

VITALSIGNS[®]

WHAT IS VITAL SIGNS?

Edmonton Vital Signs is an annual check-up conducted by Edmonton Community Foundation, in partnership with the Edmonton Social Planning Council, to measure how our community is doing with a focus on a specific topic; this year we are looking at Edmonton's Urban Aboriginal population. Community foundations across Canada are reporting on how their communities are doing and how Canada is doing over all. See page 2 for the definitions this report uses when referring to the term *Aboriginal*.

WHO ARE WE?



Edmonton Community Foundation (ECF) is the fourth largest community foundation in Canada and the largest non-governmental funder in Edmonton. We help stimulate change and community growth by working with donors to grant in the following areas: community and social services; arts, culture and heritage; health and wellness; education and learning; environment; and recreation and leisure.

Edmonton Social Planning Council (ESPC) is an independent, non-profit, non-partisan, social research organization. Established in 1940, ESPC conducts research and analysis into a wide range of topics, particularly in the areas of low income and poverty. The council's publications and reports provide the public and government with current and accurate information to support informed decision making.

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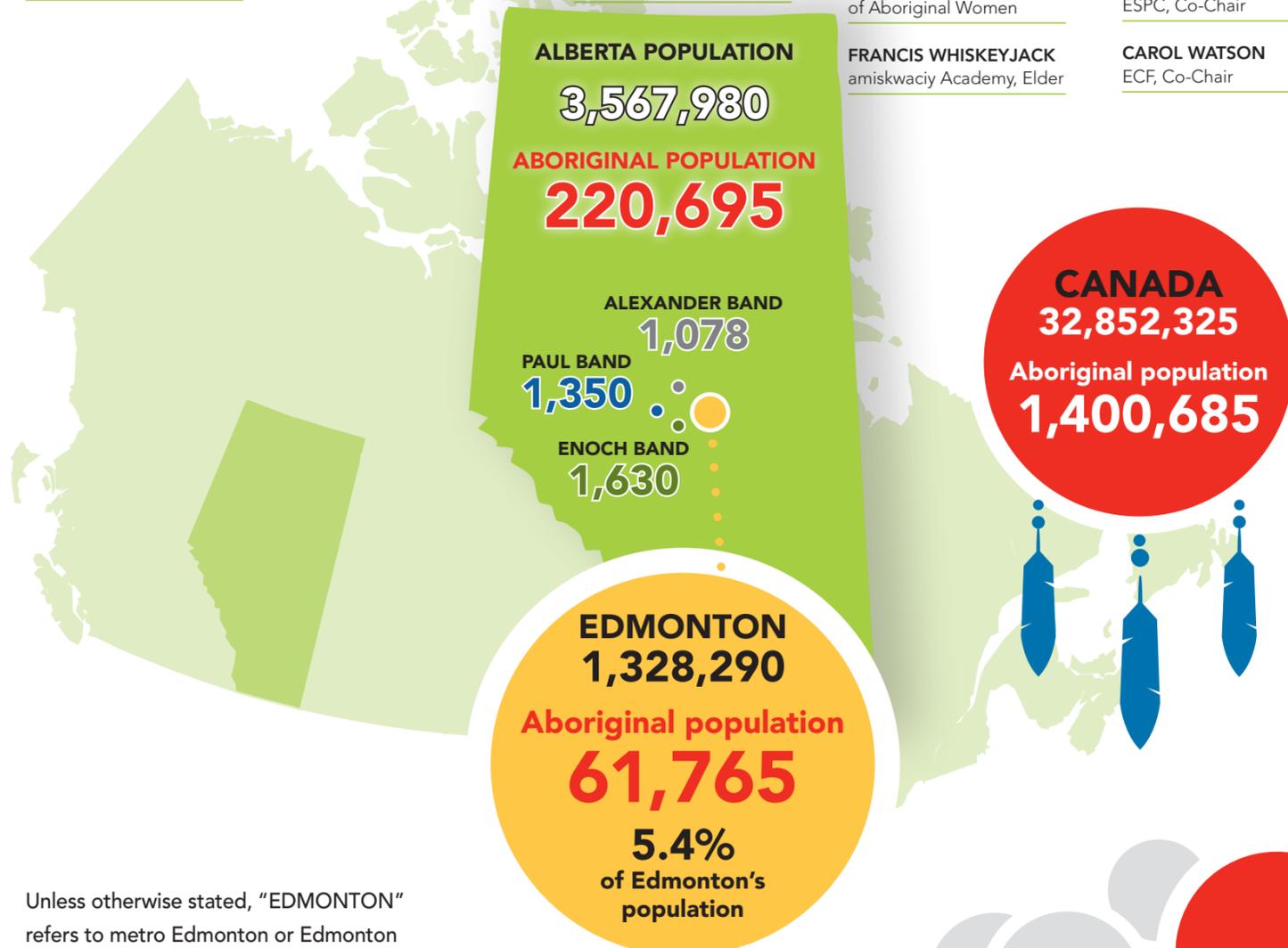
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Unless otherwise stated, "EDMONTON" refers to metro Edmonton or Edmonton Census Metropolitan Area (CMA) which are interchangeable terms. This includes the city of Edmonton, the city of St. Albert, Parkland County, Strathcona County (including the hamlet of Sherwood Park), Sturgeon County, Leduc County, and all incorporated urban centres and First Nations located within the boundaries of those counties.

ABORIGINAL POPULATION BY NUMBERS

Edmonton has the **second largest** Aboriginal population of any metro area in Canada after Winnipeg. It increased **51.4%** over 10 years earlier, more than double the rate of increase in the overall population.

Edmonton's Aboriginal population is expected to **increase by 89% by 2036 (123,000)**. The total population increase is expected to be 55% for all of Edmonton during the same timeframe.

OF THOSE REPORTING AN ABORIGINAL IDENTITY IN EDMONTON:



VITAL INFORMATION: What's in a name?

Aboriginal:

Aboriginal people are considered to be the descendants of the original inhabitants of the land: First Nations, Métis, and Inuit. There are over 630 recognized First Nations bands across Canada, numerous Métis and vast Inuit territories. It is important to remember that each group has unique history, languages, culture and spiritual practices. And, each has their own history with the Canadian government.

For the purposes of this report we use the term "Aboriginal" to be an inclusive term that encompasses all who identify as First Nation, Métis, or Inuit.

First Nation:

This term came into use in the 1970s to replace the offensive "Indian" term. This generally refers to those from the more than 630 bands across Canada. It includes those with status (people who are encompassed under the Treaties or the Indian Act) and those without status (not covered by treaties). This term does not include Métis or Inuit people. Canada's First Nations have been on the land for 12,000 years, possibly longer.

DID YOU KNOW? The term *Indian* was first used in reference to First Nations people when Christopher Columbus arrived in North America mistakenly thinking he had landed in India.

Métis:

Descendants of First Nation's people and Europeans; they are a distinct group of people who developed a unique culture that grew out of Canada's fur trade heritage. The Métis played an important role in Canada's history acting as intermediaries between European and Indian cultures, working as guides, and interpreters to the new forts and new trading companies. While they do not have the same legal relationship with the federal government as the First Nations or Inuit, they are recognized under the 1982 Constitution.

DID YOU KNOW? The word *Métis* comes from the Latin *miscere* which means to *mix* and was originally used to describe children of native women and French men.

Inuit:

People of northern Canada, but also includes parts of Greenland, Alaska and Siberia. Their traditional land in Canada consists mostly of Nunavut but also includes the Northwest Territories, Northern Quebec, and Northern Labrador. It is not considered appropriate to refer to them as "Eskimos" which literally means 'eater of raw meat'.

DID YOU KNOW? *Inuit* means *the people* in Inuktitut – the language of the Inuit – and written as ᐃᓄᐃᑦ. There are many dialects of Inuktitut. Their homeland is known as *Inuit Nunangat* which refers to the land, water and ice.

EDMONTON'S YOUTHFUL ABORIGINAL POPULATION

The median age of Aboriginal people in Edmonton in 2011 was 25.8 years **OVER 10 YEARS YOUNGER** than the 36.5 year age of the entire population.

28.4% of Aboriginal people are aged **14 years and younger**, compared to **17.7%** of the entire population.

57.5% of Aboriginal people are **29 years and younger**, compared to **40.2%** of the entire population.

GIVEN ITS RELATIVE YOUTH, EDMONTON'S ABORIGINAL POPULATION WILL BE AN INCREASINGLY IMPORTANT COMPONENT OF THE LABOUR FORCE IN FUTURE YEARS.

MOBILITY OF EDMONTON'S ABORIGINAL POPULATION

There are certainly Aboriginal people who move to Edmonton for various reasons, or move back and forth from the City to a First Nations community. Most do not however.

As reported on May 10, 2011:



ABORIGINAL EDMONTONIANS – of the 23.9% who moved, **16.4%** moved to a different home in same municipality or First Nation, and **7.5%** moved to a different municipality or First Nation either in Alberta or elsewhere.

ALL EDMONTONIANS – of the 15.4% who moved, **9.9%** moved to a different home in the same municipality, and **5.5%** moved to a different municipality either in Alberta or elsewhere.

ECF VITAL Work

Norquest College has been granted **\$75,000** over three years to support the expansion of its Aboriginal Elder support on campus. Aboriginal students are encouraged to meet with an Elder for counselling, spiritual guidance and healing circles. The program was only available one day a week, but due to increasing Aboriginal student enrolment, the College wants to expand it to three. This is part of the College's Aboriginal Learner Strategy to increase Aboriginal student enrolment, retention, and employment outcomes.

ABORIGINAL HIGH SCHOOL COMPLETION RATES

High school completion rates of self-identified Aboriginal students who completed high school within three years of entering Grade 10 are improving:

	2009	2013
Edmonton Public School	21.7%	27%
Edmonton Catholic School	26.2%	50%

PUTTING THAT IN PERSPECTIVE:

A three year high school completion performance measure in all likelihood underestimates academic success.

Findings at the national level from the 2012 Aboriginal Peoples Survey found that even among completers, **14%** of First Nations and **9%** of Métis had left school at least once before obtaining their high school diploma. **However, the Federal census tells us that by age 25, that much more of Edmonton's Aboriginal population had completed high school.**

ABORIGINAL POPULATION WITH A HIGH SCHOOL DIPLOMA BY AGE 25



ABORIGINAL POST-SECONDARY EDUCATION ATTAINMENT

The post-secondary education attainment is steadily improving. In 2011, **52.3%** of the Aboriginal population **25 years and older** had a post-secondary certificate, diploma or degree (39.4% in 2001).

10.7% had a university bachelor's degree or above in 2011, (only 7.1% - 10 years earlier). More women than men attain a post-secondary degree.

55.3% of Aboriginal women 25 years or older. (13.6% have a university bachelor's degree or above).

48.6% of Aboriginal men (7.3% have a university bachelor's degree or above)

AMISKWACIY ACADEMY STORY BY ELIZABETH BONKINK

EDMONTON PUBLIC SCHOOL DISTRICT'S MOST UNIQUE LEARNING FACILITY occupies the former Blatchford airport terminal. The airport that was once the first licensed airfield in Canada (1929) now houses another of Canada's firsts – a high school focused in Aboriginal culture.

Transformation of the former airport terminal to include Aboriginal culture and symbolism, provides a learning environment that makes Edmonton's Aboriginal students feel right at home. Principal Fred Hines calls it "a gem." He says, "A lot of thought went into the design; the banners, the ceiling, the floors, all has been given consideration." The school boasts a sweat lodge, several tipis and an Elder Traditional Room, in addition to the traditional classrooms you would find at one of Edmonton's public schools. The building was designed in consultation with Elders, students and educators to create a unique learning environment.

amiskwaciy immerses students in Aboriginal culture, like the medicine wheel, smudging and dance, in addition to offering vocational subjects like cosmetology, construction technology, food and fashion studies. The programming, Hines says, "is designed to give students an opportunity to honour the past and embrace the future."

The Elder-in-residence program is they keystone to cultural learning. Elder Francis Whiskeyjack actively participates in classroom teachings as well as club activities, counselling and the morning song. "Francis teaches respect and understanding. He is a walking library in culture. His presence is so valuable," says Hines who believes it is the Elders who

keep the culture alive. "Cultural teachings enhance the regular programs – all topics include a traditional piece."

The school also offers four semesters each year instead of the traditional two; many of the students start the school year late or leave early for work or family commitments. "The Powwow circuit runs from May to October. It is a different lifestyle but it contributes to their livelihood and helps their home life," says Hines. The modified school year still allows them to gain credits. This fact makes it difficult to say exactly how many students attend the school. "We deal with movement and migration. The school has between 160 and 200 kids, we could hit the 200 mark at any one time. We adapt to the kids' needs. Some come here as a starter and then may get called back home or other provinces," says Hines.

According to the Edmonton Public School District, the percentage of self-identified Aboriginal students who completed high school within three years of entering Grade 10 improved from 21.7% in 2009 to 27% in 2013 across the district. Hines says, "amiskwaciy is a very good model to be copied. They can graduate with a strong program and still have cultural pride."

The school, open to all students, had a student from Manchester, England enroll in the past year. "He read about our school online and wanted to attend in order to learn about Indigenous cultures," says Hines. That was the school's first non-Aboriginal student. Hines says the school is open to anyone who wants to see it and freely offers tours. "We want community involvement and invite them in."



Fred Hines, Principal, amiskwaciy Academy

AMISKWACIY (pronounced a-misk-wa-chee) which is the Cree word for *Beaver Hills*. The name is derived from Beaver Hills House which is the name the Cree people used for early Edmonton. The name honours both Edmonton's history and the important role Aboriginal people played in shaping that history. Since Cree does not use capital letters the school's name is spelled with a lower case 'a'.

VITAL ACTIONS SOMETHING EACH OF US CAN DO TO FOSTER CHANGE IN OUR COMMUNITY.

- CONTRIBUTE TO ONE OF THE MANY SCHOLARSHIP FUNDS** at Edmonton Community Foundation that support Aboriginal Students like the Belcourt Brosseau Métis Awards (BBMA), or the Awinita Fund – which is designated to CEASE to provide awards to First Nations and Métis women who have been sexually exploited. Contact ECF at 780-426-0015 and speak to our donor services team.
- VOLUNTEER** at amiskwaciy Academy. Please contact Laurie Sorensen laurie.sorensen@epsb.ca to volunteer your time and talents.
- LEARN MORE** about the Indian residential schools here in Alberta and their lasting effects.



VITAL INFORMATION

TREATY 6

WHY IS IT IMPORTANT TO EDMONTON:

Edmonton is located in the geographic centre of the Alberta portion of Treaty Number 6 (of 11 territories in Canada) which was signed in principal on August 23rd 1876 at Fort Carlton in Saskatchewan. However, most of the First Nations in the Fort Edmonton district entered Treaty 6 on August 21, 1877, with local chiefs signing the adhesion to the treaty in a ceremony near the riverbank. The total area of the treaty stretches from western Alberta through Saskatchewan and into Manitoba. It includes 50 First Nations. The City of Edmonton pays homage to the adhesion of Treaty 6 annually at a celebration on August 21st.

The descendants of those who signed the adhesion continue to live in the City of Edmonton and on the surrounding reserves. Edmonton is by far the largest urban centre in Treaty 6, serving those who live on the reserve and off, and those who move back and forth for reasons like education or employment.

Edmonton is also the closest large urban centre to the 24 Alberta First Nations of Treaty 8 which extends from north of the 55th parallel to the Northwest Territory boundary. Additionally, Edmonton is also a major service centre for Alberta's eight Métis Settlements, all of which are located east or north of Edmonton.

HOW TREATY 6 CAME ABOUT:

Indigenous peoples lived in this territory for centuries before the arrival of Europeans and eastern Canadians in the late 18th century. As the Europeans moved westward in search of furs and land the First Nations people found life for them was changing rapidly. Small pox was devastating their people, and the buffalo, their main food staple, was in rapid decline. The Cree, faced with starvation and worry that they were losing their land, were aware of the treaties between other nations and the Crown. In hopes of bringing an income and to stave off starvation they were eager to sign a treaty themselves.

So, the First Nations people and the Crown entered into what was to be a mutually beneficial treaty to define, among other things, the respective rights of Aboriginal people and governments to use and enjoy lands that Aboriginal people traditionally occupied. The First Nations maintained an oral history of the Treaty 6 negotiations in the years that followed. Their understanding of the promises made during negotiations varies from the federal government's account in certain respects.

For more information on the history of Treaty 6 and the history of Alberta, please visit your local library or go to treatysix.org

ATTITUDES & FEELINGS DATA ABOUT ABORIGINAL EDMONTONIANS

ACCORDING TO A 2015 LEGER POLL:

- More than **seven-in-10** Edmontonians agree that **poverty is more prevalent among the Aboriginal population** (78%), people of Aboriginal origin are often subject to discrimination (76%) and that homelessness is more prevalent among the Aboriginal population (72%).
- Half of Edmontonians agree that most Aboriginal people do not take advantage of the various programs available to support them (50%) and a similar proportion (47%) agree that the City of **Edmonton should do more to support its Aboriginal population.**



VITAL PEOPLE

SIX LOCAL ABORIGINAL PEOPLE WERE ASKED HOW THEIR CULTURE SHAPED WHO THEY ARE TODAY. HERE IS WHAT THEY HAD TO SAY.

AS TOLD TO ELIZABETH BONKINK



NAIM CARDINAL
FNMI Liaison at
Centre High Campus

My mother went to a residential school, my father didn't because his father was not a status Indian, and at that time only status were required to attend. We weren't really raised with traditional or cultural teachings. My parents are both fluent in Cree but I didn't learn it because they wanted us to speak English. They thought I would be more successful if English was my first language.

I wasn't always proud of who I was. In public school we talked about "blood quantum" meaning what percentage of European blood you have. Being First Nations was considered a bad thing. The higher the First Nations blood you had the worse it was.

I am a member of Tallcree First Nation and I grew up in Fort Vermilion. When I was about 15 we moved to the reserve. A lot of my family and friends lived there.

I was around 18 when I first started to seek them [traditional teachings] out. I had a job in the First Nations community as a youth worker. I participated in a lot of events and activities. It was a good opportunity, lots of fun, and a chance to give back to the community.

After high school I went to Concordia for a year and basically flunked out. I didn't know how to study, or write a paper. I didn't realize I couldn't just show up and get by. I didn't know I had to go home every night and read. I also didn't know how to ask for help. None of my family had gone to university so I didn't know where to find help.

After flunking out of University I had difficulty finding a job. After struggling to find a job I worked on a road construction crew. I hated it. Long hours and low pay. I was thinking if I don't get an education this is how my life would look.

I re-applied at Concordia and really focused. I set solid goals for myself and was determined to stick to them. The first time I wasn't mature enough. It was a huge learning curve for me. I wouldn't change a thing though, as I feel lucky I can share this story with students.



CONSTABLE LISA WOLFE
Edmonton Police Service,
Selection Service

I am Métis on both sides of my family. I want to pass on my heritage. I have my Métis sash, my Mom makes traditional moccasins with beading and taught me to do beading.

I still retain hunting rights in Lac La Biche where I grew up before moving to Edmonton in my early teens. I made sure my kids have their Métis cards. It is important to know who you are.

Being Métis helps when dealing with Aboriginal people. I can understand their way of life. When I worked downtown, I would ask, "Where is your family from?" and they would tell me about themselves. When it is another aboriginal asking, you have relationship - buy in - right away. It is a huge connection. If you know the family, you know them.

We would talk about family, who you are related to, and where you grew up. Our identity is family history and relationships - we are all connected. My Mom is a Cardinal/McDonald and my Dad is Ladouceur line. Family line means relationship.

I have been a resource person for the EPS, helping those who have had trouble transitioning. In order for Aboriginal people to make it here, you need to get them into their communities right away. You need to be connected to resources to be successful. It is all about relationships.



JEFF CHALIFOUX
RSW, Owner, Heartspeak
Consulting

Culture was denied to us. My parents would say that we were 'not native'.

A lot of this stemmed from the treatment my dad received in the forces. When he came home from serving his country there was a lot of racism, and it was better for him to repress his culture. He used to say, "It is harder for us to get what we need in life, so it is better to not be us."

I struggled my whole life with mental health issues and addiction, particularly in high school. Being Métis was hard - I wasn't part of either group. I wasn't white and I wasn't native. My mother used to tell us we are Italian or German and we probably were partly, but really we were Métis.

I spent 12 years in and out of prison. At prison the Elder or Aboriginal Cultural Liaison Officer would seek us out. We could do a smudge or a sweat ceremony. This gave me hope. It was something to think of other than the negative things happening in my life. They were always open and accepting.

The Cultural Liaison Officer got me involved with my community. They helped me learn about the medicine wheel which I use with my own clients. It helps me stay healthy to be balanced.

I wouldn't change the path I took because I believe I needed to have every experience in order to be the person I am today, to be the husband, father and social worker I am today. I wouldn't be able to have those conversations without every single one of those experiences.

Editor's note: Since this interview Jeff has received the Lieutenant Governor's Circle on Mental Health and Addiction 'True Award' to recognize exceptional service to the cause of reducing stigma and suffering for those with mental illness and addiction. Jeff is also Belcourt Brosseau Métis Award recipient.



REUBEN QUINN
Cree (Nehiyaw) Instructor,
Centre for Race and Culture

I went to a residential school where I was forbidden to speak our language. Ironically, now I teach the language system. It's a system of writing we call Spirit Markers. It doesn't fall into western pedagogical standard. But, I wouldn't say I am a teacher, I pass on information. I learn from others and pass it on.

I was raised on (speaking) Cree until I was six years of age. I went partially deaf at the school from ear infections. In 1970 or '71 I went to Camsell hospital and they were doing experimental surgeries on Natives then. When I got back my hearing I retained the articulation of my language. I am not fluent, I continue to expand my knowledge through my brothers and ceremony people and older cousins to learn more Cree.

In the mid '80s I connected with my culture - actually re-connected - because when I was four years old my dad snatched us off to Frog Lake to a Sundance. I didn't see the Sundance again until the mid-'80s.

Reconnecting saved my life. I was living a questionable life - struggled with drugs and alcohol. I was on a downward spiral. I was 'getting away' from reality and poverty existence. By researching culture I found esteem, pride, dignity and integrity. We were the greatest social engineers in all of human history. We were one people and lived in great villages and dwellings.

I am adapting with language, it is made up of 44 symbols each with laws to live by. I like to tell others "Aaka mey I mok" - *Keep up the effort, be vigilant.*



SUSAN RAWLINGS
Associate Ackroyd LLP

I grew up in NE Edmonton. I didn't know I was Aboriginal for some time. I was in the 2nd grade when my mom told me that I was an Indian. I pictured cowboys and Indians because it wasn't talked about in school.

I learned later that my grandfather was raised in a residential school. My family called it an orphanage. His sisters died there. I guess it was too painful for my family so we didn't talk about it.

After I got a medical lab science degree, I wanted to go to law school to save the environment. One of the requirements for Law School was that I take a program called Legal Studies for Native People. We studied property law and Aboriginal law, and on Fridays we were taught customary law from an Elder. This was life changing.

Now I practise a wide variety of law; mostly family law and represent many aboriginal families. I also have a child welfare case and legal aid families.

Last October I decided it was time to get involved with the community and I reached out to the Institute for Advancement of Aboriginal Women; the Child welfare matter came from this association. This is a case that keeps me up at night. It is pretty intense. The system is problematic, but how do you fix it, especially when you are in the middle of litigation? There are just not enough resources and the issues are so big that all I can do is my little part of the puzzle. That is satisfying too.

Editors note: Susan was a Belcourt Brosseau Métis Award recipient.



BRANDI MORIN
APTN Reporter

I am Métis. My exposure to culture was basic. Mostly what I heard [about being Aboriginal] was negative - things like trauma, family breakdown, or drinking.

I was close to my grandma, we were best friends. She died eight years ago but I only found out she attended a residential school a few years before her passing.

When I started working in journalism the coverage of the Aboriginal community was negative. It was disheartening. I was working at the Stony Plain Reporter/ Spruce Grove Examiner as a reporter and I went to the Editor to ask if I could cover some of the issues. At that time the big issue was the hunger strike by Attawapiskat Chief Theresa Spence. There was a disconnection to the community. I wanted to put an Aboriginal aspect to the stories.

This was when my journey to reconnect (to my past) took off. The stories were received well and we covered heavy topics. Aboriginal people could hear firsthand about their culture and who they were as people. This stirred up a fire, a hunger to discover.

Last October I got the chance to work with APTN. This was my dream. They provided three months of training in Winnipeg. I had to pack up my kids and relocate, but it was a great opportunity. This is where I was meant to be. This is a part of me I can express, bringing stories of representation to the main stream.

I would love for my grandmother to have seen this. She would be proud.

VITAL ACTIONS SOMETHING EACH OF US CAN DO TO FOSTER CHANGE IN OUR COMMUNITY.

- **DONATE TO ONE OF THE FUNDS THAT SUPPORT CULTURAL UNDERSTANDING** like the Edmonton Heritage Festival Endowment Fund at Edmonton Community Foundation. Call 780-426-0015 and speak to a donor services representative.
- **ATTEND A CULTURAL AWARENESS SESSION.** There are many available in the city and surrounding areas.
- **TAKE PART IN ABORIGINAL DAYS OR MÉTIS DAYS.** Check the City of Edmonton website for information and activities.



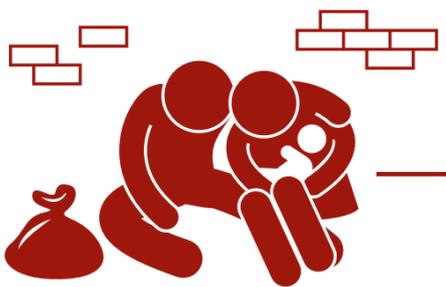
CULTURE

EMBRACING EDMONTON'S ABORIGINAL CULTURE

HERE ARE SOME OF THE WAYS YOU CAN LEARN MORE ABOUT EDMONTON'S ABORIGINAL POPULATION:

1. VISIT A POW WOW. The pow wow season runs through the summer months, so plan ahead and make a day of it. Go to www.ammsa.com for a listing of events.
2. SEARCH OUT THE BOOK LISTING RESIDENTIAL SCHOOLS IN ALBERTA AT THE ROYAL ALBERTA MUSEUM. Alberta was home to more residential schools than any other province. The legacy of abuse at these institutions still haunts many families today. It is important to acknowledge this part of Alberta's past. While you are there you can learn about Anthony Henday and his role in the Fur Trade with the First Nations people.
3. VISIT FORT EDMONTON to learn more about the history of the Aboriginal people and their role in settling Edmonton.

4. SEEK OUT AND PARTICIPATE IN ACTIVITIES DURING MÉTIS WEEK IN MID-NOVEMBER. The City of Edmonton website has a schedule of events planned for the city and beyond, including the Louis Riel Commemorative Walk.
5. JOIN IN THE NATIONAL ABORIGINAL DAY COMMUNITY EVENTS IN JUNE. The City of Edmonton's website has a list of activities.
6. APPRECIATE ABORIGINAL ART by attending the Rubaboo Arts Festival or visiting an exhibition at one of Edmonton's art galleries like Bearclaw gallery.
7. ENJOY CAMPING? Elk Island offers Aboriginal Cultural Programs as part of their tipi camping experience. Visit www.elkislandretreat.com for more information.
8. CHECK OUT EDMONTON PUBLIC LIBRARY'S ABORIGINAL CULTURAL PROGRAMMING. www.epc.ca/aboriginal
9. PARTICIPATE IN ABORIGINAL AWARENESS TRAINING. There are many programs in our city. Google it and check out one that suits you.
10. LOOK UP THE TRUTH AND RECONCILIATION COMMISSION (TRC) RECOMMENDATIONS and read them for yourself. www.trc.ca



HOMELESSNESS

The October 2014 Homeless Count found that **ABORIGINAL PEOPLE IN EDMONTON** are **9 TIMES MORE LIKELY** than the overall population to be **EXPERIENCING HOMELESSNESS**.

LIVING IN POVERTY

13,235 or **22.5%**, of Aboriginals in Edmonton lived in low income (poverty) compared to **10.8%** of the total population.

5,800 or **29%**, were children and youth (less than 18 years), compared to **13.9%** of all children and youth of the total population. **2,440**, or **33.6%**, were young children under age 6, compared to **14.6%** of all young children.

A higher proportion of Aboriginal homeless were women and children. 37% of the Aboriginal homeless were women compared to 16% of non Aboriginal homeless.

ECF VITAL Work

BENT ARROW TRADITIONAL HEALING SOCIETY RECEIVED \$40,000 to purchase a school bus for their White Cloud Head Start Program. The program is designed to support Aboriginal preschoolers with a positive sense of themselves, their culture, and offers an opportunity for them to develop the skills to be successful in the school system. The purchase of the school bus helps overcome transportation barriers which could otherwise prevent children from participating.

ABORIGINAL CHILDREN IN CARE

IN MARCH 2015, THE TOTAL NUMBER OF **ALBERTA CHILDREN IN CARE WAS 6,987:**

4,788 ABORIGINAL CHILDREN
2,199 NON-ABORIGINAL CHILDREN

Since 2008/09, there has been a focus on providing supports to keep families intact. This has resulted in a reduction in the number of children in care.

ABORIGINAL 11.4% REDUCTION
NON-ABORIGINAL 39.4% REDUCTION

PUTTING THAT IN PERSPECTIVE:

As children in care only represent a small portion of all the children and youth in Alberta this means that 94% of Aboriginal children are living with their families.



2,307 HOMELESS PEOPLE IN 2014	Of the homeless population, here are the percentages in each type of shelter:		NON-ABORIGINAL	ABORIGINAL
		UNSHELTERED	38%	62%
1,065 (OR 46%) WERE ABORIGINAL		SHELTERS	62%	38%
		PROVISIONALLY ACCOMMODATED (couch surfing/motel)	45%	55%

ECF VITAL Work

THE ENBRIDGE PIPELINES INC. BELCOURT BROUSSEAU MÉTIS AWARDS (BBMA) FUND GRANTS \$5,000/YEAR to a Métis student studying in a technology field, Engineering, or Law (particularly Aboriginal Law). Enbridge also tries to connect with recipients to provide mentorship or employment opportunities (such as summer internships). Enbridge was the first corporation to start a named BBMA Fund, in 2009.

IN A 2015 LEGER POLL:

82% OF EDMONTONIANS BELIEVE IT IS IMPORTANT TO HAVE A POST-SECONDARY EDUCATION.



ECF VITAL Work

RECREATION FOR LIFE FOUNDATION HAS BEEN GRANTED \$18,000 for their Aboriginal HIGH FIVE program to enhance the quality of sport and recreation programs in Aboriginal communities (in Edmonton and beyond) by including cultural relevance. HIGH FIVE ensures leaders and instructors have the tools and knowledge to create positive experiences for children by building healthy relationships and providing active play opportunities. It also provides strategies for conflict resolution, bullying, increased participation, and welcoming diversity and uniqueness.

ABORIGINAL EDUCATION AND EMPLOYMENT

IN 2012, 72% OF OFF-RESERVE FIRST NATIONS PEOPLE IN CANADA WHO HAD FINISHED HIGH SCHOOL WERE EMPLOYED.

OF THOSE WHO HAD NOT FINISHED HIGH SCHOOL, ONLY 47% HAD EMPLOYMENT.

80% of Métis people who completed high school were employed, compared to 61% who did not complete.

For both First Nations people living off-reserve and Métis, the median employment income was \$10,000 per year higher for those who completed high school.

EDMONTON'S ABORIGINAL POPULATION PAID MORE IN INCOME TAXES (14.9%) THAN THEY RECEIVED IN TRANSFER PAYMENTS (12.1%)

IN 2010, THE MEDIAN INCOME FOR ABORIGINAL PEOPLE IN EDMONTON WAS \$69,782. **13.3% LESS THAN THE MEDIAN OF ALL EDMONTON HOUSEHOLDS.**

The income composition of Aboriginal population (15 years and older):

- employment (82.0%),
- investment and private pensions (5.9%),
- federal/provincial transfer payments (12.1%).

They paid 14.9% in income taxes to the federal and provincial governments. Leaving an after-tax median of \$61,868 for Edmonton Aboriginal households.



EDMONTON ABORIGINAL LABOUR FORCE

IN JULY 2015: **5.5%** OF THE LABOUR FORCE (40,300) WERE ABORIGINAL PEOPLE – A GROWTH OF 152% (as compared to 15,590 individuals in 2001)

The largest occupational grouping for males were trades, transport and equipment operators. The largest occupational grouping for females were sales and service occupations.

IMPACT OF THE SLOWING ECONOMY:

8.4% ABORIGINAL UNEMPLOYMENT RATE in July 2015 compared to 6.9% during the same month one year earlier.

6.9% ABORIGINAL UNEMPLOYMENT RATE IN JULY 2014

VITAL ACTIONS

SOMETHING EACH OF US CAN DO TO FOSTER CHANGE IN OUR COMMUNITY.

- DONATE TO ONE OF THE MANY SOCIAL ENTERPRISE FUNDS to encourage socially responsible investing in local projects.
- SEEK OUT AND READ THE MAYOR'S TASK FORCE REPORT "END POVERTY IN A GENERATION" endpovertyedmonton.ca
- TAKE A MOMENT AND THINK about how much Aboriginal employment is contributing to our tax base here in Edmonton.



LIVING IN EDMONTON POPULATION

IN 2014 Edmonton passed Ottawa-Gatineau to become the urban area with the fifth highest population in Canada, after Toronto, Montreal, Vancouver and Calgary.

EDMONTON POPULATION

2014 1,328,290
2004 1,017,054

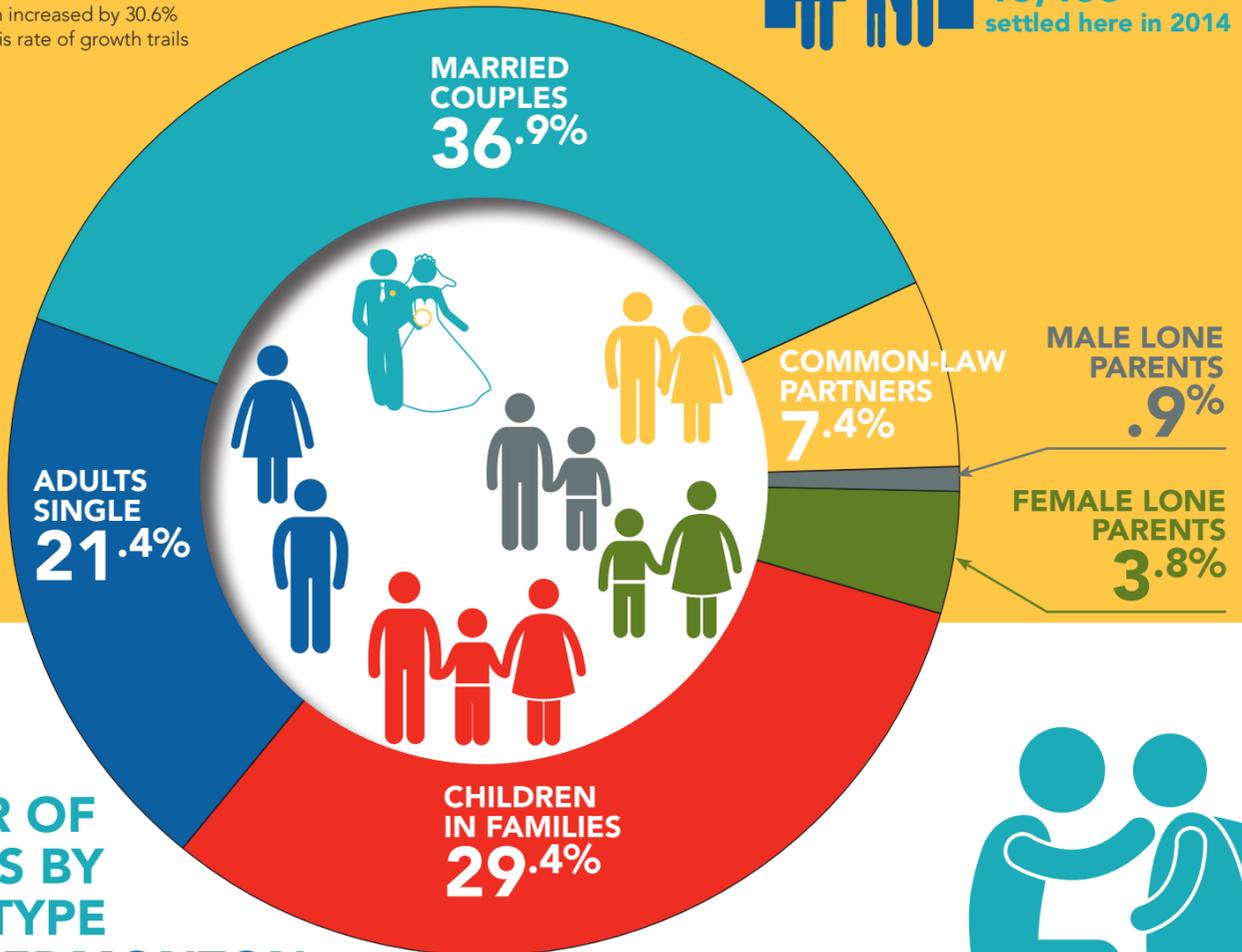
Edmonton's population increased by 30.6% over these 10 years. This rate of growth trails only Calgary.

NEW CANADIANS

EDMONTON IS **5TH** AMONG CANADIAN URBAN CENTRES IN THE NUMBER OF NEW CANADIANS SETTLING HERE.

The proportion of immigrants and refugees who made Edmonton their permanent home has grown from 2% to 6% of the national total in the past decade.

5,057 settled here in 2004
15,465 settled here in 2014



NUMBER OF PERSONS BY FAMILY TYPE CITY OF EDMONTON

Between 2001 and 2011, the number of persons in all family types have increased reflecting Edmonton's growth during this decade. The percentage share of Edmonton's population that comprises common-law parents, male lone parents and single adults has increased, while the percentage share of persons in married couples, female lone parents, and children in families has decreased.

YEAR	TOTAL NUMBER OF PERSONS	MARRIED COUPLES	COMMON-LAW PARTNERS	MALE LONE PARENTS	FEMALE LONE PARENTS	CHILDREN IN FAMILIES	ADULTS SINGLE
2001	655,680	246,260	42,610	5,825	26,695	205,205	129,085
2011	795,760	293,900	59,060	8,035	30,045	234,140	170,490
LIVING WAGE PER HOUR				\$19.33¹	\$19.33¹	\$17.36²	\$17.56

LIVING WAGE (hourly wage needed by those working full-time for the entire year to have a modest or basic life) for each family type.

¹ Based on a child age 3 ² This wage is assuming 2 parents working and 2 children (aged 3 and 7) in the household.

ECONOMY

MEDIAN AFTER-TAX FAMILY INCOME

EDMONTON'S MEDIAN AFTER-TAX FAMILY INCOME WAS **\$60,120** IN 2013, **26.2% HIGHER** THAN THE \$47,700 CANADIAN AVERAGE.

The impact of the recent slowdown has yet to show up in family income data. The Edmonton economy has performed well in recent years leading to strong income growth. Between 2003 and 2013, median after-tax income in Edmonton after CPI inflation has increased by 22.4%.

LOW INCOME

128,810 PERSONS OF ALL AGES LIVED IN LOW INCOME (POVERTY) IN EDMONTON IN 2013, OR 10.5% OF THE TOTAL POPULATION.

Children are more likely to live in poverty than adults. In 2013, 41,640 children under the age of 18 years lived in poverty, or 15.2% of total children.

There has been a reduction in Edmonton poverty rates during the most recent ten year period for which data is available. The overall poverty rate fell from 12.8% in 2003 to 10.5% in 2013. The child (under age 18) poverty rate fell from 18.9% in 2003 to 15.2% in 2013.

INCOME INEQUALITY IS GROWING

INCOME INEQUALITY IN EDMONTON IS GROWING IN LINE WITH PROVINCIAL AND NATIONAL TRENDS.

BETWEEN 1982 AND 2012, THE BOTTOM 50% OF TAX FILERS SAW A 3.3% MEDIAN INCREASE IN THEIR AFTER-TAX INCOMES (after inflation) compared to a 50% increase for the top 1% of tax filers, and a 137% increase in the top 0.1% of tax filers.



EMPLOYMENT INSURANCE NUMBERS JUMP

THE NUMBER OF PEOPLE RECEIVING REGULAR EMPLOYMENT INSURANCE (EI) BENEFITS IN EDMONTON JUMPED FROM **10,230** IN JULY 2014 TO **17,170** IN JULY 2015, an increase of 67.8%. This jump is an early indicator of an economic downturn as only those employees who have experienced involuntary job loss through lay-off or termination are eligible to receive EI benefits.



JOB GROWTH SLOWING

The decline in energy prices is beginning to make itself felt in the job market. While Edmonton still managed to add 9,500 additional jobs between July 2014 and July 2015, this is slower than the pace of job growth in the previous 10 years. Edmonton's unemployment rate increased to 5.7% in July 2015 compared to 5.4% in the same month one year earlier.



ACCORDING TO A 2015 LEGER POLL:

EDMONTONIANS EXPRESSING THE OPINION THAT THERE ARE ADEQUATE JOB OPPORTUNITIES **FELL TO 69%** IN 2015 FROM 76% IN 2014.

VITAL ACTIONS

SOMETHING EACH OF US CAN DO TO FOSTER CHANGE IN OUR COMMUNITY.

- **DONATE TO SCHOLARSHIP FUNDS** that support single parents upgrading their education.
- **VOLUNTEER OR PARTICIPATE IN E4C'S MAKE TAX TIME PAY** to assist low income families file their taxes and obtain refunds.
- **CLEAN YOUR CLOSETS ONCE A YEAR AND DONATE CLOTHING** you haven't worn in a while to a shelter that provides no-cost or low-cost clothing.





CORE HOUSING NEED

Households are in core housing need if they live in accommodation that is not adequate, suitable or affordable, and spend more than 30% of its before-tax income on housing.

In 2011, 48,000 Edmonton households (11.3% of total households) were in core housing need.

Those households spent on average 51.1% of their before-tax income to pay for their housing.

ECF VITAL Work

BISSELL CENTRE WAS GRANTED \$200,000 (OVER 2 YEARS) FOR THE COMMUNITY BRIDGE, a project that assists individuals facing homelessness to find support and solutions and a small loan fund, which helps prevent homelessness by directly funding costs such as rent and utility arrears that may force eviction. The Community Bridge arose out of the 10-year plan to end homelessness in Edmonton, and the success of "rent banks" in other communities.

25.5% OF RENTER HOUSEHOLDS AND 5.8% OF OWNER HOUSEHOLDS WERE IN CORE HOUSING NEED IN 2011.

CRIME & COMMUNITY SAFETY



Edmonton is becoming a safer community with fewer crimes being reported to police. After adjusting for population change, criminal code violations have been on a downward trajectory for several decades. Between 2004 and 2014, criminal code violations of all types have declined by 32.3% per capita in metro Edmonton.

Non-violent crimes such as property crimes (which represent 85.4% of total offences reported) have decreased more than violent criminal code offences. Crimes involving violence have only decreased by 2.7% in metro Edmonton between 2004 and 2014, compared to a 26.0% decline in violent crime nationally over the same time period.

ACCORDING TO A 2015 LEGER POLL:

THE VAST MAJORITY OF EDMONTONIANS (92%) FEEL SAFE IN THEIR HOMES, WHILE A LESSER PROPORTION FEEL SAFE IN THEIR COMMUNITY (79%) AND IN EDMONTON (77%).

PUBLIC TRANSIT USE

ACCORDING TO A 2015 LEGER POLL:

EDMONTONIANS SAY THAT THEIR PRIMARY MODE OF TRANSPORTATION IS BY CAR (80%) EITHER AS THE DRIVER (71%) OR THE PASSENGER (9%).

11.3% of commuters in Edmonton took public transit as their main way of getting to and from work each day. This is a small improvement from the 9.7% who took public transit in 2006. Private vehicles saw only a slight reduction in their commuting share from 82.8% in 2006 to 82.2% in 2011.

Public transit usage is higher in the City of Edmonton compared to the surrounding area. In 2011, 14.8% of Edmontonians (or 63,670 people) took public transit as their main way of commuting to and from work. A total of 89.1 million rides were taken on the Edmonton Transit System in the most recent 12 month period ending April 2015, an increase of 83.8% over the same 12 month period ten years earlier.

Of Canada's six largest urban centres, Edmonton has the lowest proportion of people who commute using public transit.

IN 2011, THE PUBLIC TRANSIT COMMUTING SHARE WAS AS FOLLOWS:

TORONTO	OTTAWA	CALGARY
23.3%	20.1%	15.9%
MONTREAL	VANCOUVER	EDMONTON
22.2%	19.7%	11.3%

Edmonton's lower public transit share (compared to Calgary) is likely due to two main factors: a lower proportion of people working downtown, and a less extensive light rail transit system.

ACCORDING TO A 2015 LEGER POLL:

78% OF EDMONTONIANS FEEL THAT IT IS EASIEST TO COMMUTE IN EDMONTON BY CAR.



SELF-REPORTED HEALTH STATUS (2014)

CANADIANS REPORTED:	EDMONTONIANS REPORTED:
59.0%	64.8%
VERY GOOD OR EXCELLENT HEALTH	
11.6%	9.8%
FAIR OR POOR HEALTH	

EDMONTONIANS ALSO REPORTED SOMEWHAT BETTER MENTAL HEALTH (2014)

71.1%	74.8%
VERY GOOD OR EXCELLENT MENTAL HEALTH	
6.3%	6.1%
FAIR OR POOR MENTAL HEALTH	



CIGARETTE SMOKING IN SLOW DECLINE

Edmonton's smoking rate (in those 12 years and older who smoke daily) declined from 18.2% in the 2003-2005 period to 13.9% in the 2012-2014 period.

Smoking among Edmonton women is declining faster (15.4% in 2003-2005 to 10.2% in 2012-2014) than among men (from 21.0% in 2003-2005 to 17.6% in 2012-2014).

The national daily smoking rate declined from 17.9% in 2003 to 13.5% in 2014.

Edmonton does have the second highest smoking rate among Canada's six largest urban centres.

Daily smoking rates for the most recent 2012 to 2014 period were as follows:

TORONTO:	OTTAWA:	CALGARY:
12.4%	10.8%	13.1%
MONTREAL:	VANCOUVER:	EDMONTON:
14.7%	7.6%	13.9%



HEAVY DRINKING

Heavy drinking as defined by the World Health Organization and Health Canada: consuming 5 (men) or 4 (women) or more alcoholic drinks, on one occasion, at least once per month.

Over the past two-years, Edmonton has the second lowest heavy drinking rate of the six major Canadian centres. Men are more likely to be heavy drinkers than women. In Edmonton in 2013 and 2014, 21.7% of men reported heavy drinking compared to 13.0% of women.

The average heavy drinking rate for 2013 and 2014 for those 12 years and older were as follows:

TORONTO:	OTTAWA:	CALGARY:
22.7%	17.8%	21.3%
MONTREAL:	VANCOUVER:	EDMONTON:
20.0%	16.0%	17.4%

ECF VITAL Work

BOYS & GIRLS CLUBS BIG BROTHERS BIG SISTERS OF EDMONTON & AREA SOCIETY WAS GRANTED \$96,000 OVER 3 YEARS to support a Male Outreach Support Worker & Club Program Facilitator. The facilitator will address the needs of boys (who comprise 71% of the agency's waitlist) by increasing programming that encourages both active play and healthy peer relationships and to recruit more male volunteers to be 'Big Brothers'.

PHYSICAL ACTIVITY

IN 2014, 53.9% OF EDMONTONIANS 12 YEARS OF AGE AND OLDER REPORTED MODERATE PHYSICAL ACTIVITY OR PHYSICALLY ACTIVE DURING LEISURE-TIME. NATIONAL AVERAGE OF 53.7%.

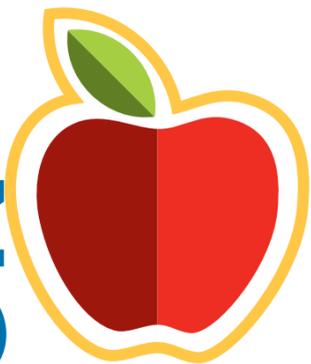


TORONTO:	OTTAWA:	CALGARY:
52.3%	63.6%	61.3%
MONTREAL:	VANCOUVER:	EDMONTON:
50.1%	63.9%	53.9%

VITAL ACTIONS
SOMETHING EACH OF US CAN DO TO FOSTER CHANGE IN OUR COMMUNITY.

- DONATE TO A PROGRAM that supports healthy kids.
- VOLUNTEER AT YOUR LOCAL COMMUNITY LEAGUE.
- WALK OR CYCLE INSTEAD OF DRIVE to your favourite neighbourhood activity.





FOOD SECURITY

FOOD BANK USE RISING

Edmonton's Food Bank served 43,811 different people from April 1, 2014 to March 31, 2015 through its food hamper program. A 7.8% increase from the number of people served a year earlier.

OF THIS TOTAL, 7,428 INDIVIDUALS WERE 15 TO 24 YEARS OF AGE, AN 18% INCREASE COMPARED TO A YEAR EARLIER.

ACCORDING TO A 2015 LEGER POLL:

60% OF EDMONTONIANS AGREE THAT **POVERTY IS A SIGNIFICANT PROBLEM IN EDMONTON**, AND ONLY 35% AGREE THAT ADEQUATE INITIATIVES ARE IN PLACE TO REDUCE POVERTY.



COST OF NUTRITIOUS FOOD BASKET

COSTS CONTINUE TO RISE ON HEALTHY FOOD.

The weekly cost of a nutritious food basket for a family of four in Edmonton was \$225.54 during the first six months of 2015. The cost of a nutritious food basket is based on requirements for an adequate and healthy diet based on supermarket food purchases.

In the past 10 years, the cost of eating healthy in **Edmonton has increased by 61.7%**.

Young males put the biggest single dent in family food budgets. In June 2015, the average weekly cost of feeding a 14 to 18-year-old male was \$81.92 followed closely by \$79.21 for a male aged 19 to 30 years.

61.7%
INCREASE IN COST OF EATING HEALTHY IN EDMONTON



ECF VITAL Work

CIVIX, A NON-PARTISAN CHARITY THAT BUILDS SKILLS AND HABITS OF CITIZENSHIP AMONG YOUNG CANADIANS, WAS GRANTED \$33,000 FOR A DEMOCRACY BOOTCAMP. The Bootcamp will act as a training and motivational event for Teachers to present 'Student Vote Team Leaders' in preparation for the 2015 federal election. Student Vote is a parallel election for students under the voting age that coincides with official elections to give students a real-time democratic experience.

NEXT ELECTION
OCT. 19, 2015
GET OUT & VOTE!



VOTER TURNOUT

EDMONTON'S VOTING RECORD

Municipal Election Held Oct. 21, 2013

35.4%

Last Provincial Election May 5, 2015

56.9%

Federal Election May 2, 2011

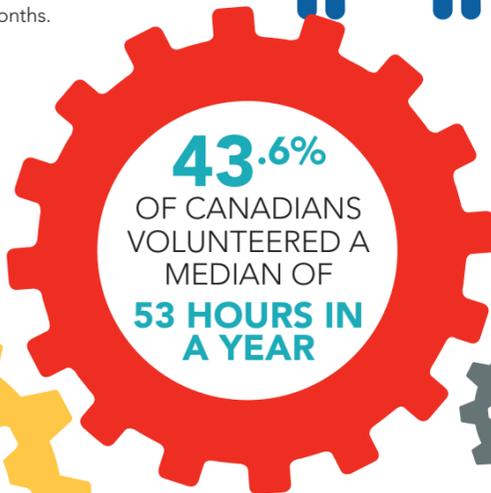
55.1%



HALF OF ALL ALBERTANS ARE VOLUNTEERS

In 2013:

According to a City of Edmonton Citizen Perception Survey from October 2012, nearly all (94%) Edmontonians participated in some form of volunteer activity in the past 12 months.



ACCORDING TO A 2015 LEGER POLL:

FOUR-IN-FIVE (79%) EDMONTONIANS SAY THEY HAVE DONATED MONEY TO A CHARITY OR NON-PROFIT ORGANIZATION IN THE PAST 12 MONTHS.

ACCORDING TO A 2015 LEGER POLL:

EDMONTONIANS AGREE THAT THERE ARE **OPPORTUNITIES FOR THEM TO GET INVOLVED IN THEIR COMMUNITY** (77% AGREE) AND LEAST LIKELY TO AGREE THAT THEY ACTUALLY MAKE AN EFFORT TO GET INVOLVED (46%).

ONLY 10% OF EDMONTONIANS **FEEL THAT EDMONTON YOUTH ARE INVOLVED IN THEIR COMMUNITIES.**

CHARITABLE GIVING

207,340 INDIVIDUALS IN EDMONTON CONTRIBUTED **\$419.3 MILLION** TO REGISTERED CHARITIES IN 2013.

Edmontonians are more generous than Canadians overall but slightly less generous than Calgarians.

Donations made in 2013:

23.3%	OF EDMONTONIANS	MEDIAN DONATION OF \$390
21.9%	OF CANADIANS	MEDIAN DONATION OF \$280
24.5%	OF CALGARIANS	MEDIAN DONATION OF \$420

VITAL ACTIONS
SOMETHING EACH OF US CAN DO TO FOSTER CHANGE IN OUR COMMUNITY.

- **DONATE TO THE GLEANERS ASSOCIATION FUND** at Edmonton Community Foundation to support your local food bank for many years to come. Contact 780-426-0015 and speak to a Donor Services representative.
- **DONATE FOOD OR YOUR TIME TO ASSIST THE FOOD BANK AND THE MANY DISTRIBUTION CENTRES.**
- **EXERCISE YOUR CIVIC POWER - GET OUT AND VOTE!**



THUMBS UP FOR EDMONTON

FACING OUR PAST

In March of 2014 Edmonton was host to the Truth and Reconciliation Commission's final national event; a step towards acknowledging and correcting the wrongs of our history.

EDMONTON STEPPED UP TO FACE THE LEGACY OF COLONIALISM AND INJUSTICE AND TO BEGIN THE RECONCILIATION BETWEEN ABORIGINAL AND NON-ABORIGINAL PEOPLE. Indian Residential Schools (IRS) are a part of our shared history that is not well understood by many. Canada's relationship with Aboriginal people has suffered as a result of the IRS system. Healing and repairing that relationship will require education, awareness, and increased understanding of the legacy and the impacts still being felt for everyone involved in that relationship. Alberta was home to more Indian Residential Schools than any other province. Already Alberta's education curriculum is in the process of being changed in answer to one of the recommendations from the report.

EDMONTON IS A TRIP

National Geographic sites Edmonton as one of the **"BEST SUMMER TRIPS OF 2015"** putting it on the same list as Machu Picchu, Athens, and UNESCO World Heritage site Jeju Island in South Korea. The city's festivals, long summer days, and the river valley help it make the list.



12 FEMALE REPRESENTATIVES WERE ELECTED

PINK PROVINCIAL POWER

THE NUMBER OF FEMALE MLAS IN THE EDMONTON AREA DOUBLED IN THE LAST PROVINCIAL ELECTION. 12 female representatives were elected (up from six) out of the 26 possible seats. Unfortunately on a local level the female representation reduced to only a single seat on Edmonton City Council in the October 2013 election.



RIBBON OF GREEN

According to the City of Edmonton website and the United Nations Environment Programme: **EDMONTON HAS OVER 460 PARKS.** The 48-kilometre long (7,400 hectares) stretch of the North Saskatchewan River Valley has 22 major parks. It is the largest expanse of urban parkland in North America.

THUMBS DOWN FOR EDMONTON

ONE TRACK MIND

Edmonton continues to be a drivers domain. **ONLY 11.3% OF COMMUTERS IN EDMONTON USE PUBLIC TRANSIT AS THEIR MAIN MODE OF GETTING TO AND FROM WORK EACH DAY.** Although this is a slight improvement from the 9.7% who took public transit in 2006. Edmonton had the lowest proportion of the population who commute using public transit. We fall behind Toronto (23.3%), Montreal (22.2%), Ottawa (20.1%), Vancouver (19.7%), and even Calgary (15.9%)



ALBERTA BEEFY

SIX OUT OF TEN ADULTS IN ALBERTA ARE OVERWEIGHT OR OBESE according to the Health Quality Council of Alberta. In fact we are 3.7% beefier than the national average. With the rise in obesity related health issues such as diabetes this is a concern that puts stress on our health care system. Maybe we should all take advantage of our excellent river valley trail system (*see Thumbs up*) and walk, bike ride or go for a jog.

NOT A GREAT PLACE TO BE A WOMAN



According to the Canadian Centre for Policy Alternatives' report on "The Best and Worst Places to Be a Woman in Canada 2015", Edmonton ranked 24 out of 25, only slightly better than Kitchener-Waterloo-Cambridge.

The report cites that the gap in employment levels is among the largest of the 25 cities studied with 75% of men and 65% of women holding jobs. **WOMEN EARN \$.59 ON THE MALE DOLLAR IN EDMONTON DESPITE THE FACT THAT WOMEN ARE MORE LIKELY THAN MEN TO HAVE COMPLETED COLLEGE OR UNIVERSITY.** Men are three times as likely as women to have completed trades training and apprenticeships.

According to Statistics Canada - **990 SEXUAL ASSAULTS WERE REPORTED IN EDMONTON IN 2014 OR A RATE OF 74.5 PER 100,000 POPULATION.** This compares to a national rate of 57.2, and rates of 44.2 in Calgary, 44.4 in Vancouver, 87.9 in Winnipeg, 45.8 in Toronto, 48.5 in Ottawa-Gatineau, and 39.7 in Montreal. Since many sexual assaults and incidents of domestic violence goes unreported, these numbers are under-represented.



RENTER'S REGRET

EDMONTON IS ONE OF THE LEAST AFFORDABLE RENTAL MARKETS IN THE COUNTRY. The average two-bedroom apartment in metro Edmonton increased by \$70 from April of 2014 to April 2015 leaving Edmontonians paying 31.7% higher than the average for all of Canada's metro areas. The average two-bedroom apartment in Edmonton will run you \$1,250 – trailing only Vancouver (\$1,365), Calgary (\$1,319), and Toronto (\$1,265).

SATISFACTION, STRESS, SENSE OF BELONGING

In 2013, 93% of Edmonton residents report being satisfied or very satisfied with their lives.

22.9% of those 15 years and older reported having quite a lot of life stress.

64.2% reported a somewhat strong or very strong sense of belonging to their local community.

These percentages do not fluctuate much from year to year, and are not significantly different from the national average, or from those in other major urban centres.



SOCIAL INCLUSION



ACCORDING TO A 2015 LEGER POLL:

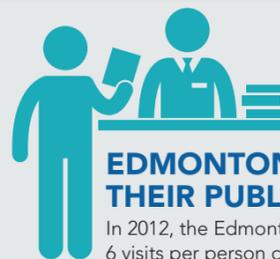
ABOUT TWO-THIRDS (65%) OF EDMONTONIANS FEEL THAT THEIR QUALITY OF LIFE IS VERY GOOD/EXCELLENT.

EDMONTONIANS ARE MOST LIKELY TO AGREE THAT **EDMONTON IS A CULTURALLY DIVERSE CITY (90% AGREE)**, THAT THERE ARE ADEQUATE OPPORTUNITIES FOR SPORTS/RECREATION (87% AGREE) AND THAT EDMONTON IS A CITY THAT VALUES THE ARTS (79% AGREE).



ALBERTA NATIONAL PARKS ARE TOPS IN CANADA

Alberta had more visitors (6.3 million) to its national parks and national historic sites than any other Canadian province in 2013. Visits to national parks and historic sites are in decline, however. The number of visitors to Alberta national parks and national historic sites peaked at 7.9 million in 1999.



EDMONTONIANS LOVE THEIR PUBLIC LIBRARY

In 2012, the Edmonton Public averaged 6 visits per person compared to Calgary's 5.1 visits per person. 54.3% of Edmontonians were registered borrowers or active users of the public library in 2012, compared to 35.1% of Calgarians.



VITAL ACTIONS

SOMETHING EACH OF US CAN DO TO FOSTER CHANGE IN OUR COMMUNITY.

- DONATE TO ONE OF THE MANY FUNDS AT EDMONTON COMMUNITY FOUNDATION THAT SUPPORT YOUR FAVOURITE FESTIVAL here in Edmonton.
- VOLUNTEER AT YOUR LOCAL LIBRARY. Go to www.epl.ca/volunteer to find out how.
- BE PROUD OF OUR SOCIALLY CONSCIOUS COMMUNITY!

