|  |  |
| --- | --- |
| C:\Users\bjaco\AppData\Local\Microsoft\Windows\INetCache\Content.Word\SLS-Teaching-Toolkit-Logo_Stacked-Initials.jpg | *Ever the Land* Living Building Documentary: A Guided Reflection |
| **Discipline:** All | **Type:**  Discussion; Take-home assignment | **Time Commitment:** 45 minutes – 1 hour | **Category:** Equitable Development |
| **Big Ideas:** [Understanding Local History and Context](http://serve-learn-sustain.gatech.edu/understanding-local-history-and-context); [Participatory Processes and Collaborative Governance](http://serve-learn-sustain.gatech.edu/big-idea/participatory-processes-and-collaborative-governance) |
| **OVERVIEW:***Ever the Land* is an internationally acclaimed documentary film about Te Kura Whare, the fully certified Living Building built by the Tūhoe, a Māori tribe of northern New Zealand. The Tūhoe built Te Kura Whare as a public community center and tribal heritage archive. This tool introduces context about the Tūhoe and the 2014 Tūhoe-Crown Settlement that is necessary for understanding the film as well as the historical and cultural significance of the Te Kura Whare (Living Building) project. An in-class “gallery walk” discussion will prepare students for a take-home writing assignment that asks them to reflect on how the film defines and represents equity.This tool was contributed by Lauren Neefe. |
| **INSTRUCTIONS:** This tool includes a pre-class reading, film viewing and writing assignment, followed by an in-class activity and a take-home writing assignment. See below for detailed instructions. |
| **SLS STUDENT LEARNING OUTCOMES & ASSESSMENT:**The Serve-Learn-Sustain toolkit teaching tools are designed to help students achieve not only SLS student learning outcomes (SLOs), but the unique learning outcomes for your own courses. Reflection, concept maps, rubrics, and other assessment methods are shown to improve student learning. For resources on how to assess your students’ work, please review our Assessment Tools at <http://serve-learn-sustain.gatech.edu/tool-category/assessment>. **This tool achieves SLOs 1 and 3. See the end of this tool for further details.** |

**Want Help?**

Jennifer Hirsch is the contact for this tool. You can reach her at jennifer.hirsch@gatech.edu

*Ever the Land* Living Building Documentary: A Guided Reflection

**Instructions**

1. Read the Overview about Te Kura Whare (below). You may distribute it to your students to read in advance of screening the film as well, but the rest of the tool assumes you will let the students struggle with what the film does not explain.
2. Ask students to read the [Living Building Challenge Equity Petal](https://living-future.org/lbc/equity-petal/) and watch *Ever the Land* (90 min.), freely available through the Georgia Tech Library’s [Kanopy](https://gatech.kanopy.com/video/ever-land) subscription.
3. In preparation for class, students should identify one question about a matter of fact or context that the film leaves unanswered or assumes the viewer already knows. If your class uses Twitter or an online discussion forum such as Piazza, students can live-tweet or post their question to the class forum; otherwise they can bring their questions to the next class to start discussion.
4. Spend 10–20 minutes addressing the questions the students brought to class. Spend 15–20 minutes discussing selected questions on the “gallery walk” (see further details below).
5. Assign a short multimedia blog post that asks students to reflect on how the film represents equity and in turn affects their own evolving definition of equity. See sample prompt below. Give students 15 minutes to free-write and outline their initial response to the prompt.

**Overview: Te Kura Whare, the Tūhoe, and New Zealand**

*Ever the Land* (dir. Sarah Grohnert; 2015)is a documentary film about the construction of Te Kura Whare, the first building in New Zealand—15th worldwide—to receive full Living Building certification. The film thrusts the viewer into the midst of the Living Build’s construction, assuming the viewer’s knowledge of New Zealand history and recent acts of reconciliation between the British Crown and the Tūhoe *iwi,* or “tribe,” of the Māori, the island’s indigenous Polynesian culture. Understanding that history will improve your understanding of the documentary itself.

The Tūhoe is one of the largest Māori iwi in New Zealand. While the many iwilive throughout the island as well as in Australia, the Tūhoe claim as their home territory [Te Urewera](https://www.newzealand.com/us/feature/te-urewera/), the large native forest and bird habitat in the North Island. However, the British Crown’s repeated violation of treaty terms, particularly over the course of the twentieth century, effected the illegal, incremental appropriation of Te Urewera for the Crown’s own purpose and profit. These violations in turn deprived the Tūhoe of their rightful equity and drove much of the population from their home territory in search of greater opportunity and autonomy. Today nearly five-sixths of the Tūhoe population lives outside Te Urewera; those who remain suffer severe socioeconomic hardship.

The origin of the historical conflict between the British Crown and the Māori people is the 1840 Treaty of Waitangi, which established the Crown as the head of state in New Zealand. Unlike other iwi, the Tūhoe never signed the Treaty of Waitangi; thus they have never recognized the Crown as their legislative authority. The century between 1840 and 1954 traces a series of unprovoked and unauthorized encroachments on Te Urewera; notable among these are the [enforcement of a “confiscation line” in 1865](https://www.nzgeo.com/stories/who-are-tuhoe/) and the federal establishment of the Te Urewera National Park in 1954.

In 2011 the Tūhoe and the Crown began a series of negotiations toward the coexistence of the two self-determining, self-governing entities. The initial compact of mutual recognition led to the institution of a Social Services Management Plan in 2012, designating the Crown’s commitment via three of its social ministries to repair the socioeconomic conditions of the Tūhoe people. These negotiations culminated in the historic Tūhoe-Crown Settlement of 2014. The settlement consists of two acts: the Tūhoe Claims Settlement Act 2014 and the Te Urewera Act 2014. The settlement includes reparations payments totaling 170 million New Zealand dollars, an official public apology delivered by the Associate Minister of Māori Affairs (sampled in the film), and the Tūhoe’s resumption of governance over Te Urewera. The Tūhoe are now mutually acknowledged as the “host” and “guardians” of Te Urewera, which they recognize as an “identity and legal person in its own right” ([*Tūhoe*](http://www.ngaituhoe.iwi.nz/te-urewera)).

The Tūhoe designed and built Te Kura Whare during their negotiations with the Crown. A community headquarters, tribal archive, and a public meeting center, Te Kura Whare opened its doors in December 2014, just months after the settlement took effect.

**Gallery Walk Discussion and Essay Preparation**

1. Compose 4-5 questions that consider different aspects of equity, sustainable communities, reparations, and the built environment. These questions should help students prepare an argument for their written assignment. Here are 4 suggested questions:
* Who are the stakeholders of Te Kura Whare?
* What does equity mean for the Tūhoe?
* How does the building address the Living Building Equity Petal?
* How has the film changed your definition of equity?
1. Start class by spending 10–15 minutes discussing the factual/contextual questions the students brought to class.
2. Post your equity prompts around the room.
3. Give students 20 minutes to meander around the class (as if it were a gallery), discussing the questions posted on the walls/chalkboards/dry-erase boards with those who happen to be standing next to them.
4. Spend 10 minutes synthesizing the collective insights from the gallery walk.
5. Read the blog post prompt and give students 10-15 minutes to free-write or outline their response.

**Multimodal Writing Reflection**

Here are two sample prompts to follow the class discussion of *Ever the Land.* Students should use one of these prompts to draft a multimodal writing reflection.

One way to do this is through a blog posting. You can create a WordPress blog site for the students’ multimedia posts by signing into the Ivan Allen College WordPress dashboard [here](http://blogs.iac.gatech.edu/wp-admin/). Click the “My Sites” option at the left of the topmost navigation menu and click “Add New.”

You can also ask your students to make a multimedia essay by embedding screen shots from the film in a traditional word-processing software document (Word, Pages, etc.). Require students to include a brief explanatory caption for any screenshots.

**Sample Prompt A**

You have now watched *Ever the Land,*a film about Te Kura Whare, the tribal headquarters of the indigenous Tūhoe people and the first certified Living Building in New Zealand. In class you have considered and discussed several questions about how that building addresses specific equity and sustainability objectives for its stakeholders.

Write a 300-word blog post about how you have revised or refined your definition of equity based on the events and decisions you witness in the film. Review the film, taking down relevant and exemplary quotes that justify, or warrant, your revised definition. Incorporate and attribute the most relevant quotations into your blog post.

You must have a clear claim about how this film has revised or refined your understanding of equity, as well as relevant citations from the film. Include a screen shot with an explanatory caption in your post.

**Sample Prompt B**

You have now watched *Ever the Land,*a film about Te Kura Whare, the tribal headquarters of the indigenous Tūhoe people and the first certified Living Building in New Zealand. In class you have considered and discussed several questions about how the film portrays the building’s contributions to equity and sustainability.

Now write a 300-word blog post in which you assert and develop a claim that answers the following question: How does Te Kura Whare address the Tūhoe’s definition of equity (*not* necessarily the Living Building Equity Petal). Note that you may also claim that the building does *not* fulfill the Tūhoe’s definition of equity. Note also that there may be no single Tūhoe definition of equity.

* Your argument must incorporate your interpretation of the Tūhoe’s definition of equity somewhere in your post.
* Support your claim with at least one direct citation (quoted passage) from the film and one citation from an outside source (a course reading or authoritative source you locate on your own). Make sure to explain the relevance of the cited evidence to the argument you are developing.
* Include a Works Cited section at the bottom of your post. It should comprise a correctly styled entry for the movie and the other sources you cite.
* Support your argument with a relevant still from the film, captioned with a complete sentence (subject and conjugated verb) or referenced within the body of the post.
* If you have space, you may speculate about how equity in Te Kura Whare applies to Georgia Tech’s Living Building.

**Resources for Further Reading**

[*Address to Tuhoe-Crown Settlement Day in Taneatua*](https://www.beehive.govt.nz/speech/address-tuhoe-crown-settlement-day-taneatua), delivered by Associate Minister of Māori Affairs, Christopher Finlayson on August 22, 2014

Angus, Roger. “[The 2014 Tūhoe – Crown Settlement in New Zealand and the Concept of Parallel Indigenous Welfare Administration](http://rightswatch.ca/2016/10/24/the-2014-tuhoe-crown-settlement-in-new-zealand-and-the-concept-of-parallel-indigenous-welfare-adminstration/).” *Rights Watch Blog*, Canadian Civil Liberties Association, 24 Oct. 2016.

Mankelow, Natalie. “[Crown Makes Formal Apology to the Tūhoe](https://www.radionz.co.nz/news/national/252741/crown-makes-formal-apology-to-tuhoe).” *Radio New Zealand,* 22 Aug. 2014.

O’Malley, Vincent. “[Tūhoe-Crown Settlement—Historical Background](http://maorilawreview.co.nz/2014/10/tuhoe-crown-settlement-historical-background/).” *Māori Law Review,* 4 Oct. 2014.

Stephens, Māmari. “[Tūhoe-Crown Settlement—A Transforming Dawn? The Service Management Plan](http://maorilawreview.co.nz/2014/10/tuhoe-crown-settlement-a-transforming-dawn-the-service-management-plan/).” *Māori Law Review,* 2 Oct. 2014.

“[Te Kura Whare](https://living-future.org/lbc/case-studies/te-kura-whare/).” *Living Building Challenge,* International Living Futures Institute, 2018.

“[Te Kura Whare](https://www.jasmax.com/work/te-kura-whare/sectors/cultural-and-civic/1152).” *Jasmax,* 2018.

[Te Urewera Act 2014](http://www.legislation.govt.nz/act/public/2014/0051/latest/DLM6183601.html). *Parliamentary Counsel Office,* New Zealand Government, 27 July 2014.

“[Te Urewera Maori Thrown into Shocking Poverty by Crown](http://www.maoritelevision.com/news/regional/te-urewera-maori-forced-shocking-poverty-crown).” *Māori Television*, 23 Dec. 2015.

“[The Treaty of Waitangi/Te Tiriti O Waitangi](https://waitangitribunal.govt.nz/treaty-of-waitangi/signing-of-the-treaty/).” *Waitangi Tribunal,* Ministry of Justice, New Zealand Government, 19 Sept. 2016.

[Tūhoe Claims Settlement Act 2014](http://www.legislation.govt.nz/act/public/2014/0050/latest/DLM5481230.html). *Parliamentary Counsel Office,* New Zealand Government, 1 Sept. 2017.

[Tūhoe Settlement News Feed](http://www.ngaituhoe.iwi.nz/tuhoe-settlement/f/30)*, Tūhoe,* 2014.

Warnock, Ann. “[How Tūhoe Is Leading the Way in Sustainable Design](https://thisnzlife.co.nz/tuhoe-leading-way-sustainable-design/).” *This NZ Life,* 2018.

SLS Student Learning Outcomes

1. Identify relationships among ecological, social, and economic systems.
2. Demonstrate skills needed to work effectively in different types of communities.
3. Evaluate how decisions impact the sustainability of communities.
4. Describe how to use their discipline to make communities more sustainable.\*

\* *Note:* SLO 4 is intended to be used by upper division, project-based courses such as Capstone.