



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 3

April 28, 2023

EVIDENCE

Opening Statement, Shawn Buckley

Full Day 3 Timestamp: 00:46:31–01:20:51

Source URL, <https://rumble.com/v2kxc9w-national-citizens-inquiry-red-deer-day-3.html>

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Shawn Buckley

We welcome you back to the National Citizens Inquiry as we begin day three of three days of hearing in Red Deer, Alberta.

I'd like to always share just briefly what the NCI is. We're a group of volunteers that just came together with the vision of appointing independent counsellors and marching them across this country so that people could tell their stories: so that we could get down to the truth, and so that we could come together again.

And we're doing that, but the NCI has become something much bigger. Because along the way, just you watching people tell their stories and us encouraging you to take personal responsibility to actually start acting has made the NCI something completely different, where it's even hard to define. Because it's you and it's the actions that you take. And there's just wonderful things happening that we have nothing to do with, which is part of the NCI.

So every day it's evolving, but we're so thankful for all the little teams. There are whole teams of people volunteering on different projects. I don't even know who they are, and I don't need to know who they are. And you know, even an event like this here; we are in Red Deer, well, it was a local team that put this together. We don't have an administration where we can send people out and put an event like this on. We actually rely on just people that have said, "Hey, I will help. This is important. I'll put this together." And I mean, I can tell you it's just an incredible amount of work. And we owe gratitude and thanks to the local team that did this.

And I just cited as an example of how people can make a difference: You see a need do something. Think of just something you can do. There's a person that's going to be attending an event in Europe and wants to present about us, and asked, "Well you know I need a little, almost a commercial." And a Mr. Dahl just stepped up and did it, put it together for us. I don't even know who this gentleman is. But another volunteer, Peyman, had gotten this fellow involved, and it just happens, and it's very exciting.

Our social media team—because I always do an ask out—so first go to our website, sign the petition so that we kind of have a numbers count, to say, you know, people are behind this. And then also please donate.

As I say, this takes about \$35,000 every city that we stop in for three days. And you know, we just kind of keep up. But isn't it beautiful that we do? Because you know, we have discussions. Do we have enough to keep going? And then you guys come through and you donate and we have enough to keep going. And so here we are in Red Deer. You know when we had past discussions, "Are we going to get this far?" And next week we're in Vancouver. And the week after that we're in Quebec City. And then the week after that we are in our nation's capital, Ottawa. And it's all because you are participating, and so I thank you for that.

Our social media leader has asked—because our big problem is we don't have the media. "Where's the mainstream media here?" This should be front-page news because a group of citizens has gotten together. You have gotten together. You're here. People are online watching. We're creating this record that actually the entire world is watching what we're doing as an example. And I'd like to encourage those in every single country to band together and do the same thing. To create a record of your voices, of our voices, because we're all in this together. To create a forum where people are free to speak, to share their stories, so that we can hear them and come together. So we urge you to do that, but the media is not here.

And so we're relying on social media. The one forum that is the least censored is Twitter. Every time— And this is from my social media guy; I'm not on social media, so I hope I even say this correctly: Every time you tweet anything that is related to what the NCI is doing— COVID, censorship, mandates, freedom, Bill C-11, whatever it is—if it's anything that touches this movement,

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just go hashtag NCI because that affects the Twitter algorithm, that you're including us as relevant to what you're speaking about. So that's a specific ask that we had.

Now this morning before we begin, I want to get to Bill C-11, which passed the Senate yesterday, and then lightning fast, the Governor General in Council signed it. Lightning fast because for federal laws they have to pass the House of Commons, they have to pass the Senate. They can begin in either one of those houses, but they have to pass in both. And then they're not law because the Queen is our executive—read the Constitution. And so the Queen or her representative, who happens to be the Governor General in Council, actually has to sign it before its law.

And sometimes a law will pass Parliament and it'll sit for quite some time before—I said Queen and it's King. I'm sorry I'm having to adjust. And so please forgive me, it's just been all of my life it's been Queen. So but it's King. But you knew what I meant anyway.

But you know, sometimes it'll be quite some time until it gets to the Governor General for a signature. And I don't know why that is, but I certainly noticed with interest that Bill C-11 has to be so important that it was signed the very day that it passed. I think we all should be thankful at how Johnny-on-the-spot our government is in protecting us. I tried to say that with a straight face but I don't think I succeeded.

I want to talk about a principle about reaping what we sow. And language comes out of out of the New Testament in the Bible, and it's just a basic principle that, "Don't be fooled. You will reap what you sow." And it's an agricultural analogy, which basically is saying, "Listen, if you go and plant something in the field, you're going to get what you planted." And the analogy is the same for your life, right? So if you go into a field and you seed that field with Canadian thistle, what are you going to get at harvest time? You're going to get Canadian thistle. And if you plant that seed with oats, what are you going to get? You're going to get oats, so you are going to reap what you sow. That's what this means, but it's meant to be applied to our lives. So make no mistake, what you invest your life in is what is going to come back to you.

I spoke on Day 1 about the second commandment being the foundation of our legal system, both our criminal legal system and our civil legal system. And the second commandment is just basically, love your neighbour like yourself, which just means treat your neighbour exactly how you would like to be treated. Now if you sow love—if you follow the second commandment—so if you were to sow love, basically plant love all around you, that's what you're going to get.

And if you plant hatred—so if you live your life hating and you sow hatred—that's what you're going to get back. If you sow truth, you get truth. If you sow lies, you get lies. Now this applies to you personally, but this also applies to us as a nation. If we sow love, we're going to experience love as a nation, and just the commonsense application of that is, the logic is inescapable.

If we love each other we're going to experience love. If we hate each other we're going to experience hate. We are going to experience it if we hate. If we tell the truth and insist that others tell the truth, including government and media, we will experience truth. And if we are dishonest, and we sit back and allow our government and our media and others to be dishonest,

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then we are going to experience dishonesty. And if we censor, if we silence opinions that we disagree with, if we allow others to censor with all this online shaming, if we allow our government and media to censor, then we are going to experience censorship. And you can't escape the logic.

So this adage, this truth that you reap what you sow is the best—I can't say—the second best-argument that I can think of for why we have to follow the second commandment and get back to that fundamental bedrock principle that our society was based on. That we are to treat each other like we want to be treated ourselves, that we are to love each other because if we don't then we're going to be treated in a way we don't want to be treated. It's as simple as that. You have to do it for you. That's the second reason you should do it. There's a more important reason that I'm not going to speak about, but if you think about it it'll come to you.

Now I want to talk about Bill C-11, this bill that passed yesterday. Actually, I think I had Lieutenant Colonel David Redmond back on the stand, and then somebody holds up writing, "Bill C-11 passed," and so indeed it did, and I had announced it while I was up here. For those of you who aren't familiar with Bill C-11, and certainly people that are watching from other countries, and we are being watched by people in other countries: We have in Canada what's called the *Broadcasting Act*, which creates this Broadcasting Commission which has powers to basically control content. This has been around for a long time, and

we've been told for a long time that one of the prime drivers—and the purpose has changed over the years as our social values have changed, but—[is] to promote Canadian content.

Here we are, this little nation of 36 million people beside the United States which generates Hollywood, and all of that generates all this culture that's exported worldwide. And there was a concern—well, let's promote Canadian culture—but that's evolved to other things. I spoke yesterday about how dangerous it is to give the police and government powers.

What Bill C-11 does, is it brings into the control of the Commission online content. So here we've had the internet in theory, free of censorship. We all know that's not the case, and it's come out in the United States and the Twitter files—thank you Elon Musk for sharing the Twitter files with the world.

We've learned that actually in the United States, government agencies, including the White House, had been sending instruction to social media platforms to censor voices that they disagreed with. So we, literally, have evidence of government censorship in the United States.

Now, I don't think that there is a Canadian alive today—that has two neurons that are still connected so they can fire between each other—that can honestly say they believe that there has not been extreme censorship in Canada. I'm not aware of evidence of the Canadian government sending instructions, or our spy agency, or other agencies collaborating with social media platforms. But it's certainly interesting that the same types of voices that were Canadian that were being censored in the United States were being censored in Canada and the NCI experiences it.

I think we're off TikTok again; it just keeps happening, I'm not sure, but we've been pulled off; we are routinely being pulled off YouTube. It's kind of funny that in the freedom movement, I don't think you're legitimate or you've arrived unless you're censored. And we laugh because it's funny, but isn't that something, that in Canada in 2023 we come from this British legal tradition that prized freedom of expression. I mean, it's in section two of our *Charter of Rights and Freedoms* which is part of our Constitution that has become non-relevant anymore, but it was also in our common law.

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The courts used to protect freedom of expression, because we had learned historically that if people cannot share their voices, then tyranny follows.

Because we believe what we believe, because we have accepted information that we've heard. And if we can't hear new information and different information, we can't change our mind. And understand that changing your mind is actually something that physically happens. So the term "changing your mind" is a very important and accurate term. We've all been in this situation, like maybe we're mad at somebody because they did something and we're mad we've invested a lot of energy in it, and then we learn that actually they didn't do it. And all of a sudden we're not mad, and we actually change our mind, we will change how we feel. And your neurons, your brain actually gets rewired, it actually gets changed.

I think that one of our fundamental freedoms, what it means for us to be humans, for us to become better and improve, and to learn more, and to become wise, is we get to change our minds. Surely, we don't believe the same things we believed when we're children, and are

we going to believe different things in 10 years or 20 years? That's what wisdom is: the changing of your mind as you experience more.

But censorship halts that. If the government has a near-total control on information and just gives one side, one narrative, and other viewpoints or opinions are censored: first of all, you're going to believe the information. You won't have a choice at first because we just tend to accept information, and then we have to be critical about it later. But how can we be critical about it later if we don't have information that's critical, so that we find ourselves in a situation where we can change our mind. And changing our mind to something that happens consciously.

This is a war for our minds, and if we don't have access to a wide range of information then basically, we become slaves to the government that controls the information. And that's why police states control information, and that's why police states censor, and that's why it used to be—past tense—that countries that we would call liberal Western democracies would privilege free speech. And that's why we based our laws on the second commandment which privileges free speech. Because if we are to treat others as we want to be treated, we don't want others saying, "no you can't speak; you can't share your opinion." Could you imagine living in a world where you can't share your opinion? Oh, wait a minute; we're in there.

The government now has the ability to control the internet and the internet is the only place that we can get our voice out, and it's the only place that you can get your voice out. Unless we start, you out there start, becoming creative and holding events and doing other things like you're starting to do, and it does this kind of in an Orwellian way.

This morning I pulled up Bill C-11 to kind of look at some of the sections, and remember it's always about your safety; there's always a good reason to take away our freedom, and in here it's our freedom to hear dissenting opinions. On its face it looks like it doesn't do that. It says things like section 4.1: it starts by saying it doesn't apply to just people posting online—doesn't apply. But then we read on, and you combine section 4.1 and 4.2, and except that they can "prescribe." So they can pass a regulation saying, "Yes, but it applies even though generally it doesn't apply to just people posting stuff online. We can pass regulations saying, 'Well, you know, but this, this, this, this, it does apply too.'"

Now they say that they're only supposed to pass these regulations in a manner consistent with freedom of expression.

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This becomes Orwellian because wait a second: We're going to give bureaucrats the ability to censor our voices in a manner consistent with freedom of expression. Do you do you see how absolutely Orwellian that is?

I want you to understand the term "Orwellian" and if there's anyone out there and actually there's a lot who have not read George Orwell's book *1984*, which I think was written in 1949. You have to read it, and then first of all ask yourself, How did this guy write this book in 1949 trying to describe what things would be like in 1984? Because you are going to be spooked at how accurate it is. And one of the things, and it's written in a novel format; so it's an entertaining read in any event. It's a must-read.

But one of the things he talks about is this control of language. It's called "newspeak,"

where basically they're changing the definition of words because actually words are just concepts of meaning. If, let's say, a culture doesn't have a concept— Like there's cultures that don't have the concept of snow, because if you're a Polynesian tribe on an isolated island in the South Pacific you don't have a word for snow. But if you are Inuit, you have a whole number of words for snow. Some cultures didn't have the concept "zero."

Language matters; if we can get rid of words, we actually get rid of concepts, and then our minds and our belief systems get narrowed. And in this book, it speaks of newspeak; on how they're changing, the "Ministry of Truth" is changing language in an effort to control the population.

I read that book when I was a young university student doing my first degree, and it never dawned on me that I would ever see language being changed around us, but we're seeing it. We're seeing new definitions. We're seeing educational institutions banning certain words because they're racist or colonial, or like—this counterculture is a deliberate move. It's funny how, you know, in the name of inclusion, in the name of diversity, we have never hurt inclusion or diversity more; you see, it's newspeak. It doesn't mean what it pretends to mean.

And if you were to read Aldous Huxley's *Brave New World*, which was also written long ago about how society would be—you know, the parts and memes about open sexuality—and start comparing it to what's happening in our culture. And you see these two gentlemen, Orwell and Huxley, knew that there would be attack on the very foundations of our culture, which includes our sexual mores and values, and the family. Again, you have to ask yourself: how could they be so tremendously accurate?

But going back to Bill C-11, so bureaucrats now, the Commission—so we're back to bureaucrats—are going to have the right to pass regulations or to prescribe what areas they can regulate of our online speech. And so there'll be broad areas and then— These will be regulations passed in the regular format, so they'll be gazetted in the Canada Gazette twice and then they'll become law. And then some bureaucrat's going to make a decision that will be censoring because it's the whole purpose. You're prescribing areas of speech that they have the right to control.

And then we're right to where John Rath was talking about. So we have a bureaucrat that will censor speech. It's a bureaucratic decision made by a commission with expertise in these areas and if you were to appeal it, it will be on the basis of reasonableness, and you will have the onus of trying to prove it. And almost none of us have the resources legally to go against the government; because our system is deliberately designed to be expensive, so that the citizen can't have rule of law and can't be treated equally, it's all by design.

So it's not a mistake.

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And then the court will give deference to the commission that has expertise and that is how our voices are silenced, and so this is why Bill C-11 is dangerous because it basically is allowing bureaucrats to now tell us what speech is permissible and what speech isn't.

I think we have to think about what Regina told us yesterday. The lady that was part of the Solidarity movement in Poland, who was sentenced by a naval court to three and a half years of imprisonment for handing out pamphlets that contained information that went against the government narrative. So basically, she was in prison for doing what we're

doing here. We're allowing people to take the stand and give information that is inconsistent with the government narrative, and that is where censorship leads: is with witnesses that we're calling, with the people putting this on putting their lives on the line, being in prison. That's where we're going as a nation.

And she said yesterday, and she was quite adamant, she said, "You must act," and that "the time is now." So turn off the TV, get off the couch, and get going. And we cannot wait. We cannot wait because the government will not stop.

And the question is: "Have you had enough?" Have you had enough? Are you finally going to decide to stand up? And her point is, "while you still can." Because that cage door is almost shut and then you can stand up all you want and you can rage in your cage. But there's nothing you can do; the time is short. And the government is coming for you because they never stop until you stand up and they can't push you any further.

I have at the bottom of emails that I sent out in my law firm a quote by Frederick Douglass. Now he's been dead for well over a hundred years, but Frederick Douglass was a slave. He spent most of his life as a slave, and then he finally got his freedom, and he became an author. He wrote what I'm going to read to you, but it is a fundamental truth, and this is a man that understood. He studied governments. He was motivated because he spent most of his life as a slave. And he said, "Find out what any people will quietly submit to."

So I'm just going to stop there. You find out what any people will quietly submit to. So how much is a people going to take before they finally stand up? That's what he's saying. So find out what any people will quietly submit to, and you have found the exact measure of injustice and wrong which will be imposed upon them.

Governments will push until you stand, so you actually have to. If you're going to decide what is acceptable for me, how much freedom do I want for my kids, you can't sit on your ass and watch the government take them away, which is what's happening and has been happening writ-large for the last three years. It's been going on longer than that, but I mean, it's all visible to us now.

It's an eternal truth. You have to stand up, and if you wait until you just can't take it anymore— One thing I didn't pull out of Regina on the stand is, she said, "You know at the beginning of the Solidarity movement there's just a few of us and we're in danger, and we're trying to get this out, and we're all afraid and there's just a few of us, and the masses weren't there to support us." And I said, "Well, what changed? When did the masses support you?" And she said, "When the bread ran out. When people got hungry." That was their line in the sand: when people got hungry. So if their economy hadn't deteriorated to the point where the bread ran out, she would be rotting in jail right now. We would have never heard of the Solidarity movement and the wall wouldn't have fallen. Because they weren't willing to get off their ass and stand for freedom,

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and demand freedom, and demand an end of censorship, and demand a return to the second commandment, until they were hungry.

And you're not going to stand; most people have just been silent, even though they disagree because they don't want to lose anything. Well, you're going to lose it all, and then you're not going to be able to do anything. They want to put us in 15-minute cities, do you know what that is? You can walk a mile in 15 minutes. That's the average brisk walk, 15 minutes.

So they want to section our cities into 15-minute walks, so just think of circles that are, you know, where you could walk across the circle in 15 minutes. They want to then barricade the roads, so that we can't drive: all for climate change. And I live in St Albert, we've been selected as a 15-minute city; I believe Red Deer— I mean you can go into the World Economic Forum site and get a list of the 15-minute cities.

You know, what's my property value going to be worth once people figure that they can't drive their vehicle to my house? Is it going to be worth a dollar? Who's going to buy it that isn't in a 15-minute city? And why would you set up 15-minute cities and not allow us to go from point to point? Does the word "digital passport" mean something different to you now? This is coming, and it's an eternal truth that until we stand up, we are done.

I'm going to end by just sharing lessons my father taught me when I was a child. My father is an honest man to a fault, and he doesn't like bullies, and he has some wisdom. I had one older sibling that—for whatever reason, two years older—wasn't in the cool kid crowd. And you know how school kids are right? So you're not in the cool kid crowd. Then I show up at school and I'm not in the cool kid crowd, and there was a lot of bullying. And although it might sound offensive, what I'm going to share to you was actually the only way to solve the problem. My father's belief was: the only way to stop bullying is you got to fight back, and back then that meant physically fight.

I remember one day when my brother comes running into the back door and slams the door, and there's literally about 8 to 10 kids out there that had chased him home to beat him up, as a crowd. And my brother, he's home, he's thinking, "Phew, I'm safe," but my dad actually realized he wasn't safe because he had just run away from the bullies. So my dad drags my brother out there, and he goes like, "There's a whole crowd of you. Surely that's not fair, like you know 8 or 10 to 1. You pick one. Pick your biggest guy and that guy can fight Richard." And that's what happened. And then they didn't bully him again.

And there were times where I had to fight bigger people because they wanted to—you can only run so long. And dad said, "It doesn't matter that you're going to get beaten up. You plant a couple of good shots in the nose, and it's going to hurt them. They will never bully you again because they don't want it to get to a fight." And he was right.

You have to stand up, even if it hurts. And I'm sorry, that's just the way the world is. You have to stand up to bullies. And if you don't, they're just going to keep beating you up. So I just can't get over what Regina said to us yesterday. She pleaded with us, she came to Canada to be free. She pleaded with us to stand up. And the point she was making is, the time is short and your life depends on it. So I'm going to end there.

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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/>