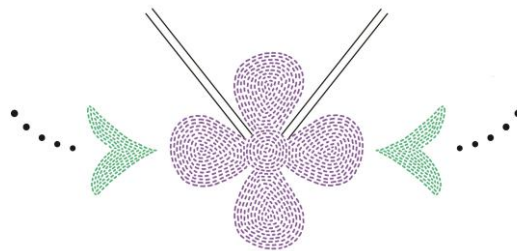


National Inquiry into  
Missing and Murdered  
Indigenous Women and Girls



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 I Statement Gathering  
Sheraton Airport Hotel  
Metro Vancouver (Richmond), BC**



**PUBLIC**

**Saturday April 7, 2018**

**Statement - Volume 370  
Wendy Lockhart-Lundberg**

**Statement gathered by Debbie Bodkin**

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II

TABLE OF CONTENTS

Statement Volume 370  
April 7, 2018  
Witness: Wendy Lockhart-Lundberg

PAGE

Statement by Wendy Lockhart-Lundberg. . . . . 1  
Reporter's certification . . . . . 43

Statement Gatherer: Debbie Bodkin

**Documents submitted with testimony:**

**Item 1:** Article "Chief Injustice" from the April 2000 issue of *Homemaker's* magazine, pages 34 to 48 (9 pages)

**Item 2:** Article "Going Home" from the Summer 2002 issue of *Homemaker's* magazine, page 118 (1 page)

### III

#### NOTE

Redactions to this public transcript have been made pursuant to Rule 55 of the Commission's *Legal Path: Rules of Respectful Practice*, which provides for "the discretion to redact private information of a sensitive nature where it is not material to the evidence to be given before distributing the information to the Parties. The National Inquiry will consider the public interest in releasing this type of information against the potential harmful impact on the individual whose personal information is at issue."

1 Richmond, British Columbia  
2 --- Upon commencing on Saturday, April 7, 2018  
3 at 9:24 a.m.

4 MS. DEBBIE BODKIN: Let me turn the  
5 equipment on. Okay, we have the equipment on. And it is  
6 9:24 a.m. on Saturday, April 7, 2018. We're in the Hilton  
7 Hotel in Richmond, British Columbia. And as I mentioned,  
8 my name is Debbie. I've been a statement gatherer with the  
9 inquiry since October. I've spent my whole career  
10 gathering statements, interviewing people and so on. And I  
11 was honoured to be able to join the inquiry to do my part  
12 to hopefully take some -- make some positive changes that  
13 are long overdue.

14 So, Janice, I'll get you just to introduce  
15 yourself, please.

16 MS. JANICE BROWN: Janice, health support.

17 MS. DEBBIE BODKIN: Thank you, Janice.

18 Wendy, go ahead and introduce yourself and  
19 your birth date and address, and then we'll just go through  
20 that form briefly.

21 MS. WENDY LOCKHART-LUNDBERG: Okay. My  
22 name is Wendy Lockhart-Lundberg. My address is [address],  
23 Richmond, BC. And I'm a member of the Squamish Nation,  
24 status member. My birth date is [date], 1956.

25 MS. DEBBIE BODKIN: Perfect. I'm sorry,

1 can you repeat which nation?

2 MS. WENDY LOCKHART-LUNDBERG: Squamish.

3 MS. DEBBIE BODKIN: Squamish, thank you.

4 And, Wendy, I gave you the informed consent pages to read,  
5 and you've read them over. And did you have any other  
6 questions --

7 MS. WENDY LOCKHART-LUNDBERG: No.

8 MS. DEBBIE BODKIN: -- in regards to that?  
9 And I'll just kind of reiterate. You've already signed the  
10 forms saying that you're comfortable with your statement  
11 being public. And I just want to reiterate that that means  
12 the parties withstanding includes such organizations as the  
13 Native Women's Association of Canada, Police Services  
14 Assembly of First Nations, and many others, including some  
15 individual First Nations. All of those organizations are  
16 required to sign confidentiality agreements, and are  
17 legally bound not to share the information or details you  
18 provide.

19 If your statement is considered public,  
20 your full name and transcript of everything you've said on  
21 audio and videotape will be transcribed into a statement,  
22 which is legally required to be provided to the governments  
23 and the parties withstanding. It can also be used to write  
24 public reports, prepare educational materials, support  
25 research, or question witnesses such as police witnesses.

1 And is that what you've confirmed and  
2 understand you're comfortable with?

3 MS. WENDY LOCKHART-LUNDBERG: Yes, I  
4 understand that, yes.

5 MS. DEBBIE BODKIN: Okay, perfect. Thank  
6 you very much. Okay, well, on that note, as I said, this  
7 is hopefully a safe space for you, and I want you to feel  
8 like you're in charge and comfortable. And you start your  
9 story wherever you feel fit.

10 MS. WENDY LOCKHART-LUNDBERG: Okay. So,  
11 as I mentioned, I'm a member of the Squamish Nation. And  
12 my mother, Nona Rose Baker, was born on the Squamish  
13 reserve in North Vancouver in 1925. Her father was Henry  
14 Hawkeye Baker, and her mother, Mona Baker. My grandfather  
15 was actually a very well respected and well-known lacrosse  
16 goalie. He's in the Canadian Lacrosse Hall of Fame and the  
17 BC Sports Hall of Fame with the North Shore Indians team.  
18 And he actually also played for Canada in the 1932  
19 Olympics.

20 MS. DEBBIE BODKIN: Wow.

21 MS. WENDY LOCKHART-LUNDBERG: Which is not  
22 a very well-known fact. So he's a very decorated and well-  
23 known lacrosse goalie. I'm very proud of that.

24 MS. DEBBIE BODKIN: This was your  
25 grandfather?

1 MS. WENDY LOCKHART-LUNDBERG: My  
2 grandfather, yeah. So my mother was born on the Mission  
3 Indian Reserve in North Vancouver. And when she was  
4 growing up she only spoke her native language until she  
5 went to school, when she was not allowed to speak it  
6 anymore. And then she married a non-native man, and so her  
7 status was stripped from her. And it wasn't until 1986  
8 that she was reinstated under Bill C-31.

9 And I have to say also that -- I should  
10 have mentioned this first, but I just want to say that I'm  
11 very glad that they're having these hearings. And I didn't  
12 feel that I should be a speaker because I felt that that  
13 forum was really for the actual women that were directly  
14 impacted by murdered and missing women and girls. But  
15 having said that, because of what happened to my mother, I  
16 feel that in a sense she was missing because she was  
17 stripped of her cultural identity and her status, and she  
18 was really torn from her community because of the  
19 discriminatory provisions of the Indian Act, where she was  
20 -- had her status taken away from her. Which as many  
21 people know, did not happen to the Aboriginal men. In  
22 fact, when Aboriginal men married non-Indian women, no  
23 matter which race they were, not only did the men retain  
24 their status and band membership, but their spouses and  
25 their descendants acquired them. So today you have mixed

1 families on reserves or off reserve, where the women that  
2 had married non-native men were actually cast out from  
3 their communities.

4                   So in a sense my mother was missing  
5 because she was stripped from her community and her family,  
6 and that had a big impact on her life, her education, her  
7 economic situation, her as a person. But having said that,  
8 I am so proud that she lived a life of pride and dignity,  
9 and she was always proud of her heritage and her family.  
10 And she always worked hard to raise her family and be  
11 respectful and honour her ancestors.

12                   So in 1986 her status was "reinstored" --  
13 restored. And as was mine as her daughter. And after her  
14 status was "reinstored" I started to research some of her  
15 family history and also her father's estate. And that led  
16 me to search the National Archives of Canada. And I  
17 thought that I was going to be just getting my  
18 grandfather's estate file, but it turns out that there was  
19 actually a file on the family. And it was as though any  
20 life event, or any dramatic event, or any event where they  
21 had to interact with the Indian agent, was documented in  
22 that file. So, for example, one of the ones that -- it  
23 changed my life forever, and from that point on I really  
24 focused on my advocacy work, especially for Aboriginal  
25 women.



1                   There were letters in that file that my  
2 mother, when she was about 15 years old, had gone to the  
3 Indian agent. And the Indian agent, actually to his  
4 credit, wrote a very nice letter on behalf of my mother to  
5 the Indian agent in Ottawa. And he said,

6                   "I have a very ambitious young woman  
7 here who is willing to do housework  
8 to continue her education. She wants  
9 to further her education and all she  
10 needs is some assistance for the  
11 books for that."

12                   And this Indian agent asked Ottawa  
13 Indian Affairs if they would supply her with money for the  
14 books and support to go to school.

15                   And the reply came back from Ottawa, and  
16 it said,

17                   "We -- in the past, we have supported  
18 Indian boys, but we do not support  
19 Indian girls to get an education."

20                   And so that galvanized my advocacy work on  
21 behalf of my mother, and my community, and Aboriginal  
22 women, because I realized from that point why her life took  
23 the steps that it did, and why she ended up where she was,  
24 and how things had happened to her, and even questioning --  
25 you know, never disrespecting my mother, but also

1 questioning,

2 "Well, why didn't you have an

3 education,"

4 right, as a young person not really

5 understanding.

6 But those letters just made it all clear

7 for me. It was there in black and white. And I'll mention

8 my Senate testimony in a minute, but those documents are

9 actually part of my Senate testimony. I tabled them to the

10 committee. So it's all part of my presentation that I made

11 in 1999.

12 So from that point on, I started to really

13 advocate for Aboriginal women and my mother of course. And

14 I started to try to get her land back. Her father had land

15 on the Mission Indian Reserve in North Vancouver. And he

16 also had land in Squamish on one of the reserves there.

17 Because in those days they used to migrate for work and

18 resources. So in the summer they would do fishing, and

19 they might be down in the lower mainland, or they would be

20 up on the coast fishing. And then in the other months of

21 the year, they would be more up in the mountains in

22 Squamish area, and they would do logging and forestry. So

23 he migrated between the two pieces of land that he occupied

24 and had homes on.

25 So when he passed away in 1968, my mother

1 was not allowed to live in his house, in the house that she  
2 was born and raised in. And she actually had his will, and  
3 she was his only child, and she -- he bequeathed his land,  
4 properties and homes to her. The will interestingly had  
5 some issue with a date, and so it actually went through  
6 process. And Indian Affairs actually put it through a  
7 process, and they called it

8 "Approval of the Will."

9 So even though the will was approved,  
10 because she had been declared non-Indian, she wasn't  
11 allowed to inherit the land and the property, and she  
12 wasn't allowed to live in the home where she was born and  
13 raised.

14 So, again, it's the fact that she was just  
15 torn away from her community, and so I believe in the sense  
16 that she was missing. She was missing her family, her  
17 community, any supports that she could receive, any support  
18 from the government, financial or programs, any community  
19 involvement. She was cut off from all that.

20 So as around the time that I started to do  
21 my research into my grandfather's estate -- and on behalf  
22 of my mother I was trying to access programs and services  
23 for her -- I found out by accident, even though I had been  
24 a very diligent band member, and I was going to hearings  
25 and meetings -- I was very involved to get information. I

1 was speaking at band meetings for the membership on behalf  
2 of my mother, or myself, or my son, or my family. And  
3 around that time, I found out by accident that even though  
4 we had been told about the BC treaty process in which  
5 Canada, British Columbia and the Squamish Nation had signed  
6 a tripartite agreement, that we were required to mandate  
7 and ratify every step of the way in the treaty process;  
8 there was a parallel secret process going on with respect  
9 to land management legislation. And it was a Bill C-49,  
10 the First Nations Land Management Act.

11                   And when I discovered this, I sent a  
12 message to my Member of Parliament to ask about it. And he  
13 sent me a copy, and I was shocked to find out that the  
14 Squamish Nation had signed on to the Framework Agreement,  
15 and were listed in the list of First Nations that had  
16 signed on to that legislation. But as a band member, I had  
17 not been told about the existence of that legislation. And  
18 as a band member, I had not been given any information  
19 about voting to be involved in that Framework Agreement or  
20 that legislation.

21                   And that's a fact that I testified at the  
22 Senate about. I was questioning quite extensively on it.  
23 And I said that I would swear in a court of law that I was  
24 not provided with information about that legislation, and I  
25 was not given the opportunity to vote on it, as were band

1 members. And it would have been easy for them to find that  
2 out, because the government, when we questioned it, they  
3 could have just asked the Squamish Nation or Indian Affairs  
4 for the due diligence about the fact that, you know, if  
5 council had put forward the legislation to the actual  
6 members to vote on.

7                   So in my Senate testimony, I spoke on the  
8 First Nations land management in particular. I was  
9 accompanied by my aunt, an elder at the Squamish Nation who  
10 sadly passed away seven years ago. Her name was Velma  
11 Maisie (ph) Baker. And she was one of my aunts. And we  
12 were very closely working on advocacy work.

13                   And in my Senate testimony on the First  
14 Nations Land Management Act, I wove the story about my  
15 mother and how she was born Squamish, but then torn from  
16 her community and not allowed to go back, even when she was  
17 reinstated. And I also interwove in my testimony the  
18 related factors and issues, for example, with respect to  
19 the Human Rights Act of Canada. You know, education, the  
20 Governance Act that they had tried to implement as well.  
21 You know, the Indian residential schools. All of the  
22 related issues that my mother and other Aboriginal women in  
23 particular were impacted by.

24                   The other big issue that I wove into my  
25 testimony was with respect to the descendants of the

1 Aboriginal women. For example, myself. So during this  
2 process to being reinstated, and starting my advocacy work,  
3 and researching, I also applied for status for my son,  
4 Maximilian Lundberg (ph). And he has his grandfather's  
5 Indian name, which is Hamilk (ph).

6 And, at that time, when I first applied  
7 for him to have status, which was probably in and around  
8 the early 90s, they rejected his application because they  
9 said under the Indian Act there was a cutoff point. And,  
10 again, I relate that to how my mother was treated as an  
11 Aboriginal woman when she was missing from her community,  
12 and torn from her community, and her, you know, children  
13 and grandchildren were not allowed to have the status that  
14 the men who married non-Aboriginal women were. So their  
15 spouses and their descendants became status Indians.

16 So with respect to my son's application, I  
17 protested it, first of all, and then I appealed it. And  
18 eventually it wasn't until 2012, when there was an  
19 amendment, another amendment to the Indian Act, which  
20 allowed the grandchildren of the original women that were  
21 ripped of their status, the grandchildren were finally  
22 allowed to apply for status and get their status. So my  
23 son now is also a status band member of Squamish. Yeah,  
24 his name is Maximilian and his ancestral name is Hamilk.

25 So during that time with respect to

1 testifying at the Senate committee, I was working with a  
2 lot of community members as well. And we ran into a lot of  
3 opposition from some of the community members and some of  
4 the band leaders. Despite that, there was a group of us  
5 that got a petition of Squamish Nation band members signed.  
6 And I believe in the end there was maybe about over 300  
7 signatures on it. So we tabled that in the House of  
8 Commons and in the Senate as part of our testimony. And it  
9 stated that the band members were not aware of the First  
10 Nations Land Management Act, and they had not voted on it  
11 and ratified it, as they were told they would do with  
12 respect to the treaty process. So, again, there was these  
13 two parallel processes: one that we were told publicly  
14 about, that we'd have to mandate and ratify; and then the  
15 other one which was secret, which we didn't even know  
16 existed.

17 So during the Senate testimony, when we  
18 were in Ottawa, there were a lot of our own band council  
19 leaders there, and there were also leaders of the other  
20 First Nations that were on the schedule of the First  
21 Nations Land Management Act. We sensed a lot of, you know,  
22 anger towards us. They didn't really openly display it  
23 there. But in some of the meetings leading up to us going  
24 to Ottawa, when there was discussion about the Land  
25 Management Act, because we raised it, or other issues with

1 respect to governance within the Squamish Nation  
2 themselves; I was physically approached by a brother of a  
3 band councillor who was like very physically aggressive to  
4 me, and trying to more or less force me out of the hall.  
5 And unfortunately it was at the end of the meeting and not  
6 a lot of people were around, so I felt very isolated, and  
7 vulnerable, and threatened.

8                   So we went to Ottawa and we testified. I  
9 believe that our testimony was well received. And the  
10 combination of my aunt, who grew up on reserve and knew the  
11 community, and the history, and the people very well, with  
12 my ability to do the research, and write, and make a  
13 presentation in a format that was historical and also  
14 relevant to all of the issues, I think it was a well  
15 received presentation. And we stayed in Ottawa as long as  
16 we could that week to witness other related hearings with  
17 respect to that legislation.

18                   And we left Ottawa. And we also had some  
19 private meetings beforehand with some of the members of  
20 Parliament, and some of the Senators, including the Senate  
21 of the committee, Charlie Watt. And we returned to  
22 Vancouver. And the next morning I received a phone call.  
23 At the time I didn't have call display, and I just picked  
24 up the call. And it was a threatening call from this  
25 person that had approached me in the hall. And I won't go



1 into the details about what was said, but it was a call of  
2 a threatening nature, and it was specifically related to me  
3 and my aunt testifying at the Senate hearing in Ottawa.  
4 Because basically we went and exposed the truth, that they  
5 had gone ahead with this legislation without informing the  
6 people and obtaining the proper mandate and ratification.

7                   And it was very upsetting, it was very  
8 threatening. I felt very scared at first, but of course I  
9 was determined not to let it stop me to speak out, and to  
10 further raise these issues on behalf of my mother, and  
11 other community members, and other women who had suffered  
12 same or worse treatment over their attempts to make  
13 conditions better for themselves, or have the government,  
14 you know, implement policies and programs that will help  
15 them.

16                   So I was so upset though that I reported  
17 it to the members of Parliament that I had met, and that  
18 had supported me to go to Ottawa. One of those was the  
19 Senator Charlie Watt. And he strongly encouraged me to go  
20 to the RCMP. And I went to the RCMP that evening,  
21 supported by my husband, and my son came along. This was  
22 the RCMP in Richmond because I live in Richmond, BC. And I  
23 was really disappointed because when I got there and told  
24 them the story, and told them what had happened, I didn't  
25 feel that there was a lot of support. I didn't feel that

1 someone just said, you know,

2 "Come in and tell us what happened."

3 I felt that I was overly question, and  
4 that what I was saying was doubted. And that was another  
5 trauma and violence, as far as I'm concerned, because I  
6 felt that something traumatic had happened. It was very  
7 well documented. I was invited to go to the Senate. I had  
8 a right to be there. I spoke respectfully, but strongly.  
9 And then as a result of that, this is what happened to me.

10 And so it was very disappointing and  
11 upsetting that I wasn't just asked to come into a room  
12 privately and give a statement.

13 MS. DEBBIE BODKIN: You did not even get  
14 to do that?

15 MS. WENDY LOCKHART-LUNDBERG: I did.

16 MS. DEBBIE BODKIN: You did.

17 MS. WENDY LOCKHART-LUNDBERG: So because I  
18 had spoken with the members of Parliament who knew that I  
19 had been in Ottawa, who actually witnessed my testimony,  
20 and then the Senate committee chair, along with other  
21 Senators, and because I had their support and they said to  
22 me,

23 "You need to go to the police and  
24 report this,"

25 so even though I was not encouraged at

1 the police station, I felt I had to do that. I strongly  
2 had to say to this officer,

3 "I want to speak to your superior or  
4 somebody else in charge. I want  
5 someone to take this statement. I  
6 have been told to come here and make  
7 this report."

8 And I gave the name of the Senator.

9 So finally they went away and someone else  
10 came back, and they finally took a statement from me. And  
11 then they gave me a police case number. And I have that  
12 number. And it was subsequently referred to in other  
13 testimonies and statements by other Senators, for example,  
14 in related issues over the years. Senator Carney, Senator  
15 Pat Carney, was one of the big supporters of Aboriginal  
16 women. And she referenced that incident in some of her  
17 testimony when she was speaking on First Nations issues.

18 So I'm really glad I did it. I'm glad  
19 that I have a police case number. I'm glad that I had the  
20 strength to more or less demand that they take the  
21 statement. But like that should not have to happen. And I  
22 really feel for, you know, women who don't have the  
23 strength, and they may not have the education or the  
24 awareness. They may not think that they have the right and  
25 the ability. They may not have the support, and they are

1 so vulnerable, and I feel like that's one of the reasons  
2 why I want to come to do this and make this statement,  
3 because, you know, I feel I'm a strong person, and I can  
4 articulate, and I can give the historical information, and  
5 I have a certain level of education, and I can do the  
6 research, and I know what the facts are, and I know what my  
7 rights are. But I feel that these women are so vulnerable,  
8 and they don't -- may not have that ability. And I  
9 absolutely don't hold that against them. It's just that  
10 circumstances, and the discrimination, and the violence  
11 they've been subjected to.

12                   So, anyway, I'm glad that I was strong and  
13 I made them take that statement. And it's on the record.  
14 And it has been referred to in the Senate several times  
15 since, so I'm glad for that.

16                   So over the years since then I continue to  
17 do advocacy work. And with respect to the First Nations  
18 Land Management Act, what was supposed to happen there was  
19 that the Framework Agreement was supposed to be mandated  
20 and ratified by the Squamish Nation people. As I said, it  
21 wasn't. But after our testimony -- and I'm not sure  
22 directly related to my testimony, but it wasn't until the  
23 year 2011 that the Squamish Nation finally held a vote of  
24 its members on that legislation, on whether or not the  
25 Squamish Nation people would opt in. And finally in 2011,

1 which was, you know, well after -- the Framework Agreement,  
2 I believe it was signed in 1996. So it took that long for  
3 it to be brought to the people. And the Squamish Nation  
4 people overwhelmingly rejected the First Nations Land  
5 Management Act.

6                   So as of this date, I believe that we are  
7 still a nation under the Indian Act, and possibly still on  
8 the -- still involved in the treaty process for First  
9 Nations in British Columbia. Although there hasn't been a  
10 lot of discussion about that, and there's not a lot of  
11 publicity about it, I don't know where Squamish Nation or  
12 even First Nations in BC stands on the treaty process. It  
13 seems to me that the treaty process is almost, you know,  
14 dead or dying. And over the years the federal government  
15 has tried to bring in a suite of legislation, which seems  
16 to me is overriding the treaty process. And I believe --  
17 and, again, it's absolutely with no disrespect to any  
18 Aboriginal people, but I believe that the First Nations  
19 people have not been given the information to understand  
20 the difference between federally imposed and federally  
21 delegated legislation that's going to rule their lives, and  
22 it's only going to be in place of the Indian Act, and the  
23 distinction as opposed to a treaty process in which First  
24 Nations can possibly be sovereign First Nations.

25                   So, again, I don't criticize the people,

1 that they may not understand it. They probably just don't  
2 have the information to make that distinction. But that's  
3 what I believe has happened. There's a federal suite of  
4 legislation which will replace the Indian Act, versus the  
5 treaty process which may allow First Nations to have  
6 sovereignty. And as an example of that, it might be with  
7 Nisga'a Treaty and possibly other treaties like Tsawwassen  
8 First Nation. I don't know the details of their treaties,  
9 but I just believe that the First Nations people don't  
10 understand the distinction between them.

11           And if the government continues to just  
12 federally impose legislation and delegates legislation, to  
13 me it's not making things better, it's just creating more  
14 issues, and more complex issues, and issues that people --  
15 again, with respect to those people, just may not  
16 understand what it means to them. And I know that there  
17 are big groups of First Nations chiefs across Canada who  
18 vehemently spoke and opposed in Senate hearings and other  
19 policy forums, that they're against that suite of  
20 legislation, because they're trying to get sovereignty, and  
21 they're trying to have a treaty process in place.

22           So I feel that because I spoke out, I was  
23 basically a whistleblower, and that's why I was threatened.  
24 And I didn't appreciate the fact that I didn't have the  
25 support of the police, I felt. And if I ever had to

1 approach like the police again, or any other agency, I  
2 would make sure that I have the backing of some person,  
3 like in authority, which I feel nobody should have to do,  
4 but it's probably better if you do it, and also to have  
5 witnesses with you.

6                   Another reason that they may have felt  
7 that I was such a threat, and then tried to threaten me for  
8 speaking out, was there was another Squamish Nation woman  
9 that I told about with respect to the issues that were  
10 going to be impacted by the First Nations Land Management  
11 Act. And that was a Squamish Nation woman who has a parcel  
12 of land in the Squamish Valley on one of the reserves  
13 there. And she actually tried many years ago to get an  
14 order under the Canadian Human Rights Act. And that's when  
15 I realized and did more research about that, that up until  
16 the year 2006 Indians -- and I'm sorry I use that term, but  
17 that's what we are in the Indian Act, and that's what it  
18 was in the Canadian Human Rights Act. Up until 2006, any  
19 Indian person who wanted to bring a human rights action or  
20 complaint could not do that because there was a Section 67  
21 in there. It wasn't repealed until the year 2006.

22                   So as a First Nations member with all the  
23 issues I was trying to raise on behalf of my mother or  
24 other community people, before 2006 if I wanted to go and  
25 file a Canadian human rights complaint because of what was

1 happening to me, or my mother, or other women, or other  
2 people, there was no ability for me to do that. It wasn't  
3 repealed. Section 67 was not repealed until the year 2006.  
4 And even though it has been repealed now, I think there's a  
5 process and a timeline now about when and how it's opted  
6 in.

7                   So, again, it's just this constant  
8 obstacles that are put in our place that are -- we're  
9 constantly being blocked, and challenged, and stopped. And  
10 we don't automatically have the same rights and freedoms as  
11 all other Canadians, we just don't.

12                   And so I told that woman's story as part  
13 of my testimony in the Senate as well. And I actually had  
14 the court order that she received, that she was denied to  
15 bring the human rights complaint. And that document was  
16 also a part of my Senate testimony.

17                   Another really big issue in there that I  
18 raised was the fact that I as an Aboriginal woman having  
19 been reinstated under my mother's status with respect to  
20 Bill C-31 in 1986, could not confer status to my son. And  
21 I specifically named and pointed out a Squamish Nation  
22 councillor, who himself had married a non-native women, and  
23 whose children had become status band members. And the  
24 reason I directly named him and pointed that out was  
25 because he himself, with his son, had gone to the Senate to



1 testify in favour and on behalf of the First Nations Land  
2 Management Act in December 1998. He was specifically asked  
3 by Senator Chalifoux, Thelma Chalifoux. She said,

4 "We have heard that Aboriginal women  
5 are not being welcomed back into  
6 their community even though they've  
7 been reinstated. And can you speak  
8 to that? And is this true? Is this  
9 true?"

10 And this band councillor actually said,  
11 "If you have one ounce of Squamish  
12 blood and you are Squamish, you are  
13 wanted and you are welcomed."

14 And I read his testimony back in my  
15 testimony, and I disputed that statement, because my mother  
16 had been reinstated in 1986. And when I testified in the  
17 Senate it was 1999. And although she had been given her  
18 status number back and her band membership back, she was  
19 blocked from actually returning to live on the Squamish  
20 Nation Reserve.

21 So I disputed his words because it wasn't  
22 true. The women were not welcomed back. And to this day I  
23 find that there is inherent discrimination in the women who  
24 were, as I say, missing and torn from their communities,  
25 and literally thrown off the edge of the reserve and told



1 And as I said, her father was a very renowned and very  
2 famous athlete in all of Canada in the Aboriginal  
3 community. He has all sorts of awards and he's in the  
4 Canadian Lacrosse Hall of Fame. I mean they couldn't deny  
5 that she didn't exist or that his will didn't exist. So  
6 she never got her father's land back.

7 And how the Squamish Nation blocked her  
8 from doing this was that the Squamish Nation council issued  
9 a band council resolution, and they said,

10 "When Nona Lockhart is allocated a  
11 home in the future, she will be given  
12 first consideration of the lot with  
13 the lot description."

14 So she was on the housing list for a  
15 house, and she was on the list for elders. And elders are  
16 supposed to have priority for housing. But the housing  
17 list kept changing. And she was actually on the list as  
18 maybe number five or number four. She was even on the list  
19 as number two for getting an allocated house in any given  
20 year. But they kept bypassing her. So if it didn't meet  
21 that band councillor resolution that they made, to say when  
22 she's allocated a home in the future she will be given  
23 first consideration of her father's lot, that's how they  
24 blocked her from returning to the community.

25 So she was never allocated a home despite

1 the fact that she was number two on the elders housing  
2 list. And then she never got her father's land back in a  
3 formal land claim that she made. With respect to the  
4 housing list, one of the other things that me and my aunt  
5 did in our advocacy work within the band itself was we  
6 finally got a motion through our band council and  
7 membership to force them to publish the housing list. And  
8 we actually got that passed. And for about the first year  
9 they would send out a list whenever it was updated. So we  
10 could see where we were on the list. And I could see where  
11 my mother was on the list, which was how I knew she was  
12 being moved. But she was never given a house, and she was  
13 like number two on the list. And out of the allocations of  
14 homes, which were about 15 homes per year at that time,  
15 they were supposed to allocate so many homes to elders.  
16 And I believe it was like five per year. So if she was  
17 number five, or four, or three, or two on the list, she  
18 should have been given a home whenever she reached the  
19 spot, but she wasn't.

20                   So, again, she was missing from her  
21 community because she was blocked from her community by her  
22 own band. And in the course of all of that advocacy work,  
23 and with respect to my hearings with any legislative  
24 committees that I could speak at, or any policy forums that  
25 I could participate in, I also specifically asked and went

1 to meetings with Indian Affairs land officials. And,  
2 again, one of the last ones I went to was in 2009 in  
3 January, probably just about six weeks before she died.  
4 And I kept being told that basically there was nothing that  
5 Indian Affairs could do. They said basically that it was a  
6 matter between my family, or me and Indian Affairs, or my  
7 mother and Indian Affairs -- or, sorry, me and the nation.  
8 So Indian Affairs was basically washing their hands of any  
9 involvement and any action.

10                   So we were completely left on our own.  
11 And this may happen to a lot of other people, as you know,  
12 and women. I mean like how could we get a lawyer? How  
13 could we have a lawyer to fight for us? You know, we  
14 couldn't afford that. These Aboriginal women wouldn't have  
15 the financial means or ability, possibly even if they're up  
16 in rural areas, to get a lawyer to fight on their behalf.

17                   So I continually verbalized the fact that  
18 Indian Affairs had and has a fiduciary obligation to  
19 Aboriginal people. And they should have exercised that  
20 fiduciary obligation, and they should have stepped in and  
21 they should have forced the Squamish Nation to restore my  
22 mother to her community where she was born and raised. And  
23 the only reason that she was removed from that reserve was  
24 because of discriminatory policies in the Indian Act which  
25 stated that she was no longer an Indian person because she

1 married a non-native man. So that was -- another part of  
2 my work was trying to have her actually moved into housing  
3 on reserve. But it didn't happen, and unfortunately she  
4 passed away, and she never saw that.

5           So I do say, again, that I feel that she  
6 was missing in the fact that because of the discriminatory  
7 provisions of the Indian Act, and all of the historical  
8 wrongs that happened to her and other women like her, she  
9 was missing from her community and her family where she was  
10 born and raised because of those discriminatory policies.  
11 And I felt really it was important for me to come and state  
12 that. I did want to make a public statement, and I hope  
13 that the hearings will continue, and that in the future I  
14 will be able to do that. But I felt strongly that the  
15 hearings that are taking place, where people are making  
16 public statements, I really felt that that should be  
17 respected for the women whose family, mothers, sisters,  
18 daughters, aunts, where they had the murdered and missing  
19 women who were subjected to such violence. I do feel  
20 though that what happened to my mother and me, because of  
21 trying to speak up for her, was a form of violence, and  
22 threat, and intimidation. And nobody should have to do  
23 that. And it's all because of -- it was a legal and  
24 technical genocide of what happened to the people, the  
25 Aboriginal people, and the women in particular.

1                   No, I just felt that it was important to  
2 be here today. And I do, again, hope that the hearings  
3 will continue, because I know of so many Aboriginal women  
4 who have had stories like mine. And they need to be shared  
5 as well, because it's evidence and it shows of all of the  
6 other related issues that women are impacted by. You know,  
7 it's all related. You can't isolate any one of these  
8 issues. And when I started to be really involved in the  
9 advocacy work, and I was fortunate to be supported by  
10 Senators like Senator Pat Carney, who really encouraged and  
11 had me go forward to, you know, also speak on my behalf,  
12 and have my own voice, and be involved in any policy  
13 hearings that were taking place -- which I did participate  
14 in some others. For example, I participated in the  
15 hearings on matrimonial real property on reserve, which is  
16 another huge issue. And I participated in those as well.  
17 And that's another big issue, that some Aboriginal women  
18 alone can speak to just that issue.

19                   When I got to those hearings, which were  
20 attended by Aboriginal women from across Canada, and we all  
21 took turns and got up and spoke and gave evidence or  
22 relayed our stories, I realized how pervasive and expansive  
23 the discrimination that we all suffered was. The women at  
24 these hearings were telling the same stories. And it was  
25 like, you know, our sister, our aunt, our grandmother on

1 the same reserve telling the same stories. And these were  
2 people from all over Canada, from north to south, and  
3 northern parts. And they were all saying the same things.  
4 And that just galvanized me even more, that, you know, this  
5 wasn't an isolated incident or issue, this was pervasive,  
6 and it was systemic, and it was all across the country.  
7 And these women had incredible stories. And the stories  
8 about the matrimonial real property on reserve as well.

9 I mean, you know, people would say to me  
10 after, if they read about any of my testimony, or sometime  
11 I was in the media, and I would get calls from people all  
12 over Canada, and they would say,

13 "I didn't know that. I didn't know  
14 that was the situation in the case."

15 And I would also get calls from young  
16 women who were studying these issues or women's issues in  
17 universities, and somehow they would find me. And this is  
18 like before social media. And they would phone me too with  
19 all sorts of questions. And they would be writing and  
20 researching, which was awesome. And they would say to me  
21 too, you know,

22 "I didn't realize this."

23 And for them to actually have like an  
24 actual case and examples was really important to them.

25 But, anyway, those hearings just made me



1 realize, you know, how big of an issue and a problem that  
2 it was. And that's where a lot of the stories came, where  
3 -- with respect to matrimonial property on reserve as well  
4 -- where women would say -- if there was a dispute with a  
5 matrimonial home, they were often the ones who were thrown  
6 out of that home and literally taken to the edge of the  
7 reserve and told to go. They may or may not have had their  
8 children with them. Their children may or may not have  
9 been taken away from them. But they were literally like  
10 cast out of their community.

11                   And so when people would say to me, you  
12 know,

13                               "I didn't realize that this is what  
14                               happened, and I didn't know that this  
15                               happened to the women."

16                   I still get those comments today. And I  
17 say to them like,

18                               "That's why there are women,  
19                               especially in places like the  
20                               Downtown Eastside."

21                   I mean it's not an accident that they  
22 live there, you know? They were forced into untold  
23 horrible circumstances where they had to -- they had to  
24 survive somehow, and that's where they ended up. It wasn't  
25 by choice for them to be there.



1 healthcare, they didn't have education.

2                   You know? And I go back to that letter  
3 from the Indian agent to -- on behalf of my mother who  
4 actually said,

5                               "I have a very ambitious young woman  
6                               here."

7                   And that's what just broke me down and  
8 suddenly everything in her life and my life became clear.  
9 And, you know, it showed that women like my mother, they  
10 weren't lazy, and they weren't alcoholics, and they weren't  
11 drug addicts. They were human beings, and they were women,  
12 they were daughters, and they were aunts, and sisters, and  
13 granddaughters, and wives, and mothers. And they were  
14 respectful, and they could work hard, and they could build  
15 lives for their families. But they weren't allowed to  
16 because of all of these horrible discriminatory provisions  
17 and horrible things as a result that happened to them.

18                               They weren't given the chance. And  
19 fortunately my mother had the strength to survive and live  
20 her life with pride, dignity, and raise her family, and  
21 live a life where she could hold her head high. I look  
22 back and I think like how hurtful it must have been for her  
23 to be subjected to that when you think about it. She was  
24 born an Indian, and then she was told she was not an  
25 Indian. And then she was an Indian again, but then they

1 still didn't welcome her back. And the government still  
2 neglected her and just left her vulnerable, and didn't  
3 support her in any way to make sure that she got back to  
4 her community.

5                   So, in my opinion, she was missing, not  
6 maybe in the same manner as the other women who were really  
7 subjected to the horrible violence, but she lost a part of  
8 her life, her community, her family, her friends, her  
9 culture, her language. She only spoke the Squamish  
10 language until she went to school, and she wasn't allowed  
11 to speak it anymore.

12                   I think back and think she must have been  
13 so strong to survive all that. It's amazing to me. And I  
14 hope that I have -- I hope she really knew how much I was  
15 fighting for her, and how much I loved her and respected  
16 her, and knew, you know, that I really respected her for  
17 everything that she went through, and the fact that she  
18 could survive that. Because I don't think there's a lot of  
19 people that could, being subjected to all that.

20                   MS. DEBBIE BODKIN: I bet you she's here  
21 in this room with you right now.

22                   MS. WENDY LOCKHART-LUNDBERG: Pardon?

23                   MS. DEBBIE BODKIN: I said,

24                                "I bet you she's here with you right  
25                                now."

1 MS. WENDY LOCKHART-LUNDBERG: Yeah.

2 MS. DEBBIE BODKIN: And supporting you.  
3 And, of course, very proud of you.

4 MS. WENDY LOCKHART-LUNDBERG: Yeah, so  
5 that's why I felt it was important to tell her story again  
6 in a different forum. I've done it in the Senate in  
7 another -- in other forums. But, you know, like what has  
8 changed? You know, even for myself, or my son, or other  
9 community members, it's like every time, you know, we want  
10 to access a program, or -- you know, there's so many blocks  
11 in our way all the time. It's never just straightforward  
12 and easy. You can't just phone or go somewhere and say,  
13 "I'd like to have this service,  
14 whatever."

15 No, it's like,  
16 "Let's put blocks in your way and  
17 make it more difficult for you."

18 So I would just summarize and say, I  
19 wanted to be here to make sure her story is on record  
20 again. I also want to really encourage the powers that be,  
21 the government, the Commissioners, to make sure that every  
22 effort is made to have these hearings extended. Because as  
23 I have given examples of, there's so many related issues  
24 that happened to Aboriginal women, and they need to be  
25 told, and they need to be addressed, because it has not

1 stopped, it hasn't ended.

2                   And also, if there's going to be any  
3 legislation from this, or any policy, or any programs, it  
4 has to be enforceable, it has to be accessible. You can't  
5 just make a law and then have the most vulnerable people  
6 unable to access that law or have the protection of that  
7 law. And also with respect to any programs like for, you  
8 know, housing, education, health, any assistance that they  
9 need to overcome all of this; you know, the programs have  
10 to be accessible, and there should never be any blocks in  
11 the way.

12                   Also with respect to the policing issue.  
13 Right? Like as I gave an example, I'm a strong educated  
14 women, and I still had trouble getting the police to  
15 believe what I was saying, and getting them to write down  
16 what I was saying, even though I had the backing of the  
17 Senate of Canada. The only other higher person that I  
18 could have had the backing of was the Prime Minister at the  
19 time. And still they doubted me and questioned me instead  
20 of just taking me into a private room like this and letting  
21 me tell my story. I had to like, you know, beg almost,

22                                   "Please, you need to record this,  
23                                   this is what happened."

24                   MS. DEBBIE BODKIN: And on that note, I  
25 was going to ask you: Did anything come of that? Like

1 were charges --

2 MS. WENDY LOCKHART-LUNDBERG: No charges  
3 were laid, as far as I know. But the police said that they  
4 were going to go talk to that person. And I don't know if  
5 they did.

6 MS. DEBBIE BODKIN: You never heard  
7 anything back?

8 MS. WENDY LOCKHART-LUNDBERG: No. I  
9 suppose I could have followed up, and I probably still can  
10 to this day, but even at the time I was feeling, as you can  
11 imagine, like pretty vulnerable, and --

12 MS. DEBBIE BODKIN: For sure.

13 MS. WENDY LOCKHART-LUNDBERG: And also  
14 just having gone through that testimony, which was pretty -  
15 - I mean it was empowering to a point, but also it was so  
16 traumatic and draining, as you can imagine, just preparing  
17 for it, travelling out there, and then making that strong  
18 presentation with these band councillors and a whole team  
19 of lawyers in the room behind us. I mean I really felt  
20 that that was intimidating, you know? It wasn't like this  
21 where it was private. Right? It was a whole Senate  
22 committee, and then all these people behind or witnesses  
23 around, some of whom were hostile.

24 MS. DEBBIE BODKIN: Just sticking with  
25 that, the policing issue that occurred, are there anymore

1 explicit details that you'd like to share? There's a  
2 possibility, if the commission gets a continuation of being  
3 -- there will be a forensic portion of it, where they would  
4 review racist incidents such as that.

5 MS. WENDY LOCKHART-LUNDBERG: Mm-hmm, mm-  
6 hmm.

7 MS. DEBBIE BODKIN: Are there anymore  
8 details that you would like to put on record? You know,  
9 officers names, exact dates, anything like that?

10 MS. WENDY LOCKHART-LUNDBERG: I don't know  
11 the officer's name offhand. I do have the police case file  
12 number at home. I don't have it with me.

13 MS. DEBBIE BODKIN: Okay, I can just note  
14 that.

15 MS. WENDY LOCKHART-LUNDBERG: Yeah. I  
16 don't remember the officers' names, no. I know that it was  
17 the Richmond detachment for sure.

18 MS. DEBBIE BODKIN: And it was in date  
19 wise?

20 MS. WENDY LOCKHART-LUNDBERG: I would have  
21 been May 1999.

22 MS. DEBBIE BODKIN: Okay.

23 MS. WENDY LOCKHART-LUNDBERG: And I  
24 testified on the 4th. And I think it was around the 5th.  
25 So, I don't know, it was maybe like the 5th or the 6th.



1 MS. DEBBIE BODKIN: Okay.

2 MS. WENDY LOCKHART-LUNDBERG: But I have  
3 that information at home.

4 MS. DEBBIE BODKIN: Perfect.

5 MS. WENDY LOCKHART-LUNDBERG: Yeah, so I  
6 just really encourage a continuation of this process with,  
7 you know, concrete measures put in place that women can  
8 actually access, and use, and be able to access without  
9 fear, and reprisal, and intimidation, and blocks, and legal  
10 measures. If you're going to make a law or a policy, we  
11 should just be able to access it without problems and  
12 confrontations. You know, like I myself have applied for  
13 housing on reserve, and that was like over 30 years ago now  
14 too, and we're still going through this thing with our own  
15 band about like the housing list, even though we made a  
16 motion to have it public. Right?

17 MS. DEBBIE BODKIN: Mm-hmm.

18 MS. WENDY LOCKHART-LUNDBERG: And we know  
19 -- and we tried to get those lists because we know that the  
20 Squamish Nation and other First Nations get direct funding  
21 from the federal government. So it was always my argument.  
22 And to this day I will go down to my death, it's the  
23 fiduciary responsibility of the government. We are Indians  
24 under the Indian Act. They have a fiduciary obligation.  
25 They can't back off when it suits them and say,

1                    "This isn't our concern and our  
2                    matter."

3                    You know? They have an obligation. We're  
4 Indians under the Indian Act. So you can't just -- you  
5 know, you can't just fund something, and then if we can't  
6 access it, you can't say,

7                    "Well, you have to deal with that  
8                    yourself because it's not our  
9                    problem, it's not our issue."

10                   Well, yes, it is your issue. And  
11 obviously we can't access it, and we're being threatened,  
12 and we're being blocked, and so you have to intervene. It  
13 has just to be accessible, to the women especially.

14                   MS. DEBBIE BODKIN: Mm-hmm.

15                   MS. WENDY LOCKHART-LUNDBERG: They're the  
16 most vulnerable. So I just want to say thank you, and I  
17 want to honour my mother who was an incredible mentor and  
18 role model, and so strong despite everything that she went  
19 through. And I also want to honour my Aunt Maisie, who was  
20 also very strong and powerful in her community, and  
21 supporting me in our work together. And also my son, who  
22 is also very strong. And as you can imagine, like any  
23 family member, how confused, and upset, and angry they  
24 feel. Like,

25                   "Why does my mother have to go

1 through this? Why did my grandmother  
2 have to go through this? Why was my  
3 great-grandfather and great-  
4 grandmother treated this way?"

5 You know, especially for the younger  
6 generation coming up, where he wouldn't have grown up with  
7 them. I have a lot of experience of being at my  
8 grandmother's or grandparents' home on the reserve. Right?  
9 And some experience of being in the community. And now as  
10 an adult trying to be in the community to be involved with  
11 what's going on there. And, you know, trying to learn some  
12 of the language and some of the ways that were lost. But  
13 for my son, as younger generations too, can you imagine  
14 like the confusion and the, you know, lack of  
15 understanding. And no disrespect to him, because he just  
16 wasn't given the opportunity to be part of his  
17 grandmother's, you know, Aboriginal cultural life.

18 So I honour him too because he is very  
19 strong, and he's very supportive, and compassionate. And I  
20 was really fortunate to bring him with me to Ottawa on a  
21 couple of occasions. So he met a lot of the women from  
22 across Canada, and he witnessed some of the hearings, and -  
23 - so he has a really good understanding and appreciation.  
24 And, you know, given the opportunity, if he was welcomed  
25 into the community -- and he could do good things, you

1 know? So I honour him as well.

2 MS. DEBBIE BODKIN: I think you've  
3 honoured all your family members beautifully.

4 MS. WENDY LOCKHART-LUNDBERG: Thank you.

5 MS. DEBBIE BODKIN: And I'm honoured to be  
6 -- to be able to be here and listen to your story.

7 MS. WENDY LOCKHART-LUNDBERG: Thank you.

8 MS. DEBBIE BODKIN: You're extremely  
9 strong and beautifully well spoken. I'm envious how well  
10 spoken you are.

11 MS. WENDY LOCKHART-LUNDBERG: Thank you.

12 MS. DEBBIE BODKIN: I learned a lot  
13 listening to you.

14 MS. WENDY LOCKHART-LUNDBERG: Good.

15 MS. DEBBIE BODKIN: Work wise, you didn't  
16 mention what you're working at now. You said you worked  
17 close by.

18 MS. WENDY LOCKHART-LUNDBERG: So is this  
19 on camera?

20 MS. DEBBIE BODKIN: Yeah. Do you want it  
21 off camera? That's fine.

22 MS. WENDY LOCKHART-LUNDBERG: Well, I can  
23 say what I do, I just don't want to mention the  
24 organization. Right?

25 MS. DEBBIE BODKIN: Oh, don't even. Yeah.

1 MS. WENDY LOCKHART-LUNDBERG: Okay, so I  
2 work as an administrative support person.

3 MS. DEBBIE BODKIN: Okay.

4 MS. WENDY LOCKHART-LUNDBERG: And I also  
5 have some legal assistant background.

6 MS. DEBBIE BODKIN: Okay.

7 MS. WENDY LOCKHART-LUNDBERG: And  
8 experience working in legal. So I -- that's why I'm able  
9 to research and write, and also I think, you know,  
10 chronologically put together the presentations that I did.  
11 So, yeah, I support -- actually, now I support a team of  
12 engineers. And it's almost like a -- in some way I do  
13 technical editing and I also do -- it's a bit of first  
14 responder work, because we send engineers out to certain  
15 fatal and serious injuries around the province, so.  
16 Anyway, I support a team of about 14 engineers. And my  
17 work is quasi-legal in engineering. And that's what I do.

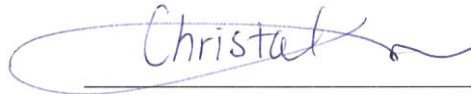
18 MS. DEBBIE BODKIN: Wonderful. Well,  
19 again, thank you very much for sharing your story.

20 MS. WENDY LOCKHART-LUNDBERG: Okay. I  
21 need some more Kleenex.

22 MS. DEBBIE BODKIN: Yeah, it's 10:32 and  
23 I'm going to shut the equipment off here.

24 --- Whereupon the statement concluded at 10:32 a.m.

I HEREBY CERTIFY THAT I have, to the best of my skill and ability, accurately recorded by shorthand and transcribed therefrom the foregoing proceeding using realtime computer-aided transcription.

A handwritten signature in blue ink that reads "Christal" followed by a stylized flourish. The signature is written over a horizontal line.

Christal Chan, Certified Court Reporter