

LEGACY IN

W I N T E R
2 0 2 2

ACTION

HOME COMFORT

Diversity Certified makes
progress in equity, diversity
and inclusion

STRIDING AHEAD

For a healthier online
environment

OKIMAW
PEYESEW
KAMIK

Boyle Street Community Services
announces new building to
better serve the community

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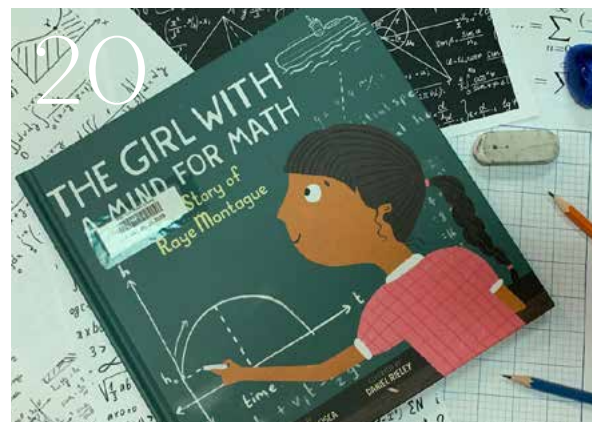
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Cover photo by Ray Watkins Photography



MONELLE STURKO

Chair, Edmonton Community Foundation
Board of Directors

MESSAGE FROM THE BOARD CHAIR

I AM SO PLEASED TO WELCOME YOU to the Winter 2022 issue of *Legacy in Action* (LIA) magazine.

The heart of this issue is the final installment of our 2022 Vital Signs Report, which focuses on systemic racism in our communities. This is done through the power of storytelling.

Each story in this issue is connected to the themes of this year's Vital Signs. However, the magazine itself is also one of Edmonton Community Foundation's (ECF) responses to these community challenges. The expressing of an experience, as told by someone, has the power to engage each of us in a way that mere information cannot.

Elevating the voice and power of communities is a key pillar of ECF's commitment to equity, diversity and inclusion. We want to ensure that people can thrive and reach their full potential. When people are given a voice and the opportunity

to be heard, this act can elicit real change, both from the giver and receiver of the story.

Since 2018, this has been the guiding principle behind the production of *LIA*. We understand that who is telling a story is just as important as what, or who the story is about.

When we tell stories about the communities we serve, we follow the rule of "nothing about them, without them." Whenever possible, we actively seek storytellers from the communities we cover to tell those stories.

ECF works with more than 40 freelance creatives to help tell stories in our award-winning magazine and national award-winning podcast. Fifty per cent of our freelancers come from BIPOC, LGBTQ2A+ and differently-abled communities.

You can learn more about the talented storytellers behind this issue of *LIA* on **page 5 and 6**.

We love the nuance and complexity that their lived experiences bring to the stories they tell.

This model of storytelling also allows ECF to continue its mandate to financially support equity-deserving communities in a distinctive way. We pay our freelancers and this ensures that our marketing budget is another tool for equity in the community.

We also understand that equity, diversity and inclusion work is a journey. *LIA* is just one step the Foundation has taken on the path toward a more diverse, equitable and inclusive society.

Another is our BIPOC Grant Stream. The purpose of this grant stream is to support Edmonton's BIPOC communities that are most impacted by the ongoing and systemic racial disparities that exist in our communities. To date, this unique granting stream has provided more than \$1.3 million to 54 BIPOC-led and -serving projects in the city. This includes a grant to the Sickle Cell Foundation of Alberta to develop a K-12 reading curriculum of African and Caribbean literature for Edmonton's School Boards and educators. You can learn more about this award-winning initiative on **page 20**.

We are also continuing to ensure that ECF reflects the communities we serve in our hiring practices. Representation is important. Ensuring that representation, not only in our volunteer committees and staff but also in leadership roles, is key to creating a culture of equity, diversity and inclusion. It is this culture that enables ECF to adapt as the needs of the communities we serve change.

I trust you will allow this issue of *LIA* to engage you further with those who have told us their stories. If you would like to learn more about ECF's Equity Statement, you can find it on our website, ecfoundation.org. ■



JULIA MAGSOMBOL

Julia Magsombol is a Filipino-Canadian freelance journalist based in Edmonton. One of her goals is to bring comfort to people through her writing. When not writing or reading, you can catch her buying indoor plants, sewing clothes and drinking instant coffee.

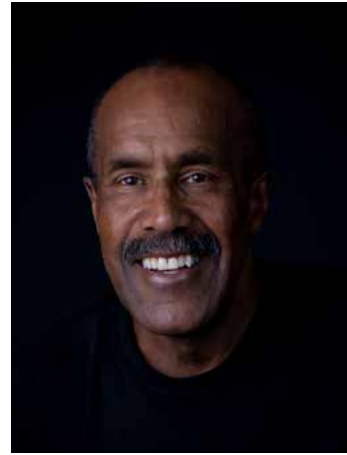


SOPHIA YANG

Sophia is an Edmonton-based Chinese freelance journalist and radio content producer. She is passionate about telling the stories about local food, niche history and newcomers in Edmonton.

RAY WATKINS

Ray Watkins' interest in photography began in childhood and was renewed in the late '90s with the widespread use of digital mediums. He trained extensively under and was mentored by famed Hollywood portrait photographer Greg Gorman. His photographic interests vary from portraiture and musicians to sports and macro photography.



AVRY LEWIS-MCDOUGALL

Avry has been in the Edmonton media world for over 10 years as a writer, reporter and podcaster. A graduate of NAIT's RTA Radio and TV program in 2013, he says that green onion cakes are Edmonton's signature dish.

DANIELLE PARADIS

Danielle is a Métis writer and editor. She is a contributing editor at *Canadaland* and co-writes a newsletter, *Rage Against the Municipal*, which focuses on local politics. She also loves embroidery and French Bulldogs.



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Jason is an illustrator and graphic designer whose passion for the world and its cultures, people and relationships fuel his visual storytelling. When he's not slaying deadlines, Jason enjoys climbing, planning his next trip and consuming all the culinary delights.



MARTIN KWAME

Martin is a self-taught portrait photographer from Kenya who is multi-faceted and loves God, nature and life. He uses his talents to bring about light and positivity and aims to use his talents to leave a positive impact in the world he lives in.



ASHLYNN CHAND

Ashlynn Chand is a writer based in Edmonton. She has a Bachelor of Arts in English and Psychology from the University of Alberta. Her work has appeared in *Ricochet Media*, *Toronto Star*, *Jacobin*, *The Tyee* and *PressProgress*.



KEVIN TUONG

Kevin is a professional photographer in Edmonton, specializing in commercial photography. Recently, he's begun shooting landscape and cityscape photography to inspire the viewer. You can find him daydreaming about new image concepts and pursuing new photographic techniques and styles.



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Taking it in Stride

SOCIAL STRIDE COUNTERS
ONLINE HATE WITH EDUCATION
AND SUPPORTS

BY SOPHIA YANG
PHOTOGRAPHY BY KEVIN TUONG

“STARTING THOSE CONVERSATIONS IS VERY IMPORTANT. WE NEED A WAY TO GUIDE YOUTH INTO A HEALTHIER ONLINE ENVIRONMENT AND LET THEM EXPRESS THEIR IDENTITIES.”

- DEANNE VUZI

A safe online space, free from hate and discrimination. That is the vision of **Gurpreet Kaur Bolina** and **Deanne Vuzi**. In 2020, they brought that vision to the John Humphrey Centre for Peace and Human Rights (JHC) and began piloting the Social Stride initiative.

Through advocacy and education, Social Stride addresses the increasing issue of online hate by countering misinformation, capturing best practices to respond to hate and discrimination, supporting victims, providing workshops and creating responsive digital literacy campaigns. One of Social Stride's key focuses is the team of volunteers, called Incident Reporters, who monitor social media platforms for harmful content.

“The Incident Reporter volunteers are like [Social Stride's] eyes,” says Bolina. “They report the harms they witness in virtual spaces.”

The incident reports are captured in a form developed by Social Stride's research team. The forms are analyzed to understand hateful tendencies, to determine content for educational material and to understand behaviours. The hope is that this information will be used to inform future policy development.

While Social Stride started as a youth-focused initiative, the team has expanded its scope. Social Stride's digital literacy campaigns, which educate on topics ranging from developing critical media skills to

myth busting, have been geared towards people of all ages.

“We see the necessity of bringing digital literacy to parents and teachers,” says Vuzi. “As someone who grew up in the early era of social media, I can't really blame my parents for not knowing how to teach me to interact with online hate and misinformation. But starting those conversations is very important. We need a way to guide youth into a healthier online environment and let them express their identities.”

To further its cause, Social Stride offers workshops on addressing hate, mental health and digital literacy. It also organizes national gatherings.

“We do need to think about how to better sustain Social Stride,” says Renée Vaugeois, Executive Director of JHC. “Once we decide to launch a project, it's a big commitment.”

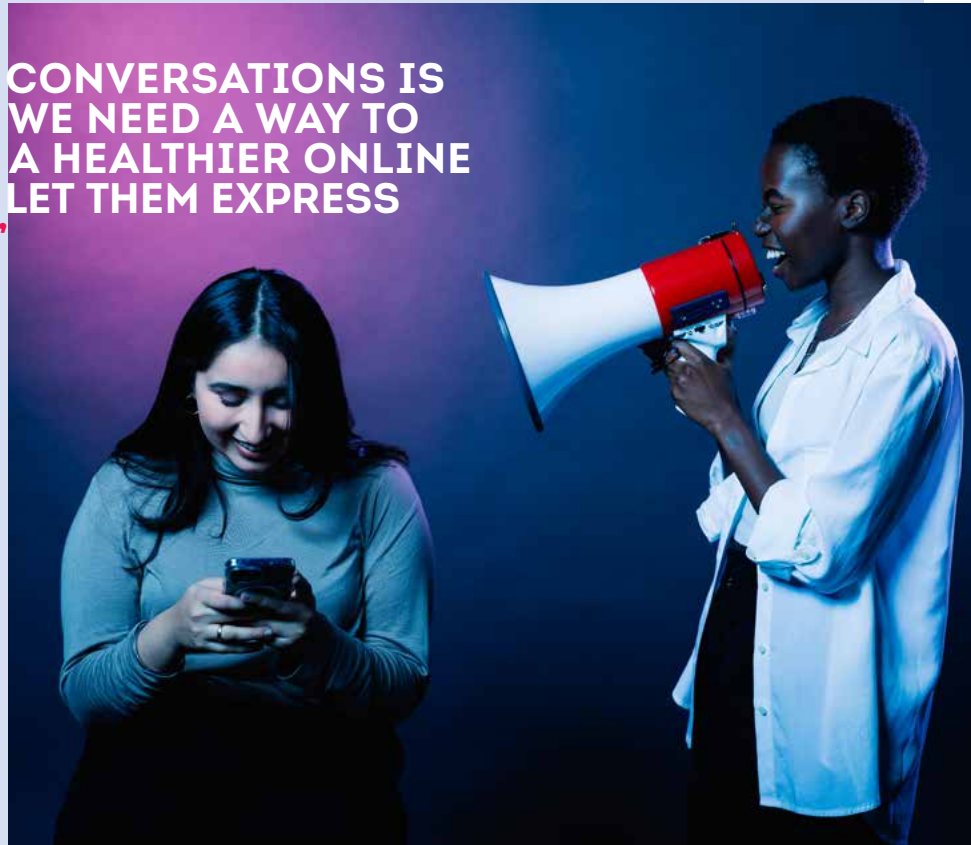
Recognizing its important contribution to helping shift the discourse in virtual space, Edmonton Community Foundation (ECF)

provided JHC with an \$80,000 grant to equip youth, teachers and agencies with increased capacity to identify and address online hate, discrimination and dis-misinformation.

Vaugeois understands that Social Stride can only thrive on continual engagement. The more resources they collect, the more capacity the team has.

“Mental health and wellness takes a lot to maintain, especially when the team often encounters online hate and harms,” says Vaugeois. “As much as we'd like to provide education and guidance for our community, we also need long-term, stable support from organizations like the ECF to help us set things in the right place.”

Social Stride relies on volunteer support as the initiative looks to expand its reach across Canada. Volunteers looking to engage with the initiative are welcome to join the network of community members who want to address hate and discrimination online. ■



WITHOUT DISCRIMINATION

THE DIVERSITY CERTIFIED PROJECT AIMS TO ENSURE HOME IS A SAFE SPACE

BY **AVRY LEWIS-MCDOUGALL**
ILLUSTRATIONS BY **JASON LIN**

FOR MANY TENANTS in Edmonton, keeping roofs over their heads can come with challenges simply because of the colour of their skin.

Thankfully, the wheels are in motion to address this. A new curriculum, launched by e4c, Edmonton Shift Lab and the Centre for Race and Culture, aims to reduce discrimination by landlords and non-market housing providers in an effort to achieve equity, diversity and inclusion (EDI).

The curriculum development was helped by a \$10,000 grant from Edmonton Community Foundation (ECF).

“Because of ECF’s contribution to the Diversity Certified (DC) project, we were able to conduct meaningful community-based research with landlords and tenants to provide the evidence of lived experience, which helps to inform the DC curriculum,” says David Prodan, e4c’s strategic analyst.

The curriculum involves 20 hours of learning and workshops, but Prodan says those are just a starting point.

“Making this type of conversation or this type of education accessible requires more than just offering a workshop to landlords,” he says. “It really requires building a relationship with landlords so that, over time, you can have some of those more challenging conversations.”

He says many landlords simply see themselves as people trying to collect rents, ▶

“Making this type of conversation or this type of education accessible requires more than just offering a workshop to landlords. It really requires building a relationship with landlords so that, over time, you can have some of those more challenging conversations.”

— **DAVID PRODAN, STRATEGIC ANALYST, E4C**





ΠΟΡ ΔΩΤΗ

“There’s lots of different ways that we can take the knowledge that we’ve developed and hopefully make the change that’s necessary to shift from housing as a commodity to housing as a human right.”

— DAVID PRODAN, STRATEGIC ANALYST, E4C

and don’t see the need to address systemic racism. “The challenge definitely becomes that landlords don’t necessarily see themselves as doing anything wrong,” he says.

For Prodan, the curriculum cannot progress without engaging with landlords and reviewing the content to make it more digestible while addressing their concerns. Still, it is something that could be included in future post-secondary courses. “There’s lots of different ways that we can take the knowledge that we’ve developed and hopefully make the change that’s necessary to shift from housing as a commodity to housing as a human right,” he says.

Sameer Singh of the Edmonton Shift Lab has been battling anti-racism and discrimination in housing for many years.

“It was nice to see other actors, other stakeholders in society hearing that wakeup call to be more inclusive and to take a stand against racism,” says Singh.

Nadine Chalifoux has experienced discrimination in the housing market firsthand based on race and disability.

Making landlords face their practices head-on is something Chalifoux says can help improve the situation. “Between disability and race, landlords get away with a lot of judgement,” she says. “They get away with a lot of picking and choosing. All that should matter is that [tenants] have an income, they can pay their rent and they follow the rules of the place. Nothing else.”

Ensuring there’s a level of oversight to look at the funding and the training is something Chalifoux wants to see to ensure discrimination is reduced for tenants. ■



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To learn more, visit ecfoundation.org.



KING THUNDERBIRD

BOYLE STREET COMMUNITY SERVICES' NEW BUILDING WILL OFFER MORE SPACE, AN OUTDOOR COURTYARD AND GREATER INDIGENOUS CULTURAL EDUCATION AND SUPPORT

BY DANIELLE PARADIS

BOYLE STREET COMMUNITY Services has supported people experiencing homelessness and poverty since 1971. It's an organization with a strong track record of breaking the cycles of poverty, but the building it operates out of, in downtown Edmonton, is crumbling.

"Boyle Street has been an important part of the community for over 50 years now. During that time, their most visible presence is their facility on 105 Avenue," says Carman McNary, former board chair of Edmonton Community Foundation (ECF) and Circle Keeper for the Build with Boyle capital campaign.

The 33,000-square-foot building was not purpose-built and requires significant repairs and renovations. It has flooded five times over the last six years and the building is inaccessible for many people with mobility issues.

A \$10 million gift from the Edmonton Oilers Community Foundation seeded Boyle Street Community Services' capital campaign to raise



“BOYLE STREET GIVES OUR PEOPLE THEIR DIGNITY BACK.”

– CLIFF CARDINAL

money for a new facility. Several other community partners have come on board to support the project, including the Stollery Charitable Foundation, Capital Power and Station Lands (a partnership between Qualico and Ledcor), among others.

To date, Boyle Street Community Services has raised \$22.57 million – 79 per cent of its goal. While this is a significant milestone, there are long-term needs, such as building maintenance and operations, that will need to be met once the new building is complete.

Together, Boyle Street and ECF are developing an endowment plan that will provide reliable funding to help support the upkeep of the new facility in perpetuity.

“Often, capital campaigns don’t take into account the long-term needs of the infrastructure being built,” says Matt Mandrusiak, donor advisor at ECF. “The endowment provides peace of mind to support ongoing needs of the infrastructure.”

ECF is also showing its support of Boyle Street’s new building by matching up to \$100,000 in eligible gifts made to Boyle Street’s endowments, allowing donors and supporters to further leverage their generosity and grow their impact.

With the capital campaign and endowment working in tandem, Boyle Street is ensuring that this ambitious project will find success in the short- and long-term.

The new facility, which will be just two blocks north of the existing site, will have 75,000 square feet of indoor space and outdoor courtyards where people can gather. It will also offer more Indigenous

cultural education and support.

Cliff Cardinal, a teacher and elder from Saddle Lake Cree Nation, has been providing Indigenous guidance and teachings. He says he was moved to support the project when he was approached by Boyle Street's executive director, Jordan Reiniger, for help.

"Boyle Street gives our people their dignity back," says Cardinal. He says Boyle Street serves as an important cultural connection for people who may have moved from the reserve and lost their way.

Cardinal has most recently been working with Boyle Street on cultural and traditional lessons around medicine picking. Medicine like sage, sweetgrass and cedar are picked and used as smudge for Indigenous ceremonies.

"[Boyle street leadership] came to me while we were in ceremony and asked me to guide the process and speak on behalf of the organization to the spirit world," says Cardinal. "I assisted and guided through a traditional lens in the process. Everything was guided by ceremony."

Cardinal says his main advice was that they should not focus on doing more, but on doing better.

He believes that because the process has been guided by ceremony, the Creator is answering prayers and the new space will be an important place to continue the healing needed in Indigenous communities.

TRANSFORMATION OF AN EXISTING BUILDING

Boyle Street will keep its existing facility open during the construction phase of the new building to ensure that there are no gaps in services for the downtown community.

The organization is working to set up the new site while respecting Indigenous protocol. This means doing things in what Indigenous communities call "a good way."

Cardinal also says that he has been working with the architect to make sure there are natural elements incorporated into the designs, as well as giving the centre an appropriate Indigenous name.

"We held a sweat lodge ceremony on September 30 at our new building," says Cardinal. They invited supporters and architects to the sweat.

"We named the new centre the King Thunderbird Centre." ■



BUILD

A

WHAT IS RIBBON ROUGE'S BLACK EQUITY IN ALBERTA RAINFOREST PROJECT? IT MOBILIZES DATA AND RESEARCH TO BRING MEANINGFUL CHANGE IN HEALTH EQUITY FOR AFRICAN, CARIBBEAN AND BLACK CANADIANS

BY ASHLYNN CHAND

BEAR

THE BLACK EQUITY IN ALBERTA RAINFOREST

(BEAR) initiative began as a spin-off of a listening campaign run by Ribbon Rouge founder Moréniké Eniqlá Qláòşebikan. She went into the community, listening to the experiences and stories of African, Caribbean and Black (ACB) people.

“While she was listening with a group of other people, they realized the biggest gap towards achieving health equity was that there was no evidence-based information to support disparities being talked about,” says Funke Olokude, executive director of Ribbon Rouge. There were stories and shared experiences, but there was a lack of hard, actionable data.

So, Ribbon Rouge founded BEAR with the goal of mobilizing data and research to bring meaningful change in Black health equity. BEAR has seven subprojects running, with support from Edmonton Community Foundation (ECF), NorQuest College, University of Alberta, Mount Royal University and The King's University.

“It is not just about filling a major knowledge gap in the ACB community,” says Olokude, “but also about supporting people to understand the complex contextual reality in which they lead their lives and thrive despite the odds.” >



FUNKE OLOKUDE

Photo credit: Andrew Mardon

“THERE’S DIVERSITY WITHIN THE BLACK POPULATION, SO WHEN YOU LUMP ALL OF US AS ‘BLACK,’ YOU’RE [...] PRESCRIBING THE SAME SOLUTIONS FOR ALL OF US.”

– FUNKE OLOKUDE, EXECUTIVE DIRECTOR, RIBBON ROUGE

“WITHIN ACB COMMUNITIES, IT’S ALSO IMPORTANT TO ACKNOWLEDGE THE DIVERSITY OF THE COMMUNITY AND THE HEALTH CHALLENGES THEY FACE.”

– VIOLA MANOKORE, INSTRUCTOR, NORQUEST COLLEGE AND BEAR PRINCIPAL INVESTIGATOR



VIOLA MANOKORE

Photo credit: Martin Kwame

From the research, BEAR will produce 13 interdisciplinary reports and translate them into multimedia documents such as infographics and research posters. Olokude hopes this information will help bring accurate information about the ACB community to others and inspire solutions.

“Another issue with the stats that a lot of outside institutions collect across Canada is the fact that they lump all of us into ‘Black,’” Olokude says. “There’s diversity within the Black population, so when you lump all of us as ‘Black,’ you’re ... prescribing the same solutions for all of us.”

Olokude says the research that has already been done shows that 58.8 per cent of the ACB population in Alberta are first-generation immigrants and 44 per cent of them came as refugees. When it comes to prescribing solutions, Olokude notes that there cannot be a one-size-fits-all solution.

She notes that the province of Alberta’s interactive health data portal does not have much information broken down by race. One exception is data on Human Immunodeficiency Virus (HIV), which shows that the ACB community seems to have a higher incidence of the disease. “Though the information on social determinants of health is available, it would be important to have details by race,” says Viola Manokore, an instructor at NorQuest College and one of BEAR’s principal investigators. “Within ACB communities, it’s also important to acknowledge the diversity of the community and the health challenges they face. For example, immigrants versus refugees do face different challenges and lumping them together dilutes their needs.”

Manokore joined BEAR in the spring of



Lebo Disele, Noret Lewis-Prince, A. Ameley Quaye, Mielere Ramadan and Elsa Robinson. *2 Minutes!!!* Performance, B.E.A.R Project Launch. Strathcona Community League, Mar. 31, 2022. Photo credit: Priscilla Ojomu

2022. Currently, she is working with a postdoctoral fellow on a scan of literature exploring health inequity issues in Alberta's people of African descent. Manokore says being part of this initiative is humbling and brings lots of learning opportunities. She hopes the findings will provide insights about ACB health-related issues in Alberta and beyond.

"When it comes to health issues, I think the African philosophy of "Ubuntu" [I am because we are] does apply to issues of health. What affects one community has an impact on us all," says Manokore. "COVID-19 was an excellent example of the importance of having holistic approaches to health in order to have a healthy population, regardless of identity."

Lebogang Disele, a graduate research intern for subproject four of BEAR (ArtSpaces), hopes her work will set a strong foundation for Ribbon Rouge to keep using the arts to work in the community. Her subproject focuses on using community-based art to engage stakeholders, gather information and disseminate findings from other subprojects. Disele has assisted in creating a pilot of an interactive theatre piece. She is also working on creating a play from different stories collected from community members, which she hopes will be produced in 2023.

"I like being able to use theatre and art for

social justice and development," says Disele. "I hope through those projects we will develop a core of artists who support Ribbon Rouge in its work."

Joseph Osuji is a professor at Mount Royal University and the principal investigator for the Community Development for HIV-related Equity subproject at BEAR. "I really like the collaboration with other universities and other researchers involved in the BEAR project," Osuji says. "Most importantly, I am so proud of the work we have done so far in bringing to the forefront health disparities in Alberta and the experiences of minorities in accessing and delivering care."

Olokude says BEAR is an ambitious project that needs funding to back it up. Edmonton Community Foundation committed \$100,000 per year for three years to the project. That agreement is now in its second year.

"This journey to creating social innovative solutions for humanity is incomplete without those who first believe in you when it all looks impossible," says Olokude. "We are grateful to ECF for believing in the vision of the BEAR."

In year three, Olokude hopes to begin the knowledge synthesis phase, which will lead to reports being generated and the launch of the social innovation lab. It looks to build solutions from the ground up, driven by the people most impacted by the information gathered. ■

STORIES TO CONNECT US

A NEW READING RESOURCE INTRODUCES STORIES RELEVANT TO THE CULTURES, EXPERIENCES AND IDENTITIES OF BLACK CANADIANS

BY JULIA MAGSOMBOL

JEAN WALROND NOT ONLY FINDS PERSONAL JOY in reading books, she believes in the power of the stories they hold.

“Reading about individuals gives you a pathway into an individual’s culture,” says Walrond, who is a retired sociology professor from Concordia University of Edmonton and president, researcher and educator at Sickle Cell Foundation of Alberta. She is Black, a mother of two and grandmother of one. In the Spring of 2020, like many other parents and grandparents, she was suddenly responsible for homeschooling her seven-year-old grandson. Until that time, she says, she had not realized just how much teachers were responsible for in terms of the content presented in the classroom. When she looked for resources for her grandson, she discovered a distinct lack of culturally diverse stories.

She reached out to the Edmonton Public Library (EPL) with the idea of creating a resource guide for teachers, parents and educators that would be relevant to the cultures, experiences and identities of Black Canadians. It would help educators diversify their classrooms and spark conversations about race, diversity, discrimination and culture.

She received a warm reception from EPL, but the project needed funding. Thankfully, Edmonton Community Foundation (ECF) made it happen with a \$61,600 grant to hire university students to assist in reading and reviewing the books to ensure they were a good fit for the resource.

“Without the financial support of ECF, the initiative would not have been completed,” states Walrond.

The result is *African and Caribbean Canadian Books in Colour*, a resource for teachers and students from kindergarten to Grade 12.

“We should have more Black heritage education in the classroom,” says Walrond. “Schooling for all individuals is best when we know or learn things about each other.”

One of EPL’s community librarians, Ariel Kleber, eagerly came forward to assist in the creation of the resource guide. Kleber started by compiling a list of almost 500 books that matched established criteria. The criteria stipulated that the



books be written by Black authors or by people who are familiar with Black culture. They also had to have been positively reviewed in a critical journal, been award-winning or nominated for an award, or recommended by the Canadian Children’s Book Centre or the Canadian Library Association.

Walrond and four university students split the reading of the books and met once a week for 15 weeks to discuss them. What came out of those discussions was that the reviewers were looking for books that they would have liked to have read when they were younger.

“[We want to] reduce the incidence of racial discrimination,” adds Walrond.

African and Caribbean Canadian Books in Colour features more than 300 fiction and non-fiction books. EPL bought five copies of each of the 300 books for its holdings. Walrond hopes to expand the project worldwide.

In summer 2022, the *African and Caribbean Canadian Books in Colour* resource guide received the Minister’s Award for Public Library Service. Walrond advises young people to read more books about different people.

“When you know more about each other, it’s very difficult for you to feel negative about each other,” she says. “Their stories become your stories.” ■

A Look at Civic Engagement



Civic Engagement describes the ways in which we participate in the political and social life of our communities to address social issues and make our communities better places.

Inclusion means acknowledging and valuing the differences in our society, recognizing barriers and actively seeking out different perspectives to determine how we may do things differently to benefit all members of our society.

Multiculturalism acknowledges different cultures — through things like enjoying ethnic food, fashion, or media — but live separate from them. There is little cross-learning, and little acknowledgment of power differentials.

Interculturalism is an ongoing process of mutual understanding, appreciation and acceptance for all cultures. It does not involve hierarchies. Interculturalism comes with an expectation of learning, shifting perspectives and adapting. Differences are both acknowledged and celebrated, and barriers are removed.

A note on language:

This document uses the language and terms as reported in the original sources, and as such, may not reflect the language and terms people identify with and use in their daily lives, and may be offensive to some.

Inclusion

In 2022, 43.5% of Indigenous persons in Canada reported having a very strong or somewhat strong sense of belonging to their local community (compared to 47.2% of non-Indigenous persons). *Statistics Canada, 2022.*

In 2020:

- 75.2% of visible minorities felt a strong sense of belonging to their local community, and 86.5% felt a strong sense of belonging to Canada. Individuals of Arabic communities had the strongest sense of belonging to Canada at 92.5%.
- Visible minorities (54.2%) and non-visible minorities (54.8%) almost equally believed that people can be trusted, in general. Black people living in Canada have the lowest rate (35.3%) and Chinese people have the highest, 72.3%.

Statistics Canada, 2022

Newcomers and Inclusion

Many newcomers and immigrants experience discrimination because of their accent, skin colour and cultural differences, which affects sense of belonging and psychosocial integration in Canada. *Salami, B., 2017*

Immigrants enrich and strengthen our society in many ways. They bring cultural knowledge and traditions that enrich our communities, as well as bringing skills that enrich local knowledge and can lead to innovation.

City of Edmonton, 2021

Religious Minorities and Inclusion

There has been a spike in violence against Black Muslim women in Edmonton, which has affected their feelings of belonging in the city. Participants reported that they feel proud to be Black Muslim women, but feel fear and exclusion in public spaces. *Fundira, M. (2022)*

Black Muslims also face exclusion and a lack of safety within Muslim spaces. The Anti-Racism Muslim Collaborative found this occurs through practices such as: Arab-led organizations not making space for non-Arabic speakers, lack of avenues to address racism and a belief of “we are all Muslims” which erases the specific needs of Black Muslims.

John Humprey Center for Peace and Human Rights (2022). Anti-Black racism in Muslim spaces: community engagement sessions report.



To address the rise in Islamophobia in Edmonton, **Sisters Dialogue**, a non-profit organization, was set up to provide culturally safe spaces and supports for racialized Muslim women and girls.

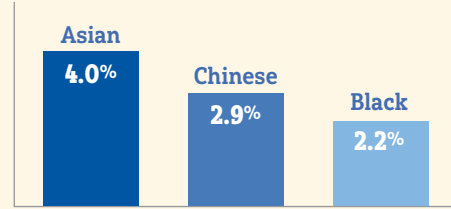
Disability and Race



14.3%

of people aged 15 and older with a disability are also a member of a group designated as a visible minority:

Percent of people with a disability who are...



Newcomers with disabilities are more susceptible to poverty, have a poorer quality of life and face greater difficulties accessing basic needs.

Tam, D. M. Y., Smith-Carrier, T., Kwok, S. M., Kerr, D., Wang, J. (N.D.)

2SLGBTQ+ and Race

There is an overall lack of data with this population, which makes the challenges they face invisible.

There is a lack of acceptance for Black, Indigenous and People of Colour individuals within the queer community, and many BIPOC individuals experience racism within the larger 2SLGBTQ+ community.

Dayal, P., 2022

Black, Indigenous and Asian families often live in extended family structures.



This acts as a barrier to access disability benefits or accessibility funds because they are tied to household incomes.

Sikand, M., 2021

Donations

Go Fund Me

March 2021 — taking a stand on Asian hate:

>\$7 million

was raised across Canada, Australia and the UK to **respond to the surge in violence against Asian Americans and Pacific Islanders.**

\$157,050

was raised in May 2021 to support efforts to **search residential school properties for missing children.**

Go Fund Me 2021 Giving Report



Immigrant donors give more on average than Canadian-born donors.

Thomas, D. (2012). Giving and volunteering among Canada's immigrants. Statistics Canada

Digital fundraising tools reflect and may even worsen income inequality. Fundraising drives are shared with our social networks — but if friends, families and community members are in similar circumstances to the one that needs help, they may not be able to donate much.

Of the nearly 165,000 pandemic-related GoFundMe drives created from March to August 2020 in the U.S., the average collected was just \$65, and four in 10 received no donation at all.

Ovide, S., 2021. The Inequality of the GoFundMe Economy

Voting

As of 2020, 82.3% of visible minorities voted in the last federal election, 79.0% in the last provincial election, and 65.6% in the last municipal election.

Individuals of South Asian descent have the highest voting rates – 89.8% in the last federal election, 88.9% in the last provincial election and 76.4% in the last municipal election. *Statistics Canada, 2022*



There are many different ways to get involved in one's community ...

Representation in Edmonton's City Council

- Of all candidates running in mayoral, council, and school trustee races, 65% were white, 17% were South Asian and 10% were Black. *Black, M., 2021*
- Three out of 12 elected council members are BIPOC: Aaron Paquette (Ward Dene), Jennifer Rice (Ward Ipiihkoohkanipiaohsi), and Keren Tang (Ward Karhiio).
- In 2021, Amarjeet Sohi was elected as Mayor of Edmonton, becoming the first Mayor of South Asian origin.

Representation in the Legislative Assembly (MLA) representing Edmonton

- Kaycee Madu — United Conservative Party, Edmonton Southwest.
- David Shepherd — New Democratic Party, Edmonton City Centre.

Representation in Members of Parliament (MPs) from Alberta

- Blake Desjarlais — New Democratic Party, Edmonton Griesbach. Blake is the first openly Two-Spirit person elected to the House of Commons.

Representation in the Supreme Court of Canada

- Michelle O'Bonsawin is the first Indigenous person to be nominated to the Supreme Court of Canada. *Aiella, R., 2022*

Representation in Public Office

- Mary Simon is the first Indigenous Governor General. www.gg.ca/en

In 2020,

64.1%

of visible minorities were engaged in political activities such as: researching a political issue, volunteering for a political party, expressing views in a newspaper or writing to a politician, or signing petitions.

Youth Voting

In 2019, 53.9% of youth aged 18-24 voted in the federal election.

- Youth electors tend to face barriers in getting registered, accessing polling places and proving identity.
- Youth tend to have less confidence and trust in the electoral process, and have lower levels of satisfaction in democracy and politics.

Elections Canada

Black Canadians are the most involved at

70.1%

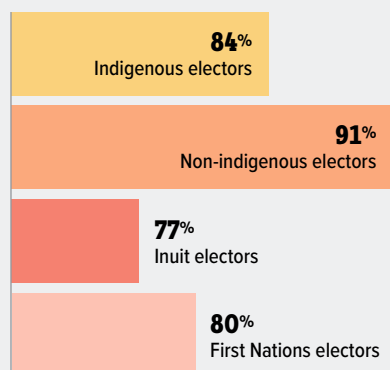
whereas only

47.9%

of Filipinos were engaged in political activities.

Indigenous Voting Rates

In 2019, the following electors reported having voted in the Federal Election:



Indigenous Voters, 2019

Reasons for Voting (or Not)

Top 2 reasons for not voting:

- Among Indigenous populations: political reasons (42%) and everyday life or health reasons (38%).
- Among Canadian citizens by naturalization (10 years or less since immigration): everyday life or health reasons (45%) and too busy (29%)
- Among Canadian citizens by naturalization (more than 10 years since immigration): everyday life or health reasons (49%) and political reasons (35%).

Statistics Canada, Labour Force Survey 2021

For many Indigenous people, participating in Canadian elections legitimizes the Canadian state, which has imposed settler colonialism on their territories, nations, and themselves, and as such, they choose not to vote.

18.2%

of South Asian Canadians were a member of a humanitarian or charitable organization or service club.

21.4%

of Black Canadians were members in a school group, neighbourhood, civic or community association.

Statistics Canada, 2022

Grassroots Organizations and Community Advocacy in Edmonton

Since many people have faced barriers advocating for change through institutional political processes, they often turn to community organizing and collective action to make change.

Examples:

Turtle Island Safer Spaces (turtleislandyeg.com) supports businesses and organizations in their efforts to disrupt racism in their establishments.

Groups like **Hares Outreach** (Facebook.com/haresoutreach), **Water Warriors YEG** (Waterwarriorsyeg.com) and **Prairie Sage Protectors** (Facebook.com/prairiesageprotectors) engage in advocacy, street outreach and harm reduction to help their communities.

Shades of Colour (Shadesofcolouryeg.com) was founded by and for QTIBPOCs (queer and trans, Indigenous, Black and People of Colour) and offers support to individuals in the community.

Bear Clan Beaver Hills House (Bearclanpatrol.org) is a community-based initiative to help provide a sense of safety, solidarity and belonging to both its members and the community at-large.

Groups such as **YEG the Come Up** (Africacentre.ca/yeg-the-come-up), **1884 Fellowship** (Obvc.ca/1834fellowship) and **African Canadian Civic Engagement Council** (Accec.ca) aim to empower Black Canadians and youth in becoming involved in civic engagement.

Representation in the Arts

The Citadel Theatre

In 2019-2020:

- 90% of playwrights for Citadel Theatre productions were white and 10% were Indigenous.
- Under 10% of directors of Citadel Theatre productions were Black and there were no Indigenous directors.
- Over 20% of actors in Citadel Theatre productions were Black, roughly 5% were Indigenous and roughly 10% were People of Colour.

The Citadel Theatre. Inclusivity and Diversity Report, 2020

Art Gallery of Alberta

- Since 1996-2020, the Alberta Biennial of Contemporary Art exhibition has not included any Black artists.
- In 2020, the Biennial was re-thought and now 13 of 39 artists are Indigenous and/or artists of colour and two of four curators are Indigenous.

Art Gallery of Alberta - Biennial of Contemporary Art Statement, 2020

- The lack of representation of Black Artists in this exhibition seemed to imply that Black artists do not exist in Alberta.

CanadianArt, 2020

The Indian Group of Seven

In 1973, the Indian Group of Seven created the Professional National Indian Artists Incorporation: Norval Morrisseau, Jackson Beardy, Alex Janvier, Carl Ray, Eddy Cobiness, Daphne Odjig, Joe Sanchez

Poetry in Edmonton

Edmonton's Poet Laureate's role is to reflect the life of the city through poetry. Since 2005, five of nine poet laureates have been BIPOC: Titilope Sonuga, Nisha Patel, Ahmed "Knowmadic" Ali, Anna Marie Sewell, Roland Pemberton "Candence Weapon"

Local Art

- Since 2017, **Black Arts Matter** is a festival dedicated to Black art.
- **OCICIWAN Contemporary Art Collective** (ociciwan.ca/about) supports the work of Indigenous contemporary artists and designers, engages in contemporary critical dialogue and fosters the awareness of Indigenous contemporary art practices.
- **I.A.M. (Indigenous Artist Makers Collective)** (iamcollective.ca) is an Indigenous arts collective that promotes authenticity over appropriation by providing a place for market goers to purchase authentic, local Indigenous art.
- **Whiskeyjack Art House** (whiskeyjackarthouse.ca).
- **Ribbon Rouge Foundation** (ribbonrouge.com) is a grassroots organization that facilitates social justice through the arts, with a focus on health equity.



In 2016:

Racialized artists made up

13%

of Alberta's artists, compared to

22%

of all Alberta workers.

Indigenous artists make up

4%

of Alberta's artists, compared to

5.1%

of all Alberta workers.

Immigrant artists make up

17%

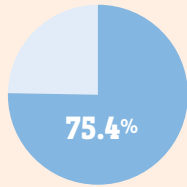
of the artist populations, compared to

24%

of all Alberta workers.

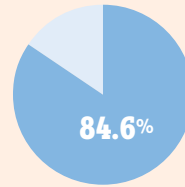
Statistical Insights on the Arts in Alberta, 2016

Citizenship



In 2016, 75.4% of immigrants who had been in Canada for 5-9 years became citizens.

Statistics Canada, Trends in the Citizenship Rate Among New Immigrants to Canada. (2019)



Five years after being admitted to Canada, 84.6% of immigrants who first settled here had stayed in Edmonton.

Statistics Canada, Longitudinal Immigration Database, 2021

Edmonton had the highest retention rate for economic immigrants.

Refugees and Asylum Claimants

Between 1980 and 2017, Canada has welcomed

1,088,015

refugees.

Refugees have the highest uptake rate of citizenship among all categories of immigrants. *The UN Refugee Agency*

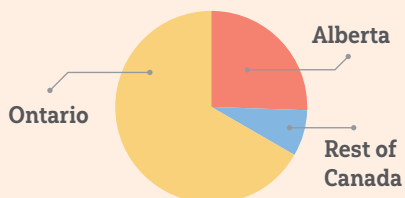
88%
of refugees become citizens compared to

84%
of Economic Class immigrants and

80%
of Family Class immigrants.

Top 5 countries for 2017 asylum claimants: Haiti, Nigeria, U.S., Turkey and Pakistan

About two-thirds (66.8%) of refugees admitted in 2016 reside in Ontario while 7.7% reside in Alberta.



Statistics Canada, 2019, Asylum Claimants

Religious Participation

In 2019, 68% of the Canadian population reported having a religious affiliation, and 54% said their religious or spiritual beliefs were somewhat or very important to the way they live their lives.

71% of people born between 1980 and 1999 outside of Canada reported a religious affiliation, compared to 59% of their counterparts born in Canada.

Statistics Canada, Study: Religiosity in Canada and its evolution from 1985 to 2019

Decade for People of African Descent

As a result of community advocacy and organization, Edmonton signed on to the UN declaration to mark 2015-2024 as the decade to strengthen the economic, social, cultural, civil and political rights of people of African descent. *Junker (2022)*



Indigenous Spirituality

Spiritual beliefs vary widely within First Nation communities, but it is common to have creation stories. The role of supernatural beings and tricksters and traditional ways of life often intermingle with spirituality and religion.

European colonization forced Indigenous people to convert to Christianity. Today, we see hybridization of traditional and Christian practices or a replacement of traditional practices.

Canadian Encyclopedia, 2018. Religion and Spirituality of Indigenous Peoples in Canada

In 2011, 63.5% of Indigenous people identified as Christian, 56% of whom were Catholic. 4.5% of Indigenous people identified with traditional (Indigenous) spirituality.

Hayes, A.L. Indigenous and Settler Christianities in Canada

What is a Pow Wow?

- Pow Wows are cultural celebrations of pride which showcase drums, dance, regalia, food and crafts of Indigenous peoples and Nations all across Turtle Island.
- Pow Wows differ between communities — some are traditional ceremonies and some are a competition.

Did you know: Pow Wows and Sundances were made illegal by the Indian Act until 1951.

What is a Sundance?

- The Sundance is a sacred ceremony in which participants pray to the great spirit for healing.
- Participants go into a Sundance lodge and go without food or water for four days, dancing from sun up until sun down.
- Participating in a Sundance is very personal — people choose to dance for a variety of reasons — their own healing, the healing of a loved one, help with an addiction, for community. *Vienneau (2020). The Sacred Sundance. Say Magazine*

What are Sweat Lodges?

- Sweat lodges are used to cleanse and heal — sweating rids the body of toxins and negative energy.
- They create an opportunity to speak to the Creator, to share personal stories and to meditate on life.
- Sweat lodges are physically and mentally challenging — participating in a sweat can be very difficult but can be very rewarding. *Sweat Lodge, The Canadian Encyclopedia*

The First People's Church

Sacred Heart Church of the First Peoples is a church located in Edmonton that blends Indigenous ceremony, symbols and spirituality with Catholic liturgy. *Tait, C., 2022*



Mixed Reactions to the Pope's Apology

Many believed the apology to be sincere and heartfelt — and spoke to devastation wrought by residential schools. The apology gave individuals a chance to forgive and allow people to heal.

For others, the apology was not enough — they wanted actions. Examples include: committing to fulfil the Church's promise of financial compensation for damage done to students and their families, church records to be opened for research and for the Pope to reject the 'doctrine of discovery.'

Coates, 2022. Opinion: After papal visit, let's hope journey toward reconciliation continues
Cook, 2022. Hurts and healing: Papal visit stirs emotions of First Nation members in Alberta

Self-governance

Indigenous self-government is the structure through which Indigenous communities assert control over the administration of their people, land, resources and related programs and policies, through agreements with federal and provincial governments.

Traditional systems of governance had been dismantled under the Indian Act, but these systems are being reclaimed through Indigenous activism.

The Canadian Encyclopedia. Indigenous Self-Government in Canada

Civic Engagement and Indigenous Communities

Indigenous communities exist in a nation-to-nation or government-to-government relationship with Canada.

Indigenous peoples have the right to self-government and to enter into treaties, agreements, and other constructive arrangements with the Crown.

Indigenous people may get civically engaged with their Nation rather than the Canadian state through actions such as getting involved in the community, getting involved in the tribal council and helping move self-determination forward.

First Nations Communities in Alberta

Alberta has 45 First Nations within the province.

There are 140 reserves, which cover approximately 812,771 hectares of land.

Alberta has three Treaty areas: Treaty 6, Treaty 7 and Treaty 8.

Indigenous Peoples and Communities in Alberta. Alberta Health Services

Métis Settlements in Alberta

There are 8 Métis settlements in Alberta, comprising 512,121 hectares, home to approximately 5,000 people. Alberta is the only province in Canada with a legislated land base for Métis people.

National Inquiry into Missing and Murdered Indigenous Women and Girls


"The National Inquiry's Final Report reveals that persistent and deliberate human and Indigenous rights violations and abuses are the root cause behind Canada's staggering rates of violence against Indigenous women, girls and 2SLGBTQIA people."

The final report contains the truths of more than 2,380 family members, survivors of violence, experts and Knowledge Keepers. It recommends 231 individual calls for justice directed at governments, institutions, social service providers, industries and all Canadians.


BIPOC Athletes with Edmonton Roots



Alphonso Davies
Soccer
He is the youngest ever player for Team Canada.



Adult Bulgak
Basketball



Adong Makuoi
Baseball

Racism in Sports

Black hockey players have reported experiencing racism within hockey, including racial slurs and taunts, unfair punishments and being made to feel like they don't belong.

Incidents are not taken seriously, and there are concerns that reporting racism will negatively impact a player's career.

Affordability and accessibility are also barriers to playing the sport.

Representation in Hockey



Less than 5% of the NHL players are Black or people of colour



77% of hockey fans are white, the highest share compared to other major sports.

Did you know?

Lacrosse was invented by Indigenous peoples

Lacrosse was started in the St. Lawrence Valley by the Algonquins and was first known as stickball. The game was played for a variety of reasons, which include toughening up young warriors, but also for recreational and religious reasons.

Hockey also has Indigenous roots

Prior to hockey being known as Canada's sport, Mi'kmaq craftsmen made early versions of hockey sticks in the 1800s, which were used in the early days of the NHL.

Sports can Foster Inclusion

87% of newcomers reported that watching their children play sports or volunteering for their children's teams made them feel more connected to the community.

Sports help marginalized youth by:

- Teaching leadership and life skills that improve self-esteem and interpersonal skills
- Meet friends and role models
- Increase self-esteem and social skills

Vital Signs: Sport and Belonging (2015). Community Foundations of Canada

Calls to Action

- **We are all treaty people: participate and engage in Indigenous-led events or workshops that strengthen your capacity to be an ally, such as Centre for Race and Culture, which offers various free initiatives and engagement opportunities, some of which are funded by ECF: cfrac.com/projects-initiatives/#indigenous-education**
- **Attend and engage in at least one community town hall**
- **Volunteer and support racially diverse grassroots initiatives and organizations**

Sources for these statistics are available at ecfoundation.org

Truth and Reconciliation Commission of Canada

The TRC calls are intended to "redress the legacy of residential schools and advance the process of Canadian reconciliation".

There are 94 calls to action

divided into major categories that governments on all levels and society in general can address.

UNDRIP

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) was adopted by the United Nations in 2007 and guarantees the rights of Indigenous peoples to:

- **practise their cultures, customs, religions and languages**
- **develop and strengthen their economies and social and political institutions**
- **be free from discrimination**
- **exercise self determination**

Did you know:

Initially, Canada voted against adopting it. Canada adopted UNDRIP in 2021.

Read the full Vital Signs 2022 report here:



Population (2021)

1,010,899 people live in Edmonton.

1,418,188 people live in the Edmonton Census Metropolitan area.

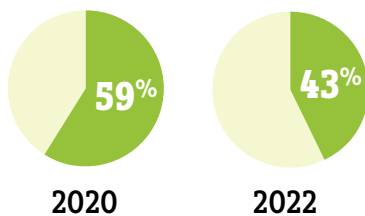
Living in Edmonton 2022

Living in Edmonton provides a broad snap shot of our community as referenced by statistical information. They represent basic demographic, social and economic information that defines how well Edmontonians are doing both from an economic and social perspective. This information is not disaggregated by race or cultural dimension but rather is a representation of Edmonton as a whole.



Quality of Life in Edmonton

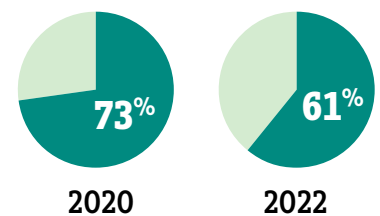
Quality of life rated "very good" or "excellent"



- In 2022, 43% of Edmontonians rated their quality of life as very good or excellent. This is down from a rate of 59% in 2020.
- 78% of Edmontonians agree that there are adequate opportunities for sports and recreation in Edmonton.
- 71% agree Edmonton is a city that values the arts.
- Feelings of safety are decreasing. In 2022, 61% of Edmontonians felt safe in Edmonton, compared to 73% in 2020.

Leger, Edmonton Vital Signs 2022 Survey of Edmontonians

Feelings of safety



Green Spaces

- Edmonton has 6.2 hectares of parkland per thousand people, the second most hectares of parkland per population of cities over 500,000.
- Edmonton has nearly 1.5 times the average number of community gardens relative to its population, with 11 gardens per 100,000 thousand people.

Canadian City Parks Report 2021.

Edmonton Public Library

- 34,371 new customers signed up for a membership in 2020
- 5.5 million e-resources borrowed
- 1,067 attendees of makerspace classes and events
- More than 181,000 hours of in-house computer use

Edmonton Public Library (2022). Connecting Communities: Annual Report 2021.

Edmonton Transit System

- In 89 years of services, Edmonton buses have driven the equivalent of 1,043 trips around the world (LRT has done 177 trips).
- There are 121 regular bus routes and 57 on-demand buses
- In 2021, there were 31,554,322 riders, with 715,837 average weekly passenger bus boardings. *ETS 2021/2022 Annual service plan*
- 14% of Edmontonians used public transport as their main source of transportation.
- 26% of those who identified as BIPOC used public transit as their main source of transportation (vs. 8% Caucasian). *Leger, Edmonton Vital Signs 2022 Survey of Edmontonians*

Edmonton is a Car-centric City

78% of Edmontonians use cars, either as a driver or passenger, as their main source of transportation.

Leger, Edmonton Vital Signs 2022 Survey of Edmontonians

Food Insecurity is a Persistent Problem in Edmonton

On average, in 2021, a person needed to use the foodbank 5.24 times compared to four times in 2020.

In March of 2022, Edmonton's food bank served a record number of 30,082 people with a hamper – 11,851 of whom were children.

Edmonton Foodbank 2022 Updates.

Single people make up the largest group of foodbank users at 48%.

Edmonton Food Bank. Beyond Food Revisited 2021.



Edmontonians have limited knowledge about the history of discrimination in Edmonton

18%

have no knowledge about the **history of slavery.**

21%

have no knowledge about **Japanese internment.**

18%

have no knowledge of **segregation.**

35%

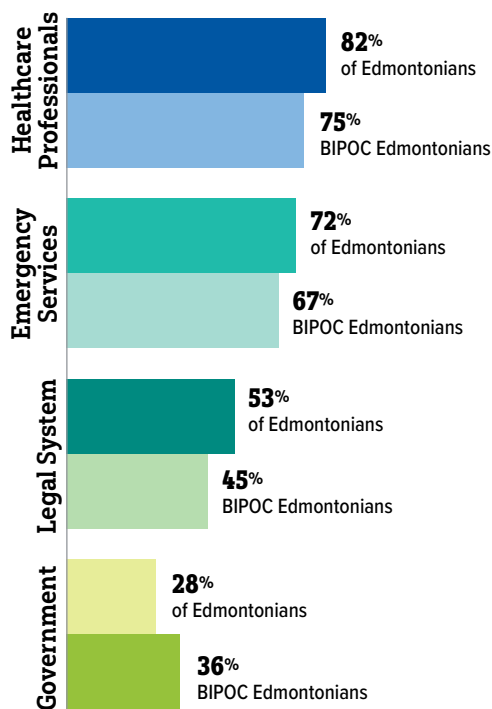
have no knowledge about the **sixties scoop.**

35%

have no knowledge about the **Chinese head tax.**

Trust

Percent of Edmontonians who agree they can trust the following:



Leger. Edmonton Vital Signs 2022 Survey of Edmontonians

Opioids

In 2021, in Edmonton, 626 people died from opioid poisoning.

In Alberta, 74.8% of opioid poisoning deaths happened to males.

Edmonton's supervised consumption sites had an average of 429 unique visitors each quarter.

Alberta Substance Use Surveillance System

Heavy Drinking and Smoking

A "heavy drinker" is defined as: men who report having five or more drinks, or women who report having four or more drinks, on one occasion, at least once a month, in the past year.

In 2020:

- In Alberta, 20.4% of males engaged in heavy drinking and 15.1% of females engaged in heavy drinking
- Those aged 18-34 were most likely to have engaged in heavy drinking (28.8% males and 22.4% females)
- 11.6% of men were daily smokers and 8.4% of women were daily smokers

Statistics Canada. Health Characteristics, Annual Estimates

Perceptions of Racism

74%

of Edmontonians who are **members of a minority group** reported that **racism is a problem in Edmonton**, compared to

58%

of people who are **not members of a minority group.**

45%

of BIPOC Edmontonians reported they had experienced or been a victim of racism.

58%

of Edmontonians agree that their **personal social networks are diverse.**

Leger. Edmonton Vital Signs 2022 Survey of Edmontonians

211 Use

44,637 calls were made to 211 in Edmonton in 2021.

The most common needs identified were:

12,385

Basic needs, including housing and food

11,670

Organizational/ community services

8,242

Income support and employment

2,046 needs were unable to be met.

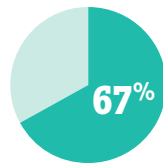
Community Belonging

57% of Edmontonians agree that there are opportunities for them to get involved in their community and 46% agree it is important for them to be involved in their community.

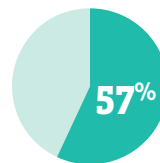
- This is a big drop from 2020, when 67% of Edmontonians agreed that there are opportunities for them to get involved in their community and 58% agreed it was important for them to do so
- 54% agree that their community is friendly and supportive
- 40% feel a sense of belonging with their community
- Alternatively, 22% feel socially isolated from their community

Leger, Edmonton Vital Signs 2022 Survey of Edmontonians

There are opportunities to get involved in my community

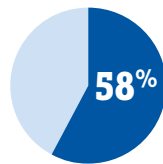


2020

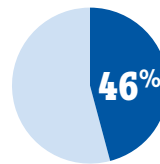


2022

It is important to be involved in my community



2020



2022

Volunteering and Charitable Giving

Volunteering

- Only 20% of Edmontonians reported volunteering 1-10 times in the past month (compared to 34% prior to the pandemic in 2019)
- 62% haven't volunteered at all in the past 12 months
- When people did volunteer, the most popular areas were:
 - 28% in their local community
 - 22% for education/school
 - 20% for sports/recreation

Charitable donations

- In 2019, 66% donated money to a charity or non-profit organization in the past 12 months – in comparison to 62% in 2022

Leger, Edmonton Vital Signs 2022 Survey of Edmontonians

Employment in Edmonton

In 2021:

- The employment rate was 64.1%. Males (68.3%) had a higher rate than females (60.0%)
- The unemployment rate was 9.0%
- Youth experience higher rates of unemployment — 17.3% *Statistics Canada, 2021.*
- 53% of Edmontonians agree that there are adequate job opportunities in Edmonton
- 22% of people from minority groups disagree with the above statement — double the rate of those who are not in a minority group (12%)

Leger, Edmonton Vital Signs 2022 Survey of Edmontonians

Low Income Rates

In 2020:

- 20.8% of Edmontonians lived in poverty (lived with an income under the CFLIM-AT threshold)
- Different families face different rates of poverty
 - Single parents experienced a poverty rate of 28.6%
 - Single adults = 23.4%
 - Couple families = 5.2%
- 12.3% of children (people aged 0 -17) lived in poverty in Edmonton *Statistics Canada, 2021*

COVID-19-related restrictions and lockdowns led to mass unemployment, however pandemic related benefits such as CERB, CSB, and CRB stopped many people from falling into poverty. These numbers may rise significantly once pandemic benefits run out.

Social Assistance Usage

In 2021:

- an average 21,611 households in the Edmonton Region received social assistance from Alberta Works each month
- an average of 24,386 households in Edmonton received AISH each month

Ministry of Community and Social Services, 2021.

Income Inequality in Edmonton

- In 2019, the median after-tax income of the top 1% was \$248,000 whereas the bottom 99% was \$38,900 *Statistics Canada*

10 Vital Topic

Opinions about Poverty in Edmonton

- 77% of Edmontonians believe eliminating or reducing poverty will benefit society in general.
- 76% agree poverty is about more than money.
- 63% agree people live in poverty because of conditions beyond their control. By comparison, 23% believe most people living in poverty are responsible for their own condition.
- Only 25% of Edmontonians believe there are adequate initiatives in place to reduce poverty in Edmonton.

Leger, Edmonton Vital Signs 2022 Survey of Edmontonians

The Living Wage

A living wage is defined as the hourly wage that a primary income earner must make to provide for themselves, their families and reach basic financial security. It is more than a subsistence wage, it allows families to live with dignity and participate in their communities.

In 2021:

- The living wage was \$18.10
- The living wage for a single adult was \$21.26 *Sheloff, S., 2021*

Affordability

- 47% agree Edmonton is an affordable city to live in.
- 60% of those who are BIPOC agree with this (compared to 42% of Caucasians). *Leger, Edmonton Vital Signs 2022 Survey of Edmontonians*

Sources for these statistics are available at ecfoundation.org

Homelessness in Edmonton

In the most recent quarter (April through June 2022):

an average of

2,704

people experienced homelessness each month. In the same quarter of 2019, only 1,513 people experienced homelessness.

1,493 were provisionally accommodated, 695 were unsheltered and 485 were emergency sheltered.

61%

of those experiencing homelessness identify as Indigenous.

Homeward Trust.

Pets

The most popular dogs licensed in Edmonton:

- Labrador Retriever (5,269)
- German Shepherd (3,681)
- Shih Tzu (3,382)

Most popular cats licensed in Edmonton *Data.Edmonton.ca*

- Domestic Shorthair (17,677)
- Domestic Medium hair (4,425)
- Domestic Long hair (2,049)

Almost half (43%) of Canadian dog owners said they welcomed a new dog into their family during the COVID-19 pandemic. *Rover*



Housing

In 2021, the vacancy rate was

7.3%

The average rent for a two-bedroom apartment is

\$1,270

per month.

Households earning less than \$36,000 in the Edmonton Census Metropolis Area can affordably access just

15%

of the total purpose-built rental units.

CMHC 2022. Market Rental Report.

In 2021, the average cost of a home (including single family homes, duplexes and row houses) was

\$387,110

Realtors Association of Edmonton. 2021

Edmontonians are finding it harder to find affordable housing — in 2021

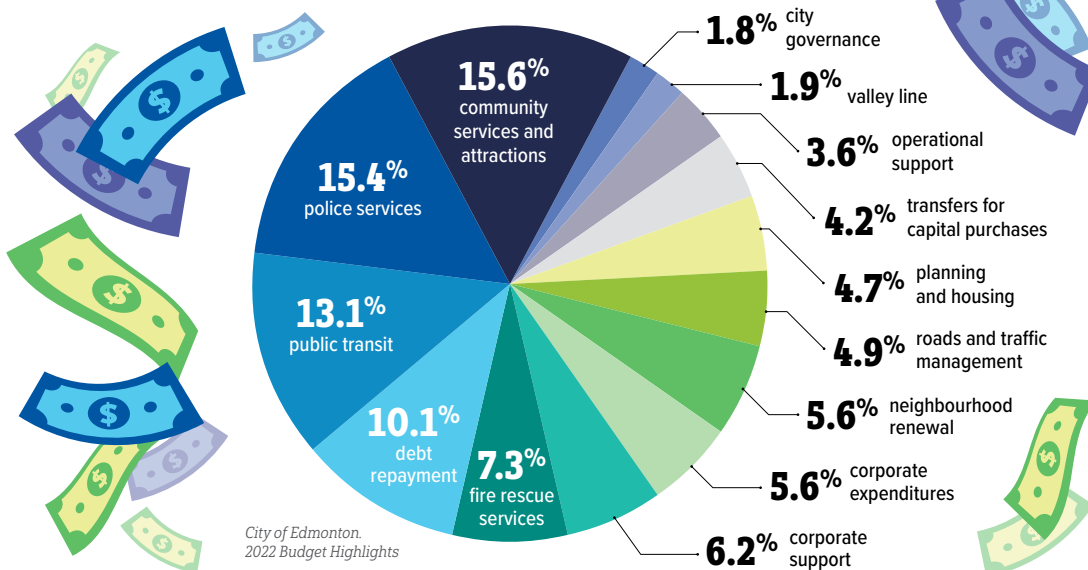
36%

of Edmontonians said it was easy to find affordable housing, in 2022 only

25%

say so.

Where Do Your Tax Dollars Go?



How To Use This Report:

START CONVERSATIONS. TAKE ACTION.

If you or your organization is moved or motivated by what you read, use this report as a starting point for positive action.

ecfoundation.org

PASS IT ON. Share the report with your friends, colleagues, employees, students, neighbours, library, community center or an elected/public official at any level.

FIND OUT MORE. Learn about the many organizations working to improve our community and how you can get involved, too.

CONTACT US. We know about the issues of our community and the organizations working to improve them. If you would like to make a difference, we can help and guide you.

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