CITIZENS FOR PUBLIC JUSTICE

POVERTY TRENDS 2021

The Change We Need

Prepared by **Natalie Appleyard**

October 2021

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CPJ wishes to acknowledge the invaluable contributions of the Poverty Advisory Group members: Amber Cannon, Brenda Gillingham, Serisha Iyar, Maxine Lacorne, and Noah Lubendo.

We also thank the Catherine Donnelly Foundation for their generous support.

Preface

I am indebted to the generosity and wisdom of CPJ's Poverty Advisory Group members, who have anchored this resource in their own lived experiences and those of their loved ones and communities.

Writing (or reading) a report that outlines the ways in which you and your loved ones have been denied justice, have suffered violence, and have had to fight to just have your inherent dignity and worth acknowledged is hard on the soul and the body. As one of the Advisory Group members shared,

> *"I've always known, I see it everywhere, but I'm feeling emotional and shaky seeing these stats...I have done a lot of healing from trauma personally, but it's a lifelong approach. I feel it personally."*

Readers, take care; pay attention to your bodies: notice how the stories, statistics, and suggestions shared in this report are affecting you. Is your body responding to trauma? If you don't already have someone you can go to for support, please consider accessing one of the hotlines or resources listed in Appendix A. Are you feeling defensive? Notice it without judgment and ask yourself honestly where that feeling is coming from. Is there some release in having your experiences affirmed? Take note of how that feels in your body and consider how you might practice recreating that feeling in times of stress.

Seeking justice is hard, long, work and requires a community of support and practices of self-care. Thanks to the generosity of the Catherine Donnelly Foundation,[1] this year's Poverty Trends report has been supplemented with group discussion guides and suggested resources to better engage readers in processing the material shared and working together for the change we need. Webinars and workshops are also available by request to deepen engagement, understanding, and relationships, building our collective capacity to embody and advocate for justice. Please contact Natalie Appleyard (natalie@cpj.ca) with any requests.

Seeking justice in solidarity across movements also requires accountability and humility. If you have concerns with this report and are willing to share your feedback, please also contact CPJ.[2]

In solidarity.

Introduction

The story of poverty in Canada is not a new one. As governments and policies come and go, they may exacerbate or reduce the rates and experiences of people living in poverty. Life may worsen or improve in profound ways for certain individuals, but the same general trends persist: certain groups of people are more likely to be without adequate food, shelter, or services than others. The key to understanding these trends is to acknowledge that these same groups have been denied power—not by some chance, but by the underlying design of our systems. Unless we change the way we understand and address poverty in Canada, these trends will persist.

Poverty in Canada is not inevitable. Its roots run deep, but it is not a native species to these lands; it is an invasive weed. Once we unearth its roots, we can stop its spread, allowing other life to flourish.

In *Poverty Trends 2020*,[3] we compared people's rights with their lived realities in Canada. In this year's report, we will continue to explore why trends in poverty persist, and what fundamental changes are needed to rehabilitate our socioeconomic "ecosystem" so that all people's rights and dignity are honoured. Far from seeing poverty and inequality as inevitable, we'll look at some real life examples of alternative approaches and viable solutions to shift these trends.

Exploring the roots of poverty requires work on many levels. Throughout this report and the accompanying discussion guides, you are invited to consider the roles of governments, institutions, communities, and individuals (including ourselves) in either perpetuating or eradicating poverty. It is the hope of Citizens for Public Justice and our partners that you will come away with a deepened commitment and resolve to ending poverty in Canada by addressing underlying systemic inequities, holding elected officials accountable for their (in)action, and walking in right relations with all people and creation.

There is much to be done, but thankfully, we are not alone in this work. Take time to tend to your own growth and that of your communities, cultivating endurance, strength, wisdom, and relationships in order to build our collective power.

Together, we can sow the seeds of justice. May it be so.

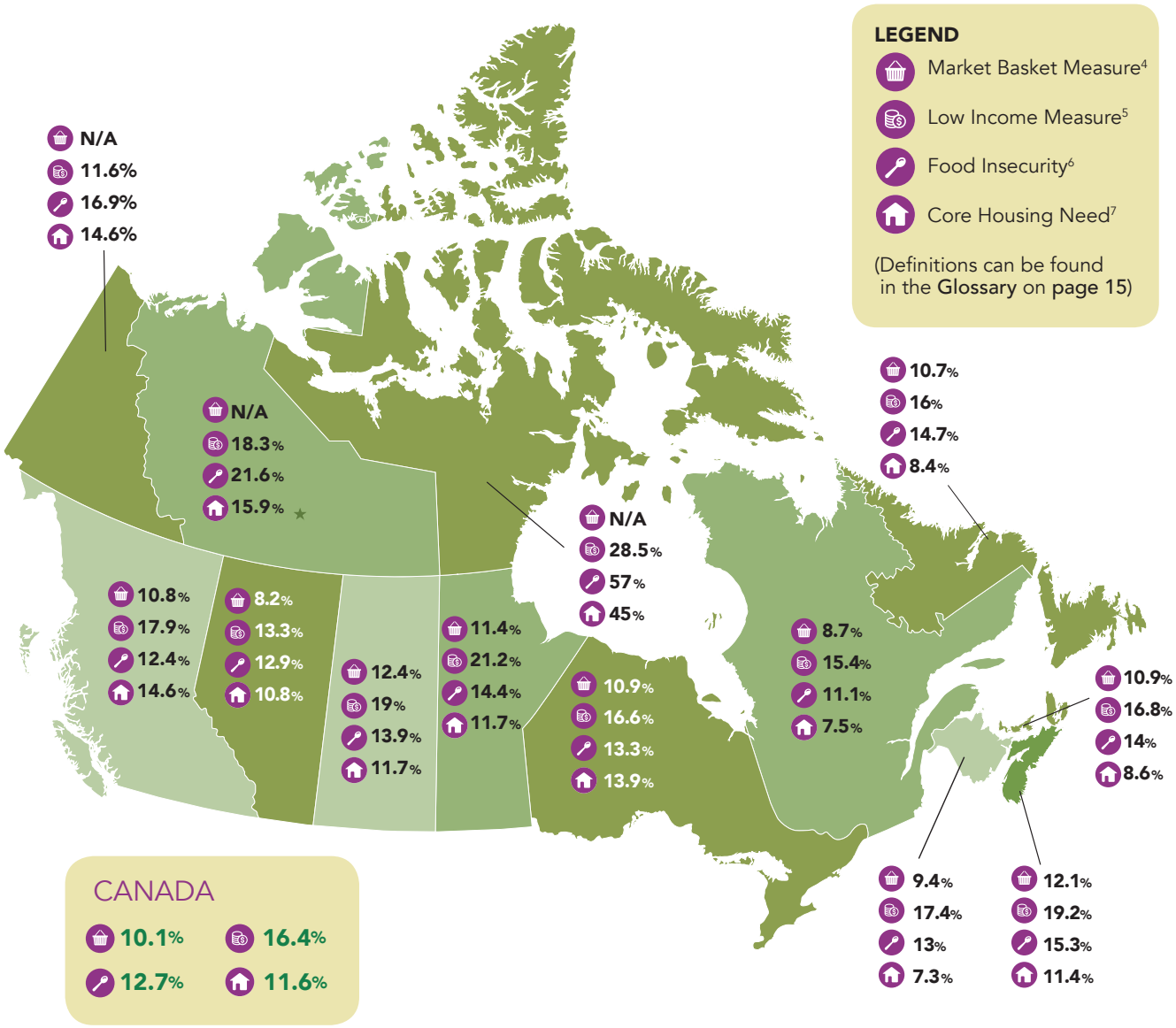
Current Trends

"My older brother used to point at the housing project we lived in, and remind us that the cost of being average—or anything but exceptional—would be living there forever."

Noah Lubendo, Advisory Group Member

Canada follows persistent and predictable trends in terms of who is most likely to be poor, and what impact poverty is likely to have on people and communities. We need to understand why this is the case and address the underlying causes.

Let's start at the surface, then take a closer look.



*Definitions for terms with an asterix are in the GLOSSARY on page 15

A quick glance at these estimated rates of poverty makes it clear that the way we define and measure poverty can itself have a big impact on how we choose to respond. The Market Basket Measure (MBM)* and the Low Income Measure (LIM)* use income to define and measure poverty, but we can also use indicators like food insecurity* and core housing need*, to get a more complete picture.

It is essential to note that the MBM does not currently have data available for the territories, people living on reserve, or northern and remote communities. Estimates of core housing need from the Canadian Housing Survey also do not include people living on reserve. Yet we know from other sources, including people with lived experience of poverty, that these regions experience disproportionately high rates of poverty.

There is a critical need for more robust, disaggregated data* to inform our policy and funding decisions and to hold decision-makers responsible for their actions (or inaction). We must also listen to people with lived experience of poverty and other forms of systemic oppression to understand the true human costs of various policy decisions and to identify effective and meaningful solutions to the barriers people face day to day.

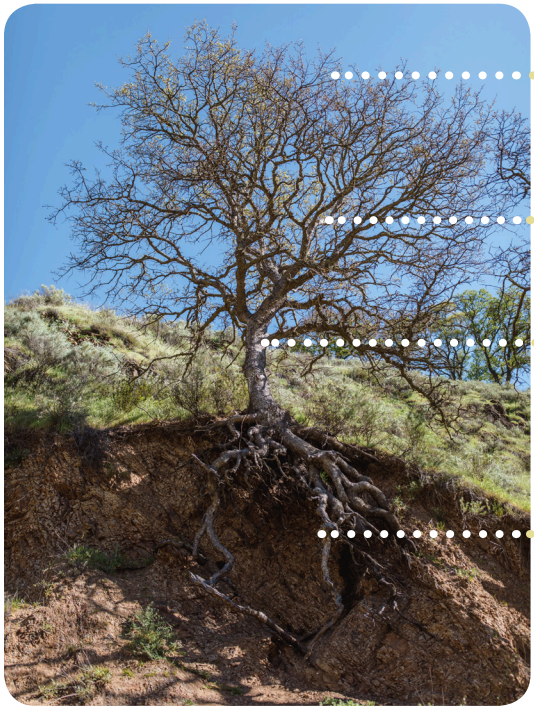
"The government has their statistics, but they may not accurately reflect real Indigenous people."

– **Alma Brooks**, National Elder Representative, NWAC Poverty Reduction Strategy[8]

Despite the limits to available data, the trends are abundantly clear. People who are First Nations,[9] Inuit,[10] or Métis;[11] Black; People of Colour; disabled; single; 2SLGBTQQIA+*; and those with precarious immigration status or who are aging out of the foster care system are most likely to experience poverty in Canada.

If poverty were just a matter of falling on hard times, poor decision-making, or a lack of resources within a country, we would expect to see similar rates and experiences of poverty throughout the population. But this is not the case. Canada is not a meritocracy. Hard work, smarts, and perseverance are simply no match for a system that favours some over others; a system grounded in the exploitation of certain people and the natural environment. Poverty disproportionately impacts certain groups because of underlying inequities in our society.

To unpack this, let's explore an exercise developed by anti-oppression educator and facilitator, Bernadette Arthur,[12] using the analogy of a tree.



The fruit: names the experiences of systemic oppression, inequity, and poverty, as well as environmental exploitation

The branches: identifies legislation and policies that encode inequities

The trunk: names the attitudes, values, and beliefs that were commonly held by European colonizers and settlers pre-Dominion of Canada era

The roots: identifies methods of race stratification used by 18th century Europeans to justify colonial expansion

Canada is a product of colonialism,[13] which is itself grounded in the theory that White European Christian men are superior and the only people fit to govern (among other rights and abilities).[14] White supremacist[15] and colonial ideologies discriminate by ethnicity (including among Europeans), gender, age, (dis)ability, sexual orientation, religion, and class. Anyone who did not fit the profile of "White", Christian, straight, able-bodied male was considered inferior, and was restricted in their access to political and socio-economic opportunities, often under the paternalistic control of those who had this power and privilege.

This belief was given legal and moral justification in the 1400s through the Doctrine of Discovery,[16] issued by the Catholic Church and embraced by other Christian denominations. European Christian men were instructed to go "discover" and take possession of other lands in the name of European monarchs, with the reasoning that non-Christian people did not have souls and therefore could be either annihilated or assimilated, and had no claim to their lands or resources (which, incidentally, were understood to be for human exploitation).

Similarly, in the 18th century, the false science of race[17] created a completely unfounded system of categorization and hierarchy, which further legitimized the dehumanization and dispossession of non-Europeans.

In what would become Canada, this meant the death of huge portions[18] of pre-European contact Indigenous populations, and the forced relocation and/or assimilation of many who remained. It also impacted who could own land, who could participate in governance, labour, education, and other facets of civil society.

Most people today would reject the idea that White Christian men are inherently superior to other people. Similarly, most churches[19] have formally renounced the Doctrine of Discovery. But many of the norms and values of Canadian society today reflect white supremacist and colonial ideologies, albeit less explicitly. This may be at least in part because of how wealth and power continue to be disproportionately held in our society; the same groups who were historically prevented from accessing political and socio-economic opportunities in the past continue to play catch-up compared to those whose ancestors were afforded these privileges.[20] This inequality can then actually serve to reinforce colonial and white supremacist norms and values because of who is seen to be "successful" in our society.

These norms and values laid the foundation on which historic and contemporary policies and legislation have been built. Consider, for example, policies of enslavement and segregation, residential schools, the Indian Act (still in effect today), voting rights, and access to education and employment. Historic policies have clearly been influenced by the norms and values of white supremacy and colonialism. But the closer we come to examining our current-day policies, the less comfortable it can be to recognize—and remedy—the ways these ideologies have persisted.

Eligibility rules for tax benefits, social programs, and immigration, for example, perpetuate some of the same beliefs about who is deserving of political and socio-economic opportunity and autonomy. This can be seen in tying eligibility to the Canada Child Benefit to immigration status, for example, even when children are born in Canada. It can be seen in the federal government's persistent underfunding of education, infrastructure, and health services on reserves[21]—even to the dramatic extreme of not having secure access to clean drinking water. It can be seen in the inadequate rates of social assistance and disability benefits that keep recipients without the means to afford food, rent, medication, or accessibility supports.[22]

The reason we continue to see the same trends in who is most likely to be impacted by poverty in Canada is that despite many changes to Canada's laws and socioeconomic policies over generations, including the expansion of voting rights, political and labour force participation, and the introduction of public health care, public education, social assistance and other programs, we still have not sufficiently addressed the underlying roots of inequity and oppression in our systems.

This bears all kinds of bitter fruit.

Wealth and power are concentrated largely among the same population as it was decades ago,[23] with the wealthiest 1% of families in Canada holding 25.6% of all the wealth. The bottom 40% hold only 1.2% of all wealth.[24]

Child apprehensions are so high among Indigenous households that there are currently more Indigenous children in care than attended residential schools.[25] Many of these apprehensions are directly linked to the failure of the federal government to provide sufficient funding to First Nations reserves for critical infrastructure and public services.[26]

Even before the Covid-19 pandemic, an estimated 1 in 8 households in Canada struggled to put food on the table.[27] Among households led by single mothers, that number jumped to 1 in 4.[28] More than half of all households in Nunavut experience food insecurity,[29] with the impacts of climate change exacerbating this problem by making it harder to engage in traditional hunting and trapping.

Members of racialized communities are overrepresented among homeless youth in Canada at 28.2% compared to the Canadian average of 19.1%.[30] Indigenous youth are also extremely overrepresented, making up only 4.3% of the Canadian population but 30.6% of the youth homeless population.[31]

The inequitable distribution of wealth and power in Canada also means marginalized groups are at greater risk for poorer physical and mental health outcomes. According to Statistics Canada, when studying suicides in a remote First Nations community in Ontario, the Office of the Chief Coroner of Ontario "suggested that social determinants of health may play a greater role in preventing suicides than availability and accessibility of health services. These include proximal determinants such as employment, income, education and food security, and distal determinants such as colonialism, racism, social exclusion and lack of self-determination opportunities."[32] The rate of death by suicide among First Nations people is 3 times higher than for non-Indigenous people. The rate for Inuit people is 9 times higher.[33]

We cannot accept the continuation of these trends as inevitable or acceptable. They have been caused and perpetuated by human systems, and we can and must change them.

Recent Responses

"The government has their statistics, but they may not accurately reflect real Indigenous people."

– **Alma Brooks**, National Elder Representative, NWAC Poverty Reduction Strategy

Given the deeply rooted, systemic nature of people's experiences of poverty in Canada, we must ground our responses in an alternative framework of justice, restitution, and reconciliation.

The Government of Canada has signed on to a number of international human rights conventions,[34] as well as the Sustainable Development Goals,[35] that outline minimum standards and conditions for all people to enjoy an adequate standard of living. Much work remains to bring Canada's policies into alignment with these human rights obligations. In the past four years, however, there has been a notable shift in adopting rights-based language in federal poverty responses.

The National Housing Strategy, for example, explicitly recognizes housing as a human right.[36] It also promised (and will hopefully soon deliver) the appointment of a National Housing Advocate to investigate claims of systemic violations of the right to housing. The Poverty Reduction Strategy claims that its targets are consistent with the Sustainable Development Goals and that it supports a "rights-based approach to poverty reduction."[37]

While these statements are encouraging in that they recognize the need for rights-based approaches and are helping to raise public awareness of Canada's human rights obligations, we still do not have a comprehensive, rights-based action plan to eradicate poverty and inequity in Canada. What we have instead is a patchwork of programs and benefits that may have some real and meaningful impact on individuals' lives, but do little to disrupt the underlying structures that make certain groups more likely to experience poverty than others.

To be sure, some recent responses have a lot of merit and demonstrate that we have existing tools at our disposal to ensure people enjoy their rights to an adequate standard of living. The Canada Child Benefit[38] (CCB) and the Guaranteed Income Supplement[39] (GIS) for seniors, for example, have had a profound impact on poverty rates among families with children and seniors by providing them with a minimum income floor.

Despite the CCB and GIS being considered "a form of basic income" by some federal Ministers and MPs, Canada does not have a universally accessible income security program to ensure all people can enjoy this same economic stability. Instead, millions of people fall through the cracks. Eligibility criteria also prevent many people from accessing disability benefits, social assistance, and employment insurance.

Other policies and programs have likewise made positive impacts for some, but without ensuring that people who are disproportionately impacted by poverty receive equitable access or outcomes. Significant investments in the Rapid Housing Initiative,[40] for example, are to be celebrated, but as these funds have been distributed, concerns have been raised about certain groups being left out, both in terms of funding and by the types of units being built. Many have questioned whether the units being created are universally accessible and/or if they will equitably serve women, trans people, and gender non-conforming people. Indigenous-owned housing providers also reported not having the same access to funds as larger non-Indigenous housing providers, perpetuating colonial relationships that compromise Indigenous sovereignty and well-being.

Rather than suggesting that these programs be rejected or removed, the federal government needs to better engage specific communities in the design, implementation, and evaluation of policies and programs to ensure that they are accessible and effective. People with lived experience of poverty and other forms of systemic oppression are experts on the kinds of barriers they typically face, and what needs to be done to overcome them.

Recently, for example, the federal government provided $200 million to food banks across Canada in response to the increased experience of food insecurity during the Covid-19 pandemic. This is important for the sustained organizational capacity of these food banks, but there is little evidence that food charity actually reduces food insecurity, and strong evidence that a large majority of people who are food insecure do not actually access food banks.[41] Even as a short-term measure, therefore, this funding could have better addressed the underlying need had there been more input from advocates, researchers, and service providers grounded in people's lived experiences of food insecurity.

The delivery of the Canada Emergency Response Benefit[42] (CERB), on the other hand, did have an important impact on food and housing security in the midst of Covid-19. At $2000 per month, this benefit was more generous than any social assistance or disability benefit in any province or territory and demonstrated that cash transfers are an effective tool to prevent and alleviate food and housing insecurity. It also demonstrated that when there is sufficient political will, there is a way to find funds and delivery methods to support people in crisis.

Rather than approaching the challenges of income security, food security, housing, and health as though they were competing priorities, we encourage government leaders to take a holistic approach. Improvements in any one area often mean savings in others, but no one program or policy can solve everything. The greatest cost-benefit results are to be found in developing a set of complementary strategies and investments.

Increasing income security, for example, without addressing structural issues like skyrocketing rental rates, means that governments would end up having to spend more to meet inflated costs of living, without even guaranteeing that there will be available units for people to rent. Similarly, if government responses to poverty depend on getting people into the labour market, they must also address discriminatory hiring practices, pay inequity, and the availability of affordable, quality childcare spaces to ensure people can benefit equitably from these opportunities.

Addressing the systemic nature of poverty and inequity in Canada also makes strong financial sense—both for those in poverty and for the rest of Canadian society.

Ironically, some sources suggest that Canada currently spends even more money dealing with the effects of poverty, food insecurity, core housing need, and lack of access to necessary medical and social services than it would take to prevent these problems in the first place. For example, a study by At Home Chez Soi (AHCS) estimated the average annual cost associated with homelessness to be $53,144 per person, compared to spending between $14,177-$22,257 per person for a housing first model of support.[43]

Until governments embrace the urgency and benefits of fighting multiple crises through a suite of complementary interventions and investments, they will continue to undermine their own efforts and current trends in poverty will persist.

The Change we Need

Building a more just and equitable future for all people is well within our grasp. Systemic inequity and chronic, intergenerational poverty are not inevitable. Change must be rooted in revisiting and revising social norms and attitudes and then sowing the seeds of equity through policy decisions, regulations, and legislation.

Despite the shortcomings of current responses to poverty, we already have certain tools at our disposal that have proven to be effective; we just need to expand their reach and inclusivity.

We can also look to alternative systems and solutions that predate our current colonial structures. A better way doesn't have to be new. Many before us have cultivated and preserved other ways of knowing and of relating to one another and our physical environment. One of the lies of white supremacist, colonial culture is that this is how it must be and that other perspectives are naive, primitive, or prone to collapse. In fact, the path we are on now is unsustainable for us and the planet; it harms the vast majority of people and creation, and it is not at all endemic to these lands or to our many diverse ethnic backgrounds.

Achieving the kind of future we want—and need—requires that we dismantle existing structures so that we can rebuild a better future. This requires changes to our systems and our attitudes.

Many specific recommendations for building a more equitable and sustainable society are rooted in calls for reconciliation with First Nations, Inuit, and Métis Peoples, as well as connection with and care for the lands and ecosystems in which we live.

The following reports offer many practical pathways forward:

- *The Executive Summary and 94 Calls to Action of the National Truth and Reconciliation Commission*[44]
- *The Executive Summary and Calls for Justice of the National Inquiry into Missing and Murdered Indigenous Women and Girls*[45]
- *The Spirit Bear Plan of the First Nations Child and Family Caring Society*[46]
- *The Land Back*[47] and *Cash Back*[48] *reports of the Yellowhead Institute*

Personal & Communal Growth, Healing, & Participation

To bring about the change we need, we must cultivate a new society. A society of people who collectively and individually practice ongoing learning and healthy relationships with one another and with all of creation. A society of people who are actively and meaningfully engaged in decisions of governance. And, a society of people who support and engage in practices and policies that ensure the rights of all people are respected.

What would this change look like to you?

> *"Being given the right opportunities and choices to grow as a person who will be confident, feel welcomed, and know that I have a sense of purpose and meaning in life amongst my community, peers, and myself. Eventually, knowing my life matters and I'm not a burden, to me, my peers, and my community."*
>
> – **Amber Cannon,** Advisory Group Member

Members of civil society and of government need to know our shared histories and understand how they have shaped us and our institutions today. We need to take responsibility for our individual and collective education. This means learning about:

- our human rights obligations, including the rights of Indigenous Peoples and specific Treaty rights;
- our colonial history and the systems of belief that supported it (including the role of Christian churches);
- the impact of colonialism on Indigenous Peoples, from first contact to present day; and
- the experiences of those who do not fit the "norms" of White, able-bodied, neurotypical, heterosexual, cisgender, adult, male.

Doing so requires deep listening, sitting with discomfort, expanding the diversity of voices we hear, and reconnecting with our own cultural heritages and lands. Having a community of learning and support throughout these processes is extremely beneficial. We can also encourage governments, institutions, and individuals with financial means to invest in educational and professional training, mental health supports, community service providers, and peer-led programs to support one another's growth and healing.

Equitable Sharing of Resources of Power

While this report has emphasized the need for strong federal action, this does not mean that the federal government is always best suited to develop solutions for marginalized communities. Governments have an important role to play in setting minimum standards and targets, establishing accountability mechanisms, and ensuring that sufficient and sustainable funding is allocated to support this work. But in order to make effective and equitable progress, we need to ensure that the people currently marginalized from positions of power and decision-making processes are the architects and evaluators of the policies and programs that impact them most.

We can do this in several meaningful ways. This includes increasing representation of marginalized groups among elected officials, policy-makers, and leadership positions in our institutions. It means building meaningful consultation and accountability into our decision-making processes and budgets, from policy and program development to implementation and evaluation. And it means budgeting for necessary accommodations and compensation to ensure that people with lived experience of inequity and poverty can actively participate in our communities and institutions.

We can also implement policies that distribute health and socio-economic outcomes equitably among all members of Canadian society. Fairer taxation for corporations and individuals alike would promote the redistribution of extreme wealth and provide funds for social investments. Similarly, minimum standards regarding corporate accountability could ensure that employers provide fair compensation, benefits, and decent work conditions, so that the public does not end up paying for what wealthy corporations have cut to increase shareholder profits.

These revenues and savings could then be used to provide publicly-funded, universally accessible programs—a basic income guarantee; pharmacare; access to mental health care; and deeply affordable, accessible, and energy efficient non-profit housing, for example—to ensure that all people have their rights and basic needs respected, and to close the gaps in health and socio-economic outcomes for marginalized groups.

Finally, we need to implement ongoing monitoring and accountability measures to ensure people's rights are being respected. These mechanisms must be accessible and culturally appropriate, and they must effectively enable members of civil society to hold elected officials, institutions, and corporations accountable by ordering meaningful reparations and remedies where rights are being breached.

We do not have to settle for the bitter fruit of our existing systems of inequity. Citizens for Public Justice is grateful to partner with many organizations and individuals across the country working towards a more just and sustainable future through education and advocacy. **Join us!**

Together, let us plant new seeds, and cultivate the flourishing of all people and all of creation.

Glossary

2SLGBTQQIA+

This acronym refers to people who identify as Two Spirited, Lesbian, Gay, Bisexual, Trans, Queer, Questioning, Intersex, Asexual, and additional non-heterosexual and/or gender diverse identities. This language is ever-evolving, so we have attempted to use what we hope is the most inclusive term available at this time. For a more robust glossary of terms, please see "LGBTQI2S Terms and Concepts" by Egale Canada at: https://egale.ca/awareness/terms-and-concepts-updated/

Core housing need

A household is considered to be in core housing need if:

- its housing is unacceptable (does not meet one or more of the adequacy, suitability or affordability standards)
- acceptable alternative housing in the community would cost 30% or more of its before-tax income

Adequate housing means a home doesn't need any major repairs (as reported by the residents living there). Major repairs include defective plumbing or electrical wiring, or structural repairs to walls, floors, or ceilings.

Suitable housing means there are enough bedrooms for the size and make-up of the resident household. This is measured according to the National Occupancy Standard (NOS).

Affordable housing means that shelter costs are less than 30% of a household's total before-tax household income. Source: https://www150.statcan.gc.ca/t1/tbl1/en/tv.action?pid=4610005601

Disaggregated data

Data that has a sample population that can be sorted and compared according to different criteria like gender identity, race, age, type of household, etc. For example, data showing rates of food insecurity among people in Canada (the sample population) could be disaggregated by breaking this down to look at the specific rates for people in Canada who identify as 2SLGBTQQIA+; those who are First Nations, Inuit, or Métis; or for people from various ethnic groups, among other criteria.

Food insecurity

Food insecurity means not having consistent access to both the right kind, and the right amount of food, because of a lack of money.

Household food insecurity in Canada is measured by Statistics Canada using the Household Food Security Survey Module (HFSSM) on the Canadian Community Health Survey (CCHS). The HFSSM consists of 18 questions about the experiences of food insecurity, ranging from worrying about running out of food to going whole days without eating, due to a lack of money for food. Based on a household's experience, food insecurity can be categorized into 3 categories:

- **Marginal food insecurity:** Worry about running out of food and/or limited food selection due to a lack of money for food.
- **Moderate food insecurity:** Compromise in quality and/or quantity of food due to a lack of money for food.
- **Severe food insecurity:** Miss meals, reduce food intake, and at the most extreme go day(s) without food.

Source: https://proof.utoronto.ca/food-insecurity/#foodinsecurity

Low Income Measure (LIM)

The Low Income Measure (LIM) is considered a "relative" measure of poverty in that it compares an individual's or household's income to the median income of all people in Canada. The LIM considers an individual or household to be in poverty if they have less than half of the median income in Canada. Because of this, the LIM is not just a measure of how much income a person or household has, it's a measure of inequality. The LIM estimates are based on tax filer data, so while this is far from a perfect sample, it has better representation than the MBM.

Market Basket Measure (MBM)

The Market Basket Measure (MBM) is Canada's official measure of poverty. Since the release of Canada's Poverty Reduction Strategy in 2018, this is the measure that is used to track and report progress.

The MBM is an "absolute" measure of poverty in that it looks at whether or not you have enough income to pay for a basket of goods and services considered essential for a basic standard of living. Analysts at Statistics Canada use a set of formulas and procedures to estimate the cost of this basket of goods and services in different regions across the country in an effort to account for varying costs of living.

Challenges with this measure include a lack of data for the territories, reserves, and remote northern communities, different perspectives on what constitutes a "basic standard of living" and what should be included in the basket of goods and services; and ensuring an accurate estimate of what these goods and services cost in communities across Canada from year to year (or month to month, as prices fluctuate).

Appendix A: Trauma Support

Canada's National Distress line

(suicide prevention for yourself or loved ones)
1-833-456-4566 (available 24/7 for voice)
Text 45645 (available 4pm-Midnight ET)
Pour les résidents du Québec, composez le 1 866 APPELLE (1.866.277.3553)
https://www.crisisservicescanada.ca/en/

Residential school survivor's society:

1-866-925-4419 (available 24/7)
https://www.irsss.ca/faqs/how-do-i-reach-the-24-hour-crisis-line

Endnotes

1. https://catherinedonnellyfoundation.org
2. Citizens for Public Justice can be reached by email at cpj@cpj.ca or by phone at 1-800-667-8046, You can also visit cpj.ca to learn more about our vision, mission, work, and ways to get engaged.
3. https://cpj.ca/report/poverty-trends-2020/
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8. Native Women's Association of Canada (2017). "Poverty Reduction Strategy: The Native Women's Association of Canada Engagement Results." Retrieved Sept. 2021 from https://www.nwac.ca/policy-areas/poverty-reduction/
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10. For a definition of this term, see https://www.facinghistory.org/stolen-lives-indigenous-peoples-canada-and-indian-residential-schools/historical-background/inuit
11. For a definition of this term, see https://www.facinghistory.org/stolen-lives-indigenous-peoples-canada-and-indian-residential-schools/historical-background/m-tis
12. www.coculture.co
13. For a definition of the terms colonialism and colonization, see, for example https://teaching.usask.ca/curriculum/indigenous_voices/power-and-privilege/chapter-1.php
14. See, for example, pg 10 of this educational resource by Dr. Lindsay Morcom: https://educ.queensu.ca/sites/webpublish.queensu.ca.educwww/files/files/Module%202%20-%20Lindsay%20Morcom.pdf
15. For a definition of this term and related resources, please see https://www.racialequitytools.org/resources/fundamentals/core-concepts/system-of-white-supremacy-and-white-privilege
16. For more on the Doctrine of Discovery, see, for example https://www.afn.ca/wp-content/uploads/2018/02/18-01-22-Dismantling-the-Doctrine-of-Discovery-EN.pdf or https://www.anglican.ca/primate/tfc/drj/doctrineofdiscovery/

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POVERTY TRENDS 2021

The Change We Need

Prepared by **Natalie Appleyard**

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CITIZENS FOR PUBLIC JUSTICE

Citizens for Public Justice (CPJ) is a national, progressive organization of members who are inspired by faith to act for social and environmental justice in Canadian public policy. Our work focuses on three key policy areas: poverty in Canada, climate justice, and refugee rights. For more than 50 years, justice-oriented people of faith, along with churches and religious orders have joined their voices as Citizens for Public Justice. Together, we're working towards a better Canada.

Learn more at **cpj.ca**

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