

AFFIDAVIT OF CLAYTON BRASCOUPE

I, Clayton Brascoupe, swear or affirm that the following is true under penalty of perjury:

1. I am the Program Director of the Traditional Native American Farmers Association ("TNAFA"). I am also a member of the Tribal Council of Tesuque Pueblo. ^(2007 CB) I and my family are residents of Tesuque Pueblo, where I practice permaculture and grow food.

2. I met Bill Mollison, the Australian who first developed the discipline of permaculture, in 1985. I have been teaching permaculture in New Mexico, around the United States, and in foreign countries for more than twenty years.

3. "Permaculture" is short for "permanent agriculture", but it really means "permanent culture." Sustainable agriculture is an important element of permaculture, but the term, as I use it, includes all aspects of culture, including shelter, health care, spirituality, sustainable economics, and all other aspects of society and culture, as practiced in a way that preserves the Earth and our environment for future generations.

4. I met Frances "Fiz" Harwood in the early 1990's. She was a visionary whose goal was to start an educational institution in Santa Fe which would propel this state and region to the forefront of thought and action in the field of permaculture. This institution is EcoVersity, located at 2639 Agua Fria in Santa Fe.

5. Fiz Harwood consulted with me beginning in the planning stages of EcoVersity through the 1990's and leading to her death from cancer in 2003. She made every effort to include me and the other leaders of the permaculture field in this region in the conception and evolution of EcoVersity. She wanted to make sure that

the institution would reflect the priorities of the permaculture and sustainable living movements. I was a conduit to EcoVersity in generating ideas and referring to it Native American students and teachers.

6. Fiz Harwood had an unusual gift for traveling between different circles of educators and activists and finding common ground, thereby uniting everyone in a shared mission. She was very good at melding different approaches towards a common purpose. She drew extraordinary people to her cause. She believed in Earth-based wisdoms, that a connection to indigenous communities was necessary to expand the knowledge base and appeal of permaculture.

7. When my organization, TNFA, launched an intensive summer program to teach permaculture to Native Americans from around this country and Central and South America, Fiz was very supportive. Her foundation Prajna gave TNFA several crucial grants of around \$5,000 each which enabled us to initiate new projects related to our permaculture program. For instance, with the first such grant, we were able to enroll Mayan students from Belize on scholarship and establish a permanent link with their community which continues to today.

8. Fiz Harwood's support for TNFA's permaculture program was far more than financial. She gave us encouragement, moral support, and connections to her array of contacts. Once EcoVersity settled on its current campus, she made its facilities available to us at any time we wanted, free of charge. Her generosity allowed TNFA to conduct seminars on the EcoVersity campus which drew a mixed audience of Native and non-Native Americans. The TNFA presentations on indigenous agriculture aided both my constituency, Native Americans, and the non-Native, local population. This was in keeping with the idea shared by me, Fiz, and the

others she involved in the founding of EcoVersity that local communities would give rise to a sustainable living groundswell.

9. EcoVersity's facilities, which Fiz had made available to us, consisted of a class building; conference room; library; administrative offices; dorm room; outdoor kitchen, garden and classroom settings; grow dome/greenhouse; and functioning exhibits and operations, such as a topbar beekeeping garden, a chicken and turkey coop, and an animal (goat) pen. At various times, the grounds also included solar energy displays and biodiesel demonstration projects, compost toilets, and soil fertility (composting) bins.

10. The relationship between TNAFA and EcoVersity was mutually beneficial. While Fiz believed that Native Americans, due to our ancient history of living by permaculture principles, had a lot to teach the rest of the population, many Native Americans took classes at EcoVersity, which boosted enrollment. EcoVersity's courses in natural and herbal remedies, natural building, renewable energy, and other subjects offered enormous value to the Native American community. Fiz and I believed EcoVersity was capable of fostering a synergistic effect among permaculture enthusiasts and laypeople of all stripes.

11. Every year until this year, the TNAFA permaculture program played a hands-on role in promoting EcoVersity's growth. For instance, one year, we built a straw-bale chicken and turkey coop. We proposed that a felled tree be harvested to provide the anchor structure for this pen. We hauled the tree to its present location on the EcoVersity site and erected the chicken coop around it. Other years, we constructed swales and assisted with other landscaping projects.

12. Fiz Harwood's service in founding EcoVersity and her assistance to TNAFA led us to become friends. Those of us who knew Fiz and had worked with her in giving birth to EcoVersity grieved her loss in the summer of 2003. We struggled to carry on her vision as we thought she would want us to.

13. I do not know Thomas J. Harbour and therefore cannot speak to his knowledge of permaculture, his practice of sustainable living, his supervisory or management abilities, or the direction he has given to EcoVersity since Fiz Harwood died in the summer of 2003.

14. The Academic Dean whom Fiz appointed before she died, Amy Pilling, seemed to continue Fiz's inclusive approach, and for a while, I felt that TNAFA was still a welcome contributor to and participant in EcoVersity affairs. The two organizations were still fleshing out our relationship, and we had in mind conducting a series of workshops on the needs of Native American communities. However, after Amy's ouster in 2004, the tenor of EcoVersity gradually changed to the point that it is now a dramatically different place from the one of its origins.

15. I will give an example of the way in which I have noticed the decline of EcoVersity which also speaks to my interest in seeing the place function again as Fiz Harwood intended it. Every year since around the turn of the Century except this year, the TNAFA permaculture class made a stop at EcoVersity to expose our students to its particular variety of permaculture and demonstration projects. This visit was an important component of our scheduled program. We toured the EcoVersity grounds, heard from its administrators and faculty, and volunteered our labor to one of EcoVersity's ongoing projects, such as building the chicken and turkey coop. This June, when I phoned the EcoVersity office to schedule the annual visit of the TNAFA permaculture students, the woman who answered the phone told me that

