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This chapter describes the potlatch as a methodology to engage culturally diverse classrooms in liberation curriculum. The Potlach is a high-context, community-based, participatory method offering three intra/interpersonal reflexive waypoints teachers can use when designing and delivering transformative learning.

Looking Back to the Potlatch as a Guide to Truth, Reconciliation, and Transformative Learning

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This article presents an evolving transformative praxis referred to as “a potlatch methodology” to establish wholistic truth and reconciliation engagement for diverse classroom compositions, drawing on traditional ways of knowing in the authors’ Hítzaqv (Heiltsuk) and Skwxwú7mesh (Squamish) communities.¹ The Potlach is a high-context (ancient, culturally and spiritually informed) approach designed to apply intercultural/transformative learning concepts necessary for witnessing greater intergenerational learning and success. At the micro level, the method can be used to engage your students and to design your lessons plans and rubrics; at the macro level, its utility can also serve to respectfully engage community scholars to help indigenize your institution (Wilcox et al. 2008). In this article, we model the ways in which we create inclusive teaching spaces by incorporating our Indigenous languages, storytelling, and ways of knowing and learning into our courses and teaching approaches. For example, as you read the article, you may notice the ways in which we articulate our positionality and sources of knowledge to create an inclusive learning space, or the ways in which we infuse traditional academic writing with storytelling, argumentation, and unique concepts from our cultures, represented in our original languages and spelling in order to decolonize academic discourse.

Teaching Context

On January 11, 2016, the Musqueam First Nation bestowed the name snəwəyət̓ leləm̓ (House of Teachings) to Langara college solidifying the

college's commitment to advance opportunities for all Indigenous learners. Langara's Department of Aboriginal Studies (the program was the first formal post-secondary program in British Columbia) has helped develop a framework to develop reconciliation actions that not only address the calls to action of the Truth and Reconciliation Commission of Canada's report (2015; see 10[ii], 63[iii], & 64), but also to imbed the college's commitment to advancing Indigenous education in ways that honor and respect the dignity of all Indigenous learners.

Positionality

Kovach (2009, 90) asks us to declare our "biases, cultural nuances, preferences and prejudices." Although we come from incredibly abundant and very personal cultures, we fiercely disclose our responsibility to argue for our ancestral lands, languages and cultural/spiritual ways against the reproductive violent forces of colonial hegemony that have, and continue to, inform our embodied intercultural experiences and research. Justin's traditional home is Híłzaqv located on the Central Coast of British Columbia and Aaron is Skwxwú7mesh (Squamish). Home for us is situated on the unceded, and occupied territories, of the x^wməθk^wəy̓əm (Musqueam), and Skwxwú7mesh (Squamish) and Stelmexw (Tsleil-Waututh) Peoples.

We come from ocean-going canoe communities where the tall cedar forests and salmon nourish our existence. We honor the cedar and salmon people by acknowledging their role in providing the resources our ancestors used in making their clothes, tools, canoes, and homes. Reverence for all things natural informed our sustainable economic practices and how we went about daily social interaction. Children were reared to be courageous, collaborative and generous because the natural environments could be harsh and unforgiving if we became too arrogant, individualistic, or greedy. Higher learning from our community scholars emphasized the application of respect, gratitude, kindness, generosity, and redistribution of wealth (the greatest example of which is giving your time to someone). We acknowledge the support of our wives and mentors and honor the legacy of our dear grandmother who, before she died, gently said, "always help People," and the late Moses Humchitt (Híłzaqv) who, in teaching pot-latching, simply said "feed the People."

Introduction

For as far back as we can remember, whenever we travelled the ocean or the bush, our teachers would often instruct us to 'look back'. This way-finding technique served the dual function of maintaining forward navigational progress, as well as remembering our way back home (*gáxíhák*), where home is more than just a place, but a responsibility to bring forth our love, joy, and abundance. Carnes (2015, 4) states:

We learn respect for all life—for who we are. We learn that being respected means we have rights—rights to clean water, healthy food and knowledge for life. From those two r’s we learn responsibility. We cannot be responsible if we have never enjoyed respectful entitlement of our most basic human rights. . . . within the interaction between rights and responsibilities, in our search for information and understanding, we begin to learn and teach together . . . We also learn reciprocity, (sharing and caring), from which grows relatedness. These are the essential principles of Indigenous teaching and learning.

The 5Rs of respect, rights, responsibility, reciprocity and relationality mirror much of the *ǵviłás* handed to us by the Creator to guide and direct our day-to-day interactions. Potlatches were often the forum in which we enacted, shared and expressed *ǵviłás*. One of the Híłzaq̓ terms for calling a potlatch is *liála*, or an invitation to gather for a “doings” in which “participants” were asked to bear witness to the important and multifaceted business taking place during these events (the corresponding Skwxwú7mesh term is *uts’am*).

In preparing to write this article, we shared epic stories of how our Peoples would gather/barter when travelling to far-away places along the Great Ocean Trail. It was clear, in reflecting upon the sheer ecological and cultural diversity along these waterways/places, that these journeys required not only training of body, heart, mind, and spirit (Archibald 2008) but also intercultural diplomacy skills in order to successfully communicate among hundreds of tribes. We quickly realized that our ancestors were much more proficient than we are in navigating the complexities of sustainability, trade, resource sharing, and maintaining harmony among diverse interests/perspectives.

In looking back on these stories, our intention is to share ‘some aspects’ of the Northwest Coast Potlatch, as we understand it. The potlatch brought diverse people together for economic, social, educational, or political reasons. In many respects, our classrooms can also be used to bring diverse disciplines and cultures together by designing courses and utilizing high context assessment processes to fully maximize transformative learning outcomes.

Reconciliation, Decolonization, and Indigenization as Transformative Praxis

Confronting the shameful truth of genocidal practices in Canadian history in the classroom includes acknowledging the continued objectification, dehumanization, and commodification of Indigenous Peoples. In an educational context, this type of identification, involving and deep and emotionally laden course content, can challenge the limits of intercultural competence, affinity to trust and the emotional fragility of any teacher, even a very experienced one (Carey 2015; Herring et al. 2013; Regan

2012; Sue et al. 2011; Wallace 2011). The biopsychosocial impacts of colonization on Indigenous communities cited in the literature range from systemic sociocultural genocide (Brassfield 2001; Chrisjon and Young 2006; Duran, Firehammer, and Gonzalez 2008; Truth and Reconciliation Commission of Canada 2015) to frustrated and maladaptive relationships (1994; Plouffe 2001; Vedan 2002) and pathological/impaired mourning (Brave Heart-Jordan 1995). The sheer complexity of these impacts on Indigenous Peoples require truth and reconciliation education to be more than an informative process, but a transformative one in which the intergenerational legacies of imperialism and colonization are acknowledged and changed (Aboriginal Healing Foundation 2009; Bombay, Matheson, and Anisman 2009; Smith 2004; Whitbeck et al. 2004). Pidgeon (2016) reminds us that teachers have a very important role to play in recognizing the impacts of systemic inequality on Indigenous Peoples. This places the responsibility on intercultural educators to validate the experiences of the students who experience the visibility/hypervisibility of colonialism every day, so that they feel heard, understood, and valued in our classrooms (Hammer, Bennett, and Wiseman 2003).

As intergenerational survivors of the aforementioned experiences, we have worked incredibly hard at transforming victimization into valorization with the goal of helping learners move beyond harmful deficit orientations propagated by many of our academic disciplines. Linda Smith (2012) offers the perspective of Indigenous learners who ask what does it mean, what does it feel like “to be present” while your history is erased before your very eyes? What does it mean and what does it feel like when teachers focus on individual traumas without addressing the violence that caused these traumas in the first place? Teaching and learning must move beyond retraumatizing Indigenous learners or run the risk of reifying the internalized messages of inner turmoil, chaos, and self-destruction conditioned by colonial education (Salee, Leveque, and Newhouse 2006).

Justice Murray Sinclair, Commissioner of the Truth and Reconciliation Commission of Canada (National Centre for Truth and Reconciliation Archives 2011), said that “it was education that got us into this mess in the first place and it must be education that gets us out.” But what does this mean in practice for teachers who may be unaware of how their paternalistic cultural biases are experienced as epistemologically violent by Indigenous learners (Teo 2010)? Failure to address the relationship between systemic inequity and individual impacts do nothing more than reify collegial supremacy that continues to deprivilege, negate, or methodologically discriminate against the increased integration of Indigenous Peoples in Canadian society (Dwyer 2003; Pidgeon 2016; Smith 2012; Turner, Meyers and Creswell 1999).

Speaking truth to power requires cultivating greater curiosity about how colonial judgments/fears have become an ‘unspoken curriculum’ delivered on behalf of Indigenous Peoples. Specific attention should address

how Indigenous Peoples have been conditioned for low expectations and institutionalized life. At the individual level, focus should be placed on transforming internalized deficit orientations to stronger, smarter self-concepts (Mezirow 1978). Lesson plans should incorporate greater time for emotional expression because, as hooks (2004) states we can't heal what we don't feel. The depth and breadth of multiple intersecting points of truth, reconciliation, decolonization, and Indigenization requires a wholistic approach that incorporates LaFever's (2016) suggestion to integrate culture and spirituality into course design and learning outcomes. Collectively, we refer to these intersections as transformative praxis (Smith 2004).

Hilzaqv and Skwxwú7mesh Transformative Praxis

The potlatch method is a community-based, participatory approach that offers three intra/interpersonal reflexive waypoints teachers can use when designing and delivering liberating curriculum. Our culture and spirituality set the foundation necessary to facilitate healing because that which has been disowned by education must be ceremonially reintegrated back into community. Hilzaqv and Skwxwú7mesh perspectives are put forward as a methodology needed to transform a shared history of shame and inequality as Indigenous Canadians.

The first waypoint begins asking what does it mean to 'be' human? How will learners unlearn the internalized hatred/shame of their inhumane treatment/existence? Chief Bobby Joseph (*KwaKwaka'wakw*) says that "we are all Indigenous from somewhere and we are all reconciling with something." Tania Williams (*Lil'wat Nation*) advocates that transformative praxis incorporates opportunities for students to learn how to speak about the unspoken stuff propagated by colonial violence. Only by taking ownership of our total humanity can we fully comprehend liberation. Taylor and Cranton (2012) argue that decolonization liberates us from undependable, reified forms of thoughts, and their associated practices (colonial decisions, actions, and behaviors).

Anyone working in the fields of liberation psychology, social justice, or healing will quickly understand how easy it is to disassociate and learn to live without a heart—movement and transformation can be scary. Transformative pedagogy must therefore model resiliency, innovation, and abundance. We call this *wúxvax?it táxvmála* (hard soul work) because it functions to liberate our hearts, minds, bodies and spirits so we can be the fullest and most complete version of ourselves in relation to others (Archibald 2008; Blackstock 2018; Cajete 1994).

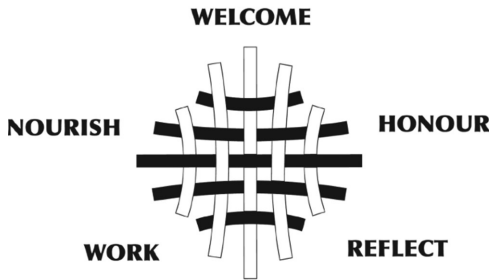
The second reflexive waypoint asks what is necessary in learning to 'be' a better relative in an increasingly diverse world (see Gyepi-Garbrah, Walker, and Garcea 2014). In what ways are we communicating (both orally and non-verbally) positive intentions and actions? Does our teaching practice consistently model relationality, kindness, and generosity (Brendtro,

Brokenleg, and Van Bockern 2009; Cajete 1994; Kirkness and Barnhardt 1991)? Are we inadvertently perpetuating binary cultural politics perceived as purity/exclusion (Meredith 1998)? The stakes are getting higher as more and more of our community scholars transition to the spirit world, which is why we must “look back” to the potlatch as a way of bringing people together in an inclusive, respectful manner if we are to preserve our cultural teachings.

The final waypoint reminds us that we are walking together with one heart and mind. Our greatest teachers have always been those who not only inspire greatness, but connection and family. We honor these community scholars because they have quietly, lovingly gone about doing the work of the people that has inspired us to become better versions of ourselves (living up to our highest and best potential). We have come to see their cultural/intellectual humility (Bull 2010; Tervalon and Murray-Garcia 1998) as a core antecedent of using the potlatch methodology because they made us feel welcomed and loved. In practice, if our egos are not decentered in our classroom/curriculum, we are hindered in our ability to utilize authentic generative dialogues necessary to co-create intercultural liberation/praxis (Bartleet et al. 2014; Somerville and Perkins 2003).

In doing our soul work, we remember community scholars such as Shane Pointe who shared his wealth/time with us in a loving and kind manner during our Langara College Reconciliation project. He sat in our Aboriginal Carving and Reconciliation cohort every class for a year, to support the students and the work—all unpaid. Shane said the best way to honor his generosity was to reciprocate, and when we said we would, he would simply smile and say, ‘show me’. He shared his medicine with us and told us to have fun doing stuff. His redistribution of ‘wealth’ in our classroom was laid before us and the best way we can honor these gifts is incorporating them into our personal and professional lives and create our own ‘doings’.

Two 6-month reconciliation projects were conducted between 2016 and 2018 as a collaboration between the Fine Arts and Aboriginal Studies departments. The first project carved two large cedar panels honoring the children who never returned from Indian Residential Schools; as well as, the murdered and missing women and girls across Canada. An intercultural cohort was chosen to participate consisting of international, domestic, and Indigenous students. The cohort carved personal reflection pieces surrounding a centre salmon illustration which was chosen because it reminded each of us of our innate abundance. The two panels also represented what can be achieved when Indigenous and non-Indigenous ways of knowing and being come together with one heart and mind. A subsequent reconciliation project was offered 1 year later with the purpose of carving looms and spindle whorls to honor and support the important contributions women make in doing “family work.” We provide an example of how we applied the potlatch as methodology in the next section.

Figure 3.1. The potlatch methodology

The Potlatch Methodology (*liála*)

Archibald (2008) in her book *Indigenous Storywork* visualizes the interrelated strands of a basket denoting the synergy and holism needed to transform the heart, mind, body, and spirit. In teaching, the potlatch methodology is best understood as a generative curriculum (Ball 2004) of intersecting warps and wefts. These intersections strengthen intergenerational teaching methods by rekindling communal bonds between participants. These warps and wefts are necessary for recognizing the important contributions institutions, faculty, communities, and students make in mutual liberation (Freire 1972). The potlatch methodology brings diverse participants together to co-create communal, wholistic, and experiential solutions to community challenges in/outside the classroom.

Clutesi (1965) reminds us that potlatches could be held for a variety of stated reasons and was known to have many intergenerational ancillary benefits; one of which includes the concept of sharing valuables to earn communal esteem and respect (Pidcocke 1965). We know the potlatch (*liála*) as an ancient, simplified, and effective life methodology because the symbolism of ‘doings’ must be lived in accordance with our innate laws and purpose (*ǵvīlās*). As transformative praxis, the method challenges teachers by not simply calling students to spectate an event (such as truth and reconciliation as a learning outcome) as it is about learning to share their innate valuables with others. *liála* is not so much about professing knowledge as it is about ‘being the knowledge’; When applied in a kind and generous manner, it inspires learners to decolonize their hearts, minds, and voices. Figure 3.1 illustrates the methodology.

To envision *liála* as a methodology (see Figure 3.1) you must first ‘see’ how the diverse strands of humanity, culture, and community are simultaneously intertwined yet uniquely distinct—The People, the land, and *ǵvīlās* are one. The analogy of weaving diversity into *liála* is expressed by the structures of warps and wefts. Vertical warp threads represent universal human activities such as gathering to share food, songs, or dances;

horizontal weft threads represent the distinct culturally diverse colors and patterns (ways of knowing/being) that can be interwoven into transforming and sustaining a good life. The five common elements of *li'ala* start from the top and move counter-clockwise (looking back). These elements can be equally applied to transformative learning or community events such as who will do the welcoming song and words, who will provide the food at a function, or what will be addressed in your lesson plans.

Greetings and Welcoming. Greetings and welcoming is founded upon the origins of place/identity from which *g'vilās* is authentically positioned. It establishes relationship with place and sets the stage for how place-based learning perspectives will be sequenced and incorporated (Boyeun-Ngai and Koehn 2010; Dugeon and Fielder 2006; Hatcher 2012). Introductions made at the start of the gathering usually include personal acknowledgement of those attending, including a public recognition of those who have travelled furthest to attend (those who are diverse from the in-group). A sincere welcome and greeting facilitates how welcomed and connected participants will feel and is important in establishing a relationship of reciprocity long after the event has ended.

Hifzaq and Skwxwú7mesh transformative praxis is set upon a humble foundation that makes people feel truly welcome and cared for (see the 7Cs of appreciative caring; Dewar 2011). Our experience shows that when participants feel welcome and respected, they will contribute. Some classroom considerations to make this occur include:

- Do you take time to authentically welcome others in a humble, respectful way (that is, do you minimize your power differential)?
- Are your intentions designed to liberate or reify your own or systemic power/privilege (Striley and Lawson 2014)?
- Is the classroom truly a community of learners where they feel safe and willing to take transformative risks or do some withdraw?

The Potlatch as methodology model was used as a guiding process to help facilitate a collaborative process amongst participants. Welcoming was restated in many ways because most students did not come from the local First Nations territories or some students initially felt unsure of their place in the program because of their non-native heritage.

Nourishment. The symbolism of feeding the people in your classroom involves nourishing their minds, souls, bodies, and hearts. Learning and eating together acknowledges a universal communal bond and promotes a relationship of reciprocity hard to earn any other way. Dr. Martin Brokenleg states that eating together is the second-most intimate thing human beings can do. Commensality (or eating and drinking from the same table) supports wholistic nourishment because, as a social activity, people create and cement their relationships by choosing who to include or exclude from their tables (students often rely on programs and services sharing food,

but it is often one of the first parts of a program to be cut by administrators or governments). Some classroom considerations include:

- Are you as the instructor being intellectually and culturally inclusive of different ways of knowing and being?
- Is courage and vulnerability valued throughout the term for individuals desirous of transforming victimization, violence, and trauma?
- Do your rubrics reflect wholistic measures of success such as connection and self-actualization as suggested by LaFever (2016)? For example, in what ways will your assignments help students transcend self-interest and encourage self-reflection and growth?

In the reconciliation projects, we nourished the students by simply feeding them. This became an integral part of the program, as students brought in their favorite dishes, while the sharing of meals helped smooth out some otherwise challenging personal or cultural differences.

Doing the Work. Historically this could be picking up a traditional name (and living up to the responsibilities of the name), obtaining access to a certain geography, establishing a marriage between communities, or signing memorandums of understanding. When *liála* is expressed communally, the work is shared with subsequent generations to fulfill (the generative curriculum). Doing the work publicly in this way shows understanding that individuals (institutions) receiving rights, names, or even teachings are simply not owned but belong to the communal domain of families/communities. McEachern (2016, 92) conveys these sentiments when a young person states to her teacher that “the community pain is inside me” to which her elder replies, “start with yourself, but remember what you learn doesn’t belong to you.”

Research is ‘me’ search and when we as teachers work with dehumanized human beings we use the symbolism of *gáxińákv* (home) to support positive, agentic self-concept as a waypoint for re-establishing their power to be whole, joyful, and innovative. We have come to know doing the work of transformative praxis requires teachers to incorporate the transformational learning equation when planning course outcomes: Validation + Inspiration = Transformation. Liberation curriculum starts by validating an individual’s humanity, purpose, and necessity in the world in relation to those around them. Teachers have an inspirational role to play by modeling kindness and generosity before delving into topics such as race, greed, and systemic violence. We have found that incorporation of wholistic/spiritual learning activities and assessments such as healing/reading circles or ceremonies can round off curriculum in this regard.

Changing trauma-informed ways of thinking, feeling, and being requires transforming victimization to valorization—a process requiring the authentic kindness and support of community scholars who have navigated this story work before. Inspiration also involves feasting to help nourish

transformative praxis. Teachers must symbolically feed their classes with inspiration/medicine which requires increasing the circumference of our tables (rather than the height of our walls/poles). Inspiration is about making room for diverse students to sit down and learn to nourish one another; collectively we learn how we can be of greater service to our shared humanity. Some classroom considerations for doing the work include:

- Do learning activities help rehumanize education by focusing on what it means to “Be” human?
- In what ways do your curriculum and lesson plans address systemic inequity as Pidgeon (2016) asserts?
- Is your classroom helping students learn how to become better relatives (e.g., using sharing circles where students learn to listen and listen to learn)?
- Do learners recognize and feel that everyone learns together by walking together with one heart and mind (e.g., using intercultural learning activities to focus on ethno-relativism [Hammer, Bennett, and Wiseman 2003])?

The work, and reflection, portions of this model are perhaps more familiar to many classroom environments, with student work and follow-up critique process or classroom discussion. Perhaps the main difference in the values of the reflection portion is that students who made mistakes with their carving learned resilience when adjusting/correcting their work from those students whose carving efficacy inspired their continued success. The whole range of classroom skill levels and success formed a kind of group awareness and learning, not always possible with more competitive or individualistic learning environments.

Reflection. In our potlatches, there is no such thing as a passive audience because you are an active participant of lived history experienced by the entire community (there are no degrees of collegiality here). Witnesses are asked to take on a special role that serves a wholistic, summative assessment of what has transpired. In Coast Salish potlatches, for example, formal witnesses are called from as many families and distant cultures as possible. In doing so, there is an implicit obligation for witnesses to testify about potlatch events. These culturally diverse witnesses spoke to the integrity of what will be carried forward, which is why the more diverse your potlatch participants were (and how far they came to travel) the richer your potlatch became. From an educational perspective, our experience shows that memorable potlatches provide a healthy balance between reflexivity and praxis (e.g., how will your class put the calls to action to work)?

Honor. From a Híłzaq̓ perspective, the land and the People are one and form the basis for our *ǵvilás* (laws)—physicality, cognition, or affect cannot be compartmentalized or segregated from our spiritual laws (Howell et al. 2016). Relational accountability (Wilson 2008) in *liála* is extremely

important because success is measured by how much a family shares rather than how much they hoard (this includes knowledge). While material gifts such as blankets, canoes, or oranges could be distributed in a potlatch, it was the lifelong, transformative teachings embedded within stories, songs, and dances that people most cherished.

- As a teacher, are you inviting kind and generous community scholars such as Shane Pointe to help in your class?
- Do you have an embedded relationship with these scholars or are you just using them to ‘bless’ your curriculum and/or institution?

We honored the reconciliation cohorts as a final portion of the potlatch as methodology model as especially significant because they were publicly recognized and honored for their personal leadership contributions toward cultural revitalization and reconciliation. Ceremonies were held at the end to share what they had learned and carved with the requirement to give away their gifts as a chance to pass on their work to the college and local Indigenous communities.

Conclusion

We conclude with a story that clarifies the context in which this article was written. Recently, we were approached by an associate dean who asked why there were not more Indigenous students in our classrooms and on our campus in a way that seemed to be both a question and an accusation. While the answers are clear for those with the embodied experience of cultural genocide, the answer sometimes requires low context clarification. It has been our experience that ethnocentric educational pedagogy teaches learners to become “sophisticated” in their rank and status and conditions them to compartmentalize their humanity from their actions (see etymology of sophistry). By contrast, Cindy Blackstock (2018) discusses the importance of communal actualization by encouraging individuals to be the breath of life. Historically, Indian education taught by non-Indigenous people forced Indigenous children to internalize their oppression therefore diminishing their affinity to trust. These children quickly realized their gentle/loving ways of knowing and being were devalued. The potlatch methodology seeks to reframe internalized shame into internalized abundance by integrating spiritual and wholistic learning for maximum transformative benefit—a role everyone must seek to change.

The Hítzaqv and Skwxwú7mesh potlatch as methodology is presented as a spiritual, context- and place-based approach that invites diverse participants (administrators, faculty, community-scholars, and students) to share their intercultural knowledge/gifts and help maximize collective transformation. The method authentically brings people together to honor and celebrate intercultural relationality and helps participants discern

for themselves whether there is an authentic alignment between their individual intentionality and collective behaviors/outcomes (especially as this pertains to meaningful truth and reconciliation). The method celebrates social cohesion when domestic, international, and Indigenous students believe they are truly heard, understood, and valued by those in positions of power and privilege. For example, we hosted a campus-wide event entitled *Our Intercultural Journey of Reconciliation*. Feedback from the participants of the event including time 1 and 2 personal reflective journals clearly showed transformative results. Hítzaqv and Skwxwú7mesh transformative praxis is a living methodology where participants are required to demonstrate their personal leadership, cultivate their intercultural literacy and give their gifts away (e.g., see the Circle of Courage Model developed by Brendtro, Brokenleg and Van Bockern 2009) in service to those seeking to rediscover the abundance of their humanity.

In closing, we have asked ourselves how much further ahead would we be as learners if the potlatch as methodology was applied in our curriculum, lesson plans, research practices, and policies/procedures as children and young adults? As a society, how much further along would we be if we as teachers paddled in unison with community scholars, students, and administrators alike? What is the benefit of our institutions professing to produce interculturally competent global citizens if we are ignoring or erasing the very voices needed for greater intercultural problem solving? As Einstein once said, “we can’t solve today’s problems with yesterday’s consciousness.” Perhaps the potlatch methodology can help transform intercultural engagement in this regard. All our relations.

Note

1. This paper will use Hítzaqv, Skwxwú7mesh, and hən̓q̓əmin̓əm̓ languages.

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