



# Aionkwatakari:teke

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

"For Us To Be Healthy"

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## WELLNESS THROUGH CULTURAL TEACHINGS



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## Aionkwatakari:teke

Aionkwatakari:teke is a newsletter published six times a year by Communications Services of Kahnawake Shakotiaa'takehnhas Community Services (KSCS). Our purpose is to provide information on health and wellness issues that affect Kahnawa'kehró:non. All community members are welcomed & encouraged to submit articles provided that they are comprehensive to the general public, informative & 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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Gail Montour

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

There was quite the discussion around the editorial table surrounding what is tradition and what is traditional? An article we are reprinting from Redwire magazine sparked the conversation: *Boycott Bannock Go Organic* by Star Bear (page 4). The author argues that bannock is not traditional food since it wasn't part of our diet before colonization. So, is it a tradition simply because we grew up eating it? Or, is it traditional because of the cultural significance it's taken on? It's a good question and we could not settle on one answer.

When I was a student at Concordia University in Montreal, some of our readings reflected the attitude that native cultures are one culture: archaic and monolithic, or unchanging, obsolete. This is how many non-native academics (including sociologists, anthropologists, as well as those with a communications background) saw our diverse cultures: as one uniform group. So, whether it was Kanien'kehaka, Ojibway, or Cree...we were labelled as either 'Native' or even more inaccurately: 'Indian'. That attitude is changing, in part because of rising participation of Aboriginal people in academia.

My point is: our culture, Kanien'kehaka, is a living culture, adapting and changing...and resisting assimilation into mainstream society. It has survived. Without adaptation and change we stagnate. We've survived by holding onto our cultural traditions and passing them on to the next generation.

We hope you will find this issue interesting and that it will spark conversations around your table, among your family or friends over what is tradition and traditional.

Sken:nen  
Marie David

Credits: Cover photography: Tyson Phillips. Cover design: Marie David.

# Protocol for Traditional Medicines

by CORLEEN MONTOUR

I would like to share my own experience in learning about traditional medicines. I will be focusing on the protocol of traditional medicines. When it comes to traditional medicines, individuals should be aware of things, such as knowing when to pick and when not to pick medicines.



*Echinacea purpurea*

## Protocol

Before picking any medicines, sacred tobacco is offered to the plants. There is acknowledgement and thanks given to the plants. If the individual is picking medicines for another person they need to know their Aboriginal name and then put words to it. At the time of picking, one would give the plants instructions of what you are asking from the plant.

The time of the day is important to remember. When picking medicines it is picked during the early morning hours, as this is the Creator's time.



*Wild garlic, or wild leek, is currently at risk and endangered from loss of habitat and over harvesting.*

Our elders tell us not to pick the first plant you come upon, as this could be the last of its species. I'll use the example of picking the third red clover instead of picking the first red clover, that way you know there are other plants of the same species around.

When harvesting medicinal plants for later use, remember it is important not to over pick. Leave enough of the plant to grow for the following year. Only use and pick what you need.

## Precautions

It is recommended for women who are on their menstrual cycle to stay away from picking medicines. This is a powerful time for females as there is a natural cleansing that happens and that can take over the plant's power.

When an individual is full of negativity it is recommended that they stay away from picking medicines as they are putting negative energy into the medicines.

It is recommended not to pick medicines when under the influence of alcohol or substance use. Alcohol and drugs are considered mind changers and was not part of the ways of the Kanienkehaka.



*Burdock plant.*

There is a wealth of natural medicines that grow in the wild but we have to be careful of over picking. Again, that's why we should pick only what we can use and no more. I am continuously learning and understanding the ways of natural medicines. It is a very rewarding experience.

*Editor's note: For more information visit: the Hinterland Who's Who website: <http://www.hwww.ca/>. Also, here is the website for Species at Risk at Environment Canada: <http://www.sararegistry.gc.ca/sarredirect/>.*

*Corleen Montour is with the Family and Wellness Center in Kahnawake.*

# Boycott Bannock — Go Organic

by STAR BEAR

**B**annock, fried bread, scone, whatever you want to call it. Deep-fried flour, baking powder, salt, and water is not traditional food! This is the kind of food that is the cause of high blood pressure, diabetes and heart disease that is plaguing our communities. To my knowledge,

First Nations in North America never did farm wheat; there were a lot of grains that were harvested and used for foods though. I know in Anishanabe land the cattail was a major source of food. There is a time of the year that the “head” was used as flour and then another time of the year the root can be dried and grinded [sic] into flour. Manoomin “wild rice” was one of the most significant food sources for Anishanabe people and that it could also be grinded [sic] and used for flour.



Photograph by Dan McKay

## The History of Bannock by my Grandfather Chief Wilmer D. Noganosh Megnetawan: First Nation in Anishanabe Land

“When I was a little boy, I remember the train stopping on the reserve about once a month. If you think about it, every reserve I’ve been to has a train track that goes through it and back when I was a kid we were not allowed to hunt or even leave the reserve. Our only means for survival was the government rations that were brought to us monthly on the train. Not a big train, usually an

engine pulling one or two cars. The train would stop at each community along the line and two men would throw out a couple big bags of tea, sometimes sugar, flour, salt, baking powder, potatoes, onions, and carrots. Usually we would get half rotted beans, pork, and lard. A big thrill as a child was to get an apple.”

This is how bannock came to my grandfather; it has become an unhealthy comfort food and we need to think long and hard about what traditions we want to pass on to the future generations.

I do love fried bannock, especially with butter and jam but we need to eat it in moderation. Let us make smaller portions and experiment with whole grain and multigrain flours. Corn mill is really good and actually has nutritional value unlike “traditional” bannock made with white flour. Next time you fast, find out what the traditional food sources were in your territory and try them, you may like them. We have been colonized by food practice and lifestyle and it has been successful in disconnecting people from the land. We are living out a long death in a mainstream wasteland. We sit at home in front of the T.V. drinking Coca-Cola and eating Fritos, and our homeland is being destroyed so our children’s children can sit at home in front of the T.V. drinking Coca-Cola and eating Fritos.

Source: Redwire magazine: Volume 11, Issue 2. Reprinted with kind permission. Check them out at [www.redwiremag.com](http://www.redwiremag.com)

# Quilting for Peace and Justice

by MARIE DAVID

Quilting is a tradition among many families in Kahnawake; an art form passed down from generation to generation, with many stories exchanged during the process. The medium is also a way to tell a story, and sometimes...a very difficult story.

Two memorial quilt projects weave together painful histories through artistic expression. More importantly, they raise awareness about a controversial and sometimes bloody past in Aboriginal history. One quilt, from the survivors of a massacre in Guatemala, uses a woven technique. The other, the residential school quilt, uses varied mediums such as fabric painting, photo transfers, embroidery, and traditional quilting to tell the story. Both projects are certain to elicit complex emotions.

## Storytelling

In Canada, the residential school legacy includes abuse, loss of language, and loss of culture. Some Onkwehonwe didn't survive the experience and never returned home. Only recently have some survivors been able to talk about their experiences.

The residential school living memory quilt is an endeavour by the Truth and Reconciliation Commission (TRC). The TRC will travel across

the country with the finished quilts later this year. Some stories behind the quilt are about resilience while others are quite disturbing. So far, there are three quilts and each have a title: *Schools of Shame*, *Crimes Against Humanity*, and *Child Prisoners*.

My grandfather remembered being tortured and hung by his wrists in the basement of Shingwauk Indian Residential school. His brother died there and he was haunted by the loss. My family doesn't even know where my uncle is buried. Unfortunately, there are other stories like his.

While the experience in Guatemala seems geographically distant, the tragedy is that this happened in the not so distant past. In Guatemala, the memories of survivors are woven through the Rio Negro Memorial Quilt. Fifteen Aboriginal women in the resettlement village of

Pacux contributed to the quilt. These women and their families were displaced when the Chixoy hydroelectric dam was built in the early 1980s. All lost their relatives in the massacres that accompanied the dam's construction.

Martina

Osorio wove a panel for her father, Lorenzo Osorio, who was tortured and shot to death in

1982. Six of Osorio's siblings were also murdered. She survived by hiding in the mountains before moving to a military refugee camp.



Photographs of victims of the 1982 Rio Negro massacre in Guatemala. Photo by Carmen Marcos, 2004.

## Reviving Tradition

Survivors of the massacre hope their quilt will help their families remember and to press the Guatemalan government for reparations. They also hope the quilt will help revive traditional Aboriginal culture, which was devastated by the dam and the massacre. The dam flooded sacred land, several valuable cultural artifacts were removed to foreign museums, and some villages lost their weavers and weaving skills. As part of the reconstruction plan, the advocacy group who organized the quilt hopes to organize weaving workshops in resettlement communities later this year.

For more information: *Guatemala Massacre Survivors Quilt*:

[www.advocacynet.org/resource/1240](http://www.advocacynet.org/resource/1240).  
The Living Healing Memorial Quilt has no official website at the time of this publication printing.



A quilt square depicting the treatment the author's grandfather received at Shingwauk Residential School.

# Tsi:non Ahsonhi:iohake

by RAKWIRENHHTHA DIABO

Over the years, there have been many different types of sweats offered here in Kahnawake, such as Lakota, Ojibway, Cree, etc. From the start of traditional approaches to healing at KSCS, the healing lodge evolved to what it is today. As part of *Tsi:non Ahsonhi:iohake*, sweats are conducted every Wednesday, and when required, on a Friday. The following information is how staff provides sweats at the Family and Wellness Center (FWC).

First, it is important to state that sweats are for one person at a time. The purpose of a sweat is to help a person with emotional and spiritual pain. The workers are the only other



people in and around the sweat. Each sweat is scheduled for ninety minutes and conducted according to the individual's needs. No two sweats are the same for any person.

The workers who conduct sweats consult and work with a reader who adds another dimension to our work and for the individual.

Medicinal plants of all types are provided depending on the person's needs. Within the next few days a follow up session takes place for the individual to review their experience and address any concerns and share their sense of progress. When considering an individual for a sweat, the person's safety is a priority before, during, and after each sweat.

*To access this service, call KSCS at 450-632-6880, or call the FWC at 450-638-0408.*

*Rakwirenhttha Diabo is with the FWC.*



## Anti-Graffiti Day

by BEA TAYLOR

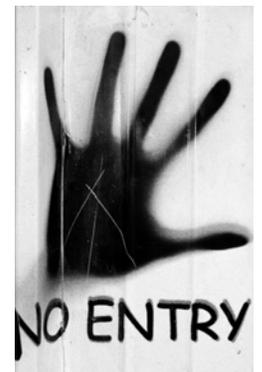
Graffiti is an existing problem in our community that seems to be getting worse each year. This issue was brought up at the Community Prevention Task Force meeting in October, and as a result, an ad hoc committee was formed. On November 7, 2008, the Graffiti Ad Hoc Committee met for the first time at the Kahnawake Youth Center (KYC).

The ad hoc committee meets on a monthly basis at the KYC and is currently planning a community activity to help clean up graffiti. The committee decided that they would host a Clean Up Graffiti Day dedicated to erasing current graffiti and also beautifying various areas.

This event will take place on Saturday, May 9, 2009. Graffiti sites have been identified and volunteers will help clean and paint each site. Cleaning materials will be provided free of charge at a designated area, to be determined.

In addition to cleaning up current graffiti, the committee is strategizing on how to prevent future graffiti from happening or re-occurring. One tried and true approach in other communities is planting foliage such as creeping vines, cedars or even thorny bushes in front of the wall(s) that have been vandalized.

Currently, there are representatives from the Peacekeepers, KYC and KSCS on the committee. If you are interested in participating or attending the next meeting, or if you just want more information, call Bea Taylor or Merrick Diabo at the KSCS Whitehouse at 450-635-8089.



*Bea Taylor is a facilitator with MAD.*



## Sacred and Ceremony

by TERRY YOUNG, SUPPORT COUNSELLOR

Quiet times allow for the soul to work on the internal emotions and feelings that we go through on a daily basis. Human beings need to spend time in ceremony to regain balance and to reconnect to one's roots. An elder taught me that ceremony is what we do to keep the *idle hands* busy. It is through our need to be distracted that our spirits can rebuild and gather strength. Ceremony, in whatever form it comes in, whether it's attending a sweat lodge, smoking a pipe or even going to church, helps to ground us and regain our focus. Ceremony is a common practice among many people across this great land.

For generations our people have actively participated in many different ceremonies and have found ways to celebrate our existence in unique and creative ways. For example, on the

east coast of Turtle Island the Mi'kmaq people of Cape Breton Island have been actively participating in a feast for Ste. Anne, the patron saint of the Mi'kmaq. This ceremony brings people together on an island in the Bras d'Or Lake. This pilgrimage is very important to the people because it gives them time to connect back to their natural environment, because the island has no electricity or running water. It also allows people time to celebrate and honour a person very important to them.

Out west, the Cree and the Lakota still actively participate in many different ceremonies as well, more specifically the sacred pipe ceremony. To the Lakota, the sacred pipe came to them from a woman by the name of White Buffalo Calf Woman. It was from this woman that the importance of ceremony was



taught to the people, how to care for the pipe, and also how to care for each other, were shared. She also taught that the sacredness of the pipe has to be connected to the sacredness of life. All beings are sacred and important; all are brothers and sisters in this life.

From both of these examples we can see that sacred and ceremony runs on all different levels. People have come to celebrate in countless ways, but still feel a need to be connected to one another and to celebrate in their joys.



## Traditional Views on Parenting & Pregnancy

by STEPHANIE HORNE & FRAN BEAUVAIS

The Family and Wellness Center (FWC) is currently developing and delivering a pre-natal program that emphasizes Iroquois traditions and customs. KSCS is proud to have Fran Beauvais leading such a wonderful project, which began in the winter of 2009.

As traditional Mohawk women, we have always been empowered in the care of our pregnant daughters, sisters, and nieces in our community. However, as in all aspects of our lifestyle, we have been influenced by the modern world. For example, there



was a time when our mothers stopped breastfeeding and truly thought that "formula" would be the better choice for their baby and themselves. Question any new mom today and

you'll find that notion has changed. Nowadays, the majority of new moms in the community are choosing to breastfeed. It's worth noting that some mothers weren't so influenced by modern ways and have always practiced what was, at the time, considered *old fashioned*.

*Continued on page 8*



# Traditional Values: A Personal Perspective

by LORETTA LEBORGNE

**W**hat is spirituality to you? How do we bring back our family values? These are very huge questions that seem to come up in conversations often. When things go wrong in our community we ask ourselves: Did that person know that they have lost the respect of their family? Did anyone teach that individual respect of oneself, of his or her family and of the extended family?

To try and answer these questions we have to look at our history. I am only going on my own experience. When I was in school, religion was a big thing. We were expected to attend church once a week on Sundays. There were many people who filled the church on that day; lots of families were there regularly. This gave me a clear message of family values, especially on Sundays. I would help my father with getting our cornbread for the family lunch. On that day, we would all sit together and have our traditional meal of cornbread and steak. Many families still do that today. Although they no longer fill the churches, I believe people still have family meals on Sundays. Our churches are not full and neither are our Longhouses.



## Crossroads

So where do these teachings come from today? Our culture and values as Aboriginal people teach us about respect for the wisdom of our elders. The concept of family goes far beyond the nuclear family to embrace the whole village. In this day and age we still need healthy and strong role models who live and work at showing us a clear path to understanding how we should live our lives.

The Longhouse provides that spirituality, but there are many young people who do not receive any kind of teachings. The community has grown in the past few years but the people are not in the churches nor do they attend the Longhouse. So how can we bring that sense of family values to the forefront again?

## It's Not Too Late

We can do this by learning about our past way of life by stepping outside the box and going to workshops and different gatherings that are offered by many organizations and the Longhouse.

When we, as adults, learn more about our ways, we can pass this onto our families and begin building that family respect again.



*Continued from page 7*

## What is the Emphasis of the New Program?

Fran has incorporated much of her knowledge about Mohawk midwifery and teachings into the new program. Some of the topics covered include: cradleboard teachings, the emotional and spiritual care of the mom and baby to be, and the information about

traditional medicines that were given to the new mom and baby. The uniqueness of the program is the *protection* that the parents need to incorporate during their pregnancy as per the laws of the Creator. The role of the father is critical in respecting and ensuring that all goes well during the pregnancy and childbirth.

## How do I Access the Traditional Pre-natal?

If you are expecting a baby, you can contact the FWC at 450-638-0408. We look forward to scheduling a session with you.

*Stephanie Horne and Fran Beauvais are with the Family and Wellness Center.*



## Gail Montour's Family Tradition

by TYSON PHILLIPS

**B**eadwork has been part of Gail Montour's life since she was a young child. Gail's grandmother taught her daughter Kahentanoron Albany, who then taught her own daughter, Gail, how to

never fully stopped. I would take a break from it, then when I went to do a project, it was natural for me to pick it back up."

Gail joined a beadwork group a few years ago that meets every Wednesday evening. "We share different ideas and show one another our work, and we enjoy each other's company." Although the group consists of adult women, Gail does encourage young people, including the male youth, to try beadwork. "It is part of our culture and it is a healthy activity to get involved with."

Gail's beadwork ranges from small items to outfits. Her favourite design is birds and flowers, and to complete one item usually takes four to five months. Gail's beadwork has been displayed in museums throughout Canada and the United States, and was seen for a short time at the museum in the St. Francis Xavier Catholic Church. "If someone wants to take up beadwork, they have to commit a lot of their time.

Beadwork is a form of art that takes patience, practice and creativity. Once you complete your work, it is

very gratifying to see your creativity come out in the beadwork. As it has always been part of my life, I enjoy it very much. As my granddaughter is now starting to do beadwork, it will continue to be part of our family history of bead workers," Gail said.



Beaded cuffs

do beadwork. "It has been passed down from each generation, and I am now teaching my granddaughter, Brianna. I hope she will then teach the future generations," said Gail. As she was growing up, Gail's mother sold her beadwork at many fairs. "We travelled to many places, such as the New York State Fair, Calgary and Manitoba. It was extra income for the family and we enjoyed going to different places."

Gail's mother dedicated a lot of her time to beadwork while raising her family. "It amazed me how she was able to transform a piece of cardboard, velvet, and beads into a work of art. She was truly one of the finest. For me, I got married and had a child, and went into the workforce. I did not have the time to do beadwork like my mother; however, I



Beaded crown



Beaded leggings

This past March, Gail and her family travelled to Phoenix, Arizona where she came in second place at the Heard Museum for her beadwork. "There was a lot of beautiful beadwork at the museum. When I came in second place, it really took me by surprise."

Photography by Tyson Phillips

# Happy Earth Day!

by MARIE DAVID

DAVID SUZUKI, environmentalist and host of *The Nature of Things*, has tips that can help you go green. They're called **Small Steps** and here's just a few.

No one likes an idling car, especially during the summer. If you have to drive and you know you are going to be more than 10 seconds (except in traffic), turn off your engine. Idling your vehicle for longer than 10 seconds uses more fuel than it would take to restart your vehicle.

Despite the fact that all the water pumped into our homes is drinkable, on average only two per cent of the water we use is water we actually drink. Leaving the water running for even 14 seconds while brushing your teeth, for example, can waste 64 ounces – or equivalent to the eight glasses of water we're encouraged to drink each day.

A poll conducted last year [2007] by Harris Interactive shows that only 42 per cent of workers turn off the lights and only 34 per cent power off their computers at the end of the day. Since lighting makes up 37 per cent of energy consumed in an average office, there's room for improvement. If everyone turned off the lights and their computers, we'd not only save hundreds of millions of dollars collectively, we'd also eliminate tonnes of CO2 emissions. Encourage your colleagues to flick off at the end of the day.

Source: [www.davidsuzuki.org](http://www.davidsuzuki.org).

**A**pril 22 is Earth Day. Our elders teach us to make decisions with the next seven generations in mind because what we decide now will affect them. I wonder how often our leaders do that or, on a personal level, what am I doing to ensure the future for the coming generations? Already, the polar ice caps are melting at an alarming rate, glaciers are disappearing, and the rainforest continues shrinking. Here at home, we've already had more smog alerts this winter than we've had the entire last winter.

I've taken steps to reduce my own environmental footprint and many of these things you can do to.

## Going Green

The four R's: Reduce, reuse, recycle, and resist (as in resist buying products with extra packaging or plastic). Don't forget to use reusable bags when shopping.

**COMPOST:** kitchen waste (excluding meat and dairy products), coffee grains, eggshells, peelings (no seeds), along with leaves and plant cuttings.

**SWITCH** appliances to energy efficient ones. You'll use up to 40 per cent less energy.

**PURCHASE CFL** lights that are 75 per cent more efficient than standard light bulbs, which will be phased out in Canada by 2012. CFLs contain small amounts of mercury and cannot be disposed of in the garbage like a regular light bulb. Home Depot collects CFLs for recycling.

**COLLECT** rainwater: useful for watering your plants, washing your car, and replenishing the birdbath.

**USE** a clothesline to dry your clothes instead of a dryer. This saves 700 pounds of carbon dioxide when you air dry your clothes for six months of the year.

**USE** public transport: at work, school, for appointments, or even on vacation. If you have to use a car try and carpool or, if you can, telecommute\*. You'll save gas and CO2s. More people are doing telework\* and it's becoming an acceptable practice for many workplaces. Cut down on travel by teleconferencing. If you have to travel, consider purchasing carbon offsets. For more information on how you can go green, visit the websites below.

## Other websites of interest:

*Environmental Working Group:*

[www.ewg.org](http://www.ewg.org).

*Be Green with Geeta Nadkarni:*

[www.cbc.ca/newsmontrealatsix/begreen](http://www.cbc.ca/newsmontrealatsix/begreen).

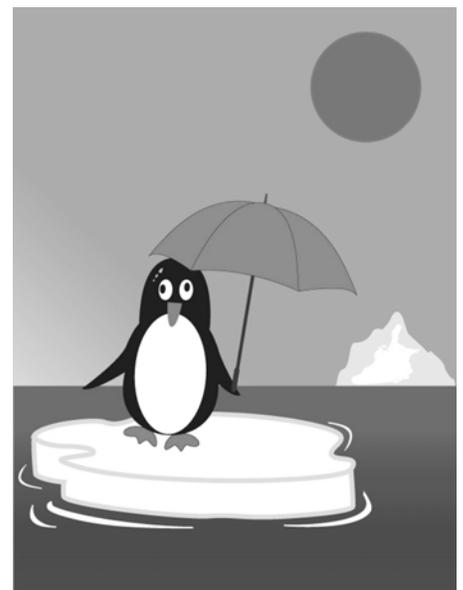
*Videos: An Inconvenient Truth:*

[www.climatecrisis.net](http://www.climatecrisis.net).

*Source: [www.climatecrisis.net](http://www.climatecrisis.net),*

*[www.davidsuzuki.org](http://www.davidsuzuki.org).*

*\*telecommute/telework: work from home and communicating through email, fax, and the internet.*



# Diabetes and Your Feet

by DAWN MONTOUR-LAZARE, KMHC

**P**eripheral neuropathy is nerve damage caused by chronically high blood sugar. These damaged nerves cannot effectively carry messages between your brain and other parts of your body. This means you may not feel heat, cold, or pain in your feet, legs or hands.

About 60–70 per cent of all people with diabetes will eventually develop peripheral neuropathy. These changes happen slowly over a period of many years, most people may not even notice them. Unfortunately, because you may not feel pain, you can develop ulcers (sores) on your feet from something as simple as a pebble in your shoe. These ulcers are the leading cause (85 per cent) of non-traumatic amputations.

It is important to recognize the early symptoms such as numbness, tingling, pins and needles, prickling, burning, cold, pinching, sharp, deep stabs, sharp pain, cramps, and exaggerated sensitivity to touch. These symptoms can be worse at night. Be vigilant for changes in how you feel. Sensitivity to touch can be amplified, making a small brush very painful. Muscle weakness can manifest as difficulty walking, getting up from a chair or grabbing things with your hands. Balance problems can make you unsteady when you walk. All these symptoms should be reported to your doctor.

The good news is it is **not** inevitable. It can be prevented. To reduce your risk of developing nerve damage, there are several things you can do:

*Keep your blood sugar level as close to normal as possible. The target levels for a person with diabetes is:*

- 🌐 4.0–7.0 mmol/L before meals
- 🌐 5.0–10.0 mmol/L 2hrs after meals

*Keeping your blood pressure under 130/80 reduces damage to blood vessels.*

*Lower your cholesterol. Plaque formation in small blood vessels leads to nerve damage.*

*Follow-up regularly with your doctor 3–4 times a year. Ask for your feet to be checked.*

## TAKE CARE OF YOUR FEET

- 🌐 Wash your feet daily with lukewarm water & soap.
- 🌐 Dry your feet well especially between toes.
- 🌐 Keep skin supple with moisturizing lotion but do not apply between toes.



- 🌐 Use an emery board to shape toenails even with ends of toes.
- 🌐 Check your feet for blisters, cuts or sores, dry areas, reddened areas. Tell your doctor if you find something wrong. Use a mirror on the floor to check the soles.
- 🌐 Change socks daily (clean, soft, not too big or small). Choose seamless socks that do not compromise circulation.
- 🌐 Keep feet warm and dry. Preferably wear specially padded socks and always wear shoes that fit well.
- 🌐 Never walk barefoot indoors or outdoors.
- 🌐 Do not use corn pads. These can be harmful.
- 🌐 Examine your shoes everyday for cracks, pebbles, nails or anything that could hurt your feet.
- 🌐 Walk, walk, walk— be active.

Our feet are intended to be active, practicing basic foot care will help lead a healthy lifestyle, throughout your life. After all... *your feet are designed to last a lifetime.*

*Dawn Montour-Lazare is a diabetes nurse educator at Kateri Memorial Hospital Centre*

## The Back Page...

*“The best investment is to invest in somebody, to invest in a human.”*

Emmanuel Jal, author and musician. A former child soldier in the Sudan, he was rescued from that life by an aid worker, who made the investment in him. On “Q” CBC Radio, February 19, 2009.

### April is...

- Cancer Awareness Month
- Oral Health Month
- 19-26 Natl. Organ & Tissue Donor Awareness Week
- 25-2 Natl. Immunization Awareness Week
- 1 April Fool’s Day
- 7 World Health Day
- 22 Earth Day

### May is...

- Foot Health Awareness Month
- 1-7 National Summer Safety Week
- 1-7 Spinal Health Week
- 3-9 Emergency Preparedness Week
- 12-18 Natl. Road Safety Week
- 5 World Asthma Day
- 8 World Red Cross Day
- 10 Mother’s Day
- 17 International Day against Homophobia
- 18 Victoria Day
- 31 World No–Tobacco Day

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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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(attention: newsletter editor)

## On the Lighter Side...

### The Left–Handed Hamburger

Burger King punked customers in 1998 when it ran an ad announcing a new menu item. According to the ad the left-handed Whopper was specially designed for the 32–million left-handed Americans. This new Whopper included the same ingredients, but all the condiments were rotated 180 degrees for their left-handed customers. The next day, Burger King revealed the menu item was a hoax, but that thousands of customers had gone to the fast food chain and ordered the bogus menu item. Not to be outdone, many others requested their own right-handed version.



### The Island of San Serriffe

In 1977, a British newspaper published a special supplement devoted to the small republic in the Indian Ocean. The island was called San Serriffe and consisted of several colon shaped islands. The two main islands were called Upper Caisse and Lower Caisse. Its capital was Bodoni and the leader was General Pica.

Well, readers were so fooled by the prank that the newspaper’s phone lines rang all day, as they wanted to get more information about the idyllic holiday spot. Few noticed that everything about the island was named using printer’s terminology. The success of the hoax is widely credited with launching the enthusiasm for the April Foolery that gripped the British tabloids in subsequent decades.

Source: [www.museumofhoaxes.com/hoax/aprilfool](http://www.museumofhoaxes.com/hoax/aprilfool)