Jodi Calahoo Stonehouse

March 10, 2023, ALHI Headquarters Interviewer Winston Gereluk

Q: What is your background?

JCS: Well, this is a very complicated question, Winston, so it's good we're going to have time for tea, because we are going to tell a little bit of a story. My name Calahoo is where I'm from. Karhiio was a voyageur from Kahnawake along with his father Louis and his four sons, and they paddled west. Michel signed Treaty 6 so there was the Michel First Nation, which is now Calahoo. Father Lacombe changed the name Karhiio, which means tall beautiful forest, to Calahoo, so that's how Calahoos came to be. My grandfather Roderick was the last hereditary chief at the time of enfranchisement. Our reserve is the only enfranchised reserve in all of Canada. At the time in 1958, March 17th actually, they, they as in the Federal Government, wanted access to the gravel. At that time, the Indians were pushed off the land. At the time it was Steel Brothers who owned the majority of the land, but it's now Lafarge and some settlers.

So, we no longer have our reserve, and my mother moved to Onaway. My grandparents still lived out in Villeneuve, my dad, Dave Mageau. My grandpa would say, how's my lawyer this morning? I'd just be this little girl. I didn't even know what a lawyer was. He would take me out on the trapline first thing four in the morning. We'd get up, we'd have breakfast, and we'd bundle up and out we'd go on the trapline. It was during that time as a young girl I learned about the relationship between and hawks and the rabbits and the mice and the beavers. Really it was such an integral part to my Masters of Science, which I later went on to do around the biodiversity, the migration patterns, and all of those things I'd been studying as a four-year-old, a five-year old, a six-year-old. He would tell me stories about his grandma, so not only was I learning my own generational stuff, I was learning my grandfather's knowledge and his grandmother's. I felt blessed. Looking back, I have 150 years of stories of a particular landscape and not only the humans that resided there but the other living beings – the water beings, the fish. Now, because the nitrates are so high, the fish are poisoned in Lac Ste. Anne and the Sturgeon River. The mercury is high, we're told not to eat the fish. In my own lifetime, going from trapping beavers, I've watched the disintegration of the beavers.

Q: I'm really interested in you talking about relationship to the land, and I know that's one of your specialties.

JCS: I was blessed. As marriages and contracts don't often always work out, my mom and dad divorced. But I still got to spend a tremendous amount of time with my grandparents. My mom remarried my step dad, who adopted us right off the hop. At the time, he was the chief of the fire department, the paramedic, and owned the hardware store in town. That was my first non-unionized job at 50 cents an hour. There were some child labour laws broken, I'm sure of it, at that time. I got a really wide range of work at a very young age. My mom worked at the insurance broker and I would get hired in the summertime to do the books. So I was working in the insurance office, the accounting office, the hardware store and the trapline by the time I was 12. It gives me a real appreciation around the investment in workers and why it's important to have that collective identity. When I was thinking about unions and indigenous realities, our collective identity is around making sure we have collective responsibility in that we are looking after each other, which is very much what unions do and it resonates really strongly with indigenous identity, that no one gets left behind.

Q: How did it happen that the land was taken away from your people?

JCS: Well, I don't know exactly how. I do know that in 1958, there was a meeting between two priests, a representative from the Federal Government, and fifteen men from the community. There are multiple stories. Some men say they were going to learn about what enfranchisement means, all kinds of different stories. Ultimately, it meant that there were an enfranchisement and a people – some, not all families – were paid to leave the reserve. I think it was $3,000 to leave their homelands. Some moved to St. Albert, some moved to Keekenow, some to Alexander, some to Alexis, and some to Onoway, Calahoo, Villeneuve, Riviere Qui Barre, the smaller surrounding towns. It isn't so much the loss of the land that has really been devastating, it's been the loss of our connection to one another. When I go to other First Nations and spend time, kids are going to their grandparents or their aunts for dinner or their uncles, or they're riding their bikes to their cousins. We didn't have that luxury. These are our homelands. We don't come from anywhere else but what people now know as Canada or Alberta. These are the homelands where we come from as First Nations people.

Q: So, you moved to Onoway and became the resident of a small town. What did you encounter there?

JCS: Onoway is a small town just west of Edmonton. There was one black family, the Mayses. The beautiful thing about the Mayses is they for generations have been connected to my family. My uncles and my friend's dad as children went to school together. Of course, in their generation they experienced a tremendous amount of racism. It wasn't just racism, it was hate, harmful hate, that hurt them as human beings. When my generation went to school, at that time they were starting to do antiracist work in so far as promoting relationship building. We had days in our Onoway high school where Arnold and his brother Eugene painted beautiful pictures of dancers, and they were put in the high school and there was a ceremony and a powwow. We were starting to build a relationship, but there of course was tensions. The Indians came from the reserve on the bus from out of town and the white kids came from the farms and in town. It wasn't that there were relationships, because everyone knew where they came from and where they belonged. I was blessed in that I got to be in all spaces. My step dad was white and I got to learn about the British and the French cultures through him. My dad is Metis and my mom is First Nations, so I at a very young age became sort of a culture shifter, a code shifter, in learning how to act in each of these settings and seeing the difference. It was also at this time where I saw the lived realities and started to ask the critical questions, like why was my step dad's family so, even the groceries in the fridge were so very different than my First Nations family on the reserve? I started asking, why are you cousins being arrested, why is there sex work in part of my family, why are there addictions? Why did my uncle shoot himself at 17 in the head? Why, why, why? Very young, I started asking these critical questions. Over time, in my antiracist work, I started to look at colonialism, genocide, all of the things that impact a people. Now since the Truth and Reconciliation Commission, all Canadians are starting to grapple and understand the reality that First Nations have had to live through and the legacy of the Indian Residential School. My great grandparents were the first generation to be taken from my First Nation, and they were shipped off to Dunbow. By horse and buggy, they were taken to High River from Calahoo, which would've probably taken a couple of days to get there. Who's going to run away to home? You can't possibly 'run away' back home. They would be gone all year in the industrial school and they would come home once a year at Christmas time. Then the next generation were my grandparents and all of their siblings, and they attended the Youville Indian Residential School, which was in St. Albert. These schools were horrific. Dr. Ian Mosby is a nutritionist and he was just looking through archives looking at historical documents around nutrition. Then he started to see a theme. He eventually did a bunch of papers and a book around the starvation and malnutrition and experiments that were done, not just in Indian residential schools, but in all of the Indian residential schools across Canada. What these experiments were about, for example, particular vitamins that you and I take for granted and might take to nourish our bodies now were actually experimented on in children. They had to be malnourished and starved in order to get the outcomes that the scientists wanted. All of this is documented, all of this is researched. Now our work is about, okay what are the physiological damages around the brain and the body to a human being with these experiments over generations, and now do we repair and recover so that we are full thriving, healthy families? We look at the discourse of diabetes throughout our families; we have the highest rate in Canada. We have the highest rate of sexually transmitted diseases, of HIV, and HIV is on the rise in First Nations. These are some of the questions that we have to find solutions for. Why is it this way and what are we going to do to fix it?

Q: What was the name of that scientist?

JCS: Dr. Ian Mosby.

Q: You yourself, thankfully, did not have to experience that.

JCS: I didn't attend the Indian Residential Schools, no; I was in Onoway.

Q: So you graduated from high school. . .

JCS: In Calgary. When I was 17 years old my parents decided, my mom got a great big position in Banker's Hall, downtown Calgary and my step dad got a job with the Calgary fire and paramedic, I guess it would be EMS in Calgary. So off we went. I was resistant, I wanted to stay with my grandparents. It was my grade 12 year, and I didn't want to move to Calgary. But it was the best thing that happened. I'm so thankful that I was forced to go. I ended up going to

Bowness High School where Steven Harper came to our high school and he brought Mikhail Gorbachev to visit. I was chosen to be the ambassador and I got to spend some time with Mikhail Gorbachev and his daughter. It was, I think, that moment in my life where I recognized that the world is not so far away. These leaders that we read about and learn about really are not so far away from our realities, and the things we do impact people around the world. It was a really profound moment as a young girl to speak and get to know him through his daughter. It was a blessing.

So that was my first real big political moment as a young person. I went to Mount Royal University right after high school and I took Community Rehabilitation, which is working with children with special needs. My practicum was in Morley, Alberta and I started working in the elementary and high school. That's where I really learned about the harm of racism. To me, it was unfathomable that a high school had no high school graduates, that the same curriculum that I received from grade 12 was not being offered. Still to this day in 2023 the same curriculum is not offered to First Nations children on reserve, because reserves are federal lands. The province offers curriculum outside of federal lands. The ATA, the Alberta Teachers Association, where teachers get to work towards their retirement and benefits don't apply on reserve. So, the systemic racism embedded in education, and you need education in order to apply for any post secondary. You need English 30-1. Well, if that's not offered on a First Nation, already they're far behind. That was my first real insight into systemic racism in Alberta, was through the education.

Q: What other differences did you notice?

JCS: The disparity. The fact that children more generally – I wouldn't say all children in Alberta – go to school with food in their bellies and moms and dads at home and support with their homework. If we look at the legacy of the Indian Residential Schools, my grandparents when they attended weren't taught, in fact weren't allowed to speak to their siblings in the Indian Residential School. So, when my great aunt at 18 left and my grandfather at 16, they finally could have a relationship with each other. How awkward to get to know your sibling as an adult and to not know them throughout your entire childhood. The fractured family identity is huge. Then you have babies and you've never learned nurturing, kindness and love. In fact, you were raped, sodomized, abused, neglected, beat, and you're often using drugs and alcohol to numb your trauma. Then you have children.

Well, you have no coping skills and you have no parenting skills, not through any fault of your own but because you've experienced nothing but horrors. It's not just a school or a family, it's the majority. Alberta had the highest number of Indian Residential Schools, which means we have the highest number of Indian Residential School survivors and intergenerational survivors. It takes generations to break the cycles of trauma and abuse and harm and neglect. If we look at Dr. Gabor Mate's work and Dr. Bruce Perry's work on what trauma does to the brain in itself when it's developing, my *nohkom* was three years old when she was taken. At three, she was taken from her mom and dad and placed in that school until she was 18. There was no nurturing, there was no love. The brain itself doesn't develop, so your coping skills and your ability to problem solve and live life, to cook, simple things people often take for granted. Where do you learn to cook if no one's ever taught you? When I was working in the school on the reservation, we were seeing the intergenerational trauma coming in the children and the grandchildren, and over time we're healing and repairing and recovering. But we've got generations of work to still go. It's really about the love and nurturing, learning to love ourselves when, really, we were demonized. My grandfather had a needle in his tongue when he spoke his language.

There was a beautiful time when I got to spend with my *nohkom*. She was 95 at the time. I don't know why I was so blessed to be so close to my elders, but I was. I think it was because they gave me cookies. As a chubby kid, when old people give you cookies, that is the ticket. My *nohkom*, I had gone back to Kahnawake where her grandfather came from and told her stories about what I head learned about our people. It was her 95th birthday party and my aunts and uncles were all surrounding, and I was sharing what I'd learned. She just wept and wept and wept. All she could say was, my parents were good people. I thought, how tragic. I took until 95 years old to admit your parents were good people, because of the indoctrination at the church that they were sinners, that they were devil worshipers, that they were heathens and all of those things. It took until she was 95 to come to terms with that her parents were good people.

Q: How long did you work in Morley?

JCS: Morley was an amazing experience. I was so blessed, so many amazing families. I was the basketball coach, the volleyball coach. There was a young gentleman who broke every window in the school. He was 11, and he became my foster son. Stephan is his name, my oldest son, and he's 36 now. He's been in and out of jail, incarcerated, battled with addictions, and really, he's embodied the trauma. By the time I had gotten him at 11 he'd already endured such horrific things. We've done our best and we continue to support him in therapy and healing. It's gonna take a long time. He's just now at 36 starting to disclose about his sexual abuse. Sexual abuse in men, young men, we have to get better at intervening sooner so that the recovery can happen.

Q: Does that abuse lead to a violent mode of self expression? Is that what happens?

JCS: Certainly, there's a couple things that happen. I think physiologically with the brain development your ability to cope and to problem solve and to act rationally with compassion and empathy is all eroded over time. The neuro pathways need to be nurtured and reworked and shown a different pathway. Also the experience. If you've been violated as a young person and have never experienced love and compassion and kindness, then you only know violence. What I also experienced in my community and in other communities is the normalization of violence. Violence is highly normalized in our language, in our communication, in the incarceration rates. We have the highest incarceration rates of indigenous women in all of Canada, in Alberta. We have the highest rate of children apprehended in Child and Family Services. These are are results from the Indian Residential Schools.

Q: What did you do next?

JCS: After I left Morley I fell in love with a farm boy from Onoway. We grew up together, so I moved back. He started fashion school and we started a family. We have two children together. At that time I stayed home to raise the kids and I also started my university degree. I started a BA in Native Studies and from there I went on to study Indigenous Legal Theory at the University of Victoria and then I went on to study a Master of Science and Resource Economics at the U of A after coming back from the University of Victoria. While I was raising my kids I did the degrees. My first year took 11 years and then the second degree, I have to defend my thesis and then I will be graduated with my Masters. So I'm in my final step.

Q: Why did you choose Resource Economics?

JCS: It just really resonated the work that I was doing. My research was based up on Fort Chipewyan. I was looking at water and women's knowledge. In science everything is about men's knowledge, and the gender inequity is not acceptable anymore. I wanted to focus on women's knowledge. Coming from the trapline in my childhood, I knew that women know just as much as the men do, and often trappers and hunters organizations focus on just the men. But I know that the grandmas and the aunties are just as busy on the trapline doing the work behind the scenes to make sure their husbands or their brothers can get out, and are walking along beside them. My research focused on women's stories over time around the water, the delta, migration patterns, species. And I wanted to know from an oral tradition, because I had experienced in my own homelands that the oral tradition often aligned with peer reviewed scientific knowledge. We often see that western knowledge is lifted, elevated over indigenous knowledge, but in my experience they actually work and support one another. We need each other, especially where we're headed with the climate crisis that we're in. We really need to look at how indigenous peoples have lived sustainably and taken care of the planet, not only in Canada but around the world so that way future generations have clean drinking water.

Q: Is women's knowledge a qualitatively different sort of knowledge?

JCS: What I was able to discover through the research – we did both quantitative and qualitative data collection – and it was around the decline of species that women were experiencing and watching. I also wanted to know about the relationship. What were the interactions that women did to maintain and sustain the relationship with the water? So looking at sustainability patterns, what were the kinds of things they were doing to ensure or promote that the migratory patterns would stay in tact? How was industry interfering or shifting those realities over time?

Q: So there's something qualitatively different from the knowledge the women would acquire?

JCS: I don't think they're different, but I think in the western epistemology if we look at the western lands, it's only been men's knowledge that has been lifted and written and promoted and published. If we look at the majority of people who have PhDs in Science, they're men. I'll be there's not many science dissertations by indigenous women about indigenous women. So it's about bringing a balance.

Q: What have your conclusions been?

JCS: You have to read the book.

Q: You must have some thoughts about the future. Where do you sit with regard to those major issues?

JCS: Interestingly enough, the biggest piece of learning was the deep sadness that these women carried in witnessing the deterioration of the water, the Delta Watershed, which is our largest watershed of clean drinking water. Some of these women were harvesting over 400 muskrats a day, a day. I said, well you've erased the population – 400 a day. They said, actually what happened was with Site C Dam, what happens is the ice would freeze. Then say we want to put our Christmas lights on, which would need more power in December, then they would release water, which meant then all of those little muskrat babies would be drowned because water would come. So simple things. But we love our Christmas lights and we love our technology and we love all of these beautiful things. So how do we walk in balance with the wildlife, because we didn't do it well there with Site C?

Q: What did you do next? You found yourself at the Yellowhead Educational Centre.

JCS: Prior to there I did a radio show called Acimowin on CJSR, so I was a radio host. We were the longest First Nations radio show in Edmonton, still is. It was all volunteer. It's on CJSR 88.5 Friday mornings. We won lots of awards. At the time, Idle No More was happening and I was the first prior to CBC or anybody else doing innovative strategy – we were doing tweeting and we were on Facebook while we were live on the radio. Back in 2017 that was unheard of yet; the main media streams had not done that. So we were the first to do it, and it was really exciting. The show, the community just embraced it and I never had to ask for a guest. People were, can I come on on Friday, can we come on, we're doing this, we're doing this. That's actually where I met Richard Feehan, the current MLA where I'm replacing; he was one of my guests. So, I did the radio show and then I created Miyo-Pimatsiwin Productions. 'Miyo-Pimatsiwin' in Cree means living your best life. When you're living your best life it means you're eating traditional foods from the land, you're speaking your language, you're participating in ceremony or prayer with your loved ones. Miyo-Pimatsiwin means you've got a good quality of life. Miyo-Pimatsiwin Film Productions, we produced a film on the Truth and Reconciliation Commission, we did a youth film, we did a film on the '60s scoop, we did a film about powwow. Really, it's about bridging the gap between non-indigenous and indigenous folks – how can we tell our stories so we can get to know each other? That's really the biggest divide, is that we don't know one another.

Q: What was your focus when you were doing the radio show? What were you trying to do?

JCS: Uplift stories. There was no real particular focus. Sometimes it was artists we were interviewing, musicians, politicians – you name it, we talked about it. Whether it was healthy sexual relationships, marriage, divorce – you name it, we talked about it. It was a lot of fun.

Q: On Tuesday I'm going to interview an artist by the name of Shilling-Law.

JCS: Heather. Heather's a Metis artist who does extraordinary work. Her work is beautiful.

Q: So, you did that. . .

JCS: So did that and also held lots of festivals. The Silver Skate in Edmonton, the Deep Freeze, the Kaleido Festival. My cousin M.J. Moses Belcourt and myself, often I'll be the MC on stage. She's got the teepee village set up, and that's where we invite Edmontonians to come in. We scrape hides with people, make bannock on the fire, all kinds of fun family stuff just to bring them back to what our families have been doing since my grandparents and great grandparents, all of that beautiful tradition.

Q: So you're doing that at the Deep Freeze on 118th Avenue?

JCS: Yes. My daughter and son, they're all hide scrapers. When we're blessed to get a moose, the kids and I butcher it with our relatives and divide it up and scrape the hide and tan the hide, make moccasins and all kinds of things. We don't waste anything.

Q: Why is it important that your children get involved in this?

JCS: First of all, health primarily. The saskatoons, the rhubarb, the moose meat and the rabbits and the fish, the vitamins and minerals that haven't had access to a whole bunch of people touching it and moving it, it's straight from the land into our kitchen into our bellies. We have processed it with love. The goal is when we take down an animal that it's one shot. You don't want that anxiety, that fear, that adrenalin going through the animal's body, because then you're consuming that. You want that life to be taken immediately so it's also not painful for the animal. So we're very cognizant of the things we're putting in our bodies. We want to be healthy and I want my children to be healthy. It's also the DNA of our ancestors. They're buried throughout these lands. We didn't have graveyards like there are now. Sometimes we put people in trees, sometimes floated them down the river. The DNA of our ancestors is in that willow that that moose is eating, and then we eat the moose. So it's that DNA recognition of pimatsiwin, of being well.

Q: Describe the educational work you're doing at the Yellowhead.

JCS: I'm currently the Executive Director of Yellowhead Indigenous Education Foundation. Our foundation supports Yellowhead Tribal College and Yellowhead Tribal Council. We have a tribal college that's been in Edmonton for 35 years. For 35 years this college has run on bare bones, and this is that systemic racism that I've been speaking about. We run a college on $2 million, which when you look at other post secondary institutions, is a fraction of what colleges are running on. This means again you're underpaying your staff, you don't have the resources, and you're doing your very best to ensure… I was at the U of A for 20 years. I worked there, I worked for the Provost, the Vice President, I was the Reconciliation Advisor. I worked at the Faculty of Law, helped build the Wahkohtowin Indigenous Legal Lodge. Worked at the Faculty of Native Studies; I was one of their highest fundraisers. I left that in order to give back, because I saw the disparity, and it's not okay anymore in 2023. So, I took a huge pay cut and said, it doesn't matter. What matters is that I take everything I've learned over here, bring it here and see how I can lift and leverage some systemic change so that these kids have a better opportunity to build better lives. Because of course, we're still the most marginalized in all of Alberta, the poorest people.

Q: What's the mandate of the college?

JCS: The college, we have lifelong learning, so anybody can be a student. We have a variety of courses. We do social work. We're doing land-based education currently; we're starting a little land based school in the river valley for four-year-olds. We'll be the first of its kind in the country. We do lots of environmental work, all kinds of different faculties. We're really expanding and growing, but of course it takes an investment to continue to grow.

Q: Are you outside of the formal system of university grants for students?

JCS: Ya, we're not part of that system.

Q: Is that the building to the west of 170th Street?

JCS: The Yellowhead Tribal College is in the Orange Hub; we have a few classrooms in there. The Tribal Council is on 104th.

Q: Talk about your involvement with electoral politics.

JCS: This is not my first run at politics. I've been a band councillor for my nation for two terms. I ran for national chief for the Assembly of First Nation last July, so I've been heavily involved in politics. My grandfather was chief, my mother was very active, so politics are in my bloodline. My *chapan*, Johnny Calahoo, was the first president of the Indian Association of Alberta, so advocacy where there are vulnerable people has very much been a part of my upbringing. My mother very much did not tolerate us to be racist or homophobic or harmful to marginalized folks ever. I was raised with deep values around… Even she was my baseball coach and she would always tell us, you're only as good as your weakest player. That value of looking after our weakest player resonates in so far as my politics. Not only do we have to look after those who are successful and thriving so that they continue to be successful and thrive, we also have to make sure those who are hurting also get the help that they need. My mom's teachings have brought me into politics.

As I mentioned earlier, Richard Feehan was one of my guests. Over time him and I saw each other more and more at meetings. He would nudge me and say, you know, you should think about running for the NDP. I was like, no I shouldn't. I don't have time, Richard, do you see what I'm doing here? His nudging nudged me all the way to… I saw what Rachel and the NDP did when they were in government, and they were the first government that removed six boil water advisories for First Nations in Alberta. Can you imagine boil water advisories? They also negotiated the Lubicon Agreement, which was 75 years they had been negotiating this agreement – 75 years we are wasting time and money. Rachel's government went in and they did an agreement. Now that community is building. They've got their school, their children are attending a school. It's simple things that make a very big difference in society. I also sit on the Edmonton Police Commission. I've been on the Commission for three years. Because my dad was the fire chief, he was a paramedic, and sitting on the Edmonton Police Commission, particularly during the time of Covid, I saw and witnessed and heard the demand on our first responders. They have carried the burden and the weight of this. They're depleted, they're exhausted, and we need to do some intervention quickly to ensure that folks like myself and yourself have access to the services that we need. Coming into government now when Richard has nudged me and all of my historical learning throughout time, I think they will suit me well in supporting my colleagues and making good decisions so that Albertans are supported. We have to look after each other, which is bringing my collective identity. We have to look after one another regardless of our skin colour, our religious beliefs, our sexual preferences. We have to look after each other.

Q: Please tell the camera what you're doing, that you're running.

JCS: He wants me to announce. . . I'm currently running as the candidate for the NDP in the Edmonton Rutherford constituency. Richard Feehan is the retiring MLA, and I will be hopefully replacing him if all goes as planned. I've been knocking on doors since last January, been blessed to meet a lot of incredible supportive people and also learning a lot. To my surprise, there was a few people at the door who wanted to talk about unions, and who were very resistant and angry about NDP's relationship and support towards unions, so were really challenging and combative with me at the door around this issue. For me, I'm not going to judge anyone's position. We all come to know what we know for particular reasons. I often would listen and take note and reflect on that, and then do my work when I get home: what is it that unions are doing to support Albertans, how might they be causing harm to Albertans, and how do we get better? I think the work of unions is vital. I think often when folks are angry, what I've experience and witnessed is that they've come from places of privilege where they haven't needed support, where they haven't needed to have a collective advocate for them, speak for them, make sure they got to see the doctor they needed to see. There are all kinds of levels of support; people's vulnerabilities and people's needs are varied. The need for a union is going to be different per person, per family. How do you speak to that to someone who resists unions, someone who thinks, well I've never taken a day off in my life. I thought, well that's unfortunate. What a terrible quality of life that you didn't actually get to enjoy your life. I think that's the beauty of unions and my indigenous collective identity is that your quality of life is first and foremost what matters. I'm learning a lot at the doors about what people are resistant to and what they really support. So yes, I'm running for MLA of the NDP and yes I very much believe and support what unions do. When I was a U of A student, I was part of the union and when I was an employee, and there were times when I needed help and my union supported me.

Q: Are they resistant in the same way to indigenous rights?

JCS: I haven't run into that yet but I'm sure for folks there's often this idea of special rights, the challenge of special rights. People don't want to go without, they don't want to feel that they're getting less than the next person. Indigenous rights aren't about giving more, it's about making sure things like that we have clean drinking water. That's not special. That we have the same education that other children in Alberta have. That's not special. There's really not a challenge about special rights.

Q: What are some of the things on your wish list that you'd like to see put into place if the NDP were elected?

JCS: Any government. I've been studying climate response at the United Nations level, spent some time in the UK working with soil erosion experts and aquaponic experts. We are in a bit of a crisis around the world, and there's a bit of a denial here in Alberta. My area of research and expertise is geothermal. We're experts in drilling in Alberta. How can we do that differently to expand our resources? Geothermal was my area of study, drilling. As I look at climate response, we have to do things a little differently. That narrative in Alberta, and we have a beautiful narrative, we have generations of families who are, my dad was the first grader on the ice road up north in the oil patch, he's been part of reclamation. We have families who have been part of oil and gas for generations and we've become so resistant to change to something different that it's to our detriment, that it's going to hurt us if we don't transform and become leaders in doing things differently, which we can. We are so brilliant. But that doesn't only mean industry and employers, it also means our post secondary institutions. We have to get our students investing and imagining doing things differently as well. We have to be innovative. So my wish list, recognizing the deterioration of the land, because I'm on it continuously and have been for generations, we have to turn things around a little bit. We need everyone, we're going to need everyone. If we look at the Covid pandemic, this is the deterioration of our relationship with the outside world, with the animal and the human world. It's called an endemic, which means the science doctors don't see any end of it. That's not something I'm making up, this is international

United Nations, World Health Organization. Furthermore, they say there's going to be more. What are we doing to prepare? Insofar as Conservative, Liberal, New Democrats, all of these individual groups, if I had a wish list I think we all need to be focused on solving the complex problems, because all of our children and grandchildren need to live here. They all need to drink the water. So how do we work better together? My dad is a Conservative and I love him. My mom is a Liberal and I love her. And I'm their child, a New Democrat.

Q: When I ran for the NDP in Vegreville, my mom and dad differed on that. They came to I guess a sort of compromise. They put my sign in the back in the garden and put the Conservative sign in front. Is there anything else I should've asked you about? We can grab you for another interview at some point when you're elected.

JCS: I'm thankful for your time and I want to thank those at home who sat through and watched me. I appreciate you taking the time to hear my words. I just want to encourage and nudge people a little to explore some alternative realities. How can you grow a garden in your yard? Food is going to be a big issue. How do we do things differently? It's uncomfortable, it's going to be work. How do we become better neighbours to each other?

[END]