



**NCI | CeNC**

**NATIONAL CITIZENS INQUIRY**

**EVIDENCE  
RED DEER HEARINGS**

**NCI | CeNC**

**Red Deer, Alberta, Canada  
April 26 to 28, 2023**

## **ABOUT THESE TRANSCRIPTS**

The evidence offered in these transcripts is a true and faithful record of witness testimony given during the National Citizens Inquiry (NCI) hearings. These hearings took place in eight Canadian cities from coast to coast from March through May 2023.

Raw transcripts were initially produced from the audio-video recordings of witness testimony and legal and commissioner questions using Open AI's Whisper speech recognition software. From May to August 2023, a team of volunteers assessed the AI transcripts against the recordings to edit, review, format, and finalize all NCI witness transcripts.

With utmost respect for the witnesses, the volunteers worked to the best of their skills and abilities to ensure that the transcripts would be as clear, accurate, and accessible as possible. Edits were made using the "intelligent verbatim" transcription method, which removes filler words and other throat-clearing, false starts, and repetitions that could distract from the testimony content.

Many testimonies were accompanied by slide show presentations or other exhibits. The NCI team recommends that transcripts be read together with the video recordings and any corresponding exhibits.

We are grateful to all our volunteers for the countless hours committed to this project, and hope that this evidence will prove to be a useful resource for many in future. For a complete library of the over 300 testimonies at the NCI, please visit our website at <https://nationalcitizensinquiry.ca>.

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## NATIONAL CITIZENS INQUIRY

Red Deer, AB

Day 1

April 26, 2023

### EVIDENCE

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**Opening Statement: Shawn Buckley**

**Full Day 1 Timestamp: 01:00:03–01:31:04**

**Source URL: <https://rumble.com/v2kjwek-national-citizens-inquiry-red-deer-day-1.html>**

[00:00:00]

#### **Shawn Buckley**

Welcome to the National Citizens Inquiry as we begin day one of three days of hearings in Red Deer, Alberta.

Commissioners, for the record, my name is Buckley, initial S. I am attending this morning as agent for the inquiry administrator, the Honourable Ches Crosbie.

For those watching that are not familiar with the NCI, the NCI is a group of volunteers that have organized to send a set of independent commissioners literally across the country. We're going province by province before we return to the nation's capital to hear testimony to find out what exactly happened during our COVID adventure and, more importantly, to hear the voices of just ordinary Canadians: to hear what happened, to hear their experiences, hopefully, so that we can come together and heal.

Now because we're a volunteer organization, I'm always asked, "Ask for this, ask for that," at the very beginning because people are watching, and it is important. We don't have a single major donor that makes this easy for us. We truly rely on your small, little donations. And so every time we ask, please go to our website, sign our petition so that it's clear that there's a movement behind this, and donate. It costs us about \$35,000 each three sets of hearings, and I'm pleased that we are still here now in Winnipeg [sic], and I'm trusting that we will be in Vancouver next week. But we're literally funding as we go, so your donations are very much appreciated.

We also have a need for real-time translators in two weeks when we're in Quebec City. Most of the evidence is going to be in French, and we need real-time translators—a whole team. You can't have just one or two people do that, it's so exhausting. And so if there are any of you out there that have that skill, then if you want to contact our email at [info@nationalcitizensinquiry.ca](mailto:info@nationalcitizensinquiry.ca), put in bold letters in the subject line, urgent French translators.

Now, I'd also asked last week, we're clipping videos and we're posting like crazy on social media because the mainstream media is ignoring us, so I ask everyone every time, push us out on your networks. But we need to have content for French speaking Canadians. And so

we actually need people that are bilingual, who are not willing just to watch a clip and do a translation but also if they don't have the skills, willing to learn how to put the text on the video and actually do the whole thing. So if you're out there, please contact the NHPPA [sic] [National Health Products Protection Association, <https://nhppa.org>, [info@nhppa.org](mailto:info@nhppa.org) Note: Mr. Buckley is president of NHPPA] and put in the subject line an explanation that that's why you're contacting us.

And then we are in need of bilingual lawyers for the Quebec City hearings. We probably need a team of about five. So if you can contact us about that, we would appreciate it. If there's any lawyer out there that has nothing to do next week, we'd also certainly welcome your help as we move to Vancouver.

I want to speak about precedents this morning. Whenever a nation faces a crisis, the nation has to choose how it's going to react to that crisis. And I want to say sometimes the nation will choose to do things it hasn't done before, although it seems to be that every crisis becomes an excuse for governments to do more and more, and we've heard the phrase from officials that there's no point letting a good crisis go to waste. So we went through a crisis, or at least we were told it was a crisis and it was hyped up as a crisis.

Let's ignore that the overall death rate really wasn't any different than a bad influenza season, but we have all gone through a crisis. And as a nation we had to choose how we were going to deal with that crisis, and we did some new things. And by doing a new thing, we set a precedent.

I mean, we locked the citizenry down. I've had clients under house arrest that were freer than we were. We basically forced medical treatments on people.

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We forced people to mask. We did new things, and so we set precedents for going forward.

I mean, precedent is just an example of things you can do the next time, and it's easier the next time because we've been conditioned to accept it. We've been locked down. So if we're told another pandemic is here, we're actually going to expect to get locked down. We're going to expect to have a treatment forced on us. We're going to expect passports. We're going to expect masking.

Have you considered that for our children, this is normal? This is what they will expect to happen if a pandemic comes through. Let that sink in for a second. For our children, masking is normal, and the long-term effects of that are going to be with us for their entire lives.

Now, I want to speak about three precedents that we have set and get us thinking about them. The last one that I speak of is of tremendous importance, and it likely shows us a way forward.

The first one I want to speak about is how basically we have set a precedent where we don't have rights in a crisis, and perhaps going forward, even when we're not in a crisis, but that we're just in a hard spot. We went into this pandemic believing that we had fundamental rights. In fact, Canada was, you know, a poster child of free Western liberal democracy. We had this *Charter of Rights and Freedoms*. I don't think you could become a new citizen without learning about it, about this Constitution with this Charter and all these protections we had. And that turned out just to be a piece of paper with words on it.

We had James Kitchen testifying last week in Saskatoon, basically saying, “Well, it only lasted 40 years.” It came out in 1982, the *Constitution Act* of 1982. It’s a British statute. Our constitution is just British statutes, by the way. So yeah, it’s probably a record for the death of a constitutional document and definitely the death of a constitutional document that purported to give fundamental rights.

Here we had the largest government-encroachment upon our rights and freedoms that any of us had ever experienced, even in wartime. And we would expect that there would be case after case after case, evaluating this encroachment and putting some breaks upon the government. But I can’t think of a single case that puts a break or a check on the government going forward, and every lawyer that has taken the stand that I have examined, I’ve asked that question. And, you know, I welcome Leighton Gray who’s here today as a volunteer lawyer to help us call witnesses, but he testified last week, and I asked him, “Can you think of a single case going forward that puts a break on government action?” And no one can think of a single case.

So we’ve had the largest government-encroachment in our lifetime. And going forward, the precedent we set is, this is okay. It’s okay if we think we’re in a crisis, and perhaps even if we’re not in a crisis, for the government to take away our rights. So we’ve allowed a very dangerous precedent to be set. And our relationship with the government because of this has changed dramatically.

Pre-pandemic, I expect that most of us were not afraid of our government. I think most of us felt that even the government was there to protect us and that we were comfortable with the balance. We likely felt like we were equals with the government. We recognized the government had a lot of power, if we stepped out of line, if we killed somebody or stole or whatever, broke the law, we would expect the government would come down on us and exercise its power.

But we also felt that we had a lot of power, in the form of personal freedom, to basically do what we want to do, go where we want to go, without restrictions.

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But we learned that that wasn’t the case. So if we were in a situation at the beginning of the pandemic, where there was a balance of power between the citizen and the government, we very quickly found ourselves in the situation where the government had almost all of the power.

And that has set a precedent. We now have a precedent in Canada where if we’re facing a crisis, the government has almost all of the power over us. And now what has changed is that for many of us, we are now afraid of the government, and you know what I’m talking about.

We’re afraid that they’re going to do it again. And it doesn’t even matter what side you’re on. If you supported the government measures you didn’t like being locked down, you didn’t like having to get a treatment because the government said so even if you supported it. You didn’t like masking, and you didn’t like having to show identity papers as if you were in a Stalinist roadblock in the Soviet Union. You didn’t like it, and you’re afraid that it might come back. And clearly for those that opposed what the government was doing, that didn’t agree with it, they didn’t like it at all either.



Now, we're being told by different world leaders that we're going to have another pandemic, that there *is* going to be a next time, and the danger for us is that it's going to be much easier for the government to impose these restrictions on us. And help me out. Once the government has taken powers, when is it that they don't go further? And the reality is—and listen carefully because you get to choose how free and how not free you are, and here's the measure—governments will, going forward, as they have in the past, keep taking more and more and more, until you reach the point where you say, "That's it. I'm standing up. Here's my line in the sand." Regardless of the consequences, you can't take any more.

That's where you'll find yourself. And so if you move that line forward, where you're still free and you start standing up while you have real freedoms, instead of when you don't, things will go a lot easier for all of us.

We're going to be calling a witness during these hearings who served a year of jail for her involvement in the Solidarity movement in Poland. And she's going to tell you that at the beginning, there was hardly anyone in the Solidarity movement. There was hardly anyone standing up. And it's obviously hard to get a movement going when there's no one standing up. And she says, "People only stood up when the bread ran out, when they were hungry." That was their line in the sand, when they were hungry. But you are going to be pushed—and I promise you—to that point where you won't take any more. And so you should decide that you're not going to take any more, sooner than later. It'll be much easier for you.

The second precedent that I want to speak about are these vaccine mandates. I mean, anyone out there who is naive enough to pretend that we had a choice in Canada—and regardless of whether you supported getting vaccinated or you didn't support—there really wasn't a choice. We didn't make it a law, but that's just a nuance that's really meaningless, isn't it, when we're being told that you can't work, you can't go on a plane, you can't go on a train, you can't go to your kid's hockey game, you can't go to a restaurant, when the social pressure is intense, where there's editorials in the *Toronto Sun* [sic], I think, that's entered as an exhibit in these proceedings: "Let the Unvaxxed Die. They Shouldn't Get Health Care." [*Toronto Star*, August 26, 2022]

And we all heard things like they should be put in camps. There was pressure, we didn't have a choice, and witness after witness will say that they felt coerced. A lot of them took the vaccine so that they could keep their job: "I have kids, I have a mortgage, I had no choice." I have personal friends that did that.

Now, here is the precedent. If you allow—and we allowed the government to basically dictate to us that we had to take a medical treatment—so we set a precedent where we don't have sovereignty over our own bodies. And actually, the term "sovereignty," a lot of people don't understand,

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and it's probably more appropriate for me to use the term "ownership."

Somebody might go, "Why is he using the term ownership?" Understand that when we use the term ownership, all we're describing is that somebody who is the owner has control over what is going to happen to what is owned.

So if you own a car, as the owner, you can decide who drives the car. If it gets painted, you get to pick the color. Ownership just is our way of explaining who gets to decide what happens to something, who has control over something. And if somebody else has control

over your body, then ownership is an appropriate term. We gave up ownership over our bodies. And understand that having sovereignty, the right to decide for ourselves, having ownership over what happens to our bodies, is one of our most fundamental rights.

Whether you like it or not, you're living in a body. You can't escape the feelings. If somebody walks up to you right now and punches you in the nose, there's nothing you can do. You're going to experience pain, your eyes are going to water, maybe you're going to feel blood running down your face. If somebody jabs you with the COVID-19 vaccine and you don't have an adverse reaction, that's going to be your experience; if you do have an adverse reaction, that's going to be your experience. But it's personal. People can empathize with you, but they can't share the experience.

When you feel good, it's your feeling alone. When you feel bad, it's your feeling alone. And because you are the one that experiences your body, we have as a fundamental principle that each one of us should be the sole decision-maker over what happens to our body. We used to consider that as sacrosanct. But we gave that up by allowing the government to dictate to us, and we participated in this. We got enthusiastic about forcing other people to get vaccinated. We gave up ownership over our bodies. We gave up sovereignty. We've set that precedent.

Now understand, there are only two groups of beings that don't have ownership over their bodies. And the first group is slaves. Slaves do not have ownership over their bodies because they're owned by the slave owner. And so the slave owner gets to decide whether or not the slave must take a medical treatment. The other group that has no control over whether or not a medical treatment will be imposed on them is livestock, which again involves ownership. So in that case, we'll have, for example, a rancher of a herd of cattle, and that rancher who owns the cattle has the sole discretion over what medical treatments those cattle have.

And I can't think of a principal difference between slaves and livestock when it comes to this sovereignty issue over their bodies because both of them have no choice. A slave cannot refuse a treatment because the slave does not have ownership over the slave's body. A cow cannot refuse treatment because the cow does not have ownership over the cow's body. You cannot refuse COVID-19 vaccines during our pandemic because the reality is that you did not have ownership over your own body.

You know, I was wondering as I was putting this together, whether or not it would be more honest if we got ear tags like we put in cattle, and then I quickly remembered that that's not how we mark humans—that we mark humans by either marking them on the wrists, their foreheads, requiring vaccine passports, or—coming to a theater near you—a digital passport. We have set the most dangerous precedent, not just for ourselves but for our children because how are they going to do this going forward because this is the country we're passing on to them?

The third precedent that we set, which is the most important,

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and likely the way out of this, is that we stepped away from the legal foundation of Canada as a liberal Western democracy— And that is that our legal system, both criminal and civil, is based on the second commandment.

And I had explained the second commandment at the Saskatoon hearings, but it's basically that you are to love your neighbour as yourself, which means you are supposed to treat your neighbour exactly how you want to be treated. Our entire legal system, criminal and civil, is based on this.

You know, no law student can get through law school [sic] without learning about the great Lord, and how he basically changed our civil tort law with the great question, "Who is our neighbour?" Who is the neighbour that we owe this second commandment responsibility to? All Western democracies—every single one, to a T, a hundred per cent—have based their legal and civil societies on the second commandment. And it's because if you base your society on the second commandment, it's the way to ensure the maximum amount of liberty for your citizens and the minimum amount of oppression, and I will explain this. And it's also the second commandment is the measure by which you can tell whether a law is a true law, or if it's a false law.

And to explain this to you, I actually have to go back and share the story of where the second commandment came from in the first place. It goes back to Jesus, and He's living in a time where the society was very rule-based, it was law-based. In fact, they referred to their religious system, which was very rule-heavy, they referred to it as "The Law." And it had become onerous, although that wasn't the intention. And I mean, we're familiar with a lot of their rules. I mean the Ten Commandments. That literally was the start of it, where Moses comes down from Mount Sinai with two clay tablets and Ten Commandments from God, with things like don't murder, don't steal, don't commit adultery, these rules.

Now, they had become very oppressive in Jesus' time, so right to the point where the people were feeling that the law was working against them and oppressing them. And that sounds familiar, doesn't it? And the problem was, is that the religious leaders—because the religion was such a major part of their society, the religious leaders owned the religion. They interpreted it, they enforced it, they basically had ownership over it, and so it became oppressive instead of free.

Now, they had a problem though. They had been running things, tickety-boo, having ownership of what was going on, and then this upstart shows up. This Jesus character starts walking, literally walking from village to village, teaching—teaching about the law in a different way that wasn't oppressive, and sharing parables. And this is getting back to these religious leaders, and they're just going crazy because the crowds were so much that actually, it became an inconvenience for Jesus. He couldn't go anywhere without the crowds following Him. And, you know, add in the reports that would have been coming back to the leaders in Jerusalem about, "Wow, and He's healing the blind, and the lame walk." The crowds were going crazy, and they clearly had to do something about this person.

He had to be dealt with because they were losing ownership over the religion. And so they thought, "Well, we need to trap Him. We need to show the crowd that He's really no different than anyone else and no smarter than us. So why don't we ask Him, 'Jesus, what is the greatest commandment?'" Because there's so many rules, He's going to pick one, and then they can start a legal argument with Him and get Him bogged down and just show the crowd He's not as clever as the crowd thinks, and in that way trap Him.

So they try this. They go to Him and they say, you know, "Teacher, what is the greatest commandment?" And Jesus saw the trap right away, and He gave an answer. And He could have stopped there because He got out of the trap with, you know, His first sentence.



He said,

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“Well, the greatest Commandment is to love the Lord your God with all your heart, all your soul, and all your strength.” Well, what are the religious leaders going to do about that? Because, yes, it’s a rule-based system, but I mean, even the first commandment that Moses brought down was, you know, you serve no other Gods but Me. So they couldn’t argue with that. Jesus was out of the trap, but Jesus then gave us the second commandment to get us out of the trap.

And so He added something He didn’t need to add, and He said, “And the second commandment is to love your neighbour like yourself.” So that is treating your neighbor exactly as you would want your neighbor to treat you. And then Jesus said, “These two, that’s all the law.” You’ve got all this whole rule-based system, but that’s it. Love your neighbor like yourself. And if you start unpacking it, all these rules, and this is why this is the touchstone of how you’re going to judge whether a law is a true law, one that you should support or not: if it follows the second commandment, it’s a true law.

So you know, I had mentioned murder, theft, and adultery as just examples of the Ten Commandments. Well, we don’t murder our neighbor because we don’t want our neighbor to murder us. And so if we both treat each other as we want to be treated, then we’re free of murder. We don’t steal from our neighbor because we don’t want our neighbor stealing from us. And if all of us follow this then we’re all free from theft. We don’t sleep with the spouse of another person because we don’t want another person sleeping with our spouse. And if we both live by that then we have peaceful marriages. We’re free to have that. And so Jesus, by doing this, actually freed us from laws becoming oppressive by just pointing out, well, the whole point of us collectively having laws is so we can love each other. It’s that simple.

Now, the second commandment and the reason why every single Western liberal democracy has been founded on the second commandment, is because it brings freedom. Societies that are based on the second commandment, their legal system, and it’s taught as their culture, they don’t hurt each other because if we are all in the habit of treating each other like we want to be treated, we behave nicely. We don’t, in those societies, control or oppress their citizens because that is inconsistent with the second commandment. We don’t want to be controlled and oppressed, so we’re not going to control or oppress others.

Now, we contrast that— And that’s what we were based on, and our problem is we have left our philosophical roots. We could have, when the COVID pandemic happened, we could have chosen to love each other. And how different would it have been if all of our actions were guided by treating people like we would want to be treated? And we can use this measure to judge our institutions and their actions during COVID.

Our media did not follow the second commandment because if you’re a journalist, or you’re an editor controlling journalists, and you want to treat your neighbour like yourself, well obviously you want to be told the truth. You want balanced reporting. You want fear tampered down instead of ratcheted up. You want people to understand that there’s a scientific debate. You don’t want voices censored because you understand that that leads to tyranny. And do you see then, is if our media had been following the second commandment, we would have all had a different experience.

If our Public Health Officers were following the public Commandment, if the Colleges of Physicians and Surgeons— So in Alberta, my understanding is they basically directed to doctors during COVID that they were not supposed to treat early COVID. That is not following the second commandment.

The second commandment gives us basically our guide points for our posts,

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for evaluating what happened with our institutions, what happened with our laws because we experienced the opposite. I mean the second commandment is about loving your neighbour, but what we experienced was hating our neighbour. And we did. There is so much hatred in this country, there's still witnesses dropping out of these proceedings at the last minute because they're afraid of testifying. They're afraid of retribution. And we still can't have honest conversations with each other, whether we're family members, whether we're friends because of the hatred because we stepped away from our philosophical foundation.

We lost our footing. And, so for going forward, we have to stand on our footing again. And I think it's the only way forward.

So that ends my opening remarks. I'd like to call our first witness to the stand.

[00:31:01]

***Final Review and Approval:*** Anna Cairns, August 30, 2023.

*The evidence offered in this transcript is a true and faithful record of witness testimony given during the National Citizens Inquiry (NCI) hearings. The transcript was prepared by members of a team of volunteers using an “intelligent verbatim” transcription method.*

*For further information on the transcription process, method, and team, see the NCI website:*  
<https://nationalcitizensinquiry.ca/about-these-transcripts/>