

Origins and Development of Environmental and Sustainability Movement in Portland, Oregon

There have been environmental conservation organizations in Oregon for over 100 years. The Audubon Society of Portland was created in 1902. Other chapters of national groups including the Izaak Walton League have long histories in Oregon, and at least one group without national affiliation, the Oregon Wilderness Coalition (now the Oregon Natural Resources Council) dates back to the 1940s. However, for much of Oregon's history, environmental stewardship (at times defined loosely) was carried out by business and industry associations such as the National Streams Coalition, recreation and outdoor groups, and the traditional interest group triangle of government agencies, labor unions, and industry associations acting on behalf of their own corporate and business sector interests.

In Portland, in the 1950s, there were only three environmental groups with a public interest agenda. Keep Oregon Green was an education association formed by lumber companies and the State Forester in the 1940s to combat forest fires. The Audubon Society whose primary civic actions were organizing birding expeditions, made an occasional foray into lobbying to protect bird populations. Probably the most politically active environmental organization was the Izaak Walton League, one of the few environmental groups with a national membership base. These and other groups participated in actions such as establishing a National wildlife week and sponsoring a national speaker to come to Portland to talk about the importance of local wildlife and fisheries. The Campfire Girls had a tree planting project. An ad hoc citizens' group

organized to support a tax measure for Portland Parks. Both the League of Women Voters and Kiwanis Club sponsored talks about Columbia River issues. The American Waterworks Association held a conference in Portland with a field trip to the Bull Run Watershed (Portland's water supply). In addition to the Forest Park Committee of Fifty and the Air Quality Advisory Committee, the only other citizen advisory work on environmental issues was a committee overseeing the development of Hoyt Arboretum.

One of the few environmental issues that gained considerable attention within the Portland region was the creation of the 3000-acre Forest Park, today one of the largest natural parks within a city in America. This came about because of a research project initiated by the Portland City Club in 1945. The resulting report, *Municipal Forest Park*, (City Club, 1945) recommended the acquisition and development of a vast forested area in the far reaches of northwest Portland.

Since the City Club did not implement its recommendations, the Western Federation of Outdoor Clubs held, in 1947, a series of meetings to initiate the process for establishing this city park. The federation created the Forest Park Committee of Fifty. Thornton T. Munger, retired from the U.S. Forest Service, was nominated to be its first leader.

What today would be called a stakeholder committee, the Committee of Fifty consisted of representatives of such outdoor and conservation groups as the Oregon Federation of Garden Clubs, Multnomah Anglers and Hunters, Oregon Audubon Society, Trails Club of Oregon, and the Izaak Walton League. There were representatives from school and youth groups, such as the Catholic Youth Organization, 4H clubs, Boy Scouts of America, Campfire Girls, and Girl Scouts. Other representatives came from labor

unions (e.g., Portland Industrial Union Council), business groups (e.g., Portland Chamber of Commerce), and social service groups (e.g., Portland Council of Social Agencies).

The Committee of Fifty worked with the Bureau of Parks, but independently of the City of Portland bureaucracy. It was, in effect, what would later be called a “friends” group, a voluntary organization working in close partnership with the City to develop or maintain a public amenity. At this time there were several similar civic bodies, such as the Japanese Garden Society and the Arboretum Committee. The members on these committees were selected because of their interest, influence, and in the case of the Forest Park Committee, because of their ability to represent other organizations.

The Interest in Forest Park was an exception. For the most part in this period, environmental challenges and environmental actions took place away from Portland in Oregon’s wild rivers, mountains, and the coast. At the same time Portland, in the Willamette Valley, served as headquarters for environmental actions. Collective environmental actions were guided by quickly forged associations with little experience, resources, or organizational structure. And, for the most part these environmental organizations focused their attention on the saving of specific places to be saved and developed no over-all vision of state-wide or region-wide conservation strategies.

The movement to secure Oregon beaches as public domain in the mid and late 1960s is exemplary of the environmental actions during this period. In 1965 the Highway Commission proposed to construct a four-lane extension across the Nestucca Spit, an often visited natural area. Some local residents opposed the highway route and formed a group, Citizens to Save Our Sands (SOS), while others, supported the Highway Commission’s plan. When public hearings took place in the Valley activists came in

force, including members of the Sierra Club, Western Outdoor Clubs, and Isaac Walton League. Local coastal groups, such as the Pacific City Boosters, resented the Portland activists for “sticking their noses into our business.” (Judd and Beach, p. 122.) During the mêlée two new groups formed, one of which, the Citizens to Save Oregon Beaches supported an initiative giving landowners one year to establish that the public did not have rights to vegetated sections of the beach. The two citizen groups, Save our Sands and Beaches Forever, didn’t last long, but they moved an environmental issue to the forefront and established a precedent for the tension between “urban” or “valley” environmentalists and local residents. As Judd and Beach (2003)note the “defense of public rights to beaches helped transform Oregon environmental politics from a series of local controversies into a statewide dialogue on the Oregon way of life (p. 119).”

Today, Portland is known as one of the leaders in community sustainability policies and programs. As Portney (2003) notes, “the role of sustainability oozes out of every ounce of the city’s government operations, and affects the way the government is organized and function (208).” While many of the cities sustainability programs, such as its green buildings program, emerged in the 1990s, the roots to the cities sustainable vision date back to the civic reconstruction period. Several groups that focused attention on neglected issues, such as renewable energy, sustainable agriculture, and recycling, or by focusing attention on the multi-issue nature of environmental concerns.

The first wave of environmental groups in Oregon coincided with the National environmental policy act in 1969, that requires citizen involvement in environmental impact assessments, the first Earth Day celebration also in 1969, and in Oregon with the enactment in 1973 of progressive state-wide land use laws. During this period, roughly

from 1968 to 1975 some of Oregon's older first wave environmental groups were created including the Oregon Environmental Council, 1000 Friends of Oregon, the Environmental Defense Center at Lewis and Clark College, Stop Oregon Litter and Vandalism, and the Oregon Student Public Interest Research Group (OSPIRG).

One of Portland's first renewable energy groups, Portland Sun, promoted solar energy and energy conservation, while another group, Rain, promoted appropriate technology, decentralized self-reliance, simple living, and the equivalent of today's green building design. The foundations of the region's organic and sustainable agricultural movement can be traced to the formation of Tilth in 1974.

In those days a multi-issue perspective on environmental issues, a main tenet of today's sustainability movement, was not an easy sell in the environmental movement, let alone the general public. Environmental groups tended to think narrowly in terms of wilderness protection. Saving wild places "out there" not in the city was the primary environmentalist's agenda. Only a small group of activists made a connection between energy production, green infrastructure in urban areas, organic farming, and healthy communities.

Groups like Sun, Rain, and Tilth were environmental in the broadest sense of the word, but unlike the mainstream of the environmental movement, they focused as much on urban as rural life. Even Tilth, which was the first northwest regional group to support organic farming, also supported community gardens in cities. Tilth eventually developed one of its most successful programs in Seattle which almost exclusively focused on bringing agriculture back into the city and supporting the rapidly evolving whole foods movement. All three groups were started in 1974, soon after the OPEC (Organization

of the Petroleum Exporting Countries) cartel's oil embargo, when Oregonians like all Americans, got used to waiting in line at gas stations and worried about energy shortages. The sudden effect of far-away decisions about oil on the everyday life in America brought home the notion of the relationship between global problems and local solutions. The production of energy based on limited fossil fuels, was seen as the tipping point that might lead society to a healthier, more equitable, ecologically balanced planetary life. In the 1970s the growth of energy research and development and public education programs was unprecedented. Energy politics took on a nearly religious undertone. Tom McCall, the governor of Oregon during this period, became known nationally as a leader in innovative solutions to the country's energy crisis. He was informed by people like Joel Schatz who became known as governor McCall's "whiz kid" and "energy guru," as he headed the Office of Energetics-- or on some occasions referred to as the "office of consciousness change" or the "governor's think tank" (Meeker, 1974). Schatz toured the state with colorful charts explaining esoteric concepts like energetics, a term borrowed from ecologist Eugene Odum, to explain Oregon's economy as a flow of energy inputs and outputs. One article referred to it as "cosmic economics (Meeker, 1974)." Schatz and his wife Diane also produced wall-sized posters in Brugel like-detail, of what community life could be like if we followed the path of appropriate technologies, renewable energy, and simpler, less consumptive lifestyles.

The State of Oregon continued the work started by Schatz and company, although more modestly, through the State Department of Energy. During this period countless small groups started up to provide workshops on wind energy, alternative energy-efficient housing (or "shelter" as it was affectionately referred to) and to either educate

the public about soft energy paths or convince politicians and businesses to invest in alternative energy futures. One directory published in 1975 documented at least 25 new organizations that focused on energy education (Rain, 1975).

In the last forty years recycling has become a central part of the environmental movement, and the entry level act of a sustainable lifestyle. Portland's recycling efforts can be traced back to the fall of 1970 when Jerry Powell, a student, started a recycling center on the Portland State University campus called the Portland Recycling Team (PRT). In 1974, Scott Burgwin and Doug Longhurst, who were also involved in the experimental community, Terrasquirma, set up a PRT recycling outpost in southeast Portland. To Burgwin and Longhurst, recycling epitomized the Quaker-inspired philosophy of the Terrasquirma community. As Alexander Patterson (2002) notes, "to global ecological problems, it offered a local, community-based, worker controlled solution. By emphasizing conservation and thrift, recycling even recalled Quaker simplicity (p. 178)." Recognizing that to obtain a sound level of recycling at the household level, it would be critical to overcome the costs of collection and separation, Burgwin and Longhurst developed a household collection service that customers could subscribe to if they were willing to separate their waste at its source, that is the household. The Portland Recycling Team did not agree with their direction, so in 1974 Burgwin and Longhurst created their own recycling service, the Sunflower Recycling Collective. They faced multiple problems in establishing their business. They thought their mission was as much about educating people about the global ecological crisis as running a business. "To Burgwin," As Patterson (2002) notes, "the nonviolent revolution would be brought about by building collective, egalitarian institutions that would help the

local community recognize its own capacity to change the world (p. 179).”

Egalitarian entrepreneurs like Burgwin and Longhurst also faced an uphill battle in starting a new industry with little business experience or capital. Then in 1975, Richard Duncan, a professor of systems science at Portland State University helped the group establish a business plan. Duncan was driven by some of the same ideological challenges that inspired Sunflower, and he proposed what he called the Ore Plan. While this plan did not provide a magic solution to the problems of business practices or capitalization it did provide a rational method for assessing costs, monitoring and documenting outcomes of experimental methods for source separation and collection, and widely disseminating the Sunflower or Ore Plan model. Duncan published articles about the plan, attracting media attention and endorsements from Oregon Governor Tom McCall and U.S. Senator Mark Hatfield.

Meanwhile recycling efforts in Portland grew by leaps and bounds. Another program, Cloudburst Recycling, was created in northeast Portland, and in 1972 the Oregon Environmental Council (OEC) established the Recycling Switchboard to help Portlanders find the best way to recycle all manner of materials. In 1973 the Switchboard was taken over by the Oregon’s Department of Environmental Quality, and it is still in operation today, operated by the regional government agency, Metro.

In 1982 Roger Van Gelder, one of Sunflower’s early volunteers, noted that traditional waste haulers had begun accepting recyclables to keep customers from switching to Sunflower or Cloudburst. “The effect of Sunflower really can’t be underestimated,” said Van Gelder “Since we’ve been recycling and competing with garbage haulers, they’ve started doing recycling, too (Collette, 1981, p. 69).” The early

innovators were idealists, wanting more to create positive changes than make money. While Cloudburst, Sunflower and PRT all still exist, the companies have not grown in proportion to the magnitude of the current marketplace of recycling. Still these entrepreneurs did manage to change Portlanders' attitude toward waste.

The natural foods movement in the Pacific Northwest can be traced back to the formation of the Tilth Association in 1974 (Musick, 2004). While the movement started as a distinctly rural focus, it seeded a change that can be seen in the widespread use of organic and locally grown foods in restaurants, successful natural foods stores in cities, urban farmers' markets and urban-based community support farms.

The people who started the Tilth Association first met on July 1st, 1974 at a symposium in Spokane entitled "Agriculture for a Small Planet." One of the featured panelists, Kentucky farmer, poet, and writer Wendell Berry described the loss of the traditional farm economy and the destruction of rural communities. He was blunt in detailing the impending collapse of rural America, and he linked the "drastic decline in the farm population" with "the growth of a vast, uprooted, dependent and unhappy urban population....Our urban and rural problems have largely caused each other," he said. "My point is that food is a cultural, not a technological product. A culture is not a collection of relics or ornaments, but a practical necessity, and its destruction invites calamity. "If we allow another generation to pass without doing what is necessary to enhance and embolden the possibility of strong agricultural communities, we will lose it altogether. And then" he concluded, "we will not only invoke calamity, we will deserve it."

Berry's words had a profound impact on several activists and would-be farmers at that symposium. A few days later, after returning home to Kentucky, Wendell wrote a

letter to the new friends he had made in Spokane. In it he said, “Your symposium...proves the existence of a thoughtful and even knowledgeable constituency for a better kind of agriculture.” He raised the challenge of bringing this constituency together and suggested the “possibility of holding another kind of agricultural symposium...one that would bring together the various branches of agricultural dissidence and heresy.”

Wendell Berry’s letter, written on July 4, 1974, was like a match thrown on dry tinder, and it sparked a flurry of organizing throughout the region. Woody and Becky Deryckx, Gigi Coe, Michael Pilarski, and Mark Musick began working together to plan what was to become the Northwest Conference on Alternative Agriculture, which was held in Ellensburg, Washington on November 21-23, 1974. More than 800 “agricultural dissidents and heretics” from throughout the Northwest (and as far away as California, Arizona, South Dakota, Ohio, and North Carolina) came together to build the foundation for a new agriculture. Many of the people who first met in Ellensburg went on to play vital roles in our region’s sustainable agriculture movement.

Over the next few years, people in the region hosted ten follow-up conferences, including “The Politics of Food & Land,” “The Nooksack River Encampment,” “Living the Revolution,” “Natural Living & Agriculture,” and “The Leap Year Conference on Regional Federation.”

On August 22, 1977 more than 70 representatives from around the region met at Pragtree Farm near Arlington, Washington to formally incorporate the Tilth Association. One of the first projects was publication of Binda Colebrook’s (1977) *Winter Gardening in the Maritime Northwest*, which has had a significant impact on local farmers and

gardeners, greatly expanding the range of herbs and vegetables now grown year-round in our region. It also inspired Steve Solomon to start the Territorial Seed Company to make available the many Asian and European varieties described in Colebrook's book.

The seed was sown by these ragtag, "back to the landers," environmentalists, and social activists that would eventually grow into a multi-million alternative to industrial agriculture, and to creating a unique northwest cuisine based on organic, fresh and local foods.

In terms of total number of environmental organizations, between the mid-1970s and mid-1980s there was not much growth. There were about 30 environmental groups in the early 1970s, and combining the number that were born, and those that died, there was only a net increase of 4 groups. However, from the late 1980s to the early 2000s there was an explosion of the number of groups. By 2004, there were 350 environmental organizations in the Portland metropolitan region. This growth is due to several factors. For one thing, sustainability as an over-arching concept and umbrella, beginning in the early 1990s, instigated the creation of many new organizations. Many of these groups had multi-faceted concerns, similar to the groups such as Rain in the early 1970s. Also, nearly one third of the new groups were small, place-based and for the most part volunteer organizations, e.g., watershed groups and *friends* of places and streams. In part the rise of these groups was a recognition that the wall between the built and natural environment, even Portland's urban growth boundary, created an artificial boundary, one that assumed urbanized areas had "throw away" ecologies. In fact, up to the 1990s State inventories of biodiversity in the region tended to by-pass the Portland area, as though there were no environment to be assessed.

Until the 1980s the environmental movement in Oregon focused on preservation of the wilderness that was “out there,” not in the city where one had to live at times in order to be an activist. Urban-based environmentalists spent weekdays in meetings with other activists and driving the hour-long commute to the state capital, Salem, to present testimony, while spending weekends or vacations in the Pacific Northwest wilderness. They thought that the city, for the most part, was a lost cause. Interestingly, a plan for the development of city parks created by Frederick Olmsted in the early 1900s called for more parks, open space and green corridors within the city, but in 1919 the City Planning Commission instead of bringing the country into the city, had decided to find ways, including the building of “civic” roads, for citizens to experience nature outside of the city.

While the mainstream environmental groups continued their work on air and water pollution and preservation of wilderness, smaller groups began to take shape that focused on specific places, “friends of” and watershed groups. Another unique characteristic of this new wave of environmental groups was their consideration of close to home issues: country was brought into the city. Wilderness preservation out there was not the only green infrastructure that gain environmentalists interest. In the Urban Natural Resource Directory published by Audubon Society of Portland in 1995, over 75 friends of and watershed organizations were identified.

But, today Portland is known for its progressive greenspaces program, managed by the regional government, Metro, and the urban reforestation efforts of Friends of Trees, the City of Portland’s Urban Forestry Program and Bureau of Environmental Services. It is also the home to over 75 “friends of places” and streams and watershed

groups. Looking back into Portland's history, this is a triumph of the visions of Lewis Mumford and Olmsted over that of Robert Moses who proposed a maze of freeways to create a modern city.

Oregon's land use laws, initiated in the early 1970s and implemented slowly over the next decade, protected farmlands and forests from urban encroachment, but the urban landscape was for the most part left to builders and activists concerned with social justice, community development, housing, and other urban issues. Goal 5, of Oregon's 19 goals for planning requires local governments "to conserve open space and protect natural and historic resources for future generations" (Oregon State Planning Goals, 1994, p. 300). However, the state prescribed no methods for inventorying natural resources or for deciding how local jurisdictions should balance economic and environmental considerations when reviewing developments. While local municipalities might take inventories of parks and publicly owned lands, they would not likely have or be apt to create an inventory of natural resources within urban growth areas.

Citizens came to the rescue. Mike Houck, considered by many the leader of the urban environmental movement in Portland, points to two important events in the evolution of Portland's greenspaces program. He and Joe Poracsky, a geography professor at Portland State University, in the mid-1980s, held informal seminars on urban natural resources, and then pooled their resources to hire an aerial photographic service to fly over the entire region as one step in creating an inventory of its natural resources. It was a seat-of-the-pants-operation, as Houck recalls,

I put \$20,000 from [the Portland] Audubon[Society]up, to cover the cost of this, and fortunately didn't have to actually cut the check because we raised the

\$20,000 from a variety of parties... This was May of '88 and '89, and Joe then, had a graduate student, Paul Newman, who digitized all that information. Put it into a geographic information system which then went to Metro, which showed where all the remaining green spaces in the region were. So that was the first time that we had a true indication of what was left on the ground with respect to natural areas. (Sinclair, 2000)

In addition to pushing for better science and data about the urban natural landscape, Houck and others led the charge to protect the Portland region's remaining open spaces and corridors. Some of the first acts bordered on the edge of unacceptable civic behavior yet were also creative and effective. For example, Oaks Bottom, a 160-acre wetland on the Willamette River, had been acquired by the City for a park, but the City was considering turning the site into either a motocross course or a yacht harbor. Houck employed a campaign of stealth politics and public education to keep Oaks Bottom natural. First, he made 40 "Oaks Bottom Wildlife Refuge" signs and placed them throughout the property. Then, at countless public meetings Houck's advocacy inspired conservationists, key politicians, and even reluctant business interests to believe that this riparian wetland represented a "providential gift" (Bruce, 1999). Using his favorite political action, Houck led scores of field and canoe trips to introduce citizens and politicians to the 140 species of birds nesting near the central city. In 1988 Mayor Bud Clark, who became a heron enthusiast after a Houck canoe trip, led the City Council in designating Oaks Bottom as a wildlife refuge (Bruce, 1999).

Soon after Oaks Bottom was secured as a natural area, a local foundation, the Meyer Memorial Trust, awarded him a grant to set up a Metropolitan Wildlife Refuge

System. In a speech to the Portland City Club in 1989, he called on his audience to renew an old mission, not invent a new one. He noted that Natural corridors were essential for enhancing biodiversity, but as Olmsted and Mumford had argued before him, such an interconnected system of natural landscapes also enhanced human life. It was, Houck argued, a way to link people together. He went on to say, “we need to cultivate--or renew--a feeling of the landscape. We need to rediscover what living here means to us on an intuitive, visceral level (Bruce, 1999, p. 297).”

After Houck's City Club address, Metro's planning staff investigated the possibility of linking the region's natural areas with a series of greenways, and completed a study of regional parks which found "there was no regional coordination in natural area parks and preserves" (Metro, 1992, p. 42). In response to these concerns, Metro hired Joseph Poracsky to map the region's natural lands. The study team mapped 3,600 natural sites totaling 119,000 acres in a 602-square-mile area. After Poracsky found that only 8.5 percent of the natural land acreage was protected, he co-wrote a position paper, that set the guidelines for what became a Metro initiative, Metropolitan Greenspaces (Houck & Poracsky, 1994).

Metro worked closely with Houck in promoting its new program. The agency provided Houck with office space to conduct public outreach and network development after he helped the agency obtain a \$1.1-million grant from the U.S. Department of the Interior to establish the Greenspaces Program--one of two national demonstration projects. Houck remained “on loan” from Audubon and the Wetlands Conservancy from 1989 to 1992. He maintained his independence from Metro so that he could continue to serve as an advocate and critic of the Greenspaces Program (Howe, 1998). In 1991 the

first greenspaces brochure introduced the concept of linking "a mosaic of natural areas into greenspaces, preserving wildlife habitat and crafting greenways for animals, plants, and people" (Metro, 1991).

In July 1992 Metro completed the Greenspaces Master Plan. The plan sought to protect and restore the "green infrastructure" through land acquisition and regulation (Metro, 1992). It took 3 more years of consensus building, however, before voters passed a \$138.8-million bond measure to fund a natural land acquisition program. Since that time Metro has purchased over 8,000 acres in the Portland metropolitan area (Metro, 2004c).

Sustainability

In the early to mid 1990s, the sustainability movement began to take shape. While the roots of sustainability can be traced back the Earth Day period, the two singular global events that marked the beginning were the Brundtland Report, "Our Common Future," published by the United Nations in 1987, which bridged environmental and development communities by emphasizing, that "attempts to maintain social and ecological stability through old approaches to development and environmental protection will increase instability. Security must be sought through change....we are unanimous in our conviction that the security, well being, and very survival of the planet depend on changes, now." One of the outcomes of the meeting was the United Nations Conference on Environment and Development, with two years of preliminary meetings

and a culminating international conference, referred to as the Rio conference in June 1992.

The activists at the center stage of sustainability are generalists or systems thinkers. It is not **one** issue that fuels their activities, but the relationship between the issues. The group that most exemplifies center stage sustainability thinking is Ecotrust, not afraid to cast a systematic look at all angles of sustainability, and promote a conservation economy with its various types of capital (natural, social, human and bioregional). Sustainable Northwest hosts the premiere sustainability event in Portland (and draws regionally and nationally), its annual Sustainable Northwest Conference, and solutes pioneers and role models through its Founders award. Other groups that look at sustainability through a multiple lens perspective include the Northwest Earth Institute, the International Sustainable Development Foundation, Oregon Solutions, the Institute for the Northwest, World Stewards (Columbia Gorge bioregion but with deep roots in the Portland area), and the Pacific Green Party that uses sustainable practices as a key part of its party platform.

Many of the environmental and sustainability groups think globally while acting locally, a noble sentiment that may at times seem futile given the immensity of global environmental problems. That has not kept groups from coming up with unique ways to act on global issues. The Cool Portland Campaign, Greenhouse Network, and Climate Trust have all embarked on creative efforts to stem global climate change. For example, the Climate Trust was created in 1997 to act upon state of Oregon legislative (HB 3283) that requires new energy facilities build in the state to avoid, sequester, or displace a portion of their previously unregulated carbon dioxide emissions. The Trust provides a

way for gas-fired power plants to meet their state requirements by providing funding to the Trust to fund projects that will mitigate the carbon emission of the plant. It is also of note that the sustainability and environmental movement in Portland is unusually global in reach for an urban area not classified as a global city. Out of the 350 groups, 57 or 16% of the groups are regional, national or international in scope.

An important strategy of the sustainability movement is to create choice for consumers who want to live sustainable lifestyles. The power of choice as a political action is evident by the importance placed on certification processes as mentioned, and financial options such as the Resource Conservation Credit Union, Shore bank, Progressive Investments, Earthshare, organizations that allow people to invest in socially responsible companies or donate to environmental and sustainability causes. There are also groups that focus on supporting people to take actions individually and in small groups that support sustainability goals. The Northwest Earth Institute has become a model for the use of study and action circles for helping people learn about and support each other in choosing lifestyles that bring us closer to a conservator economy. Since 1993, the Institute has facilitated 1,210 courses involving over 12,000 people in the Portland metro area. Other groups focused on lifestyle politics include: Global Action network, Earthday Everyday Oregon, EarthSave, and the Sustainable Living Project (OSU Extension Service). Directories providing options likewise have helped citizens make sustainable choices such as: Chinook book, and Re:direct, and the Portland Greenmap: Resources for Community Sustainability.

The pivotal founding event of the organic or sustainable agriculture movement in the Northwest can be traced back to the 1974 Tilth-sponsored conference that drew over

800 grower and food distributor wannabes to Ellensburg, Washington (*see page). In 1984 Oregon Tilth separately incorporated and led the effort to create an organic farm certification program in the Northwest, that to eventually led to national certification standards. As of 2002 Oregon Tilth had certified 220 farms (up from 181 in 1998) as organic.

Community supported farms, or CSAs as they are often called, are relatively new in the Northwest. The first CSAs can be traced back 30 years in Japan when a group of women concerned about the increase in food imports and the corresponding decrease in the farming population initiated a direct growing and purchasing relationship between their group and local farms. This arrangement, called "teikei" in Japanese, translates to "putting the farmers' face on food." This concept traveled to Europe and was adapted to the U.S. and given the name "Community Supported Agriculture" at Indian Line Farm, Massachusetts, in 1985. As of January 1999, there were over 1000 CSA farms across the US and Canada. In the typical CSA members purchase a share of the farmer's output for the year and either pick up or have fresh produce delivered weekly. Today in the Portland area there are at least 25 such operations, serving between 15—30 families each. Other hybrids of the CSA model have emerged in recent years. Organic Direct, Organics to You, and Urban Organics all deliver organic produce to residences or places of employment.

Teaching the next generation about healthy food and the joys of growing one's own food has its advocates in the Friends of Zenger Farm, a sustainable farm and environmental education center in outer Southeast Portland, the Student Alliance of Garden Entrepreneurs (SAGE), and other garden education programs in public and

private schools such as the Environmental Middle School, and Growing Gardens (for adults and children).

Portland's recycling efforts can be traced back at least to the early 1970s with foundation of Portland Recycling Team (*see page). Today, many aspects of recycling have been institutionalized by local government or privatized. Also, new specialized organizations and businesses have been created. The Rebuilding Center and Environmental Building Supplies have brought new choices for consumers interested in using less, wisely, or reusing. Free Geek focuses recycling efforts on used computers, today's equivalent of the spent refrigerator on back porches. The School and Community Reuse Action Project (SCRAP) provides recycling goods for strapped schools.