempervirens Club was formed in 1900 by a group of redwood enthusiasts. They began by raising money and buying land in an area called Big Basin. The advocacy group Save the Redwoods League assisted them.

By 1940, there were about 20 private land trusts in existence that were committed to acquiring and protecting land. After 1950, land trusts gained momentum. From 1955-1959, 18 land trusts were formed.

This pace increased and by the mid-1980's new land trusts in America were forming at a rate of about 1 per week. Today there are nearly 1,700 land trusts in America.

The first national land trust, The Nature Conservancy (TNC) was formed in 1946, first under the name The Ecologists Union, later changing to TNC in 1950.

Another important development to the land conservation movement was the first Earth Day, held in 1970. This spurred on conservationists and introduced newcomers to the notions of saving natural land.

Kingsbury Browne, Jr., a tax lawyer who began working with conservation organizations in the 1970's. He wanted to study how tax policy was affecting conservation. Browne traveled around the country visiting different local land trusts in 1980. He noted that land trust participation is carried mostly by local individuals and groups and aimed at local lands He reported: " I was intrigued by the capabilities of the people involved, almost without exception. They were all interested in what other land trusts were doing, but had few contacts with them. So they were tending to reinvent the wheel."

In response, Browne helped arrange a collaboration to bring these activists together. In conjunction with the Lincoln Institute, they put together the National Consultation on Local Land Conservation, held in Cambridge, Massachusetts, October 1981. Out of this was born the Land Trust Alliance. This Alliance was the beginning of land trust preservation as a national collective movement. Prior to that point, land trusts were mostly the work of individuals and isolated organizations that had little connection to each other. Now, the Land Trust Alliance provides information and resources to anyone interested in land preservation.



Facts About Land Trusts:

Every five years the Land Trust Alliance performs a census of national land trust trends. The most recent report was issued in 2005 and is available at

www.landtrustalliance.org/about-us/land-trust-census/

Here are some highlights:

- Across the United States there are a total of **1,667 land trusts**
- Total acreage conserved is **37 million acres**
- This is a **54% increase** from 24 million acres in 2000
- This number includes both land protected by **local and state land trusts**, and large **national land conservation groups**, such as The Nature Conservancy and The Trust for Public Land.

Top 10 States in Number of Land Trusts

California	- 198
Massachusetts	- 161
Connecticut	- 128
Pennsylvania	- 95
New York	- 90
Maine	- 85
Maryland	- 58
Wisconsin	- 54
Rhode Island	- 47
Michigan	- 44

The states with the highest total acres conserved are California, Maine, Colorado, Montana, Virginia, New York, Vermont, New Mexico, Pennsylvania and Massachusetts. Notably, Colorado and Virginia are two of the few states offering a state tax incentive for conservation, operating in tandem with the federal incentive—a likely factor in the rankings.

Types of Land Protected:

- Natural areas and wildlife habitat - 39%
- Open spaces - 38%
- Water resources and wetlands - 26%
- Other areas include farms, coastal shores, prairies, deserts, urban gardens and local parks.
- An emerging pattern is land conservation in connection with building affordable housing.

The type of land protected is tailored to the priorities of the local community. The key to a successful conservation project is a shared community vision, protecting lands that define their quality of life.

Land Trust funding from government agencies has significantly decreased in recent years. Land conservation is mainly achieved through private conservation agreements between willing landowners and land trusts.

Many communities are choosing gradual growth and protection of green spaces. The growing pace of sprawl and unplanned development is making many communities realize that the land decisions they make in the coming decades will forever define the quality of life where they live.

Humboldt County Land Trust Organizations

Friends of the Dunes

Mission Statement: Friends of the Dunes is dedicated to conserving the natural diversity of coastal bay and dune environments through community supported education and stewardship programs. The land trust is dedicated to conserving coastal properties on the northcoast of California through various land conservation tools to ensure that land use is consistent with the ecological values of nature coastal environments and with quality of life values of the northcoast.

Contact Information: Friends of the Dunes PO Box 186
Arcata, CA 95518 Phone: (707) 444-1397
Fax: (707) 444-0447
E-Mail: ldiane@humboldt1.com
Website: www.friendsofthedunes.org

Humboldt North Coast Land Trust

Mission Statement: A Private non-profit to provide continuing preservation and conservation of natural resources, such as landscape, open-space, beaches and accesses for the benefit of local communities and the general public, and to offer private property owners and

communities an alternative to government acquisition of lands having significant public values.

Contact Information: Humboldt North Coast Land Trust PO Box 459 Trinidad, CA 95570

Phone: (707) 677-0716

Fax: (707) 677-0716

E-Mail: gailkenny@suddenlink.net

Website: www.hnclt.org

Mattole Restoration Council

Mission Statement: The objectives and purpose of the Mattole Restoration Council are the restoration of natural systems in the Mattole River watershed and their maintenance at sustainable levels of health and productivity, especially in regards to forests, fisheries, soils, and other native plant and animal communities.

Contact Information: Mattole Restoration Council PO Box 160 Petrolia, CA 95558

Phone: (707) 629-3514

Fax: (707) 629-3577

E-Mail: jeremy@mattole.org

Website: www.mattole.org

McKinleyville Land Trust

Mission Statement: The McKinleyville Land Trust is a non-profit, public benefit corporation. The McKinleyville Land Trust promotes the voluntary conservation of land for nature, timber, agriculture, education, recreation, history, and scenery. The Land Trust is a way for people to donate land or conservation easements in perpetuity as a means of accomplishing their personal conservation goals. Often these donations have a tax-saving advantage as well.

Contact Information: McKinleyville Land Trust PO Box 2723 McKinleyville, CA 95519

Phone: (707) 839-5263

Fax: (707) 839-0727

Sanctuary Forest

Mission Statement: Sanctuary Forest is a Land Trust whose mission is to conserve the Mattole River Watershed and surrounding area for wildlife habitat and aesthetic, spiritual, and intrinsic values in cooperation with our diverse community.

Contact Information: Sanctuary Forest PO Box 166 Whitethorn, CA 95589

Phone: (707) 986-1087
Fax: (707) 986-1607
E-Mail: sanctuary@sanctuaryforest.org
Website: www.sanctuaryforest.org

North Coast Regional Land Trust

Mission Statement: The Northcoast Regional Land Trust is dedicated to the protection and enhancement of farms, forests, rangelands, and wild areas in perpetuity. We work with landowners on a voluntary basis to promote stewardship of Northern California's healthy and productive resource base, natural systems and quality of life.

Contact Information: Northcoast Regional Land Trust PO Box 398 Bayside, CA 95524
Phone: (707) 822-2242
Fax: (707) 822-5210
E-Mail: info@ncrlt.org
Website: www.ncrlt.org

Save the Redwoods League

Mission Statement: The League seeks to protect the redwood forest, its ancient monarchs and diverse plants and animals, for their inherent values, and as a place of inspiration and recreation for present and future generations, by protecting the forest, water and land that sustain it.

Contact Information: Save the Redwoods League 114 Sansome St Rm 1200
San Francisco, CA 94104
Phone: (415) 362-2352
Fax: (415) 362-7017
E-Mail: info@savetheredwoods.org
Website: www.savetheredwoods.org

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