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Labour Force Survey Religion Report 2017

Annual update – January 2019



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Publication and associated tables available at: <https://www.executiveoffice-ni.gov.uk/publications/labour-force-survey-religion-report-2017>

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We are interested in understanding more about the quality of this publication and how it is used. This is important, as it will help us provide a high quality service which meets users' needs. We would be extremely grateful if you could spend a couple of minutes answering a few questions on our User Feedback Survey. This can be accessed using the link below.

<https://www.surveymonkey.co.uk/r/LFSFEEDBACK>

Thank you.

For more details, or for help in completing the survey, please contact:

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LFS RELIGION REPORT - AT A GLANCE 2017

Working age economic activity and inactivity

Protestants - 2017



■ Economic Activity (73%) ■ Economic Inactivity (27%)

Catholics - 2017



■ Economic Activity (70%) ■ Economic Inactivity (30%)

Employment

70% - the employment rate among working age Protestants in 2017.

67% - the employment rate among working age Catholics in 2017.



- In 1992, the corresponding employment rates were 69% for Protestants and 54% for Catholics.



Unemployment

4% - the unemployment rate among Protestants in 2017.

4% - the unemployment rate among Catholics in 2017.



- In 1992, the corresponding unemployment rates were 9% for Protestants and 18% for Catholics.



Training and qualifications

12% - the proportion of economically active working age Protestants with no qualifications in 2017.

11% - the proportion of economically active working age Catholics with no qualifications in 2017.



- In 1993, 30% of economically active working age Protestants and 32% of economically active working age Catholics had no qualifications.



Gap analysis and long-term trends

Table (i): Analysis of long-term trends in the positions of Protestants and Catholics and the change in the long-term gap between the relative positions of Protestants and Catholics, for key labour market outcomes.¹

Indicator	Long-term trend - Protestants	Long-term trend - Catholics	Gap - long-term ²
Working age economic activity rate	From 76% in 1992 to 73% in 2017	From 66% in 1992 to 70% in 2017	From 10 percentage points in 1992 to 3 percentage point in 2017
Working age economic inactivity rate	From 24% in 1992 to 27% in 2017	From 34% in 1992 to 30% in 2017	From 10 percentage points in 1992 to 3 percentage point in 2017
Unemployment rates (16+)	From 9% in 1992 to 4% in 2017	From 18% in 1992 to 4% in 2017	From 9 percentage points in 1992 to 0 percentage points in 2017
Working age employment rate	From 69% in 1992 to 70% in 2017	From 54% in 1992 to 67% in 2017	From 15 percentage points in 1992 to 3 percentage points in 2017
Proportion of working age economically active with no qualifications	From 30% in 1993 to 12% in 2017	From 32% in 1993 to 11% in 2017	Not applicable; in 1993 a higher proportion of Catholics than Protestants had no qualifications; the reverse was true in 2017

Please note: While reducing gaps between the relative positions of Protestants and Catholics is seen as a positive, changes should also be viewed within the context of individual trends within each religion. In addition, long-term changes need to be seen in the context of the change in the working age definition. For details see Section A.7 in Appendix A.

¹ Percentage point changes are based on unrounded figures.

² The gap measure examines the relative positions of Protestants and Catholics for key labour market outcomes. For example, the working age economic inactivity rate was 76% for Protestants and 66% for Catholics in 1992 – a 10 percentage point ‘gap’. In 2017, the corresponding rates were 73% for Protestants and 70% for Catholics – a three percentage point ‘gap’.

Key points

Chapter 2: Community Characteristics

Between 1990 and 2017, the proportion of the population aged 16 and over who reported as Protestant decreased by 14 percentage points from 56% to 42%, while the proportion who reported as Catholic increased by three percentage points from 38% to 41%. The proportion reported as 'other/non-determined' has increased from 6% to 17% over the same period (Table A2.1).³

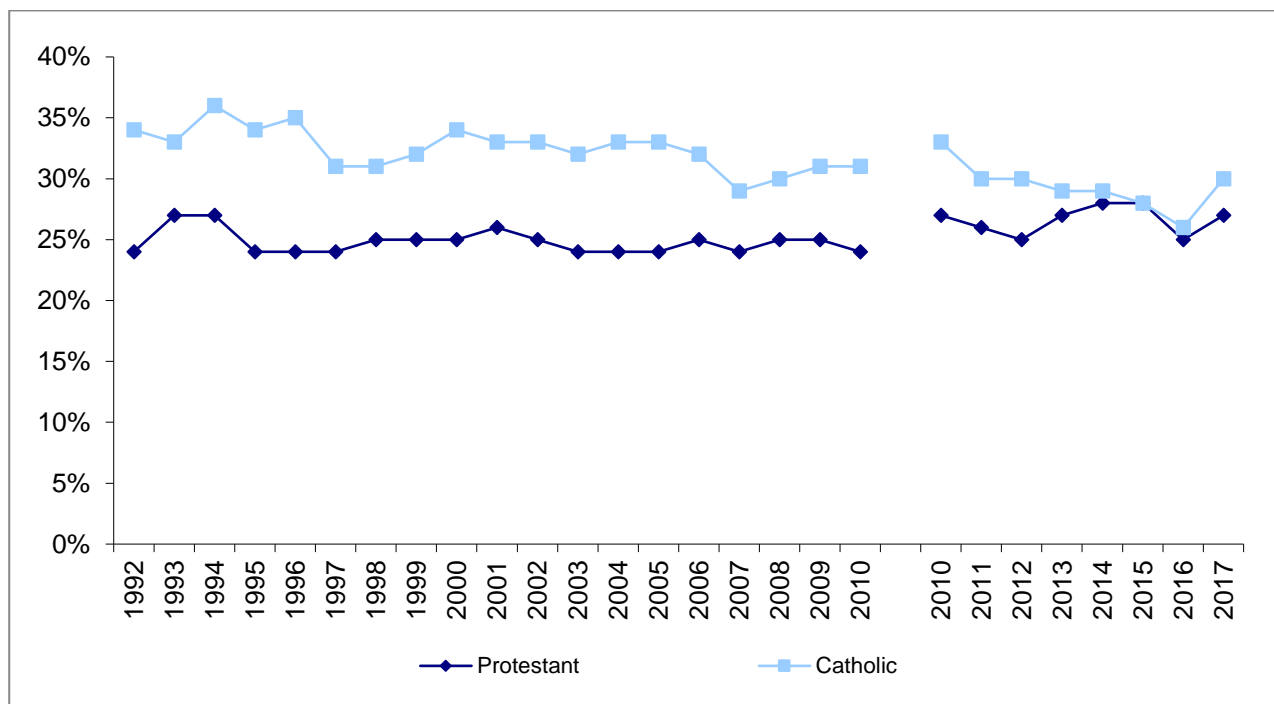
Chapter 3: Working Age⁴ Economic Activity

Between 1992 and 2017, there has generally been a higher level of working age economic activity among the Protestant community compared with the Catholic community, although there has been a convergence over the time period. In 1992, 76% of working age Protestants were economically active, compared with 66% of working age Catholics – a 10 percentage point difference. By 2017, the working age economic activity rate was 73% for Protestants and 70% for Catholics (Table A3.1).

Chapter 4: Working Age Economic Inactivity

Between 1992 and 2017, Catholics have generally experienced higher rates of working age economic inactivity than Protestants. However, these rates have converged over time; in 1992, 24% of working age Protestants were economically inactive compared with 34% of working age Catholics - a 10 percentage point difference. In 2017, the rates were 27% for Protestants and 30% for Catholics (Figure (i) and Table A4.1).

Figure (i): Working age economic inactivity rates, 1992–2017



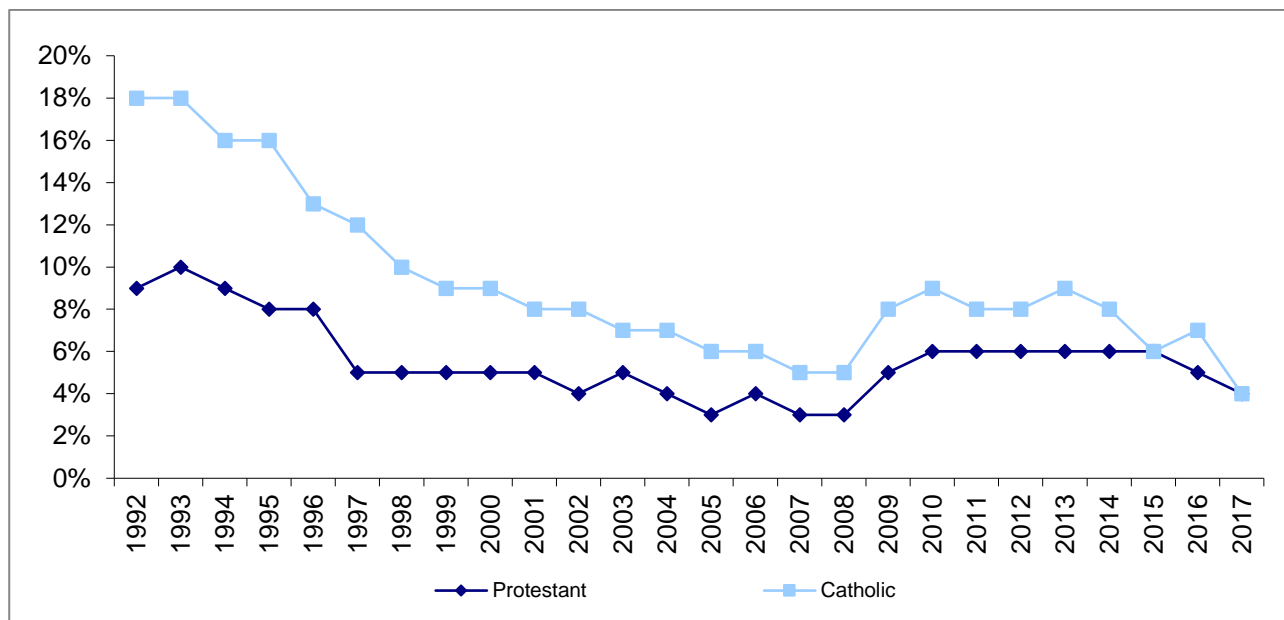
³ Comparisons with the most recent Census data (2011) are included in the main chapter.

⁴ Please note that the 'working age' definition was changed in August 2010 – see paragraph 2.2 and Section A.7 in Appendix A for details. Figures for both definitions for 2010 are given in the relevant charts in this chapter.

Chapter 5: Unemployment

Between 1992 and 2017, Catholics have generally experienced higher rates of unemployment than Protestants, although the difference between the two rates has decreased over the time period. In 1992, the unemployment rate was 9% for Protestants and 18% for Catholics; in 2017 these rates were 4% for both Protestants and Catholics (Figure (ii) and Table A5.1).

Figure (ii): Unemployment rates, 1992-2017



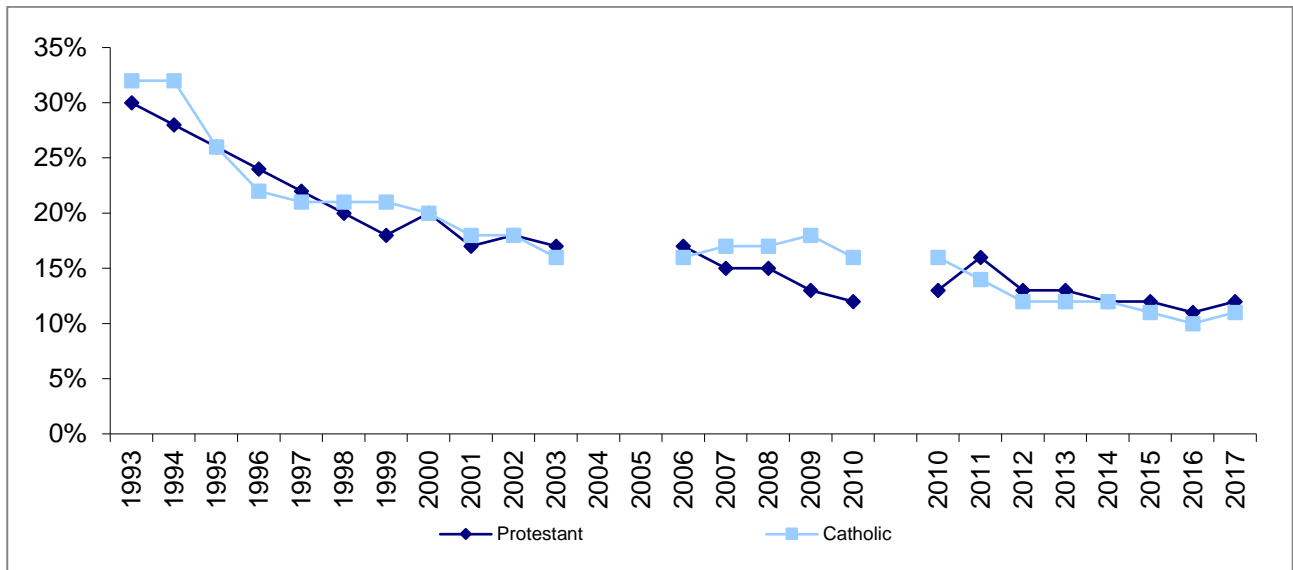
Chapter 6: Employment

A consistently higher proportion of working age Protestants have been in employment compared with their Catholic counterparts between 1992 and 2017. However, this difference has decreased over time – in 1992, 69% of working age Protestants and 54% of working age Catholics were in employment; by 2017 these rates were 70% and 67% respectively (Table A6.1).

Chapter 7: Training and Qualifications

Over the period 1993 to 2017, the proportion of working age economically active Protestants with no qualifications has decreased from 30% to 12%, and the proportion of working age economically active Catholics with no qualifications has decreased from 32% to 11% (Figure (iii) and Table A7.8).

Figure (iii): Proportion of economically active working age population with no qualifications, 1993-2017

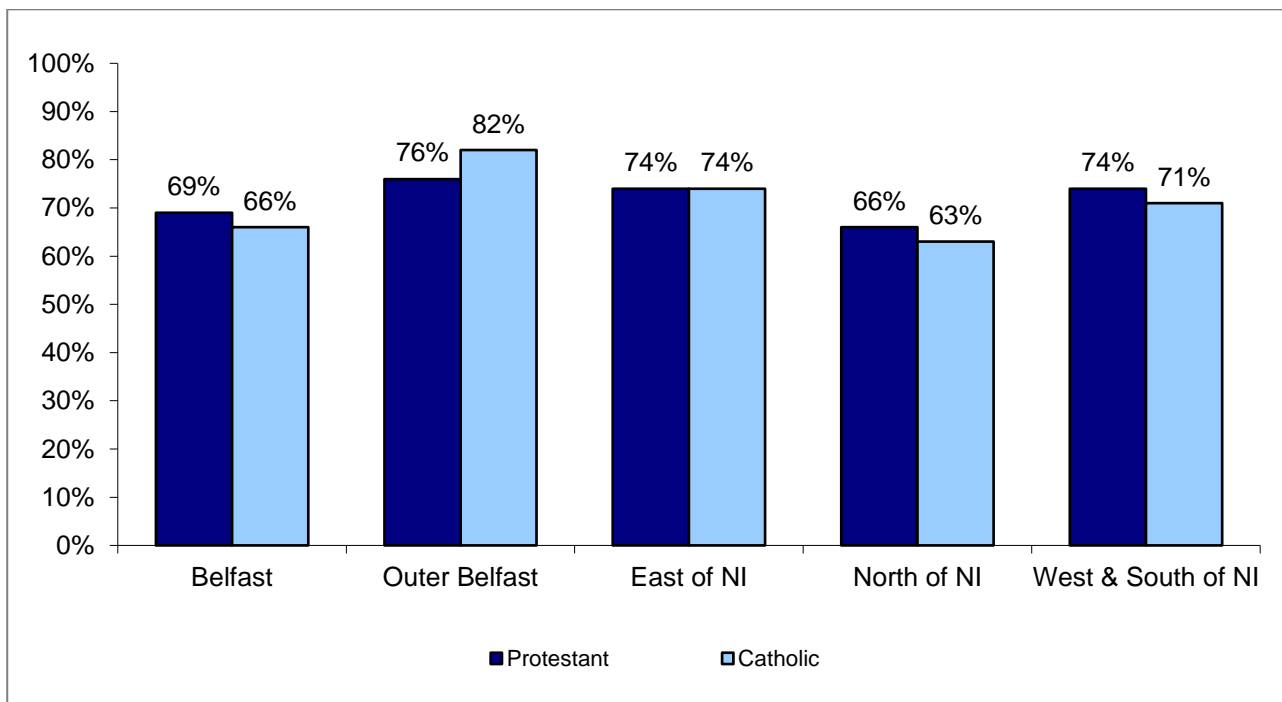


NB: Figures for 1996 are the averages of the four quarterly LFS surveys as the annual dataset for 1996 contained missing qualifications data. Qualification data for 2004 and 2005 are unavailable.

Chapter 8: Geographical Analysis

For three of the NUTS 3 areas, Belfast, the North of NI and the West & South of NI, working age economic activity rates were higher among Protestants than Catholics in 2017. In Outer Belfast, working age economic activity rates were higher among Catholics than Protestants, while in the East of NI 74% of both Protestants and Catholics were economically active (Figure (iv) and Table A8.3).

Figure (iv): Working age economic activity rates by NUTS 3 region, 2017



Chapter 1 - Introduction

Introduction

This report presents information from the 2017 Labour Force Survey (LFS) on the labour market characteristics of Protestants and Catholics in Northern Ireland.

The Department of Finance (DoF) commissions the LFS in Northern Ireland. The Northern Ireland Statistics and Research Agency (NISRA), an agency of DoF, carries out the survey and publishes the results. The day-to-day management of the fieldwork, including data collection and database creation, rests with NISRA's Central Survey Unit (CSU).

From 1973 to 1983, the survey was conducted biennially in Northern Ireland, changing to an annual survey from 1984 until 1994. Since December 1994 the LFS has been conducted on a quarterly basis, initially based on the financial year. Since 2006 the LFS annual database moved to calendar quarters. The 2017 results reported here refer to the calendar year from 1st January to 31st December 2017. While the impact of this change is likely to be negligible, it should be borne in mind when assessing the information in this report.

Full details of the sample coverage and definitions used within the LFS can be found in Sections A.1, A.2, A.5, A.7 and A.8 in Appendix A. The definitions used conform to that of the International Labour Organisation (ILO).

Because the LFS is a sample survey, results are subject to sampling error, i.e. the actual proportion of the population in private households with a particular characteristic may differ from the proportion of the LFS sample with that characteristic. Please see Section A.8 in Appendix A for more details.

Policy context of the LFS Religion report

Historically there has been a difference in the labour market outcomes between members of the two main religious communities in Northern Ireland. The Catholic community has generally experienced higher levels of economic inactivity and unemployment than the Protestant community.⁵

The reasons for these differences are complex and beyond the scope of this publication. However, these issues were explored by, among others, DTZ Piedad in 'Report on labour market dynamics' (2005).⁶

There have been a number of pieces of legislation passed relating to Fair Employment in Northern Ireland. Section 75 of the Northern Ireland Act (1998) requires public bodies to have due regard to promote equality of opportunity between people on a number of grounds, including religion. The Fair Employment Acts 1976 and 1989 outlawed discrimination in employment on grounds of religious belief and political opinion. The 1976 and 1989 Acts were repealed and their provisions re-enacted, brought together and added

⁵ See: Tables A4.1 and A5.1 in 'Labour Force Survey Religion Report 2017 – Tables' (<https://www.executiveoffice-ni.gov.uk/publications/labour-force-survey-religion-report-2017>) and, for example, R.D. Osborne and I. Shuttleworth, *Fair Employment in Northern Ireland: a Generation on*, Belfast: The Blackstaff Press, 2004, p.15

⁶ This was part of a four part report on labour market dynamics, which is available from PRONI: (https://wayback.archive-it.org/11112/20150930133226/http://www.ofmdfmi.gov.uk/content_-_equality-newpage-7)

to in the Fair Employment and Treatment (Northern Ireland) Order 1998, which came into operation in March 1999.⁷ This was subsequently amended by the Fair Employment and Treatment Order (Amendment) Regulations (Northern Ireland) 2003 to take account of EU regulations.

The Equality Commission for Northern Ireland (ECNI) was established under the Northern Ireland Act (1998) and this body is responsible for promoting awareness of and enforcing anti-discrimination law, including the Fair Employment Legislation. ECNI produces an annual Fair Employment Monitoring Report. However, the ECNI report does not monitor the self-employed, the unemployed, those on government training schemes, school teachers nor those working in private sector concerns with 10 or less employees.⁸ By using the LFS this report is therefore able to look at a wider labour market spectrum than the ECNI's Fair Employment Monitoring report.

Background to the LFS Religion Report

In 2011, the LFS Religion Report underwent an assessment of compliance with the Code of Practice for Official Statistics by the UK Statistics Authority. This report is available for download from:

https://www.executiveoffice-ni.gov.uk/sites/default/files/publications/ofmdfm_dev/statistics-authority-assessment-report-lfs-july-2012.pdf

Report coverage

For the 2017 LFS Religion Report, tables with associated data can be found in a separate document available from:

<https://www.executiveoffice-ni.gov.uk/publications/labour-force-survey-religion-report-2017>

LFS Religion Reports and associated tables from 2011 to 2016 can be accessed on the Executive Office's website.⁹

Working Age Definition Change

The 'working age' definition, used in the calculation of employment and economic inactivity rates, was changed in August 2010 to include those aged from 16 to 64 for both men and women. These rates were previously based on upper age limits of 59 for women and 64 for men, reflecting the state pension ages in the UK. However, between 2010 and 2018, the state pension age for women increased from 60 to 65, thereby making a change to the definition necessary.

The change in definition followed a UK-wide public consultation on the issue and the approach being applied to Northern Ireland labour market statistics mirrors the approach that the Office for National Statistics (ONS) are applying to other UK regions.

Due to the definition change, caution needs to be applied when interpreting trends over time. Figures for both definitions are generally given for 2010 in the tables in the separate document and in the charts throughout this report. The only exceptions to this are Tables

⁷ Equality Commission for Northern Ireland, Fair Employment in Northern Ireland: Code of Practice, p.2 (<http://www.equalityni.org/Employers-Service-Providers/Large-Business/Registration-and-monitoring/Fair-Employment-Code-of-Practice>)

⁸ Fair Employment Monitoring Report No.27: Annual Summary of Monitoring Returns, 2016, <http://www.equalityni.org/ECNI/media/ECNI/Publications/Delivering%20Equality/FETO%20Monitoring%20Reports/No27/MonitoringReportNo27.pdf>.

⁹ <https://www.executiveoffice-ni.gov.uk/articles/labour-force-survey-religion-reports>

A6.29 to A6.31 and Figures 6.12 and 6.13 where the working age is taken as 16 to 64 for both males and females for all years.

Results

The majority of tables and graphs within this report refer only to those within the survey who reported as either Catholic or Protestant. Chapter 2 includes details of those whose religion was neither Catholic nor Protestant or for whom no religion could be determined, they have been categorised as 'other/non-determined' in the report.

The data tables (available from: <https://www.executiveoffice-ni.gov.uk/publications/labour-force-survey-religion-report-2017>) can reflect percentage or population estimates. Percentage estimates are rounded to the nearest whole number. Population estimates are rounded to the nearest thousand and reflect the impact of weights applied to the data to ensure that it reflects the age, gender and geographical distribution of the Northern Ireland population. Number, percentage and percentage change calculations have been undertaken on the basis of unrounded numbers, which will, in some instances, give rise to apparent discrepancies. It is also important to note that percentages and numbers may not sum due to rounding.

Where sample cell sizes are too small to allow meaningful analysis, the estimate is replaced by an asterisk (*) (a more detailed explanation is included in Section A.1 in Appendix A).

Please note that in some charts, particularly those which include the 'other/non-determined' category, the category values did not meet the required threshold for publication.¹⁰ As a result, some of the data points in the charts may be blank.

Stated religion and community background question

Since the LFS started, individuals have been asked to state their religious denomination. This report is based on the responses to this stated religion question. A further question is asked concerning the religious community in which individuals of no stated religious denomination were brought up. These community background data have not been incorporated into this report, as further analysis and consultation is required in order to determine how best to do this.

Re-weighting

The LFS weighting is regularly revised to take account of the mid-year population estimates. In terms of this report, re-weighting has not yet been calculated and is not applied to any data.

Review of the Labour Force Survey Religion Report

It is intended that a review of the content and design of the Labour Force Survey Religion Report will take place in advance of the 2018 report. Full details of this review, including information on a public consultation, will be available in advance on the Labour Force Religion Report webpage:

<https://www.executiveoffice-ni.gov.uk/articles/labour-force-survey-religion-reports>

¹⁰ See Section A.9 in Appendix A for more details of the publication thresholds.

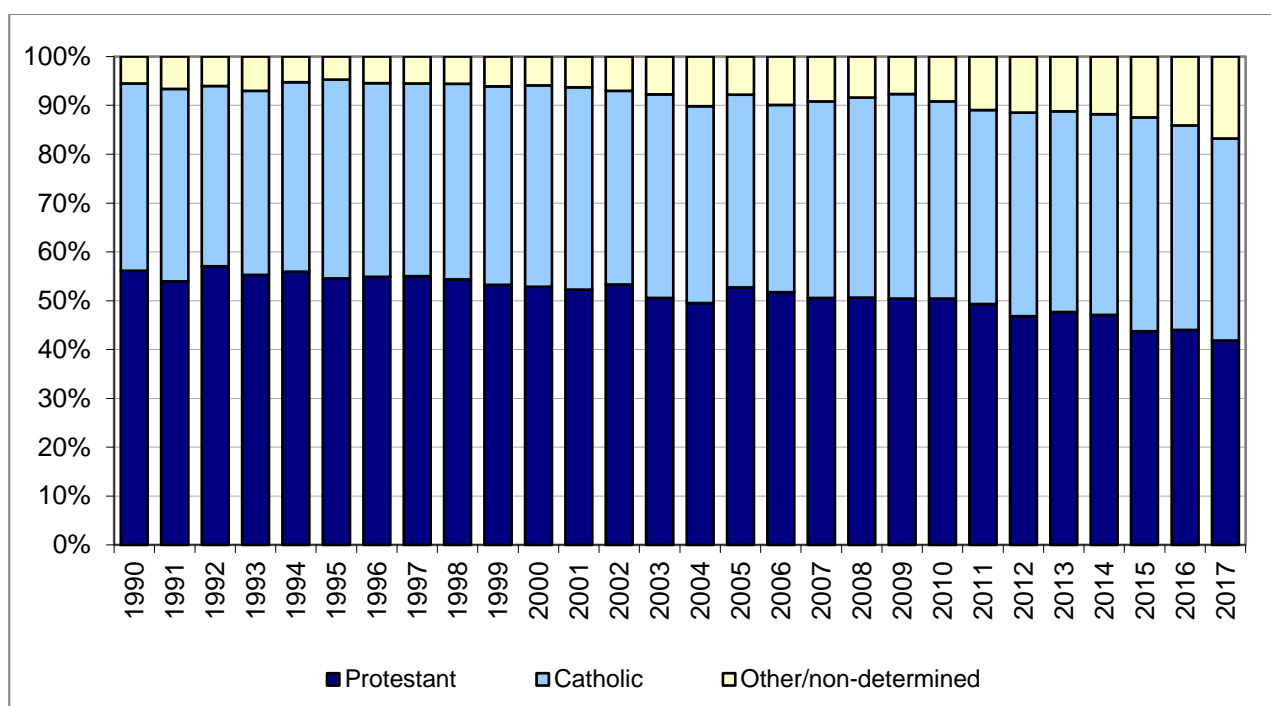
Chapter 2 - Community Characteristics

(Tables A2.1 – A2.25; Labour Force Survey Religion Report 2017 – Tables: <https://www.executiveoffice-ni.gov.uk/publications/labour-force-survey-religion-report-2017>)

2.1 Population aged 16+¹¹

Figure 2.1 shows the religious composition of the population aged 16 and over for Northern Ireland between 1990 and 2017. The proportion of Protestants has fallen by 14 percentage points between 1990 and 2017, from 56% to 42%, while the proportion of Catholics has increased by three percentage points, from 38% to 41%, over this same period. The proportion of the population classified as ‘other/non-determined’ has more than doubled, from 6% to 17% over this period (Table A2.1).¹²

Figure 2.1: Composition of the population aged 16+, 1990-2017



There were 643,000 Protestants aged 16 and over in 1990; in 2017 this figure has decreased, to 612,000. Over this period, the number of Catholics increased by 165,000, or 38%, from 440,000 to 605,000. The number of people aged 16 and over classified as ‘other/non-determined’ has more than trebled from 63,000 to 245,000 between 1990 and 2017 (Table A2.2).

¹¹ All population data presented in this report are grossed estimates based on the LFS sample of private households.

¹² See Section A.5 in Appendix A for definitions of ‘Protestant’ and ‘other/non-determined.’

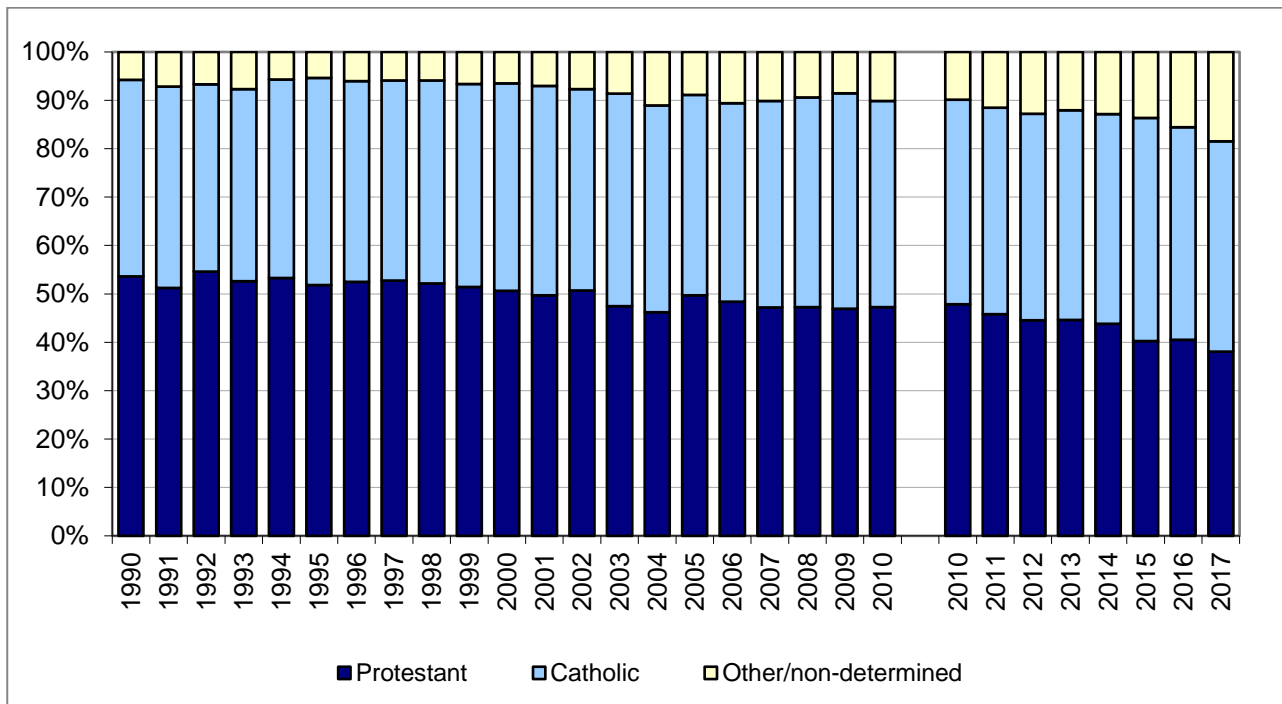
2.2 Working age population

The composition of the working age population between 1990 and 2017 is shown in Figure 2.2. For the period 1990 to 2009, males between the ages of 16 and 64 and females between the ages of 16 and 59 were defined to be of working age. **From 2010, the working age definition was changed to those aged between 16 and 64 years for both males and females. For 2010, figures for both definitions are given in the trend graphs and tables in ‘Labour Force Survey Religion Report 2017 – Tables’:** <https://www.executiveoffice-ni.gov.uk/publications/labour-force-survey-religion-report-2017>.

Please note the gap in Figure 2.2 in 2010 is due to this change in the definition of the working age population. This is a feature of any time series chart which involves the working age (with the exception of Figures 6.12 and 6.13). Due to the definition change, caution needs to be applied when interpreting trends over time.

In 2017, the religious composition of the working age population was 38% Protestant, 43% Catholic and 18% ‘other/non-determined’. In 1990, the corresponding figures were 54% Protestant, 41% Catholic and 6% ‘other/non-determined’ (Table A2.3).

Figure 2.2: Composition of the working age population, 1990-2017

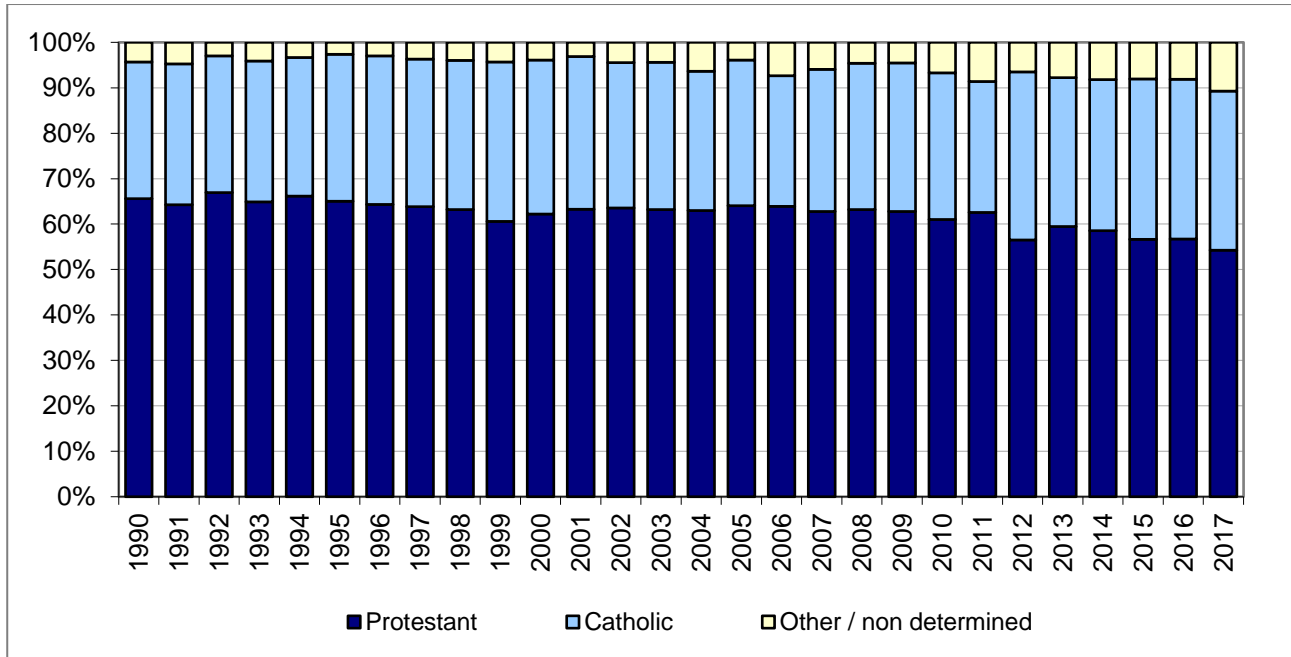


Over this period, the number of Protestants of working age decreased by 10% (from 495,000 to 446,000), the number of working age Catholics increased by 36% (from 375,000 to 509,000), and the number of those classified as ‘other/non-determined’ more than quadrupled (from 53,000 to 216,000) (Table A2.4).

2.3 Population aged 60+

Figure 2.3 shows the composition of the population aged 60+ between 1990 and 2017. The proportion of this age group who identified as Protestant has decreased from 66% in 1990 to 54% in 2017, while the proportion of Catholics has increased, from 30% to 35%, over this same period. Five per cent of those aged 60 and over were classified as 'other/non-determined' in 1990; by 2017 this proportion had more than doubled to 11% (Table A2.5).

Figure 2.3: Composition of the population aged 60+, 1990-2017

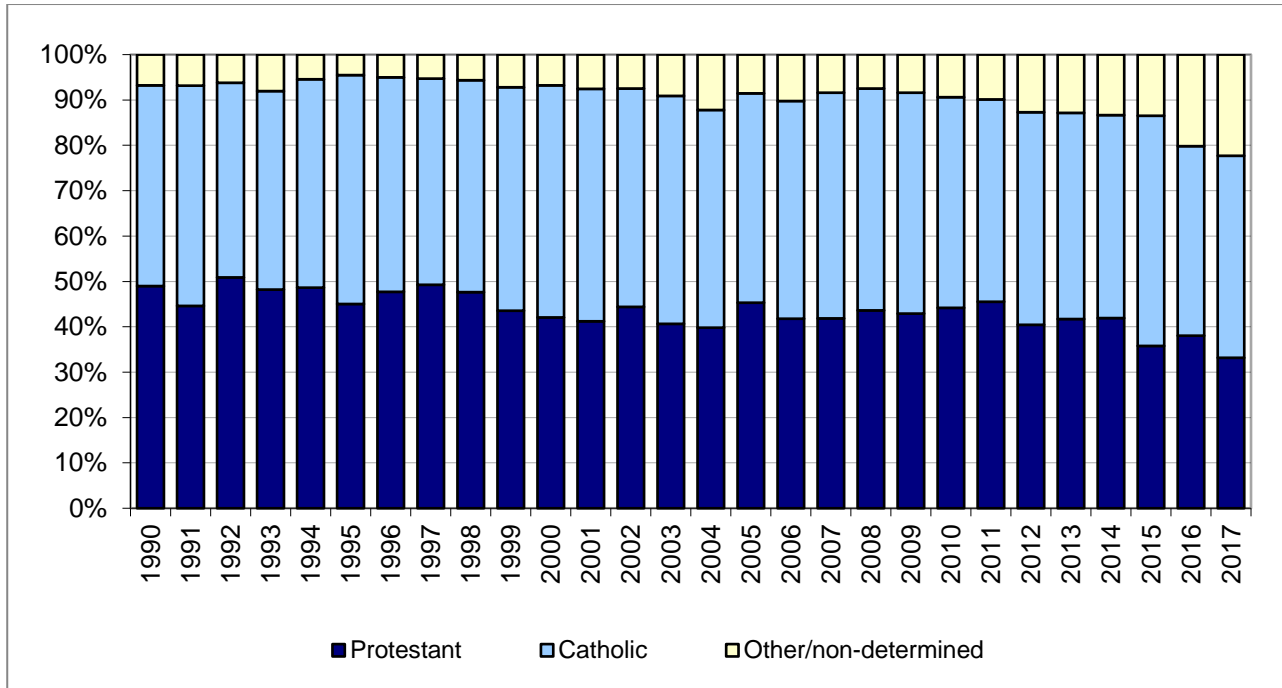


There were 166,000 Protestants aged 60 and over in 1990; this increased to 212,000 by 2017 (an increase of 28%). The number of Catholics in this age group increased from 76,000 to 137,000 (an increase of 80%) over the same period. The 11,000 classified as 'other/non-determined' aged 60 and over in 1990 had almost quadrupled to 42,000 by 2017 (Table A2.6).

2.4 Population aged 16-24

The composition of the population aged 16 to 24 over the period 1990 to 2017 is shown in Figure 2.4. The proportion of this age group who reported as Protestant decreased between 1990 and 2017 (from 49% to 33%), while the proportion of Catholics was relatively similar in both years (44% and 45% respectively). The proportion classified as 'other/non-determined' has more than trebled, from 7% to 22%, over the same period (Table A2.7).

Figure 2.4: Composition of the population aged 16-24, 1990-2017

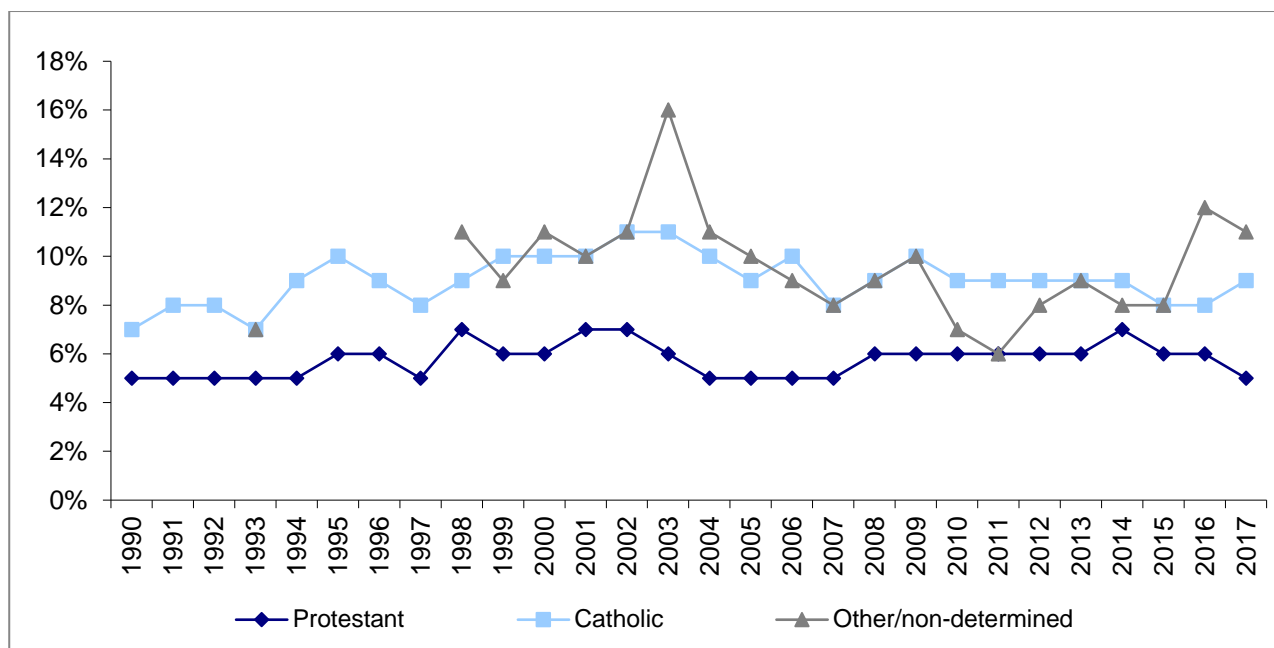


Between 1990 and 2017, the number of Protestants in this age group has decreased by 46,000 (40%), from 116,000 to 70,000. The number of Catholics has also decreased, from 105,000 in 1990 to 94,000, in 2017 (10%). The number classified as 'other/non-determined' increased considerably, from 16,000 in 1990 to 47,000 in 2017 (Table A2.8).

2.5 Proportion of full-time students (16+)

Figure 2.5 shows the proportion of the population aged 16 and over who were full-time students over the period 1990 to 2017. For both religions, the proportion of full-time students has remained relatively consistent for Protestants, with more fluctuation amongst Catholics: in 1990, 5% of Protestants and 7% of Catholics aged 16 and over were full-time students; in 2017, the corresponding proportions were 5% and 9%, respectively (Table A2.9).

Figure 2.5: Proportion of full-time students (16+), 1990-2017



In terms of numbers of full-time students, between 1990 and 2017, there were increases among both Protestants (30,000 to 31,000) and Catholics (30,000 to 52,000) (Table A2.10).

2.6 Proportion of the working age population who are disabled

LFS respondents are asked whether or not they are disabled, using the Government Statistical Service Harmonised disability question. The categorisation for this question is as follows:

- Disabled
- Not disabled

A new disability variable was introduced for the 2015 report, based on advice from ONS. Data for this variable are available for 2014 to 2017 only. As a result of this change, data for the proportion of the working age population who are disabled presented in this report are not comparable with data presented in previous Labour Force Survey Religion Reports.

Figure 2.6 presents the incidence of disability among the working age population by religion for 2017. Twenty-three per cent of working age Protestants and 20% of working age Catholics had a disability in 2017 (Table A2.11).

Figure 2.6: Incidence of disability among the working age population, 2017

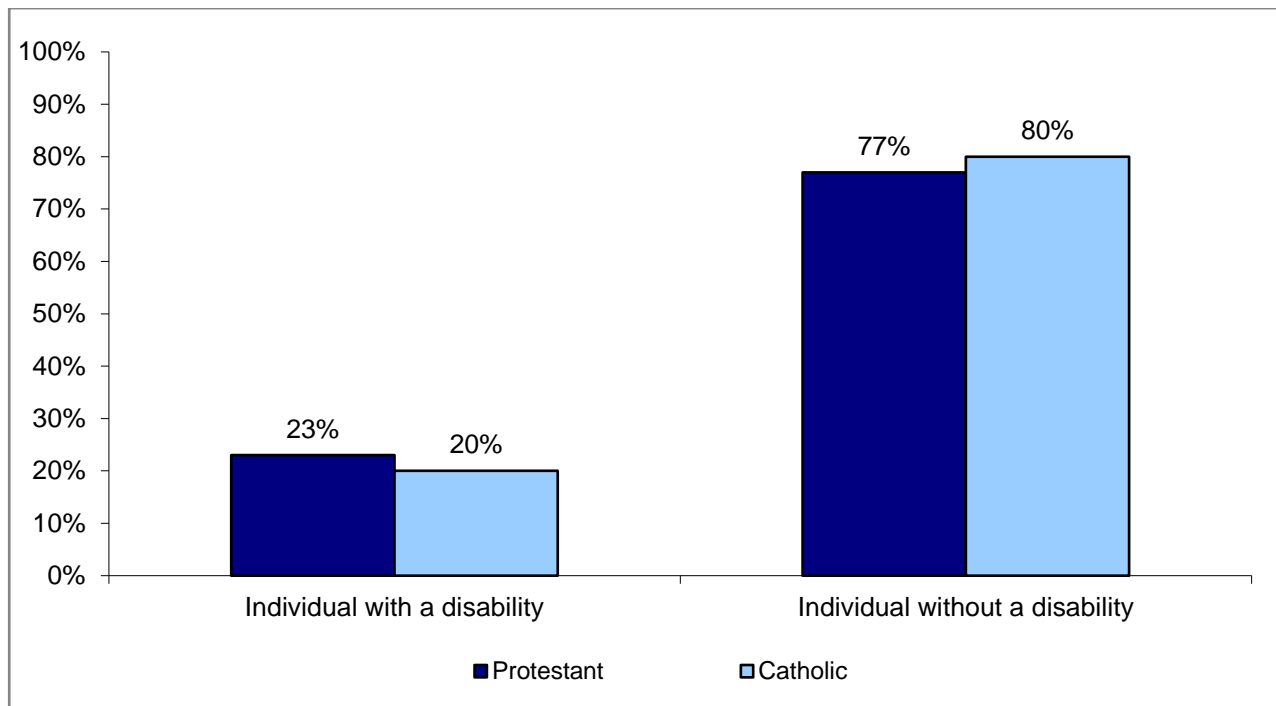
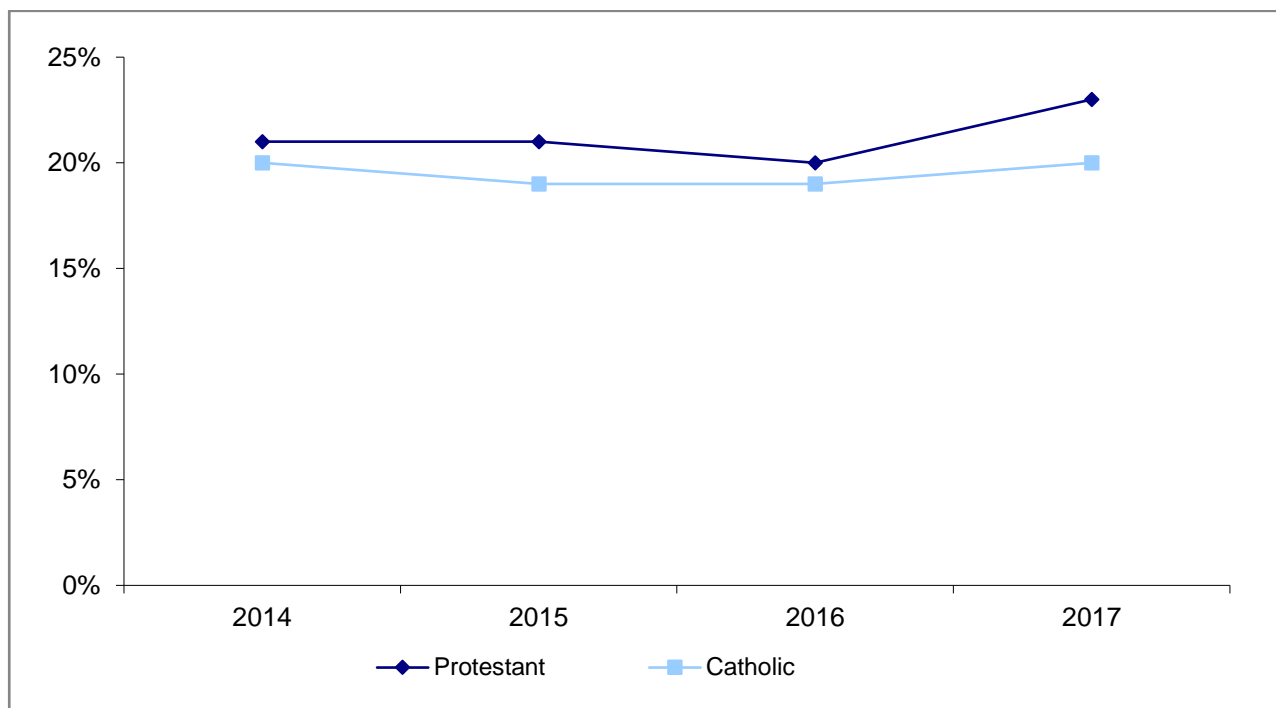


Figure 2.7 shows that over the period 2014 to 2017, the incidence of disability among working age Protestants has increased slightly from 21% in 2014 to 23% in 2017. Among Catholics, it has remained relatively consistent and was 20% in both 2014 and 2017 (Table A2.11).

Figure 2.7: Incidence of disability among the working age population, 2014-2017

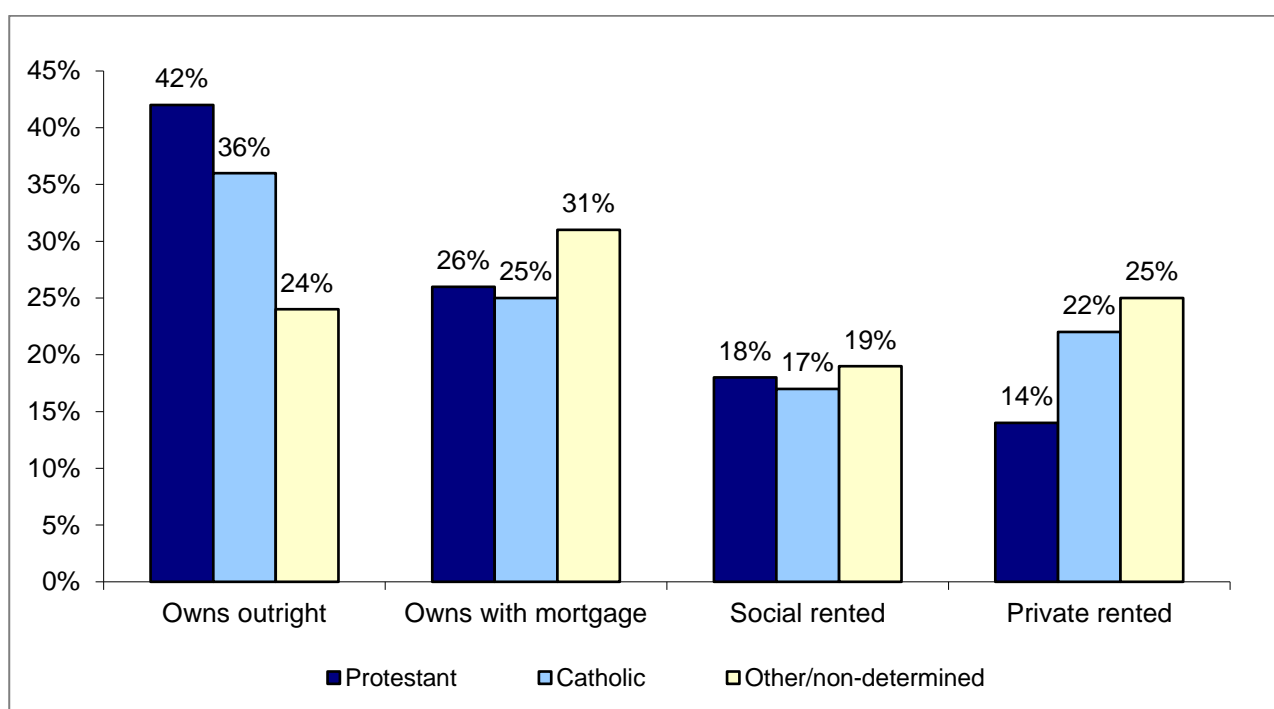


2.7 Housing tenure

The remainder of this chapter describes the household and family characteristics of the NI population in terms of its religious composition. This information is derived from the LFS household datasets from 1996 to 2017. As the name suggests these datasets refer to households rather than individuals and relate to April to June of the particular year in question.

Figure 2.8 below shows housing tenure by religion. Each household is assigned a religion based on the religion of the household reference person (HRP). In 2017, Protestant households had a higher rate of owner occupation (either owning outright or with a mortgage) than Catholic households - 68% of Protestant households were owner occupiers compared with 62% of Catholic households. Of those classified as 'other/non-determined', 56% were owner occupiers (Tables A2.12, A2.14 and A2.16).

Figure 2.8: Housing tenure (all households), 2017



Figures 2.9 and 2.10 illustrate how housing tenure has changed between 1996 and 2017 for Protestant and Catholic households. For both communities, the picture is one of generally stable levels of owner-occupancy, as well a decrease in the proportion socially renting, offset somewhat by an increase in the proportion privately renting.

In 1996, 71% of Protestant households were owner occupied, compared with 68% in 2017. Sixty-four per cent of Catholic households were owner occupied in 1996, compared with 61% in 2017.

The proportion of households that were socially rented has decreased for both the Protestant and Catholic communities. In 1996, 23% of Protestant households and 28% of Catholic households were socially rented; the corresponding figures for 2017 were 18% and 17%, respectively.

In contrast, the proportion of households that were privately rented has increased among both communities. In 1996, 6% of Protestant households were privately rented, compared with 14% in 2017. Over the same period, the proportion of Catholic households which were privately rented has increased from 7% to 22% (Tables A2.12 and A2.14).

Figure 2.9: Housing tenure (all households) - Protestant, 1996-2017

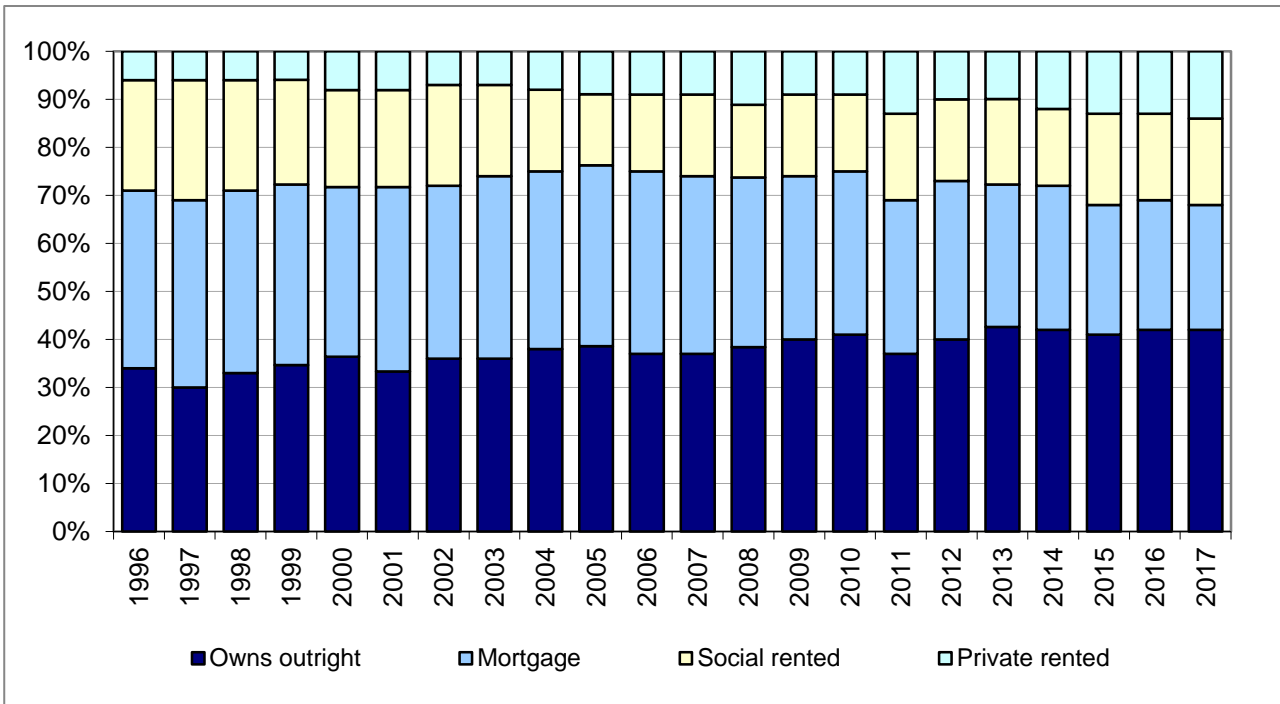
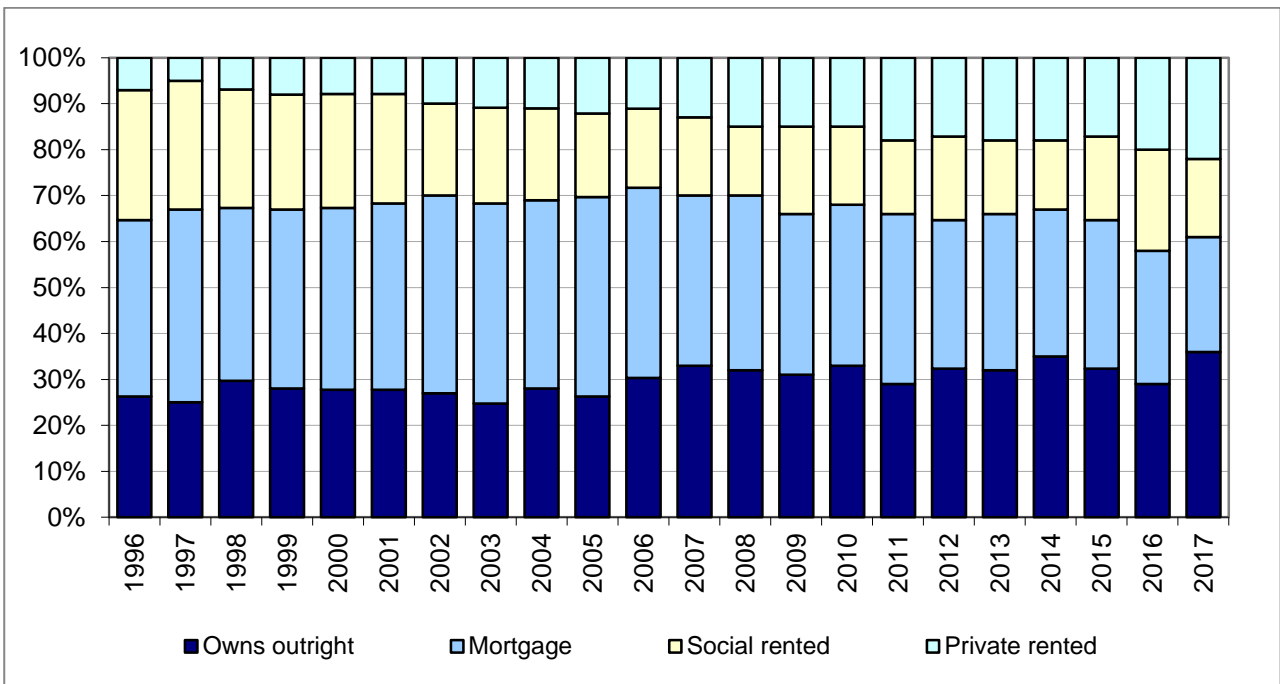


Figure 2.10: Housing tenure (all households) - Catholic, 1996-2017



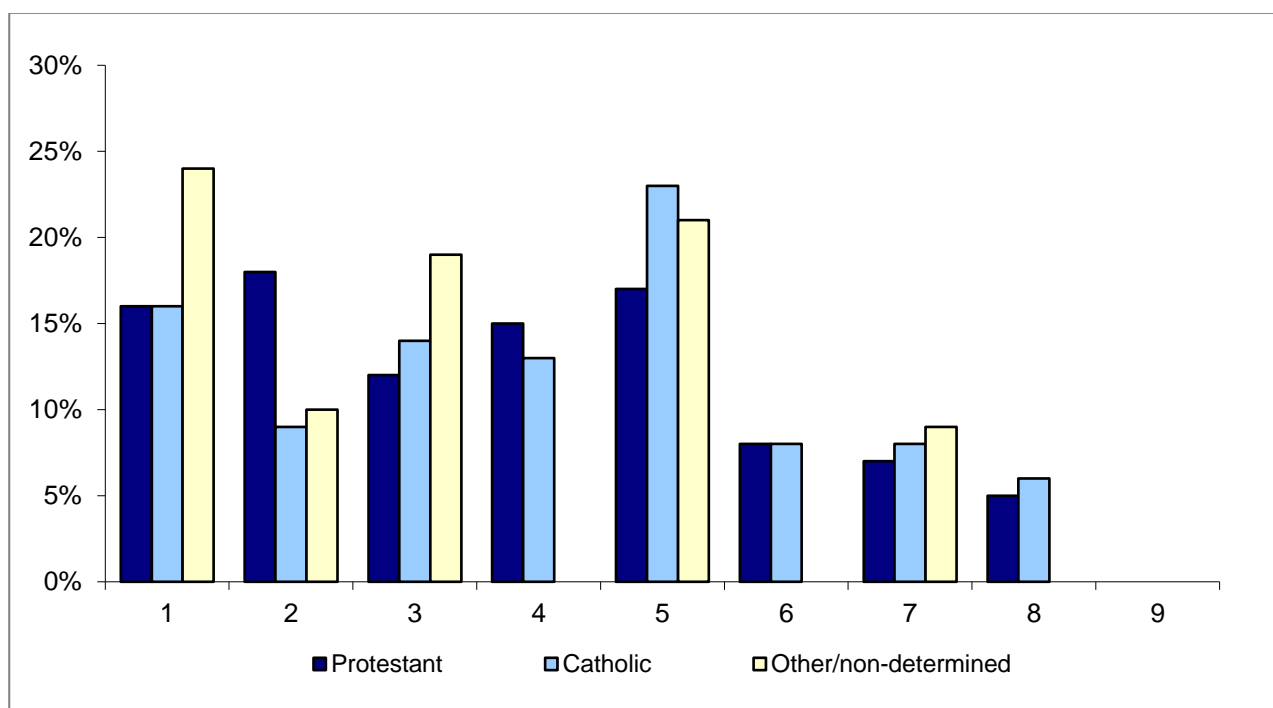
2.8 Family type

Figure 2.11 shows family type by religion of the HRP. In 2017, a single pensioner was the most common family type for Protestant (18%), and a couple with dependent child(ren) was the most common for Catholic households (23%). Single, non-pensioner households were the most common household type for 'other/non-determined' households in the same period (24%).

Protestant households were more likely than Catholic households to be 'pensioner' households in 2017. Eighteen per cent of Protestant households were 'single pensioner', compared with 9% of Catholic households. For 15% of Protestant and 13% of Catholic households, the family type was 'pensioner couple, no children'.

In contrast, a higher proportion of Catholic households contained dependent children compared with Protestant households. For 17% of Protestant and 23% of Catholic households, the family type was 'couple, dependent child(ren)'. Seven per cent of Protestant and 8% of Catholic households were 'lone parent, dependent child(ren)' households (Table A2.18).

Figure 2.11: Family type (all households), 2017



Note: For some categories, the numbers involved did not meet the threshold for publication and hence are not displayed on the chart.

Key	
1=	Single, non-pensioner
2=	Single, pensioner
3=	Non-pensioner couple, no children
4=	Pensioner couple, no children
5=	Couple, dependent child(ren)
6=	Couple, non-dependent child(ren)
7=	Lone parent, dependent child(ren)
8=	Lone parent, non-dependent child(ren)
9=	Others

2.9 Number of dependent children

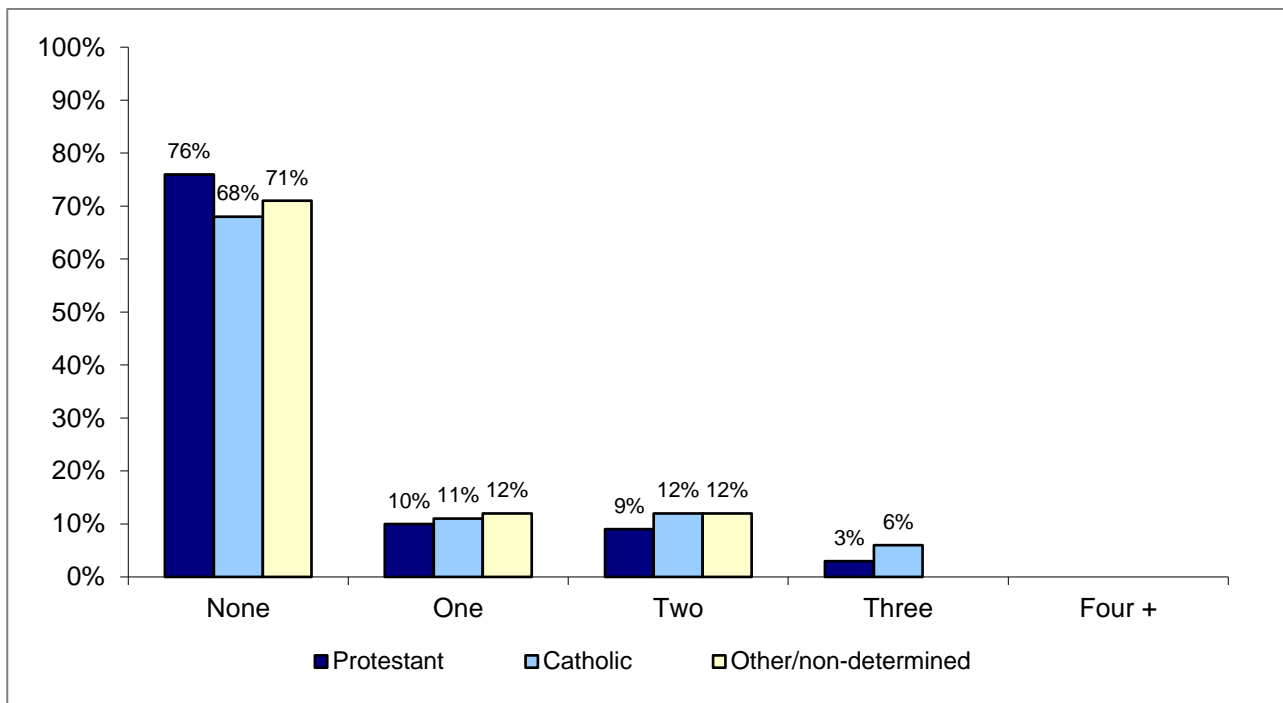
Figure 2.12 below shows the percentage distribution of households by the number of dependent children and the religion of the HRP in 2017.

The majority of households among both communities, and among those classified as 'other/non-determined', had no dependent children.

However, a higher proportion of Protestant households had no dependent children compared with Catholic households (76% compared with 68%). This pattern has been consistent since 1996, although the percentage point gap between the two has decreased over this period from 15 in 1996 to eight in 2017.

In 2017, Catholic households were more likely than Protestant households to have one (11% compared with 10%), two (12% compared with 9%) or three (6% compared with 3%) dependent children (Table A2.19).

Figure 2.12: Percentage distribution of households by number of dependent children (all households), 2017



Note: For some categories, the numbers involved did not meet the threshold for publication and hence are not displayed on the chart.

Chapter 3 - Working Age Economic Activity

(Tables A3.1 – A3.6; Labour Force Survey Religion Report 2017 – Tables: <https://www.executiveoffice-ni.gov.uk/publications/labour-force-survey-religion-report-2017>)

3.1 Economic activity rates

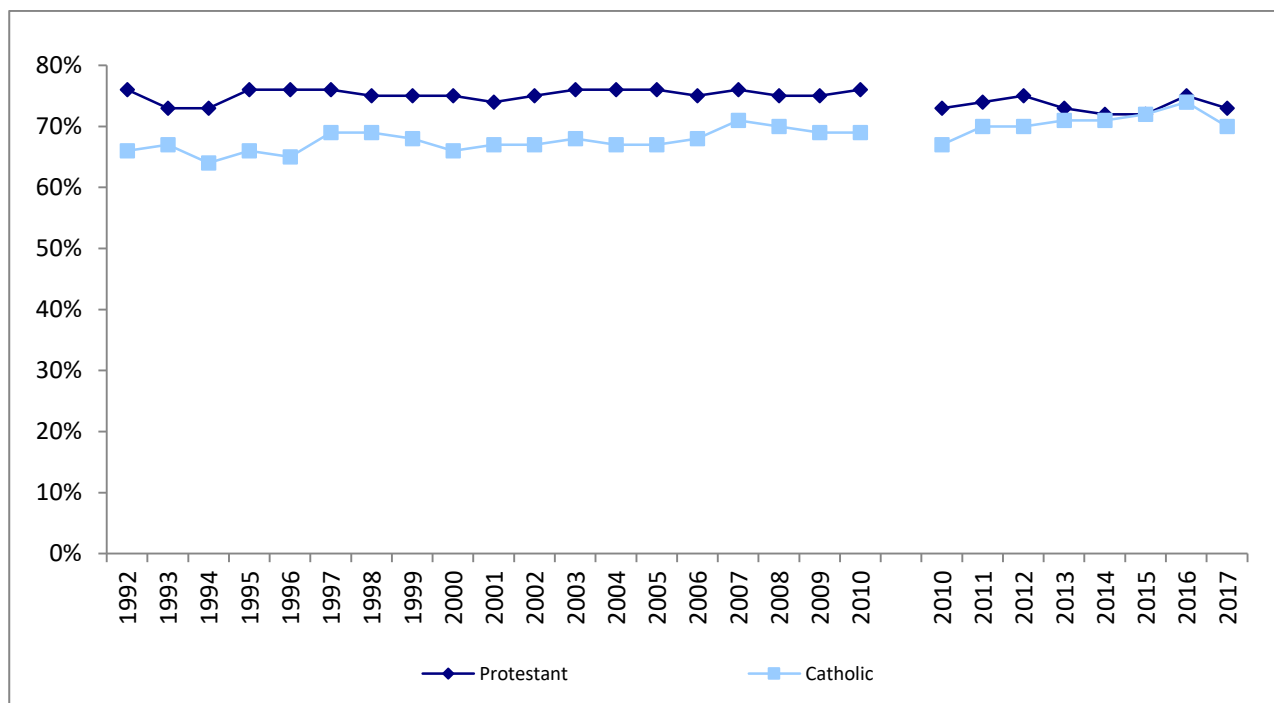
The economic activity rate (or labour force participation rate) is the proportion of persons in any specific age group who are economically active. This includes all those aged 16 and over who are in paid employment (both employees and the self-employed), those on government employment and training programmes, those doing unpaid family work¹³ and also all those classified as unemployed, i.e. those who are in employment or unemployed.

3.2 Economic activity rates, 1992–2017

The working age economic activity rates for both communities during the period 1992 to 2017 are shown in Figure 3.1.

Protestants have generally had a higher rate of economic activity than Catholics over this period, although these rates have converged over time. In 1992, 76% of working age Protestants were economically active, compared with 66% of working age Catholics – a 10 percentage point difference. By 2017, the working age economic activity rate was 73% for Protestants and 70% for Catholics – a 3 percentage point difference (Table A3.1).

Figure 3.1: Working age economic activity rates, 1992-2017

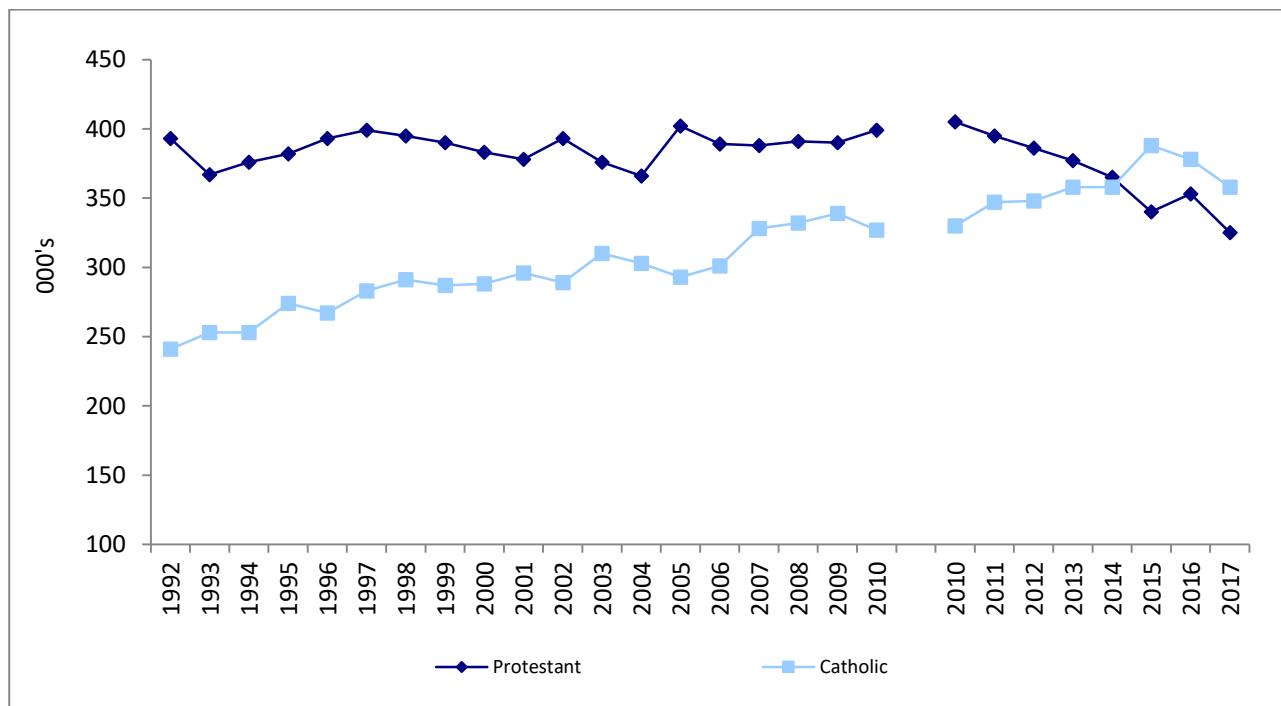


¹³ Unpaid family workers are people who work in a family business who do not receive a formal wage or salary but benefit from the profits of that business.

3.3 Numbers of economically active, 1992-2017

Figure 3.2 shows the numbers of working age economically active Protestants and Catholics over the period 1992 to 2017. The chart shows that the number of working age economically active Catholics has gradually increased over this period from 241,000 in 1992 to 358,000 in 2017. In contrast, there has been a decrease in the number of working age economically active Protestants over this period, from 393,000 in 1992 to 325,000 in 2017 (Table A3.6).

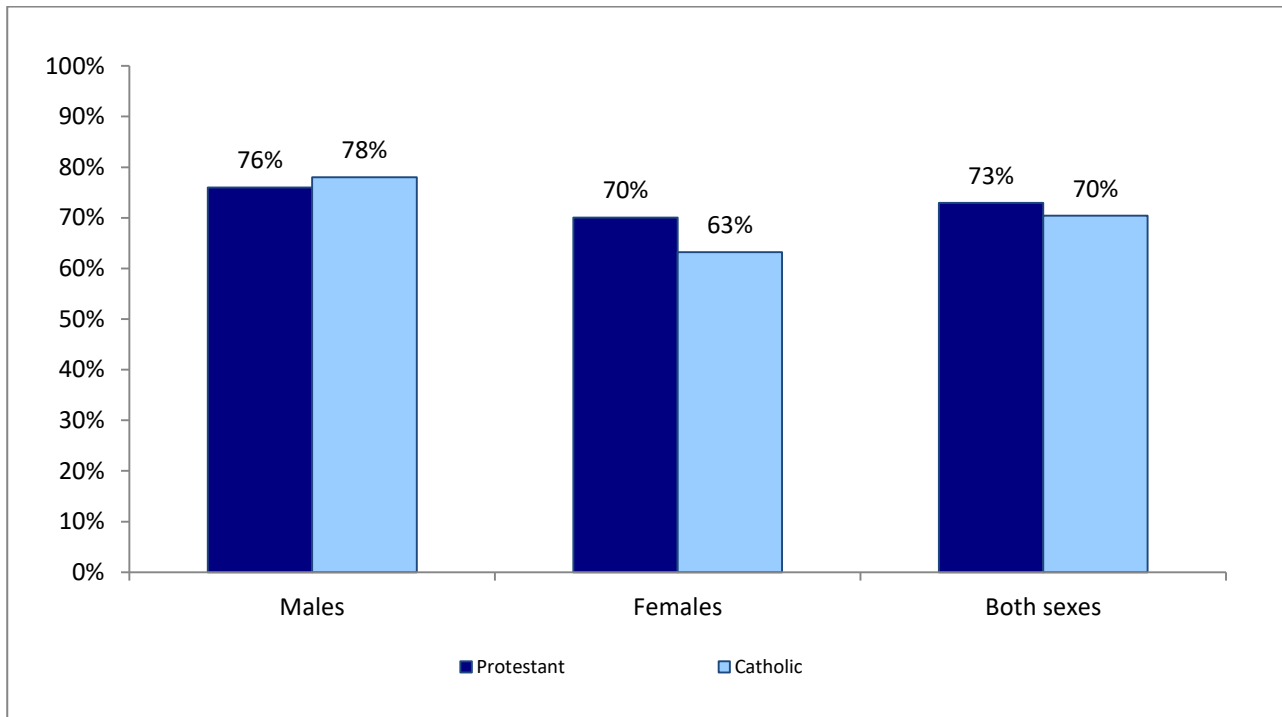
Figure 3.2: Numbers of working age economically active, 1992-2017



3.4 Economic activity rates by gender

Seventy-six per cent of working age Protestant males and 78% of working age Catholic males were economically active in 2017. Working age economic activity rates among both religions were lower for females in 2017; 70% for Protestants and 63% for Catholics (Figure 3.3 and Table A3.2).

Figure 3.3: Working age economic activity rates by gender, 2017

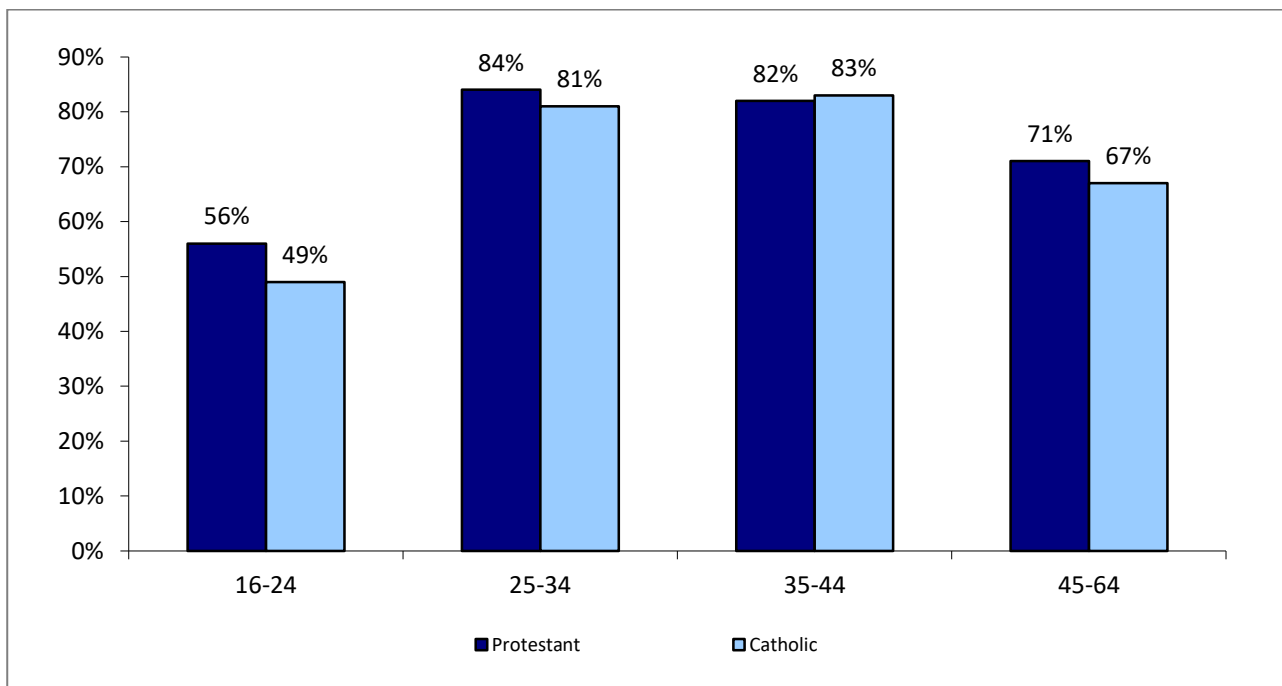


3.5 Economic activity rates by age

Figure 3.4 shows the economic activity rates by age for the two main religious communities in Northern Ireland for 2017.

Economic activity rates were lowest among the youngest age group (16 to 24) for both Protestants (56%) and Catholics (49%). At the opposite end of the working age spectrum (45 to 64), 71% of Protestants and 67% of Catholics were economically active (Table A3.2).

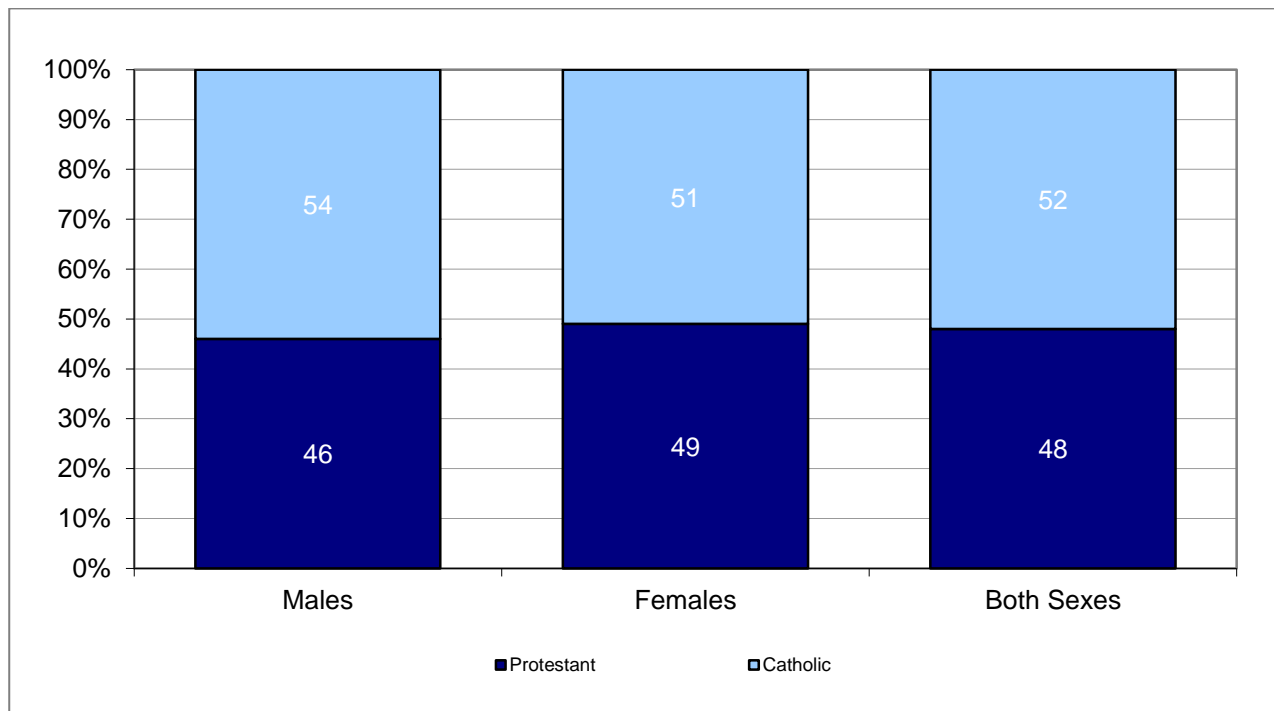
Figure 3.4: Economic activity rates by age group, 2017



3.6 Religious composition of the economically active by gender¹⁴

Taking into account responses from the two main religious communities only, the working age economically active population was 48% Protestant and 52% Catholic in 2017. Breaking this down by gender produced similar results; 46% of economically active working age males were Protestant and 54% were Catholic, while for females the corresponding figures were 49% Protestant and 51% Catholic (Figure 3.5 and Table A3.4).

Figure 3.5: Religious composition of the working age economically active, 2017

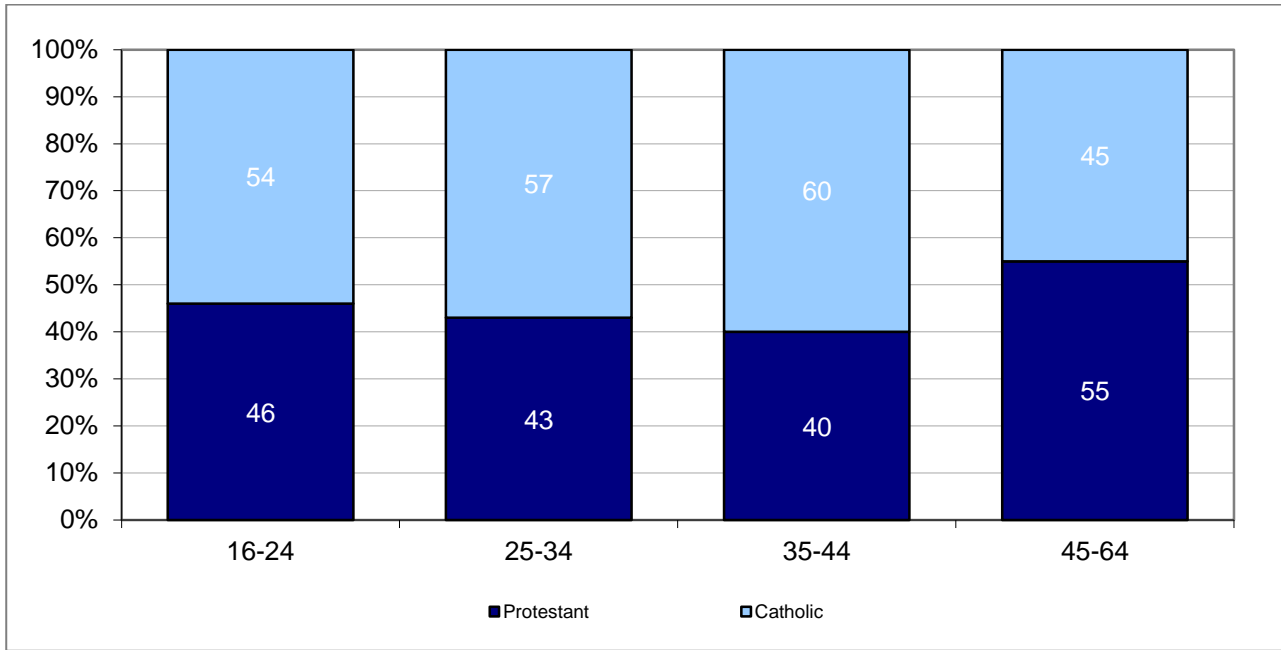


3.7 Religious composition of the economically active by age

Figure 3.6 shows the religious composition of the economically active by age for 2017, again taking into account responses from the two main religious communities only. A larger proportion of the economically active population aged 16-24, 25 to 34 and 35 to 44 were Catholic (46% Protestant and 54% Catholic; 43% Protestant and 57% Catholic; and 40% Protestant and 60% Catholic respectively). The opposite was true for those aged 45 to 64; 55% Protestant and 45% Catholic (Table A3.4).

¹⁴ Please note that the percentage break downs in sections 3.6 and 3.7 reflect the responses of respondents who indicated that they were Protestant or Catholic only – the ‘other/non-determined’ category has been removed.

Figure 3.6: Religious composition of the economically active by age group, 2017



3.8 Proportion of economically active in employment or unemployed, 1992-2017

Figures 3.7 and 3.8 show the proportions of the working age economically active from both communities who were employed or unemployed over the period 1992 to 2017.

Taking the period as a whole, there has been a decrease in the proportions of working age economically active individuals who are unemployed for both Protestants (9% in 1992 to 4% in 2017) and Catholics (18% in 1992 to 5% in 2017) (Table A3.5).

Figure 3.7: Proportion of working age economically active in employment or unemployed - Protestant, 1992-2017

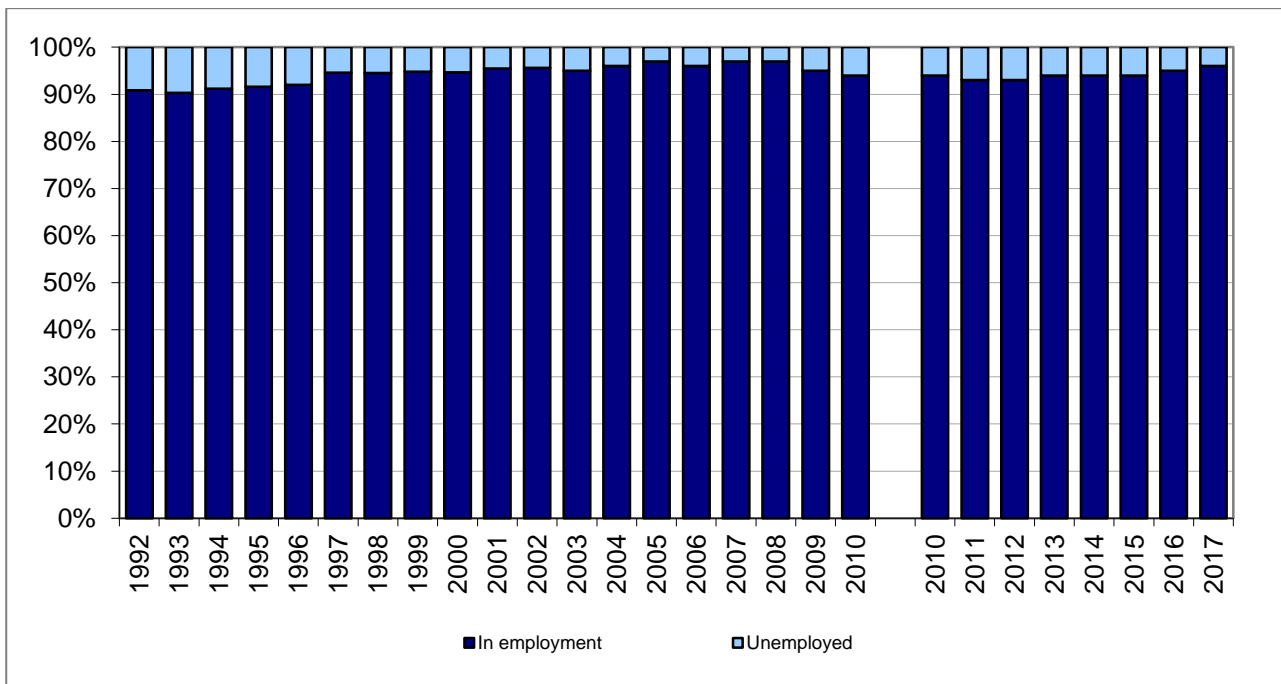
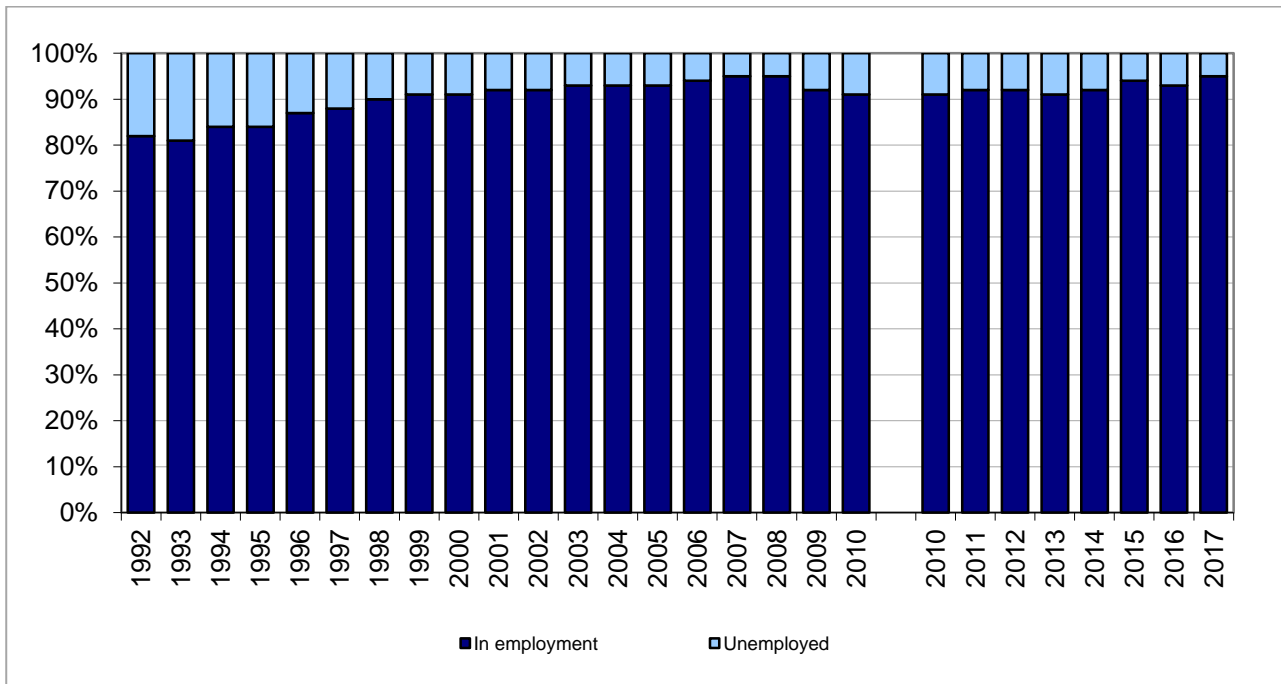


Figure 3.8: Proportion of working age economically active in employment or unemployed - Catholic, 1992-2017



Chapter 4 - Working Age Economic Inactivity

(Tables A4.1 – A4.13; Labour Force Survey Religion Report 2017 – Tables: <https://www.executiveoffice-ni.gov.uk/publications/labour-force-survey-religion-report-2017>)

4.1 Economic inactivity rates

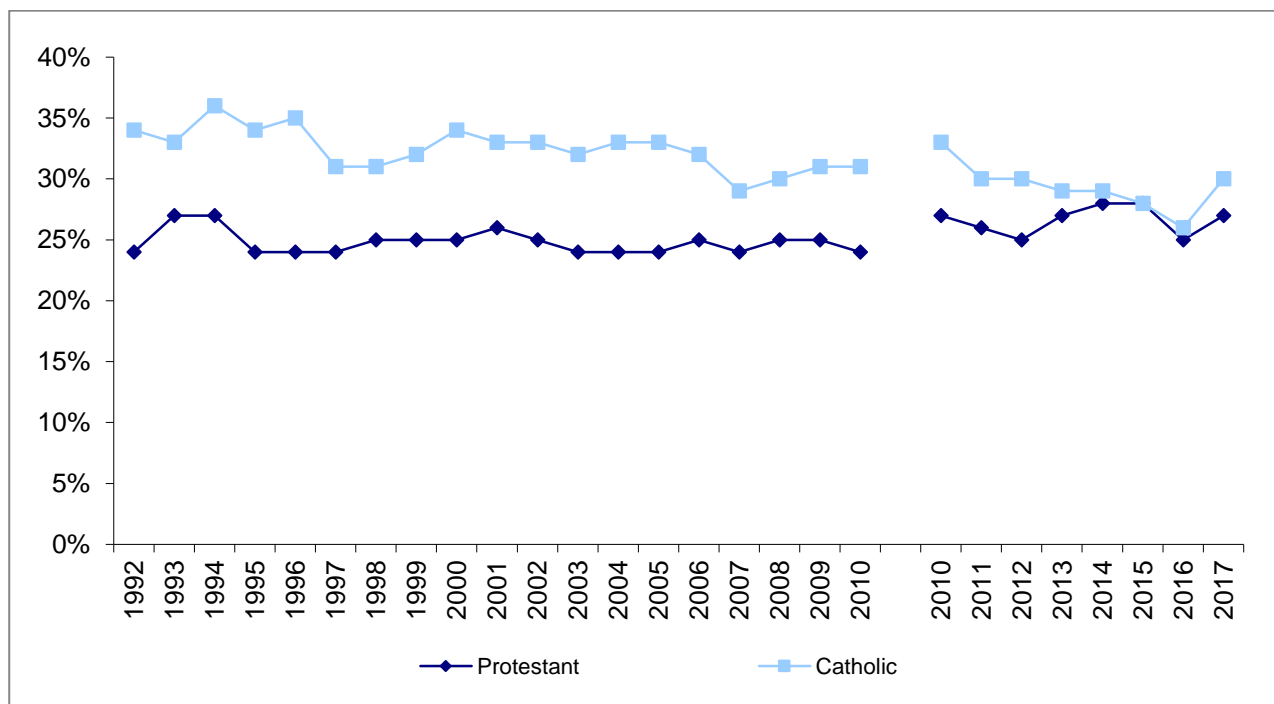
The economic inactivity rate expresses the number of economically inactive persons in a group as a percentage of the total number in that group. The economically inactive comprise those persons who are neither in employment nor unemployment.

4.2 Economic inactivity rates, 1992-2017

The working age economic inactivity rates for both communities during the period 1992 to 2017 are shown in Figure 4.1.

Over this period, Catholics have generally experienced higher rates of economic inactivity than Protestants. However, these rates have converged over time; in 1992, 24% of working age Protestants were economically inactive compared with 34% of working age Catholics, while in 2017 the rates were 27% for Protestants and 30% for Catholics (Table A4.1).

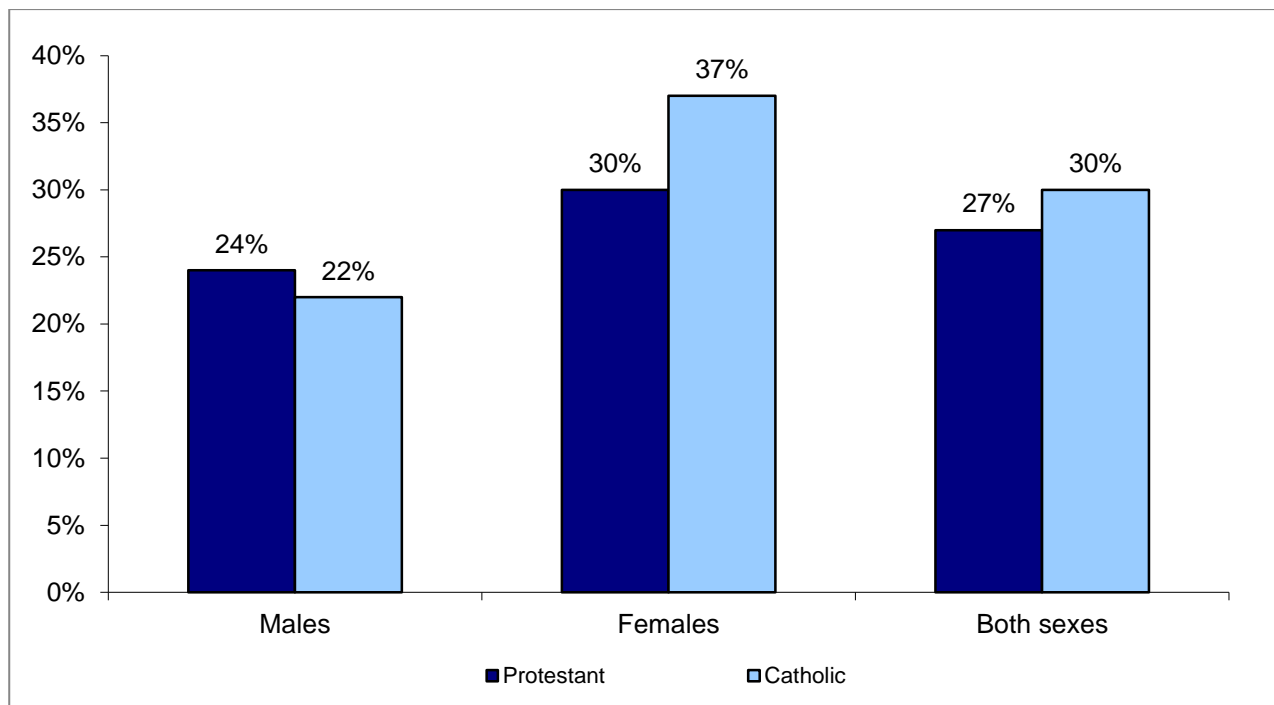
Figure 4.1: Working age economic inactivity rates, 1992–2017



4.3 Economic inactivity rates by gender

In 2017 the working age economic inactivity rate was 24% for Protestant males and 22% for Catholic males. The corresponding rates for females were higher for both Protestants (30%) and Catholics (37%) (Figure 4.2 and Table A4.1).

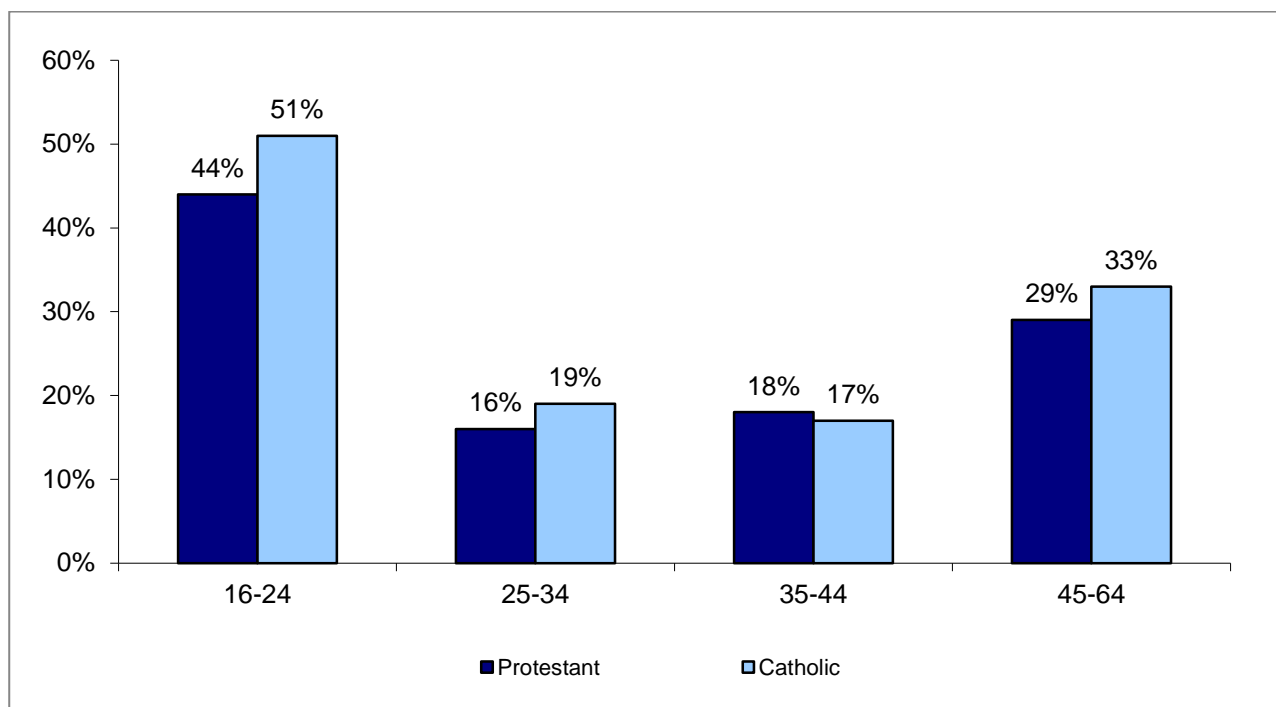
Figure 4.2: Working age economic inactivity rates by gender, 2017



4.4 Economic inactivity rates by age

Figure 4.3 shows the economic inactivity rates by age for the two main religious communities in Northern Ireland for 2017. For most age groups, a higher proportion of Catholics were economically inactive compared with Protestants with the exception of the 35-44 age group, in which the Protestant rate was 18% compared to Catholic rate of 17%. The difference was most pronounced among those aged 16 to 24, where 44% of Protestants and 51% of Catholics were economically inactive (Table A4.3).

Figure 4.3: Economic inactivity rates by age group, 2017

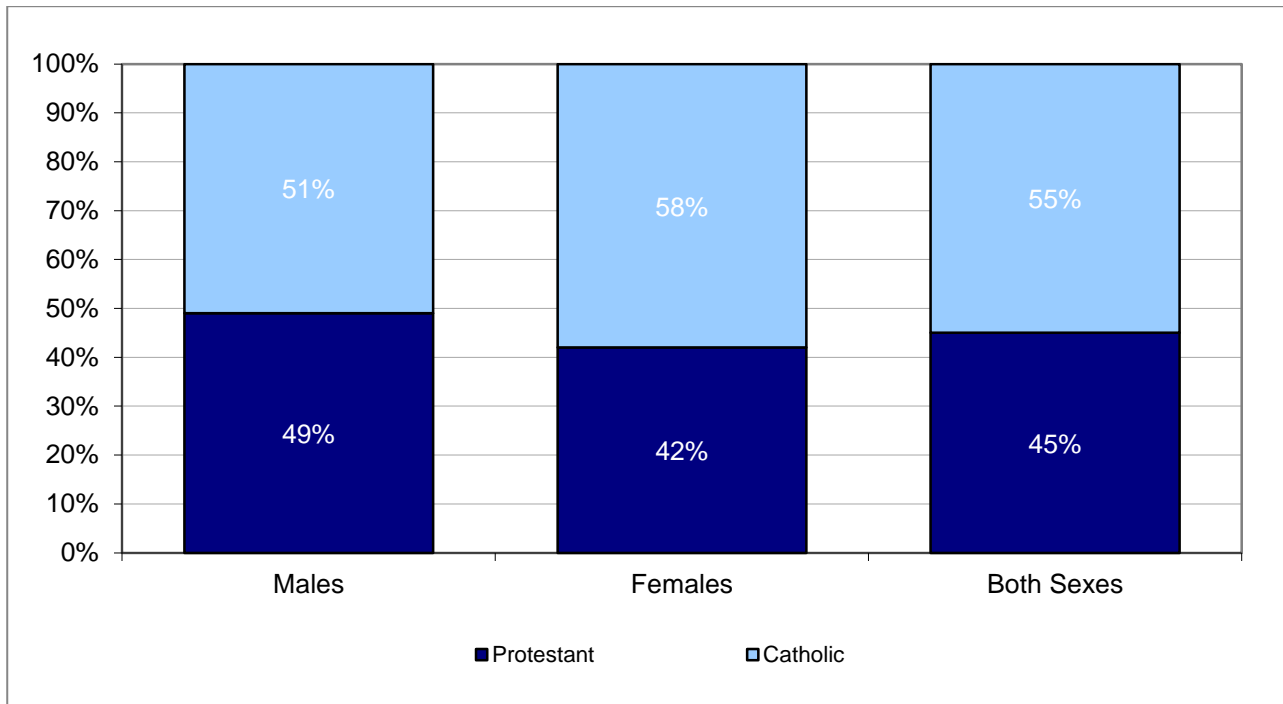


4.5 Religious composition of the economically inactive by gender¹⁵

Taking into account respondents from the two main religious communities only, a greater proportion of the working age economically inactive were Catholics (55%) compared with Protestants (45%) in 2017. When looking at the proportions by gender, males were more equally split (49% Protestant and 51% Catholic) than females (42% Protestant and 58% Catholic) (Table A4.6).

¹⁵ Please note that the percentage break downs in sections 4.5 and 4.6 reflect the responses of respondents who indicated that they were Protestant or Catholic only – the ‘other/non-determined’ category has been removed.

Figure 4.4: Religious composition of the working age economically inactive, 2017

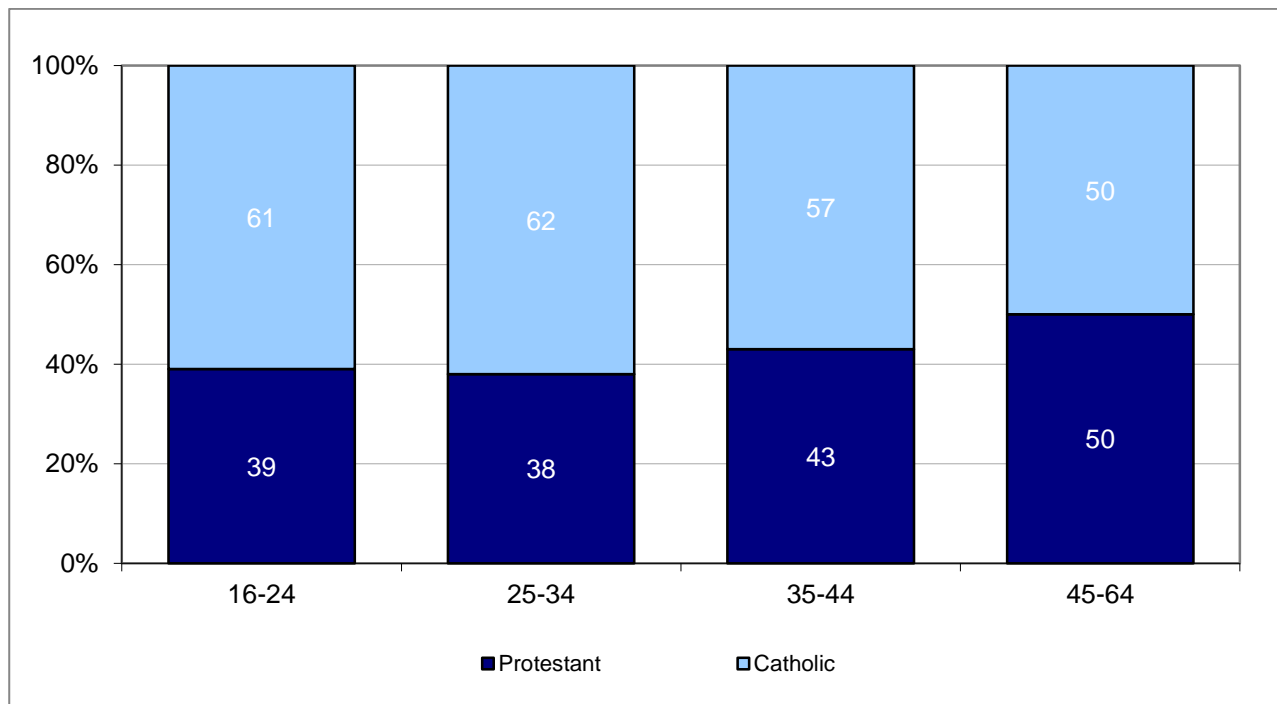


4.6 Religious composition of the economically inactive by age

Figure 4.5 shows the religious composition of the economically inactive by age for 2017, again reflecting respondents from the two main religious communities only. For three of the four age bands the proportion of Catholics amongst the economically inactive was higher than that of Protestants.

Thirty-nine per cent of the economically inactive aged 16 to 24 were Protestant and 61% were Catholic. Among the 25 to 34 years age band, 38% of the economically inactive were Protestant and 62% were Catholic. Among those aged 35 to 44, 43% of the economically inactive were Protestant and 57% were Catholic. Among the economically inactive aged 45 to 64, both Protestant and Catholic groups were equally split at 50% each (Table A4.5).

Figure 4.5: Religious composition of the working age economically inactive by age group, 2017

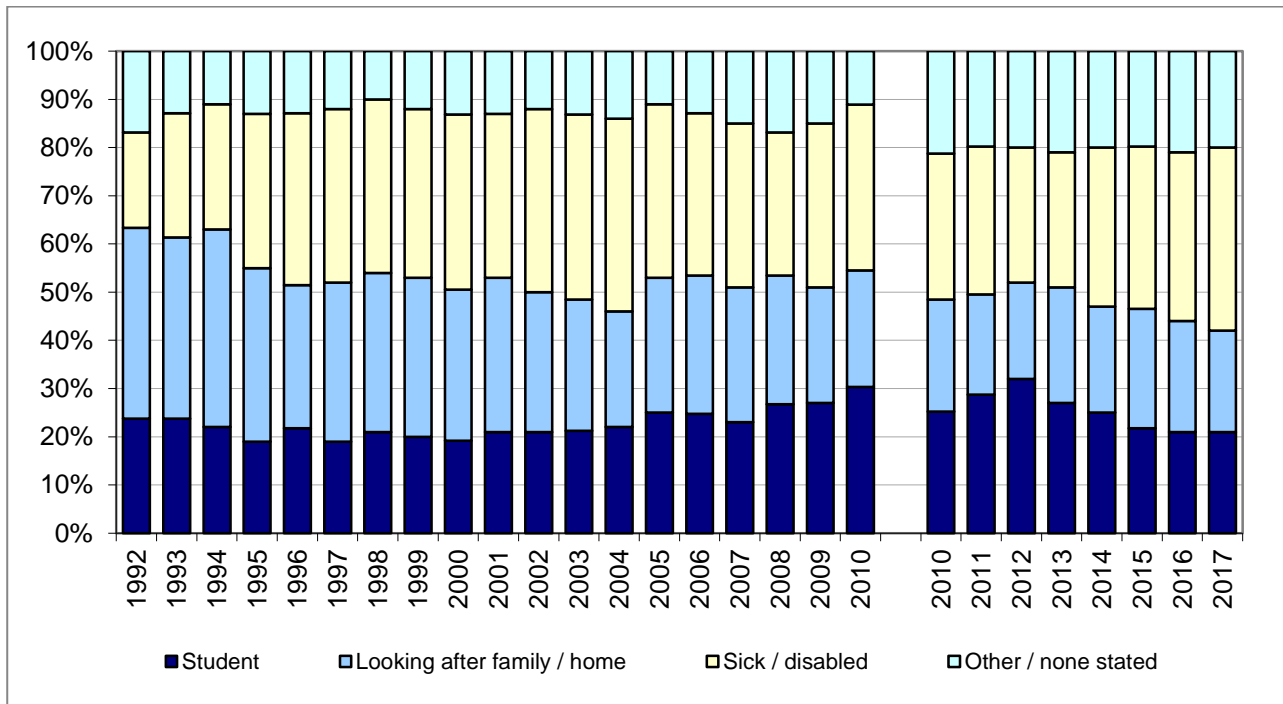


4.7 Reasons for economic inactivity

Figure 4.6 shows the reasons for working age economic inactivity among Protestants between 1992 and 2017.

The proportion of working age economically inactive Protestants who are inactive in order to look after the family/home has decreased considerably between 1992 and 2017, from 40% to 21%. Over this period, the proportion who are sick or disabled has increased from 20% in 1992 to 38% in 2017. The proportion who are students has decreased slightly (from 24% in 1992 to 21% in 2017), although there have been fluctuations in this proportion in the intervening years (Table A4.8).

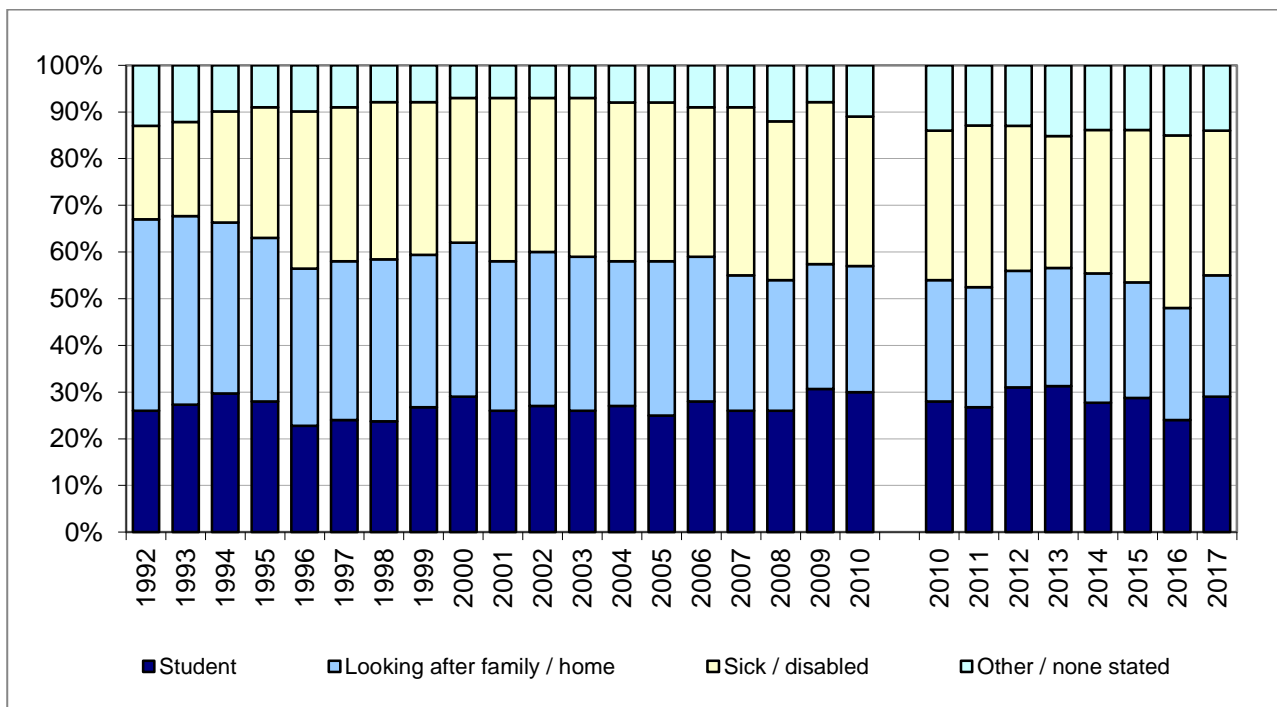
Figure 4.6: Reasons for working age economic inactivity - Protestant, 1992-2017



Some similar patterns emerge when examining the changes in the reasons for working age economic inactivity among Catholics between 1992 and 2017 – those looking after family/home has decreased, and the proportion who are sick or disabled has increased over this time period. However, the proportion of working age economically inactive Catholics who are students has increased (Figure 4.7), whilst the Protestant figure has decreased (Figure 4.6).

The proportion of working age economically inactive Catholics who look after the family/home has decreased from 41% in 1992 to 26% in 2017. However, the proportion who are sick or disabled has increased from 20% in 1992 to 31% in 2017. The proportion who are students was 26% in 1992, compared with 29% in 2017 (Table A4.10).

Figure 4.7: Reasons for working age economic inactivity - Catholic, 1992-2017



4.8 Type of inactivity

Economic inactivity can be split into two distinct categories: those who say they want work and those who say they do not want work.

In 2017, the proportion of economically inactive Protestants who wanted to work was 18%, with 82% not wanting to work. The corresponding Catholic group had similar proportions at 20% and 80% respectively. This represents 21,000 economically inactive Protestants of working age who did want to work and 100,000 who did not want to work. The corresponding numbers for Catholics were 30,000 and 120,000 (Tables A4.12 and A4.13).

4.9 Type of inactivity, 1992-2017

Figures 4.8 and 4.9 show the proportion of the working age economically inactive who want to work and don't want to work for Protestants and Catholics respectively, over the period 1992 to 2017.

In 1992, 79% of Protestants and 76% of Catholics who were of working age and economically inactive did not want work. In 2017, this figure was 82% for Protestants and 80% for Catholics.

In 1992, 21% of Protestants and 24% of Catholics who were working age economically inactive wanted work. Comparable figures for 2017 were 18% for Protestants and 20% for Catholics (Table A4.12).

Figure 4.8: Composition of the working age economically inactive: Want work/don't want work (Protestants), 1992–2017

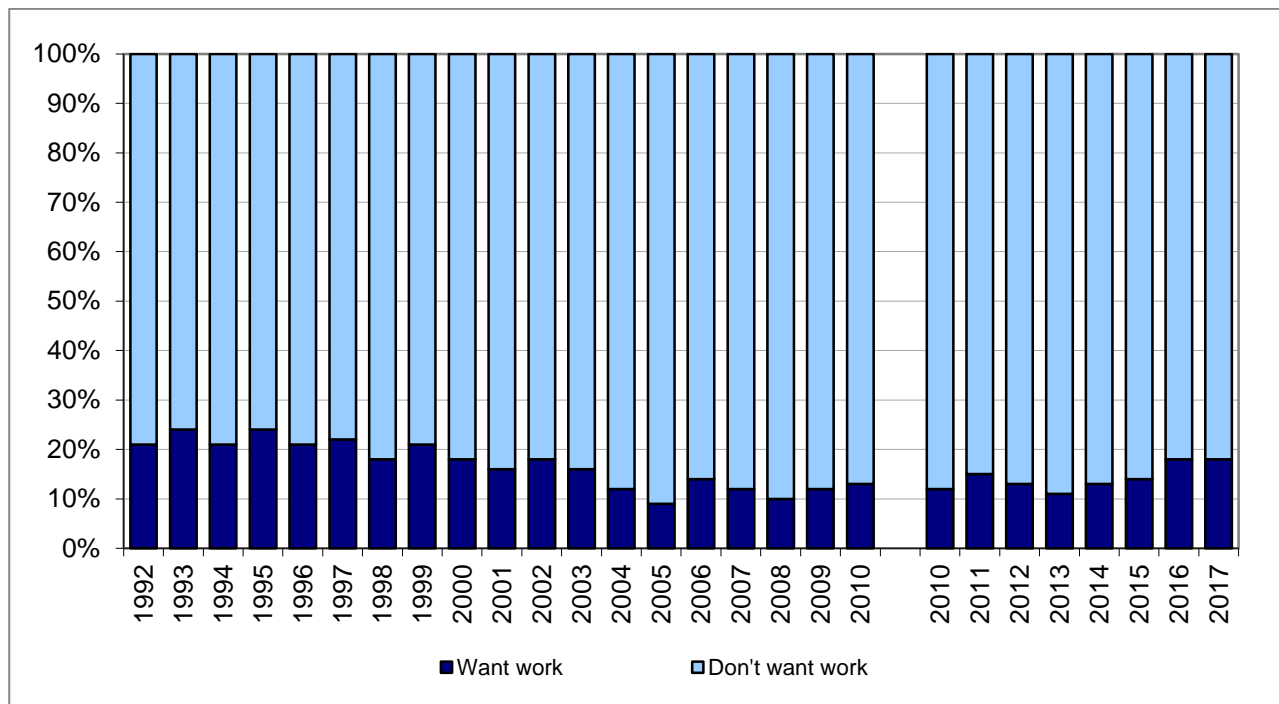
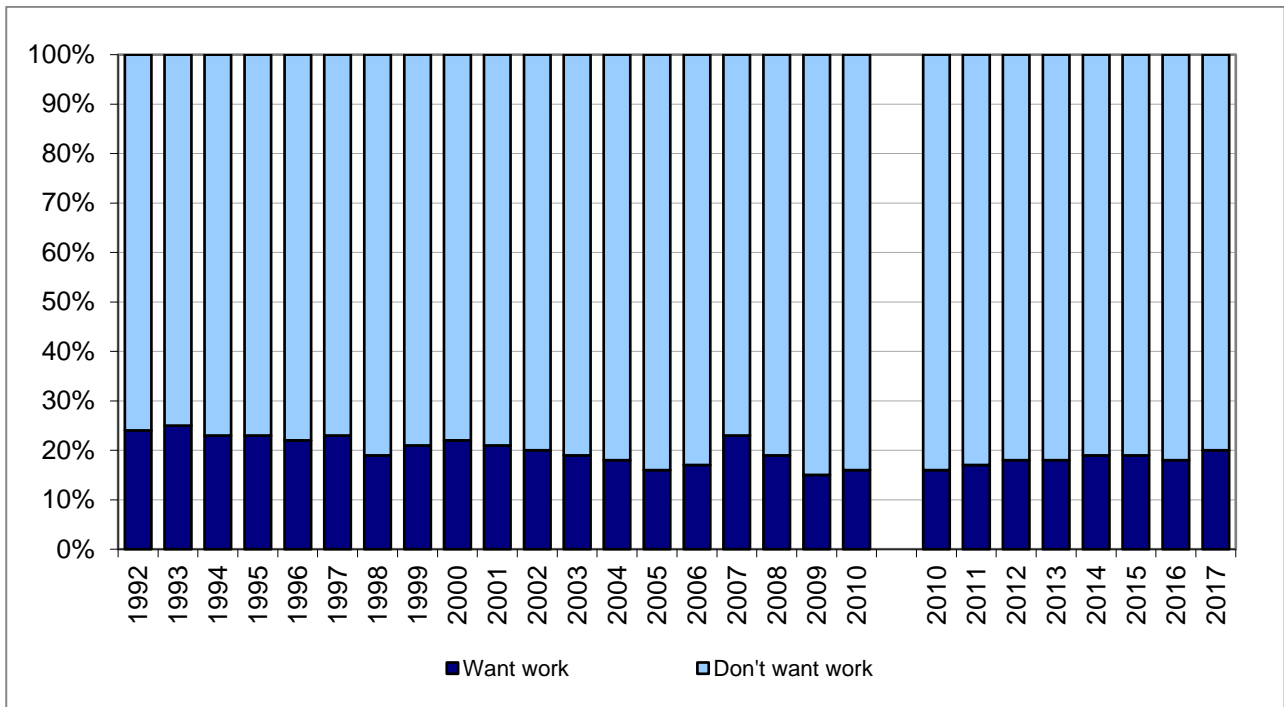


Figure 4.9: Composition of the working age economically inactive: Want to work/don't want to work (Catholics), 1992–2017



Chapter 5 - Unemployment

(Tables A5.1 – A5.9; Labour Force Survey Religion Report 2017 – Tables: <https://www.executiveoffice-ni.gov.uk/publications/labour-force-survey-religion-report-2017>)

5.1 Unemployment rates

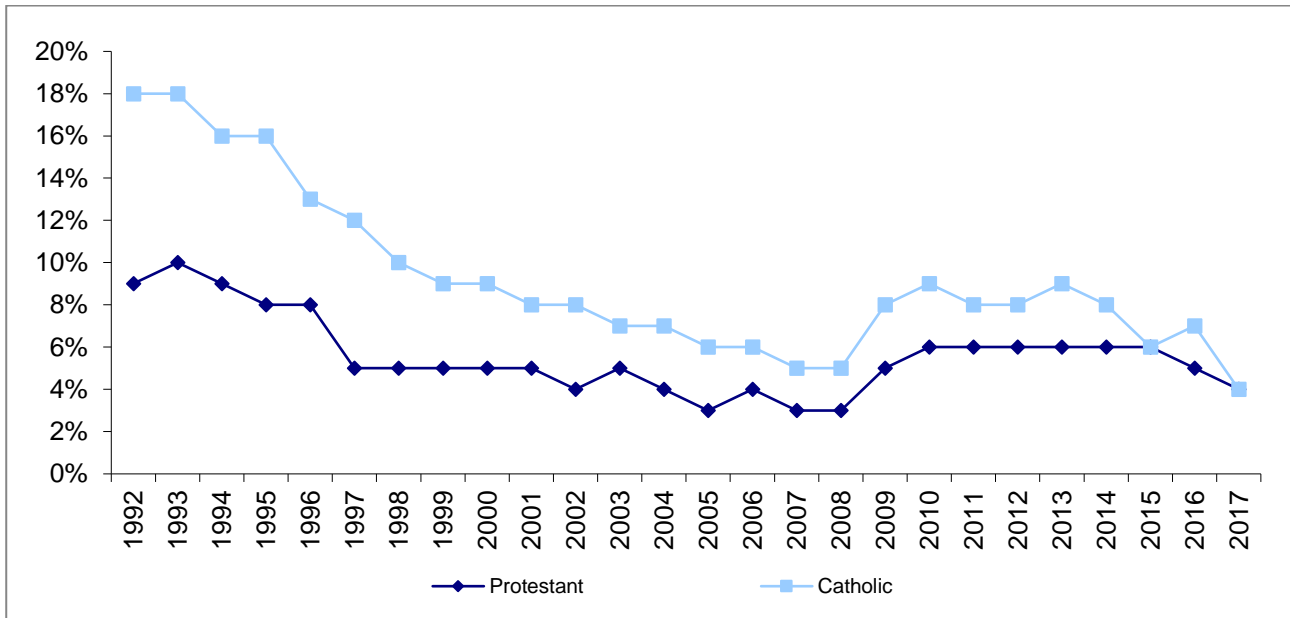
The International Labour Organisation (ILO) unemployment rate is defined as the percentage of the economically active population aged 16 years and over who are classified as unemployed in the Labour Force Survey (LFS). The unemployed are those people without a job who were available to start work in the two weeks following their LFS interview and had either looked for work in the four weeks prior to interview or were waiting to start a job they had already obtained.

5.2 Unemployment rates, 1992-2017

Between 1992 and 2017, Catholics have generally experienced higher rates of unemployment than Protestants, although the difference between the two rates has decreased over the time period. In 1992, the unemployment rate was 9% for Protestants and 18% for Catholics; in 2017 these rates were 4% for both groups.

This is the second time since 1992 that both groups have had equal unemployment rates (the other time was 2015, 6%) and 2017 is the lowest shared unemployment rate recorded since 1992 (Figure 5.1 and Table A5.1).

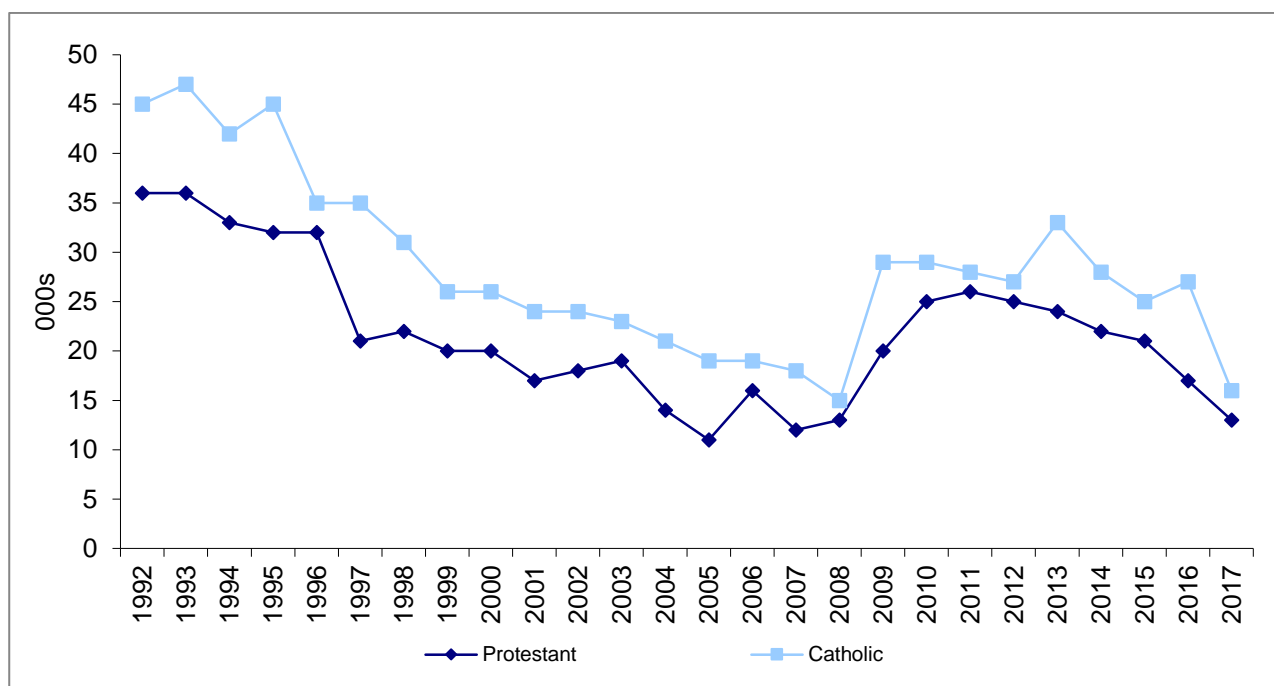
Figure 5.1: Unemployment rates, 1992-2017



5.3 Numbers of persons unemployed, 1992–2017

The number of persons unemployed has fallen considerably for both religious communities between 1992 and 2017 (Figure 5.2). Over this period, the number of unemployed Protestants more than halved from 36,000 to 13,000, while the number of unemployed Catholics has fallen considerably from 45,000 to 16,000 (Table A5.2).

Figure 5.2: Numbers unemployed, 1992-2017



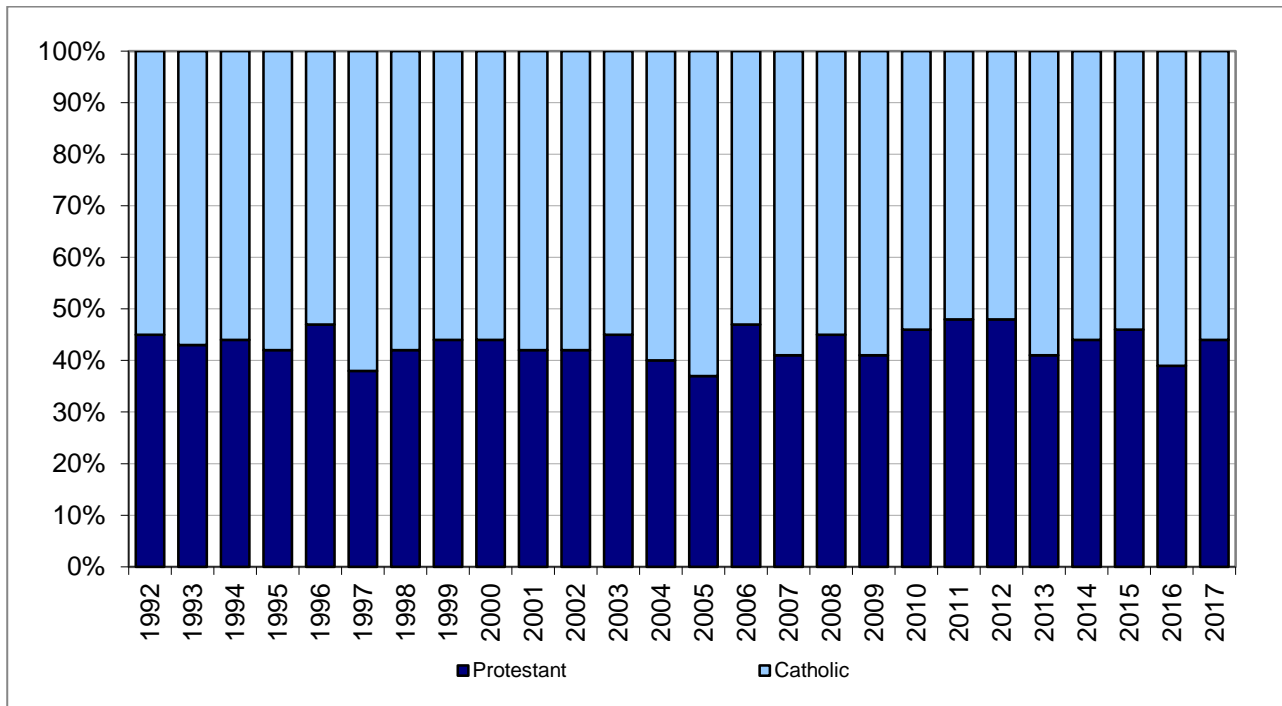
5.4 Religious composition of the unemployed, 1992-2017¹⁶

Figure 5.3 shows the religious composition of the unemployed between 1992 and 2017, again taking into account respondents from the two main religious communities only.

In 1992, 45% of the unemployed were Protestant and 55% were Catholic. In 2017, these proportions were 44% and 56%, respectively. These proportions have fluctuated in the intervening years, although there has consistently been a higher proportion of Catholics among the unemployed over this period (Table A5.3).

¹⁶ Please note that the percentage break downs in section 5.4 reflect the responses of respondents who indicated that they were Protestant or Catholic only – the 'other/non-determined' category has been removed.

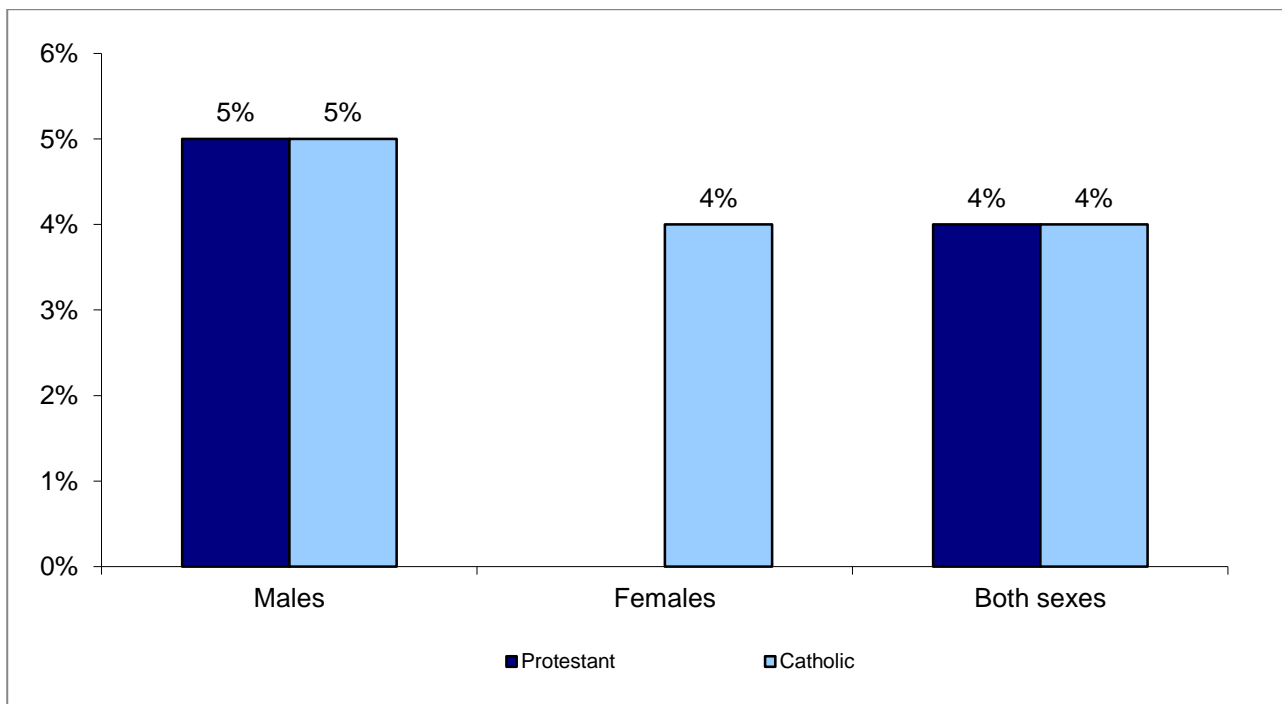
Figure 5.3: Religious composition of the unemployed, 1992-2017



5.5 Unemployment rates by gender

Figure 5.4 shows the unemployment rates for the two communities for 2017, broken down by gender. In 2017, the unemployment rate was 5% for both Protestant and Catholic males. Four per cent of Catholic females were unemployed in 2017, while the number of unemployed Protestant females did not meet the threshold for publication (Table A5.4).

Figure 5.4: Unemployment rates by gender, 2017

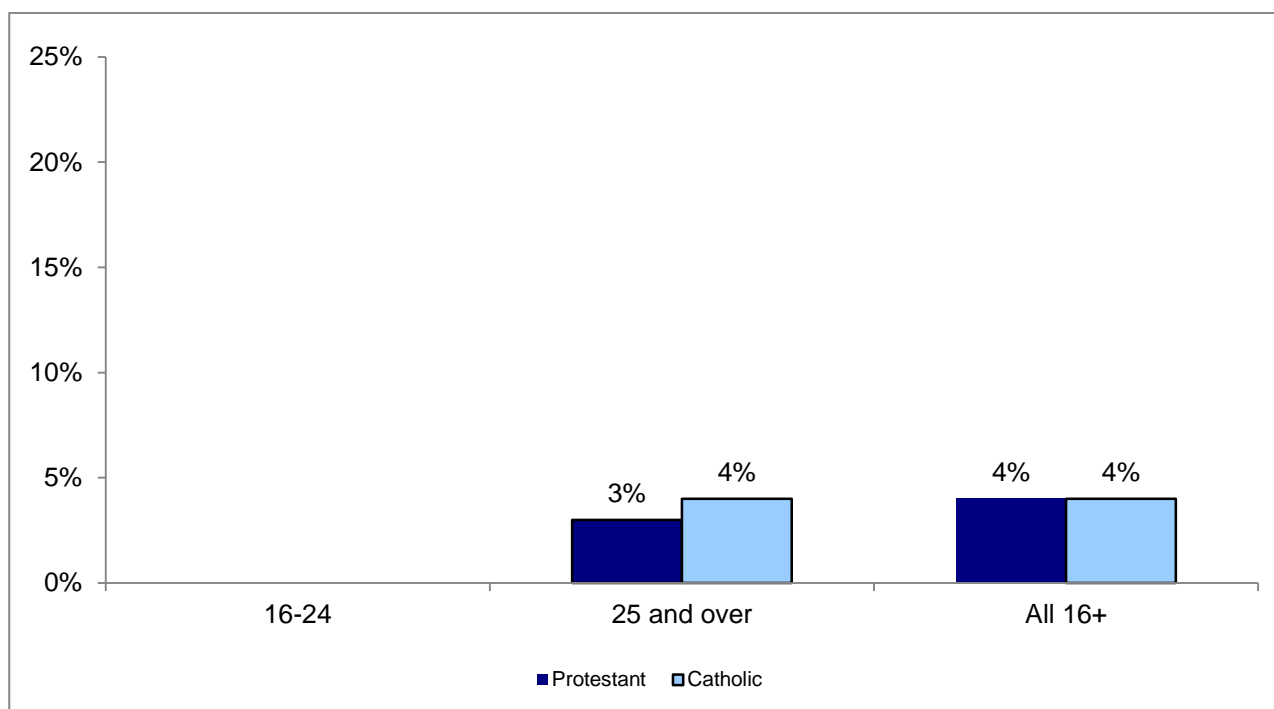


Note: The number of unemployed Protestant females did not meet the threshold for publication and hence the rate is not displayed on the chart.

5.6 Unemployment rates by age

Figure 5.5 shows that the unemployment rate was higher for Catholics among those aged 25 and over (3% for Protestants and 4% for Catholics). The number of unemployed Protestants aged 16 to 24 and Catholics aged 16 to 24 did not meet the threshold for publication (Table A5.5).

Figure 5.5: Unemployment rates by age group, 2017



Note: The number of unemployed 16-24 year olds for both Protestant and Catholic groups did not meet the threshold for publication and hence the rate is not displayed on the chart.

5.7 Unemployment differential

The comparative position of any two groups in terms of their unemployment rate can be expressed by their 'unemployment differential' as measured by the ratio of the unemployment rates of the two groups. The ratio is calculated by dividing the higher unemployment rate by the lower.

For example, to derive the unemployment differential between the two main communities in Northern Ireland the procedure would be to take the higher rate (historically the Catholic unemployment rate) and divide it by the lower (historically the Protestant unemployment rate).

The unemployment differential between the two communities for 2017 is shown in Table 5.1 below.

Table 5.1	
Unemployment Differential (all economically active) 2017	
	Unemployment Differential ¹
C/P Males	0.9
C/P Females	*
C/P Both sexes	1.2

¹Based on exact (i.e. unrounded) percentages. Estimates of the standard error associated with these differentials are shown in Section A.8 in Appendix A.

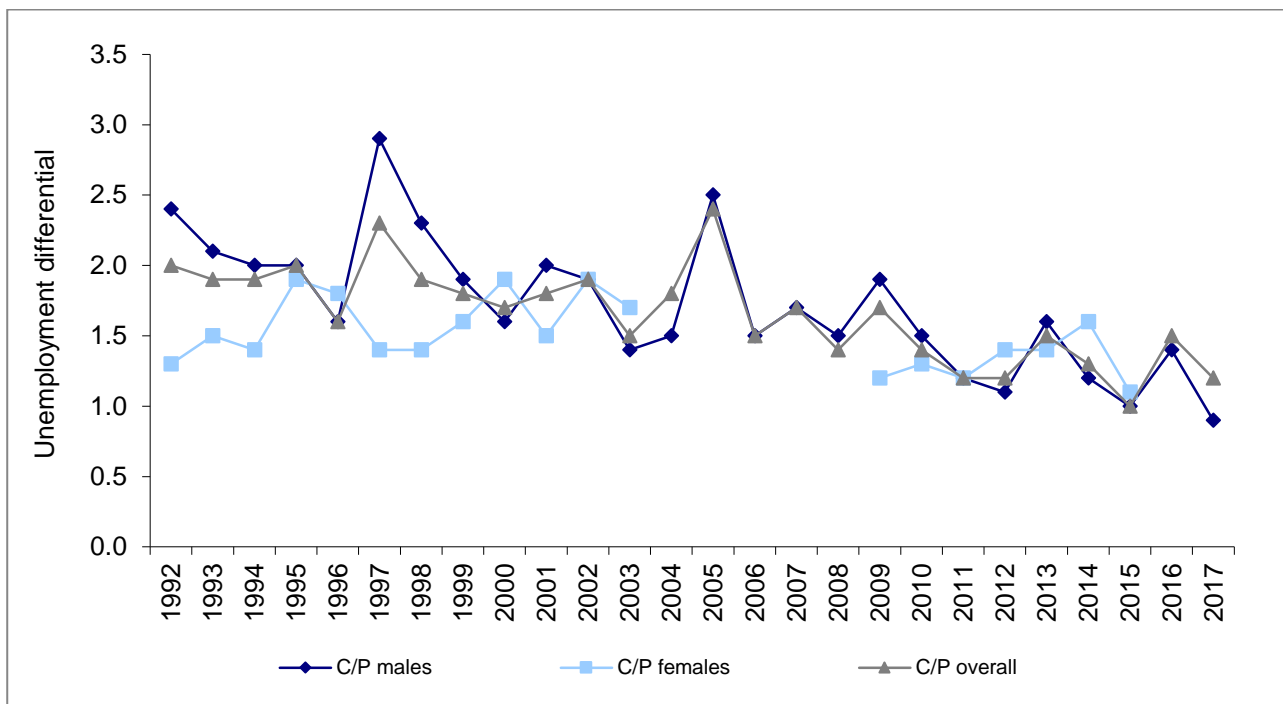
Note: The number of unemployed female Protestants fell below the publication threshold, and it is not therefore possible to calculate the employment differential for females in 2017.

5.8 Unemployment differential, 1992–2017

The unemployment differential between the two communities, broken down by gender, for the period 1992 to 2017 is shown in Figure 5.6. Over this period, the unemployment differential has been greater among males than females for the majority of years where it could be calculated. However, the confidence intervals associated with these estimates are relatively high, making it difficult to identify real changes over time (see Section A.8 in Appendix A) (Table A5.8).

From 2004 to 2008, and for 2016 and 2017, the unemployment differential for females could not be calculated because one or more of the component variables in the calculation (i.e. number of unemployed female Protestants and/or Catholics) fell below the publication threshold.

Figure 5.6: Unemployment differential 1992-2017



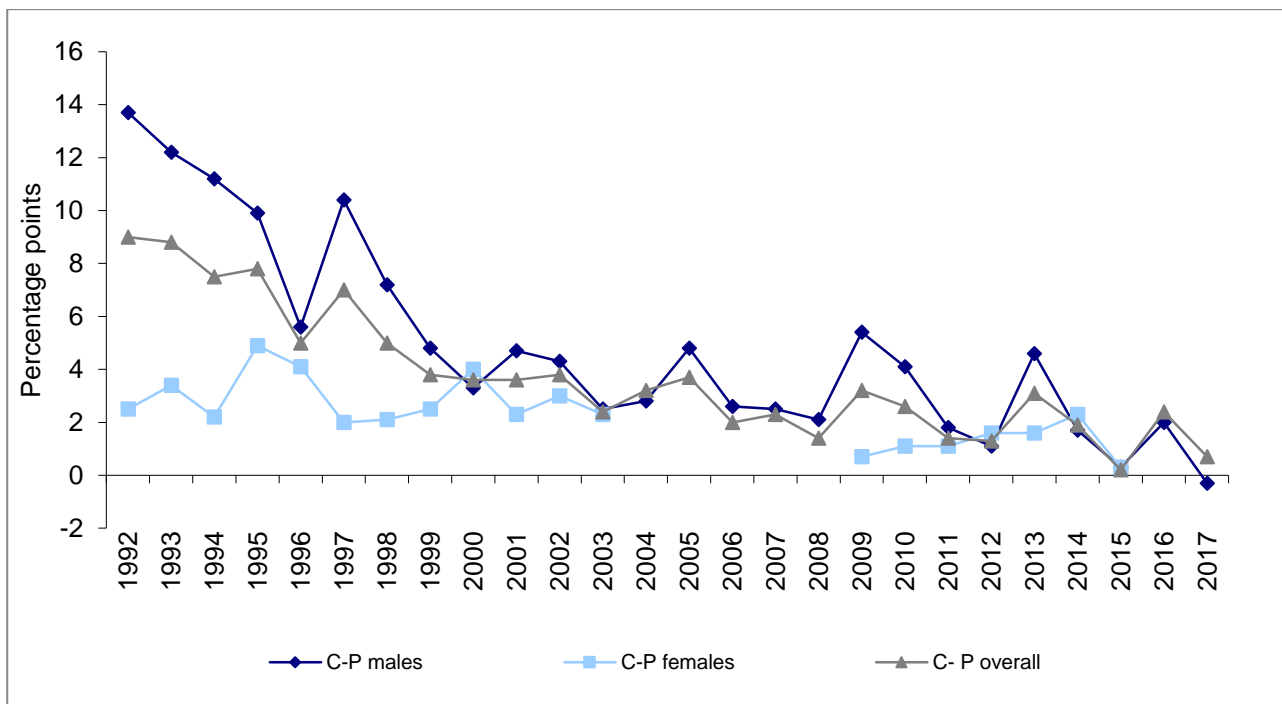
5.9 Unemployment gap

The differential in the unemployment rates of the two communities can also be expressed as a percentage point difference. This unemployment gap is calculated by subtracting the (historically lower) unemployment rate of Protestants from the (historically higher) unemployment rate of Catholics. The confidence intervals associated with these estimates are relatively high, making it difficult to identify real changes over time (see Section A.8 in Appendix A).

The unemployment gap between the two communities, broken down by gender, for the period 1992 to 2017 is shown in Figure 5.7.

Overall the unemployment gap has fallen from 9.0 percentage points in 1992 to 0.7 percentage points in 2017 (Table A5.9).¹⁷

Figure 5.7: Unemployment gap, 1992-2017



As with the unemployment differential, the unemployment gap for females is not a valid statistic from 2004 to 2008, and for 2016 and 2017.

¹⁷ The unemployment gap is expressed to one decimal place. The commentary in Section 5.4 reports this gap to zero decimal places.

Chapter 6 - Employment

(Tables A6.1 – A6.31; Labour Force Survey Religion Report 2017 – Tables: <https://www.executiveoffice-ni.gov.uk/publications/labour-force-survey-religion-report-2017>)

6.1 Proportion of working age in employment

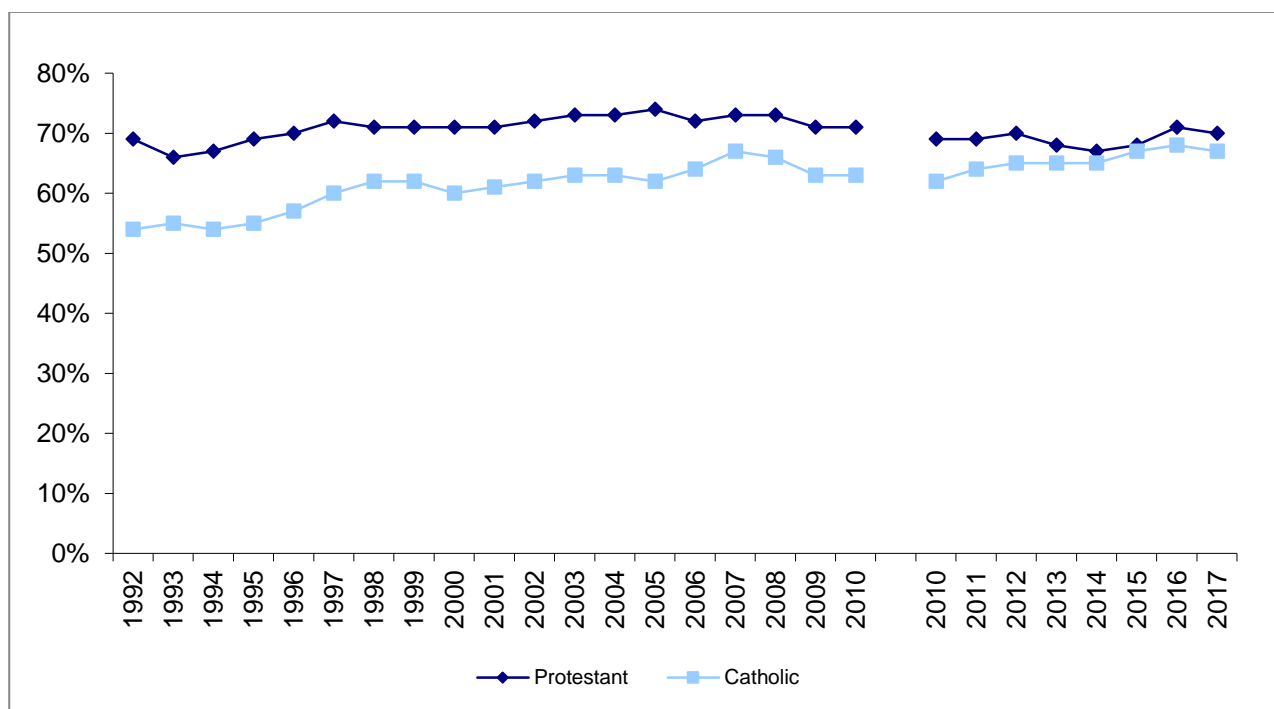
The proportion in employment within a community depends on two factors:

- the extent to which individuals from that community, by choice or otherwise, are economically inactive; plus
- the extent to which those within that community who are economically active are unemployed.

6.2 Proportion of each religion of working age in employment, 1992-2017

A consistently higher proportion of Protestants than Catholics of working age have been in employment over the period 1992 to 2017, as shown in Figure 6.1. However, the difference between the two communities' working age employment rates has decreased over time: in 1992, 69% of working age Protestants and 54% of working age Catholics were in employment; by 2017 these rates were 70% and 67% respectively (Table A6.1).

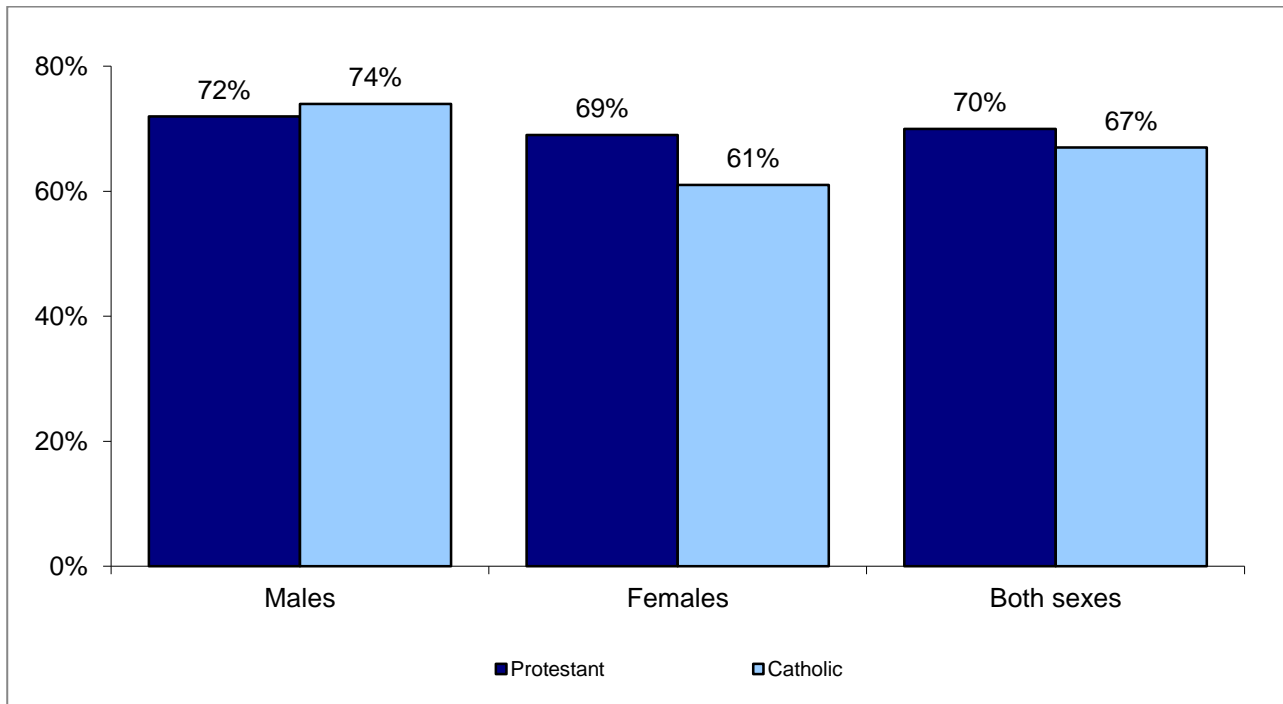
Figure 6.1: Proportion of working age population in employment, 1992-2017



6.3 Proportion of the working age in employment by gender

Figure 6.2 shows that for males in 2017, a slightly higher proportion of working age Catholics were in employment compared with their Protestant counterparts. Seventy-four per cent of working age Catholic males were in employment, compared with 72% of working age Protestant males. A higher proportion of working age Protestant females were in employment (69%) compared to working age Catholic females (61%) (Table A6.2).

Figure 6.2: Proportion of the working age in employment by gender, 2017

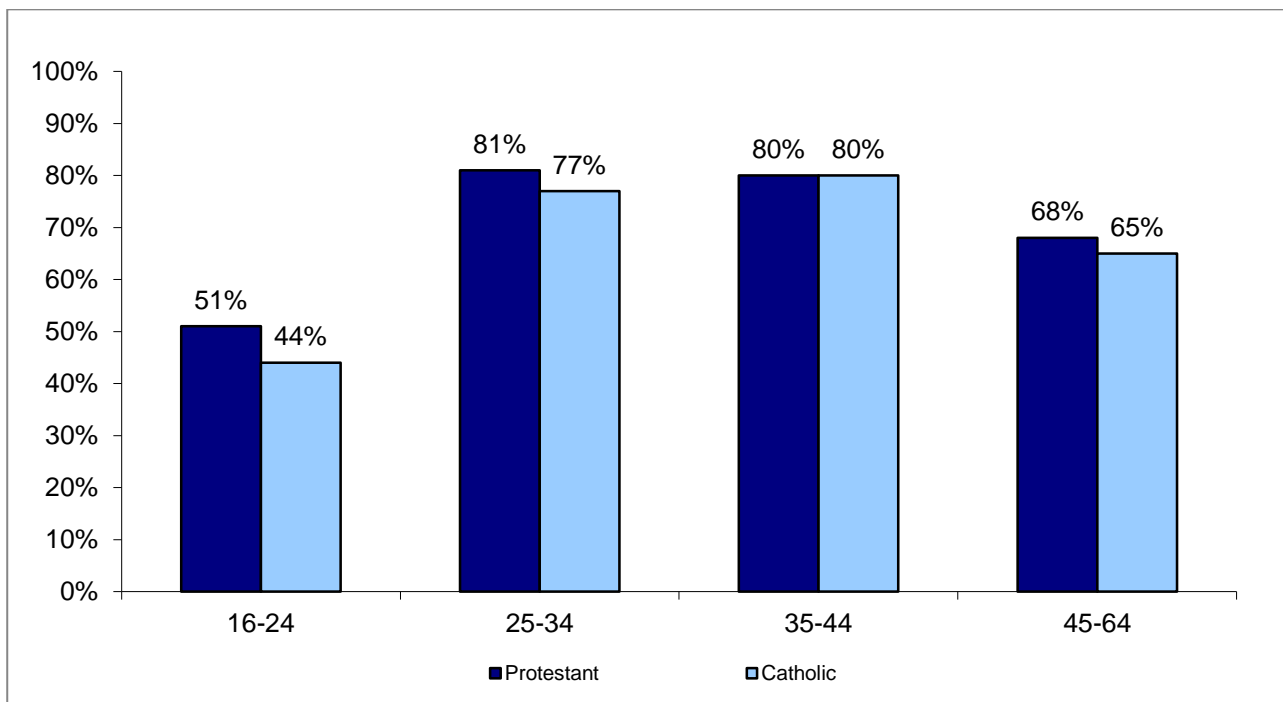


6.4 Proportion of working age in employment by age

Figure 6.3 shows that, for all but one age groups in 2017, the employment rate for Protestants was higher than the corresponding rate for Catholics.

Among the 16 to 24 age group, 51% of Protestants and 44% of Catholics were in employment. Employment rates were higher for Protestants among those aged 25 to 34 (81% for Protestants and 77% for Catholics) and among those aged 45 to 64 (68% for Protestants and 65% for Catholics). For those aged 35 to 44, 80% of both Protestants and Catholics were employed (Table A6.2).

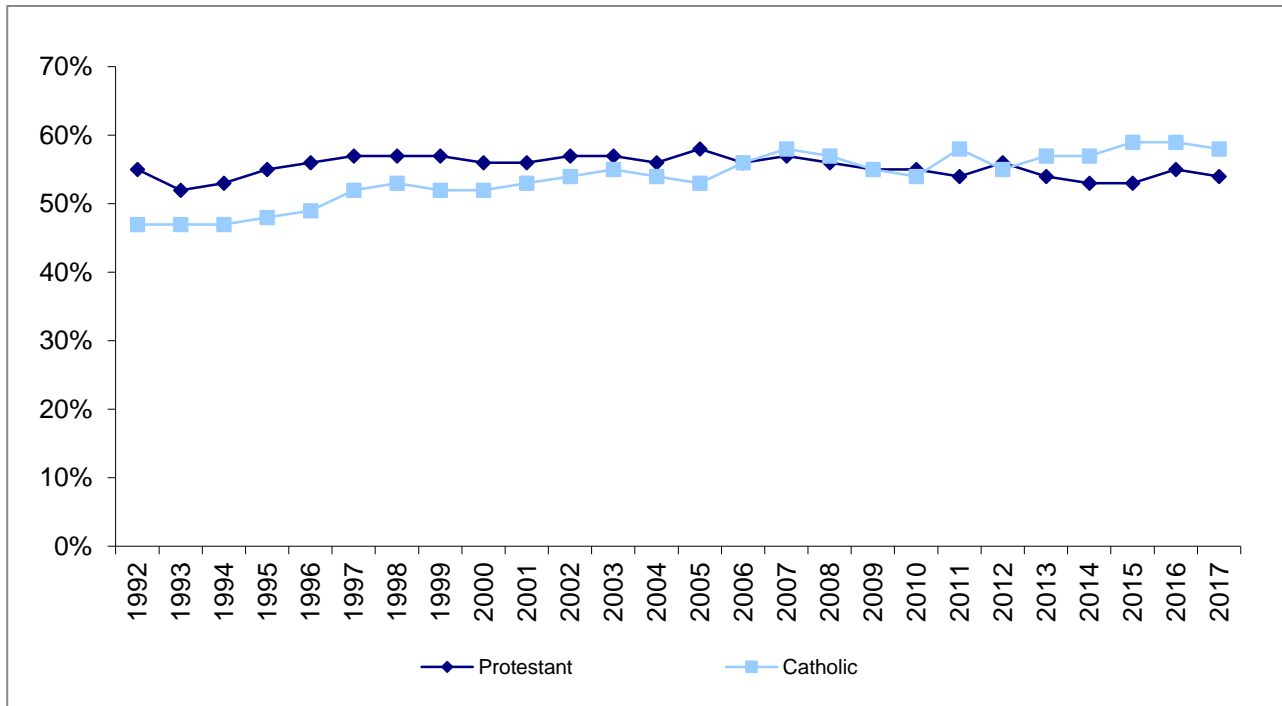
Figure 6.3: Proportion of the working age in employment by age group, 2017



6.5 Proportion of each religion aged 16+ in employment, 1992-2017

Figure 6.4 shows the employment rates for all Protestants and Catholics aged 16 and over, rather than only those of working age. In 1992, a higher proportion of Protestants (55%) than Catholics (47%) were in employment. In 2017, the opposite was true; 58% of Catholics and 54% of Protestants aged 16 and over were in employment (Table A6.3).

Figure 6.4: Proportion of the population aged 16+ in employment, 1992-2017

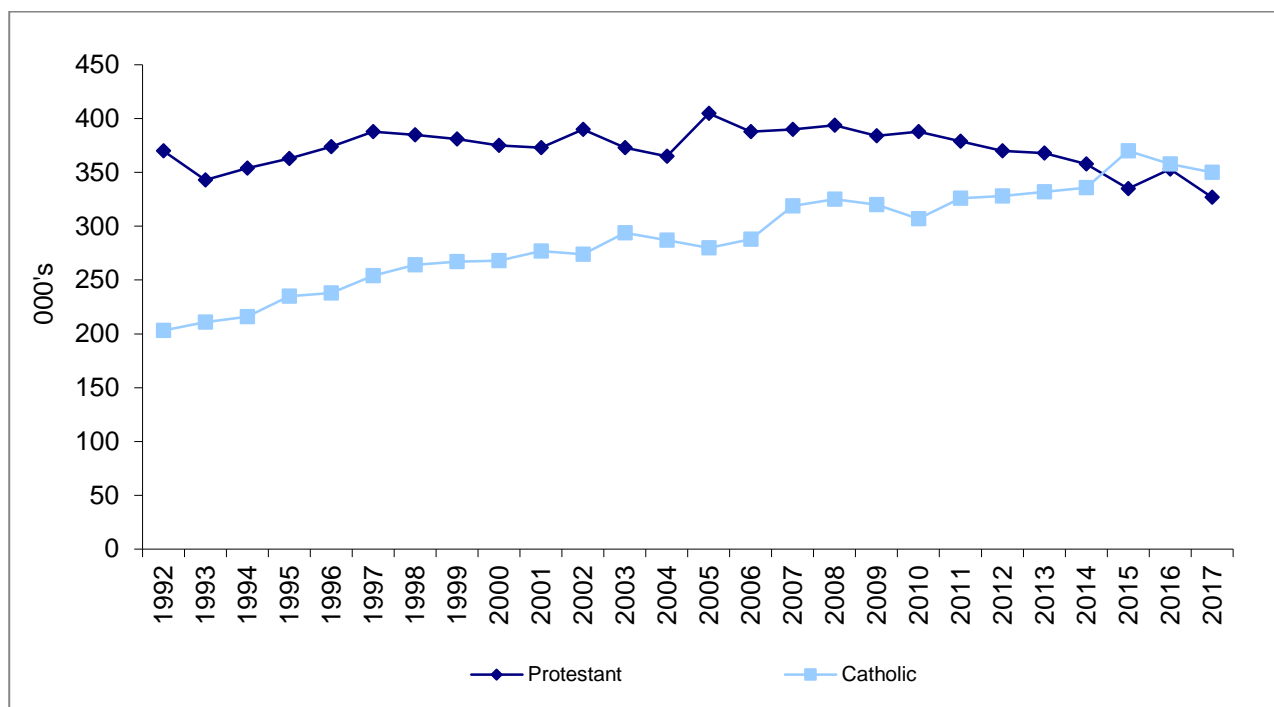


6.6 Numbers aged 16+ in employment, 1992-2017

Figure 6.5 shows that over the period 1992 to 2017, the number of those aged 16 and over in employment from the Protestant community has remained relatively stable. In 1992, there were 370,000 Protestants aged 16 and over in employment, compared with 327,000 in 2017.

Conversely, there has been an increase in the number of Catholics in employment over the same period. In 1992, there were 203,000 Catholics aged 16 and over in employment and this had increased to 350,000 by 2017 (Table A6.5).

Figure 6.5: Number of those aged 16+ in employment (thousands), 1992-2017



6.7 Religious composition of those aged 16+ in employment¹⁸

The religious composition of those aged 16 and over in employment was 48% Protestant and 52% Catholic in 2017, again taking into account respondents from the two main religious communities only. Forty-seven percent of Protestant and 53% of Catholic males aged 16 and over were in employment, compared with 50% of both Protestant and Catholic females (Table A6.4).

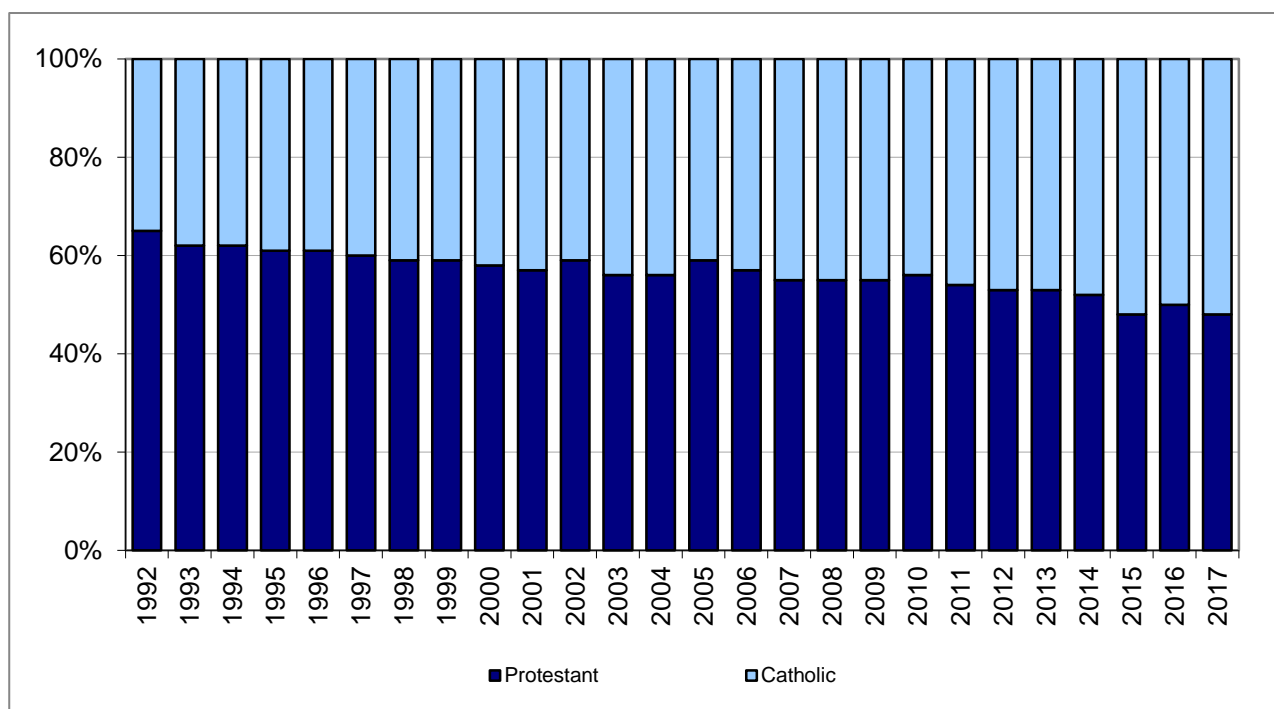
6.8 Religious composition of those aged 16+ in employment, 1992-2017

Figure 6.6 shows the religious composition of those in employment over the period 1992 to 2017, again taking into account respondents from the two main religious communities only.

In 1992, 65% of those aged 16 and over in employment were Protestant and 35% were Catholic. By 2017 this had changed to 48% Protestant and 52% Catholic (Table A6.4).

¹⁸ Please note that the percentage break downs in sections 6.7, 6.8, 6.11, 6.13, 6.15, 6.17, 6.19, 6.21 and 6.22 reflect the responses of respondents who indicated that they were Protestant or Catholic only – the ‘other/non-determined’ category has been removed.

Figure 6.6: Religious composition of those aged 16+ in employment, 1992-2017



6.9 Employment among those aged 65 years and over

In 2017, there were 23,000 individuals aged 65 and over in employment from the two main religious communities in Northern Ireland, representing 3% of all persons from these communities who were aged 16 and over in employment. Almost two-thirds of these individuals were Protestant (65%), while the remaining 35% were Catholic.

6.10 Employment category

Eighty-two per cent of Protestants aged 16 and over in employment were employees, while 16% were self-employed in 2017. The corresponding figures for Catholics were 85% and 15% respectively.

For both religious communities, males were more likely to be self-employed than females - 23% of Protestant males and 21% of Catholic males in employment were self-employed, compared with 9% of Protestant females and 8% of Catholic females in employment (Table A6.6).

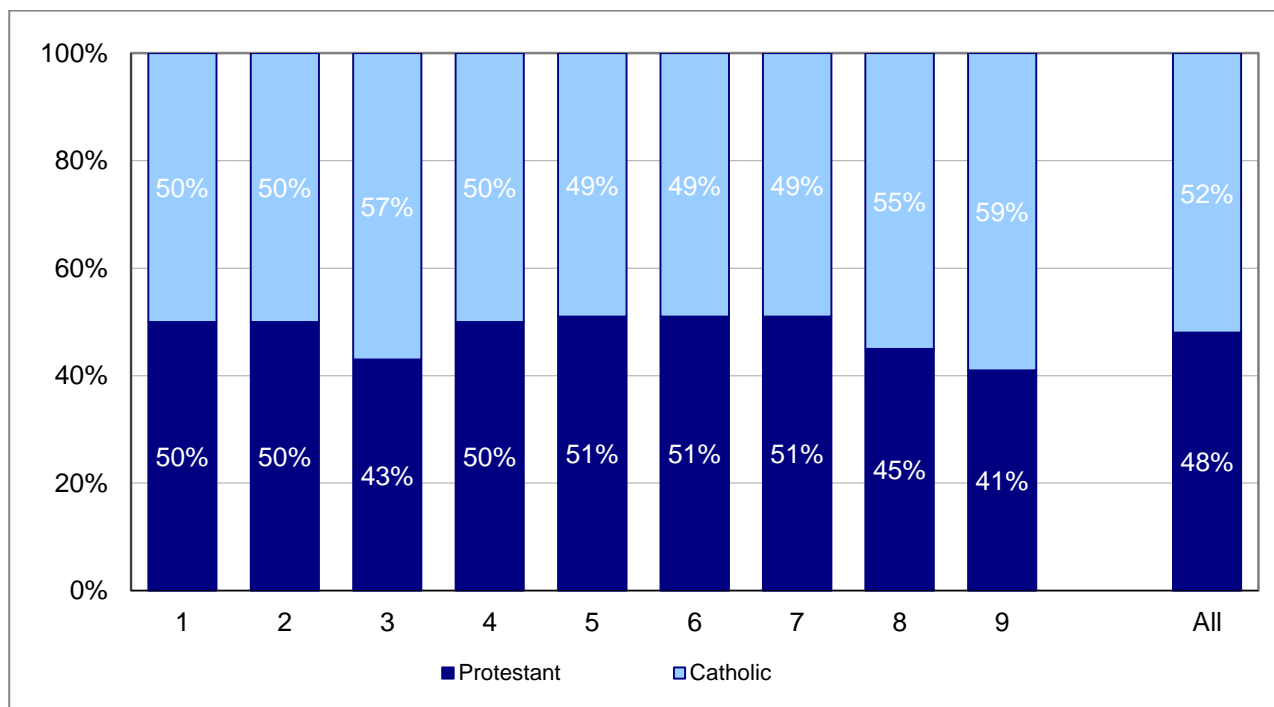
6.11 Religious composition of the nine major occupational groups - all in employment

Again taking into account respondents from the two main religious communities only, Protestants comprised a larger proportion of those aged 16 and over working in the following occupational groups: ‘*Skilled Trade Occupations*’ (51% Protestant and 49% Catholic); ‘*Caring, Leisure and Other Service Occupations*’ (51% Protestant and 49% Catholic); and ‘*Sales and Customer Service Occupations*’ (51% Protestant and 49% Catholic).

Catholics comprised a larger proportion of those aged 16 and over working in three of the occupational groups: ‘*Associate Professional and Technical Occupations*’ (43% Protestant and 57% Catholic); ‘*Process, Plant and Machine operatives*’ (45% Protestant and 55% Catholic); and ‘*Elementary Occupations*’ (41% Protestant and 59% Catholic) .

The proportions of Protestants and Catholics aged 16 and over working in the three remaining occupational groups were equal: ‘*Managers, Directors and Senior Officials*’ (50% Protestant and 50% Catholic); ‘*Professional Occupations*’ (50% Protestant and 50% Catholic); and ‘*Administrative and Secretarial Occupations*’ (50% Protestant and 50% Catholic) (Figure 6.7 and Table A6.10).

Figure 6.7: Religious composition of occupations (all aged 16+ in employment stating occupation), 2017



Key:

- | | |
|--|---|
| 1 Managers, Directors and Senior Officials | 6 Caring, Leisure and Other Service Occupations |
| 2 Professional Occupations | 7 Sales and Customer Service Occupations |
| 3 Associate Professional and Technical Occupations | 8 Process, Plant and Machine Operatives |
| 4 Administrative and Secretarial Occupations | 9 Elementary Occupations |
| 5 Skilled Trade Occupations | |

6.12 Proportion of each religion in the nine major occupational groups - all in employment, 2017

The distribution of the two communities across the various occupational groups showed relatively little difference in 2017. The greatest difference was evident for the ‘*Elementary Occupations*’ group, where 9% of Protestants and 12% of Catholics, aged 16 and over and in employment, were employed. The most common occupational group was ‘*Professional Occupations*’, with 19% of Protestants and 17% of Catholics employed.

Thirty percent of Protestant males and 25% of Catholic males were employed in ‘*Skilled Trade Occupations*’. In addition, 13% of Protestant and 14% of Catholic males were employed as ‘*Process, Plant and Machine Operatives*’. For both these occupational groups the number of females employed did not meet the threshold for publication.

Conversely, females from both religious communities were more likely to be employed in the ‘*Professional Occupations*’ (21% of Protestant females, 17% of Protestant males, 23% of Catholic females and 13% of Catholic males), ‘*Administrative and Secretarial Occupations*’ (19% of Protestant females, 4% of Protestant males, 15% of Catholic

females and 7% of Catholic males) and *'Sales and Customer Service Occupations'* (15% of Protestant females, 6% of Protestant males, 12% of Catholic females and 6% of Catholic males) than males.

Relatively high proportions of both Protestant and Catholic females were employed in either *'Caring, Leisure and Other Service Occupations'* (18% of Protestants and 17% of Catholics). The proportions of both Protestant and Catholic males employed in this area did not meet the threshold for publication (Table A6.11).

6.13 Religious composition of the major industrial sectors – all in employment, 2017

Figure 6.8 shows the religious composition of industries in 2017, which have been grouped using the Standard Industrial Classification¹⁹, again taking into account respondents aged 16 and over from the two main religious communities only.

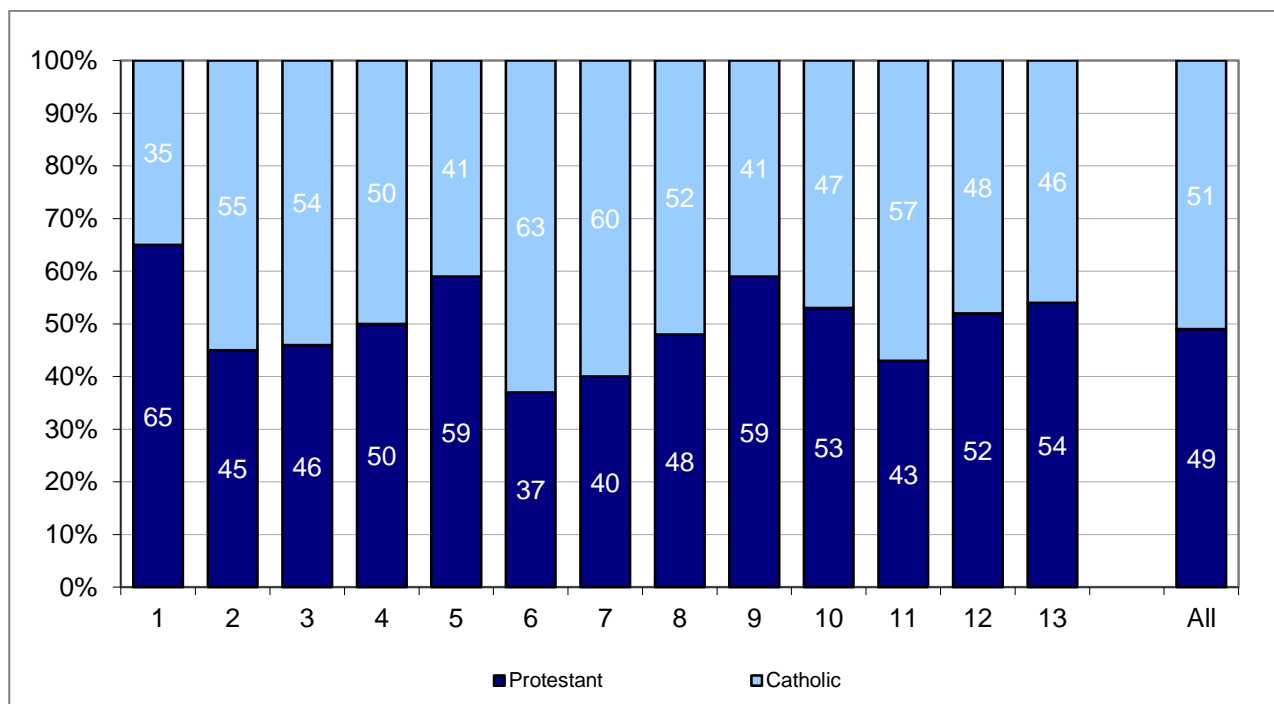
For six of the 13 industrial classifications displayed on the chart, there were higher proportions of Protestants employed than Catholics. The sector with the highest proportion of Protestants was *'Agriculture, forestry and fishing'* (65% Protestant and 35% Catholic).

For six of the remaining sectors, there were higher proportions of Catholics employed than Protestants, with the difference most pronounced in the *'Accommodation and food services'* sector (37% Protestant and 63% Catholic).

One sector, *'Wholesale, retail, repair of vehicles'* was composed of an equal proportion from both groups (50% Protestant and 50% Catholic) (Table A6.13).

¹⁹ The Standard Industrial Classification (SIC) is used to categorise businesses by the type of economic activity they are engaged in. See <https://www.ons.gov.uk/methodology/classificationsandstandards/ukstandardindustrialclassificationofeconomicactivities/uksic2007> for more details.

Fig 6.8: Religious composition of major industrial sectors (all aged 16+ in employment stating industry), 2017



Key:

- | | | | |
|---|---------------------------------------|----|---|
| 1 | Agriculture, forestry and fishing | 8 | Professional, scientific and technical activities |
| 2 | Manufacturing | 9 | Admin and support services |
| 3 | Construction | 10 | Public admin and defence |
| 4 | Wholesale, retail, repair of vehicles | 11 | Education |
| 5 | Transport and storage | 12 | Health and social work |
| 6 | Accommodation and food services | 13 | Other service activities |
| 7 | Financial and insurance activities | | |

Note: Compositional data have been omitted for the 'Mining and quarrying', 'Electricity, gas, air cond supply', 'Water supply, sewerage, waste', 'Information and Communication', 'Real estate activities', 'Arts, Entertainment and Recreation', 'Households as employers' and 'Extraterritorial organisations' sectors, owing to the small numbers involved.

6.14 Proportion of each religion in the major industrial sectors – all in employment, 2017

The distribution of the two communities across the various industrial sectors showed relatively little difference in 2017. The greatest difference was evident in the 'Accommodation and food services' sector, where 4% of Protestants and 7% of Catholics aged 16 and in employment were employed. The most common employment sector was 'Wholesale, retail, repair of vehicles', where 14% of Protestants and 13% of Catholics were employed (Table A6.14).

6.15 Size of workplace

In 2017, there was a close to even split in terms of the religious composition of employees aged 16 and over who worked in small-sized (1-10 employees) workplaces, again taking into account respondents from the two main religious communities only (52% Protestant and 48% Catholic).

Among medium-sized (11-49 employees)²⁰ workplaces, the split was 44% Protestant and 56% Catholic. For large (50 or more employees) workplaces, the split was 49% Protestant and 51% Catholic (Table A6.16).

6.16 Proportion of employees aged 16+ of each religion in private and public sectors

Among employees aged 16 and over, 70% of Protestants and 69% of Catholics were employed in the private sector in 2017. The remaining 30% of Protestants and 31% of Catholics were employed in the public sector.

For both communities, male representation in the private sector was higher than female representation in 2017. Eighty-one per cent of Protestant males and 78 of Catholic males were employed in the private sector, compared with 60% of Protestant females and 59% of Catholic females (Table A6.18).

6.17 Composition of private and public sectors employees by religion

Taking into account respondents from the two main religious communities only, private sector employees were composed of 48% Protestant and 52% Catholic employees. The split for public sector employees was 47% Protestant and 53% Catholic (Table A6.19).

6.18 Proportion of working age employees of each religion in managerial or supervising duties

A slightly higher proportion of working age Protestant employees were in managerial roles (20% Protestant and 17% Catholic). Each group had the same proportion of foreman/supervisory roles (11% Protestant and 11% Catholic). Seventy per cent of working age Protestant employees were in neither a managerial nor supervisory role, compared with 71% of Catholics.

Protestant males were more likely than Protestant females to be in a managerial position (22% v 17%) in 2017. Similarly, 19% of working age Catholic males were in a managerial position in 2017, compared with 16% of Catholic females (Table A6.21).

6.19 Composition of managerial and supervisory positions of working age employees by religion

Again taking into account respondents from the two main religious communities only, there was an even split in terms of the religious composition of employees in managerial (50% Protestant and 50% Catholic). In foreman/supervisor roles, there was a 46% Protestant and 54% Catholic split. Among those in neither managerial nor supervisory roles, the split was 47% Protestant and 53% Catholic (Table A6.22).

6.20 Working pattern of the working age in employment²¹

Approximately three-quarters of the working age in employment from both religions worked full-time in 2017 (76% of Protestants and 76% of Catholics), with the remaining one quarter working part-time (24% of Protestants and 24% of Catholics).

²⁰ Please note this category includes individuals whose workplace size is classified as 'Don't know but under 25'.

²¹ The breakdown of those in employment into full-time and part-time is based on the respondent's own description of their main employment rather than on the number of hours actually or usually worked.

It is noticeable for both religions that a higher percentage of females in employment worked part-time (41% of Protestant females and 40% of Catholic females) compared with males (7% of Protestant males and 11% of Catholic males) (Table A6.24).

6.21 Religious composition of the working age in employment by working pattern

Again taking into account respondents from the two main religious communities only, the religious composition of the working age in both full-time and part-time employment was relatively even in 2017. Among those working both full-time and part-time, the split was 48% Protestant and 52% Catholic. (Table A6.25).

6.22 Religious composition of working age part-time employment, 1992-2017

Figure 6.9 shows the religious composition of working age males in part-time employment between 1992 and 2017. In 1992, 58% of working age males in part-time employment were Protestant and 42% were Catholic; by 2017 this split was 35% Protestant and 65% Catholic. There have been considerable fluctuations in the proportional split over time (Table A6.27).

Figure 6.9: Religious composition of part time employment (working age males), 1992-2017

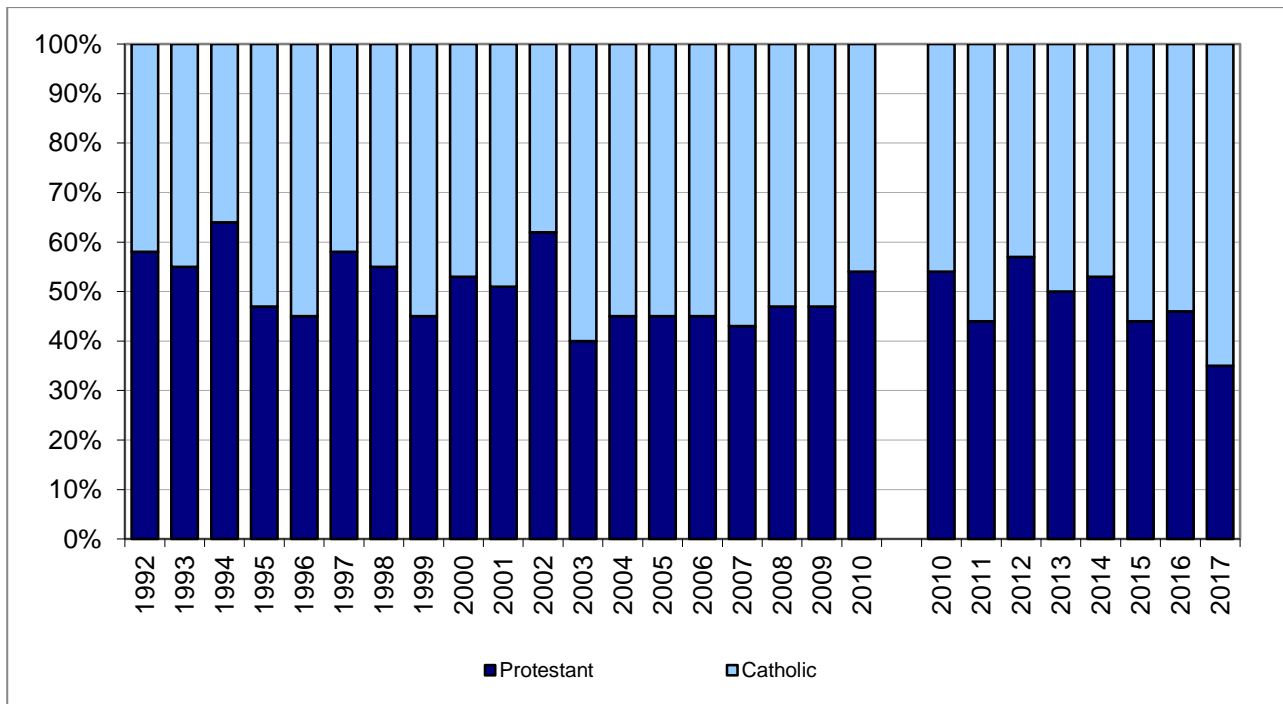
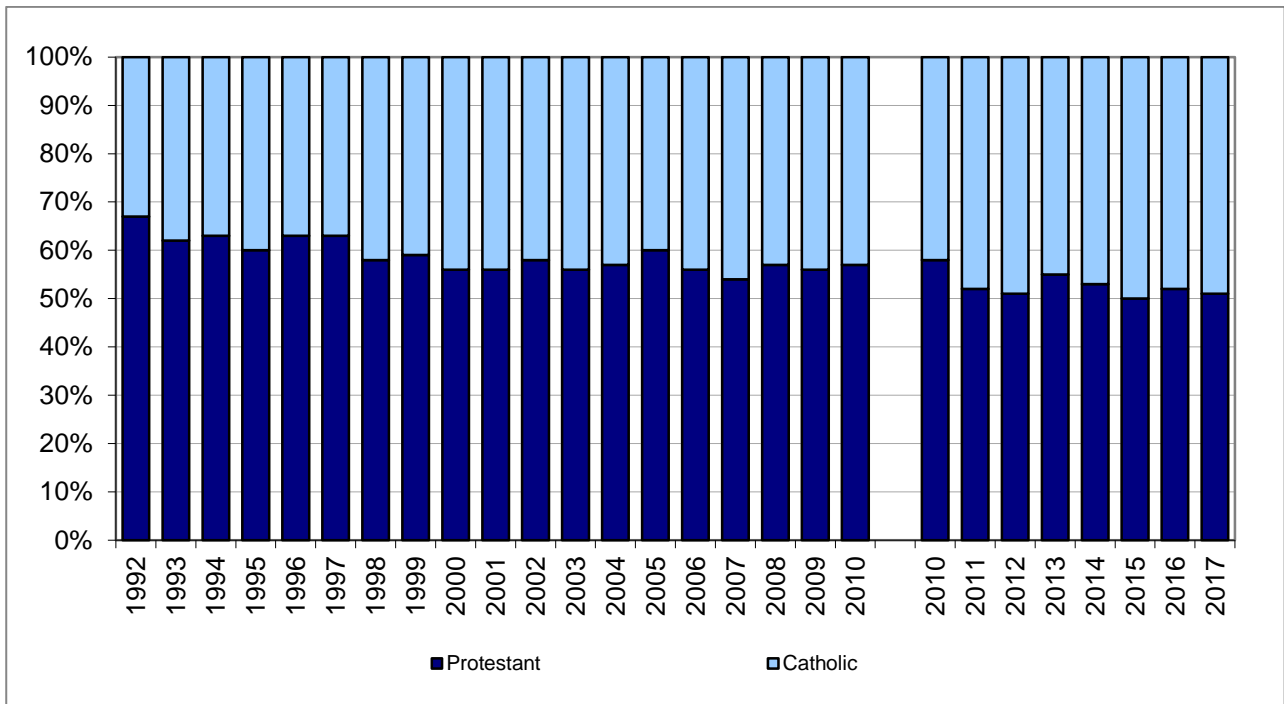


Figure 6.10 shows the religious composition of working age females in part-time employment between 1992 and 2017. Over this period the split has become more even: in 1992, 67% of females in part-time employment were Protestant and 33% were Catholic; by 2017 the split was 51% Protestant and 49% Catholic (Table A6.27).

Figure 6.10: Religious composition of part-time employment (working age females), 1992-2017

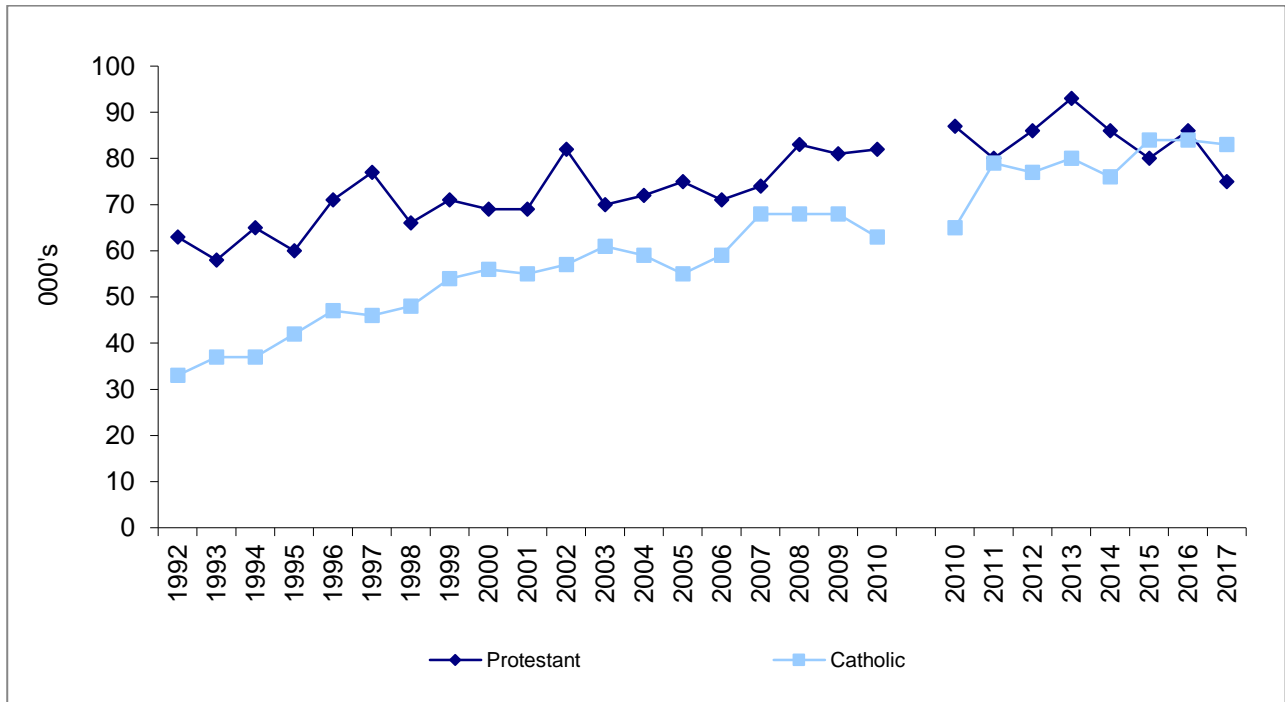


6.23 Number of the working age in part-time employment by religion, 1992-2017

Figure 6.11 shows the number of the working age in part-time employment broken down by religion over the period 1992 to 2017.

Over this period, there has been an increase in the number of part-time workers from both communities, with a bigger increase among Catholics than Protestants. The number of working age Protestants in part-time employment has increased from 63,000 to 75,000, while the number of Catholics working part-time has more than doubled from 33,000 to 83,000 (Table A6.28).

Figure 6.11: Number of part-time employees of working age, 1992-2017

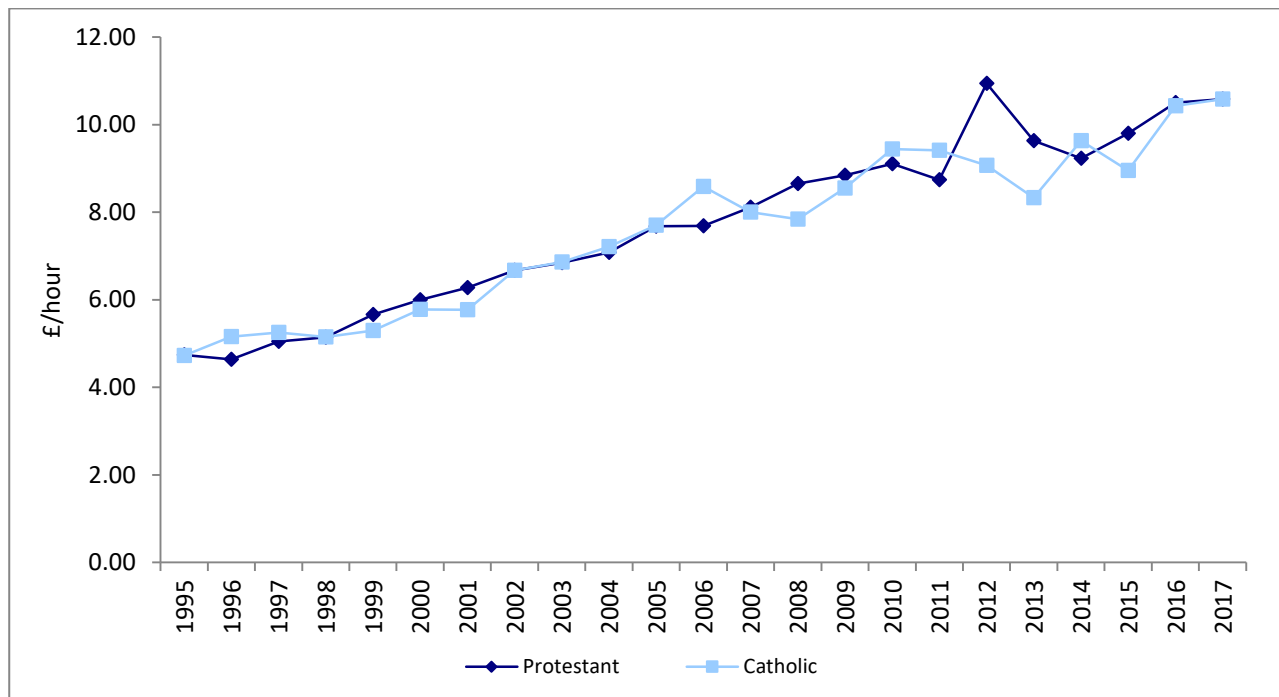


6.24 Median hourly wage rates for working age employees, 1995-2017²²

Figure 6.12 below shows the median hourly wage rates for working age employees from the two main religious communities over the period 1995 to 2017.

In 1995 the median hourly wage rate for working age Protestant employees was £4.74; the corresponding rate for Catholics was £4.73. By 2017, these rates had increased to £10.58 for both Protestants and Catholics (Table A6.29).

Figure 6.12: Median hourly wage rates for working age employees, 1995-2017 (£/hour)



NB: data at April – June of relevant year

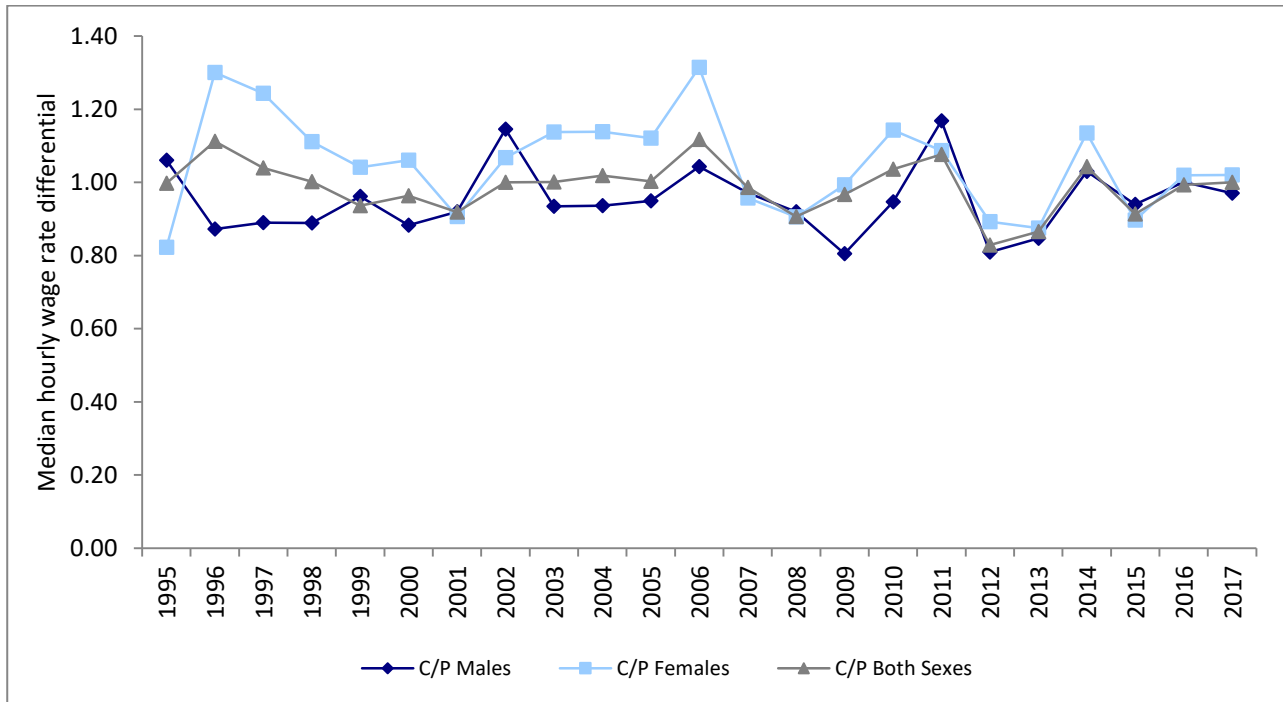
²² Data in Sections 6.24 and 6.25 are derived from the April to June LFS dataset for the years 1995 to 2017. In these sections, the working age is taken as 16-64 for both males and females for all years presented in the time series. This differs from the working age definition used elsewhere.

6.25 Median hourly wage rate differential for working age employees, 1995–2017

As with the unemployment rates, an hourly wage rate differential can be expressed as a ratio of rates (in this instance, the Catholic rate divided by the Protestant rate). For the period 1995 to 2017, the wage rate differential is shown in Figure 6.13 below.

In 1995 the wage rate differential was 1.00, meaning that the Catholic median wage rate for working age employees was 100% that of Protestants.²³ After fluctuation in the intervening years, the wage differential was again 1.00 by 2017 (Table A6.31).

Figure 6.13: Median hourly wage rate differential for working age employees (ratio of rates), 1995–2017



NB: data at April – June of relevant year.

²³ In 1995 the median hourly wage rate for working age Protestant employees was £4.74, while for Catholics it was £4.73 – see Section 6.24. Due to rounding, the differential is reported as 1.00.

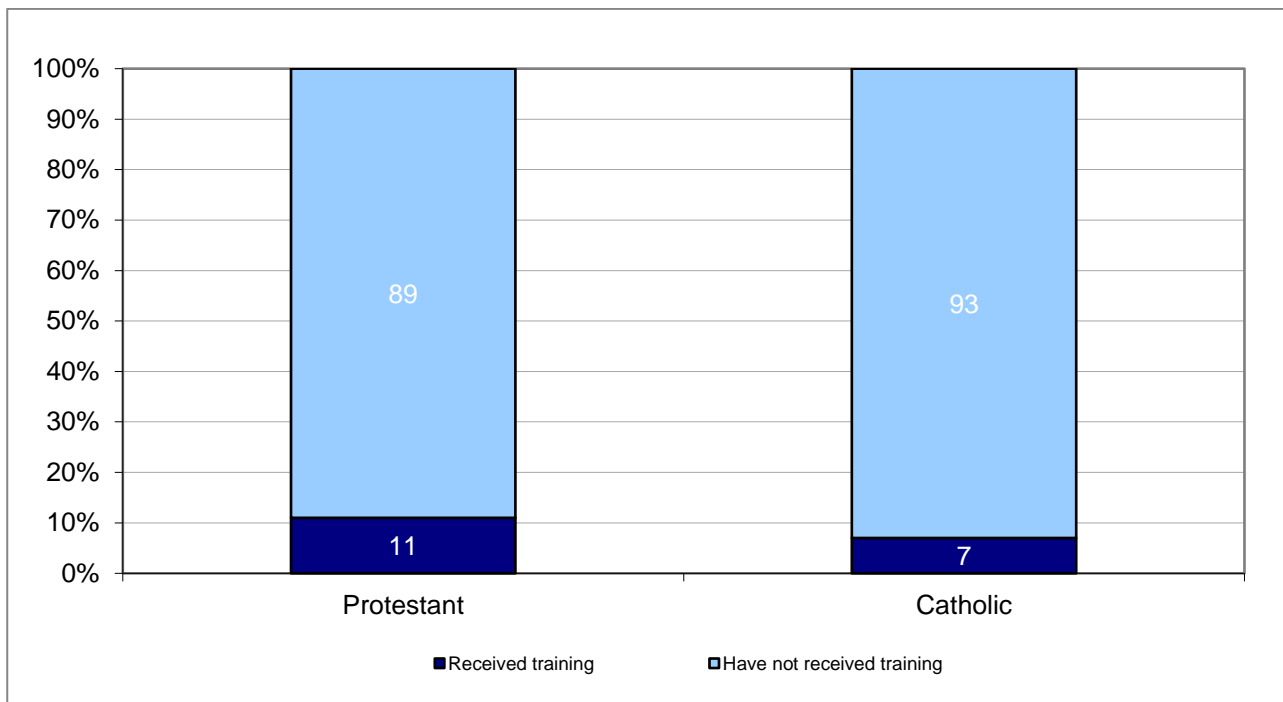
Chapter 7 - Training and Qualifications

(Tables A7.1 – A7.10; Labour Force Survey Religion Report 2017 – Tables: <https://www.executiveoffice-ni.gov.uk/publications/labour-force-survey-religion-report-2017>)

7.1 Training

Figure 7.1 shows that, in 2017, 11% of Protestant and 7% of Catholic working age employees had received job related training in the four weeks prior to their interview (Table A7.1).

Figure 7.1: Proportion of working age employees who have received job related training in the past four weeks, 2017

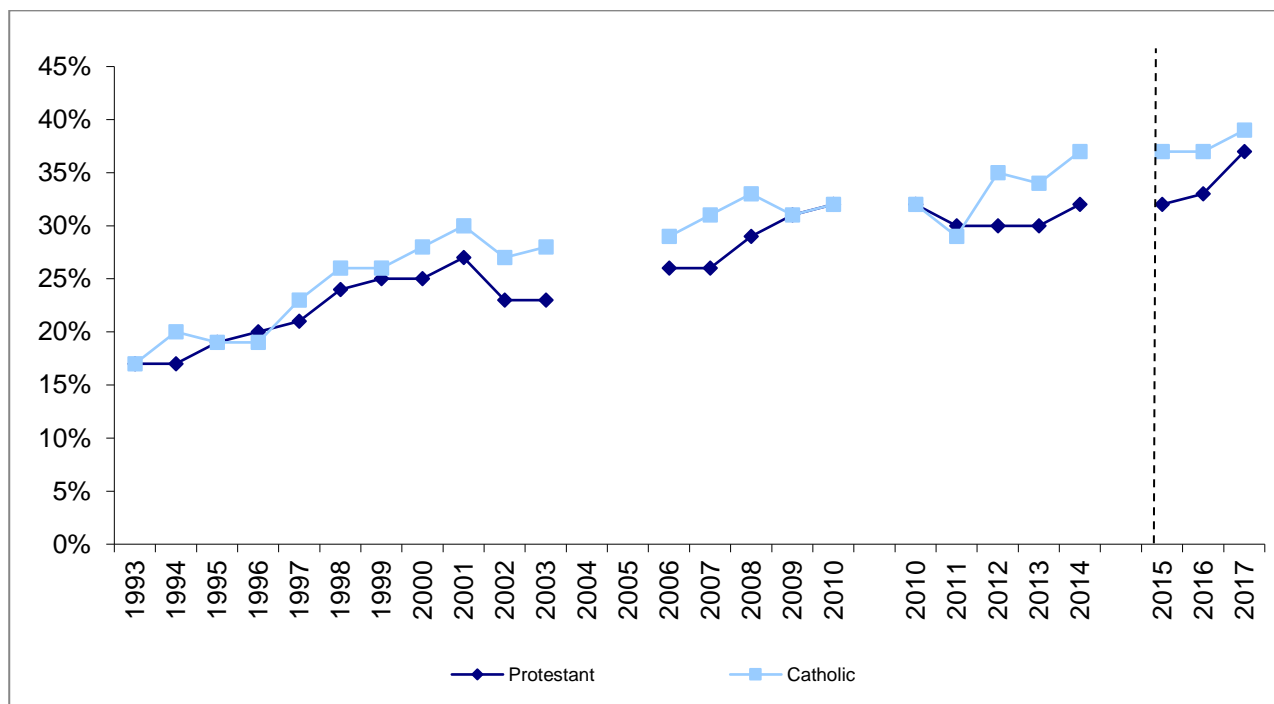


7.2 Highest level of qualification

Figure 7.2 shows the proportion of economically active Protestants and Catholics of working age with higher level qualifications over the period 1993 to 2017. Qualification data for 2015 introduced five Scottish qualifications; as a result data for 2015-2017 are not comparable with previous years. This has been represented by a break in the time series.

Among the working age economically active population, 37% of Protestants and 39% of Catholics had higher level qualifications (i.e. above A-level) in 2017. In 2015, the respective figures were 32% and 37% (Table A7.5).

Figure 7.2: Proportion of the economically active working age population with higher qualifications, 1993-2017



Figures for 1996 are the averages of the four quarterly LFS surveys as the annual dataset for 1996 contained missing qualifications data.

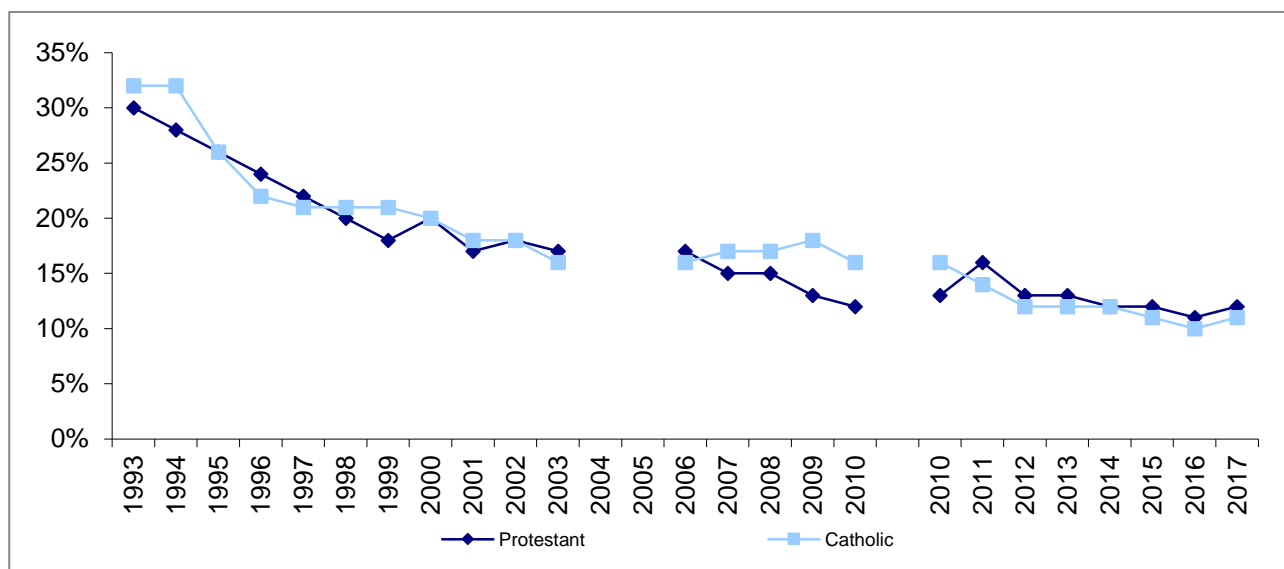
Qualification data for 2004 and 2005 are not available.

While relatively similar proportions of Protestants and Catholics had A-levels (or equivalent) (17% v 19%) or Trade Apprenticeships (6% v 5%) as their highest level of qualification, a higher proportion of economically active working age Protestants than Catholics had GCSE (or equivalent) as their highest level of qualification in 2017 (22% v 16%) (Table A7.3).

7.3 Proportion of the economically active working age population with no formal qualifications

Figure 7.3 shows the proportion of economically active working age Protestants and Catholics with no formal qualifications over the period 1993 to 2017.²⁴ Over this period, the proportion of economically active working age Protestants with no qualifications has decreased from 30% to 12% and the proportion of economically active working age Catholics with no qualifications has decreased from 32% to 11% (Table A7.8).

Figure 7.3: Proportion of the economically active working age population with no qualifications, 1993-2017



Figures for 1996 are the averages of the four quarterly LFS surveys as the annual dataset for 1996 contained missing qualifications data. Qualification data for 2004 and 2005 are not available.

²⁴ Please note: The percentages displayed in sections 7.3 and 7.4 express the number of individuals with no formal qualifications who meet the relevant criteria (e.g. economically active) as a proportion of all those who meet the criteria who responded to the LFS question on qualification level. Those who did not state their qualifications or did not have their qualifications recorded have been removed.

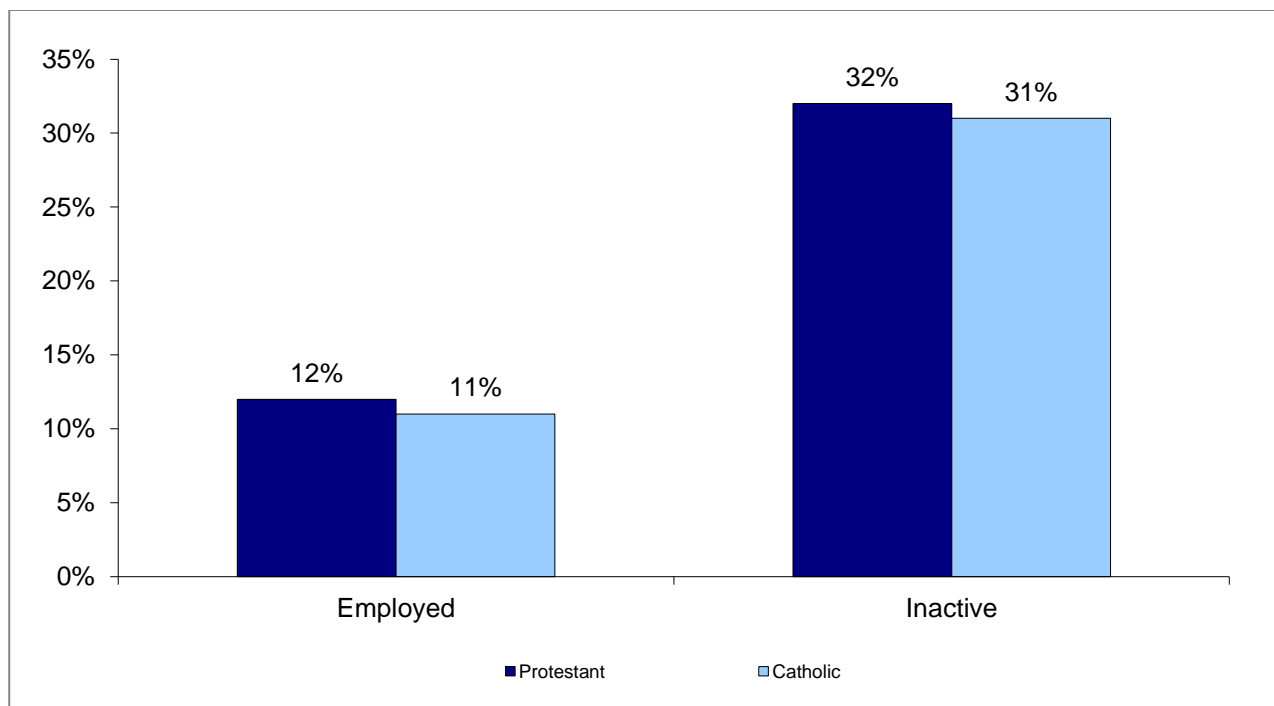
7.4 Proportion of the working age population with no formal qualifications by labour market groups

Figure 7.4 shows the proportion of the working age with no qualifications in 2017, broken down by two labour market groups – those who were employed and those who are economically inactive.²⁵

Among both religious communities, approximately one third of working age economically inactive individuals had no qualifications (32% of Protestants and 31% of Catholics).

Among those who were employed, 12% of Protestants and 11% of Catholics of working age had no formal qualifications (Table A7.9).

Figure 7.4: Proportion of working age population with no qualifications by labour market outcome*, 2017



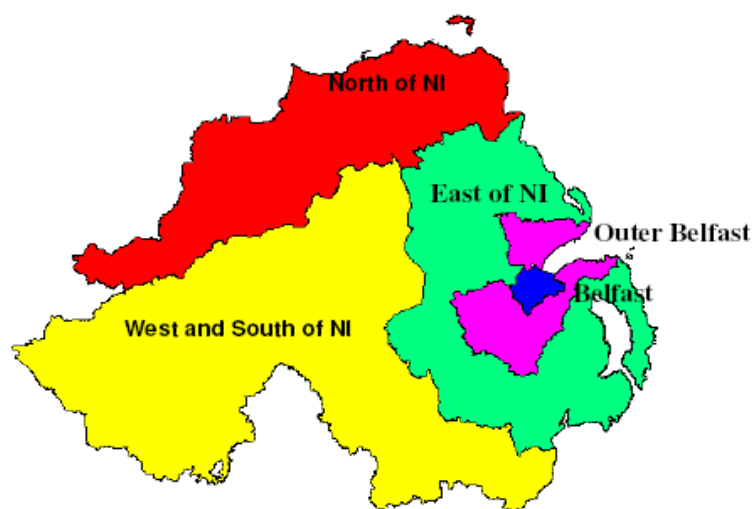
* The number of unemployed Protestants and Catholics of working age who had no formal qualifications fell below the publication threshold and as such are not included in the chart.

²⁵ The number of unemployed Protestants and Catholics of working age who had no formal qualifications fell below the publication threshold and as such are not included in the analysis.

Chapter 8 - Geographical Analysis

(Tables A8.1 – A8.14; Labour Force Survey Religion Report 2017 – Tables: <https://www.executiveoffice-ni.gov.uk/publications/labour-force-survey-religion-report-2017>)

The following geographical analyses are based on the five NUTS 3 regions of Northern Ireland, comprised of: Belfast; Outer Belfast; East of NI; North of NI; and West & South of NI.



The Nomenclature of Territorial Units for Statistics (NUTS) is a hierarchical system for dividing up the economic territory of the EU for the purpose of:

- The collection, development and harmonisation of European regional statistics.
- Socio-economic analyses of the regions:
 - NUTS 1: major socio-economic regions.
 - NUTS 2: basic regions for the application of regional policies.
 - NUTS 3: small regions for specific diagnoses.
- Framing of EU regional policies.²⁶

Local Government District level analysis

Following the reform of local government in Northern Ireland, 11 new Local Government Districts (LGDs) replaced the previous 26 LGDs from 1st April 2015. PfG Analytics published a separate bulletin in June 2018, providing 2016 estimates at LGD level on:

- The religious composition of the 16+ and working age populations
- Working age employment rates for Protestants and Catholics.

This bulletin is available via the following link: <https://www.executiveoffice-ni.gov.uk/publications/labour-force-survey-religion-report-2016-local-government-district-bulletin>.

It is anticipated that PfG Analytics will publish an update to this bulletin, with estimates for 2017, in February 2019.

²⁶ See: <https://ec.europa.eu/eurostat/web/nuts/background>

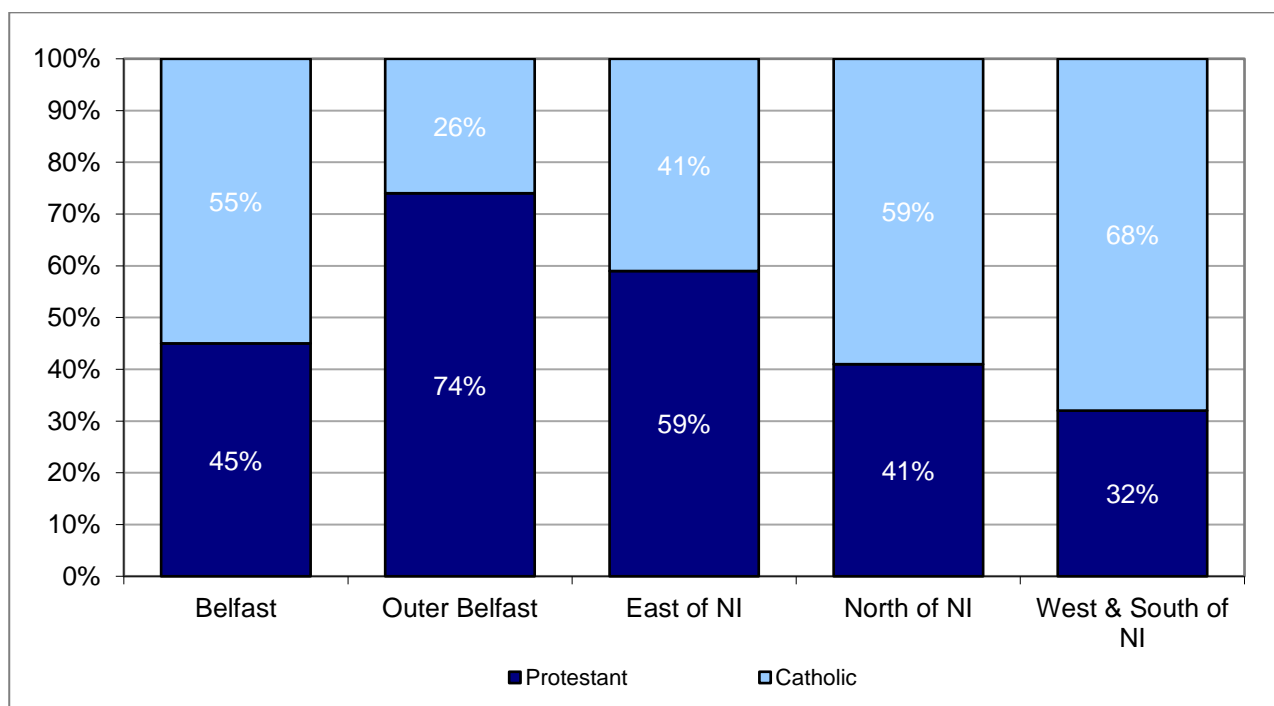
8.1 Population aged 16+ by NUTS 3 area²⁷

Figure 8.1 below shows the composition of the population aged 16 and over, for Protestants and Catholics only, in each the five NUTS 3 regions for 2017.²⁸

Outer Belfast had the largest proportion of Protestants aged 16 and over across all regions in 2017; 74% of the population was Protestant, with Catholics accounting for the remaining 26%. The East of NI also recorded a large majority of Protestants (59%).

The other three NUTS 3 regions reported a majority of Catholics: in Belfast, 55% of the population aged 16 and over were Catholic and 45% were Protestant; in the North of NI, the split was 59% Catholic and 41% Protestant; and the population of the West & South of NI was 68% Catholic and 32% Protestant (Table A8.1).

Figure 8.1: Religious composition of the population aged 16+ by NUTS 3 region, 2017



²⁷ All population data presented in this chapter are grossed estimates based on the LFS sample of private households.

²⁸ The analysis in this chapter considers the population of the Protestant and Catholic communities only - the population of the 'other/non-determined' category has been removed.

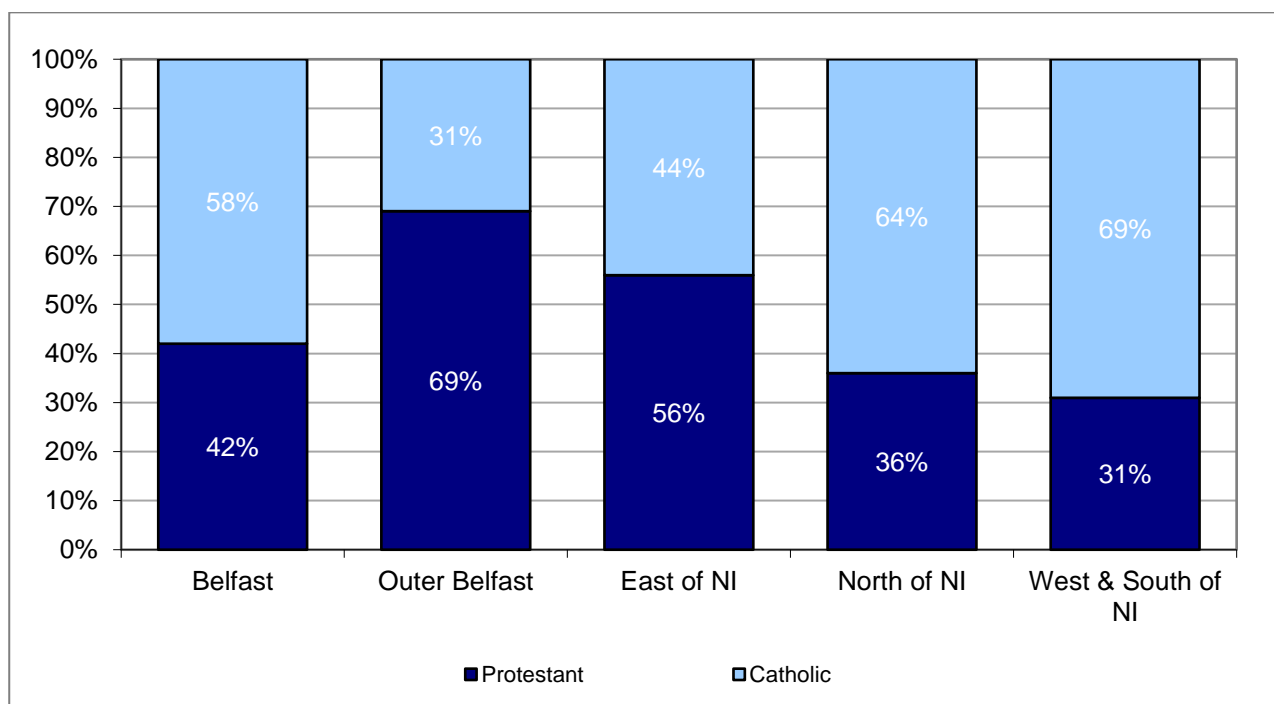
8.2 Working age population

Figure 8.2 shows the religious composition of the working age population for each of the NUTS 3 regions for 2017, again for Protestants and Catholics only.

The composition by religion of working age individuals for the NUTS 3 areas is similar to that of all individuals aged 16 and over (although it is worth noting that the proportion of Catholics in each area is higher for the working age population than for the population of those aged 16 and over).

Again, Protestant majorities were present in Outer Belfast (69%) and the East of NI (56%), while Catholic majorities were evident in Belfast (58%), the North of NI (64%) and the West & South of NI (69%) (Table A8.2).

Figure 8.2: Religious composition of the working age population by NUTS 3 region, 2017



8.3 Economic activity rates

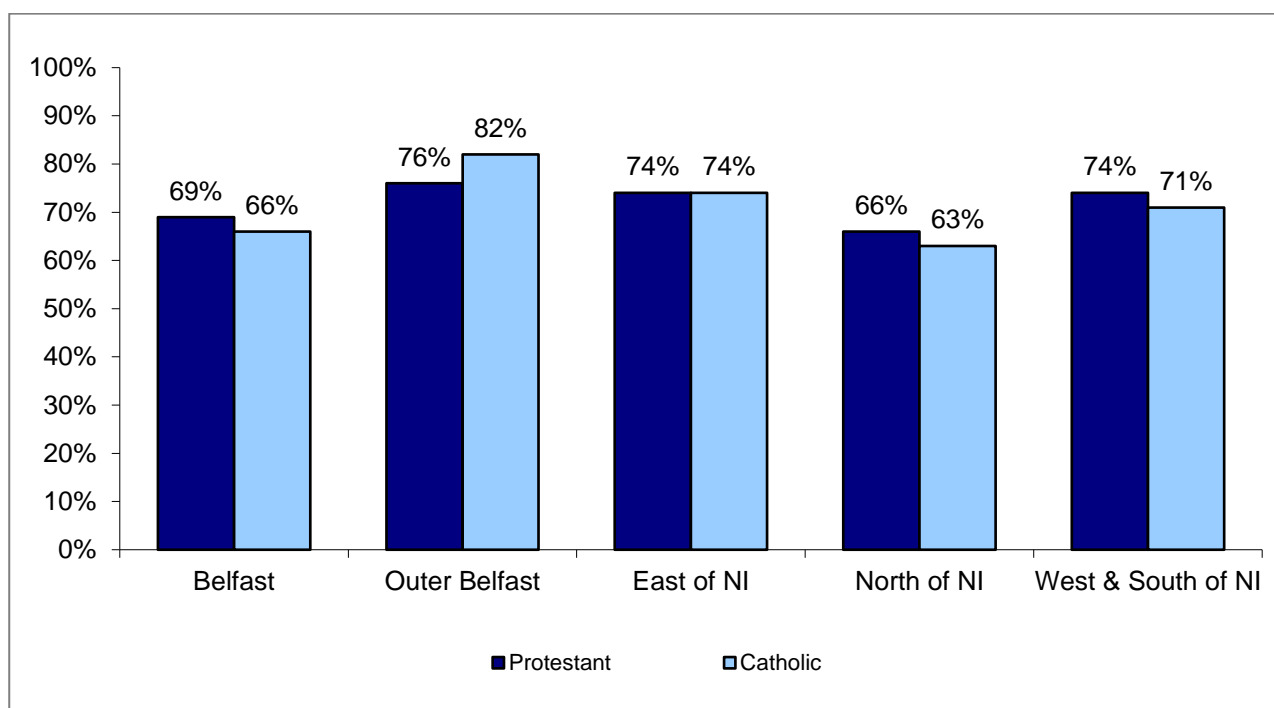
Figure 8.3 shows the working age economic activity rates, broken down by religion, across the NUTS 3 areas for 2017.

For three areas - Belfast, the North of NI and the West & South of NI - working age economic activity rates were higher among Protestants than Catholics.

In Outer Belfast, working age economic activity rates were higher among Catholics than Protestants, while 74% of both Protestants and Catholics were economically active in the East of NI.

The highest rate of working age economic activity for both Protestants and Catholics was in Outer Belfast (76% and 82% respectively). The lowest rate for both Protestants and Catholics was in the North of NI, where 66% and 63% respectively, of the working age were economically active (Table A8.3).

Figure 8.3: Working age economic activity rates by NUTS 3 region, 2017



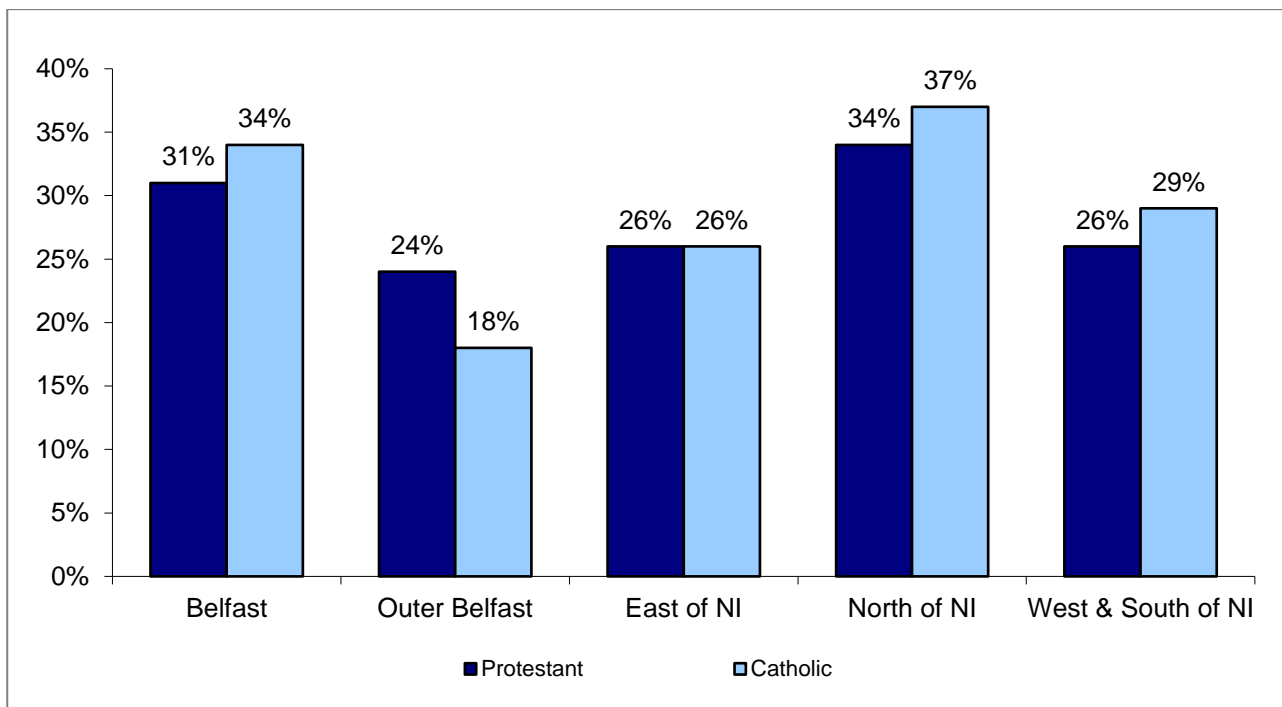
8.4 Working age economic inactivity rates

Figure 8.4 shows working age economic inactivity rates, broken down by religion, across the NUTS 3 regions for 2017.

In Outer Belfast, working age economic inactivity rates were higher among Protestants than Catholics. The opposite was true in Belfast, the North of NI and the West & South of NI, while 26% of both Protestants and Catholics were economically inactive in the East of NI.

The highest rate of working age economic inactivity for both Protestants and Catholics was in the North of NI, where 34% and 37% respectively, of the working age were economically inactive. The lowest rate for both Protestants and Catholics was in Outer Belfast (24% and 18% respectively) (Table A8.3).

Figure 8.4: Working age economic inactivity rates by NUTS 3 region, 2017



8.5 Economic activity and inactivity by region, 1995–2017

There was no consistent pattern of increasing or decreasing working age economic activity/inactivity across the five NUTS 3 regions over the time series. Relatively small decreases in the Protestant working age economic activity rate were evident between 1995 and 2017 in all areas. Working age economic activity among Catholics increased in four of the five NUTS 3 regions over this period, while in the North of NI it decreased from 68% to 63%.

Figure 8.5 shows the economic activity and inactivity rates for working age Protestants and Catholics in the Belfast region between 1995 and 2017.

The working age economic activity rate for Protestants in the Belfast region was 72% in 1995. This rate remained relatively stable over the intervening period, before decreasing to 69% in 2017. The working age economic inactivity rate for Protestants in Belfast region was 28% in 1995, compared with 31% in 2017.

The working age economic activity rate for Catholics in Belfast increased from 53% in 1995 to 66% in 2017. Over the same period the economic inactivity rate decreased from 47% to 34% (Table A8.4).

Figure 8.5: Working age economic activity and inactivity rates for Belfast, 1995-2017

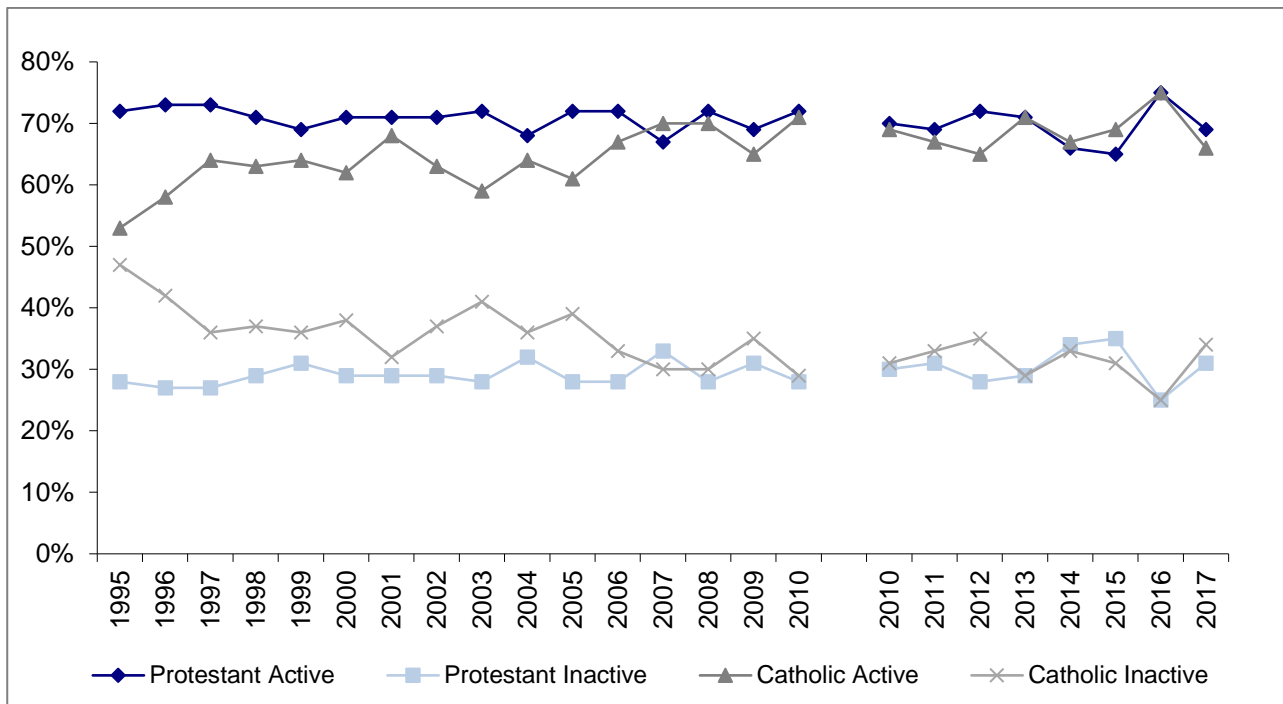
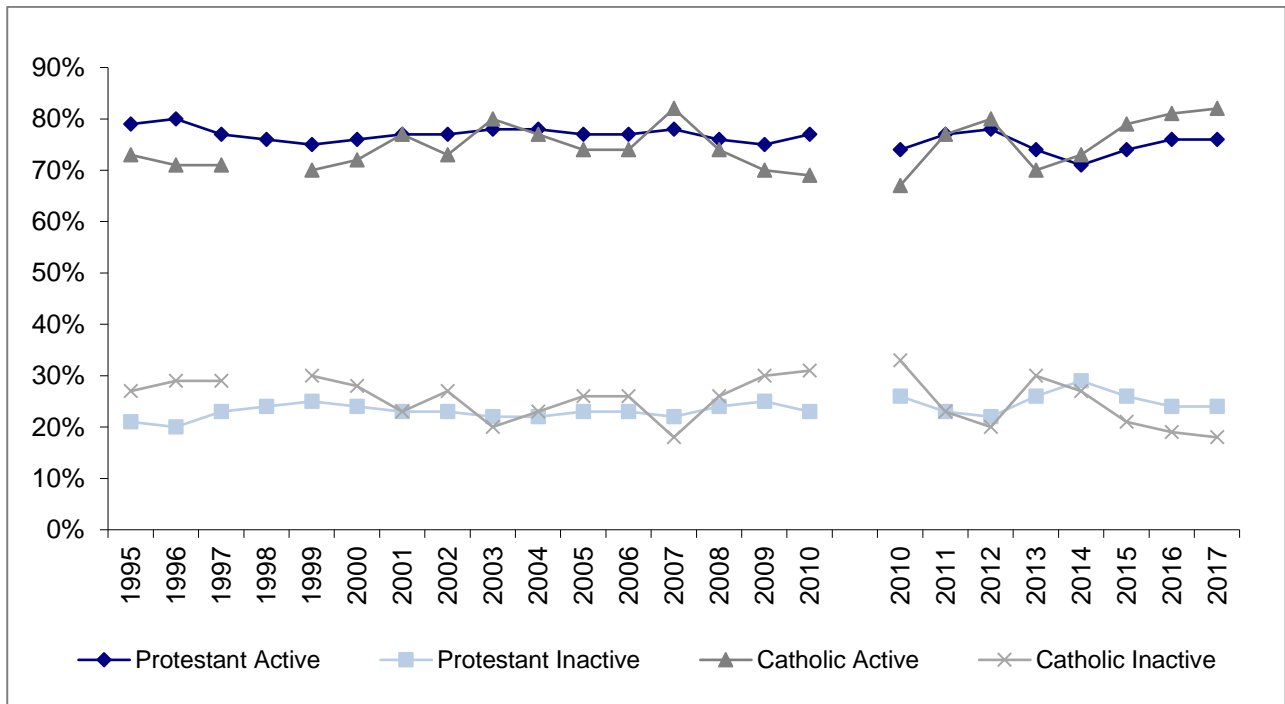


Figure 8.6 shows the economic activity and inactivity rates for working age Protestants and Catholics in the Outer Belfast region between 1995 and 2017.

The economic activity rate for working age Protestants in the Outer Belfast region decreased from 79% in 1995 to 76% in 2017. Conversely, the economic inactivity rate among working age Protestants increased from 21% to 24% over this period.

In 1995, the working age economic activity and inactivity rates for Catholics in Outer Belfast were 73% and 27% respectively. By 2017, the economic activity rate had increased to 82% and the inactivity rate had decreased 18%. These rates did experience some fluctuation in the intervening years, however (Table A8.5).

Figure 8.6: Working age economic activity and inactivity rates for Outer Belfast, 1995-2017



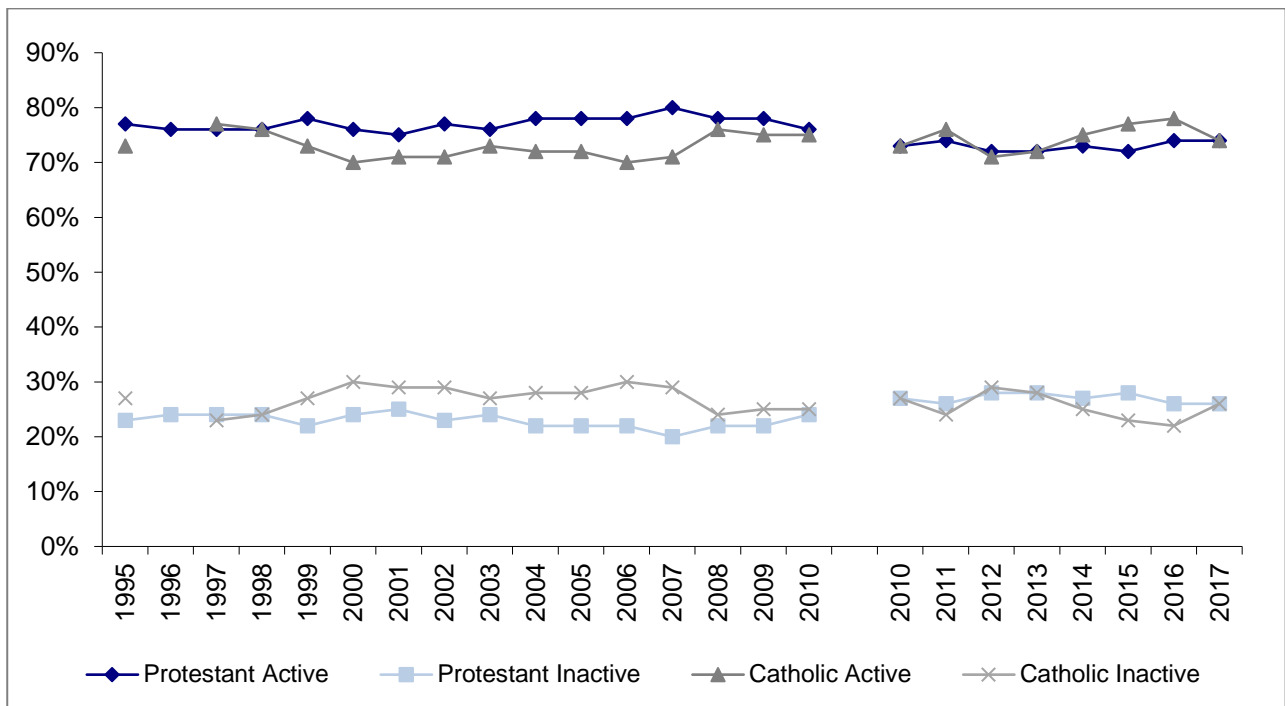
Please note that working age economic activity and inactivity data are not available for Catholics for Outer Belfast for 1998.

Figure 8.7 shows the economic activity and inactivity rates for working age Protestants and Catholics in the East of NI between 1995 and 2017.

In 1995, the economic activity rate for working age Protestants in the East of NI was 77%. By 2017, this had decreased to 74%. Conversely, in 1995, 23% of working age Protestants were economically inactive, and this had increased to 26% by 2017.

Seventy-three per cent of working age Catholics in the East of NI were economically active in 1995 and this had increased to 74% by 2017. The economic inactivity rate among Catholics decreased from 27% to 26% over the same period (Table A8.6).

Figure 8.7: Working age economic activity and inactivity rates for the East of NI, 1995-2017



Please note that working age economic activity and inactivity data are not available for Catholics for the East of NI for 1996.

Figure 8.8 shows the economic activity and inactivity rates for working age Protestants and Catholics in the North of NI between 1995 and 2017.

In 1995, the economic activity rate for working age Protestants in the North of NI was 69%. By 2017, this rate had decreased slightly to 66%, with some fluctuation in the intervening years. Conversely, in 1995, 31% of working age Protestants were economically inactive compared with 34% in 2017.

Sixty-eight per cent of working age Catholics in the North of NI were economically active in 1995 and this had decreased to 63% by 2017. The economic inactivity rate among Catholics increased from 32% to 37% over the same period (Table A8.7).

Figure 8.8: Working age economic activity and inactivity rates for the North of NI, 1995-2017

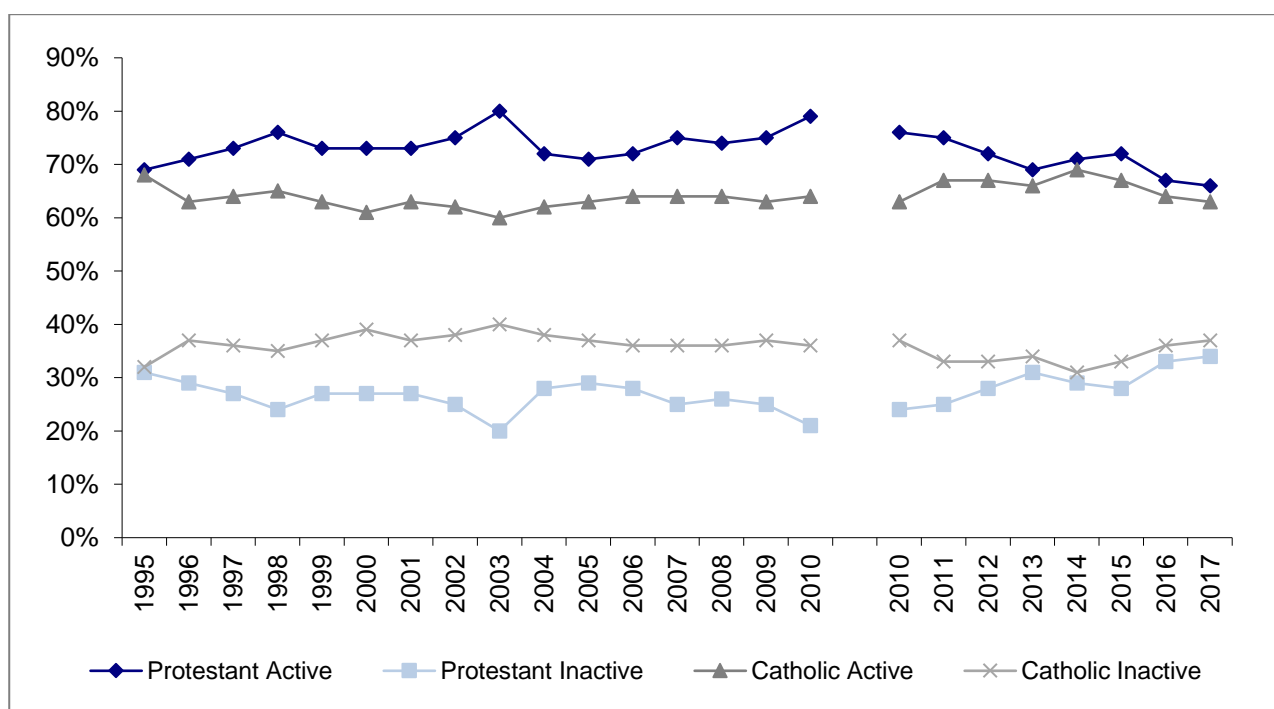
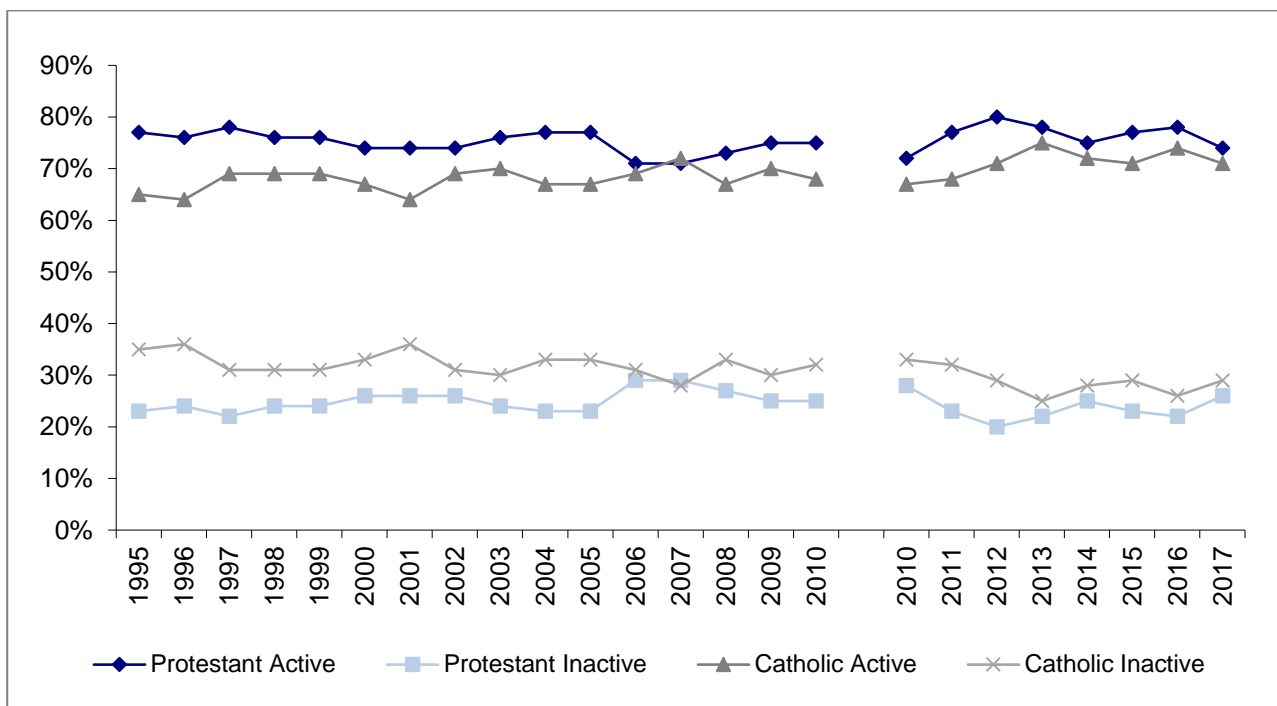


Figure 8.9 shows the economic activity and inactivity rates for working age Protestants and Catholics in the West & South of NI between 1995 and 2017.

In 1995, the economic activity rate for working age Protestants in the West & South of NI was 77%. In 2017, the rate was 74%, with some fluctuations in the intervening years. The working age economic inactivity rate for Protestants was 23% in 1995 and 26% in 2017.

Sixty-five per cent of working age Catholics in the West & South of NI were economically active in 1995 and this had increased to 71% by 2017. The economic inactivity rate among Catholics decreased from 35% to 29% over the same period (Table A8.8).

Figure 8.9: Working age economic activity and inactivity rates for the West & South of NI, 1995-2017



8.6 Working age employment rates

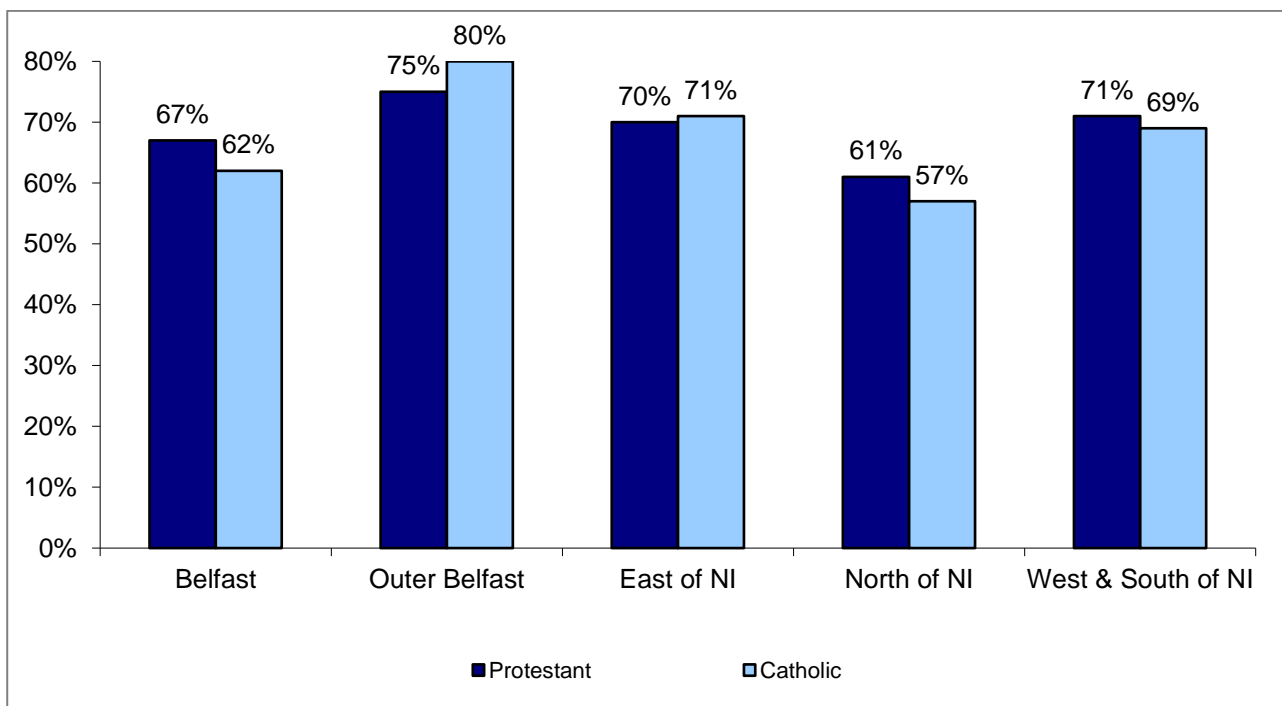
Figure 8.10 shows the working age employment rates, broken down by religion, across the NUTS 3 regions for 2017.

In Belfast, the North of NI and the West & South of NI, the working age employment rate was higher among Protestants than Catholics. The opposite was true in Outer Belfast and the East of NI, where the working age employment rates were higher among Catholics than Protestants.

The employment rate for working age Protestants was highest in Outer Belfast (75%) and lowest in the North of NI (61%).

For Catholics, the working age employment rate was highest in Outer Belfast (80%) and lowest in the North of NI (57%) (Table A8.9).

Figure 8.10: Working age employment rates by NUTS 3 regions, 2017



8.7 Working age employment rates, 1995-2017

There was no consistent pattern of increasing or decreasing working age employment among Protestants across the NUTS3 regions over the time series. In two areas (Belfast and Outer Belfast) the rate increased, while it decreased in the East of NI and West & South of NI, and was 61% in both 1995 and 2017 in the North of NI. In many cases, these rates fluctuated considerably over the time series. The Catholic working age employment rate increased in all five areas; the largest increases were in Belfast (44% in 1995 and 62% in 2017) and Outer Belfast (62% in 1995 and 80% in 2017), both with an increase of 18% over the time series.

Figure 8.11 shows the working age employment rate for Protestants and Catholics in the Belfast region between 1995 and 2017.

In 1995 the employment rate for Protestants in Belfast was 63% and, after some fluctuation in the interim, this had increased to 67% by 2017.

Forty-four per cent of working age Catholics in Belfast were in employment in 1995 and this had increased considerably to 62% by 2017 (Table A8.10).

Figure 8.11: Working age employment rates for Belfast, 1995–2017

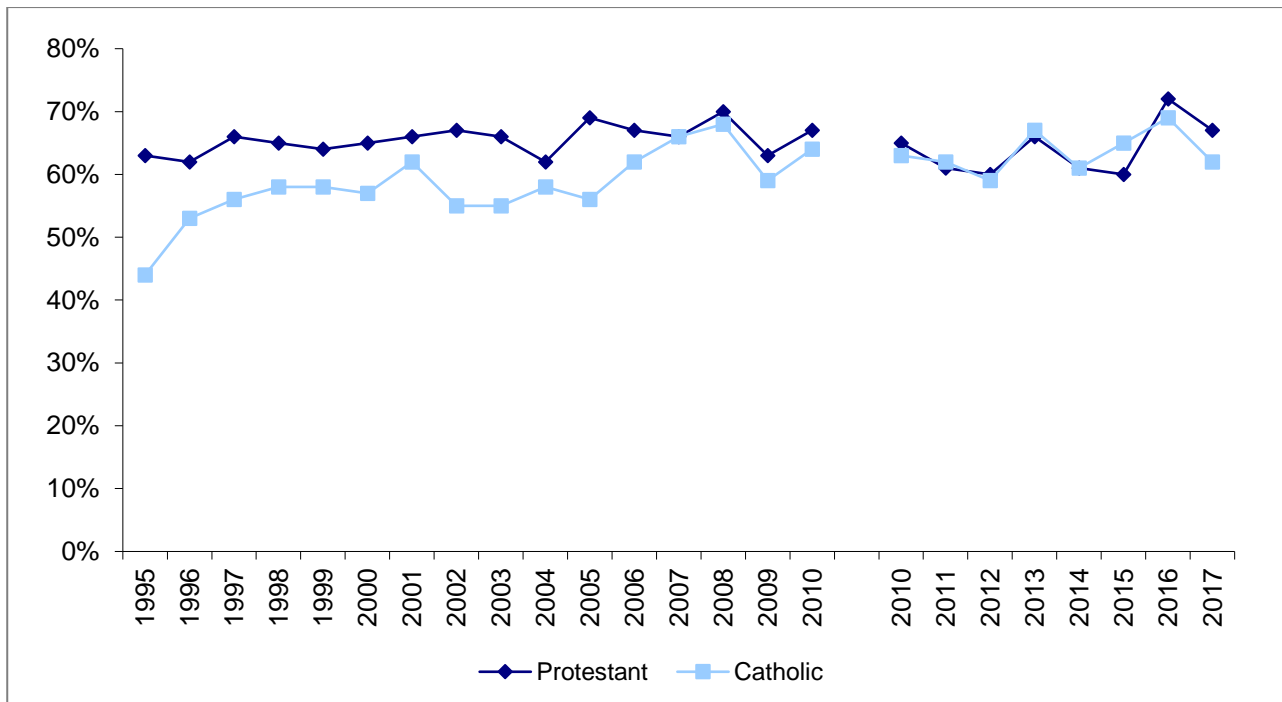


Figure 8.12 shows the working age employment rate for Protestants and Catholics in the Outer Belfast region between 1995 and 2017.

In 1995, the employment rate for Protestants in Outer Belfast was 72% in 1995 and 75% in 2017, with some fluctuation in the interim.

Sixty-two per cent of working age Catholics in Outer Belfast were in employment in 1995, and this had increased to 80% by 2017 (Table A8.11).

Figure 8.12: Working age employment rates for Outer Belfast, 1995–2017

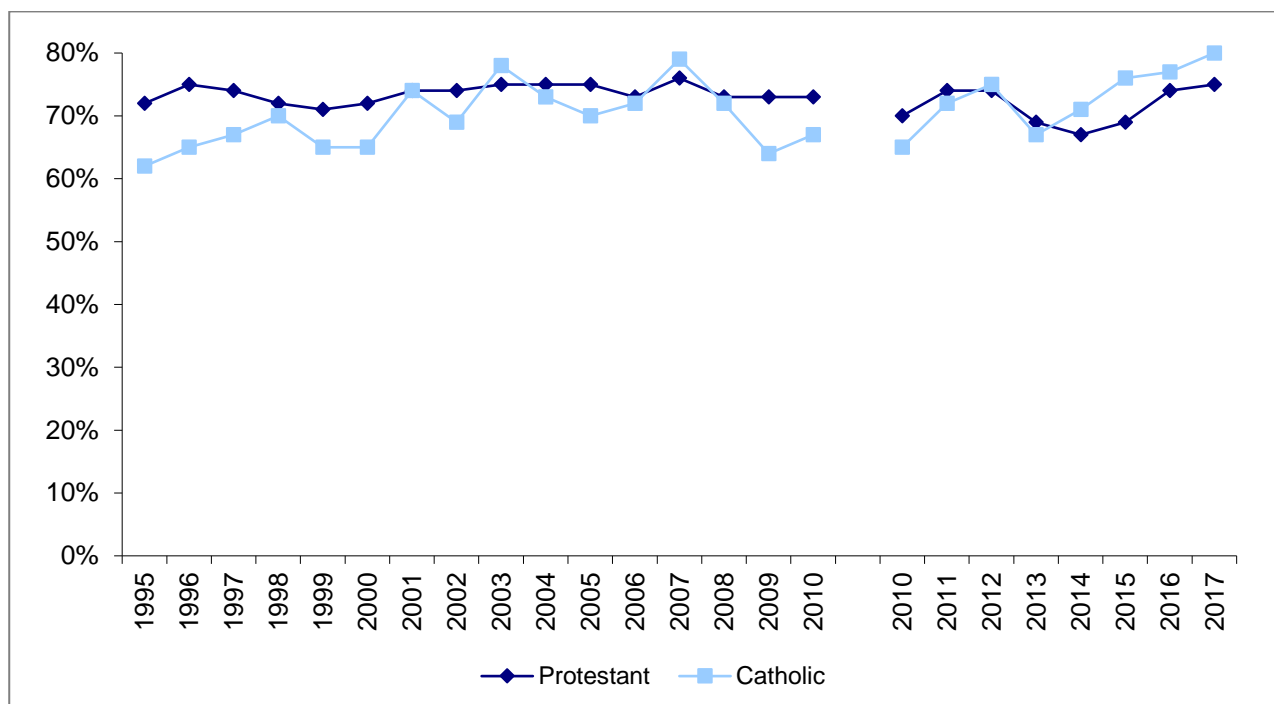


Figure 8.13 shows the working age employment rate for Protestants and Catholics in the East of NI between 1995 and 2017.

In 1995, the employment rate for Protestants in the East of NI was 72%. This had decreased to 70% by 2017.

Sixty-six per cent of working age Catholics in the East of NI were in employment in 1995. This had increased to 71% by 2017 (Table A8.12).

Figure 8.13: Working age employment rates for the East of NI, 1995–2017

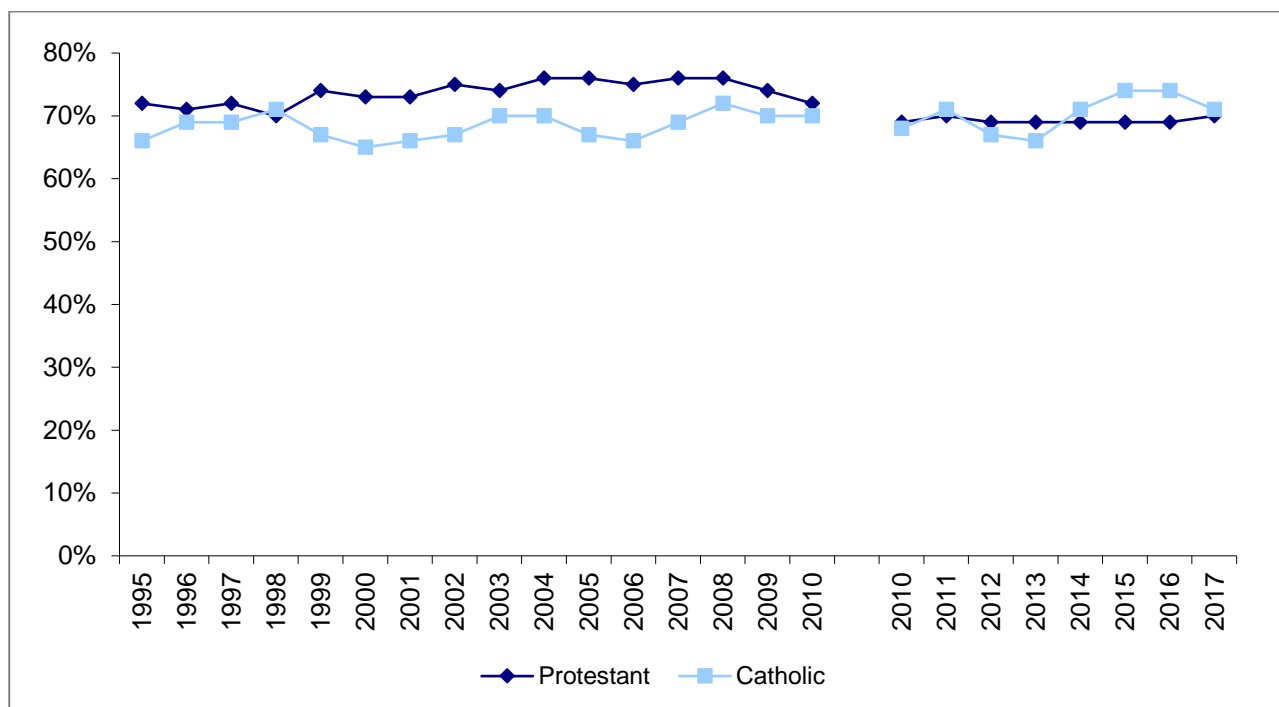


Figure 8.14 shows the working age employment rate for Protestants and Catholics in the North of NI between 1995 and 2017.

In 1995, the working age employment rate for Protestants in the North of NI was 61% and, after considerable fluctuations in the interim, the same rate was reported in 2017.

Fifty-five per cent of working age Catholics in the North of NI were in employment in 1995, compared with 57% in 2017. Again, this rate fluctuated in the interim (Table A8.13).

Figure 8.14: Working age employment rates for the North of NI, 1995–2017

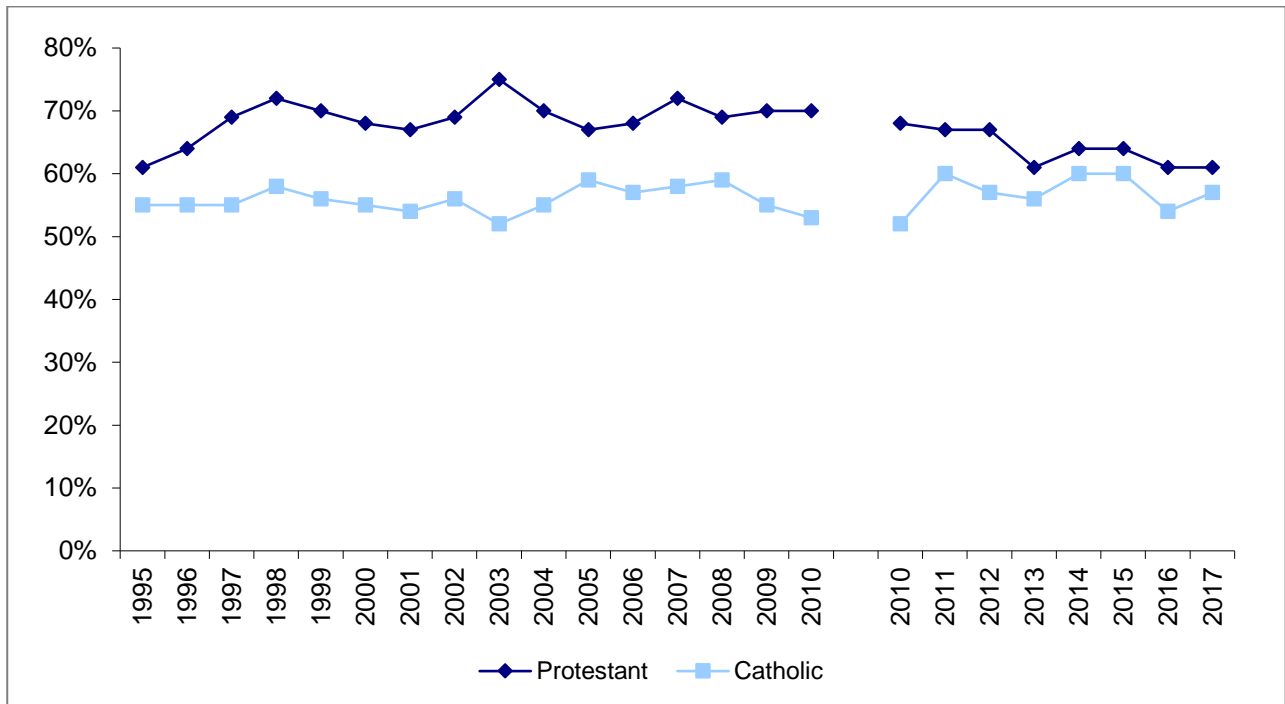
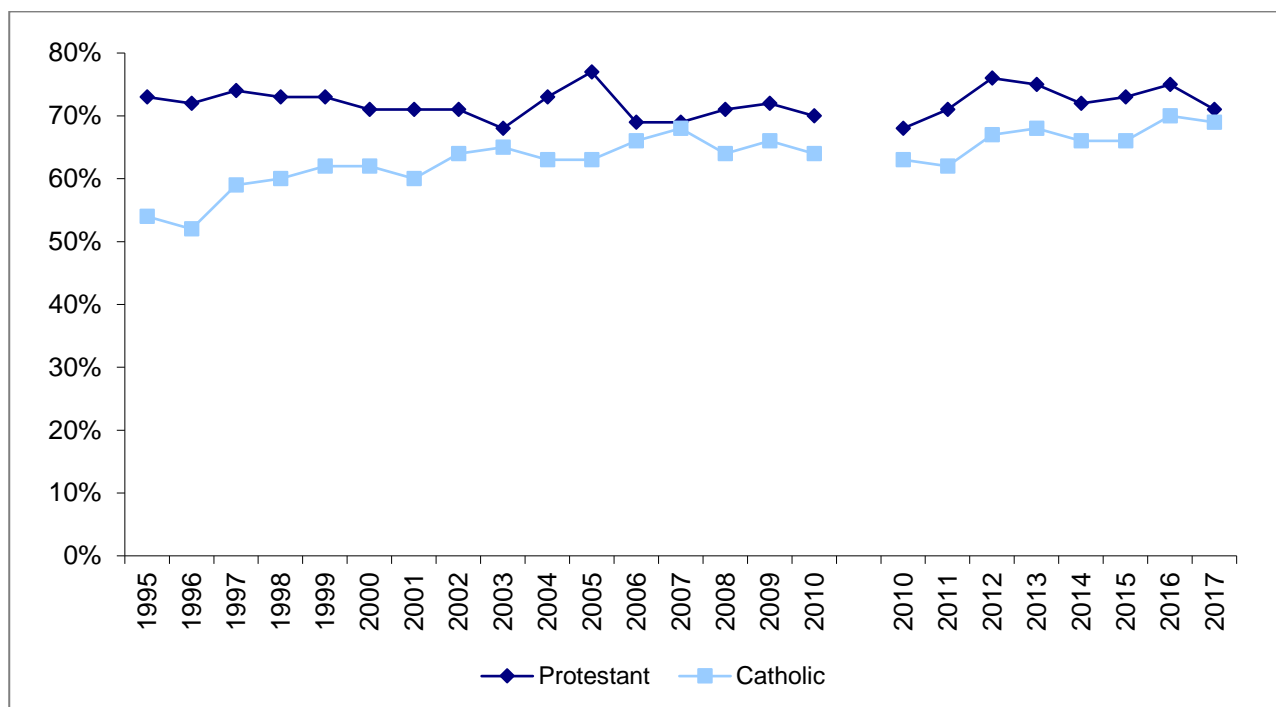


Figure 8.15 shows the working age employment rate for Protestants and Catholics in the West & South of NI between 1995 and 2017.

In 1995, the employment rate for Protestants in the West & South of NI was 73% and, after periods of fluctuation, had decreased slightly to 71% in 2017.

Fifty-four per cent of working age Catholics in the West & South of NI were in employment in 1995, and this had increased considerably to 69% by 2017 (Table A8.14).

Figure 8.15: Working age employment rates for the West & South of NI, 1995–2017



8.8 Unemployment rates

Due to sample size constraints, it is not possible to provide an analysis of unemployment by NUTS 3 region and religion.

Appendix A - Technical Notes

A.1 Sample

LFS samples are selected monthly using a systematic random sample of addresses from the POINTER address database. Pointer is the address database for Northern Ireland maintained by Land & Property Services (LPS). The database is ordered by District Council (DC), WARD and UPRN. Using an interval for selection and a random start point the sample is selected to cover all of Northern Ireland.

The LFS up to and including 2005 was based on seasonal quarters where, for example, the March-May months covered the Spring quarter, June-August was Summer and so forth. Subsequently, this has changed to calendar quarters; January - March (Q1), April - June (Q2), July - September (Q3) and October - December (Q4).

The 2017 annual database was constructed on a calendar basis, i.e. respondents were interviewed over the period 1st January 2017 to 31st December 2017. Each quarter's LFS sample is made up from five 'waves', each of approximately 400 responding households. Individuals in each wave were interviewed in five successive quarters, such that in any one quarter, those in one wave were receiving their first interview, those in another wave their second interview and so on, with one wave receiving their fifth and final interview.

The annual database is created by taking waves one and five from each of four consecutive quarters to give an annually representative sample. Over a period of four quarters, eight different waves are interviewed at least once. Selecting waves one and five allows the maximum number of respondents over a one year period to be included without any overlap. The resulting sample size includes a single interview for each individual in households, and is made up of approximately 3,200 households.

At each address, LFS interviewers collected information on the economic status and activity of all residents aged 16 and over during the week prior to the date of the interview (termed the reference week). In addition, at each address, interviewers asked about the religious denomination of all persons aged 16 and over. Further details on the religious classification used are provided in Section A.5 of this appendix.

Some of the figures included are based on relatively few respondents. As a result, and in order to ensure that these small sample sizes are not misinterpreted, guidelines relating to suppression criteria have been put in place, based on a method adopted by the Office for National Statistics (ONS) for the LFS at the UK level. The suppression criteria recommends that only figures based on a grossed estimate of 6,000 or more in the annual file, are deemed sufficiently reliable for release/publication. Several tables in this report consequently may have some results suppressed, as they fail to meet the 6,000 minimum requirement in the sample. For figures based on the household and other quarterly datasets, the minimum release requirement is 8,000. This is due to these datasets having a smaller sample size than the annual file.

A.2 Response rates in each quarter for the 2017 LFS

A total of 6,188 interviews were achieved across the four quarters in the 2017 annual dataset. Due to the fact that the 2017 LFS Religion Report is comprised of two fifths of the households surveyed each calendar quarter, response rates relating specifically to the households included in the LFS religion report are not available.

Given that the annual 2017 dataset was constructed from the relevant respondents across four calendar quarters, the response rates for each of these quarters are presented in the table below to give the reader an indication of the response rate for 2017.

Response rates in each quarter				
	Jan-Mar	Apr-Jun	Jul-Sep	Oct-Dec
	2017	2017	2017	2017
Fully and partially responding households	1,535	1,600	1,536	1,517
Eligible sample	2,222	2,451	2,377	2,394
Response rate	69.1%	65.3%	64.6%	63.4%

A.3 Reweighting

The LFS weighting is regularly revised to take account of the mid-year population estimates. In terms of this report, re-weighting has not yet been calculated and is not applied to any data.

A.4 Background to the monitoring of religion in the labour market

The difference in the labour market outcomes of Protestant and Catholics, especially the unemployment rate, has been a measure of inequality in Northern Ireland for decades.

In 1998, there were two pieces of legislation passed. The first was the Northern Ireland Act (1998). Section 75 requires public bodies to have due regard to promote equality of opportunity between people on a number of grounds including religion.

The second piece of legislation was the Fair Employment and Treatment (Northern Ireland) Order 1998, which made it unlawful to discriminate on the grounds of religious belief and/or political opinion in the field of employment. This was amended by the Fair Employment and Treatment Order (Amendment) Regulations (Northern Ireland) 2003 to take account of EU regulations.

PfG Analytics assumed responsibility for the production of the Labour Force Survey Religion Report in 2003 on the basis that The Executive Office²⁹ has responsibility for Fair Employment legislation. Previously, responsibility for production of the LFS Religion Report had rested with NISRA centrally.

A.5 Religious classification

Interviewers collected information on the religion of residents aged 16 and over in each household. The religious categories coded were as follows:

- Catholic
- Presbyterian
- Church of Ireland
- Methodist
- Other Protestant
- Other religion
- No denomination
- Under 16 years
- Unwilling to answer

²⁹ OFMDFM, prior to May 2016, held responsibility for Fair Employment Legislation.

'Other Protestant' includes Baptist, Free Presbyterian, Unitarian, Congregational, Plymouth Brethren, Church of the Nazarene, Church of England, Pentecostal and Mormon.

'Other Religion' includes Jewish, Hindu, Sikh and Buddhist and Muslim.

The term 'other/non-determined' is used throughout this report to represent non Protestant/Catholic religions, respondents that did not specify a religion, and for those for whom no religion could be determined.

Those classed as 'Presbyterian', 'Church of Ireland', 'Methodist', and 'Other Protestant', were categorised as 'Protestant', for the purposes of this report. The 'Protestant' category was therefore a composite of a number of different religious denominations and traditions with potentially differing labour market characteristics.

A.6 Potential change to the religion question

Within the LFS Religion Report, the data is primarily analysed in terms of those identified as Protestant or Catholic. The religion variable is derived from respondents' reaction to a question asking which, if any, religion they belong to, and is commonly referred to as the 'stated religion' question. In analysis for the LFS Religion Report, the responses are recoded to a three-way classification of: Catholic; Protestant; 'other/non-determined'.

What has been clear over time has been the rise in the proportion of those surveyed who have responded to the stated religion question in terms of: not stating a religion; refusing to answer the question; or having a religion other than Catholic or Protestant. For the working age population particularly, this has been reflected by a rise in the proportion who could not be assigned a Catholic or Protestant religion from 6% in 1990 to 18% in 2017.

In terms of numbers grossed to population levels from the LFS, the number of people of working age not classified as either Protestant or Catholic has more than trebled from 53,000 in 1990 to 216,000 in 2017.

There are a number of potential issues that have arisen as a result, including:

- a. The effective sample size for analysis of Protestant and Catholic labour market outcomes has reduced over time, particularly for working age people. This reduction in sample size for analysis may impact on the levels of disaggregation possible with the data, and the calculation of confidence limits around statistical estimates produced.
- b. A concern that an increase in 'hidden religion' (for whatever reason) may result in a skewed comparative labour market picture in respect of Catholics and Protestants, whether in terms of trends over time or year-on-year comparisons.
- c. A debate about the extent to which a stated religion question is best suited, in relation to the definitions deployed within the Fair Employment and Treatment Order (1998) and indeed predecessor legislation.

A commonly used alternative approach to the stated religion question, and an approach which was deployed within the 2001 and 2011 Censuses as well as within the NI Social Attitude Surveys before and NI Life and Times Surveys since, has been to also ask respondents what, if any religion, they were brought up in. This is commonly referred to as the Community Background question.

From 2011, the NI Labour Force Survey asked individuals who had not stated a religion the Community Background question. The community background data have not been

incorporated into this report, as further analysis and consultation is required in order to determine how best to do this.

A.7 Definitions

Working Age

The 'working age' definition was changed in August 2010 to include those aged from 16 to 64 for both men and women. Previously these rates were based on upper age limits of 59 for women and 64 for men, reflecting the state pension ages in the UK. However, between 2010 and 2018, the state pension age for women is increasing from 60 to 65, thereby making a change to the definition necessary.

The change in definition followed a UK-wide public consultation on the issue, and the approach being applied to Northern Ireland labour market statistics mirrors the approach that the Office for National Statistics (ONS) are applying to other UK regions.

Due to the definition change, caution needs to be applied when interpreting trends over time. Figures for both definitions are generally given for 2010 in the tables in the separate document and in the charts throughout this report. The only exceptions to this are Tables A6.29 to A6.31 and Figures 6.12 and 6.13 where the working age is taken as 16 to 64 for both males and females for all years.

Economically Active

The economic activity rate (or labour force participation rate) is the proportion of persons in any specific age group who are economically active. The economically active include all those aged 16 or over who are in paid employment (both employees and the self-employed), those on government employment and training programmes, those doing unpaid family work and also all those classed as unemployed and seeking work.

Economically Inactive

The economic inactivity rate expresses the number of economically inactive persons in a group as a percentage of the total number in that group. Economically Inactive includes people who are neither in employment nor unemployed on the ILO measure. This group includes all those who are looking after a home, long term sick or disabled, students and retired.

Unemployment

The International Labour Organisation (ILO) measure of unemployment, used throughout this report, refers to people without a job who were available to start work in the two weeks following their LFS interview and had either looked for work in the four weeks prior to interview or were waiting to start a job they had already obtained. This definition of unemployment is in accordance with that adopted by the 14th International Conference of Labour Statisticians and promulgated by the ILO in 1987.

Unemployment rate

The unemployment rate is the percentage of economically active population aged 16 years and over who are unemployed on the ILO measure.

Unemployment gap

The difference in the unemployment rates of the two communities, calculated by subtracting the (historically lower) unemployment rate of Protestants from the (historically higher) unemployment rate of Catholics.

Unemployment differential (ratio of rates)

The difference in the unemployment rates of the two communities can also be expressed as a ratio. It is calculated by dividing the unemployment rate of Catholics by that of Protestants.

In employment

In employment refers to those aged 16 and over who did some paid work in the reference week (either as an employee or self-employed); those who had a job which they were temporarily away from (on holiday, for example); those participating in government employment and training programmes; and those doing unpaid family work.

Employment Gap

The extent of Catholic under-representation in employment is expressed in terms of an 'employment gap' - the shortfall between the proportion of the economically active population who are Catholic and the proportion of those in employment who are Catholic.

Full-time/Part-time

The classification of employees, self-employed, those on government employment and training programmes and unpaid family workers in their main job, as full-time or part-time, is on the basis of self-assessment. People on government supported employment and training programmes who are at college in the survey reference week are classified, by convention, as part-time.

A.8 Sampling error

Because the LFS is a sample survey, results are subject to sampling error, i.e. the actual proportion of the population in private households with a particular characteristic may differ from the proportion of the LFS sample with that characteristic. Accordingly, although percentages in tables are rounded, they should not be regarded as having this degree of accuracy.

The following tables show the proportions obtained from the 2017 LFS survey, for some key LFS variables, and indicate their sampling accuracy. The confidence intervals represent the ranges either side of the LFS proportions which are 95% certain to include the true values of the quantities estimated e.g. the 95% confidence interval for economic activity for working age Protestant males is interpreted as follows: 'We can be 95% certain that the true level of economic activity for working age Protestant males in 2017 was between 72.8% and 79.1%'.

Confidence intervals for working age economic activity rates, 2017				
	Rate	Confidence Interval	Lower Limit	Upper Limit
P Males	76.0%	+/-3.1 pps	72.8%	79.1%
C Males	78.0%	+/-2.8 pps	75.2%	80.8%
P Females	70.1%	+/-3.1 pps	66.9%	73.2%
C Females	63.2%	+/-3.1 pps	60.2%	66.3%
P both sexes	72.9%	+/-2.2 pps	70.7%	75.2%
C both sexes	70.4%	+/-2.1 pps	68.3%	72.5%

Confidence intervals for unemployment rates (16+), 2017				
	Rate	Confidence Interval	Lower Limit	Upper Limit
P Males	5.4%	+/-1.8 pps	3.6%	7.3%
C Males	5.1%	+/-1.7 pps	3.4%	6.8%
P Females	*	*	*	*
C Females	3.7%	+/-1.5 pps	2.2%	5.2%
P both sexes	3.8%	+/-1.1 pps	2.7%	4.9%
C both sexes	4.5%	+/-1.1 pps	3.3%	5.6%

Confidence intervals for religious composition of those in employment (16+), 2017				
	Rate	Confidence Interval	Lower Limit	Upper Limit
P Males	46.7%	+/-2.8 pps	43.9%	49.5%
C Males	53.3%	+/-2.8 pps	50.5%	56.1%
P Females	50.1%	+/-2.9 pps	47.2%	53.0%
C Females	49.9%	+/-2.9 pps	47.0%	52.8%
P both sexes	48.3%	+/-2.0 pps	46.3%	50.4%
C both sexes	51.7%	+/-2.0 pps	49.6%	53.7%

Confidence intervals for religious composition of the working age economically active, 2017				
	Rate	Confidence Interval	Lower Limit	Upper Limit
P Males	46.0%	+/-2.8 pps	43.2%	48.9%
C Males	54.0%	+/-2.8 pps	51.1%	56.8%
P Females	49.3%	+/-2.9 pps	46.4%	52.2%
C Females	50.7%	+/-2.9 pps	47.8%	53.6%
P both sexes	47.6%	+/-2.0 pps	45.6%	49.6%
C both sexes	52.4%	+/-2.0 pps	50.4%	54.4%

Confidence intervals for unemployment differential (ratio of rates), 2017				
	Ratio	Confidence Interval	Lower Limit	Upper Limit
C/P Males	0.94	+/-0.44	0.50	1.38
C/P Females	*	*	*	*
C/P both sexes	1.18	+/-0.46	0.72	1.63

Confidence intervals for unemployment differential (gap measure), 2017				
	Gap	Confidence Interval	Lower Limit	Upper Limit
Males	-0.33	+/-2.48	-2.81	2.15
Females	*	*	*	*
Both sexes	0.67	+/-1.58	-0.90	2.25

Please note: The number of unemployed female Protestants fell below the publication threshold in 2017, and it is not therefore possible to perform any calculation based on this. As a result, these cells are denoted with an asterisk in the tables above.

Sampling error needs consideration in relation to differences in survey estimates between the two communities.

For example, when overall (both male and female) unemployment rates for Protestants and Catholics and the subsequent derivation of the unemployment differential measures (ratio and gap) are considered, and the confidence intervals of the survey estimates do not overlap, we can be fairly certain that the differences reflect a 'real' difference.

However, if these unemployment-related estimates overlap we can be less certain that the differences reflect a 'real' difference.

However, whilst confidence intervals may result in overlapping estimates, and for these estimates to overlap over time, weight should also be given to the stability of any inter-relationship and trends in this inter-relationship over time.

A.9 Publication Threshold

It is the nature of sampling variability that the smaller the group whose size is being estimated, the (proportionately) less precise that estimate is. LFS estimates of under 6,000 (based on annual individual datasets) or 8,000 or under (based on quarterly household datasets) are not published in this report as they are likely to be unreliable.

A.10 Grossing to population totals

Most of the results presented in this report are expressed in terms of percentages, following the grossing of sample numbers to population levels. Each individual participating in the survey is given a weight or “grossing factor” which is related to that person’s age, sex and geography. In this way, the final grossed results give the private household population total for Northern Ireland and reflect the distributions by sex, age and geography shown by the population figures.

A.11 Summary Quality Report

A Summary Quality Report, which provides additional technical information about this report, will be produced. It is anticipated that this will be available by the end of February 2019 at: <https://www.executiveoffice-ni.gov.uk/articles/labour-force-survey-religion-reports>

A.12 Contact details

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