

DRAFT REPORT
ANALYSIS OF THE ABORIGINAL PORTIONS OF
THE NCT QUESTIONNAIRE (Q 15, 16, 17).

JULY 21, 1989

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of the NCT Questionnaire (Q 15, 16, 17)

July 21, 1989

Andrew Siggner .

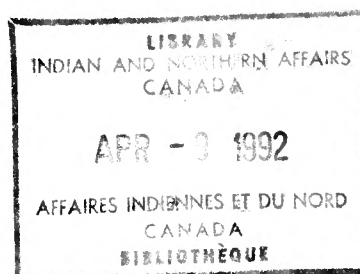


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Appendix 1

Executive Summary

- The estimates of persons reporting any aboriginal origins (Q15) or identity (Q16) as single or multiple responses in the NCT are comparable at the Canada level with the equivalent ethnic origin question in the 1986 Census and with an adjusted 1986 count of aboriginal population from Q7 (when the latter is cross-classified with Q17 (origin) to exclude the non-aboriginal respondents who inappropriately answered Q7).
- The extent of multiple responses in Q15 among those reporting an aboriginal origin was higher in NCT than in the 1986 Census, likely due to the difference in the wording of the question in NCT. NCT focuses on the origins of parents or grandparents, while the 1986 Census referred to "you or your ancestors".
- The inclusion of the new Band/First Nation/Tribe (B/FN/T) write-in space to give those reporting an aboriginal origin or identity a broader opportunity to describe themselves, did not appear to harm the overall counts of aboriginals.
- This new write-in space appeared to be used particularly by those with single North American Indian origin or identity (78%-79%) and by those reporting North American Indian and other aboriginal origins (especially, Metis).
- Those with mixed aboriginal and non-aboriginal origins or identities tended to use the B/FN/T write-in space only about half the time. This was not unexpected as this population may not know their Band/First Nation/Tribe if they are reporting distant aboriginal origins (e.g. grandparents).
- It should be noted that there was no tendency by respondents to "boycott" the aboriginal check boxes (North American Indian, Metis or Inuit) and only use the B/FN/T write-in space.
- Among aboriginals using the B/FN/T space, they did so using appropriate terms, although the spelling was not often accurate. However, it is not clear how much misspelling was attributable to the respondents or to data capture errors.
- Because of the positioning of the B/FN/T write-in box above the "Other ethnic or cultural group" check box in both Q15 and Q16, 82% of the write-ins in the B/FN/T space were non-aboriginals who should have used the write-space below their check box. This is not deemed a serious problem and could be corrected using a joint code book for Band/First Nation/Tribe write-ins and for other ethnic groups, as well as positioning the aboriginal check box and B/FN/T response block after the other ethnic write-in space.

- The presence of a "Canadian" check box, while not apparently harming the overall count of aboriginals in either of Q15 or Q16, did attract many respondents to give a multiple response of aboriginal and Canadian. In Q15 (origin) it was 21% and in Q16 (identity) it was 47% of all multiple respondents giving a combined aboriginal and non-aboriginal response.
- Among those reporting an aboriginal origin in Q15, only 56% maintain an aboriginal identity on Q16. About 16% who gave a single aboriginal origin on Q15 shifted to a non-aboriginal identity only on Q16. Another 15% shifted from a single aboriginal origin in Q15 to a multiple aboriginal/non-aboriginal response in Q16.
- Because there was no check box in the race question (Q17) for aboriginals, the count of aboriginals was substantially smaller than that from the identity question (Q16).

Recommendations

A recent decision was taken by census management to re-test the ethnic origin and identity questions and to ask a new question to determine whether persons are registered Indians under the Indian Act of Canada. Because of this decision to hold another census test, a number of recommendations developed from the analysis of the NCT results pertaining to aboriginals may or may not hold up. However, on the assumption that the new test questions do not work and we fall back on the NCT results, the following are the recommendations for obtaining data on the aboriginal population of Canada:

- 1) Retain the Band/First Nation/Tribe write-in space.
- 2) Move the aboriginal check boxes and write-in block away from or below the "Other ethnic or cultural group" block, to avoid the use of the B/FN/T write-in space by Non-Aboriginals.
- 3) From the perspective of the aboriginal data, it is preferable to keep Q15 (origin) & Q16 (identity), and drop Q17 (race). If Q17 stays, then it would be helpful for edit and imputation on an identity question, and much less so for an origin question.
- 4) If a choice is to be made between Q15 and Q16 generally, then Q16 appears to have some advantages over Q15 from the perspective of the aboriginal data, especially if the new test question on registered Indians is approved.
- 5) If the origin question is kept, identity dropped and the registered Indian question approved, then it is recommended to include the Band/First Nation/Tribe write-in as a subresponse category to the registered Indian check box in the registered Indian question or as a subresponse to the aboriginal check box in the question on race.

Analysis of the Aboriginal Portions
of the NCT Questionnaire
Summary

1. Introduction

Aboriginal data are derived from Q15 (ethnic origin of parents and grandparents, Q16 (ethnic identity) and potentially Q17 (race). For the first time a write-in space has been provided so respondents can indicate their Band, First Nation or Tribe (hereafter referred to as B/FN/T).

Analysis Issues

1. Are the counts of Aboriginals from NCT valid in comparison with 1986 Census?
2. Is the new B/FN/T write-in useful to have or does it damage the aboriginal counts? To what extent do Aboriginals use it?
3. What type of write-ins are reported in the B/FN/T space?
4. What is the influence the "Canadian" Check box on Q15 and Q16 Aboriginal responses?
5. How does the Q15 (origin) count of Aboriginals differ from the Q16 count, and which of the two questions is preferable?
6. What does the Q17 (race) contribute to the aboriginal count?

2. Major Findings

Issue 1: Validity of NCT Aboriginal Counts

The total count of persons reporting aboriginal origin (single & multiple response) from Q15 is 511,000 versus 516,000 in the 1986 Census (Q17) - see Chart 1. Because Q15 in NCT is worded differently than Q17 in 1986 Census, there is a significant difference of 60,000 in the NCT count from the census count among those reporting single aboriginal origins (North American Indian, Metis or Inuit). Most of these respondents appear to have given multiple aboriginal and non-aboriginal responses in NCT. However, when the aboriginal single and multiple responses are added together, their count is quite close to the similarly combined 1986 count.

The total count of Aboriginals from Q16 (identity) is 287,000, which compares to a Q7, 1986 count (adjusted to remove non-aboriginal respondent error) of 276,000 - see Chart 1.

Consequently, both Q15 and Q16 NCT aboriginal counts for the purpose of analysis are deemed valid, and within acceptable sampling variability limits at the Canada level.

Issue 2: To what extent is the new Band/First Nation/Tribe Write-In Space in Questions 15 and 16 used?

Perhaps, the best way to begin the analysis of the B/FN/T write-in space is to remember why it was decided to give this option to aboriginal groups. It will be recalled during the 1986 Census and in the 1991 Census focus group sessions with aboriginals that Aboriginals were telling us that the terms or response categories being used in the questionnaires were not providing appropriate ways for them to identify themselves. Therefore, it was felt that offering a write-in space along with the aboriginal check boxes would provide that opportunity. However, it was not the intent to tabulate by type of write-ins, since there are some 600 Indian bands, some of which are smaller than 100 persons and whose members are not necessarily resident on their Indian reserve. While it would be possible to impute a B/FN/T for Aboriginals residing on specific Indian reserves or settlements which form Indian Bands, it is virtually impossible to do so for Indians living off Indian reserves. Nevertheless, one could tabulate on the number of Aboriginals who wrote in a B/FN/T and those who did not.

We have already noted that the overall counts of aboriginals are quite close to the 1986 counts. Did the new write-in help in terms of encouraging participation among persons of aboriginal origins or identity? This is difficult to answer directly, since no follow-up was done with those who did or did not use the write-in space to find out whether its presence made a difference to their participation. However, there are some important statistical findings.

First of all, among those respondents who marked a North American Indian check box as a single response or in combination with another aboriginal origin (e.g. Metis), between 75-80% wrote in a B/FN/T on both Q15 (origin) and Q16 (identity) - see Tables 1 & 2 Chart 2 & 3. Among those reporting NAI and non-aboriginal origins or identity, 55% used the write-in space on Q15 and 64% in Q16 respectively. One would expect this latter group not to use the B/FN/T space as often as the single origin group, since many of these persons with multiple origins or identities may not know or may have forgotten to which Band, First Nation or Tribe they or their parents/grandparents belonged. This is further confirmed by the fact that 62% of those reporting NAI and one non-aboriginal origin used the write-in space, while 49% reporting NAI and three or more 3 or more non-aboriginal origins wrote in - see Chart 4.

In the case of the Metis, the proportions using the B/FN/T write-in space is low (16% in Q15 and 15% in Q16). It would appear that the write-in terms and the examples given did not apply particularly well to this group, unless they reported a combined NAI origin or identity with their Metis mark box. In this case, they tended to report their Indian B/FN/T. For the Inuit, the cell counts are far too low to say anything

substantive. The few single origin and identity Inuit who were sampled, did not give a B/FN/T write-in, even though an example of an Inuit group was given in the introduction to the write-in space.

Thus, while it has been widely reported in the "Response Rate Study- NCT Report #7" that only about half of those checking one of the aboriginal check boxes used the B/FN/T space, when the results are examined more closely by specific aboriginal group, the NAI group did quite well in responding to the write-in space. Furthermore, it should be recalled that this sampled population is residing off Indian reserves and largely in southern and urban Canada.

A questionnaire design problem did occur with the aboriginal response block in both Q's 15 and 16. During the survey design stage there was a deliberate decision not to place the aboriginal block at the end of these questions. As a result, the B/FN/T space was located immediately above the check box for "Other Ethnic or Cultural Group" (see Appendix 1). Consequently, 82% of all B/FN/T write-ins were non-aboriginal respondents, that is, they wrote in their origin in the B/FN/T space, rather than in the space provided below their check box. This is not a serious problem as, undoubtedly, in the actual census we shall have a joint code book for write-ins of aboriginal and non-aboriginal ethnic groups, regardless of the write-in space used. To further deal with the formatting problem, it is suggested that the aboriginal categories including the B/FN/T write-in space could be moved below the "Other Ethnic Group" write-in to correct the design problem. This recommendation is made because of the number of respondents who found the "Canadian" check box at the end of a long list of response categories. Respondents are obviously reading all the response categories before finding the one that best describes their origin or identity.

Issue 3: What are the types of write-ins in the Band/First Nation/Tribe space?

It is fairly clear that persons checking the aboriginal check boxes and writing in a B/FN/T are providing appropriate write-ins, i.e. they are giving their Indian Band or First Nation or Tribe (e.g. Cree, Ojibway, etc.). Even those Metis who did give a write-in, tended to give their Indian-side Band or Tribe. It is safe to conclude that aboriginal people basically understood this write-in component of the question and responded correctly. However, the spelling (or the alpha data capture) of the Band, First Nation or Tribe names was often incorrect, although discernible, if one had a list of Indian Bands, etc.

On the assumption that the Band/First Nation/Tribe write-in is included in 1991 Census and is automatically coded, the results of the NCT should help in developing a code book which could include likely misspelled Band names, etc. This could reduce the number of mismatches during the Census auto-coding process.

While it was never the intent to actually tabulate and develop census output based on the individual write-in, it would be possible to cross-tabulate aboriginal origin or identity responses according to the presence of a valid B/FN/T write-in or not, as well as getting basic counts by Band, First Nation and Tribe living off Indian reserves. The presence of the B/FN/T write-in will provide valuable information for edit and imputation, especially if a question on registered Indians is added.

One thing which did not occur among aboriginal respondents in NCT was that almost no Aboriginals wrote in the B/FN/T space without marking the aboriginal check boxes. Thus, there did not appear to be a boycott of these check boxes.

Issue 4: The Impact of the "Canadian" Check box in Q15 and Q16

While the inclusion of the Canadian check box did not appear to effect the overall count of Aboriginals in Q15 and Q16, its presence accounts for a significant proportion of the multiple responses of those giving a combined aboriginal and non-aboriginal response; for example, among those giving an aboriginal and non-aboriginal origin about 21% gave Canadian only as their non-aboriginal origin. In Q16 this share jumped to 48% - see also Chart 5.

The presence of a Canadian check box in Q15 could be accounting for much of the loss in the single origin aboriginal population between NCT results in Q15 and the 1986 Census. This raises the issue: should we consider Aboriginals who give Canadian as their only other non-aboriginal origin as single origin Aboriginals? To gain historical comparability with the 1986 Census, this may be required, if the origin question is kept for the 1991 Census.

Issue 5: Q15 (Origin) Vs. Q16 (Identity) for Aboriginals

There is a significant difference in the count of aboriginals between Q15 and Q16, 511,000 to 287,000 or a 44% difference. Thus, only 56% maintain any aboriginal identity on Q16 when they report any aboriginal origin on Q15 - see Chart 6. Even among those reporting a single aboriginal origin in Q15, about 16% drop this aboriginal origin in Q15 and report a non-aboriginal identity only - see Table 3. Another 15% of those reporting a single aboriginal origin in Q15 report a mixed aboriginal/non-aboriginal identity on Q16. This suggests such persons in Q16 who may have reported only

aboriginal parents or grandparents (Q15), are taking on the non-aboriginal identity of their spouse, or that of their non-native social milieu, or that of their adoptive parents, or for other unknown reasons.

Therefore, one has to speculate what this term "identity" means to the respondent? Perhaps, a research project should be conducted through a special survey to explore the whole ethnic origin/identity conceptual area.

Issue 6: Contribution of the Q17 (Race) to the Aboriginal Count

Because there was no check box for aboriginal persons in Q17, a substantially smaller number of aboriginals (110,000) wrote in their race. Perhaps, adding such a check box would improve the count, but at this time that is unknown.

3. DETAILED RECOMMENDATIONS

Recommendation 1:

Retain the B/FN/T write-in space as it does not hurt or damage the aboriginal count either in the origin or identity questions of NCT. It will also serve to provide important information for editing and imputing other question responses, such as race, language, and if a new question on registered Indians, if it is asked on the Census.

Recommendation 2:

Move the aboriginal "check boxes" and B/FN/T write-in below (or away from) the "Other ethnic or cultural group" block, so to avoid the latter writing in their origin/identity group in the Band/First Nation/Tribe write-in space.

Recommendation 3:

Ideally, from the perspective of the aboriginal data it would be appropriate to have the origin and identity questions on the census and drop the race question. If the race question is kept, then a check box for Aboriginals should be added in light of the low count in NCT, where Aboriginals had to write-in their race. The race question would be helpful for editing and imputation.

Each question (Q15 and Q16) has its pros and cons. The origin question (Q15) provides some historical comparability with the origin question in the 1986 Census, if we treat multiple responses of aboriginal and Canadian origins as a single aboriginal origin. The identity question (Q16) provides a smaller count of Aboriginals, but one which probably better reflects the demographic

and socio-economic conditions of the aboriginal population than does the origin question. The identity question will allow for a better derivation of the "non-status Indian" population, if the question on registered or status Indian is accepted for the census after the next census test.

Recommendation 4:

If a choice is to be made between origin and identity questions, then despite the potential historical comparability gained by the origin question, the identity question would have to be recommended. This is because, if the registered Indian question is asked, then one is much better off with an identity question to derive the non-status Indian population. This derivation cannot be done as accurately by a parents/grandparents origin question. Nor can it be done with the race question, even if a general aboriginal check box is added. As presently formulated, the race question in the next census test will provide only one aboriginal check box for anyone who wants to report themselves racially to be North American Indian, Metis or Inuit. This will not provide sufficient information to derive the non-status Indian population.

Therefore, if we are looking to get a better participation from aboriginal peoples (in particular, the status Indian population) and we have to make a choice between an origin and identity question, the identity question is recommended. The Band/First Nation/Tribe write-in logically works better with this question. The question itself provides a better opportunity to aboriginal peoples to identify themselves. This question is better for use in editing and imputing responses for a new registered Indian question and for deriving the non-status Indian population.

Recommendation 5:

If the identity question is dropped for the origin question, then it is recommended that the Band/First Nation/Tribe write-in be made a subresponse category to the aboriginal check box in a race question, so that there is at least some additional information to impute non-response in the registered Indian question. Or, the write-in of Band, First Nation or Tribe could be made a subresponse to the registered Indian check box in a new registered Indian question.

TABLES AND CHARTS

CHART 1

COMPARISON BETWEEN NCT AND 1986 CENSUS
COUNTS OF ABORIGINALS BY ORIGIN AND IDENTITY

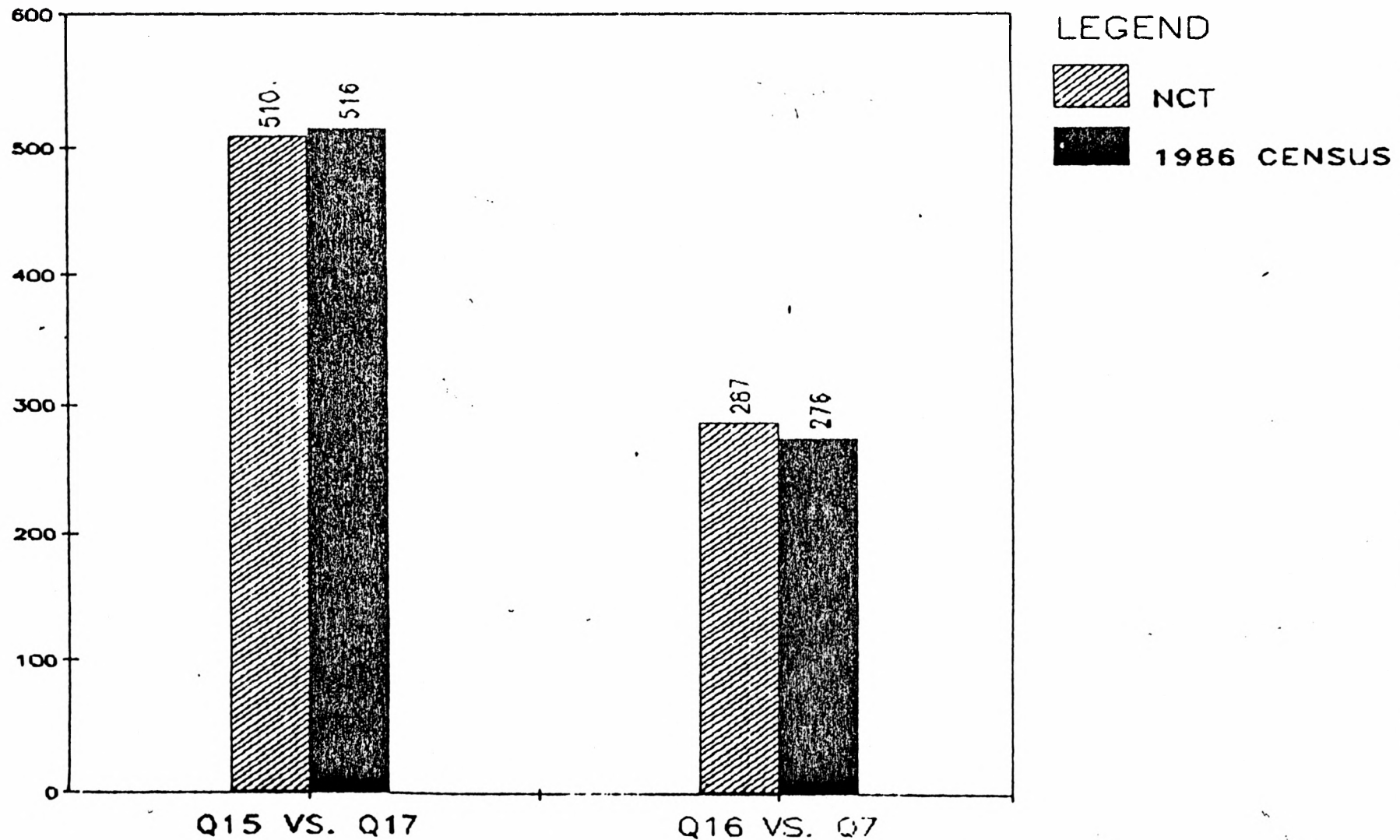


Table 1:

Estimates of Population by Aboriginal Origins (Q.15) With or Without a Band/First Nation/Tribe
Write-in for Canada, 1988 (1)
(Weighted data)

Aboriginal Origins (Q.15)	B/FN/T WRITE-IN (2)		NO WRITE-IN		TOTAL	
	#	%	#	%	#	%
CANADA	259,000	51%	253,000	49%	511,000	100%
Single Responses - Total	79,000	61%	51,000	39%	130,000	100%
North American Indian	73,000	78%	21,000	22%	94,000	100%
Metis	5,000	16%	29,000	84%	34,000	100%
Inuit	0	0%	2,000	100%	2,000	100%
Other Aboriginal only (3)	*		*		*	100%
Band/First Nation/Tribe w.i. only	*		0	0%	*	100%
Multiple Responses - Total	180,000	47%	201,000	53%	381,000	100%
North American Indian & Metis	4,000	76%	1,000	24%	6,000	100%
North American Indian & Inuit	*		*		*	100%
Metis & Inuit	0	0%	0	0%	0	0%
N.A.I., Metis and Inuit	0	0%	0	0%	0	0%
SUB-TOTAL Aboriginal Multiples	5,000	75%	1,000	25%	6,000	100%
N.A.I. & Non-Aboriginal Origins	138,000	55%	113,000	45%	250,000	100%
Metis & Non-Aboriginal Origins	27,000	27%	72,000	73%	98,000	100%
Inuit & Non-Aboriginal Origins	2,000	35%	3,000	65%	5,000	100%
Other Aboriginal & Non-Aboriginal(3)	0	0%	1,000	100%	1,000	100%
All Other Mult. Abor. & Non-Abor.	9,000	46%	11,000	54%	20,000	100%
SUB-TOTAL Abor. & Non-Abor. Mult.	175,000	47%	200,000	53%	375,000	100%

NOTE: Percentages based on unrounded data.

* means estimate was less than 1,000, rounded.

(1) Data are weighted estimates from the National Census Test, 1988

(2) B/FN/T = Band/First Nation/Tribe write-in (see Appendix 1)

(3) Other Aboriginal refers to persons who specified an aboriginal write-in in the Other Ethnic or Cultural groups' write-in boxes.

CHART 2

PERCENTAGE OF SELECTED ABORIGINAL ORIGINS (Q15)
USING Q15 BAND/FIRST NATION/TRIBE WRITE-IN SPACE
CANADA, NCT (1988)

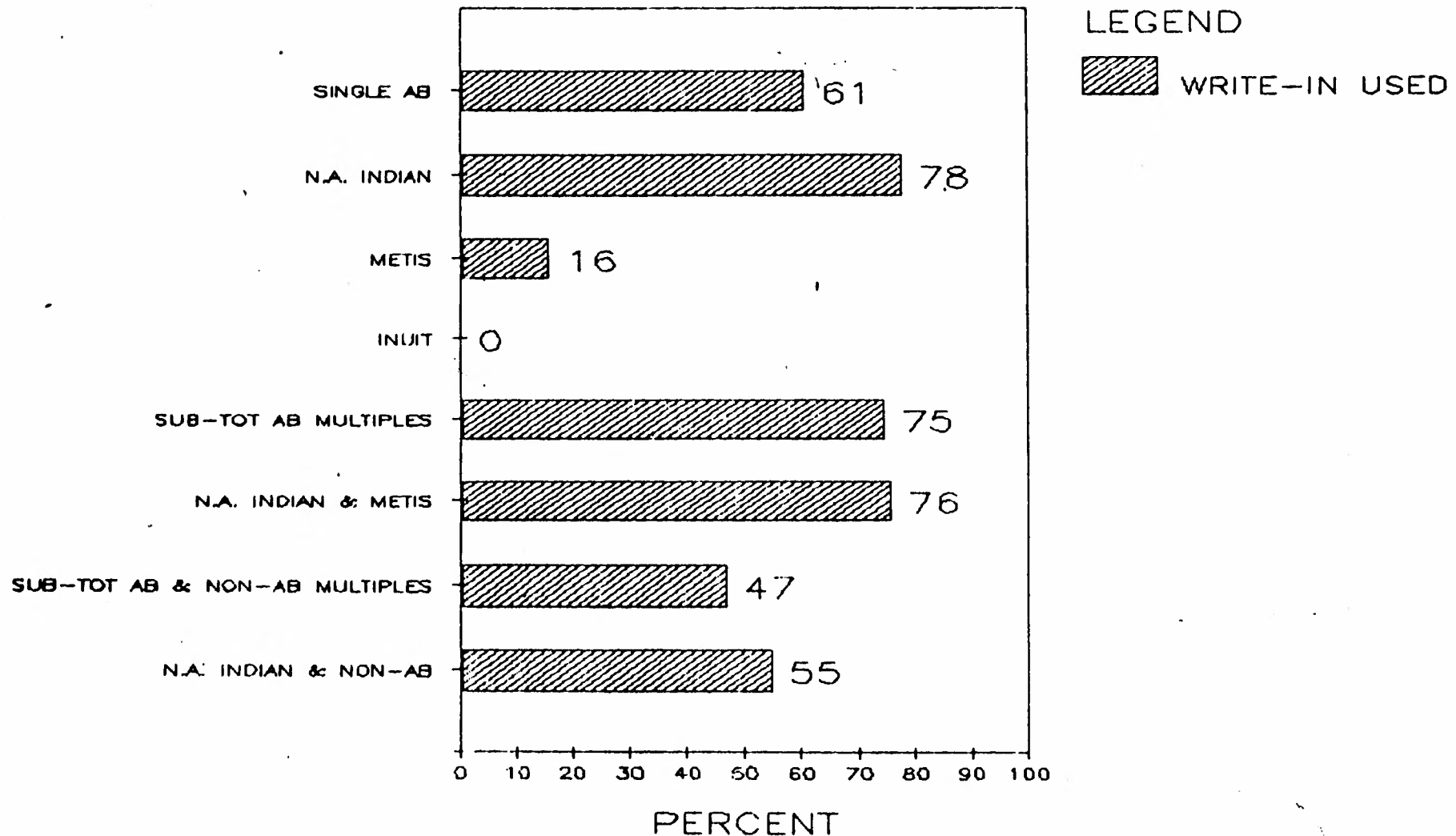


Table 2:

Estimates of Population by Aboriginal Identity (Q.16) With or Without a Band/First Nation/Tribe
Write-in for Canada, 1988 (1)
(Weighted data)

Aboriginal Identity (Q.16)	B/FN/T WRITE-IN (2)		NO WRITE-IN		TOTAL	
	#	%	#	%	#	%
CANADA	149,000	52%	138,000	48%	287,000	100%
Single Responses - Total	72,000	59%	52,000	41%	124,000	100%
North American Indian	64,000	79%	17,000	21%	81,000	100%
Metis	6,000	15%	33,000	85%	39,000	100%
Inuit	0	0%	2,000	100%	2,000	100%
Other Aboriginal only (3)	0	0%	0	0%	0	0%
Band/First Nation/Tribe w.i. only	2,000	100%	0	0%	2,000	100%
Multiple Responses - Total	77,000	47%	86,000	53%	163,000	100%
North American Indian & Metis	5,000	40%	7,000	60%	12,000	100%
North American Indian & Inuit	*		*		1,000	100%
Metis & Inuit	*		*		*	100%
N.A.I., Metis and Inuit	0	0%	0	0%	0	0%
B/FN/T write-in & Other Abor. (3)	*		*		*	100%
SUB-TOTAL Aboriginal Multiples	6,000	41%	8,000	59%	13,000	100%
N.A.I. & Non-Aboriginal Origins	60,000	64%	35,000	36%	95,000	100%
Metis & Non-Aboriginal Origins	9,000	19%	41,000	81%	50,000	100%
Inuit & Non-Aboriginal Origins	1,000	32%	3,000	68%	4,000	100%
Other Aboriginal & Non-Aboriginal (3)	0	0%	0	0%	0	0%
All Other Mult. Abor. & Non-Abor.	0	0%	0	0%	0	0%
SUB-TOTAL Abor. & Non-Abor. Mult.	71,000	48%	78,000	52%	150,000	100%

NOTE: Percentages based on unrounded data.

* means estimate was less than 1,000, rounded.

(1) Data are weighted estimates from the National Census Test, 1988

(2) B/FN/T = Band/First Nation/Tribe write-in (see Appendix 1)

(3) Other Aboriginal refers to persons who specified an aboriginal write-in in the Other Ethnic or Cultural groups' write-in boxes.

CHART 3

PERCENTAGE OF SELECTED ABORIGINAL IDENTITIES (Q16)
USING Q16 BAND/FIRST NATION/TRIBE WRITE-IN SPACE
CANADA, NCT (1988)

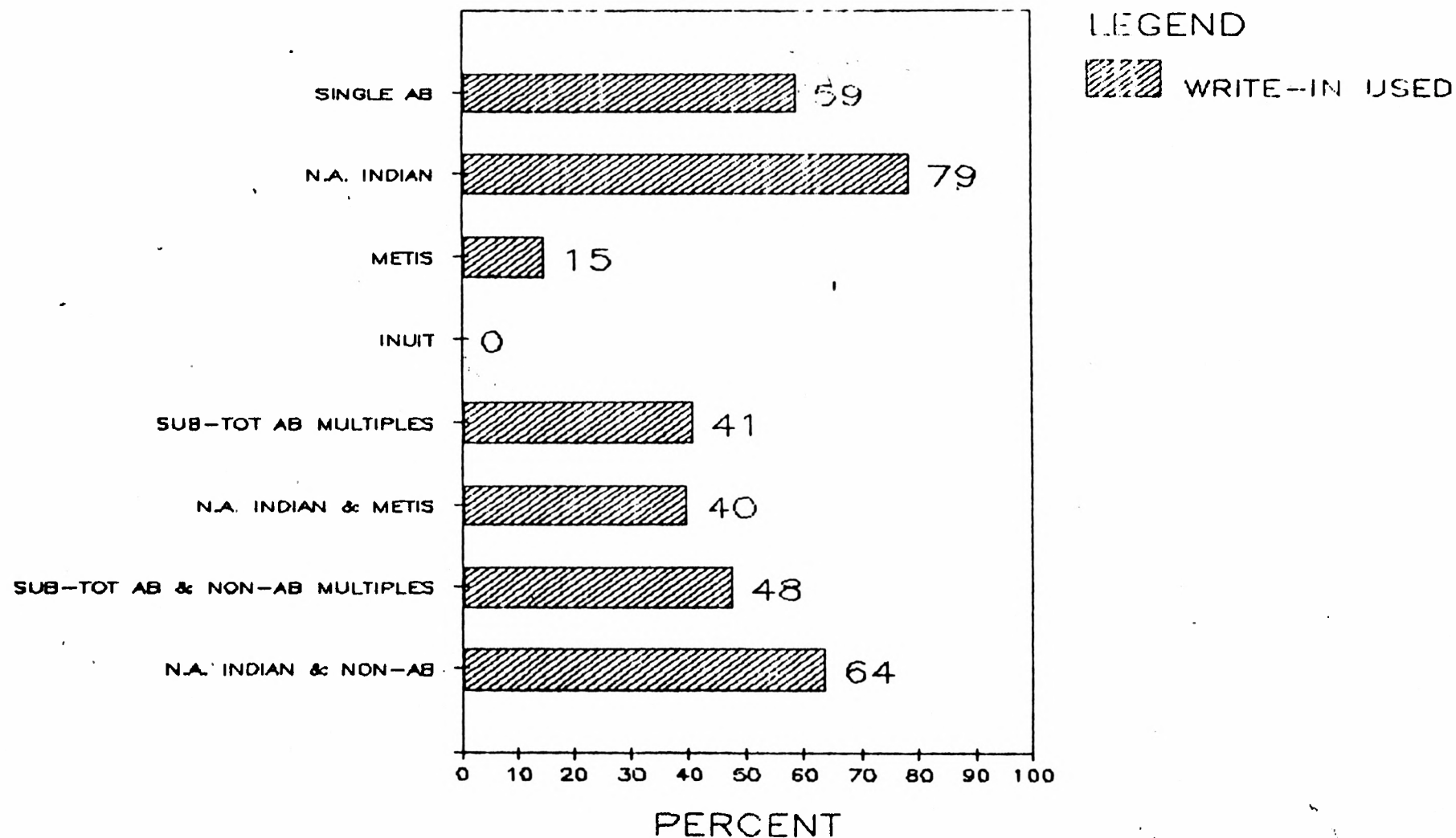


CHART 4

N.A. INDIAN ORIGINS (Q15) COMBINED WITH NON-ABORIGINAL ORIGINS,
SHOWING PERCENTAGE USING THE BAND/FIRST NATION/TRIBE WRITE-IN SPACE
CANADA, NCT (1988)

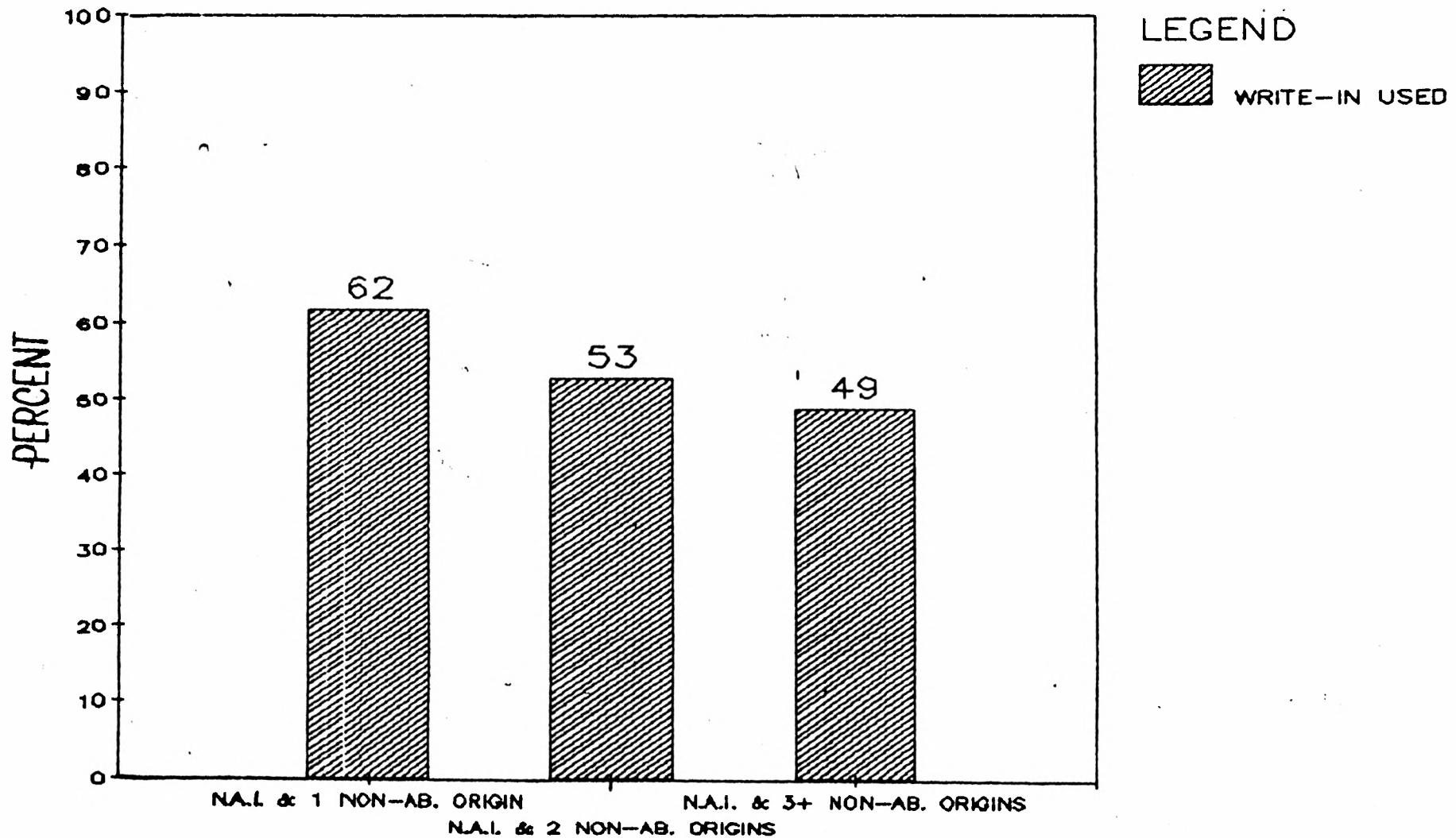


CHART 5

CONTRIBUTION OF CANADIAN CHECKBOX TO SELECTED MULTIPLE
ABORIGINAL/NON-ABORIGINAL RESPONSES IN Q15 AND IN Q16
CANADA, NCT (1988)

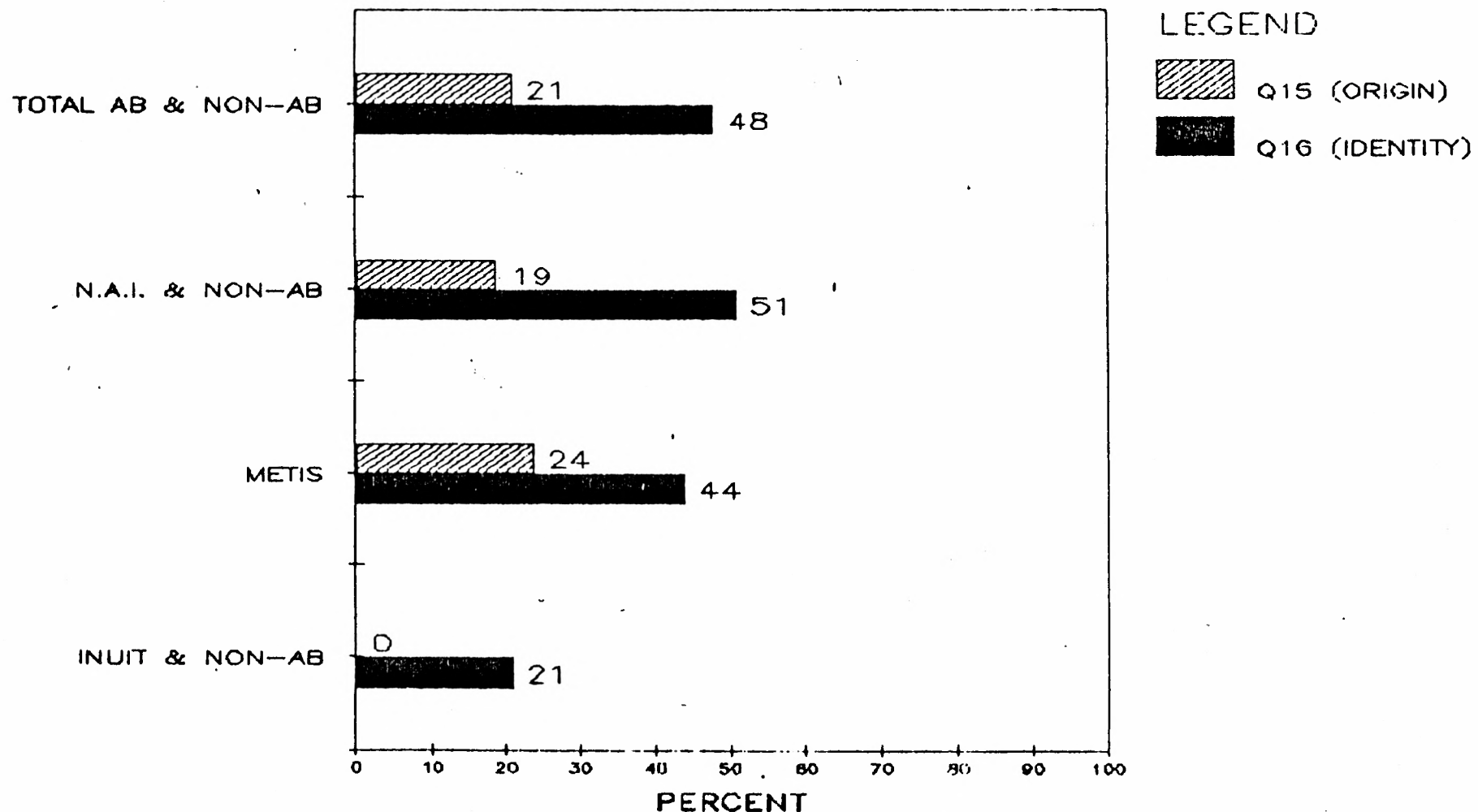


CHART SHOWS % OF AB/NON-AB RESPONSE IN WHICH "CANADIAN" IS PART OF RESPONSE.

CHART 6

MAINTENANCE OR LOSS OF ABORIGINAL IDENTITY (Q16)
FROM ABORIGINAL ORIGINS (Q15)
CANADA, NCT (1988)

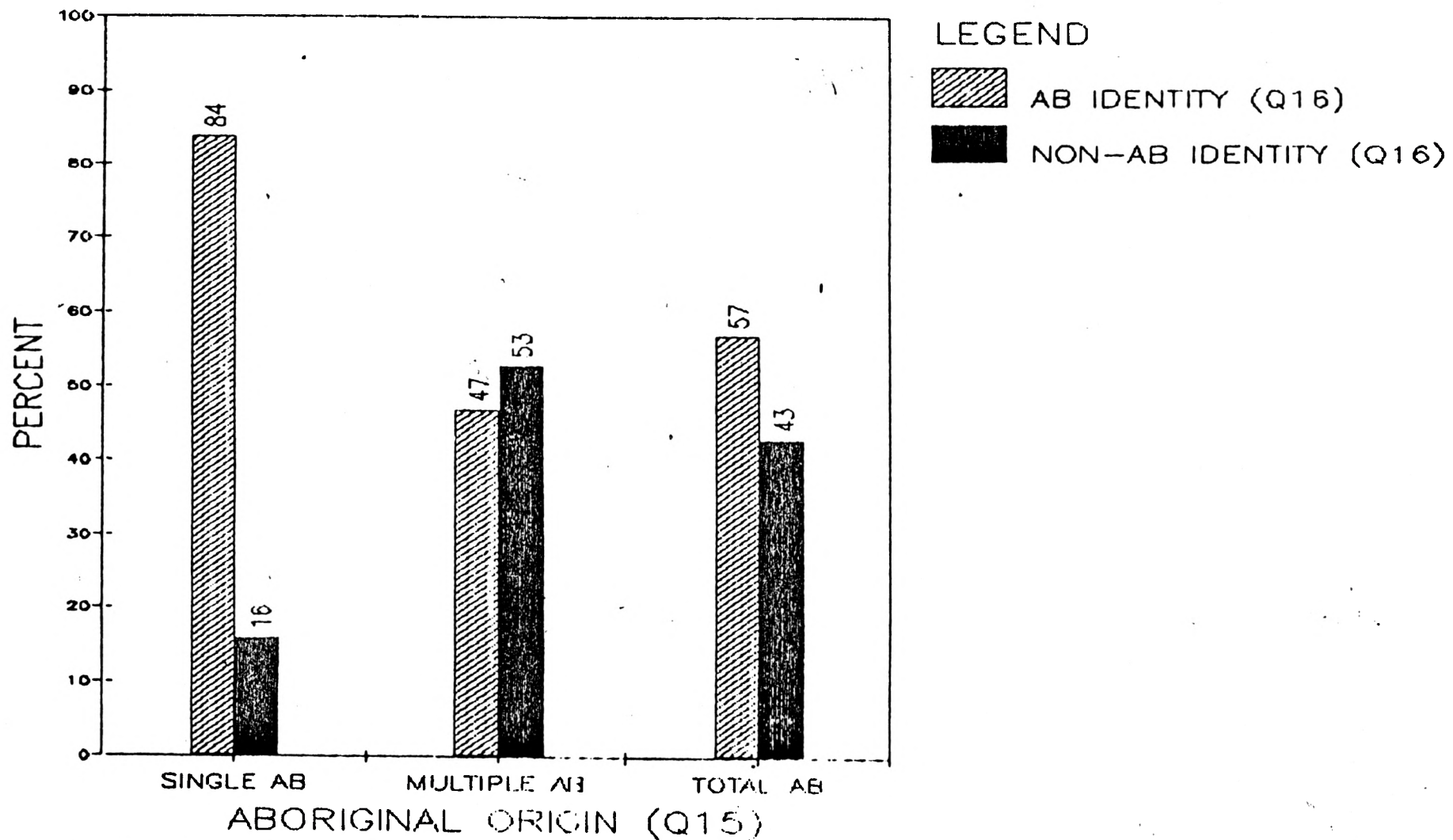


Table 3 - Selected Aboriginal Responses in Q15, By Those Who Maintain or Lose Aboriginal Identity in Q16
- Canada, 1988 (MCT) (1)

Q15 Selected Aboriginal Responses	Aboriginal Q16 Response			Non-Aboriginal Q16 Response			Total
	Single	Multiple (2)	Total	Single	Multiple (3)	Total	
Single Aboriginal Responses	90,000 69	19,000 15	109,000 84	12,000 9	9,000 7	21,000 16	130,000 100
North American Indian & Non-Aboriginal	19,000 8	91,000 36	110,000 44	112,000 45	28,000 11	140,000 56	250,000 100
Metis & Non-Aboriginal	9,000 9	38,000 39	46,000 47	42,000 43	10,000 10	52,000 53	98,000 100
Subtotal Multiple Aboriginal Responses	36,000 9	144,000 38	180,000 47	161,000 42	39,000 10	200,000 53	379,000 100
Total All Aboriginal Responses	125,000 25	163,000 32	289,000 57	173,000 34	48,000 9	221,000 43	509,000 100

(1) - Weighted estimates based on results of MCT, rounded to nearest 1,000's; Totals may not add due to rounding.

(2) - Multiple means that at least one of the multiple responses on Q16 is Aboriginal.

(3) - Multiple means only Non-Aboriginal responses were given on Q16.

APPENDIX 1

1. NAME

Make sure you copy the names in the same order as your list in **Step 2**.

PERSON 1

Family name

Given name

Middle initial

14. Where were this person's parents born?

Mark or print country according to present boundaries.

Father

1 ☐ In Canada

2 ☐ Outside Canada – Specify

Mother

3 ☐ In Canada

4 ☐ Outside Canada – Specify

15. What are the ethnic or cultural origins of this person's parents and grandparents?

Mark or print as many groups as apply.

- 01 ☐ French 07 ☐ Ukrainian
02 ☐ English 08 ☐ Dutch
03 ☐ German 09 ☐ Chinese
04 ☐ Scottish 10 ☐ Jewish
05 ☐ Irish 11 ☐ Polish
06 ☐ Italian 12 ☐ Portuguese
13 ☐ North American Indian
14 ☐ Métis
15 ☐ Inuit (Eskimo)

Continue below
↓

Specify Band or First Nation or Tribe, if applicable (for example, Cross Lake Indian Band, Haida Nation, Inuvialuit)

1

2

- 16 ☐ Other ethnic or cultural group(s) (for example, Greek, Norwegian, Indian from India or U.K. or Uganda, Vietnamese, Filipino, Mexican, Armenian, Haitian, Lebanese, Japanese)

Specify

3

4

17 ☐ Canadian

APPENDIX 1

1. NAME

Make sure you copy the names in the same order as your list in **Step 2**.

PERSON 1

Family name

Given name

Middle initial

16. What is this person's ethnic or cultural identity?

Mark or print as many groups as apply.

- 01 ☐ French 07 ☐ Ukrainian
 02 ☐ English 08 ☐ Dutch
 03 ☐ German 09 ☐ Chinese
 04 ☐ Scottish 10 ☐ Jewish
 05 ☐ Irish 11 ☐ Polish
 06 ☐ Italian 12 ☐ Portuguese
 13 ☐ North American Indian
 14 ☐ Métis
 15 ☐ Inuit (Eskimo)

Continue below
↓

Specify Band or First Nation or Tribe, if applicable (for example, Cross Lake Indian Band, Haida Nation, Inuvialuit)

- 16 ☐ Other ethnic or cultural group(s) (for example, Greek, Norwegian, Indian from India or U.K. or Uganda, Vietnamese, Filipino, Mexican, Armenian, Haitian, Lebanese, Japanese)

Specify

1

2

- 17 ☐ Canadian

17. Which of the following best describes this person's race or colour?

Persons of mixed race should mark or print the applicable groups.

- 1 ☐ White
 2 ☐ Asian
 3 ☐ Black
 4 ☐ Other race or colour - Specify