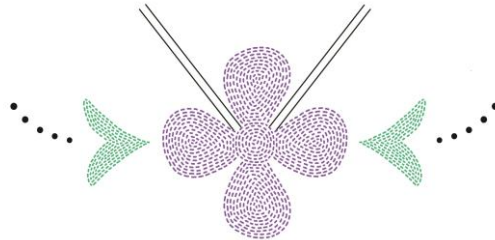


National Inquiry into
Missing and Murdered
Indigenous Women and Girls



Enquête nationale
sur les femmes et les filles
autochtones disparues et assassinées

**National Inquiry into Missing and Murdered
Indigenous Women and Girls
Truth-Gathering Process
Part 1 Public Hearings
Sheraton Vancouver Airport Hotel
Britannia Ballroom
Metro Vancouver, British Columbia**



PUBLIC

Sunday April 8, 2018

Public Volume 116

Audrey Siegl, In relation to her Mother

Heard by Commissioner Qajaq Robinson

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APPEARANCES

Assembly of First Nations	Non-appearance
Government of British Columbia	Non-appearance
Government of Canada	Anne Turley (Legal Counsel)
Heiltsuk First Nation	Non-appearance
Northwest Indigenous Council Society	Non-appearance
Our Place - Ray Cam Co-Operative Centre	Non-appearance
Pauktuutit Inuit Women of Canada	Beth Symes (Legal Counsel)
Vancouver Sex Workers' Rights Collective	Non-appearance
Les Femmes Michif Otipemisiwak/Women of the Metis Nation	Non-appearance

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In relation to her mother

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Commission Counsel: None.

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NOTE

The use of square brackets [] in this transcript indicates that amendments have been made in order to include information deemed inaudible or indecipherable by the original transcriptionist. Amendments to this transcript were completed by listening to the source audio recording of the proceeding and were made by Bryan Zandberg, Registrar for the National Inquiry into Missing and Murdered Indigenous Women, Girls and 2SLGBTQ, May 2nd 2018 at Vancouver, British Columbia.

1 Metro Vancouver, British Columbia

2 --- Upon commencing on Sunday, April 8, 2018, at 12:11 p.m.

3 **UNIDENTIFIED SPEAKER:** -- the Health Room B.

4 We are so gracious. We've had Elder Thelma Stogan from
5 Musqueam offer to do private brushings that want to be
6 cedar brushed off, and Kelly White will be assisting her,
7 so if you do feel you want a private space to be brushed
8 off, you can make your way to that health room. Thank you.

9 --- Upon recessing 12:00 p.m.

10 --- Upon resuming at 12:08 p.m.

11 **COMMISSIONER QAJAQ ROBINSON:** There we go.

12 So we're going to begin our second hearing of the day here
13 in Hearing Room 1. Louise is just attending to the *Qu'liq*,
14 so we'll have a moment to acknowledge that. This afternoon
15 we're going to be hearing from Audrey Siegl, and I'm going
16 to now start by passing the mic to you figuratively.

17 **MS. AUDREY SIEGL:** Thank you. I will start
18 by introducing myself. [speaking in Musqueam], and
19 considering the legal process that is in a lot of ways the
20 guiding entity above, underneath, around the Inquiry,
21 instead of an oath, the [Speaking in Musqueam] Musqueam
22 people, we have a word: "Ma" (ph). It's a certainty
23 marker. When I introduce myself, and I say [Speaking in
24 Musqueam], that "ma" is -- is an indicator that not only is
25 what I say true, but that it's unquestionable. It's like

1 the trees, it's like the water, it's just -- it's just how
2 it is. So -- I don't affirm to the Canadian Government
3 that what I say is true. I affirm to the ancestors and the
4 women who came before me and to all the women who were here
5 representing that -- that what I say is true.

6 **COMMISSIONER QAJAQ ROBINSON:** Hello. Hi. I
7 want to acknowledge you, and that on this land, that law is
8 the law we will follow today.

9 **MS. AUDREY SIEGL:** I -- I do a lot of public
10 speaking and presenting, and I've never gotten nervous, and
11 for -- for the weeks and months leading up today, I haven't
12 even really been able to put down the specific points I'd
13 like to connect. As we've heard many say, we're only going
14 to get one kick at this can, and I want, I need for it to
15 be the most effective use of this time possible.

16 My intentions are to connect the dots
17 between my mom and her experiences, me and my experiences,
18 and the bigger picture of what happens on Turtle Island. I
19 know this Inquiry is specific to Canada, but to me, it's
20 Turtle Island. To me, it's a global issue.

21 So we sit here today representing women
22 around the world who are still being silenced and whose
23 governments won't even grant their voices to be heard the
24 way they -- I honour the women who came before me, like
25 Bernie and Gladys and Rita and untold numbers and names who

1 pushed and sacrificed to make it possible not just for me
2 to exist but for me to sit here.

3 I would also like note that at this time,
4 the funding for this Inquiry, the 53 or \$54 million that's
5 been made available, it's a drop in the bucket for Canada.
6 Canada makes as of 2015 over a billion dollars a day on our
7 stolen occupied lands. I don't forget that, ever. Like
8 Bernie said, crumbs; I'm coming after the whole cookie.

9 So to start, there are -- are -- I have
10 photos of my mom and my sister and I, and for anyone who is
11 sensitive, I will be -- there's a -- there's a short video
12 of an assault by a VPD officer at a rally and photos
13 of -- of an injury afterwards, so we don't want to catch
14 anyone off guard with that.

15 Some of the things I share, I was really
16 careful with the pictures I would include because I don't
17 want my mom to be judged, and I'm worried about people
18 thinking bad things of her, and I was given great advice to
19 do this work from where I feel powerful, and I'm learning
20 that emotions are powerful, so -- and I'm grateful to all
21 of the strong women who came when I called and who offered.

22 My mom was born in 1953, and the name, one
23 of my working names, the name she put on me is (ancestral
24 name given), is her name. It was my granny's great
25 grandfather's name, and he never had an English name.

1 There is no equivalent, and there is no translation, and my
2 mom put that name on me because of the work that I do, and
3 we were so disconnected that I didn't know that the work I
4 do is a continuation of the work she does, and she
5 was -- she was born to Celina and Steve August (ph). She
6 was the last of nine babies. It was a blended family.
7 Both grandparents were married before, and she was
8 beautiful. She was, like the rest of the nine kids, taken
9 for residential school. Both grandparents went to
10 residential school, and I've heard some rumblings about
11 both their parents went to residential school, so we're
12 potentially three generations of residential school, and I
13 was lucky I didn't have to go, but my cousin, who is only a
14 year or two older, went to residential school. This is not
15 far-off history, and it is by no means over and
16 forgettable.

17 And my mom was only four when they came to
18 get her, and she's like Bernie. She was tiny. There's my
19 mom. And my grandpa fought for her because he saw what
20 happened to his other kids when they came home. He saw how
21 broken they were, and he was beat unconscious, and when he
22 came to, she was gone.

23 And one other thing, if anyone needs a break
24 or if you're feeling heavy, I'll ask you all to take care
25 of yourself, too, because some of what I'm saying is going

1 to be triggering, and I don't want to hurt anybody.

2 So the sad thing is -- the sadder -- the
3 sadder -- the sadder reality is that at 4 years old, she
4 had already been messed with within her family and in the
5 community. We know this is a truth that happens in our
6 communities all across Canada, everywhere. Colonization
7 has happened. In our languages, we have names for body
8 parts, but we don't have swear words, we don't have
9 cursing, and we can see now the -- the dominant culture,
10 the invasion of the dominant culture enacted on us. It
11 worked as it was supposed to. It has created some
12 insidious behaviors that have carried on from generation to
13 generation.

14 So my mom was in the residential school
15 until she was 16 years old, and I will also say now that
16 since I was little, I -- I sat at tables
17 with -- with -- with old-timers born in the late 1800s, and
18 my grandpa was born in -- in -- my granny was born in 1916,
19 and my grandpa was born in 1906. That's the generation who
20 raised me, and that's -- that's my mom as the baby in that
21 picture, and my granny, my grandpa, little -- and -- and
22 her siblings. That's the time. Like, the little one there
23 on the lap, that's about how old my mom was when they took
24 her, so -- so we can see.

25 And since I was little, my job was to sit

1 and watch and listen, so my mom, my granny, and my aunty
2 all shared with me what happened in their lives, and the
3 one theme that all had in common was it was dehumanizing,
4 and it was cruel, and it was intended to break people, and
5 they said, now it's yours. Now I don't talk about it
6 anymore. You go and you tell them what happens to us. You
7 tell them what they do to us.

8 So from the time that I was little, it was
9 my job to sit and watch and listen, but it was also my job
10 to speak, and it was also my job to remind people of the
11 truths. I call it court stenographer in my head. I swear
12 I'm not argumentative, but accuracy is a big thing, and you
13 think, our cultures, we were oral cultures. We have -- we
14 have certainty markers like "ma" for a reason. We have six
15 sets of determiners for a reason. Accuracy is a big thing.

16 So the knowledge, the truth, the teachings
17 that come through me have been here as long as we have
18 since the first sunrise, so I -- I am here now in this
19 body, but we stand with millions. We stand with our
20 ancestors. That's who I work for. I am accountable only
21 to them.

22 And when my mom was 16 and set free,
23 she -- she shared -- she shared what happened to her, and
24 I'm not going to go over the details of what happened to
25 her in the schools. Priests, nuns, other students,

1 separated from her family, little things that stood out to
2 me that -- for decades, she wanted to cut her hair. She
3 had that really typical long Indian hair that came to the V
4 at the bottom, so shiny, and it just flowed when she
5 walked, not a split end, and she always wanted to cut her
6 hair. She said, I want one of those fashionable little
7 haircuts, and every time she would even trim her hair, she
8 would go into sometimes month-long spirals because they
9 took her hair when she was a baby.

10 She, like Bernie, spoke her ancestral
11 language. She grew up hearing in her mama's womb
12 Henkomenem. She spoke Henkomenem outside of English. She
13 didn't -- she wasn't understood in the schools, and the
14 impact that that had later was that when I took the
15 language course on our reserve, because I decided I'm
16 reclaiming who I am, and I'm not going to carry this shame
17 that was never mine anyway -- I walked into my mom's house
18 after the class, and I said [speaking in Musqueam]; how are
19 you, Mom? She turned and she looked, and I thought maybe I
20 had said something really wrong, and she threw the pint
21 glass in her hand at me, and she chased me, and she told me
22 to get out of her house, and she was crazy.

23 And my mom was always volatile because of
24 what she'd been through. She was always in -- she always
25 had to protect herself, so my boyfriend got up and left,

1 and we left, and she called I don't know how many days
2 later, and she explained, I can't speak the language, and I
3 can't hear it. I -- I can't. Like, don't -- don't speak
4 it around me, because of the triggers. This is how
5 invasive and insidious and ongoing that -- how many decades
6 later was that, my mom tried to sit in the Henkomenem
7 language course with me, and the same thing that she never
8 said out loud -- it's stupid, I'm stupid, I'm so stupid,
9 I'm just so stupid -- the same things I've said my whole
10 life.

11 My mom -- I said, will you please just try?
12 She was tiny, and she was beautiful, so I called her
13 "maman" because she was like a little French doll, and I
14 said, *maman*, please come try. Just sit with me. I promise
15 if you need to go, we'll go. And she said, why are they
16 handing us out papers? I don't want to fill anything, and
17 I don't understand this. What's on the paper?
18 Immediately, she was just panicky, and she got up and she
19 left, and she said, I'm too stupid for this. Why did you
20 bring me here? I told you I didn't want to do this. And I
21 felt awful because I thought it was a treasure, and for
22 her, all it was was a torment.

23 And when she left the residential school at
24 16, she went running. As she puts it, when they set me
25 free at 16, I was going to -- I was gone, and I was looking

1 for the man, and I was going to have my babies. No one was
2 going to touch them, and no one was going to take them.
3 And she was beautiful, and she was feisty, and she was
4 powerful, and she spotted my dad, and he had no hope in
5 hell. It was decided, and if you know the west coast, the
6 land of matriarchs, this -- it -- it -- like, [speaking in
7 Musqueam], the die was cast. That's it. We're not
8 stopping this.

9 So at almost 18, she had my sister, and at
10 almost 19, she had me, and our dad was -- our dad is about
11 three years older, so our dad was 21 and 22, and my dad is
12 a very kind man. He is strong and intelligent and
13 beautiful, and he comes from a horrific background of
14 trauma, as well, and he loves -- he still loves my mom, and
15 he noticed that there were certain reactions to things and
16 moods and behaviors, and he accommodated, and he did his
17 best to love her and to bring strength. That's the day I
18 came home from the hospital. That's my dad.

19 And -- and with my sister, everything -- my
20 sister was born jaundiced, and my mom was tiny, but she
21 was -- she would always get mad because people always
22 thought that we were sisters, and she -- she -- she
23 would -- she was scary, and she was, like, they're not
24 my -- these aren't my sisters, these are my daughters.
25 Like, she was just ready to throw down, and people

1 were -- thought that she was so much younger than she was,
2 and everything seemed to be going okay, and the trauma,
3 because she came from a mom who didn't know how to be a mom
4 who came from a mom who didn't know how to be a mom, and we
5 come from cultures where now they're called midwives, but
6 our women knew how to take care of each other and
7 themselves. These are the medicines that my granny worked
8 with taking care of women, and -- with the pregnancy with
9 me, she was already having huge emotional issues. We never
10 really connected.

11 And when I was born, she had -- and this was
12 1973 at Burnaby General where the doctor who was my
13 father's family doctor since they came to Vancouver, a
14 white doctor, a white male doctor had taken care of my mom
15 through the first pregnancy and was always kind to her and
16 took good care of her, but she was really hemorrhaging, and
17 without consulting her, and my dad says maybe they talked
18 to him, he can't really remember. She didn't even get to
19 hold me, and they took her, and they tied her tubes.

20 And you think the process the woman's body
21 goes through to connect with her baby when she came to, she
22 didn't even know what had happened, and that kind of set
23 the tone for the rest of -- of our time here together that
24 we struggled, and we felt disconnected, and at times the
25 anger and rage that was enacted on her, she enacted on me,

1 and I'll qualify that by saying we did our work and we came
2 to our peace. I am very clear that as much as we've heard
3 people say, and I -- I understand it wasn't -- she didn't
4 want to. She didn't even mean to.

5 So, like, my first memory is of her shaking
6 me, and they were drinking, and she was mad -- we were
7 playing hide-and-seek, and she was never looking for us, so
8 I went and stood where she could see me. And I jumped out
9 at her, and she just grabbed me and shook me until I
10 blacked out, and my dad came home and found me in the crib.
11 He would come home from work, and she was partying, and he
12 didn't know what to do because he had taken her to the
13 residential school she was at. He had taken her to the
14 foster homes in Kelowna where she lived. He watched her
15 claw at the buildings and throw rocks at them, and -- and
16 he puts it, scream like a wild animal. He can only imagine
17 what happened there, and he saw that what was happening
18 with her was endangering us, so in 1975, '76, he had a job
19 there with the City making almost 20 bucks an hour, and he
20 quit to stay home because he was worried about what she
21 would do to herself and us.

22 And things kind of stabilized, and he was
23 able to go back to work, and one day he came home from
24 work, and we were just gone. Our mom had organized and
25 figured out and saved money, and she was renting a house on

1 the reserve, and she just took us and left, and his world
2 fell apart. All he wanted was to have a family, and he
3 wasn't perfect, but he was kind and he was good, and he did
4 his best, and then -- after -- I don't -- I don't know how
5 long we were there. I was maybe 2, 2 and a half. I don't
6 know how long we stayed in that house, and -- and then one
7 day -- and my mom's -- my mom's peer group, they -- the
8 women she grew up with, they were around the same age.
9 They all took care of each other, and they -- you know,
10 when you don't have to explain experiences. They -- they
11 took care of each other, so some of the women who loved me
12 and take care of me now knew my mom
13 before -- before -- before I lived in her.

14 And my mom was increasingly overwhelmed and
15 angry, and I remember in the morning she would get up and
16 open the curtains and open the windows and turn on the
17 big -- like, those big consoles with the record player and
18 the 8-track, and she would -- she would put on certain
19 music, and she had her favorites, and we would all just get
20 up and dance and sing. There was -- and, like -- it's like
21 she was sunshine, and then one day, she just left.
22 That -- the trauma and what was being triggered and what
23 she never had a chance to heal was coming up. In her mind
24 and in her heart, she knew what was best was to leave, and
25 I ask again and again, what has to happen for a woman to go

1 and intentionally make these babies and create them and
2 love them and nurture them from her body, for her to be
3 able to shift to hurt those babies and then leave them?
4 And she stayed gone for years.

5 Our dad raised us. There was a short time
6 in between that some of the women in our community, my
7 mom's peers came, and they took care of us because we all
8 know what happens to kids to go to the Government, and we
9 all know what happens when the Government finds out what
10 happens to our kids and our communities. They'll blame us,
11 but they'll do nothing to help us, and they'll still keep
12 doing the damage and point the big finger at us that we're
13 the bad guys.

14 And one day, my granny said to them, bring
15 them up to the house, and they said, no, no, Aunty Celina,
16 no. It's okay. She said, you have to go to school. They
17 were just high school kids, so they brought them up -- they
18 brought us up, and -- and during this time -- and I
19 don't -- I don't share this to make my granny look bad, but
20 again, the big -- the huge darkness that lives in people
21 after they have been dehumanized and violated in the most
22 unbelievable ways, that at my granny's house, I had to live
23 in the basement, and it was dark, and I was scared, and
24 there were the big black shadows, and I know lots of you
25 know and understand the different realities and energies

1 that exist together, and there was a terrible energy that
2 lived in the corner, and she would make me go stand in the
3 corner, and she would put -- like what Bernie shared, she
4 would put the food on the floor and make me eat it like a
5 dog, and it was (indiscernible), and I don't -- I don't cry
6 for me. What happened -- what had to happen to my granny
7 that tiny little me -- that she was able to do that to tiny
8 little me?

9 And there was -- you know, I wasn't allowed
10 to cry. I had to be strong. My granny watched what
11 happened to her kids, and she knew what happened because
12 she was in those schools. Her family sent her because they
13 wanted her to have a better chance. She went to the school
14 in Penelakut, and if I cried, my granny would dig her nails
15 in, she would scratch me, she -- she had that look. Like,
16 we all know that granny look, and one day I did something
17 she didn't like, and she cut my curls off, and she said,
18 you don't deserve them.

19 And years later, after she passed -- this
20 gives us insight into who raised my mom and how
21 disconnected my mom was from her mom, and we see the
22 intergenerational living. It's not a textbook. It's not a
23 study. We aren't research. This is what it looks like,
24 and I asked my granny after she passed -- because my granny
25 is the same one who raised me and taught me and shared with

1 me what I know and how I work with the medicines, and I'm
2 proud of her, and I love her. I asked her, I said, why
3 were you so mean? She said, was I mean? She flashbaced
4 to the things she said, and she was -- she was -- she was
5 devastated. She said, I didn't know how else to make you
6 strong enough. I knew you were going to have to be strong.
7 It's going to be a hard life, even harder than ours
8 sometimes. I didn't know how else to make you strong. I
9 never meant to hurt you, my love. Love you.

10 From the very beginning, they said, they
11 knew that I was going to be the one to change things, to
12 have a chance, to be able to make it out of where they were
13 stuck for four, six generations. They couldn't get out.
14 They weren't meant to get out. So the advantages that I
15 have been given, the opportunities that have been shared
16 with me, came at a high price to them, and in this work
17 that I've been doing, I've learned a term called vicarious
18 trauma. I didn't know that was a thing. The worst of my
19 trauma comes from what I saw happening to other people.

20 And then after this, my dad raised us in
21 East Van by himself. All the single dads, I love you. All
22 the good -- all the good men who stand up, who do the right
23 thing, I love you all. I was raised by a single man around
24 men and with old-timers on the reserve. My sister and my
25 cousins, they got to go play. They got to know people in

1 the community. Most of my community doesn't know who I am.
2 They haven't known who I am my entire life. They don't
3 know what -- they don't know what I know or what I don't
4 know, and this is, again, part of the divide and the
5 division that is externally enforced on us because of
6 things like the Indian Act and residential schools and
7 colonization, and I was lucky that those teachings that I
8 received from -- from when I was in my mama's belly, that
9 when I was working so hard to kill myself -- alcohol,
10 drugs, men, you name it. I -- I still don't have a very
11 clear understanding of danger. I don't say that to be
12 funny, but it's lead to some very funny situations, and
13 what saved me, where I met CeCe (ph) five, six years ago
14 under a bridge at a place called Cesnem (ph), one of our
15 sacred sites where our ancestors have had constant
16 occupation. Science dates it for over 10,000 years, but we
17 know, way longer than that, where our ancestors were being
18 on earth, for more condos and more buildings and cemented
19 over it. We had four ancestral remains intact, two adults
20 and two babies that were unearthed, and they were going to
21 be paved over or thrown out so a parking lot could go in,
22 and up to this point, I was one of those people -- like,
23 what are those people doing in the streets stopping traffic
24 with their signs and -- like, get a job.

25 (LAUGHTER)

1 **MS. AUDREY SIEGL:** Do you have nothing
2 better to do? There are -- there are real venues. Like,
3 all the shit that people say to us now, I was one of the
4 people who said that. I was ashamed of who I was, and I
5 was ashamed of where I came from, and I was ashamed for
6 every brown person I saw. Like Bernie, I'm Filipino, I'm
7 Chinese, I'm -- I'm Mexican, I'm Portuguese, I am Greek, I
8 am not First Nations, and I was humiliated when people
9 would recognize me as First Nations because I -- because I
10 knew that they were going to treat me differently then.

11 And then five, six years ago when we -- our
12 community, our women, especially our off-reserve women, we
13 came and we stood, and we protected those ancestors, and I
14 started to hear the teachings of the drum. I was raised
15 with some teachings, and I was raised completely devoid,
16 absent of other teachings, and I had never touched a drum.
17 Even when our people sang our songs, it was
18 this -- (unreportable sound), the wail, (indiscernible).
19 It would come up. I couldn't stop it. I couldn't hear the
20 songs. Don't sing. Don't sing. I have to go. I have to
21 go. Like, panic.

22 And every day, we drummed and we sang, and
23 we heard our stories, and our old-timers came and sat with
24 us, and people came from all over. We had monks, and we
25 had a rabbi, we had Japanese, Korean, Chinese First Nations

1 from everywhere. Gladys was there.

2 UNIDENTIFIED SPEAKER: M'hm.

3 MS. AUDREY SIEGL: I didn't even know you
4 there. People that I know now and the work that I do were
5 there with me then, and I am only learning this, and
6 someone -- someone said, Audrey, come and drum and sing.
7 No, no, no, no, no. And I've been in band, choir, show
8 choir, drama, prelaw debating, anything public speaking
9 there front of people that -- and it wasn't because I
10 wanted to. It was where I was steered, and they -- I
11 heard -- I heard people say because people would
12 come -- like, non-Native people would come or people like
13 me, Native people who were separate -- separated would come
14 and they would ask, and -- and I heard, oh, the drum is the
15 heartbeat of the earth, of the mother, and the song is the
16 prayer, and I thought, I don't deserve it. I'll hurt it.

17 And I didn't want to tell anybody that
18 because I don't want people feeling sorry for me. We
19 get -- we get both extremes. You're hated on-site for what
20 you can't control. I can't control the way I look, my
21 features. I have nothing to do with that, or people feel
22 pity: Oh, you poor thing. I can't stand either. I was
23 raised to be articulate, decisive, to speak when someone
24 needs to speak. If there's a chaos, two options: Make
25 order or leave. You do not stay in chaos. That is not an

1 option. I didn't have a lot of the conditioning that a lot
2 of women have to be silent. At 8 years old I could take a
3 full-grown man down in two or three moves because my dad's
4 friends knew that would be necessary. They said
5 you're -- you're an Indian, you're a brown woman, and
6 you're -- and you're going to be beautiful. You better
7 know how to protect yourself. This is just how it was, and
8 under the bridge, one of our -- another -- another
9 beautiful powerhouse, Yuna Ann (ph), we were standing
10 singing, because then I was comfortable to stand and
11 say -- when I stood with Mary and CeCe, and I've always
12 felt safe with them and loved, and that was a brand new
13 experience, and Yuna Ann was called away, and she just
14 shoved her drum at me, and said, here. It was either let
15 the drum drop or pick it up, take it from her, and that
16 first (unreportable sound) with the drum, (unreportable
17 sound), (indiscernible) to wake oneself's up happened. All
18 of a sudden -- I've had debilitating anxiety, PTSD, you
19 name it. I'm on disability for six different diagnoses.
20 Again, this is clinical. What it means is shit happened
21 and there was no way to deal with because I was never meant
22 to. I was supposed to kill myself. I was supposed to be a
23 statistic. I'm not supposed to be here now, yet here I am
24 with each of you.

25 And that first time playing that drum, I

1 didn't need a therapist. I didn't need the pills. I
2 didn't need any of that, and they were helpful at the time,
3 and I know that they do make a big difference for a lot of
4 people like they did for me, but what I needed, I needed my
5 culture. I needed my ancestors. I needed to acknowledge
6 that my ancestors were in this land, and that's where my
7 power comes from. My (indiscernible) power comes from,
8 whose cheek bones are these? These are my grandpa's hands.
9 How do I know how to knit? I watched my granny my whole
10 life. My job, Mary, you all know this, spinning the wool.

11 **(LAUGHTER)**

12 **MS. AUDREY SIEGL:** My job was to take care
13 of those old-timers to get their tea, to set their curlers.
14 I brushed my granny's hair. I set her curlers. I bathed
15 her. I brought her her tea. She showed me how to stir the
16 tea properly with my pinky up so it made the right noise.
17 Some things so simple as to spill -- to spill it -- to stir
18 it so it overspilled, and people thought we were crazy, and
19 then you put the cup off of the plate and you drink from
20 the saucer. That's what we always did. And then in
21 language class, they shared -- Larry Grant (ph)
22 shared -- our old-timers before, even until not too long
23 ago, we drank out of shells. My granny drank out of a
24 shell, and the closest thing we had to a shell was those
25 saucers. She never used the cup. And I -- I'm not a fan

1 of English -- fine bone English china, but my granny sure
2 was, and I have sets of it in my house. I have beautiful
3 cups that I buy, and rarely use the cup. This is part of
4 how we live now, new traditions are born, and we connect
5 the dots between my mom's experience, the brutality that
6 she lived through from birth.

7 Bernie said something when I first met her
8 years ago. We're born into the struggle, she said. One of
9 her -- one of her ladies shared it with her. One of her
10 teachers shared it with her. I didn't choose this life. I
11 was born into it. I thwarted the plan. I thwarted the
12 genocide. How -- how -- how did that happen? That
13 happened because I watched every woman before me struggle.
14 I saw the pitfalls. I managed to get myself to a place
15 where I was sober. No drugs for almost 20 years, no booze
16 for 6 years. I'm learning how to have healthier
17 relationships with men, and now I watch -- I look back, and
18 I see my progress and my healing. Seventeen years ago, I
19 had what the doctors would call a breakdown, but again, it
20 was an awakening. My ancestors came and they claimed me
21 and I -- and I woke myself up. I kicked myself in the ass.
22 You either kill yourself and get it over with and stop with
23 this bullshit or get up and go, so I got up and I went, and
24 I found all the tools I didn't even know I'd amassed along
25 the way all of a sudden were useful. At Cesnem, we were

1 always looking for people to do media, and one day they
2 asked, will -- will you talk? Oh, well all of a sudden, we
3 discovered, Audrey has a talent for talking.

4 (LAUGHTER)

5 MS. AUDREY SIEGL: And in -- in front of the
6 media, she's comfortable. She's not nervous. She makes
7 good points. And then *Elsipogtog* happened, Idle No More
8 happened, and we were called to speak and to sing. The
9 women started rising, and we heard -- we learned with Idle
10 No More, Sylvia: When sleeping women wake, mountains move.
11 Mountains are moving. This Inquiry, which so many women
12 died waiting for, were murdered waiting for, is an
13 indicator of that.

14 I don't know what's going to come of this
15 afterwards, so I'm making the best of it right now. I'm
16 not counting on this Canadian Government to ever do
17 anything in my benefit because that means that the
18 Government will then have to give up the benefits that they
19 accept and create that come at the expense of our women and
20 our land. Connecting the dots between genocide and
21 ecocide. It's cost me every woman in my family, my nieces.
22 It's almost took my sister. It took my mom, my aunty. I
23 watched the women around me suffer and die every day.

24 I was just a little kid outside those bars.
25 My -- my grandpa, my mom, they would take us out for the

1 day, and my mom was gone for most of my life trying to heal
2 herself. She spent time in the Yukon. She would send me
3 letters and stones and pelts, and she would say she loved
4 me, and I believed her, and then when she came back, she
5 was damaged and she would tell me she hated me. I don't
6 know how many times she's tried to kill me, and we made our
7 peace with these things, and I only share them. I don't
8 want anyone to judge her or look badly on her. Where did
9 she learn these things? Where did it come from? How much
10 did she hate herself that how she was living then was
11 better than what she was hiding from? What's underneath
12 it? I don't need placebo and Band-Aids. I need to heal,
13 and I don't need to heal the surface. I need to heal the
14 big wounds underneath, and I've had that time, I've had the
15 opportunity, and that's why I do the work I do. None of
16 the women before me have been able to do it. My granny
17 fought hard, and she was able to pass the baton to me, and
18 now I take it, and I run. I'll go through walls, and I do
19 it all with love.

20 We hear about so often, and we've
21 experienced here, lateral violence. I've learned to love
22 people from a distance for my own safety, and I learned
23 that from my mom, and when I went through my rage with her,
24 because I was so mad and hurt at what I never got, what I
25 needed. I needed love. I needed her to hold me. I have

1 memories of her brushing my hair and rubbing my back, and
2 other than that, it's ugly. And then I realized one day,
3 she stayed sober for three months, and she was, you know,
4 functioning alcoholic maybe since she was 12. She stayed
5 sober for three months and let me rail against her every
6 day, and she held me and she loved me, and she'd come and
7 go. As kids, she would bring me presents for the age that
8 I was when she last left. As a teenager, she brought me
9 shirts for an 8-year-old. Sometimes she was gone for
10 years, and we would hear nothing, and this is where it
11 comes in. Everybody here I'm sure knows, waiting for those
12 phone calls. You hear the phone ring at night, and you're
13 like, oh, no. I'm not answering it.

14 Every one of my granny's children -- little
15 Florence died of pneumonic fever because she was denied
16 proper health care. A little four-year-old baby was
17 allowed to die a miserable death because she wasn't worth
18 saving. Magna Carta, Manifest Destiny, Indian Act.
19 Connect the dots.

20 So my middle name, Florence, Audrey Florence
21 Siegl, I carry Florence's name. She only lived to be four.
22 She was my mom's -- I think she was younger than my mom,
23 and then learning what happened to my mom, I was sitting in
24 Grade 9, Templeton, and I was born in '73, so whoever wants
25 to do the math on what year that was, my mom -- I heard

1 about my family going to boarding schools, and the Canadian
2 Government's system of shielding the truth, misinformation,
3 propaganda and lies is so hyper-effective that me, someone
4 who carried the trauma of those residential schools,
5 boarding schools, didn't even know it. I believed I was
6 fine. I just thought it was normal for people to think and
7 feel how I felt, to watch the family pass out drunk all the
8 time and have to go in and out of SROs and shelters and
9 detoxes. Since I wasn't even 12 years old, I've been in
10 the Downtown Eastside looking for my family, sitting in
11 Oppenheimer Park my uncles while they drink their Ruby Red
12 and pass out watching so nobody touches them. Most of my
13 visits with my mom were in detoxes or SROs. I watched her
14 kill herself every day of her life. I watched her kill
15 herself with -- by choosing men who beat her mercilessly,
16 who raped her, who sold her. She left my dad to go back to
17 that because that's what she believed she deserved. That's
18 where she was comfortable.

19 I have trouble with people being nice to me.
20 Working -- doing the work in all the cities, people are
21 nice to me, and it messes me up. I don't know what to do
22 when people are nice. I don't know what to do when people
23 are mean, when people want things, when people lie and use.

24 And when I realized sitting in that class
25 when that -- this white teacher said, oh, no, here's

1 another little bit of Canadian history and da-da-da-da-da,
2 and the video and -- Indian residential schools on the
3 screen, the pictures, all those pictures we've seen since
4 TRC of the residential schools across Canada, and then he
5 said, also known as boarding schools, and I swear to God, I
6 thought I had passed out and fallen over. Everything went
7 black. What? Boarding schools? I thought that my mom and
8 her family got to go to Switzerland boarding school. I
9 thought that -- that the reason they had such impeccable
10 manners was because of that high level of education that
11 they received. To fall from there to knowing that what I
12 knew happened in the residential schools, knowing that that
13 was so close to me and that teacher bragged and boasted how
14 he found himself a Native woman who gave him 14 kids
15 and -- and was still happy to make more, bragged about how
16 his people from -- I think it might have been Australia,
17 but he didn't have the accent -- how they -- how -- how
18 they knew how to get a good wife, and you always picked a
19 brown one because she'd -- because she'd never leave you,
20 and you could do whatever you wanted, and they'd give you
21 lots of babies. Teachers were allowed to say this. That
22 wasn't that long ago.

23 And then I realized that that's what had
24 happened to my mom, and even decade -- over a decade later
25 when I -- when I railed against her and I was so awful, and

1 she stayed sober and never once did she offer even an
2 excuse or a defence, but she just sat still and let me,
3 and -- not -- I don't know how many years after that I sat
4 with her, and I said, I'm so sorry. I'm so sorry I hurt
5 you. I didn't know what happened. And then we started our
6 healing journey together, and that's when she shared a lot
7 of what happened to her.

8 Then TRC came up, and these prescribed ideas
9 and timelines and budgets, and, no, this is how it has to
10 happen. No, it doesn't. My people have been here for over
11 10,000 years, and this is not how we worked. As long as it
12 takes is as long as it takes. We don't dictate to each
13 other -- we don't even have a word or phrase for "thank
14 you." That was -- that was created to accommodate the
15 newcomers to the land. What -- when we say [speaking in
16 Musqueam], technically it means "we're done here."

17 (LAUGHTER)

18 MS. AUDREY SIEGL: And we say it with
19 sincerity now, but why did we have to create that?
20 Why -- what happened -- looking at the fact these -- in
21 our -- in our Chiefs and council on our reserve systems, in
22 my community, it was our First Nations who brought it in.
23 Families who still work and -- and promote the Indian Act,
24 that -- still in it. They brought it to our community.
25 Turn our own people against each other, and then we have to

1 fight for the crumbs.

2 And now we come to the part where -- where
3 I'm waking up and I'm learning, and all the pieces of the
4 puzzle are coming together of -- of what I saw happening,
5 that all of a sudden, things made sense, and I started -- I
6 started to not hate myself. I've -- I like myself now, but
7 I'm still qualifying my existence. I'm still earning my
8 keep. That's not right. I know I'm not the only one. I
9 sit here and I share this, and I know it's resonating in
10 other people, and ever since I was little, I stand up and I
11 fight, for as much as I wanted to -- to die and as much as
12 I would go -- walk into a bar and I would say, that man,
13 that's a dangerous one. Any time anyone tried to kill me,
14 I fought like hell to live. I have been kidnapped at
15 gunpoint, I have been held hostage, I have had -- I don't
16 even know how many times men have tried to rape me. I have
17 three times -- and this is -- a lot of this during the
18 drinking time, which people will say that makes it
19 justifiable. I would leave the bar. Three times, I left
20 the bar with a man who I thought was a normal guy. All of
21 a sudden, I'm dropped in the middle of nowhere, and they
22 pull out their weapons, and they say -- one time they gave
23 me five minutes, another time they said no timeline, and
24 one time they said a half an hour, and each time they would
25 say something similar: Go. You don't want us to catch

1 you.

2 And I don't realize that this isn't normal.
3 I don't realize that other people, hearing this, hurts
4 them, and sometimes, that bugs me because why do other
5 people get to live in bubbles and safety, and I'm not even
6 allowed to walk down the street?

7 That -- this Indian Act system that the
8 Canadian Government's policies, which are built on white
9 supremacy and hatred, reign supreme in their courts. It's
10 their laws and their reminders of who they are. At
11 Oppenheimer Park, we set up a tent city. In our ancestors'
12 times, we had no homelessness. We had natural cycles of
13 drought and famine, but it wasn't like it is now. What's
14 happening to our salmon? We are people of the river.
15 We're salmon people. We know the history of what -- of
16 what happens to the people who lost their buffalo, and how
17 did they lose the buffalo? The moose are toxic. The
18 water's toxic. The salmon are toxic, but fish farms are
19 allowed to carry on. Right now, Burnaby Mountain. We have
20 these industry entities that are backed by our government
21 and hired henchmen to stop us from protecting what we are
22 rightfully bound to be responsible for and to -- I can say
23 this is my land because I belong to this land. I don't
24 claim it by their systems of law and property. We saw it
25 in Caledonia in the '90s; possession is nine-tenths of the

1 law. People will look at First Nations and
2 activists -- because now I'm labeled an activist. I've
3 been on the covers of -- of magazines and countless
4 articles naming me as a terrorist at the extreme opposite
5 end of Harper, yet somehow that's a bad reflection of me?
6 I don't accept it. I worked hard to get out of where I
7 was. I have been too white for one world and too brown for
8 another world my entire life. I've been called an apple, a
9 princess, a white woman who looks like an Indian, and it
10 doesn't stop. To my own people, I have to qualify and
11 justify that I have a right to be here and doing the work
12 I'm doing. I won't do that to another woman, especially
13 not a brown woman.

14 You don't have to like me. That's fine.
15 I'll give you all the space in the world, but don't you
16 dare try to hurt me. It's hard to push back the feelings
17 of rage and the pushback that wants to come out, but if I
18 want to work with the medicines, if I want to do the work
19 that saved me, I have to find good ways to go. My dad
20 always said, give people a good way to go, and I'm
21 understanding now why. I'm seeing all around me women who
22 are healing and rising. I say over and over, heal, unite,
23 rise. Heal, unite, rise. Heal, unite, rise. I don't just
24 mean us. I mean everybody. [Speaking in Musqueam]. We
25 are one.

1 But we have these dividing entities. We
2 look at what happened to my mom and the horrible life that
3 she lived, and she did her best. She fought hard, and she
4 was -- I can't even remember how old. She was born in '53,
5 and not this January but the January before that, I want to
6 say she died, but she didn't die. She was murdered. Her
7 whole life she struggled with alcohol and drugs, and why
8 shouldn't she? It was less painful. There was never any
9 real help for her, not in our own communities where our
10 women and children are allowed to be preyed upon. There's
11 excuses made for the rapists and pedophiles to keep
12 carrying on their dirty work. Blame it on residential
13 schools, no individual accountability. I don't accept
14 that. If I am held accountable, as I should be, so will
15 you. So I'm silenced in my own community. I'm shunned.
16 CeCe, Mary, Melanie, a few women in my community stand with
17 me. Other than that, no one stands with me. Maybe they
18 support me quietly, but I don't need quiet support. I need
19 you standing here with me.

20 The day that we buried my mom, I was stood
21 up -- fifteen minutes before we buried my mom, a man who
22 came here to do work -- good work of an apology stood me up
23 and said that I had shamed my family by not following
24 protocols. They didn't approach me and tell me I was doing
25 things wrong. They didn't look at why things weren't done

1 right. Fifteen minutes before they started ceremony, they
2 stood me up and shamed me. Everyone got in the line and
3 gave them 50 cents for doing it. Where am I supposed to
4 feel safe? That's not right.

5 Sometimes you just got to eat it. Like
6 Bernie -- Bernie has said time and time again, choose your
7 battles. That's not a battle I'm choosing to fight, not
8 now. And I look at how lucky I have been that the work
9 that I'm doing -- when I started working with the language,
10 I didn't know my mom was at the groundwork of that at the
11 foundation working with Arnold Garron (ph), putting
12 together the lexicon. She tried. She tried every day.
13 She was never able to work. She couldn't function without
14 a drink. She had to have her -- she had have to her tokes.
15 She popped pills. She used any and everything to escape,
16 and when she was around us, she tried to do better. She
17 tried to show us different, and she wanted different for
18 us. She left because she thought that that's what was
19 best, and in the end, she died of a Fentanyl overdose.

20 Five years ago when we set up Oppenheimer
21 Tent City, we were saying, there's something going on.
22 There's something in the drugs. Women in the back here,
23 our Downtown Eastside women who live this every day, were
24 screaming. Something's happening here. We're dropping.
25 We're dropping. Every day. Five years later, the mayor

1 will stand and say, oh, we're going have a task force, and
2 we'll do this, and we'll do that. Too fucking late. This
3 Inquiry, too late. The first woman that paid the price for
4 Canada to exist, one too many. The -- the Time's Up and Me
5 Too? Too late. Not enough. I don't accept it. It's not
6 what I need, it's not what I want, and it does not
7 represent who I am, so I stand and I do the work.

8 I was doing Fentanyl-specific loss and grief
9 workshops for almost nine months or a year because I don't
10 know what to do all the time, so I come with the medicines.
11 Maybe it'll help somebody. I'm -- at least I'm not sitting
12 feeling helpless. Like the Buddhist -- like the Buddhists
13 say, if you can't be helpful, be harmless. At the very
14 least, I'm being harmless, but if I can, I want to share
15 the medicine. I want -- I just want -- I want people to
16 heal. I want them to stand. I want to see them -- I want
17 to see them hold their head up, and I want to see pride in
18 their eyes. I want to see their hearts grow. I want them
19 to stand and claim who they are and where they come from.

20 And I was in a meeting with VPD, VFD, and
21 ambulance because I was doing a specific workshop at
22 Carnegie where they were invited despite the fact that we
23 all know what the police, the RCMP do to our women still.
24 Fire, no problem. Ambulance, no problem. The law
25 enforcement, big problem. But still, I go to them, and I

1 say, I see this is hurting you. I'm going to lead the way.
2 Let's set it up, and while I'm in that meeting, my phone
3 won't stop ringing, and if you know Bernie at all, you know
4 that the message is coming. My phone wouldn't stop
5 ringing. My phone wouldn't stop ringing, and it was
6 Bernie's ring tone, and it was it was "Coal Miner's
7 Daughter."

8 (LAUGHTER)

9 MS. AUDREY SIEGL: It kept ringing, and I'm
10 trying to have this meeting, and then we finish the meeting
11 and then go outside, and it's my -- Bernie telling me that
12 our cousin Alex was -- was there with our mom; my sister
13 happened to be with Bernie, and the ambulance was working
14 on our mom trying to save her. She had just come home with
15 a 5-day party downtown, and -- and she died. We don't know
16 if the Fentanyl was in the crack or in the pot.
17 They -- they took her off of her bed and put her on the
18 floor to work on her and left her there, naked, with the
19 tube in her mouth and let us come in and find her like
20 that. I have people who loved me through it and took care
21 of me, and if I had a fire in my belly before and a
22 determination before -- I don't know what it was that
23 happened in that moment.

24 My mom and I talked about my work when she
25 died, and I think to comfort each other, we'd say, oh, and

1 if I go first, then you'll do this. And we were lucky.
2 The police and the coroner waited for me to get there to do
3 the work that my mom asked me to do, our work with our
4 medicines and our ways. The house she lives in was across
5 the street from the land, the original homes where my
6 family grew up right beside the river, six -- six long
7 houses for six families. My mom left her community early
8 and never really felt welcome to come back. She waited her
9 whole life to get a house at home, and when she finally got
10 a home, it was so close -- a little bit of geography
11 background. When I say [speaking in Musqueam], it's
12 actually not geographically articulate. (Place name in
13 Native language) was one place name like the drive. Where
14 my people come from is Molly. It's about a 3- or 5-minute
15 walk away, but to accommodate people and not have to
16 explain and for them to not have to learn about the land
17 that they're on, we say -- and I do say it with pride
18 because it is part of the community that my people come
19 from, but I'm a Molly person, and my mom was born there,
20 and she died there. We watched them load her in a plastic
21 bag and drag her out.

22 Bernie and Amy and Destiny (ph) and I, we've
23 seen a lot. Bernie has seen so much, and we were all so
24 mortified at how they handled her body. We -- it's been
25 over a year and a half. We still don't even know how to

1 talk about it.

2 So even in death, the way they treated her,
3 it's shameful. Why do I have to sit here and explain this
4 and justify why she deserved to be treated like a human?
5 Why did she deserve to not be raped, beaten, sodomized, and
6 treated like a little animal as a baby and the rest of her
7 life? I grew up hearing women talk about being raped,
8 gang-raped and beaten so many times that they lost count of
9 how many times. Women in my own generation don't know how
10 many times they've been raped and gang-raped. Do you know
11 why I've never been raped? Number one, I fought back;
12 number two, I had women who stepped up and took it so that
13 I wouldn't have to because they already knew what it was
14 like, and they didn't want me to carry that.

15 I also didn't know the term "survivor's
16 guilt." I'm loaded with guilt. Why am I here? Why do I
17 have all these opportunities? Why I do have people to love
18 me? It's my job. This is my work. I used to think I
19 would have a life with my family, that I would have
20 comfort, that I would have a person to love me and take
21 care of me. Now I know this is my life. I don't want to
22 be sitting here. I don't want to tell these truths ever
23 again. How do we wake people up? We humanize it. We have
24 been commodified. We have been dehumanized. We have been
25 murdered and criminalized for simply being who we are on

1 the lands that we dare to still exist on. I'm never
2 sinking again. I'll never be on my fucking knees again. I
3 won't beg for anything. I deserve to be here.

4 **COMMISSIONER QAJAQ ROBINSON:** M'hm.

5 **MS. AUDREY SIEGL:** I'm still figuring out
6 why, but at least I know that. Because I sit here, all
7 those women before me sit here. Because I'm healing,
8 they're healing. When I feel pain, we feel pain, it's for
9 500 years of genocide. This murdered, missing women's
10 inquiry is to touch on what's happened in the last few
11 decades. Well, we need to look at the entirety of Canada's
12 history. What is Canada built on? What is Canada founded
13 on? What is every other developed nation around the world
14 developed on? It's not okay for it to come at my expense
15 anymore. It's not okay for it to come at your expense
16 anymore. Again and again, we stand up and we say no more,
17 and what do they do? They pull out their military. They
18 pull out their police. They pull out their -- their new
19 paramilitarized police that have been set up and are being
20 trained by American military for over ten years along the
21 borders. They're setting up camps to bring us to, to
22 silence us, camps that are only accessible by train and
23 plane, on our lands. If you don't -- if your ancestors
24 aren't in this land, it's not your land. We have our laws.
25 We have our ways. You know how we dealt with -- we had

1 ceremonies to celebrate life and death. We had ceremonies
2 to celebrate the phases of life. If someone stepped out of
3 line, we had ways of working with them and healing
4 them -- healing them, and if that wasn't possible, if what
5 they had done was so heinous, and this is what mortifies a
6 lot of people when I bring it up, we had ways of -- of
7 actually achieving justice. I worked an hour -- Musqueam
8 oral histories, collections of stories put together by
9 James Pointe (ph) and others, and they speak openly of how
10 we maintained balance and justice: Staked up at low tide
11 or heads on stakes. People will say that that's violent
12 talk. You know, no. You know what's violent? Violent is
13 what we live with every day.

14 There's video that if -- if you don't mind
15 to -- I won't watch it. This is what happened at a rally
16 the day before the Valentine's Day March in Vancouver at an
17 event called Shut Down Canada. We were standing in
18 solidarity with what was happening in Australia to the
19 Aboriginals who were being herded into tiny little areas or
20 colonies in the middle of the dead heat. They were being
21 cut off from food and water, and the women were being
22 attacked. So here in Canada, we set up events across the
23 country. We shut down Canada. We shut down the
24 intersection leading to the port, get their attention. We
25 can go to the art gallery, but how about we shut shit down

1 and cost you money? Will that get your attention? How
2 about we start reclaiming in ways that actually is
3 effective and doesn't come at such a big expense?

4 So in this video, it's a small clip, and
5 please, if you don't want to see it, please, turn away, or
6 you can -- you -- you don't have to watch it. It will be
7 played here, though. I'm not going to watch it, and
8 it -- it's probably not going to look like much, and then
9 there's photos of the -- of the injury that I had after,
10 and I play this because after what the police and the RCMP
11 have done to the women in my family, that I have held them
12 in the shower and sat in closets with them when they were
13 working hard to not kill themselves because of what those
14 men made them do as teenagers, I want the police to be seen
15 for who they are. We have VPD Aboriginal liaisons. They
16 never stood up for any of this. I called on the
17 politicians who are -- the women -- the female politicians
18 that I represented and I stood with. I called on them,
19 stand with me; we need to call this out. It's going to
20 cost us votes. I can't.

21 Women, a few women from my community came
22 and stood with me. The VPD Aboriginal liaison in my
23 community, Chief, council, community members, not one stood
24 with me or said anything publicly about this that happened.
25 So if you're -- you can play the video, then -- we'll just

1 play it once.

2 (VIDEO PLAYED)

3 MS. AUDREY SIEGL: That was me standing
4 quietly on the side while other women were singing and
5 drumming. This was, as they call it, a peaceful protest,
6 and we had -- they moved in. It was mothers, grandmothers,
7 kids, women; and the police brought in 15 squad cars and
8 unloaded -- last count was over 20, 25 individual huge
9 cases of pepper spray. They had reopened the intersection
10 at this point. That's Matthew McKinnon, Constable Matthew
11 McKinnon, proud VPD member. He was targeting me all day.
12 What the police were doing, they -- when we were at the
13 intersection -- because we were going intersection -- we
14 were going with the lights through the intersection, not
15 disrupting traffic because Lord knows we don't want to
16 inconvenience people. We're just dying every day, that's
17 all. He kept trying to shove us -- they were all shoving
18 us into traffic, trying to shove us into oncoming traffic.

19 One of the number one tactics police use at
20 rallies is they kettle you in and they hamstring you. I
21 played sports my whole life. They -- they -- they hit you
22 in the back of your calf, in the back of -- of -- of your
23 thigh. They kidney-shot us. They knock our drums out of
24 our hands. They stomp on our fingers. They knock us to
25 the ground, and it's all on their videos, which we don't

1 have access to, and they call us "squaw" and "princess"
2 and -- they say, how you going -- how's it going with all
3 your murdered and missing women? These are white officers,
4 and they have all colours of officers, and they all stand
5 by and allow this to happen.

6 So Constable McKinnon moved out from behind
7 the barrier, and this -- this is where the playing
8 sports -- he eyed me, he lined me up, and he made -- he
9 kept that eye contact. He dropped his shoulder, bam,
10 picked his shoulder up, shoved my drum into my mouth.
11 These are -- this is -- this happened on February 13th.
12 The day after was the memorial march for our murdered and
13 missing women in the Downtown Eastside. I had a cut lip.
14 I had a huge bruise. My lip was swollen, my gum was cut,
15 and I'm at the front of the march singing and drumming, and
16 I was embarrassed and humiliated to be there. Police are
17 invited to walk at the front, and everyone's so nice to
18 them, and I couldn't stop crying during the march.

19 I have extreme PTSD. I haven't been able to
20 leave my house for huge periods of time since I was a
21 little girl, and right after this happened, I -- I followed
22 him because -- who I am and who I was raised to be -- it
23 took ten days for this to heal completely. Who I am and
24 who I was raised to be is you don't let shit like that
25 happen. You go and you sort it out. I went up to him, and

1 I was like, what the hell? And three other officers stepped
2 in behind him and said, you deserved that, shut up, this is
3 what you deserve, this is what you get when you stand here.

4 Sergeant Harris (ph) -- this was the PSU
5 public safety unit, safety. Sergeant Harris who was in
6 charge, I said, what are you going to do? Look at what
7 your cop just did. He said, I didn't see anything.
8 Constable McKinnon then, the one who did it, looked at me
9 and said, you're making such a big deal about this. Do you
10 want us to call an ambulance for you? Maybe you need some
11 psychiatric care too.

12 They all watched and listened. This is
13 nothing compared to what they did to the women that I love,
14 the women that I have been forced to hold together while
15 they couldn't hold themselves together, the women who still
16 hurt themselves every day because of what they have been
17 forced to live with, including my mom. My mom never
18 actually cried or was angry about any of the things that
19 happened to her. It's just the way it was.

20 So we went through internal investigations
21 and went through OPCC. I was never granted access to my
22 witnesses' statements, the video that was taken when I went
23 in to give my statement. I wasn't granted access to any of
24 the police statements or videos that were taken, and in the
25 end, a year and a half, two years of the process, six times

1 they made me send my pictures in, and the video, we didn't
2 get it, we didn't get it, we didn't get it.

3 I was found -- I was found -- it -- it was
4 decided that Constable McKinnon -- and also, I didn't
5 include the photo, but two times before this, Constable
6 McKinnon was put on desk duty according -- the police have
7 their own newsletter that they put out. The same officer
8 who did this to me was put on desk duty because of abuse of
9 authority and unnecessary violence, all Downtown Eastside
10 stuff, so this man has a documented history of this, which
11 was proven and undeniable according to their own methods.
12 They had to put this out, and yet he's there on public
13 safety. I ask, how do you pick these men? Oh, these are
14 the ones who want to be here. Oh, I see. So these are the
15 hunters. These are the predators. These are the
16 justice-keepers for their side. And in the end, he was
17 found not guilty of anything, and in fact, they had their
18 own documented proof that even though I'd never seen this
19 man before, and I've done a lot of rallies, almost any
20 event that I would go to, I would have at least one with a
21 camera and two other big ones with him follow me everywhere
22 because apparently I'm a terrorist again, right?

23 And I was -- they -- they -- in their
24 decision, and I couldn't find any of the e-mails to share
25 here, but again, we come back to the "ma." I have no

1 interest in lying about this. I have no interest in
2 portraying him to be anything other than what he is, and
3 those who protect him and those who are silent, painted by
4 the same brush, that I harassed him and I singled him out
5 at rallies and events, and I tormented him until this was
6 unavoidable, and it was an accident. It's -- it's plain to
7 see it was an accident, and I overreacted. Nothing done
8 about the other officers who made their comments, nothing
9 done about Seargent Harris, who still is working -- all
10 these people still have these same jobs. Where is
11 accountability? This was nothing. I've had injuries worse
12 than this I don't know how many times, but yet nothing is
13 done.

14 I share this because we have some -- we
15 finally have a video that shows a little bit of who the
16 police are and what they do. We see evidence of this right
17 now on Burnaby Mountain, the police and the RCMP, ten of
18 them taking down one woman. The way our First Nations
19 women are being treated up there right now is totally
20 different from the way Elizabeth May is treated,
21 Elizabeth May walking arm in arm with the RCMP while they
22 arrest her, a symbolic arrest, which stops nothing.

23 I'm serious about defending, and I'll use
24 every tool in my belt. I come from a place of peace.
25 Well, why is violence always enacted on me? I've never

1 once enacted violence on another person to protect myself.
2 I feel terrible that I've had to hurt other people. Why am
3 I allowed to be hunted? Since I was 12 years old, I've
4 been allowed to be hunted, and this is better than what my
5 mom lived. This is better than the -- what my peers have
6 lived.

7 So now here we are at the time of the
8 Inquiry. I've had a lot of media attention for the work
9 that I do. I have been called a media whore. I have been
10 called out by people who will say that we're on the same
11 side. I never wanted to be in front of the media. Never
12 want to be the face or voice of anything. It just seems to
13 be my work, and I take it seriously, and I do my best, and
14 when I'm left on my own to do things, and we have people
15 who work with dark medicines and bad medicine to try to
16 stop the progress we're making. It's the same as the
17 Canadian Government. Why would a system that benefits from
18 maintaining the status quo ever stop? The Canadian
19 Government exists because of the most insidious methods
20 used to clear the land. It's all about resources. It's
21 all about a dollar sign. This is what commodification is
22 about. We want to know where -- where we're headed here on
23 this coast? Look at California. You want to know where
24 we're headed in general as Canada? Look at what -- look at
25 Russia. South Africa. No water. No water. That's a real

1 thing. We're selling water and air. We're selling water
2 and air, but we still have no value.

3 When I met Bernie and I saw all of her
4 T-shirts, now -- now I think in T-shirts and hash tags, and
5 Bernie said, we are the red women rising, and I was like,
6 yes. We are the red women rising because I'm here, because
7 I have a voice, because now -- because of the -- the little
8 bit of public knowledge of who I am keeps me safe from the
9 police. Doesn't mean they don't follow me. Doesn't mean
10 they don't harass me. It doesn't mean that I don't have
11 extreme PTSD and terror. I don't want to be anywhere near
12 them. Everyone want -- so many people want to be cozy with
13 them and say that they're good guys. No. Until they stand
14 up publicly and call each other out and hold each other
15 accountable and say what you did, not only is it not
16 acceptable, but we're going to bring the justice, and
17 you're going to be out of that uniform.

18 (APPLAUSE)

19 MS. AUDREY SIEGL: Looking at the history of
20 the police and the RCMP, the RCMP were created to quiet the
21 Indian rebellions; again, access to land. The police were
22 created to protect the colonial government's property.
23 Yes, their job is to serve and protect, but nobody ever
24 questions what or who. It's not me. It never will be me.
25 My safety comes from these women. My safety comes from my

1 ancestors. My safety comes because I am loyal to the
2 teachings that the ones in the ground lived by, the -- the
3 proverb, they tried to bury us, but they didn't know we
4 were seeds. Well, guess what? The garden's growing now.
5 The seeds are sprouting. They can't stop us. There is no
6 stopping us. The natural -- I said this the other day.
7 Nature's balance for genocide, we're the fastest and
8 youngest growing population in Canada for how many decades?
9 Every little brown baby that's born isn't just hope. It's
10 the -- that little brown baby is the future. Our
11 teachings, having our medicine people, like, our cedar, the
12 fact that we -- and I hate that we have been granted space
13 to travel with our medicines. It's not their space to
14 give. It's our space. We had protocols. What are now
15 called protocols is simply just how we were, and they're
16 all bastardized. It's like the King James version of the
17 Bible. Look at the original ancient text the Bible comes
18 from. Put things into context.

19 I share these things about what happened to
20 me and what happened to my mom because in the big picture,
21 I am one drop in an ocean full of suffering and agony and
22 death, but we're still here. We're still here. My dad
23 says where there's a breath of life, there's a hope, and we
24 have a whole bunch of breath.

25 I've worked with Greenpeace campaigns around

1 the world to bring a focus to the interconnectedness
2 between what happens here and what happens in Norway, what
3 happens in South Africa, what happens in South America; and
4 some days, it's just so hard because we're still dying.
5 We're still being murdered. We're still being taken for
6 drives. 14 years-old are being taken out and being forced
7 to -- to have sex, give blow jobs to police officers. That
8 panel of young women who sat up here, it broke my heart. I
9 was a kid in care. My choice was -- I wanted to live on my
10 own, and somebody reported me, and they said, go home or go
11 into care. I'm like, hm, I don't really care. You can't
12 make me anything. Yeah, they did. They put me in care.
13 They moved me to Port Coquitlam, out of East Vancouver, out
14 of my community, in a group home with girls -- with -- with
15 five other girls who were so messed up and broken, and then
16 I realized how lucky I was, and then I worked in that group
17 home, and then I aged out. When I aged out, there was no
18 support. There was no help. If I wouldn't -- because our
19 band had money set aside for each of us. When I was 19, I
20 got what they called a trust fund. If I didn't have that,
21 I would have been homeless. I was in a relationship for
22 12 years that when I finally looked at it in the end I
23 realized was abusive, and a good part of that abuse in the
24 middle of it, I played a part in. I was drunk and angry,
25 and I acted in unbelievable ways, and I did my best to

1 apologize and to fix what I broke and hurt, and in the end,
2 he was too broken. When I left that relationship, I left
3 after being terrorized for six weeks, every day, because I
4 couldn't afford to move. I couldn't move into my new home.
5 He would sit in the dark waiting for me to come home. He
6 unplugged all the lights. He put all my shit on the lawn
7 and gave it away. He threatened to come and kill me and
8 burn my house down. I had to have a police escort to come
9 and go from my new home every day for weeks.

10 And then you put that together with what
11 McKinnon did. Men have done really -- white men, I will
12 specify. I wish -- I don't want to wish that. No. People
13 say, well, you know, they -- we hear all -- we hear all
14 the -- all the statistics that are thrown back at us that
15 it's Native men who do this. It's not Native men alone.
16 Any man who ever put his hand on me in a hurtful way was a
17 white man, including McKinnon, including my ex, and I don't
18 say his name because he has two daughters who I love and I
19 helped raise for two years, and now I can't even have a
20 relationship with them.

21 When I left that relationship, I had to -- I
22 was at work, and I was talking to the social worker at the
23 band office, and I said, this is what's happening, and I
24 don't know what to do, and they said, holy shit. They
25 called in the VPD liaison, and they went to talk to him, my

1 ex, and he did work in the Downtown Eastside, and he was
2 protected by the police. They told me that I antagonized
3 the situation by staying in the home. I said, why don't
4 you make him control himself? He's a full-grown adult.
5 And throughout the relationship, throwing keys at my head,
6 shoving me, different things like that. Like, all of these
7 little things that I overlooked because I loved him. I
8 didn't -- until the last five years, I didn't know a love
9 that didn't hurt, and what -- this is to mirror -- this is
10 a smaller version of what my mom went through. I still had
11 it better than she did.

12 And when I left that relationship, the day
13 that I moved, I had to have a police escort, and he was
14 told to leave the house. Well, as soon as the police
15 escort left, he came back and he threw a 3-foot lead pipe
16 at my head, and because it happened on St. Patty's Day
17 weekend, there was never an investigation, and he was never
18 charged. I documented because he's neighbours with my dad.
19 My dad has a heart condition, and my little dog lived with
20 my dad. I go and I visit my dad every day because I love
21 him and I -- and I enjoy company with him, and it's my job
22 to take care of him. I had to have friends come and go
23 with me. The neighbours -- the entire community rallied
24 against me. I was drunk, and I was angry, and I said and I
25 did things that I shouldn't have, and I don't -- I don't

1 excuse it, but I did my best to try to make it right. I
2 didn't just apologize with words. I apologized with
3 actions, and I showed him, I saw -- I see the damage I did.
4 Please let me fix it. Please work with me.

5 And instead, I got punished, and when he
6 would chase me down the sidewalk or he would be drunk
7 waiting for me or he would stalk me -- and this went on for
8 years -- the police again told me that I antagonized the
9 situation and that I should stay away. One day, it
10 escalated into a big fight in the backyard with my best
11 friend, who was protecting me. The police were called, and
12 I had my ex's hand marks on my throat, on my arms, and he
13 kicked lawn furniture into my legs. The police wouldn't
14 even let me make a statement or look at the idea that maybe
15 there could be some charges laid here. They told me, don't
16 come back here because it's too hard for him. He's a
17 broken-hearted guy. He drinks, he misses you so much, and
18 then I would get messages saying, well, if you apologize,
19 he'll take you back. If I apologize, he'll take me back?
20 People in the community would say, oh, he's such a broken
21 guy now. Like, you really need to stop tormenting him.
22 He's -- he's an alcoholic, and he can't even hold a job
23 anymore. No one asked me how I was. The neighbours -- the
24 community rallied against me. This is my experience of
25 what justice looks like in Canada, that no matter what I

1 do, I am always to blame, no matter what happens to me.
2 That cop hit me; I'm to blame. My ex hit me, terrorized
3 me. I still have nightmares. I hear -- I hear him coming
4 down the hall and coming into my room. How long until this
5 shit's over? How long until we're safe?

6 I deliver a message right to Trudeau. I
7 know nothing's going to change until your women live how
8 our women have, until it comes at your expense. The system
9 that exists now in Canada can only feed on us for so long.
10 When it starts to cannibalize itself, that's when things
11 are going to change, and guess what? We're still going to
12 be here.

13 **(APPLAUSE)**

14 **MS. AUDREY SIEGL:** And in the pictures that
15 I brought of my mom, I wanted people to see that she's
16 beautiful and powerful, that she did her best -- that was
17 just before she got pregnant with my sister -- that what
18 was done to her, it will never be right. There is no way
19 to make that right. I don't know what justice looks like
20 for that. I -- we -- we have trauma all over the place. I
21 can't -- my mom loved the Beatles. I've never liked the
22 Beatles. I was raised by hippies, and I've never -- that's
23 the first time I saw my mom's (indiscernible) and look
24 proud in my whole life. There was a canoe journey coming,
25 and I didn't know what a canoe journey was, and she was

1 standing there looking so proud and so tall, and she was
2 sober.

3 That -- I have opportunities that other
4 women have, and I'm going to make the best of them. That
5 was on a Valentine's Day March. Years ago, my mom asked
6 me, now that you're going to the march, come and sit with
7 me, I want to talk to you, and she said, I can't go, I've
8 lost too many friends. She was almost picked up by
9 Pickton. I don't know how many times she's almost been
10 murdered by men. She looked at the guy -- she -- her
11 friend was working, and my mom looked at the guy, and he
12 said, hey, come on, let's -- we're going to go party, we
13 got a place and -- da-da-da. She looked at the guy, and
14 she told her friend, don't go. That's the last time she
15 saw her friend. She didn't get in the van, and my mom
16 said, I can't go. I can't walk. I've lost too many. She
17 said, I need more than all my fingers and toes four or five
18 times to count how many women. I don't even know where
19 some of them are. When you go, can you walk for me?

20 So that became my job, and that year, she
21 surprised me. She came out of -- she came out of -- she
22 came out of one of the bars, and I saw -- she always
23 had -- that was taken not long before she died. That was
24 with Amy, and my mom came out of the -- out of the bar, and
25 I saw her, and I'm -- I'm good at being strong, but when I

1 saw her, I felt like a little girl, and I felt like she
2 came to take care of me, and you see the size difference
3 between us.

4 (LAUGHTER)

5 MS. AUDREY SIEGL: And it didn't help that I
6 had on big shoes in my drum bag underneath, and she looked
7 at me, and she'd never seen me in regalia. That's my mom
8 walking down the street. That was, like, just a few months
9 before she died, too, and she came, and she said, oh, my
10 girl, look at you, and she cried, and she just looked at
11 me, and she was so proud, and as much as I believed her
12 when she said the ugly things, I also believed her when she
13 said the nice things and that I got to know that she was
14 proud of me.

15 She would say to me -- I took her to the
16 Oppenheimer Tent City. She said, okay, I need you to take
17 me and show me what's going on, and I'm like, oh, well, hm.
18 You know, the park was taken over by 300 tents. There was
19 a makeshift longhouse and a tepee, and it was a gong show,
20 and it was our gong show. We were fighting for houses, and
21 we weren't leaving, and I drove -- I drove down the street,
22 and as we neared the intersection, her eyes got huge, and
23 she looked at me and she said, what have you done?

24 (LAUGHTER)

25 MS. AUDREY SIEGL: And all of a sudden, I

1 had a second -- like, I second-guessed myself. I was like,
2 did I do the right thing putting the long house here, make
3 the big declaration? Because it was just after the -- that
4 Tsilhqot'in case, so we were like -- we were like, okay,
5 well, we're -- we're going to stand up, too, then.

6 And that I got know them, my mom was proud
7 of me, and that -- now, the saddest statement is
8 that -- because I was preparing for her to die since I was
9 8 or be murdered or just say we haven't heard from her for
10 a year or six months, I was crushed when the call came in,
11 and then I -- I thought, well, why -- I couldn't figure out
12 why -- why I was feeling anything. I thought I would be
13 fine. So when it landed, I -- I -- wow, it felt extra
14 heavy, and immediately, the very next thought was relief.
15 Finally, she's safe. The only place our women can go to be
16 safe is dead. That's huge.

17 We're sitting here now, doing this good
18 work, taking care of each other, loving each other,
19 supporting each other, speaking truth, and what's happening
20 out there? Serial killers have been -- it has been
21 documented on the Highway of Tears of finding how many men
22 driving up and down, pulled over by the police, with serial
23 killer kits. Where -- where are -- where is the footage on
24 the Highway of Tears from Transportation for the stops?

25 The Canadian entity is going to protect

1 never really know unless you notice a few little things
2 like the way my pinky sits or how I move sometimes. My
3 grandparents had arthritis. They got no medical attention.
4 My grandpa carved until a couple months before he died, and
5 my grandmother knit until a couple months before they died
6 because their kids were unable to work and provide for
7 themselves. They watched every one of their kids die
8 before them. My grandparents lived to be in their 80s.
9 The oldest one -- my mom's siblings started dying when they
10 were 4, and my mom was the oldest one, and she made to it
11 her early 60s. What happened in that generation that the
12 oldest one was 20 years younger at death? What happened?
13 We know what happened. I'm not counting on this
14 Canadian -- it's why the Pope won't apologize because of
15 the legal and financial obligations that are then
16 pursuable.

17 I understand their systems. I've been a
18 smart enough monkey to move through them and still try to
19 challenge it. I ran for city council because my goal was
20 to take it down from the knees, to break it apart from the
21 inside, and then I realized, I'm shackled in there. My job
22 is not there. Like, Bernie -- Bernie says her job is the
23 front lines. My job is with the medicines. My job is
24 loving and caring for people, things that I never had. I
25 found my way, too, and they found me, and now I share it.

1 I share it with everyone. I don't want anyone to hurt. I
2 have no ideas of revenge, of retribution. That's not what
3 justice means. Safety, peace, justice for all. Simple.
4 Win/win only. That's where I come from.

5 We need our medicines, for my
6 recommendations. We've heard it time and time again. Our
7 centres for our healing lead by our people with our
8 medicines on our land.

9 (APPLAUSE)

10 MS. AUDREY SIEGL: Not just accountability,
11 but implementation. We hear about policies, the police,
12 they've had sensitivity training and this and that. That
13 means nothing to me. They're still killing us. Real
14 account -- real accountability within the courts, within
15 policing, law enforcement. We need the police to put their
16 men in check. We need --

17 (APPLAUSE)

18 MS. AUDREY SIEGL: We need -- and I
19 will -- I will look at the men that are here, who are
20 standing up and showing what good men are, and we need men
21 to hold men accountable. It shouldn't be my job alone to
22 keep me safe. The imbalance that has been allowed to exist
23 again for the benefit and the bottom line and the dollars,
24 got to go. There's no room for it. There's no space. I'm
25 not planning on existing within the colonial structure. We

1 are working to set up our own structures. The land
2 sovereignty is the beginning. Food sovereignty. Our
3 medicines. Our women taking care of our women and our men
4 taking care of our men according to our laws and our
5 traditional ways on our land which proved successful until
6 about 200 years ago on this coast. Two hundred years ago,
7 we lived a very different life here. I know it's not
8 possible to move back to, but surely we can look at it and
9 learn and bring ideas forward. I have no interest in
10 compromising or negotiating. I don't really want any
11 conversations with the Canadian Government. Trudeau can go
12 talk to the elite (indiscernible) class that he has as his
13 "yes" men, and they can make whatever decisions they want,
14 but we are, as Bernie said, the red women rising, and we
15 will have what we need. We will be safe. We will take
16 care of each other. We will lead the way once again to
17 show, what do safety and justice look like? What does
18 peace look like? I fought hard for the peace that I carry
19 in me now. I ain't giving it up for nothing. It's mine,
20 and I have it because of what countless generations before
21 me sacrificed.

22 I put at the feet of Canada and those who
23 choose to represent it everything I just put out. Like my
24 mom and my aunty said, now it's theirs. It was never mine
25 to carry for this long. The damage that I allowed it to do

1 to me: No more. I -- I heal every day. I struggle every
2 day, but I heal every day. It's my job to heal, and it's
3 my job to lead in the ways that I lead, and we have to
4 balance each other up. We have to hold each other up.
5 This lateral violence bullshit, it's going to stop. We
6 have to hold each other accountable. You love -- take
7 someone aside and love them the way that they need to be
8 loved until they come to balance and can come back and only
9 bring love that doesn't hurt. We don't -- we never had
10 exclusionary policies. If you got banished, you did
11 something really terrible, not just said something about
12 someone that, you know -- you know -- a lot of -- a lot of
13 the men in organizations are nervous to have me around.
14 They -- they won't bring me in to talk unless they have
15 dirty work that needs to be done, because I'll say what
16 needs to be said, and I don't ever say it to hurt anybody.
17 I don't ever say it -- I don't -- nothing -- nothing I ever
18 do, I'm mortified now, after all the work I've done over
19 the last 17 years, I don't want to hurt anyone ever. I'm
20 so careful with people. I'm leading by example. I'm
21 learning to love myself and take care of myself because
22 none of the women before me -- and even after me, my nieces
23 and their babies are still suffering and dying. We're
24 still watching it. We're still witness to it.

25 So what do we do? We go to the teachings.

1 We go to the land. We lead with our ways. If that -- if
2 these drums hadn't woken me up, where would I be? I'd be
3 another drunk in the bar functioning in my everyday life,
4 making good money, but trading it for my soul. I -- I'm a
5 big believer in reclaiming, and I am reclaiming, and we've
6 talked about it, my space. I -- I have made myself tiny
7 and invisible and silent my whole life to accommodate
8 others because they get uncomfortable if I rise, if I talk,
9 if I make order. No more. I take up whatever space I
10 need, and I don't apologize for it, and in that space, you
11 are all welcome and comfortable, you are safe, and in
12 return, I ask you do the same thing.

13 I'm carrying on the work that my mother
14 never got to do, not just because I carry her name, but
15 because without her, I wouldn't be here. Everything I do
16 now isn't just to honour my ancestors, but it's to honour
17 her: The chances she never had, the life that was stolen
18 from her, the love that was stolen from her, the comfort
19 that was stolen from her. I'm not just focusing on the
20 brutality that she lived with every day of her life. I'm
21 focusing on the fact that she still rose every day and
22 carried on. She still found ways to -- to provide better
23 for us. She still found ways to try to pass on anything
24 good. How many people don't hold themselves to those
25 standards even when they are receiving the benefits that we

1 live without? I need everyone to step up.

2 (APPLAUSE)

3 MS. AUDREY SIEGL: I need you to not accept
4 the benefits that come at my expense. I need you to hold
5 Canada accountable. I need you to use your dollars to
6 support what you believe in. I need you to be willing to
7 be uncomfortable. I need you to be willing to stand beside
8 me, behind me, in front of me. I need you to stand up when
9 you see injustice. I need you to heal yourself. I need
10 you to do your fucking work.

11 (LAUGHTER)

12 (APPLAUSE)

13 MS. AUDREY SIEGL: And I know it's hard. I
14 can only ask because I'm doing my work. There are so few
15 of us shouldering so much. Step up. Let us have a break.
16 I'm tired, and if I'm this tired, how tired are the rest of
17 you who've been doing this so much longer? I will step up
18 and carry whatever I need to carry so they don't have to.
19 They carried it long enough. What are you willing to do?
20 What are you willing to stand up for? What are you willing
21 to go without? How far are you willing to go to make sure
22 that safety, justice, and peace for all is -- is a reality?

23 There are no limits to what I'll do. I'm
24 following my ancestors' ways. They want to hurt this body,
25 they want to take this body, fine. You set my spirit free.

1 I'm trapped in here. I'm limited in here. I barely fit in
2 here now, and that's a beautiful thing. I am strong
3 because I know what it's like to suffer and be weak. I've
4 had to take off all my armor and put down all my weapons
5 and be open and raw and vulnerable in a time when we're
6 being hunted still to do this work, and I don't like that
7 some days, but I do it. I have been uncomfortable every
8 day of my life, and now, I start to see real hope and light
9 on the horizon.

10 I have -- I do a group every Friday in the
11 Downtown Eastside. A mother with a 3-week-old baby girl
12 was crying when we were singing, and she said, I don't know
13 how I'm going to keep her safe. How do you keep the light
14 going in the midst of that? Stand up. Fight back. We'll
15 stand around that little girl. We're not going to save
16 them all. We can't. This has been proven for 500 years.
17 The systems that are in place here are hyper-effective
18 tools of destruction, but we have hyper-effective tools of
19 medicine, and we have knowledges that enabled us to thrive
20 for millennia.

21 We're not playing. We are done with
22 conversations. We are reclaiming, and we are rising. I
23 don't say this as a challenge or a warning. I let Canada
24 know, we see you. We're coming. You can't stop us. This
25 process provides me a space that I have worked my whole

1 life to achieve, and like Bernie said, we'd have doors shut
2 on us. We've had police put on us. I have had friends who
3 have made stands because I wasn't allowed in a space, and
4 they got arrested holding that space. I'm targeted. I'm
5 not allowed in. They sat down and they said, I'm not
6 leaving, and they get arrested. I can't be arrested
7 because I don't know what they'll do to me. I'm terrified.
8 I live in terror every day of my life. Why have I never
9 been able to not be afraid? That's where the fear comes
10 from. The opposite side of that fear, sometimes I just
11 don't care. It's fun, and I'm doing it. Fun, dangerous, I
12 don't know. It's a fine line.

13 So I'm learning, and I'm growing, and I
14 implore you all to do the same. I thank you beautiful
15 women for sitting with me. I thank all of you for sitting
16 here and listening. I thank all of who come here with your
17 open hearts and your open minds and your light and your
18 love, for sharing that, because you are the light posts in
19 the dark when I can't get up.

20 I want you to leave knowing that, despite
21 these heavy truths and ugliness, it's not just a matter
22 that we're still here, but we're healing, and we're
23 uniting. We have all colours and ages here. I don't like
24 these -- these terms that -- that have been put on people,
25 you know, straight or queer. We had people who -- we -- we

1 have First Nations cultures who have, what, five, six,
2 seven terms for -- for gender. We have First Nations
3 cultures who have none. It's not my job to judge another
4 person for who and where they find their comfort. I won't
5 be divided from my people. I won't be divided from women.
6 I won't be divided from another person who's experienced
7 suffering.

8 I work with immigrant and refugee
9 committees. The therapist that I worked with, that the
10 level of trauma that I'm working out of is at the same
11 level as women coming from war-torn countries like Bosnia.
12 I was devastated because I watched on the news what
13 happened there, and I thought, what? If that's not an
14 indication that this is a front line and we are under
15 attack and the war has been called on us, I don't know what
16 is.

17 So now we heal. Now we unite. Now we rise.
18 Now we keep doing our work, and we keep bringing our love.
19 We don't have weapons. We have medicine. You know,
20 the -- the picture, we have peace pipes, not pipelines. I
21 connect what happens to the land to what happens to the
22 women to each of us.

23 I'm grateful and I'm humbled not just to be
24 here today but to be here every day. I wasn't sure I would
25 be able to do this today, and I thank you, each of you, for

1 taking your time and sharing your love and magic and
2 energy, for supporting, for being a witness. I'm not
3 looking at this as an inquiry. This is what witnessing
4 looks like. You may be called on to clarify something that
5 happened here in the future. You're now a witness. You've
6 been a witness all along. Now we're just putting a label
7 on it and defining expectations and needs, and I raise my
8 hands, and I say [speaking in Musqueam] to each of you for
9 being here, for sharing, and again, I remind you: Stand
10 up. Share your love. Take off your armor and put down
11 your weapons and pick up your medicines. [speaking in
12 Musqueam].

13 (APPLAUSE)

14 MS. AUDREY SIEGL: I think we need a song.
15 If you know me at all.

16 (LAUGHTER)

17 MS. AUDREY SIEGL: And really, like,
18 [speaking in Musqueam] to each of you. You helped me heal.

19 COMMISSIONER QAJAQ ROBINSON: Whoa.

20 MS. CECELIA POINT: Our dear sister Audrey
21 from Musqueam, I'm also from Musqueam, and Cecelia Point,
22 (indiscernible) Musqueam. We -- we -- I just want to sing
23 our Paddle Song because our -- our Paddle Song we sing to
24 welcome people who have been coming to our territory, but
25 we also sing it to send people on their journey, so I want

1 to -- I want to take Audrey's lifetime of trauma, memories,
2 joy, family, community, our relationship, I want to -- I
3 want to send all those memories on their journey now,
4 hopefully sending all the pain -- I always tell people, go
5 down and see the river while you're here. It's very close
6 to this place. Put all your -- your trauma on the river
7 and send it -- send it out into the ocean, so I'll sing our
8 Paddle Song. If anyone knows it, please sing it with me.
9 [speaking in Musqueam].

10 (SINGING)

11 **COMMISSIONER QAJAQ ROBINSON:** We'll adjourn this hearing.
12 We'll resume in 30 minutes. I encourage whatever needs to
13 happen next to happen.

14 -- **Exhibits (code: P01P15P0504)**

15 **Exhibit 1:** Folder containing 19 digital images
16 displayed during the public testimony of Audrey Siegl.

17 **Exhibit 2:** Video clip (11 seconds, 3.07 MB, MP4
18 format).

19 --- Upon adjourning at 2:12 p.m.

20

21

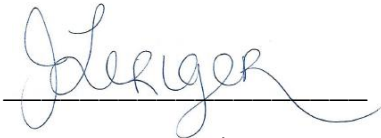
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LEGAL DICTA-TYPIST'S CERTIFICATE

I, Jenessa Leriger, Court Transcriber, hereby certify that I have transcribed the foregoing and it is a true and accurate transcript of the digital audio provided in this matter.

A handwritten signature in cursive script, appearing to read "Jenessa Leriger", is written over a horizontal line.

Jenessa Leriger

April 12, 2018