



Aionkwatakari:teke

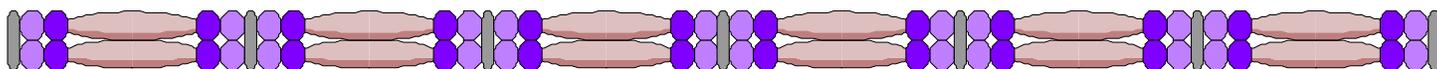
(A-YOU-GWA-DA-GA-RI-DE-GEH)

"For us to be healthy"

Vol. 23, No. 3

Kahnawake's Only Health and Wellness Newsletter

Onerahtókha/April 2018



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Aionkwatakari:teke

Aionkwatakari:teke is a newsletter published six times a year by Communications Services of Kahnawà:ke Shakotii'a'takehnhas Community Services (KSCS). Our purpose is to provide information on health and wellness issues that affect Kahnawà'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

SPRING HAS SPRUNG! AND WITH IT, WE ARE CROSSING OUR fingers that our areas don't see the devastating flooding we saw last year. Already though, our brothers and sisters in Akwesasne and Oshweken at the Grand River have experienced early flooding in late February.

There are ways to prepare and you should contact Emergency Planning and Preparedness at 450-632-0635 for more information as well as for useful information on what to have in a 72-hour emergency kit. Let's hope we don't need it.

Our climate is changing. Last year's crop was delayed due to the late and wet spring. Some forecasts are predicting the same for this year. What does this mean for food security? What does this mean for a family struggling to make ends meet and who is dealing with higher food prices? This is just one of the ways climate change is affecting people all over the world. It just shows it doesn't have to be a major weather-related event to have an effect on the economy, the community, the family and the individual. It's called the ripple effect.

Well, enough of the heavy.

April is culture awareness month here in Kahnawà:ke, a campaign begun by the Kanien'kehá:ka Onkwawén:na Raotiatiohkwa Language and Cultural Center several years ago. There will be plenty of activities and events around town and at KORLCC for you and your family to participate in and show your support for the Kanien'kehá:ka culture and language.

Until next time, sken:nen,

Marie



Cover Photo: Tyson Phillips.

Cover design: Marie David.



Tsi Niionkwarihò:ten at KSCS

BY KAWENNARÒ:ROKS MCCOMBER, PREVENTION

IN 2016, *KAHNAWÀ:KE* Shakotii'a'takéhnhas Community Services (KSCS) finalized the 2016–2019 Strategic Plan. The organization had gone through many community consultations in the past and one of the main recommendations coming out of those consultations was the need for KSCS to focus on our language and culture.

The Tsi Niionkwarihò:ten (our ways) Special Project coordinator position was recently created and I have started gathering information for a report and plan for KSCS.

Based on feedback and discussions with staff and community members, tsi niionkwarihò:ten has been cited as being an important theme that needs to be given priority in the planning of our programs and services.

The strategic plan describes how the “core principles of respect, responsibility, trust and commitment describe our organizational culture, help to determine our priorities and guide how we conduct ourselves in our daily work.”¹ The plan includes strategic objectives, the third of which outlined the organizational expectations in terms of programs and services to guarantee that there is an effort to ensure tsi niionkwarihò:ten values, principles and traditions are at the heart of our work.

The third strategic objective reads: “Foster and accelerate active Kanien'kehá:ka ways of doing things, including more use of our language.” The plan describes the two areas of

focus. “To strengthen our understanding of our Kanien'kehá:ka ways, language and culture.” The second point is, “to incorporate Kanien'kehá:ka ways in everything we do. This means increasing the use of our language and culture in everyday living and in the standard practices of our services.”²

These objectives are broad and the full strategic plan document contains more context, in terms of ideas, to encourage movement in this area. As well, a staff survey and several internal focus groups were conducted to gain input and encourage discussion among different service teams.

Discussions, along with education and awareness sessions, will need to continue into the following year. The staff of KSCS are a microcosm of Kahnawà:ke with a variety of experience, knowledge and perspectives around tsi niionkwarihò:ten. For this reason, messages, training and planning needs to be inclusive, sensitive and appropriate.

The Shakotii'a'takéhnhas Tsi Niionkwarihò:ten Committee is an important part of the planning and development of our on-going efforts to reach our goals around tsi niionkwarihò:ten at KSCS.

This year we have two new members. Kristine Barnes, Where the Creek Runs Clearer group facilitator, and Christine Loft of Organizational Support Services, join the rest of the committee to implement training and educational activities for staff. The

other members are: Mary McComber (chairperson and Tsi Niionkwarihò:ten Special Project coordinator), Beatrice Taylor (Onkwàn:ra – Our Gang facilitator), Allyson Phillips (Home Care assistant team leader), Patricia Zachary (Adult and Elders Service counsellor) and Patsy Bordeau (technical program administrator for Onkwatakarihtátshera).

This year, the committee offered, among other things, a corn mush making workshop, an information session on the midwinter ceremony, a break-time information sharing to mark International Mother Language Day, and launched our Ohén:ton Karihwatehkwen audio project.

It has been an eventful and busy time and we hope to see more efforts and activities to demonstrate how KSCS is actively incorporating tsi niionkwarihò:ten in our daily work.

(Endnotes)

1. Pamphlet. *Shakotii'a'takéhnhas Strategic Plan 2016-2019*.
2. *Ibid.*



Tsi Ionteksa'tanonhnha

Keeping Our Children in Kahnawà:ke

BY TYSON PHILLIPS, COMMUNICATIONS



THE TSI IONTEKSA'TANONHNHA
(Where we mind the children)
Foster Care / Extended Family
Program is presently looking for

families who would be willing to open their home for children in need.

Joan Montour, the team leader for the Program, and Lisa Fazio, the program's resource worker, have been working to develop a bank of emergency homes for children who are in need of care. An emergency home can range from one night to 30 days. At this time, there are not enough emergency homes within the community.

"When a child has to be removed from their home, extended family members are asked first to take in the child. If they are unavailable, we look to one of our emergency homes, which we hope to have more homes available," Joan explained. "We feel it is very important that the child /children stay in Kahnawake."

When community members open their home to become an emergency or long term foster home, there are

supports in place for the foster parents. The program offers financial support, support groups, and individual support and training for the foster parents to understand the child's behaviour.

The child has been through traumas, such as exposure to physical and mental violence and/or neglect, "Foster parents would need to be open to learning about different social issues that have impacted the children. The needs of the children are becoming complex; they have multiple needs," Lisa said. She continued "The foster parent would not be left alone to deal with the child's complex behaviour. I am here to answer any questions or concerns that the care giver may have. I also offer supports such as home visits, referrals, reading materials, and sometimes just a listening ear."

When a child is removed from their home, it is the last option as the child's well-being is seriously at risk. "We work as a team for the children's well-being. Youth Protection will try to keep the family intact and offer help to the biological parents and/or legal guardians to eliminate risks that are compromising the child's security and development," Joan explained.

A common fear potential foster parents have is that they will have to foster a teenager with serious behavioral issues. Joanie explained that when the child is removed from the home, the Youth Protection workers will assess

the situation to see if the child should go to a family home or group home. A teenager with behavioral issues would not be placed into a foster home.

The foster parent can identify if they want to take in a boy or girl, and choose the age range of the child. "Some people think fostering a child means raising the child until they turn 18," Lisa said. "There are some long term homes but for most cases it is only temporary and the child eventually returns to the biological parents."

As of February 2018, there are 35 Kahnawà:ke children in foster care and approximately 60 per cent of them are with extended family.

"If you would like to give back to your community and offer a nurturing, stable, caring, loving environment, foster a child," Joan said. "You don't have to be a couple; a single parent can also be a foster parent."

Lisa and Joan want to see more foster homes in Kahnawà:ke as the child will be in familiar surroundings. "Let's keep our children in Kahnawake" is the program's promotional message. If you are interested in becoming a foster parent or want more information on our program, please call Joan Montour or Lisa Fazio at KSCS at 450-632-6880.



What is Healing?

BY RAI'A'AHENE:TE LEO PARENT, PREVENTION

WHAT IS HEALING? WEBSTER'S ONLINE DICTIONARY DEFINES HEALING AS:

- 1 **a:** *to make free from injury or disease: to make sound or whole* — heal a wound
b: *to make well again : to restore to health* — heal the sick
- 2 **a:** *to cause (an undesirable condition) to be overcome: mend*
the troubles ... had not been forgotten, but they had been healed—William Power
b: *to patch up or correct (a breach or division)* — heal a breach between friends

This definition is relatable to each one of us at one time or another in our lives. Often when a person is sick or in trouble, spirituality becomes a lifesaving force that enables a person to gain the strength to persevere.

If we are physically sick, whether it's a cold or the flu, or we suffer from a wound, or more seriously a disease; there is traditional support available from someone who is knowledgeable in our natural medicines. A seer can also help to identify physical ailments and give advice on what can be done to help people to heal themselves. There are several medicines and ceremonies that can help those in need of a specific type of healing.

Personal healing is not always just about the physical aspect but more often than not it's about emotional healing. Many times in life there are difficult experiences such as the passing of a loved one, a change in the family unit, a breakup, or a major life change like a job loss; when these kind of life events occur it may come as a shock to not only our system but also to our spirit. A traditional support counsellor can help identify the emotions attached to a traumatic event and help the healing process begin.

Everyone has the right to feel good about themselves inside and out. As long as you are ready and willing to do the necessary work to understand and to heal and move forward, the staff at the Family and Wellness Center are here to help. We all have the power to heal ourselves; sometimes we just need some encouragement and support.

If you or someone you love is experiencing loss or grief and would like to speak to someone, you can contact Kahnawake Shakotiaa'takehnhas Community Services by calling 450-632-6880 and ask for the Intake worker. From there, we will work with you to see what works best for you. If you would like to know more about the different approaches offered at the Tsi Non:we Ahsonhnhiihohake (Family and Wellness Center) please call 450-638-0408.



Illustration by John Kahonionhes Fadden and the Six Nations Indian Museum. Used by permission.

Konwatishtstenhsherawi's Grassroots Initiative

Women Empowering Women

BY LEE SCOTT, COORDINATOR, KONWATISHATSTENHSHERAWI'S GRASSROOTS INITIATIVE



KONWATISHATSTENHSHERAWI'S is the grassroots initiative that began in October 2017 as Kahnawà:ke doula training, and will continue until July 2018.

Fourteen women continue to learn and work together to provide optimal non - medical birth support by gathering cultural teachings related to birth and by practicing techniques gained through Western holistic doula training.

Through our short time together, we have heard a number of stories from the community, from the not-too-distant past, about the grandmothers that would help a woman birth her baby. Today, we would call these women midwives.

Konwati'shatstenhsherawi's birth supporters with doula training are NOT midwives or midwife assistants and do not help to deliver babies.

She does however, provide essential non-medical support, provide information and resources to women to prepare for her childbirth experience,

and supports the mother's choices.

She is a skilled support person working alongside the health-care system by:

- encouraging informed decision making and self-advocacy
- encouraging and promoting excellent communication between the birthing woman and the health care team
- supporting the choices of the birthing woman
- providing non-medical comfort techniques during labor and birth
- offering appropriate resource(s) or referral in situations that may require health care attention or support
- promoting health, well-being and community resources.

They are knowledgeable and resourceful in planning and preparing for birth, the process of labour, in comfort techniques and in providing continuous support during labour.

Benefits of Uninterrupted Labour Support vs. Births Without Continuous Support

Scott et al. (1999) analyzed 12 clinical studies and found that there was a 51 per cent reduction in caesarian births,

25 per cent reduction in labour length, 35 per cent reduction in analgesia, 71 per cent reduction in oxytocin augmentation and 57 per cent reduction in use of forceps/vacuum.

Konwati'shatstenhsherawi's birth supporters can be a pillar to both mother and partner during labour and birth.

They provide holistic, culturally appropriate prenatal, childbirth, and postnatal support as well as early breastfeeding and bonding support and postpartum care.

As Kahnien'kehá:ka, we're aware of the many infringements on all aspects of our instinctual knowledge and our natural life. This has profoundly diminished, amongst many other things, the knowledge that birth is a natural process and a female body is made to birth a baby. There are many ways, some new and some part of our ancestral knowledge that can support pre-pregnancy, pregnancy and the birth process.

Women have always been supported by other women, family members and/or extended family through all of life's passages. Our initiative, Konwati'shatstenhsherawi's, aims to help revitalize this valuable support system in our community.

I would like to acknowledge the sponsors of our grassroots initiative to date: FNRAEC, Kateri Memorial Foundation, Brooklyn Leblanc and Glen Delaronde, KSCS, Fadi Chamoun & Spiros Marinis Pharmacy, Ming Acupressure, and Bart Goodleaf Petro-T.



Profile: Lauren McComber

BY TYSON PHILLIPS, COMMUNICATIONS



Photo courtesy of Lauren McComber.

“The work I’m doing with the Skátne Tsi Tewaie’wen:ta collective is so important,” Lauren said. “By sharing my story of recovery, I hope to change the dialogue and perceptions surrounding substance abuse and addictions. If my story helps one person, I’ve done my work.”

When Lauren was in her early 20s, she began engaging more frequently in the drinking lifestyle. At the time, she was a fulltime student, working part time, and living

made me behave in unpredictable and destructive ways,” Lauren confided.

What led Lauren to quit abusing alcohol was taking part in Emmy Mitchell’s Re-Awakening the Spirit workshop in 2013.

“Emmy helped me reconnect with our culture, which is so important; you can’t really begin your healing journey until you know who you are as a Kanien’keha:ka person,” Lauren explained.

That same year, Lauren was introduced to Reiki, a form of holistic healing that channels the universal energy force to balance and align one’s energy.

“We carry a lot of traumas in our energy field and body that blocks our life force from flowing properly. Reiki acts as a way to release those stagnant energies and to open yourself back up to Great Spirit,” said Lauren.

With the combination of Emmy’s teachings and Reiki, Lauren was able to quit abusing alcohol altogether in February 2014.

“I was a very lost person until I found Emmy and Reiki. I know there are other healing methods out there, but for me — that’s what worked,” explained Lauren.

Lauren is now a certified Reiki practitioner at her business Lotus and Sage, has a social service worker diploma, and is the Indigenous student success mentor at Vanier College.

SUBSTANCE ABUSE CONTINUES to be a problem in our society. Within Kahnawà:ke, a few working groups have formed to combat this problem.

You may have heard members from one of the groups on K103 during the noon-hour talk show, sharing stories of their sobriety and healing. The group is called Skátne Tsi Tewaie’wen:ta (Together We Will Heal). According to the group, they are “An inclusive non-profit collective open to men and women, based in Kahnawà:ke, who aim to raise awareness about substance abuse and addictions.”

Lauren Karonhiaronkwás (She Clears the Clouds) McComber, 32, had had her own experience with substance abuse. She is part of this working group.

on her own for the first time.

“At that young age, it was part of the student culture to party on the weekends; it was normalized,” Lauren said. “I never imagined that I was building myself up to one day abuse alcohol, but as I became more stressed with the growing demands of student life, I started to use drinking as a way to unwind,” she admitted.

In 2008, Lauren’s grandmother passed away. It was also when she began abusing alcohol. “My grandmother was my rock. When she died, my world fell apart,” Lauren said. “I was diagnosed with chronic depression and anxiety at that time, and the emotions attached to my grief — that I would normally ignore — would often surface when I was drinking. This

Book Recommendations

Indigenous Authors & Indigenous Themes

SUBMITTED BY SKAWENNI:IO TSI IEWENNAHNOTAKHWA KAHNAWÀ:KE LIBRARY

IT'S INTERNATIONAL CHILDREN'S BOOK DAY ON April 2. The Skawenni:io Tsi Iewennahnotakhwa Kahnawake Library is promoting books by Indigenous authors to celebrate the honour and enjoyment of reading. Please remember that our doors are always open to *book lovers of ALL ages!*

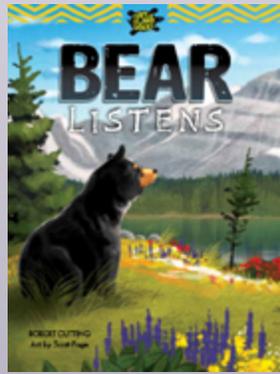
BEAR LISTENS

By Robert Cutting

Pages: 16

Ages: 2-4

“The story of Bear who learns valuable lessons from Mother Earth, the Moon, Sun, Water and Trees.”



THUNDER BOY JR

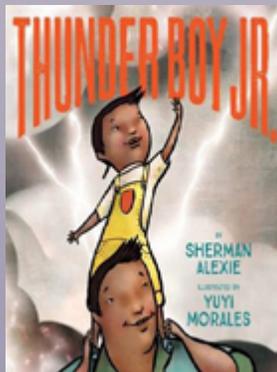
By Sherman Alexie. The author is Spokane-Coeur D'alene heritage.

Pages: 40

Ages: 4-6

Thunder Boy Jr. is named after his dad, but he wants a name that's all his own. Just because people call his dad Big Thunder doesn't mean he wants to be Little Thunder. He wants a name that celebrates something cool he's done, like Touch the Clouds, Not Afraid of Ten Thousand Teeth, or Full of Wonder.

But just when Thunder Boy Jr. thinks all hope is lost, he and his dad pick the perfect name...a name that is sure to light up the sky.



MISSING NIMAMA

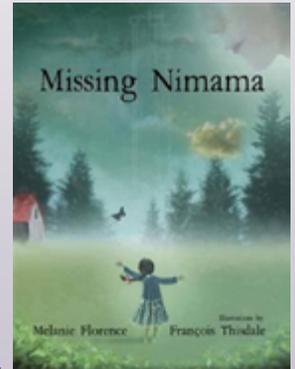
By Melanie Florence. The author is Plains Cree and Scottish descent.

Pages: 32

Ages: 7-9

Kateri is a young girl, growing up in the care of her grandmother. We see her reaching important milestones her first day of school, first dance, first date, wedding, first child along with her mother, who is always there, watching her child growing up without her.

Told in alternating voices, *Missing Nimama* is a story of love, loss, and acceptance, showing the human side of a national tragedy.



HE WHO DREAMS

By Melanie Florence. The author is Plains Cree and Scottish descent.

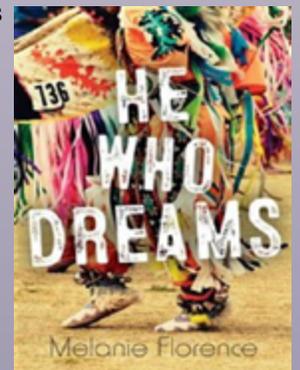
Pages: 137

Ages: 9-12

John finds himself stumbling through beginner Indigenous dance classes with a bunch of little girls, skipping soccer practice and letting his other responsibilities

slide. When he attends a pow wow and witnesses a powerful performance, he realizes that he wants to be a dancer more than anything. But the nearest class for boys is at the Native Cultural Center in the city, and he still hasn't told his family or friends about his new passion.

Between the mocking of his teammates and the hostility of the boys in his dance class, John must find a way to balance and embrace both the Irish and Cree sides of his heritage.



SECRET PATH

By Gord Downie. The late author was best known for being the lead singer for the Canadian rock band the Tragically Hip and for starting the Gord Downie/Charlie Wenjack Fund.

Pages: 96

Ages: 12–15

Secret Path tells the story of Chanie “Charlie” Wenjack, a twelve-year-old boy who died in flight from the Cecilia Jeffrey Indian Residential School fifty years ago.



The Skawenni:io Tsi Iewennahnotahkhwa Kahnawake Library Membership Cost

- \$5.00 children 12 and under
- \$5.00 elders 65 and over
- \$10.00 students 12 and older with current I.D.
- \$20.00 residents 16 and older
- \$40.00 non-residents
- Family plan (four or more): 10 per cent off total price

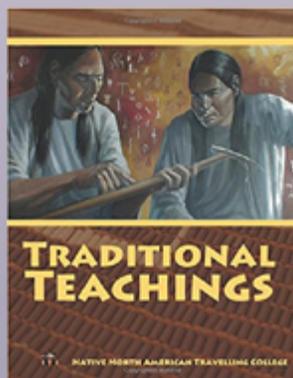
TRADITIONAL TEACHINGS

Author: North American Indian Travelling College

Pages: 101

Ages: 15–19

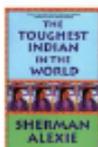
This book will be of interest to everyone, in particular, students. The book was written for the young to learn about the history, the laws and the rules that governed the Iroquois. Educators will find this book most useful in social studies, government, history and literature classes.



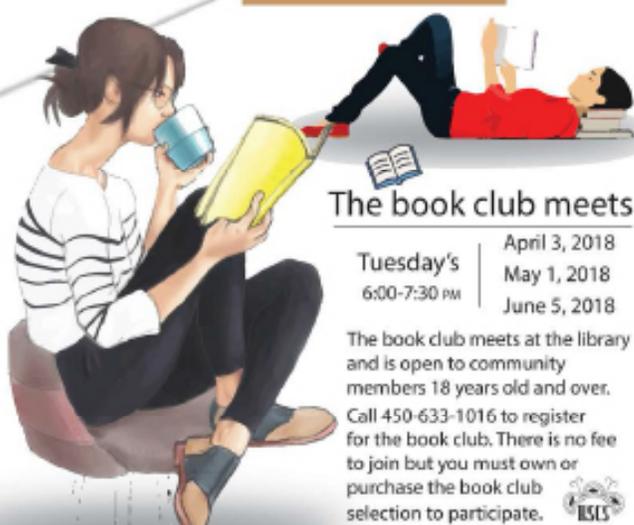
*Book summaries from the publishers.

Skawenni:io Tsi Iewennahnotahkhwa Kahnawà:ke Library

Entewawennahnó:ten Book Club



The first book:
The Toughest Indian in the World
by
Sherman Alexie

The book club meets

Tuesday's 6:00-7:30 PM	April 3, 2018
	May 1, 2018
	June 5, 2018

The book club meets at the library and is open to community members 18 years old and over. Call 450-633-1016 to register for the book club. There is no fee to join but you must own or purchase the book club selection to participate.



Plant a Bee-Friendly Garden

BY TRACEE KARÌ:WAIENS DIABO, KAHNAWÀ:KE ENVIRONMENT PROTECTION OFFICE

WILD BEE POPULATIONS (of which there are more than 800 species in Canada) are in decline, mainly because of habitat loss, the use of pesticides and insecticides, loss of flower diversity and climate change. Bees are considered the most important group of pollinators.

Pollinators are the insects, birds, bats and other animals that carry pollen from a male flower to a female flower to reproduce. Pollinators are vital to our food security — they pollinate tomatoes, peppers, strawberries, apples, pears, beans, squash, cucumbers, pumpkins and other foods.

What Can You Do?

Bees have three basic needs: food, water and shelter. Planting a bee garden that provides food, water and shelter affords the bees a habitat to nest and increase their populations in safety.

Bees eat two things: nectar and pollen. Nectar is loaded with sugar and is a bee's main source of energy, while pollen provides proteins and fats. Therefore, plant a variety of flowers that will bloom continuously throughout the spring, summer and fall to ensure a steady food supply for the bees. For example, crocus and borage are spring blooms, while hosta and cosmos can provide food for bees in summer and perennials such as sedum and goldenrod will help bees in late summer and fall.

Choose wildflowers that are native to our area since the plants are adapted to the local climate and soils. For specific native plants in this area visit the Montréal Botanical Garden's website at <http://espacepouurlavie.ca/en/quebec-native-plants>.

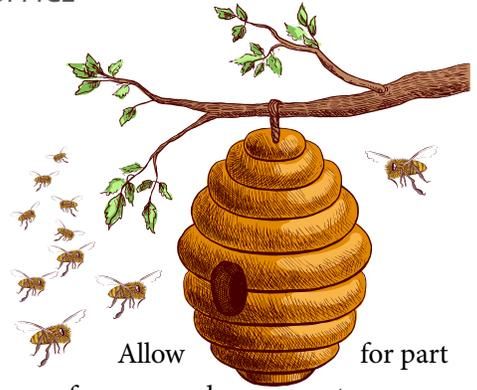
Plant flowers of a single species in clumps about four feet in diameter instead of in scatterings so the bees will find them which will shorten the distance that the bees will need to travel from flower to flower.

Avoid the modern hybrid types of flowers, especially those that advertise "double flowers" since, pollen, nectar and scent can be lost in the cultivation process.

Like all living things, bees also need water. A healthy bee garden will include a few puddles from which the bees can drink. Provide bare ground or a fill a shallow container with pebbles or twigs for the bees to land on while drinking.

Bees thrive in gardens that are not extremely manicured, as solitary bees (bees that do not live in colonies) often prefer to make their nests in the ground. Wild bees will also nest in tufts of grass, in small holes in trees and in fallen leaves. Build a bee house or leave dead trees or limbs in your yard to create nesting habitats for bees.

Avoid using herbicides or pesticides as these chemicals are toxic to bees. Ladybugs, spiders and praying mantises will naturally keep pest populations in check.



Allow for part of your yard to grow as nature intends and see what native wildflowers will grow which will attract pollinators.

For more information about pollinators, building a bee house or designing bee gardens, please contact the Kahnawà:ke Environment Protection at 450-635-0600.

Sources:

"Back Yard Gardens." Kahnawà:ke Environment Protection Newsletter 1, Issue 2 (2017).

"Create a Pollinator-friendly Garden for the Birds, Bees and Butterflies." David Suzuki Foundation.

Robins, Jonna. "Plant a Bee Garden: Create an Oasis for Bees and Other Pollinators." The Honeybee Conservancy.

Tracee Diabo is an environmental educational liaison with KEPO.

Graphics by Freepik

Kahnawà:ke Collective Impact

Laying A Solid Foundation For the Work Ahead

BY ALLISON JACOBS, COMMUNICATIONS COORDINATOR

APPROXIMATELY 30 COMMUNITY MEMBERS have shown their interest to actively participate on the Kahnawà:ke Collective Impact Steering Committee. Presently, the members are setting the foundation for the work ahead by determining terms for participants, setting an annual meeting calendar and determining the length of meetings, and coming to agreement on how decisions are made.

As with most committees or groups, making sure there is consensus on all these housekeeping details is important to moving forward in an effective way—and is time well spent in the long run!

Five theme areas were discussed at various community gatherings since 2017: language, culture and tradition, education and learning, health, wellness and healing, economy and other potential factors for our community. Within these themes, people identified their ideal future, as well as areas that require attention. All of this is now compiled into reports.

Interested participants from the Collective Impact community events sit on a volunteer Steering Committee and are presently reviewing all the data and reports.

For upcoming meetings in April and May, the Steering Committee will be working towards identifying potential

community priorities—with an eventual check-in with the larger community to confirm these priorities.

Following these meetings, working groups will be formulated to carry out further in-depth research on the priority areas and make recommendations about

which areas to proceed with. Once these priority areas are agreed upon, the working groups will then engage the community in discussions on possible action steps and/or solutions to attain those priorities. Some examples of priorities we may want to work on together as a community are:

- “How do we increase the high school graduation rate?”
- “How do we increase Kanien’kéha proficiency?”
- “How do we decrease the number of children identified for youth protection?”

If you are thinking of joining the Steering Committee or future working group please contact us. As the work progresses, the movement will also be looking for volunteers to help with events, information sessions, office tasks and many other exciting activities that may happen along the way.

Follow us on Facebook or visit www.kahnawakestrong.org. Don’t miss out on the exciting work of the Collective Impact Movement as we forge ahead to a better future. If you want to know more give us a call at 450-638-3600.

The five theme areas identified at community gatherings since 2017 are:
 ✨ Language ✨ culture and tradition ✨ education and learning ✨ health, wellness and healing ✨ the economy.

The Back Page....

"Indians are marvelous storytellers. In some ways, that oral tradition is stronger than the written tradition."

~ N. Scott Momaday, Kiowa author

Colour Me! Spring is Here!



Image adapted from Freepik

Onerahtókha/April 2018

Be A Donor Month

- 1 April Fool's Day
- 2 Easter Monday (KSCS closed)
- 7 World Health Day
- 22 Intl. Earth Day

Onerahtohkó:wa/May

Brain Tumour
Awareness Month

- 2 World Asthma Day
- 7 - 13 Mental Health Week
- 13 Mother's Day
- 21 Planting Day (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.

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