

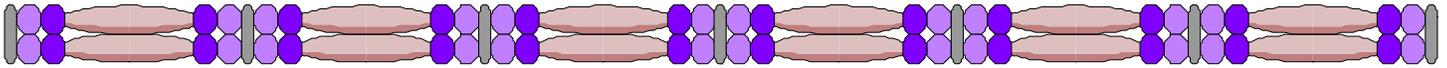
Aionkwatakari:teke

(A-YOU-GWA-DA-GA-RI-DE-GEH)

"For us to be healthy"

Vol. 23, No. 2 Kahnawake's Only Health and Wellness Newsletter

Enniska/February 2018



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Aionkwatakari:teke

Aionkwatakari:teke is a newsletter published six times a year by Communications Services of Kahnawà:ke Shakotiiá'takehnhas Community Services (KSCS). Our purpose is to provide information on health and wellness issues that affect Kahnawá'kehró:non. All community members are welcomed and encouraged to submit articles provided that they are comprehensive to the general public, informative and educational. Slanderous material will not be accepted. Views expressed in the articles may not necessarily reflect those of KSCS. We reserve the right to edit all articles. All questions concerning this newsletter should be directed to:

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This newsletter is intended to complement, not replace, the advice of your health care provider. Before starting any new health regimen, please see your doctor.

Editor's Notebook



Welcome to the first edition of Aionkwatakari:teke! As I write this, we are in the middle of a deep freeze with windchill temperatures of -30°. I'm not sure how February will fare yet but it is typically very cold and stormy. So, I hope you are keeping warm and toasty and even managing to get out and enjoy this winter a little bit.

This first issue of 2018 has a look at how we can use culture and tradition to help our youth become who they were meant to be; strong Onkwehon:we who contribute to society and, in turn, become role models for those younger than them. We hope you enjoy it.

We also have a look at the fabulous maple tree, or wahta, and how students at the Kahnawà:ke Survival School are learning about the gifts of wáhta. Nia:wen to them for sharing the article!

Please keep your eyes open for an event organized by the Centre for Gender Advocacy in Montreal. In the past, they've organized marches in support and solidarity with the Missing and Murdered Indigenous Women and Girls, an event that usually takes place on February 14. Organizers are still in the midst of planning *something* for this coming Valentine's Day but details weren't available at the time of printing.. You can check their website for more information at GenderAdvocacy.org and KSCS will post the information as well. Thanks for reading.

Sken:nen,

Marie David





Internet Safety and Teens

BY KARINA PETERSON, PREVENTION

Technology and the World Wide Web play a large role in the lives of our teens. We can use technology in positive ways, but there is a dark side to it. Teaching our teens how to stay safe while online can be a great tool to help them navigate through the Internet world.

Always discuss and set limits with your teen for Internet usage. This includes all forms: texting, social media posting, online gaming, emailing, etc.

Here are five simple rules for posting online (1), at any age:

- 1. Would your grandma want to see that?** Remember that once your posts hit the Internet, they can be there forever.
- 2. Do you really think that's private?** Once posts, information, and photos hit social media servers, they can be always be accessed again or saved via a screenshot. In most social media policies, when you accept the Terms of Use and User Agreements, you give these sites and applications permission to access your address books, information, photos, and posts from their online servers at any time (3, 5). *Temporary* or *disappearing* post settings never really disappear.
- 3. Would you say that to someone's face?** Portray yourself and your community in a positive light by not posting negative statements, comments, memes or photos on your profile.

4. Is that your work to publish?

Always give credit for photos or artwork to the person it belongs to when re-posting.

5. What if someone published a photo like that of you?

Always be sure to have consent before posting and tagging a photo of a person.

Make sure your teen uses strong passwords for all online accounts. Teach them to keep personal information to a minimum, including phone numbers, addresses, and location tagging. Information like that can open them up to identity theft and online predators. Stress the importance of NEVER agreeing to meet anyone in person from an online forum, especially by themselves – with or without permission from you as their parent/guardian (4).

Ask your teen to use avatars instead of photos and not to use webcams. Discuss accepting friend requests, photos, messages, and files ONLY from people they know. Make it clear that there should be NO ROMANCE while online, as this can also open up doors to sexual predators (4).

Talk to your teens about the legalities of sexting. Sexting nude or sexually explicit photos and videos under the legal age is a criminal offense. Making, distributing, possessing or accessing sexual photos and videos of minors is considered child pornography and can result in jail time and being listed as a sex offender. Not to mention that once it's sent, it

can be accessed and circulated for an extended period of time (2).

Keeping our teens safe in the online world starts with a conversation based on facts, transparency, and setting clear limits together. Trust that your teenager will make the right decisions and respect their privacy when monitoring. Shed some light on the dark side of the 'WWW' and enjoy what the Internet has to offer.

Sources:

Baker, Garry, et al. "Think B4 You Post." *Misternorris.com*.

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Tsi Niionkwarihò:ten and Healing

How We Can Support Our Youth

BY KAWENNARÒ:ROKS MCCOMBER, PREVENTION



LIKE THE PHOENIX FROM THE ashes our people have proven to be resilient from generation to generation.

We are continually facing challenges, getting knocked down and picking ourselves back up again.

Our ancestors may have been both the perpetrators and victims of

violence while we've also had many reminders of how we should live in peace and harmony.

Residential schools and other policies played a big part in our loss of culture and language and with that came shame, guilt and trauma. We suffered many losses and anger and grief may have manifested into violence,

family separation and addictions.

Historical trauma can't be taken for granted due to its impact on many generations of Kahnawakehró:non. "Historic and current traumatic assaults have enduring consequences—environmentally, socially, culturally, emotionally, biologically, psychologically and above all, spiritually for

both indigenous peoples and their perpetrators”¹(Michaels intro).

Historical trauma differs from other forms of trauma because it is shared by many people and can span multiple generations as the children of survivors of the traumatic incident can also experience the effects.

In a review of child welfare practice in the United States, Cari Michaels refers to historical trauma and “microaggressions.” This is in response to a presentation by Dr. Karina Walters on “Historical Trauma, Microaggressions, and Identity: A framework for Culturally-Based Practice” in 2009 (2010, 1).

The authors say that historical traumas can come in many forms from massacres, imprisonment, criminalizing traditional or spiritual practices, assimilation and “environmental decisions (radioactive dumping in specific geographic areas that affect specific groups of people)” (Michaels 1).

“Microaggressions” as explained by Michaels, “are current events, and are often covert in nature. They are defined as “events involving discrimination, racism, and daily hassles that are targeted at individuals from diverse racial and ethnic groups” (Ibid 2). Michaels further explained that the “microaggressive acts can perpetuate the trauma” (Ibid 2).

Researchers have studied the impact of these traumas on descendants of victims of wars and the vulnerability of native people in many areas of life. We continue to be at risk, but how can we turn this around and become stronger as a community. At a presentation on *The Teachings of the Condolence* in December 2017, Tom Porter asked “How do we liberate ourselves? That is the big question?”²

Resiliency and our cultural practices may be key to positive change. In Kahnawà:ke we’ve experienced a gradually growing revival of cultural practices. We are continually working hard to bring our language and traditions into the realm of our daily lives. This is important.

Walters et al support this in their research as they presented a model of coping with stress where culture is used as a “buffer” (Walters 4). They described four buffers: “Identity attitudes, enculturation, spiritual methods of coping and traditional healing practices” (Ibid 4).

Michaels reviewed many articles that offer ideas for ways to decolonize child welfare practice. “These include learning about history, mistrust, resilience and creating new narratives while supporting community grief ceremonies that include support...the use of traditional practices has also

been shown to relate to positive health outcomes” (Ibid 5).

This all to say, that re-learning our language and culture can help us to develop a positive identity, in turn self-care practices may act as “buffers” or protective factors for mental health and other health or social issues.

Porter also offered hope in his presentation by saying, “We have so much to be proud of, we need to learn our history and traditions and give it to our kids.”

This is the task at hand. In order for our traditions and language to survive into the future, it is important that we take an active role in our education and pass it on to the next generation. We need to start this today.

Sources:

1 Michaels, Cari, MPH. (October, 2010). *Historical trauma and microaggressions: A Framework or culturally-based practice. E Review for the University of Minnesota Extension Children, Youth and Family Consortium.*

2 Porter, Tom. (Dec. 19, 2017). *Presentation on teachings of condolence. Hosted by Tekanikonrahwa:kon Wholistic Health and Wellness Program. Mohawk Council of Akwesasne. Akwesasne.*



Women's Mental Health

BY ALANA KANE, ONKWATA'KARITÁHTSHERA

A RECENT WORK BY DR. Marina Morrow, who is currently a professor in the School of Health, Policy, and Management at York University in Toronto, shed some light on the issue of women's mental health.

Studies reveal that certain mental illnesses are more widespread in women and that women utilize mental health services more often than men do. Evidence also shows that the mental health needs of women are significantly different from those of men and warrant particular attention.

For example, women are almost twice as likely as men to experience depression and anxiety, the incidence of depression is significantly higher among young women than among young men, and women are more likely than men to be diagnosed with seasonal affective disorder, eating disorders, panic disorders, and phobias. Women also make more suicide attempts. These differences have implications for the treatment and ongoing support of women with mental illness.

Also, women cope with stress and life events in different ways and vary from men in how they signal their distress. These differences may have implications for the diagnoses and treatments women receive. For example, some psychological assessment

tools do not consider women's past or present experiences of violence or how their mothering responsibilities might be relevant to their situation.

Women's mental health needs also differ across the life course. During their childbearing years women may require mental health supports related to pregnancy and post-partum depression, especially if they have serious mental illnesses.

Older women also have particular mental health needs related to diseases like Alzheimer's and dementia. The likelihood of dementia increases with age and women, in part because of their greater longevity, are twice as likely as men to develop dementia.

Furthermore, women, as a group, are very different. Sex and gender intersect in numerous ways with age, class, ethnicity, sexual orientation, physical and mental ability, gender identity, and life experience and result in different mental health outcomes among women.

Sadly, for Indigenous women in Canada, the legacies of colonization and residential schooling have resulted in cultural discontinuity and oppression in many Indigenous communities that have been tied to high rates of depression, alcoholism, suicide, and violence against Indigenous women.

Between 1989 and 1993, Indigenous

women in Canada were more than three times as likely to commit suicide as were non-Indigenous women.

What can be done to help?

Dr. Morrow recommends developing women-centred mental health care. Mental health services should develop specific treatment/support procedures for women with present and past experiences of physical and/or sexual violence.

Morrow also recommends that all jurisdictions develop models for women-specific supports and services that incorporate current evidence about sex and gender differences and the mental health needs of ethnically diverse groups of women.

Source:

Morrow, Marina. "Mainstreaming Women's Mental Health: Building A Canadian Strategy." *Centre of Excellence for Women's Health. British Columbia. 2003.*

Eating Disorders: Descriptions

REPRINTED WITH PERMISSION FROM THE NATIONAL EATING DISORDER INFORMATION CENTRE

FEBRUARY IS EATING Disorders Awareness Month. To mark it, we're printing this breakdown of descriptions compiled by the National Eating Disorders Information Centre (NEDIC) for your information purposes. You can get more information at NEDIC.ca.

Compulsive Exercising (sometimes called "Anorexia Athletica")

Anorexia athletica is a condition where people over-exercise to the point that fulfilling their exercise goals takes on more importance than almost anything else. Exercise is used to control body shape and weight and to provide a sense of power, control and self-respect. It isn't a clinically recognized diagnosis in the same way that anorexia nervosa and bulimia nervosa are, but compulsive exercising can have serious health consequences.

Symptoms of anorexia athletica include:

- Being unwilling to miss a single workout
- Taking time off work, school and relationships to exercise.
- Focusing on the challenge exercise poses while sacrificing enjoyment.

- Believing that one's self-worth depends on our physical performance.
- Rarely being satisfied with one's physical achievements

Nocturnal Sleep-Related Eating Disorder

People with nocturnal sleep-related eating disorder may binge-eat, or consume strange combinations of food, raw foods and even non-food items in the period between wakefulness and sleep. Upon waking up, the person has little or no memory of doing this.

Although nocturnal sleep-related eating disorder is found across ages and in both males and females, more females appear to be affected. Because it occurs while the person is unconscious (as in sleep-walking), it may be best to consider it a sleep disorder rather than an eating disorder.

Orthorexia is a cluster of food- and weight-related symptoms, including:

- Eating only foods regarded as healthy.
- Relying only on "natural" products to treat an illness.
- Finding more pleasure in eating "correctly" rather than enjoying

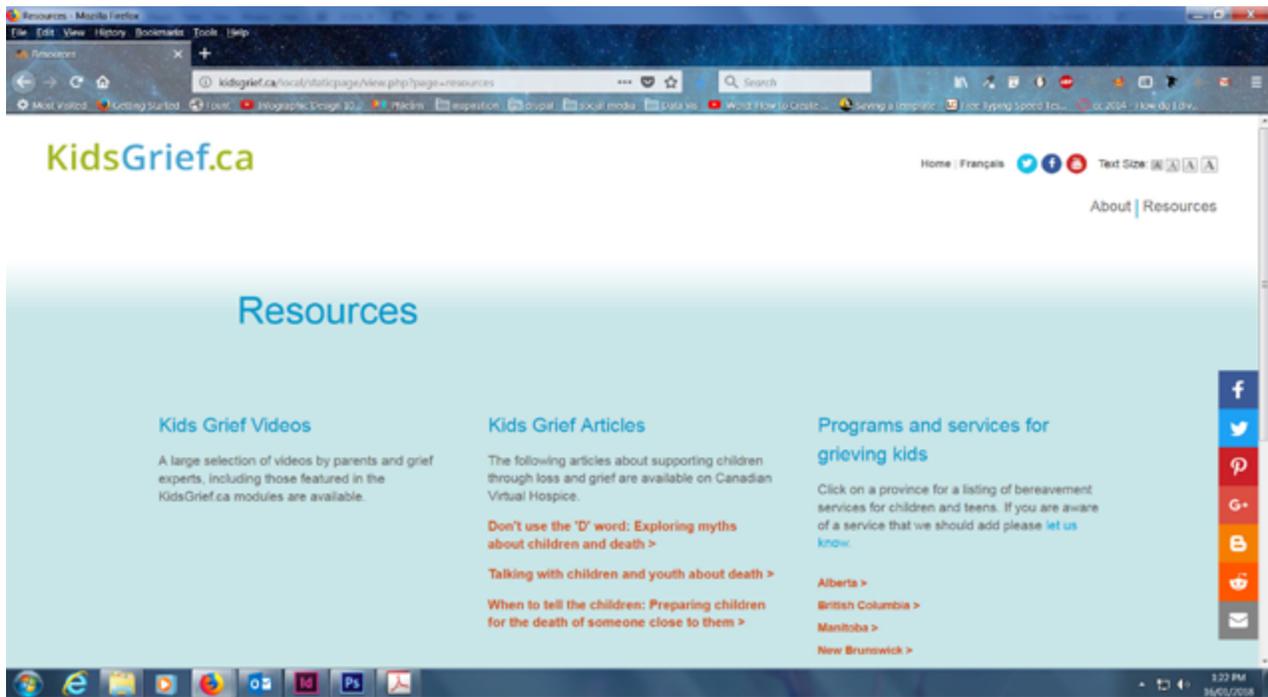
the tastes and textures of a variety of foods.

Although orthorexia is not a recognized diagnosis, it does - like other forms of disordered eating - lead to an obsessive focus on food. People with orthorexia experience emotional satisfaction when they stick to their goals, but intense despair when they fail to do so. Weight is commonly used as a measure of their success. Their behaviours and beliefs can lead to social isolation and ill health. If weight loss compromises health and body dissatisfaction plays a part, orthorexia may become anorexia nervosa.

Kid's Grief

A New Website

BY MARIE DAVID, COMMUNICATIONS



I WAS DRIVING TO WORK ONE EARLY MORNING IN November as I usually do and listening to CBC radio to help get my mind off the bumper-to-bumper traffic that I'm usually mired in. It helps. Trust me. I find myself lamenting the state of the Habs in this current hockey season or disagreeing with arts reporter Brendan Kelly and his latest musical taste test.

But once in a while, I find myself trying to store interesting information away in that I think may be of use to KSCS or to the readers of Aionkwata'kari:teke. And so it was that I found this resource on helping kids deal with grief at KidsGrief.ca.

Talking to children about death is not something that comes easy and it's not something that most of us, as adults, are prepared for. It can be uncomfortable and sad and bring up a whole slew of emotions. And unfortunately, sometimes the moment sneaks up on us when someone dies, whether it's sudden or after a long illness and we're not prepared to deal with the death ourselves.

Death and dying is usually a taboo subject with kids but let's face it, they're curious and they will ask questions. Can

you remember when you were a kid and whether you asked questions? What kind of answers did you receive? Were they helpful or did they just lead to more questions?

If you visit their website, it's a good idea to start on the About page. There, you'll find answers to some questions you may have, including how to use the site and who are the people behind the site. You want to be assured that the people behind the site are professionals and you will find that there.

What you may not find is answers that are culture specific. After all, the Onkweh'on:we view of death and dying may be different than what is considered mainstream. And for that, you should talk with an elder or faithkeeper, who can help you through the process.

KidsGrief.ca is not meant to replace help from a professional and you should definitely follow-up with a health care professional or counsellor at the Kateri Memorial Hospital Center or here at KSCS if strong emotions persist.

Acer Saccharum: The Sugar Maple Tree

BY DAVID MCCOMBER, KAHNAWÀ:KE SURVIVAL SCHOOL

TAPPING SUGAR maples has been done for as long as anyone can remember. Our ancestors did it, and the practice continues to this day. There is a ceremony that acknowledges and thanks the sugar maple trees for the gifts that they continue to offer and the “opening of the trees” is part of the spiritual medicine done before trees are actually tapped.

It’s possible to look at the entire process of tapping trees as medicinal on many levels. The science available speaks of how the sap has many benefits that include its anti-oxidant and anti-inflammatory content, its capability of boosting the immune system, how it can help stabilize blood sugar levels, its high calcium content, as a liver cleanse, and even plays a role in cancer prevention.

At a more personal, or even spiritual level, the feeling of knowing that this tradition is being successfully carried on and the ability to be able to share such things with our children is part of our responsibility as adults. The passing on of the spiritual and physical aspects of tapping trees ensures that the skills and teachings

are being passed on to the next generations.

We are fortunate to have access to a hardwood forest that still has healthy sugar maple trees. Those who are tapping trees have been approached by different groups of people to share the process of turning sap into syrup. Those who do make syrup are willing to share their skills and knowledge of this process, especially when it comes to school aged children.

The children’s eyes are wide with enthusiasm and witnessing their eagerness to get involved is good medicine for everyone because, simply put, it makes people happy.

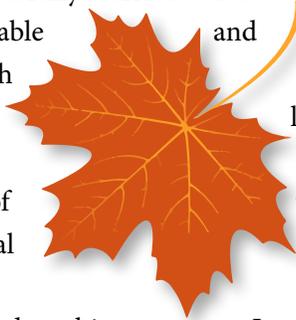
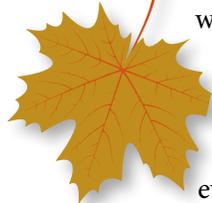
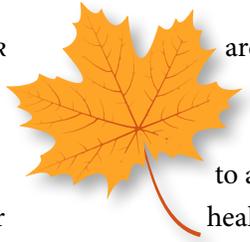
Maple season is short and knowledge of the temperatures is a must. Sap runs best when the temperature is below zero at night and warms to plus five or six degrees. While the trees are “running”, it is a good idea to drink about a half cup per day. Maple water does wonders for a person’s liver and processed foods be avoided during this time to give our liver a chance to clean itself.

Once the tree sap is cloudy in the pail, don’t drink it, because it’s time to say goodbye to another maple season.

It takes about forty gallons of

tree sap to produce a gallon of syrup. Though tempting, soaking our pancakes in the syrup isn’t recommended. The syrup produced has a very high sugar content, with the average being about 1½ teaspoons per tablespoon. Be careful not to overindulge, because too much sugar is not good for anyone.

If you want learn how to tap a tree and aren’t sure how, ask around. There are people out there who do tap their trees and cook the sap and are usually more than willing to share. If there is a connection made with the gifts the trees have to offer, it gives us more reasons to want to want to save these traditions and pass them on.

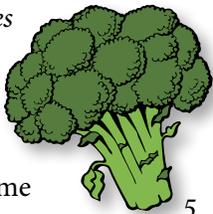




Ten Things NOT to Say to a Picky Eater

BY CHANTAL HADDAD, PDT. KMHC NUTRITIONIST

F EEDING A FAMILY OF PICKY eaters can be a daily struggle for parents. It is natural to prefer some foods over others, but how you react and what you say when your child *refuses* to eat certain foods can either help them become more open or on the contrary make them become even more picky. Here are 10 things NOT to say to a picky eater:



1. *“You can’t have dessert until you finish your plate!”*

When you offer dessert as a reward, it makes it all the more desirable. If dessert is being served, everyone should get some, regardless of how much they ate.

2. *“Eat your vegetables, they’re healthy for you”*

The idea of *healthy food* is quite abstract for children. Instead of *talking* about health, *show the good example* by eating healthy foods yourself, without comments.

3. *“Don’t eat too many cookies, you’re going to get fat!”*

The idea of *forbidden foods* makes these foods seem more attractive. This can make a child learn to ignore his natural feelings of hunger and overdo it when given

the chance to eat forbidden foods.

4. *“Good Job! You finished your plate!”*

This kind of praise can teach a child to ignore their feelings of hunger and fullness; they may overeat and finish their plate simply to please you.

5. *“If you don’t like these, then I just won’t put any on your plate”*

Do not encourage pickiness by allowing your child to have only what they like on their plate. Instead, tell them they will get a small serving of everything; then they can choose whether to eat it or not.

6. *“I’ll just make something else for you”*

Avoid catering to your child’s food preferences; this will only make them a pickier eater. It will also create a lot of work for you. Instead, try to offer new foods at the same time as more familiar and well liked foods. Let your child pick and choose what and how much to eat off their plate.

7. *“There are no vegetables in the sauce”*

Hiding foods in soups and sauces does not teach your

child to like new foods; instead offer them many opportunities to taste. Some children need as many 20 exposures to a new food before deciding to try it.

8. *“Get out of the kitchen while I get supper ready!”*

Children as young as two-years-old can participate in meal preparation. The kitchen is a great place to learn about food and to practice life skills.

9. *“I never liked cooked vegetables either”*

Don’t express your own distaste for certain foods, your child will imitate you.

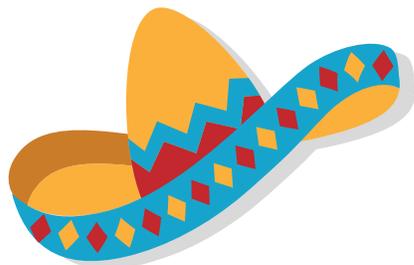
10. *“You better eat or else...”*

Never force a child to eat. Create a calm and peaceful meal time where family members share time together.



Easy Fish Tacos

ADAPTED FROM RICARDO CUISINE.COM



Tilapia or other white fish,	6 fillets (3–4 oz. each)
Small red onion, finely minced	2
Corn niblets	1 ½ cup
Cherry tomatoes, cut in half	2 cups
Olive oil	3 tbsp.
Avocado, cut in cubes	3
Fresh cilantro, chopped	1 bunch
Salsa	
Salt and pepper	
Hard taco shells	2



Method:

1. Place oven rack in bottom or oven. Preheat oven to 450° F. Cover a baking sheet with a piece of parchment paper.
2. Place fish, onion, corn and tomatoes on baking sheet, drizzle with olive oil, sprinkle with salt and pepper. Bake for about 10 minutes or until fish and veggies are cooked.
3. Using a fork, break the fish up into flakes. Divide the fish mixture evenly among the taco shells.
4. Top with salsa, avocado and fresh cilantro.

Submitted by Chantal Haddad, KHMC



The Back Page....

“We talk about how many women were raped last year, not how many men raped women. We talk about how many girls in a school district were harrassed last year, not how many boys harassed girls.”

~ Jackson Katz, American educator & author, 2013 TED talk

CKNW CHILDREN'S CHARITIES

PINK SHIRT DAY



CYBERBULLYING

is using online and mobile technology to harm other people, in deliberate, repeated & hostile manner

FOUR STEPS TO STOP CYBERBULLYING

STOP: Don't try to reason with or talk to someone who is cyberbullying you.

BLOCK: Use the block sender technology to prevent the person from contacting you again.

TALK: Tell a trusted adult, inform your school, use a help line and/or report it to police.

SAVE: Save any instant messages or emails you receive from the person bullying you, or capture any comments or images that have been posted online.

FACTS

- 2/3 of youth have faced bullying over their cell phones or online.
- Three out of ten bullied students reported missing school at least once during the year because of cyberbullying.

YOU ARE NOT ALONE, ASK 4 HELP

Talk about it with someone you trust and try to find a healthy way to change what is happening or how you react to it.

Call a help line – reaching out to a counsellor in an anonymous way can help make talking about it easier.

KidsHelpPhone t. 1-800-668-6868
e. kidshelpphone.ca



Information provided by redcross.ca/respecteducation
Preventing Bullying

Enniska/February 2018

- Heart Month
- Eating Disorders Awareness Month
- Teen Dating Violence Awareness Month
- 5-17 KYC Winter Carnival
- 12-18 Sexual & Reproductive Health Awareness Week
- 2 Groundhog Day
- 4 World Cancer Day
- 14 Valentine's Day
- 21 Intl. Childhood Cancer Day
- 22 Pink Shirt Day

Enniskó:wa/March

- Natl. Colorectal Cancer Awareness Month
- Natl. Nutrition Month
- 8 Intl. Women's Day
- 11 Daylight Saving Time Begins
- 17 St. Patrick's Day
- 22 World Water Day
- 30 **Good Friday (KSCS closed)**

Do you have questions or suggestions? Is there a topic you would like to see covered in a future issue of the newsletter? Contact us and let us know.

Aionkwatakari:teke

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