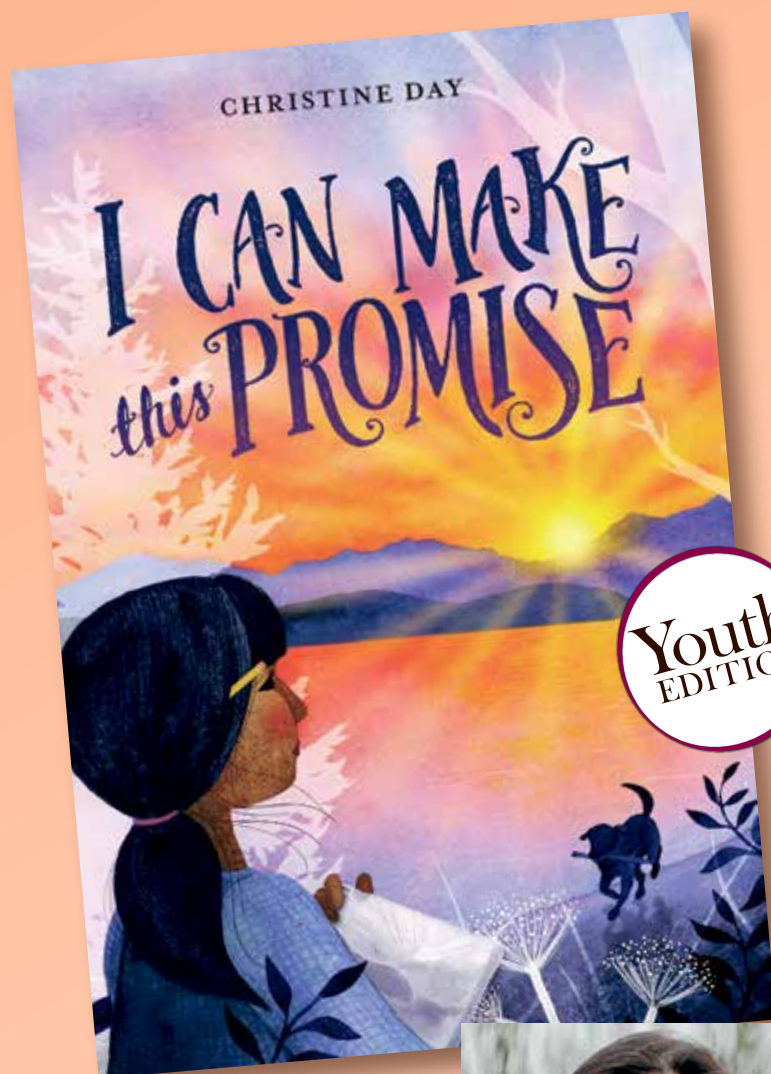


2022

A Novel Idea

...READ TOGETHER

April 6–May 7
Event listings on pages 6 and 7



Youth
EDITION

CHRISTINE
DAY



© JESSICA WOOD



DIANE
WILSON



© SARAH WHITING

www.deschuteslibrary/novelidea.org

An Interview with Diane Wilson

A NOVEL IDEA Describe your journey to becoming a writer.

DIANE WILSON Growing up in Minneapolis, I knew that my mother was enrolled on the Rosebud Reservation in South Dakota and spent six years attending the Holy Rosary Mission School on the Pine Ridge Reservation. This great, unexplained difference between my mother's life and mine created many questions about our family's cultural identity. As an adult, these questions eventually inspired me to begin writing. My first book, *Spirit Car: Journey to a Dakota Past*, was a memoir about five generations in my mother's family, using their story as a way of understanding how assimilation works over time. My second book, *Beloved Child: A Dakota Way of Life*, was a non-fiction collection of interviews with elders that offered an understanding of historical trauma and how to transform that experience into a better way of life for our children.

Tell us about the choice to open your novel with your poem, "The Seeds Speak."

As I was writing the book, I considered the seeds to be very much one of the characters, along with the four women whose voices tell the story. The seeds provided the broadest framework or context for the story, which was the Original Agreement between human beings and seeds

to care for each other. The opening poem—which emerged from a writing exercise in developing each character—speaks to the way that human beings are no longer upholding their responsibility to this Agreement. In a broad sense, the story that follows shows the way back to caring for our seeds, and the earth. The seeds also have a brief closing poem so they essentially book-end the story told by the four Dakota women.

When did you first learn about the role Native women played in protecting seeds and traditional food sources?

In 2000, I began volunteering for a tiny garden that was growing out a few handfuls of rare, Indigenous seeds that were saved by families for many generations. As I began learning more about these seeds and their amazing stories of survival, I was also learning about traditional gardening, which was primarily done by Native women. Traditional gender roles for Dakota women were focused on caring for the lodge, raising children, and tending gardens and all

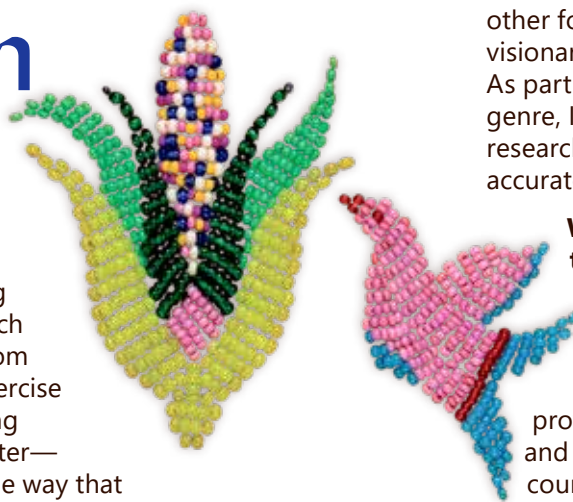
other food sources. They were also leaders, visionaries, and culture bearers for their people. As part of my writing process, regardless of genre, I also do a great deal of background research so that my books are historically accurate.

Why was it important for you to tell the story of Rosalie Ironwing and her family?

I've learned through my research and in speaking to many groups that our public schools and institutions have provided little education about the history and experience of Native people in this country. Until recently, much of what has been told has been written by non-Native scholars and historians. Telling the story of Rosalie and her family gave me the opportunity to share the little-known story of how important our traditional foods are not only to cultural identity but to the health of our planet.

What do you hope readers take away from *The Seed Keeper*?

The question that I ask throughout the book is how our relationship to Indigenous seeds, and the earth, has changed over many generations. And what does that change mean for us as human beings? And for the seeds? My hope is that readers will reflect on their own relationship to the world around them and find ways to reconnect. Despite all the horrific events that continue to assault us—politics, pandemic, violence—stepping outside and appreciating the earth's beauty and generosity offers the healing we need to protect what we love.



The Final Five Adult Readers

Books considered along
with *The Seed Keeper*



After the Last Border by Jessica Goudeau

Intimate and enthralling storytelling brings you into the life of two female refugees and their families. In each chapter we learn about their pre-immigration lives, their families, why they left their respective countries, and the story of their new lives in Austin, Texas. Easily digestible sections on immigration policy are interspersed throughout.

—GRAHAM FOX, COMMUNITY LIBRARIAN, REDMOND LIBRARY

Clap When You Land by Elizabeth Acevedo

Camino, in the Dominican Republic, and Yahaira, in New York City, unknowingly share a father. When he dies unexpectedly, the two young women must come to terms both with their loss and with his secrets. Written in verse that is sharp, lyrical, and whip-smart, this novel is an auditory revelation. Highly recommended, especially the audiobook.

—JENNY PEDERSEN, COMMUNITY LIBRARIAN, DOWNTOWN BEND LIBRARY

The House in the Cerulean Sea by TJ Klune

An utterly unique story for adults that pulls at your heartstrings. It weaves themes of self-love and appreciating each other's differences through unforgettable magical characters and a lovable protagonist you root for until the very end.

—RYA FENNEWALD, COMMUNITY LIBRARIAN, DOWNTOWN BEND LIBRARY

Swimming Back to Trout River by Linda Rui Feng

Told in alternating chapters from the past to the present, family traditions are at the center of this story about love, immigration, culture, and growing up. Feng's debut novel is filled with grace and honesty. It is a poetically written book that talks about family struggles, yet leaves readers with optimism.

—PAIGE BENTLEY-FLANNERY, COMMUNITY LIBRARIAN, SISTERS LIBRARY



An Interview with Christine Day

also hope that it will be clear that families and communities familiar with trauma are capable of moving forward when they come together.

***I Can Make This Promise* is an emotional journey with moments of sorrow and joy woven through it. What is the first book you remember reading that made you feel deeply?**

The Birds Who Flew Beyond Time, by Anne Baring. My mother read it to me sometime in my elementary school years, and I remember it as the first book that made us both cry.

Do you have a particular scene in *I Can Make This Promise* that you enjoyed writing? What scene was the most difficult to write?

One scene I really enjoyed writing was in the middle of the book, when Edie goes to Pike Place Market with Amelia's family and Libby. I enjoyed it, because Pike Place is a rich and exciting setting to describe for readers. However, it was also one of the most difficult scenes to write,

because this is a moment when Edie can feel one of her best friends pulling away from her.

What was the biggest inspiration for you to become a writer?

I have always been an avid reader, so my love of books is what inspired me to write my own.

What would you suggest for children and families wanting to learn more about their heritage?

Speak with your elders! Spend time with your parents and grandparents and other important people in your life, and ask them questions about their memories and experiences.

What question do you wish people would ask about your books and writing?

I'd love to receive more craft-focused and research-related questions about my work.

Have libraries played a role in your life?

Absolutely! I have been a regular patron of my local libraries for as long as I can remember.

A NOVEL IDEA For adults reading *I Can Make This Promise*, what would you like them to take away from the book and discussions with their child? And for kids, what do you hope they take away from the book?

CHRISTINE DAY I hope that readers of all ages will close the book feeling hopeful for the future. I

The Final Five

Young Readers

Books considered along with *I Can Make This Promise*



The Barren Grounds by David A. Robertson
Morgan and Eli, two Indigenous kids brought together by shared foster parents, find themselves in a fantastical parallel world with anthropomorphic animals living in blizzard-like conditions, all with one common mission: survival. Exploring themes of identity, connection to earth and nature, community, and found family, this novel interweaves elements of traditional Native stories with a coming-of-age tale in a masterful and compelling way.

—ERICKA BRUNSON-ROCHETTE, COMMUNITY LIBRARIAN, REDMOND LIBRARY

Healer of the Water Monster by Brian Young
Winner of the 2022 American Indian Youth Literature Best Middle Grade Book, this is a captivating adventure of a young Navajo boy named Nathan who is spending the summer with his grandma Nali. Life is not easy at Nali's house on the reservation—no running water or electricity—but Nathan treasures the time he spends with her. After discovering the Water Monster, a Holy Being from the Navajo Creation Story, one night while out in the desert Nathan and the Water Monster go on an extraordinary quest to discover the cure for the Being's mysterious illness.

—CHERYL WEEMS, YOUTH SERVICE COLLECTION DEVELOPMENT LIBRARIAN

Indian No More by Charlene Willing McManis with Traci Sorell
When the U.S. government's Indian Relocation Program goes into effect, Regina and her family, part of the Umpqua tribe, are relocated from the Grand Ronde Tribes reservation in Oregon to Los Angeles, California. Knowing that the government says their tribe no longer exists, Regina struggles with her Native heritage and confronts stereotypes at every turn. Informed by McManis' own life, this story provides insight into a piece of history often missing in retellings and textbooks.

—SAMI KERZEL, COMMUNITY LIBRARIAN, SUNRIVER LIBRARY

We Are Water Protectors written by Carole Lindstrom, illustrated by Michaela Goade
An Ojibwe girl takes a stand to protect the earth and her people's water supply from the "black snake" of prophecy in this Caldecott Medal-winning picture book. Overall, Metis/Ojibwe author Lindstrom and Tlingit/Haida artist Goade offer a melodic and exquisitely illustrated primer on the Indigenous-led movement to protect the Earth's freshwater resources. Written in response to the Dakota Access Pipeline Protests. Appropriate for elementary school aged children and up.

—ROXANNE M. RENTERIA, COMMUNITY LIBRARIAN, LA PINE LIBRARY

The Importance of Native Food Sovereignty

MARIAH GLADSTONE

The story of food is interwoven with power on this continent. Colonizers used food as a weapon of control as Native people were pushed from their homes and their lands were taken. In the early days of the United States, George Washington initiated a military campaign to march against the Haudenosaunee Confederacy (the six Nations of the Iroquois), burning their food stores, fields, and gardens. This strategy continued across the West. Speaking about Native peoples, in 1850 the Commissioner of Indian Affairs Report wrote, "It is cheaper, in the end, to feed the whole flock for a year than to fight them for a week." With this motivation, the U.S. encouraged and openly promoted the eradication of bison on the prairies. Bison populations plummeted from over 20 million to less than a thousand. Nations that relied on buffalo were forced to change their diets to government rations. Native people were forced onto reservations and the land further partitioned off in an effort to destroy their community food systems.

Families were also destroyed in this process. Children were stolen from their parents and put in government and church-run boarding schools. Though this was considered the progressive option at the time, the children were subjected to sickness, extreme violence, and sexual abuse, and were forbidden to speak their languages and practice their culture. The oft-repeated goal was to "Kill the Indian, save the man." Traditional knowledge was taken from them and Native peoples were left in new cycles of trauma.

Despite all of this, traditional foods and the information about them still hold the key to restoring wellness. Native people know that while our food

nourishes us, we also have a responsibility to take care of the places where our food comes from. Growing and harvesting our own plants connects us with the water, soil, air, weather, and all the other life that surrounds us. We learn reciprocity through our caretaking. The knowledge that was stolen can be regained in the same way our ancestors learned it: on the land. With a better understanding of the web of connections that weaves our ecosystem, we can realize ourselves as a part of that system.

Take time to learn about the landscape on which you live. Learn about the animals and plants. Learn about the waterways and the mountains. Find the gifts that they have been offering and start to perform the caretaking you have been neglecting. Learn about the people whose lands you inhabit and how they were taken from that place. Finally, recognize that trauma can be healed through connection. Perhaps you will find that healing in a garden, in a berry patch, or around a table filled with family and friends.

Mariah Gladstone (Blackfeet, Cherokee) graduated from Columbia University with a degree in Environmental Engineering and completed her Master's Degree at SUNY-ESF through the Center for Native Peoples and the Environment. She developed Indigikitchen (a portmanteau of Indigenous, digital, and kitchen), an online cooking show dedicated to re-indigenizing our diets using digital media.



Resources

The Confederated Tribes of Warm Springs Official Website

<https://warmsprings-nsn.gov>

The Klamath Tribes Official Website

<https://klamathtribes.org>

Confluence, a community supported nonprofit, connects you to the history, living cultures, and ecology of the Columbia River system through Indigenous voices.

www.confluenceproject.org

Visit the Smithsonian's Native Knowledge 360° Education Initiative.

<https://americanindian.si.edu/nk360>

Learn about the Native people whose homelands we are on.

<https://native-land.ca>

Visit and support the Museum at Warm Springs

www.museumatwarmsprings.org

Consider Donating

COCC's First Nations Student Union Scholarship Fund

<https://bit.ly/cocc-firstnations>

The Chúush Fund: Water for Warm Springs

<https://bit.ly/chuush-fund>

Find more resources for A Novel Idea at

www.deschuteslibrary.org/novelidea

A Personal History

RACHEL B., DAUGHTER OF THE TLINGIT NATION



The Indian Child Welfare Act (ICWA) was passed into legislation in 1978. In simple terms, this legislation is meant to help protect Native children from the U.S. government and white Christian churches. In 1819 the government started paying white Christian churches to forcefully take Native children from their parents and bring them to boarding schools. In these "schools" Native children were not allowed to speak their language, practice their own religions, wear traditional clothing, keep their traditional long hair, eat traditional foods, etc. These children were starved, beaten, and forced to become Christians. An estimated 50,000 Native children were killed in these "schools."

As a result from bad publicity, the "schools" started to close. Although the government's plan of forced assimilation through boarding schools failed, they found other avenues to eradicate Natives. They encouraged social service agencies (by offering additional funding) to remove Native children from their families and place them with "good Christian families." Often children were removed even if social services had no evidence of abuse or neglect.

Generations of children grew up in boarding schools, group homes, and church-run homes, which has led to mental health issues such as anxiety, depression, and complex PTSD. These disorders manifest in ways such as

(continued on page 5)

(continued from page 4)

alcoholism, drug addiction, poor life skills, and broken communities. A lack of resources and willingness by white society to acknowledge the core of these issues has kept these problems persisting in tribal communities.

My grandmother was taken from her family and forcefully sent to a boarding "school." She was an alcoholic when she gave birth to my mother. My mother was taken from her and raised by her alcoholic aunt who had similar trauma as my grandmother. My mother grew up in a semi-broken home in a broken community. I was born nine years after ICWA was passed in 1978, generations after the U.S. government and Christian churches had been separating Native children from Native families. My mother, who is full-blooded Tlingit and is an enrolled tribal member, was an alcoholic when she had me. When I was removed from her care, through ICWA, the state of Colorado was legally required to notify my tribe so they could make

arrangements for me to remain connected to the tribe and get enrolled myself. This did not happen. Instead I was placed with a white Catholic family. A family who desperately wanted to "save me" from my Nativeness; a family that the state of Colorado saw as inherently better for me than my own people, because they are "a good Christian family." They viewed it similar to missionary work and if they could save my savage soul that is clearly what God would want for me and them.

As a result I grew up disconnected. I didn't belong in my family, I didn't belong in my community, and I didn't belong with other Natives. I knew nothing about my culture, traditions, or history because my adoptive parents knew nothing about my culture, traditions, or history. My adopted mother used to tell a very true story as a joke that when the social worker asked her how she planned to provide for my cultural needs, my mother responded with, "Well, I have a walrus in the freezer." It was told as a joke

because that's how they viewed the question: a joke. They had zero understanding that my being separated from my culture, traditions, and ancestors would create trauma that none of us would have any capability to address.

What I was raised to understand of my people is that I was destined to be fat, lazy, diabetic, and probably an alcoholic. This is what my white adoptive mother understood about Natives, and is what she instilled in me. No one had ever sat her down and said, "Natives are fat, lazy, diabetic, and often alcoholic," it's just the stereotypes used by society, the government, and the Catholic church to reduce Native people and justify our continued Genocide.

Most of my life was shaped and controlled by colonizer ideals and systems. Today I work to decolonize my mind, community, and world. I am learning my history, culture, and traditions so I can live in a good way. I invite you to join me. Learn about your pre-colonized history of your ancestors and learn to walk in a good way with them.

The Indian Child Welfare Act SHERI FREEMONT, J.D.

Connection—our human need to be with one another, with community, with love. We say "keep in touch" when we are at risk of losing connection with someone. Losing a connection can become grief. For Indigenous people and other peoples who have endured genocide or forced loss of connections with their peoples, languages, lands, and cultures, the need to reconnect with all these lost aspects of ourselves can be incredibly difficult, painful, and life-changing.

For most Indigenous peoples, we know that every child is born to a family, a mother, a father, to aunts and uncles, to grandparents and grandmothers, a clan, a people, the land. Their tiny vulnerable bodies fed and nurtured and loved by their whole family. Named in their cultural traditions, spoken to in their languages, loved with Indigenous knowledge and practices.

Yet, in this country, for shameful motives, Indigenous children as young as three were taken away by the government for generations. Sometimes by force, often by threat. Known now as the boarding school era, tribal children were taken away from communities and family so that the government could "Kill the Indian, and save the man."

Talking about genocide is difficult and uncomfortable. History has been clearly documented that the idea to make tribal people more white, rather than literally wipe them out, was tactically and explicitly decided by the government as not only cheaper but likely more acceptable in the world's eyes. The more blatant and obvious tactics of child taking later became less plain and more nuanced, and arguably still applied in the spirit or rhetoric of benevolence. The boarding school era was followed by the adoption and assimilation eras. Tribal communities and families continue to make efforts to reconnect and heal where it is possible. In so many cases, the loss has been insurmountable.

The children taken to the boarding schools were taught to lose all their Indian-ness. Children who were intentionally adopted out to white families learned similar lessons. When tribal children in foster care are placed in a family or home that is not connected to the child's family, culture, or tribe, the risk of loss continues.

The Indian Child Welfare Act (ICWA) was enacted by the United States Congress in 1978 to mitigate the ongoing harms of Indigenous (tribal/native) children's and families' loss of their connections. Today, the ICWA continues to help Indigenous families who are hurting and have many challenges to heal and keep their families safely together, rather than simply re-assign the Indigenous child to another family. The Act requires that when it is necessary for a tribal child to be removed from their home and parents as the only way to keep them safe, that the State government who makes that decision must try and place those children with other relatives or tribal people.

Thus far the ICWA has survived constitutional challenges due to truths that the Supreme Court has had a difficult time reckoning with: that tribal nations on these lands have rights as nations. Thus, when children and families are protected by the ICWA, and States are restricted or limited in separating them, it is not because those people are racially "Indian," but rather members of pre-existing and still-existing nations, struggling and fighting to remain what we have always been: connected communities of Indigenous people, bound by language, love, culture, land, and values.

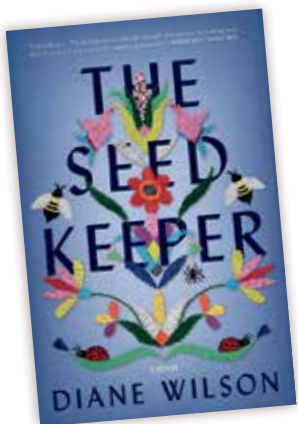
The ICWA continues to be challenged, almost exclusively by white foster families who feel that their love for a child they voluntarily and temporarily cared for is their entitlement, despite the breaks of connection and harm such a surrender could bring for the child and the community and tribe the child is inextricably bound to. That the broken hearts of white families when a tribal child is moved to a tribal home is portrayed as anti-White racism is shameful. The rights of a child and a colonized people to remain connected is the correct framing. Connection to our people, to our tribes, to our cultures is fundamental.

Sheri Freemont is an Indigenous lawyer (Turtle Mountain Chippewa and Omaha), currently working with Casey Family Programs, a national foundation aiming to reduce the need for foster care.



Discussion Questions

The Seed Keeper



ONE How does Wilson feature storytelling within Rosalie's community and personal story (in linear and non-linear ways) to enrich history and legacy within the characters?

TWO Consider the way the various timelines and characters are tied together in the conclusion of the novel. In what ways can readers of *The Seed Keeper* use these interwoven stories to reflect on intergenerational trauma and, more broadly, the role the past plays in the present and future, particularly in Indigenous communities?

THREE Rosalie and Ida's friendship is a powerful reminder that while we inherit a past legacy from those who came before us, we each get to choose the way we allow that legacy to influence how we conduct our lives. Can we glean lessons on reconciliation, with others and with the earth, from this relationship? If so, what might they be? If not, why do you think that is?

FOUR *The Seed Keeper* grapples directly with themes of environmental degradation, specifically at the hands of corporate agriculture and genetically modified seeds protected by copyright. Ultimately, this corporate agriculture industry impacts the entire community in which Rosalie and her family are living. What elements of this conflict struck you? What impacts are industries like this one having on communities today?

FIVE Which tribes and Indigenous communities live near your home? Which crops and harvests do they hold sacred and are they able to still grow them? Have you eaten these foods?

I Can Make This Promise



ONE After finding the box in the attic, Edie asks her parents, "Why am I Edith?" and "Where did my name come from?" (pg. 49) What is the story behind Edie's name? By the end of the book, how does she feel about her name?

TWO Why are our individual names important? How do our names connect us to the places and people we come from? What is the story behind your own name?

THREE Where might you learn more about the land you inhabit, the history of those lands, and how to actively be part of a better future going forward together? How might you share what you learn with your community?

FOUR In one of her letters, Edith Graham writes: "I must admit, I'm homesick. It's lonely being the only Indian woman around." (pg. 143) Do other characters feel lonely throughout this book? Can you identify any patterns or similarities between their moments of loneliness?

FIVE Over the course of this novel, Edie's friendships change. Take a moment to reflect on her relationships with Amelia, Serenity, Libby, and Roger. What is the nature of Edie's relationships with each person? How are these relationships significant to Edie's growth?

SIX Why do you think the author chose the title *I Can Make This Promise*? What is the main promise Edie makes in this story? How does she fulfill this promise? How might she honor it in the future?

SEVEN Make your own promise. Reflect on the people, places, memories, and experiences that are most important to you. What can you do to fulfill this promise right now? How might you honor your promise in the future?

Events

Visit www.deschuteslibrary.org/calendar to learn more about these programs. Programs with an * require registration. For online programs visit the web calendar for access information.

YOUTH Events

Art with a Dog* 6-11 YRS

Draw, paint, or write about a *Very Good Dog*—with a live model. Reg. required.

Wednesday, April 6 • 3:30 p.m.

Downtown Bend Library

Tuesday, April 12 • 4:00 p.m.

Redmond Library

Wednesday, April 13 • 2:00 p.m.

La Pine Library

Wednesday, April 20 • 1:30 p.m.

Sunriver Library

Thursday, April 21 • 3:30 p.m.

Sisters Library

Wednesday, April 27 • 1:30 p.m.

East Bend Library

Grab-and-Go Kits 6-11 YRS

Postcard Kits

Saturday, April 9 • All day

All library locations

Art Kits

Saturday, April 23 • All day

All library locations

Your Next Book: Kids Edition

Tune into our YouTube channel for monthly book recommendations.

Wednesday, April 13 • 10:00 a.m.

Online

Christine Day in Conversation with Students*

Students are invited to ask questions and share in conversation with Christine Day. Registration required.

Thursday, May 5 •

11:00 a.m., Online



Christine Day

Book Discussions 9-11 YRS

Read and discuss *I Can Make This Promise* with other readers.

Saturday, April 9 • 11:00 a.m.

Redmond Library

Wednesday, April 13 • 3:30 p.m.

Downtown Bend Library

ADULT Events

Truth and Reckoning: Indian Boarding Schools

Learn about 100 years of Native American boarding school history in Oregon.

Friday, April 8 • noon
Downtown Bend Library

Monday, April 25* • 6:00 p.m.
Online (Registration required)

Daughter of a Lost Bird Documentary Screening

Saturday, April 9 • 3–5:00 p.m.
Open Space Event Studios
220 NE Lafayette, Bend

Yes, I'm Native. No, My Liver Doesn't Hurt.

An exploration of the health of Indigenous people in U.S. history.

Sunday, April 10 • 3:00 p.m.
Downtown Bend Library



Amanda Page

My Life in Central Oregon and with Deschutes Public Library

Learn the unique story of our community member Darwin Simtustus through his own words.

Monday, April 11 • 6:00 p.m.
Online

Ichishkín Language Revitalization

Learn about local Native language revitalization that counters historical damage.

Wednesday, April 13
• 6:00 p.m.
Downtown Bend Library

Tuesday, April 26 • 6:00 p.m.
Redmond Library



Jefferson Greene

Northern Paiute Storyteller Wilson Wewa*

Wilson Wewa tells stories from his family and tribe. Registration required.

Thursday, April 14 • 7:00 pm.
High Desert Music Hall
818 SW Forest Ave., Redmond



Wilson Wewa

Minnesota's Forgotten War and Its Aftermath*

Hear how the events of 1862 shaped Federal policies towards Native peoples. Registration required.

Tuesday, April 19 • 5:30 p.m.
Online



Joe Eggers

The Right to Remain Connected and Indigenous

Explore the Indian Child Welfare Act and the mass removal of tribal children from their families and communities.

Thursday, April 21 • 6:00 p.m.
Downtown Bend Library

Friday, April 22 • noon
Redmond Library

Star Party at Oregon Observatory at Sunriver*

Search the night sky for nebulae, galaxies, star clusters, and planets. Registration required.

Friday, April 22 • 8:00 p.m.
Oregon Observatory at Sunriver
57245 River Road, Sunriver

Gardening Fair

Learn how to help pollinators in your garden, build a microgreens kit, watch a weaving demo, and more.

Saturday, April 23
• 11:00 a.m.–1:00 p.m.
Sisters Library (lawn)



Kelli Palmer

Daughter of a Lost Bird Documentary Q&A*

A live Q&A with the director and subject of the film. Registration required.

Wednesday, April 27 • noon
Online



Kendra Potter

Food Security vs. Food Sovereignty

Learn why food sovereignty is so important to Native peoples.

Thursday, April 28 • 6:00 p.m.
Downtown Bend Library

Friday, April 29 • 1:00 p.m.
Sisters Library



Perri McDaniel

Seed Swap and Book Talk*

Trade seeds, plant greens, and tell stories. Registration required.

Thursday, April 28 • 6–8:00 p.m.
SCP Redmond Hotel
521 SW 6th Ave., Redmond

The Right to Know

Dr. Jennifer O'Neal highlights the importance of honoring Native American sovereignty by centering Indigenous protocols, knowledge, and traditions in histories and collections.

Saturday, April 30 • 3:00 p.m.
East Bend Library



Jennifer O'Neal

The Auntie Way: Stories Celebrating Kindness, Fierceness, and Creativity

Be inspired by the strength and generosity of Aunties from the Yakama Reservation and beyond.

Tuesday, May 3 • 3:00 p.m.
Online



Michelle Jacob

A Novel Idea Book Discussions

Wednesday, March 2 • 6:00 p.m.
Roundabout Books, Bend

Thursday, April 14 • 11:45 a.m.
Redmond Library

Tuesday, April 19 • noon
East Bend Library (Online and in person)

Tuesday, April 19 • noon
Sunriver Library (Online)

Thursday, April 21 • noon
La Pine Library

Friday, April 22 • noon
Downtown Bend Library

Monday, April 25 • 6:00 p.m.
Online with Sunriver Books & Music

Tuesday, April 27 • 5:30 p.m.
Sisters Library (Online)

MAIN EVENTS

Diane Wilson & Christine Day



Wrap up A Novel Idea 2022 with this conversation between authors Diane Wilson and Christine Day.

Free, but tickets are required and are available starting Monday, April 11 at www.deschuteslibrary.org/calendar/novelidea and at all library locations.

Friday, May 6 • 6:00 p.m.
Bend High School (Auditorium)
230 NE 6th Street, Bend



Saturday, May 7 • 4:00 p.m.
Madras Performing Arts Center
412 SE Bluff Street, Madras



In partnership with Jefferson County District Library

Lonza
Pharma & Biotech



O. Hm.
Oregon
Humanities



Wealth
Management

E.H. and M.E. BOWERMAN ADVISED FUND OF THE OREGON COMMUNITY FOUNDATION

Welcome to A Novel Idea 2022

We are so honored that readers from around the region continue to join us year after year to celebrate the power of great stories, told by amazing authors, as we build community one book at a time. The idea behind A Novel Idea is simple: pick a great book, engage with community through thought-provoking and relevant programming, and wrap up the project with free and accessible visits from the authors.

A primary benefit of reading fiction is that stories about people and places beyond our own experiences help us build empathy and understanding. This year's selections—one book for adult readers and another for young readers—are both by Native authors. The two novels invite readers into the generational traumas, joyful triumphs, and resilient lives of unforgettable characters. *The Seed Keeper* (for adult readers), by Diane Wilson, follows a Dakota family's struggle to preserve their way of life and their sacrifices to protect what matters most. *I Can Make This Promise* (for young readers), by Christine Day, explores the journey a young girl takes to reconnect with her heritage.

In addition to reading the selected books, we encourage you to learn more about the rich history and heritage of Native cultures, including our neighbors the Wasco, Paiute, Warm Springs, Klamath, Modoc, and Yahooskin peoples. Please find the resource list on page 4 for further reading and learning as well as suggestions for ways to support Native initiatives at the local level.

A Novel Idea is possible because of you, our loyal readers, our generous sponsors, and our dedicated donors. It takes all of you to make this program a success, to provide free programs for all ages, and to keep this dynamic community read program the largest in Oregon. Thank you for supporting A Novel Idea for the last 19 years.

Happy reading!

YOUTH EDITION SELECTION COMMITTEE

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