Additional Readings

The following is a selected list of readings related to topics raised in this book. It is by no means intended as a full survey of the relevant literatures. For each chapter a separate reading list is arranged by topic in the order in which it is discussed in the chapter. Additional readings for the “teachings” chapters (Chapters 3, 5, 7, and 11) have been combined into a single section at the end.

INTRODUCTION: LISTENING TO ʔəms taʔaw

For more extensive references to particular scholarly literatures discussed in the introduction, see the notes to the introduction.

The ethnohistorical literature on ɬaʔamɩn is small. See the following:


The literature on Coast Salish peoples and places is extensive and includes the following monographs and essay collections:


The “told-to” literature on Indigenous individuals – and analysis thereof – is very large. The following two works give a sense of early directions and recent developments, respectively, in critical analysis of told-to narratives:


Told-to narratives about Coast Salish women:


Told-to narratives about Coast Salish men:

Additional Readings


Individual Indigenous women’s told-to narratives:


Individual Indigenous men’s told-to narratives:


Compilations of told-to narratives:

The historical literature on Indigenous women is diverse in subject matter and methodology. The following collections of essays offer just a sample:


On Indigenous women and feminism, see the following:


For critical discussions of Indigenous and/or decolonizing methodologies see:


### Chapter 1: The Territory and People

On the history of reserve policy and the corresponding lack of historical treaties in British Columbia, see:


On the Roman Catholic “Durieu system” in British Columbia, see:

On the British Columbia Treaty Commission process, see:


On the Indian Act, particularly its relationship to band governance and its impact on women, see:


On epidemic diseases on the Northwest Coast, see:


On the history of toqʷɑnən, see:


On logging’s impact on salmon streams in British Columbia more broadly, see:


For the hundredth-anniversary issue of *Powell River Living* that Elsie refers to, see:


For early descriptions of ɬaʔamɩn territory as “desolate,” see:


**CHAPTER 2: LIFE WITH MY GRANDPARENTS**

On the history of logging in British Columbia, see:


On the introduction of brass bands by missionaries, see:


On the introduction of potatoes on the Northwest Coast, see:


On Indigenous plant use and ethno botanical knowledge on the Northwest Coast, see:


On trading and work in the wage economy, see:


On an earlier period of Chinese-Indigenous relations in British Columbia, see:


On the Japanese in Canada during World War Two, see:


**CHAPTER 3: TEACHINGS ON LEARNING**

Additional readings for this chapter have been combined with those for the other teachings chapters and appear at the end of this section.
CHAPTER 4: RESIDENTIAL SCHOOL

The literature on residential schools is extensive. For general studies, see:


On child apprehension:


For stories about the experiences of individual Indigenous women at residential schools across Canada, see:


On residential schools in British Columbia:


Additional Readings


On residential schools outside of Canada:


On the intergenerational impact of residential schools:


On the health of Indigenous people in residential schools and under colonialism in British Columbia more broadly, see:


For works on reconciliation and healing projects in the wake of residential schools, see the works listed under Chapter 10: Healing Work.
Chapter 5: Teachings for Moms

Additional readings for this chapter have been combined with those for the other teachings chapters and appear at the end of this section.

Chapter 6: Married Life

On logging in BC, see the works listed under “Chapter 2: Life with My Grandparents.”

On the history of “relief” to Indigenous peoples, see:


For additional readings on Indigenous peoples and the wage economy, see the works listed under “Chapter 2: Life with My Grandparents.”

On the regulation of liquor in British Columbia, see:


Several popular histories of Powell River have been written, a number of which are compilations of oral interviews with residents:


Recently, a study has been conducted into the positive working relationship between the Sliammon First Nation and James Thomson Elementary school:


**CHAPTER 7: TEACHINGS ON GRIEF**

Additional readings for this chapter have been combined with those for the other teaching chapters and appear at the end of this section.

**CHAPTER 8: COMMUNITY WORK**

For a small sample of literature about Indigenous women and their roles as community leaders, see:


For a thoughtful, first-hand account by a non-Indigenous social worker on the BC coast (including Homalco territory) in the 1960s and 1970s, see:

Chapter 9: Naming My Family

Jane Cook, who carried the same ancestral name as Elsie Paul, is the subject of a book:


For two books that situate Indigenous naming practices at their centre, see:


Chapter 10: Healing Work

Elsie discusses her involvement with healing work in the following documentary film:


For analysis of attempts at culturally specific justice systems, see:


For examples and analyses of health, healing, and reconciliation, particularly in the wake of residential schools, see:


**Chapters on Teaching:**

**CHAPTER 3 (TEACHINGS ON LEARNING), CHAPTER 5 (TEACHINGS FOR MOMS), CHAPTER 7 (TEACHINGS ON GRIEF), AND CHAPTER 11 (TEACHINGS ON SPIRITUALITY)**

A diverse and growing literature draws upon and shares Indigenous teachings, traditions, and methodologies. For examples, see:


