

2013 Labour Force Survey Northern Ireland Religion Report

December 2014



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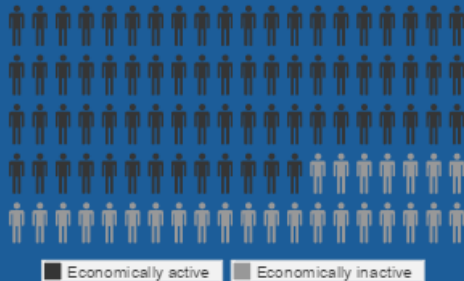
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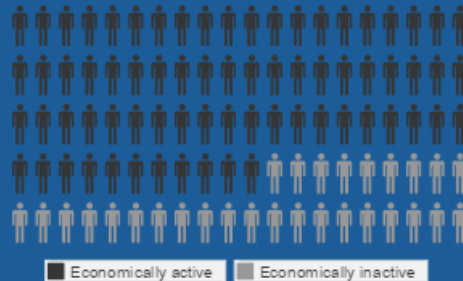
LFS Religion Report - at a glance

Economic activity and inactivity

In 2013, 73% of working age Protestants were economically active, with the remaining 27% economically inactive.



In 2013, 71% of working age Catholics were economically active, with the remaining 29% economically inactive.



Unemployment

6% - the unemployment rate among Protestants in 2013. In 1992, the corresponding rate was 9%.

9% - the unemployment rate among Catholics in 2013. In 1992, the corresponding rate was 18%.



Employment

68% - the employment rate among working age Protestants in 2013. In 1992, the corresponding rate was 70%.

65% - the employment rate among working age Catholics in 2013. In 1992, the corresponding rate was 54%.



Training and qualifications




















13% - the proportion of economically active working age Protestants with no qualifications in 2013. In 1993, the corresponding rate was 30%.

12% - the proportion of economically active working age Catholics with no qualifications in 2013. In 1993, the corresponding rate was 32%.



Gap analysis and long-term trends

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

Indicator	Gap - year-on-year	Gap - longer term	Long-term trend - Protestants	Long-term trend - Catholics
Working age economic activity rate	 From 5 percentage points in 2012 to 2 percentage points in 2013	 From 11 percentage points in 1992 to 2 percentage points in 2013	 From 77% in 1992 to 73% in 2013	 From 66% in 1992 to 71% in 2013
Working age economic inactivity rate	 From 5 percentage points in 2012 to 2 percentage points in 2013	 From 10 percentage points in 1992 to 2 percentage points in 2013	 From 24% in 1992 to 27% in 2013	 From 34% in 1992 to 29% in 2013
Unemployment rates (16+)	 From 2 percentage points in 2012 to 3 percentage points in 2013	 From 9 percentage points in 1992 to 3 percentage points in 2013	 From 9% in 1992 to 6% in 2013	 From 18% in 1992 to 9% in 2013
Working age employment rate	 From 5 percentage points in 2012 to 3 percentage points in 2013	 From 16 percentage points in 1992 to 3 percentage points in 2013	 From 70% in 1992 to 68% in 2013	 From 54% in 1992 to 65% in 2013
Proportion of working age economically active with no qualifications	 The gap was 1 percentage point in both 2012 and 2013	Not applicable; in 1993 a higher proportion of Catholics than Protestants had no qualifications; the reverse was true in 2013.	 From 30% in 1993 to 13% in 2013	 From 32% in 1993 to 12% in 2013

Please note: These long-term changes need to be seen in the context of the change in the working age definition. For details see Appendix A.

¹ Please note the arrows denote direction of travel and are not proportionate to the size of the change.

Key points

Chapter 2: Community Characteristics

Between 1990 and 2013, the proportion of the population aged 16 and over who reported as Protestant decreased by eight percentage points from 56% to 48%, while the proportion who reported as Catholic increased by three percentage points from 38% to 41%. Over this period, the proportion of the population reported as 'other/non-determined' has almost doubled (from 6% to 11%) (Table A2.1).²

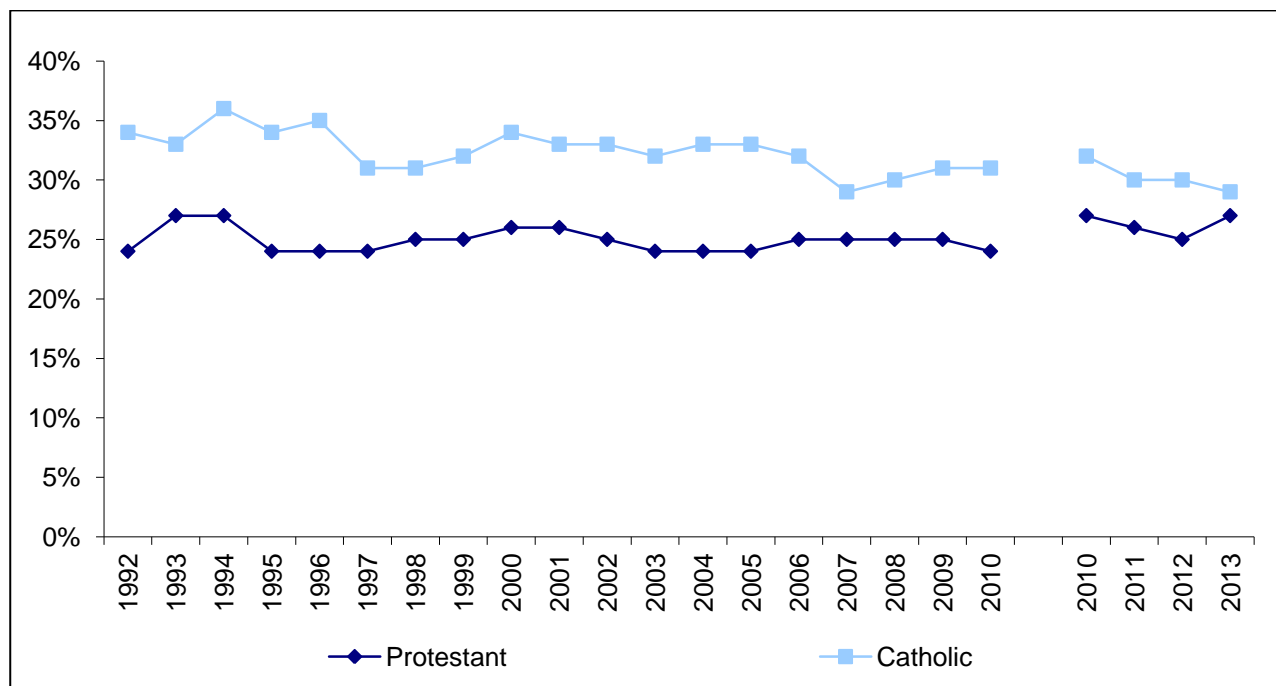
Chapter 3: Working Age³ Economic Activity

Between 1992 and 2013, there has consistently been a higher level of working age economic activity among the Protestant community compared to the Catholic community, although there has been something of a convergence in recent years. In 1992, 77% of Protestants were economically active, compared to 66% of Catholics – an 11 percentage point difference. By 2013, 73% of working age Protestants were economically active compared to 71% of working age Catholics – a two percentage point difference (Table A3.1).

Chapter 4: Working Age Economic Inactivity

Between 1992 and 2013, Catholics have consistently experienced higher rates of working age economic inactivity than Protestants. However, the percentage point difference between the inactivity rates of Catholics and Protestants has decreased markedly, from 10 to two, over this period. In 1992, 34% of working age Catholics were economically inactive compared to 24% of working age Protestants, while in 2013 the corresponding figures were 29% and 27% (See Figure (i) and Table A4.1).

Figure (i): Working age economic inactivity rates, 1992–2013



² Comparisons to Census data are included in the main chapter.

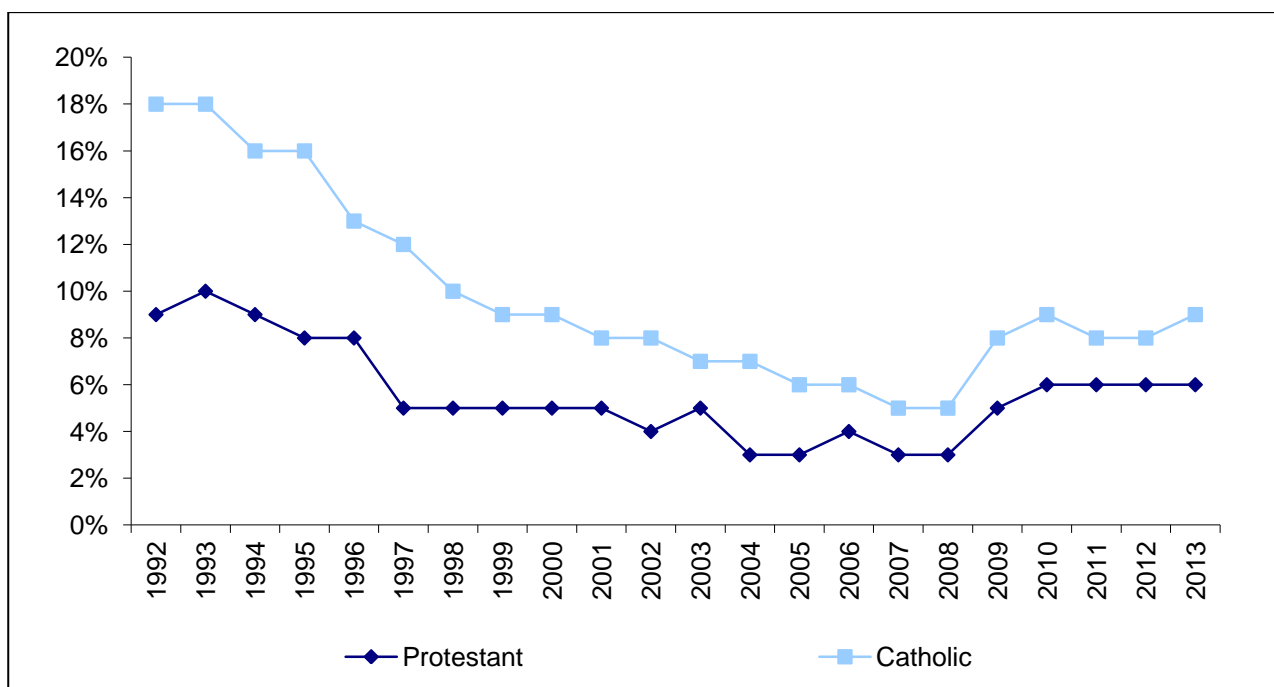
³ Please note that the 'working age' definition was changed in August 2010 – see paragraph 2.2 and Appendix B for details. Figures for both definitions for 2010 are given in the relevant charts in this chapter.

Chapter 5: Unemployment

Between 1992 and 2013, Catholics have consistently experienced higher rates of unemployment than Protestants. Again, however, there has been a convergence in terms of the absolute difference between the rates for the two communities – in 1992 the unemployment rate was 9% for Protestants and 18% for Catholics. By 2013 these rates had decreased to 6% and 9%, respectively (See Figure (ii) and Table A5.1).

The numbers unemployed for both communities have also fallen over this period (from 36,000 to 24,000 for Protestants and from 45,000 to 34,000 for Catholics). Unemployment rates and the number unemployed have risen for both communities since 2008, however (Tables A5.1 and A5.2).

Figure (ii): Unemployment rates, 1992-2013



Chapter 6: Employment

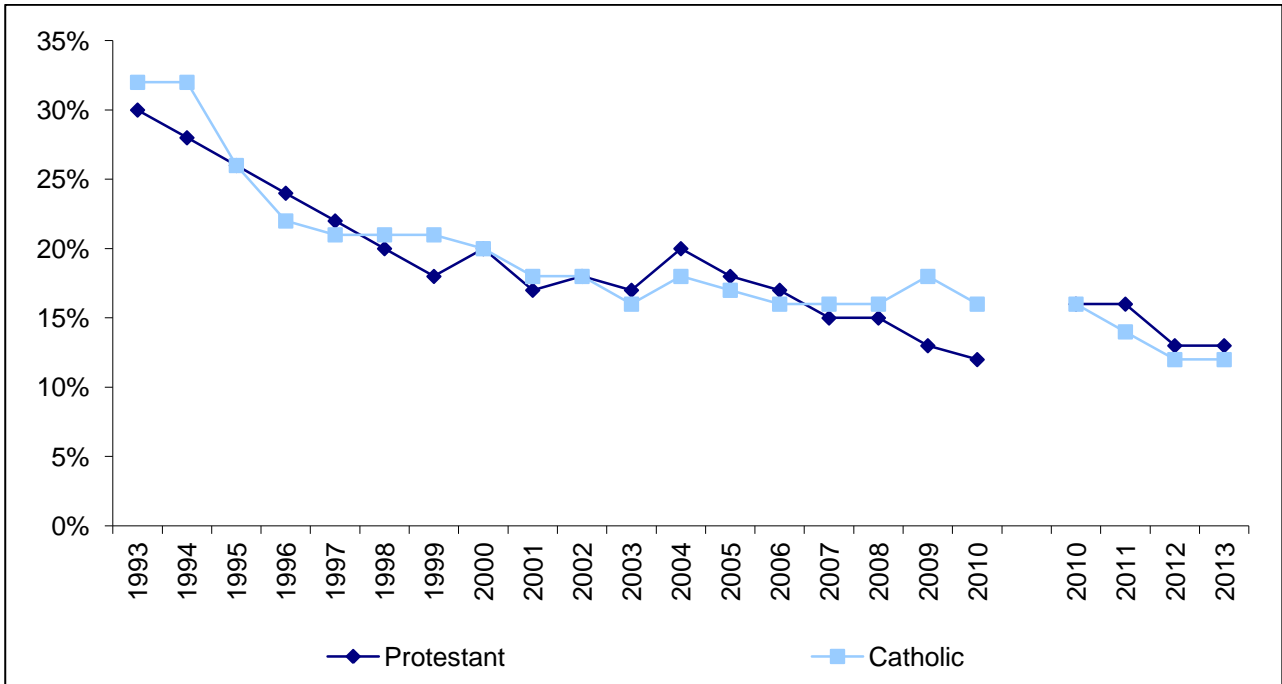
A consistently higher proportion of working age Protestants have been in employment compared to their Catholic counterparts between 1992 and 2013. This difference has decreased over time, however – in 1992 the difference was 16 percentage points (70% for Protestants and 54% for Catholics) and this has decreased to three percentage points by 2013 (68% for Protestants and 65% for Catholics) (Table A6.1).

Chapter 7: Training and Qualifications

The proportion of both working age economically active Protestants and Catholics with higher qualifications (i.e. above A-level) has increased between 1993 and 2013. In 1993, 17% of both Protestants and Catholics had higher qualifications. By 2013 the proportion with higher qualifications had increased to 31% for Protestants and doubled to 34% for Catholics (Table A7.5).

Over the same period, the percentage of working age economically active Catholics with no qualifications has decreased from 32% to 12%, and the percentage of working age economically active Protestants with no qualifications has decreased from 30% to 13% (See Figure (iii) and Table A7.8).

Figure (iii): Proportion of economically active working age employees with no qualifications, 1993 to 2013



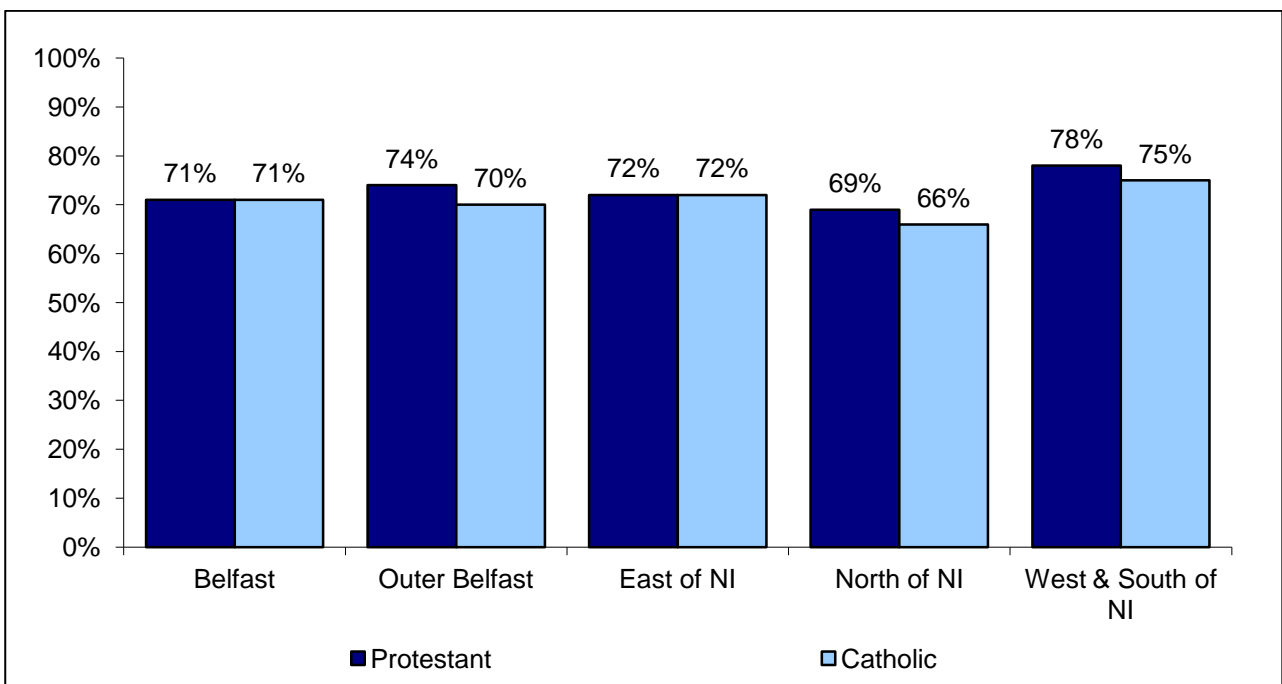
NB: Figures for 1996 are the averages of the four quarterly LFS surveys as the annual dataset for 1996 contained missing qualifications data

Chapter 8: Geographical Analysis

For three of the NUTS 3 areas, Outer Belfast, North of NI and the West & South of NI, working age economic activity rates were higher among the Protestant community than the Catholic community in 2013.

In Belfast and the East of NI, working age Protestants and Catholics had the same economic activity rates (Table A8.3).

Figure (iv): Working age economic activity rates by NUTS 3 region, 2013



CHAPTER 1

Introduction

Introduction

This report presents information from the 2013 Labour Force Survey (LFS) on the labour market characteristics of Protestants and Catholics in Northern Ireland.

The Department of Enterprise, Trade and Investment commissions the LFS in Northern Ireland. The Northern Ireland Statistics and Research Agency (NISRA), an agency of the Department of Finance and Personnel, carries out the survey and publishes the results. In particular, 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 2005 the LFS annual database moved to calendar quarters. The 2013 results reported here refer to the calendar year from 1st January to 31st December 2013. 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 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 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.⁴

The reasons for these differences are complex and beyond the scope of this publication. However, these issues were explored by, among others, DTZ Piedad (2005) on behalf of OFMDFM.⁵

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, which outlawed discrimination in employment on grounds of religious belief and political opinion, were repealed and their provisions re-enacted, brought together and added to in the Fair Employment and Treatment (Northern

⁴ See: Tables A4.1 and A5.1 in 'Labour Force Survey Religion Report 2013 – Tables' (<http://www.ofmdfmi.gov.uk/labour-force-religion-reports>) and, for example, R.D. Osborne and I. Shuttleworth, *Fair Employment in Northern Ireland: a Generation on*, Belfast: The Blackstaff Press, 2004, p.15

⁵ This was part of a four part report on labour market dynamics, which is available at: (http://www.ofmdfmi.gov.uk/index/equality/equalityresearch/research-publications/esn-pubs/content_-_equality-newpage-7.htm#equality2005)

Ireland) Order 1998, which came into operation in March 1999.⁶ 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. The Commission produces an annual Fair Employment Monitoring Report. However, the ECNI does not monitor the self-employed, those on government training schemes, school teachers and those working in private sector concerns with 10 or less employees.⁷ By using the LFS this report is thus able to look at a wider labour market spectrum than the ECNI's Fair Employment Monitoring report.

Report format and coverage

Previous LFS Religion Reports from 2004 to 2012 can be accessed on the OFMDFM Statistics and Research Branch website.⁸

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

<http://www.ofmdfmi.gov.uk/statistics-authority-assessment-report-lfs-july-2012.pdf>

A peer review, by a group of statisticians from across NISRA, was carried out on the 2011 LFS Religion Report with the central purpose of improving the commentary, interpretation and presentation of the data in the report.

As a result of this, there have been some presentational changes to the 2013 LFS Religion Report, although the overall content remains unchanged.

For each section, tables with associated data can be found in a separate document available from:

<http://www.ofmdfmi.gov.uk/labour-force-religion-reports>

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. 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.

⁶ Equality Commission for Northern Ireland, Fair Employment in Northern Ireland: Code of Practice, p.2 (<http://www.equalityni.org/archive/pdf/FECofPFINALwebversion@09.07.pdf>)

⁷ Equality Commission for Northern Ireland, Monitoring Report No.21, A profile of the Monitored Northern Ireland Workforce: Summary of Monitoring Returns 2010, p.3 (<http://www.equalityni.org/archive/pdf/MonitoringReport%202010.pdf>)

⁸ <http://www.ofmdfmi.gov.uk/index/equality-and-strategy/pfg-economics-statistics/equalityresearch/research-publications/labour-force-religion-reports.htm>

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.

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 1 includes details of those whose religion was neither Catholic nor Protestant or for whom no religion could be determined.

The data tables (available from: <http://www.ofmdfmi.gov.uk/labour-force-religion-reports>) 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 and sex distribution of the Northern Ireland population. Percentages and numbers may not sum due to rounding.

Where cell sizes are too small to allow meaningful analysis, the estimate is replaced by an asterisk (*) (a more detailed explanation is included 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 publication⁹. As a result, some of the data points in the chart 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. This 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.

Further information

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Publication available at:

<http://www.ofmdfmi.gov.uk/index/equality/equalityresearch/research-publications/labour-force-religion-reports.htm>

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

CHAPTER 2

Community Characteristics

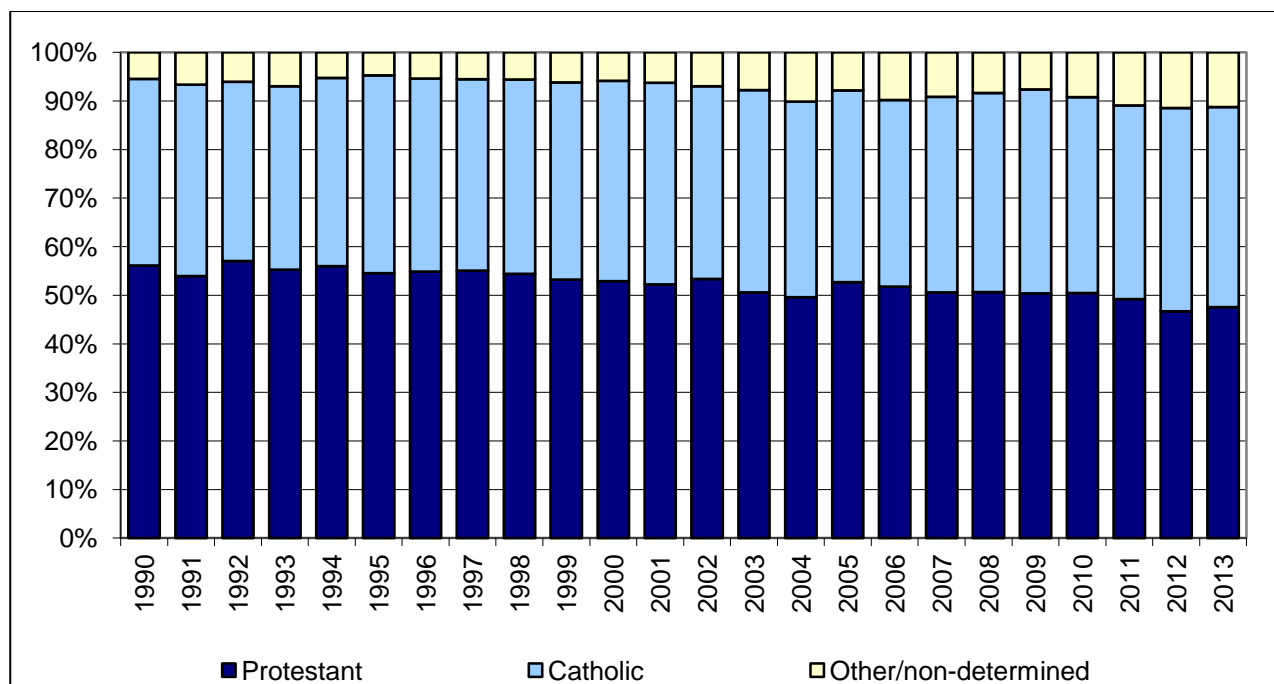
(Tables A2.1 – A2.25; Labour Force Survey Religion Report 2013 – Tables:

<http://www.ofmdfmi.gov.uk/labour-force-religion-reports>)

2.1 Population aged 16+

Figure 2.1 shows the religious composition of the population aged 16 and over for Northern Ireland between 1990 and 2013. The proportion of Protestants has fallen by eight percentage points between 1990 and 2013, from 56% to 48%, 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 almost doubled (from 6% to 11%) over this period.¹⁰

Figure 2.1: Composition of the population aged 16+, 1990-2013



Between 1990 and 2013 the number of Protestants increased by 37,000, or 6%, to 680,000, while the number of Catholics increased by 148,000, or 34%, to 588,000 over the same period. The number of people aged 16 and over classified as 'other/non-determined' has more than doubled from 63,000 to 161,000 over this period.

By way of providing context to the figures obtained in the LFS sample, according to the 2011 Census there were 618,000 Protestants aged 16 and over in Northern Ireland, compared to 567,000 Catholics, and 247,000 who would be considered 'other/non-determined'. Thus, in 2011, 43% of those aged 16 and over were Protestant, 40% were Catholic and 17% were 'other/non-determined'.¹¹

¹⁰ See Appendix A for definitions of 'Protestant' and 'other/non-determined.'

¹¹ Calculations based on NISRA, Northern Ireland Census 2011, Table DC2116NI: Religion by Age. Please note that the 'Protestant' figures include those classified as 'Presbyterian Church in Ireland', 'Church of Ireland', 'Methodist Church in Ireland' and 'Other Christian'. 'Other/non-determined' includes 'Other religions', 'No religion' and 'Not stated'. Percentages based on unrounded figures.

2.2 Working age population

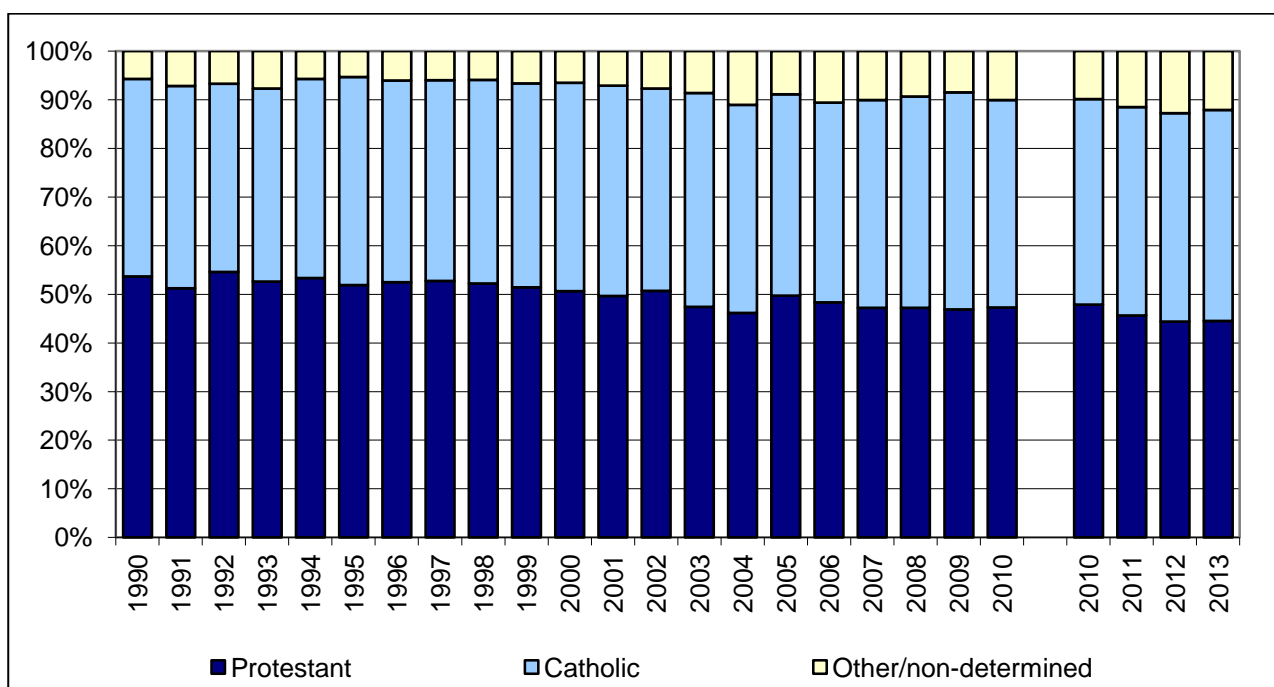
The composition of the working age population between 1990 and 2013 is shown in Figure 2.2. For the period 1990 to 2009 males between the ages of 16 and 64 and females between the ages of 16 and 59 were defined to be of working age. **From 2010 the working age definition was changed to those aged between 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 2013 – Tables’:** <http://www.ofmdfmi.gov.uk/labour-force-religion-reports>.

Please note the discontinuity in Figure 2.2 in 2010 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 charts 6.12 and 6.13).

The difference between the proportion of Protestants and Catholics in the working age population has fallen from 13 percentage points in 1990 to two percentage points in 2013. In 1990 the religious composition of the population of working age was 54% Protestant, 41% Catholic and 6% ‘other/non-determined’. In 2013 the corresponding figures were 45%, 43% and 12%.

Over this period, the number of Protestants of working age increased by 5% (from 495,000 to 518,000), the number of working age Catholics increased by 35% (from 375,000 to 505,000), and the number of those classified as ‘other/non-determined’ more than doubled (from 53,000 to 141,000).

Figure 2.2: Composition of the working age population, 1990-2013



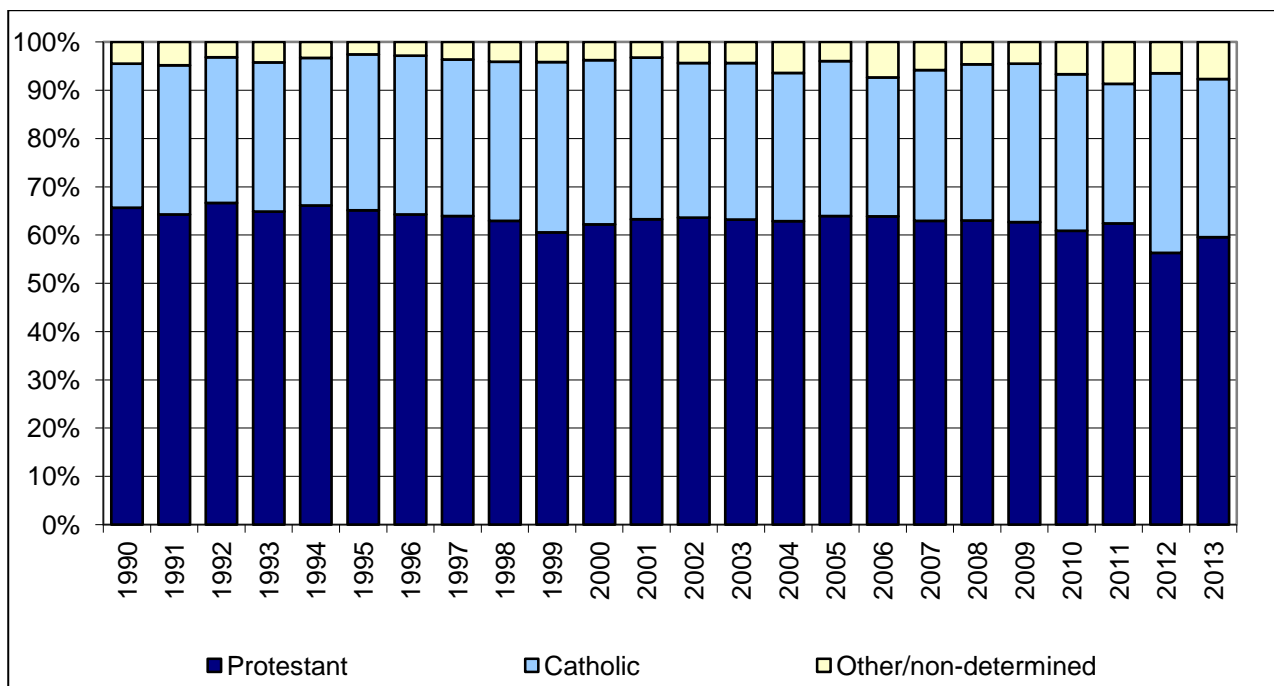
According to the 2011 Census there were 467,000 Protestants of working age, compared to 482,000 Catholics and 218,000 who would be considered ‘other/non-determined’. Thus in 2011, 40% of the working age were Protestant, 41% were Catholic and 19% were ‘other/non-determined’.¹²

¹² Calculations based on NISRA, Northern Ireland Census 2011, Table DC2116NI: Religion by Age. Please note that the ‘Protestant’ figures include those classified as ‘Presbyterian Church in Ireland’, ‘Church of

2.3 Population aged 60+

Figure 2.3 shows the composition of the population aged 60+ between 1990 and 2013. The proportion of this age group who identified as Protestant has decreased from 66% in 1990 to 60% in 2013, while the proportion of Catholics has increased, from 30% to 33%, over this same period. Five per cent of those aged 60 and over were classified as 'other/non-determined' in 1990; by 2013 this proportion had increased to 8%.

Figure 2.3: Composition of the population aged 60+, 1990-2013



There were 166,000 Protestants aged 60 and over in 1990 and this had increased to 213,000 by 2013. The number of Catholics in this age group increased from 76,000 to 117,000 over the same period. The 11,000 aged 60 and over classified as 'other/non-determined' in 1990 had more than doubled to 28,000 by 2013.

To provide context to the figures obtained in the LFS sample, Census figures from 2011 show that among those aged 60 and over, 55% (198,000) were Protestant, 33% (118,000) were Catholic, and 12% (42,000) would be considered 'other/non-determined'.¹³

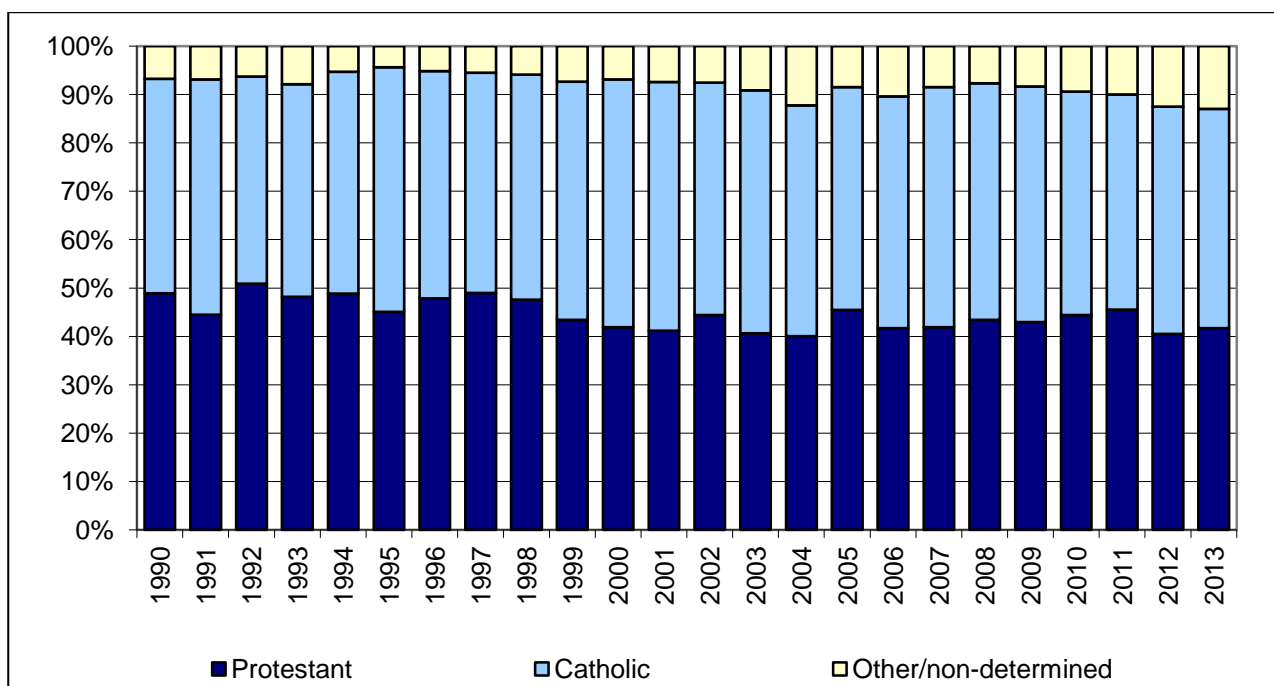
Ireland', 'Methodist Church in Ireland' and 'Other Christian'. 'Other/non-determined' includes 'Other religions', 'No religion' and 'Not stated'. Percentages based on unrounded figures.

¹³ Calculations based on NISRA, Northern Ireland Census 2011, Table DC2116NI: Religion by Age. Please note that the 'Protestant' figures include those classified as 'Presbyterian Church in Ireland', 'Church of Ireland', 'Methodist Church in Ireland' and 'Other Christian'. 'Other/non-determined' includes 'Other religions', 'No religion' and 'Not stated'. Percentages based on unrounded figures.

2.4 Population aged 16-24

The composition of the population aged 16 to 24 over the period 1990 to 2013 is shown in Figure 2.4. The proportion of this age group who reported as Protestant has decreased between 1990 and 2013 (from 49% to 42%), while the proportion of Catholics increased slightly (from 44% to 45%), and the proportion classified as 'other/non-determined' has almost doubled, from 7% to 13%, over the same period.

Figure 2.4: Composition of the population aged 16-24, 1990-2013



Between 1990 and 2013, the number of Protestants in this age group has decreased by 25,000 (22%) to 91,000. The number of Catholics has also decreased over this period, albeit to a lesser extent, from 105,000 to 99,000 (6%). These decreases have been somewhat offset by an increase among those classified as 'other/non-determined'; from 16,000 in 1990 to 28,000 in 2013.

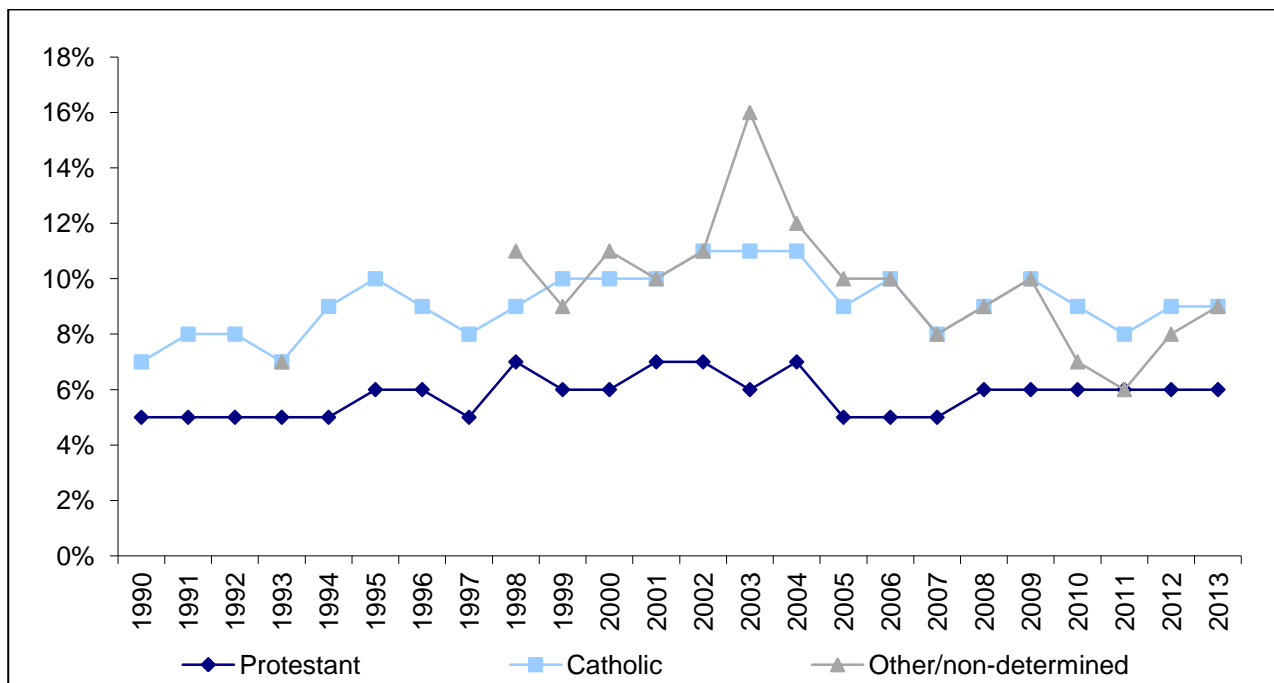
According to the 2011 Census, 36% of those aged 16 to 24 were Protestant (82,000), 44% were Catholic (100,000) and 20% were 'other/non-determined' (45,000).¹⁴

¹⁴ Calculations based on NISRA, Northern Ireland Census 2011, Table DC2116NI: Religion by Age. Please note that the 'Protestant' figures include those classified as 'Presbyterian Church in Ireland', 'Church of Ireland', 'Methodist Church in Ireland' and 'Other Christian'. 'Other/non-determined' includes 'Other religions', 'No religion' and 'Not stated'. Percentages based on unrounded figures.

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 2013. For both religions, the proportion of full-time students has remained relatively consistent, with small increases witnessed over the period as a whole; from 5% to 6% for Protestants and from 7% to 9% for Catholics.

Figure 2.5: Proportion of full-time students (16+), 1990-2013



In terms of numbers of full-time students, between 1990 and 2013 there were increases among both Protestants (30,000 to 42,000 or 40%) and Catholics (30,000 to 52,000 or 73%).

2.6 Proportion of the working age population who are disabled

LFS working age respondents are asked questions to identify whether they have a current disability covered by the Disability Discrimination Act (DDA) 1995, a work-limiting disability (which affects either the kind or amount of paid work they can do), or both. The categorisation for this question is as follows and is available in annual datasets from 1998 onwards:

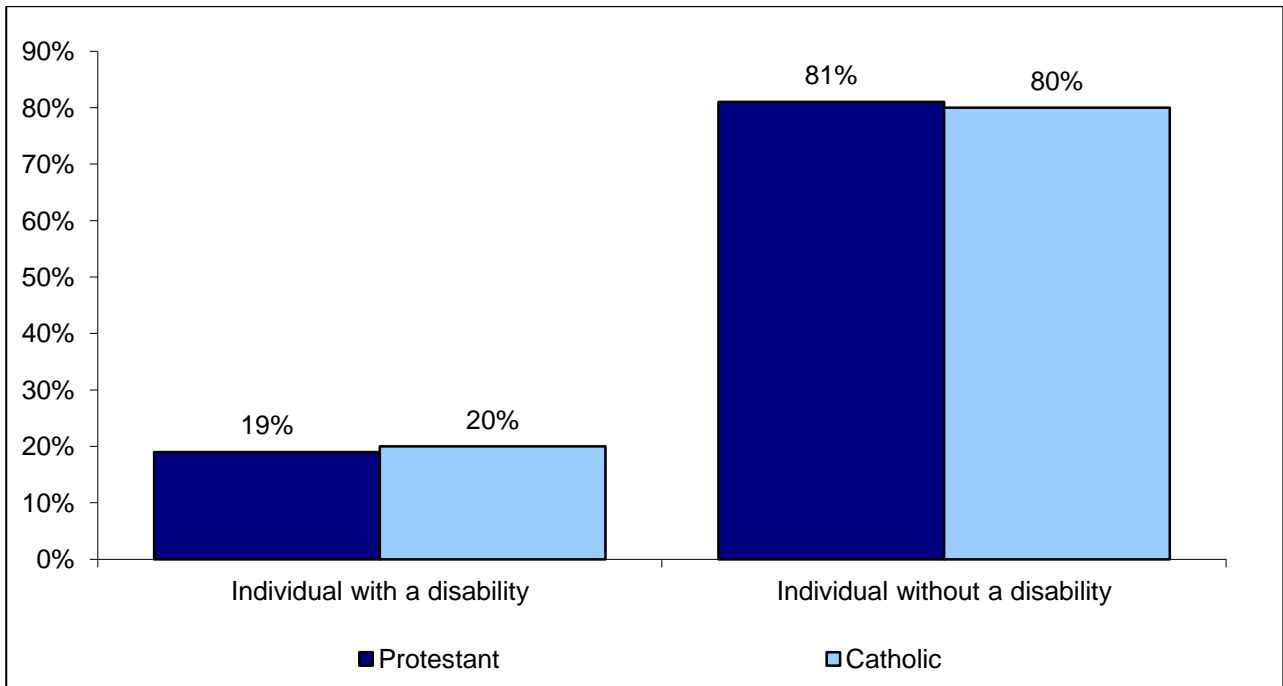
- Both DDA disabled and work limiting disabled;
- DDA disabled only;
- Work limiting disabled only; and
- Not disabled.

Please note that due to a change in definition, data in Section 2.6 for 2013 are taken from January to March only, while previous years are taken from data for the calendar year. In light of this, figures for 2013 are not comparable with previous years.

Figure 2.6 combines the three disability categories outlined above to show individuals with a disability and those without by religion in 2013.

Nineteen per cent of Protestants and one fifth (20%) of Catholics of working age had a disability in 2013.

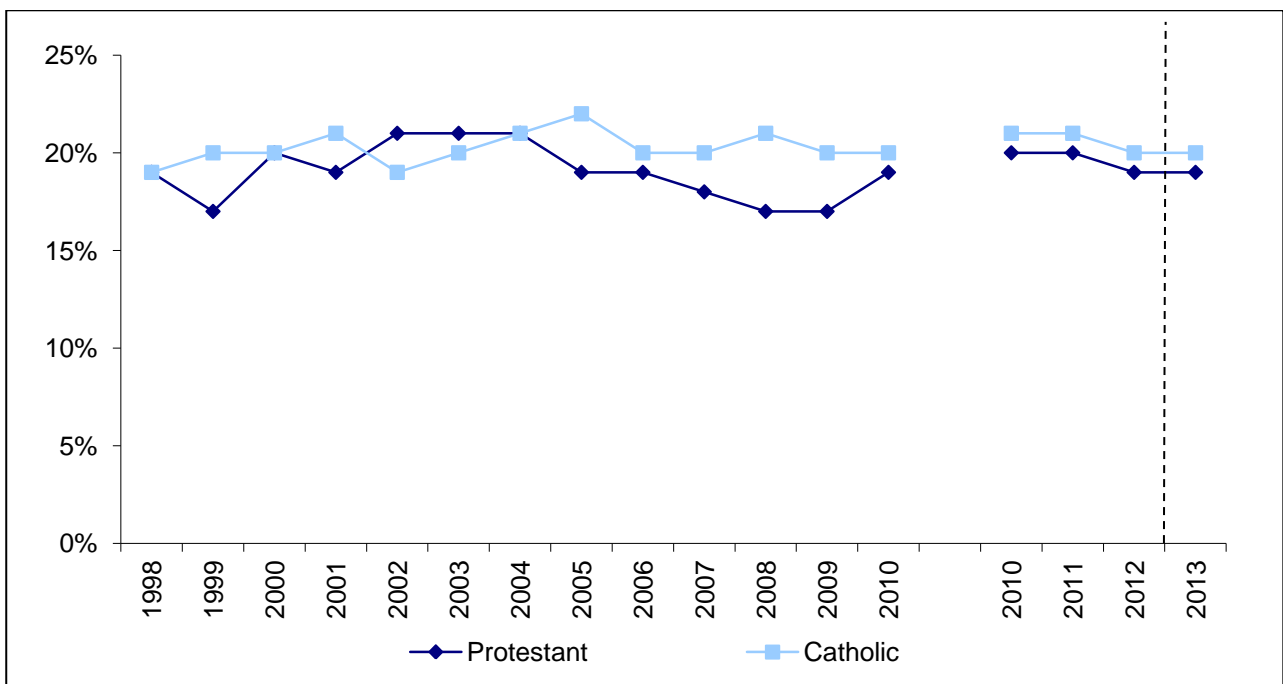
Figure 2.6: Incidence of disability among the working age population, 2013



Note: Due to a change in definition, data for 2013 are taken from January to March only

Figure 2.7 below shows the incidence of disability by religion over time. The proportion of the working age from both of the main religious communities in NI that have a disability has remained fairly constant over the period 1990 to 2012 at approximately one in five adults of working age.

Figure 2.7: Incidence of disability among the working age population, 1998-2013



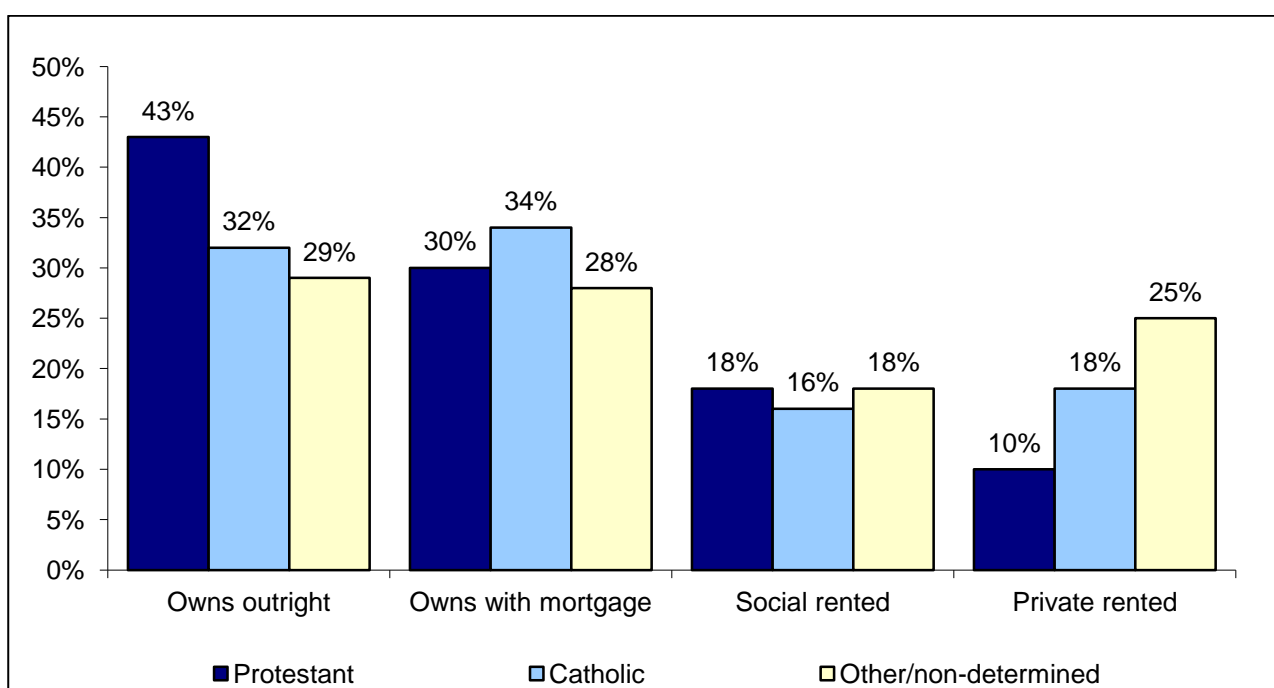
Note: Due to a change in definition, data for 2013 are taken from January to March only, while previous years are taken from data for the calendar year. In light of this, figures for 2013 are not comparable with previous years

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 2013. 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 2013, Protestant households had a higher rate of owner occupation (either owning outright or with a mortgage) than Catholic households - 73% of Protestant households were owner occupiers compared to 65% of Catholic households. Of those classified as 'other/non-determined', 58% were owner occupiers.¹⁵

Figure 2.8: Housing tenure (all households), 2013



Figures 2.9 and 2.10 illustrate how housing tenure has changed between 1996 and 2013 for Protestant and Catholic households. For both communities, the picture is one of generally stable levels of owner-occupancy, as well as a shift from public rented to private rented tenures.

In 1996, 71% of Protestant households were owner occupied, compared to 73% in 2013. Sixty-five per cent of Catholic households were owner occupied in 1996 – the same proportion as in 2013.

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 2013 were 18% and 16%, 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

¹⁵ Please note that due to rounding, the figures in the relevant tables and charts may not sum to the totals presented for owner occupation in Section 2.7.

with 10% in 2013. Over the same period, the proportion of privately rented Catholic households has increased from 7% to 18%.

Figure 2.9: Housing tenure (all households) - Protestant, 1996-2013

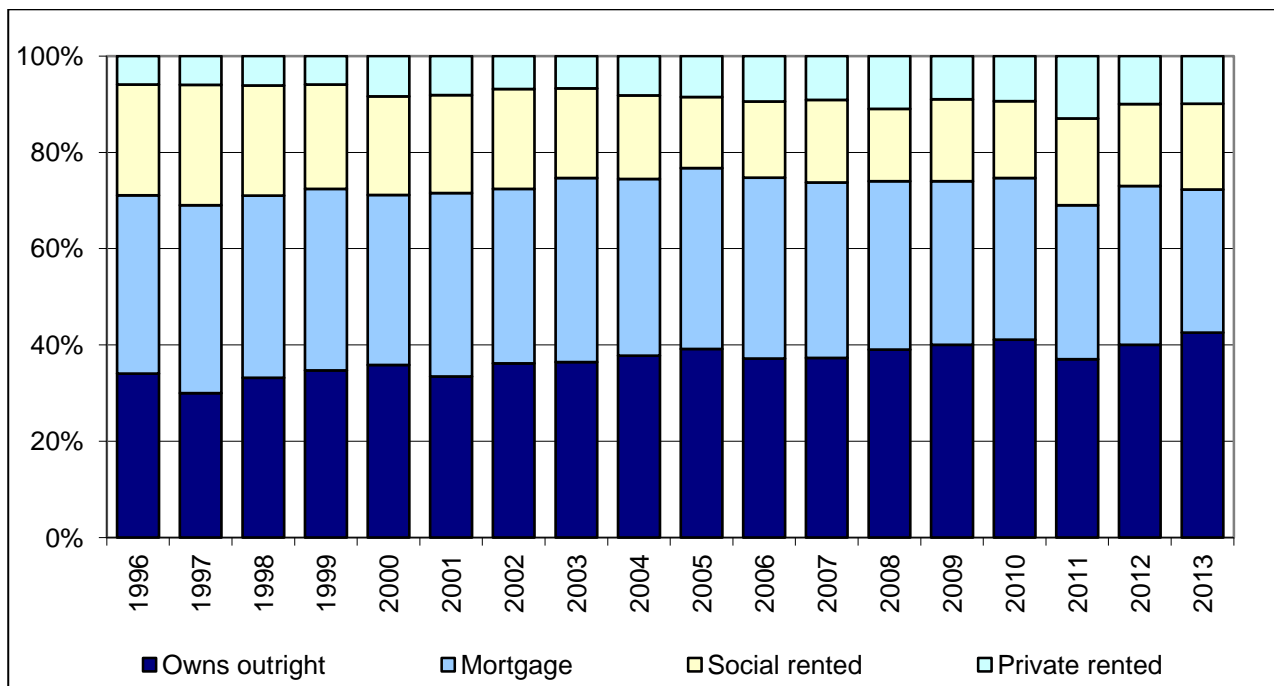
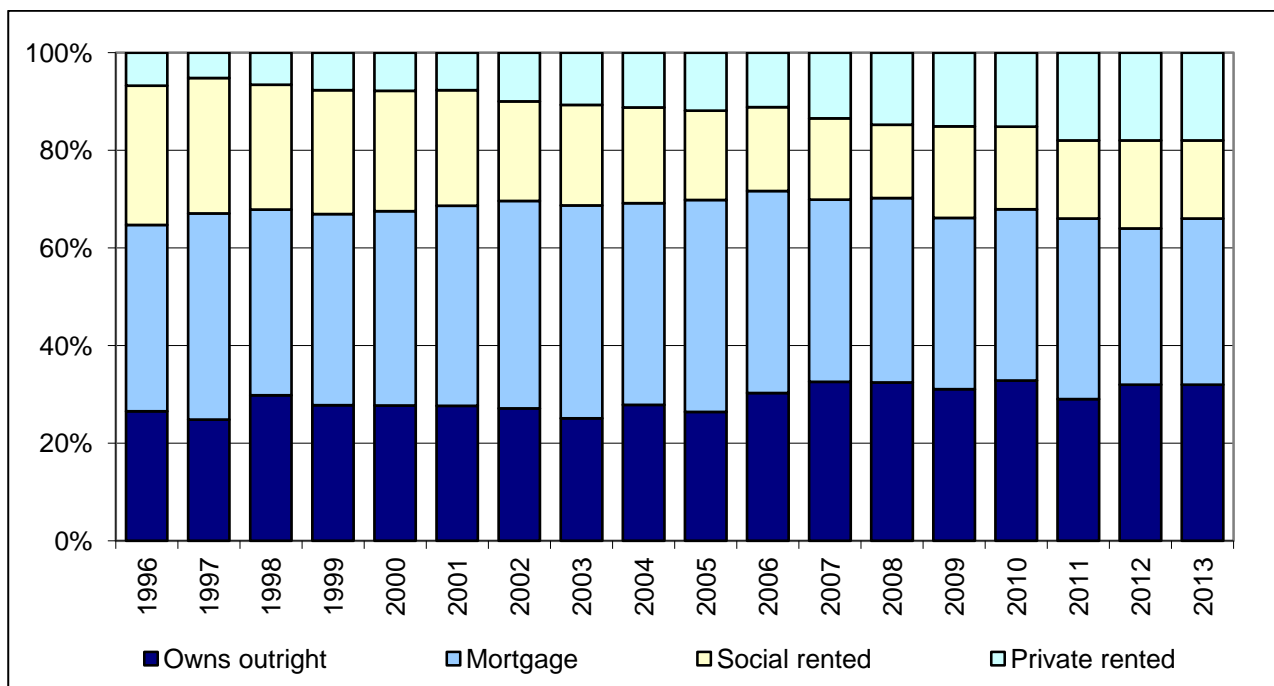


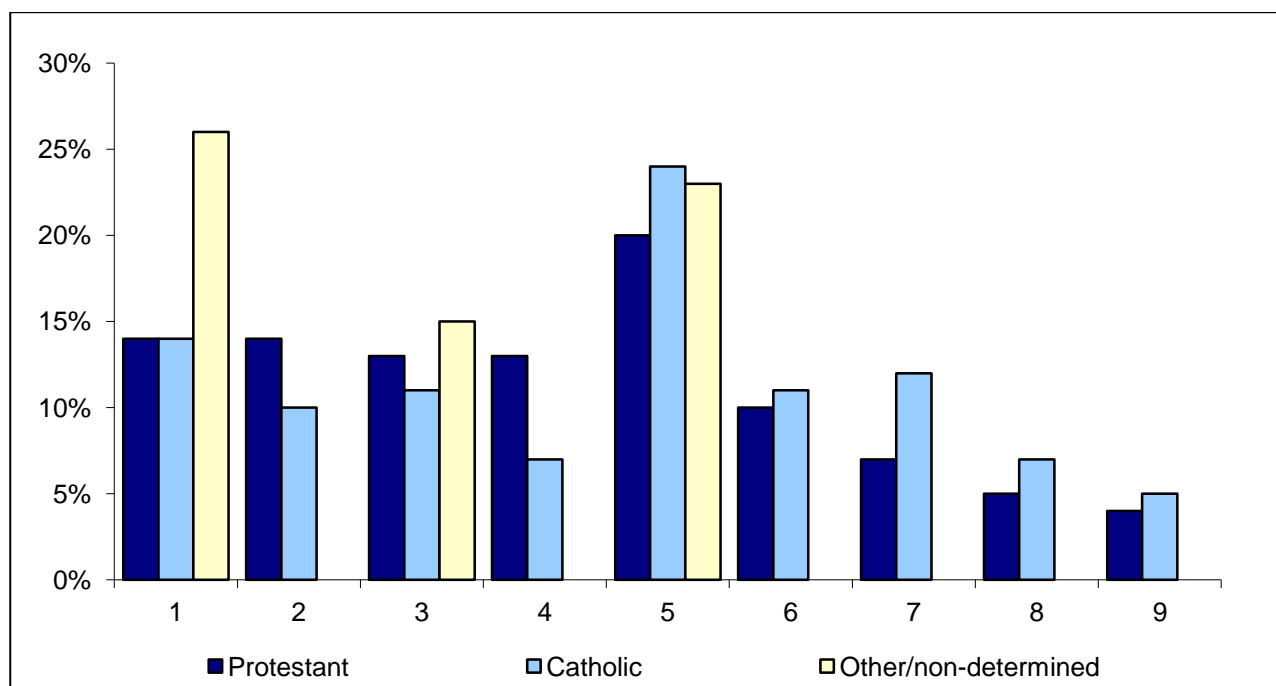
Figure 2.10: Housing tenure (all households) - Catholic, 1996-2013



2.8 Family type

Figure 2.11 below shows family type by religion of the HRP. A couple with dependent child(ren) was the most common family type among both communities in 2013; 20% of Protestant households and 24% of Catholic households consisted of this family type. Among 'other/non-determined' households, however, the single non-pensioner household was more common than the couple with dependent child(ren) household (26% v 23%).

Figure 2.11: Family type (all households), 2013



Key

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

Protestants were more likely to live in 'single, pensioner', 'non-pensioner couple, no children' and 'pensioner couple, no children' households than Catholics in 2013.

In contrast, Catholics were more likely than Protestants to live in households with children ('couple, dependent child(ren)', 'couple non-dependent child(ren)', 'lone parent dependent child(ren)' and 'Lone parent, non-dependent child(ren)') and 'other' households in 2013.

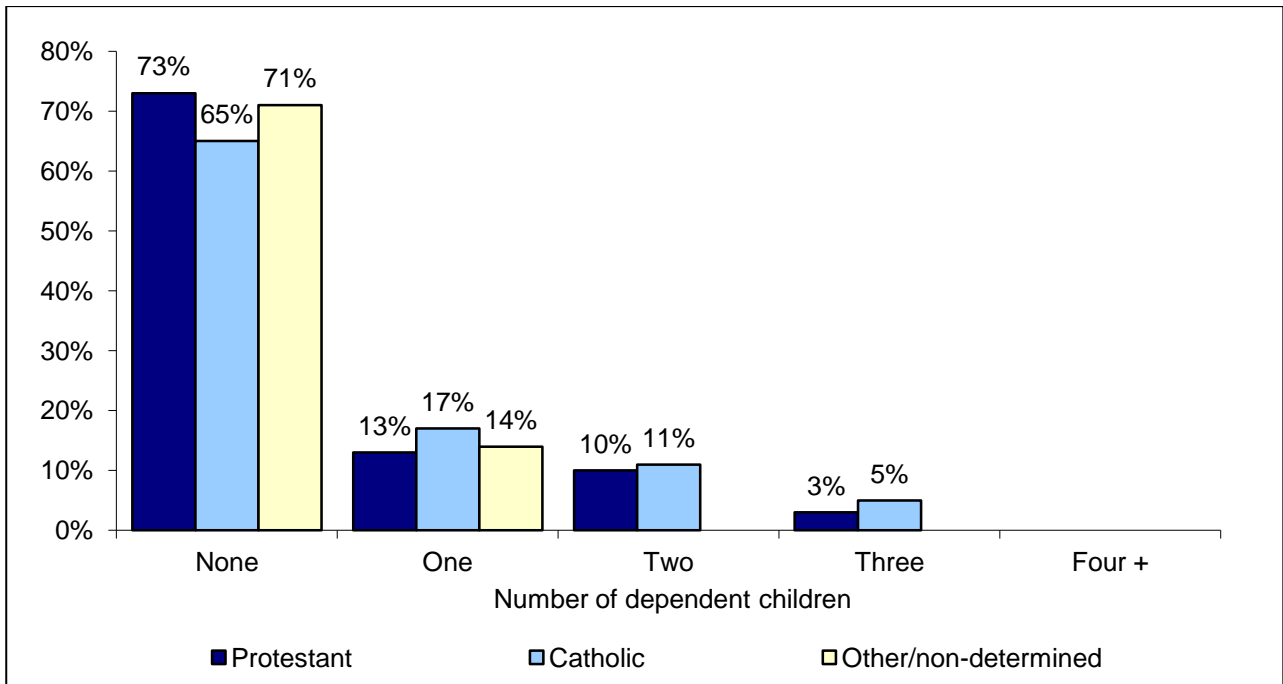
2.9 Number of dependent children

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

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 to Catholic households (73% v 65%), and this pattern has been consistent since 1996, although the percentage point gap between the two religions has almost halved over this period from 15 in 1996 to eight in 2013.

In contrast, Catholic households were more likely than Protestant households to have one (17% v 13%), two (11% v 10%) or three (5% v 3%) dependent children in 2013.

Figure 2.12: Percentage distribution of households by number of dependent children (all households), 2013



Note: Due to sample size issues the percentages for some of the categories are not available and hence not displayed on the chart.

CHAPTER 3

Working Age Economic Activity

(Tables A3.1 – A3.6; Labour Force Survey Religion Report 2013 – Tables:

<http://www.ofmdfmi.gov.uk/labour-force-religion-reports>)

3.1 Economic activity rates

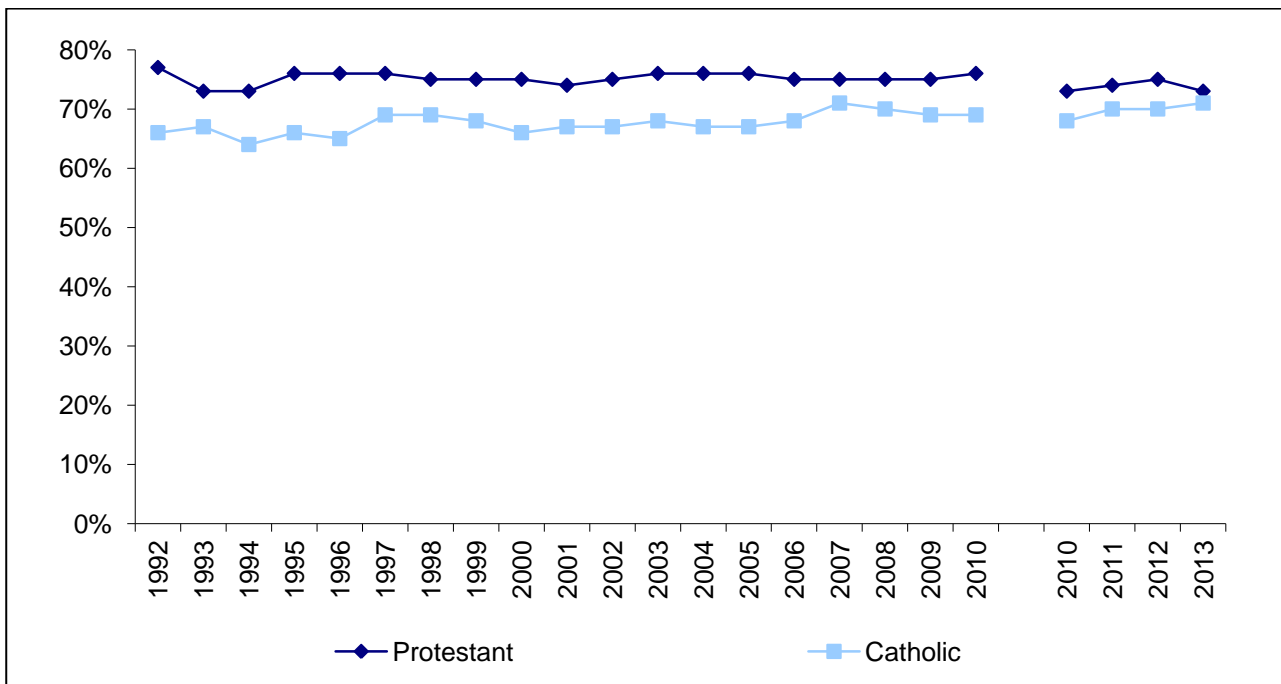
The economic activity rate (or labour force participation rate) is the proportion of persons in any specific age group who are economically active. This includes all those aged 16 and over who are in paid employment (both employees and the self-employed), those on government training or work schemes,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

3.2 Economic activity rates, 1992–2013

The working age economic activity rates for both communities during the period 1992 to 2013 are shown in Figure 3.1.

Protestants have consistently had a higher rate of economic activity than Catholics throughout this period, although these rates have somewhat converged over time. In 1992, 77% of Protestants were economically active, compared to 66% of Catholics – an 11 percentage point difference. By 2013, 73% of working age Protestants were economically active compared to 71% of working age Catholics – a two percentage point difference.

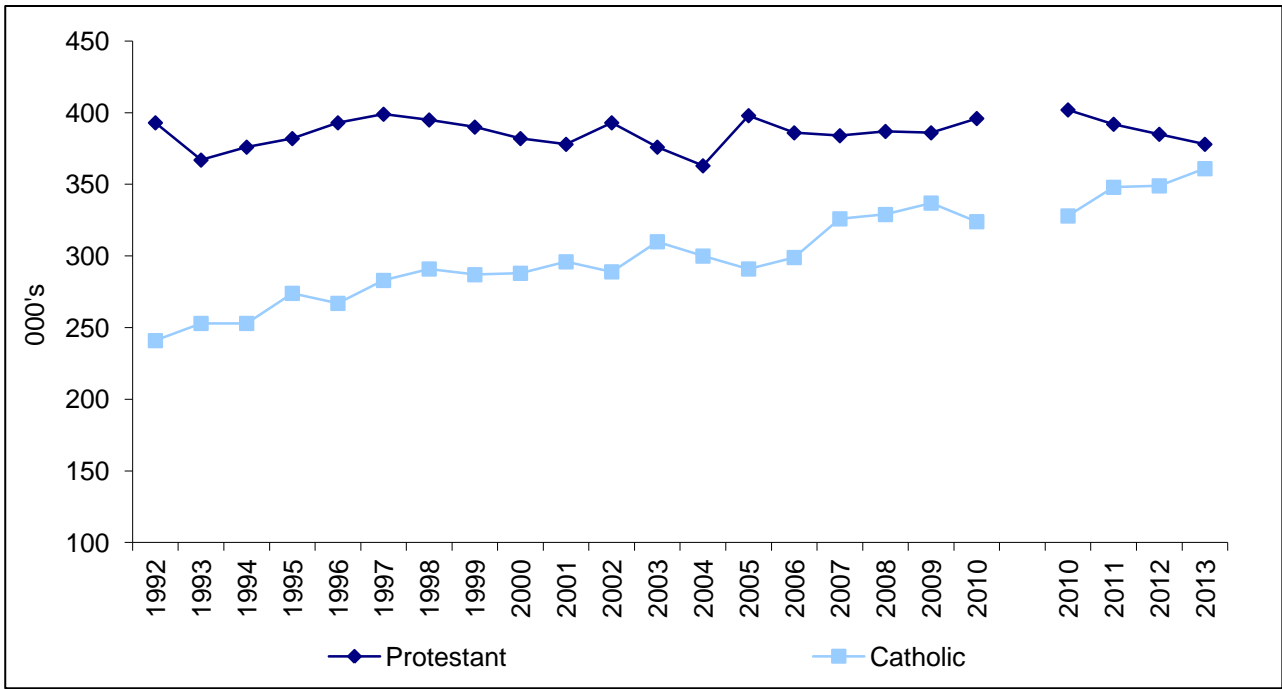
Figure 3.1: Working age economic activity rates, 1992-2013



3.3 Numbers of economically active, 1992-2013

Figure 3.2 shows the numbers of working age economically active Protestants and Catholics over the period 1992 to 2013. The chart shows that the number of working age economically active Catholics has gradually increased over this period from 241,000 in 1992 to 361,000 in 2013 – an increase of 50%. 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 378,000 in 2013 – a decrease of 4%.

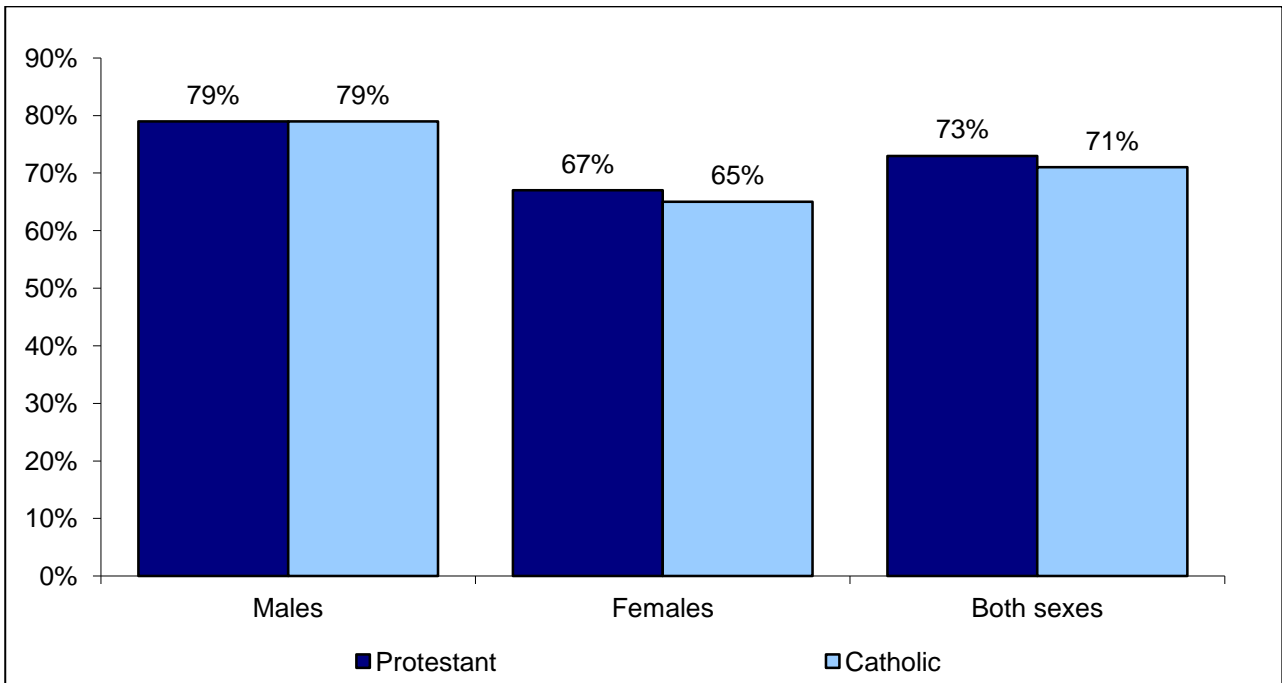
Figure 3.2: Numbers of working age economically active, 1992-2013



3.4 Economic activity rates by gender

Seventy-nine per cent of both Protestant and Catholic males were economically active in 2013. Economic activity rates among both religions were lower for females in 2013; 67% for Protestants and 65% for Catholics (Figure 3.3).

Figure 3.3: Working age economic activity rates by gender, 2013

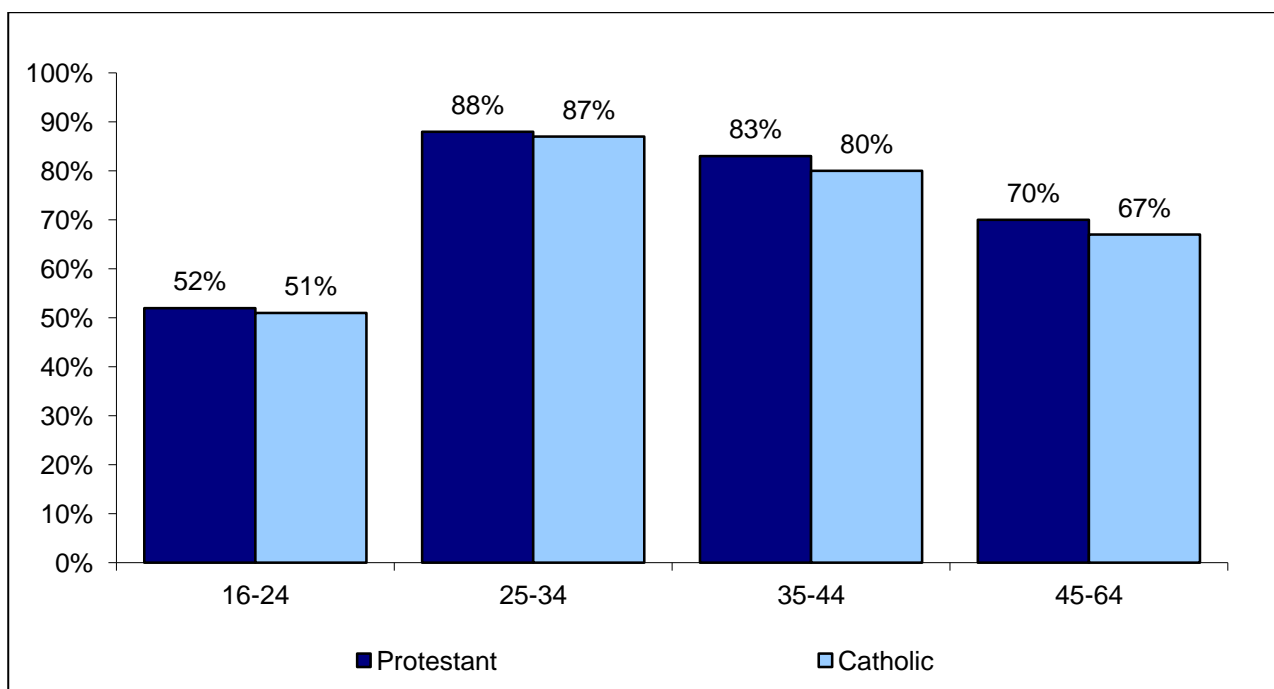


3.5 Economic activity rates by age

Figure 3.4 shows the economic activity rates by age for the two main religious communities in Northern Ireland for 2013. For all age groups economic activity rates were slightly higher among Protestants than Catholics.

Economic activity rates were lowest among the youngest age group (16 to 24) for both Protestants (52%) and Catholics (51%). At the opposite end of the working age spectrum (45 to 64), 70% of Protestants were economically active compared to 67% of Catholics.

Figure 3.4: Economic activity rates by age group, 2013

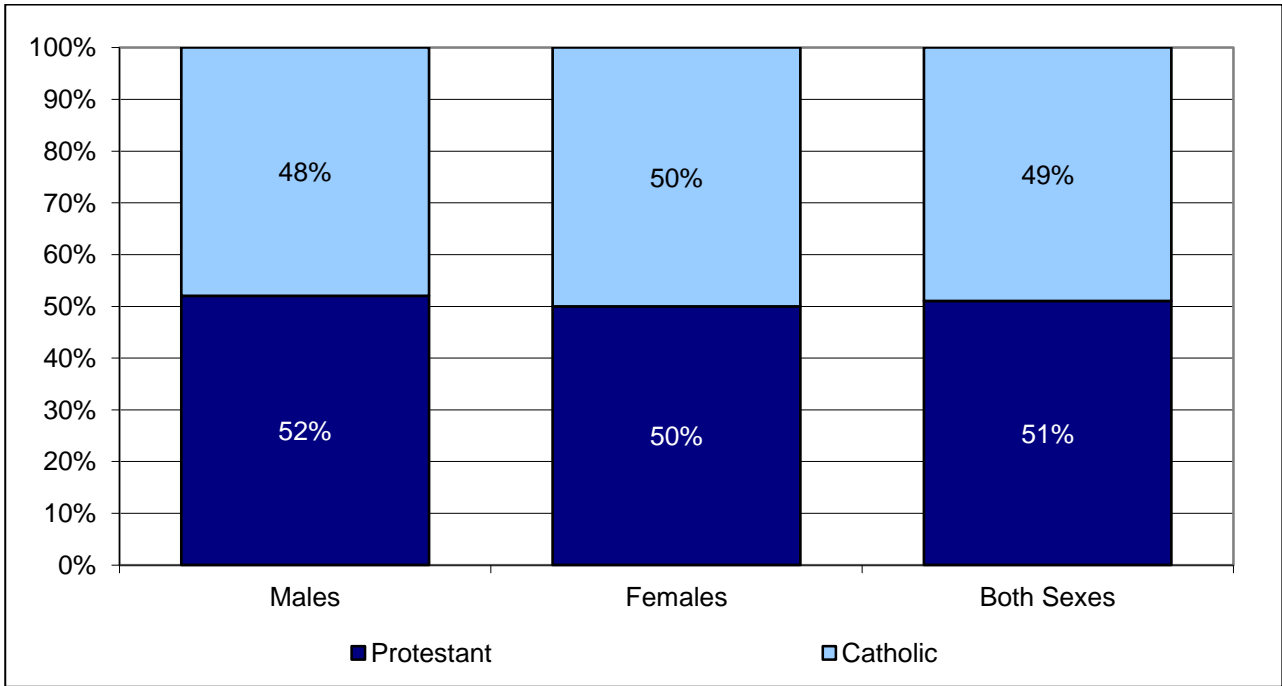


3.6 Religious composition of the economically active by gender¹⁶

Taking into account responses from the two main religious communities only, the working age economically active population was 51% Protestant and 49% Catholic in 2013. Breaking this down by gender produced similar results; 52% of economically active working age males were Protestant and 48% were Catholic, while there was an even split among females (50% Protestant and 50% Catholic) (Figure 3.5).

¹⁶ 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.

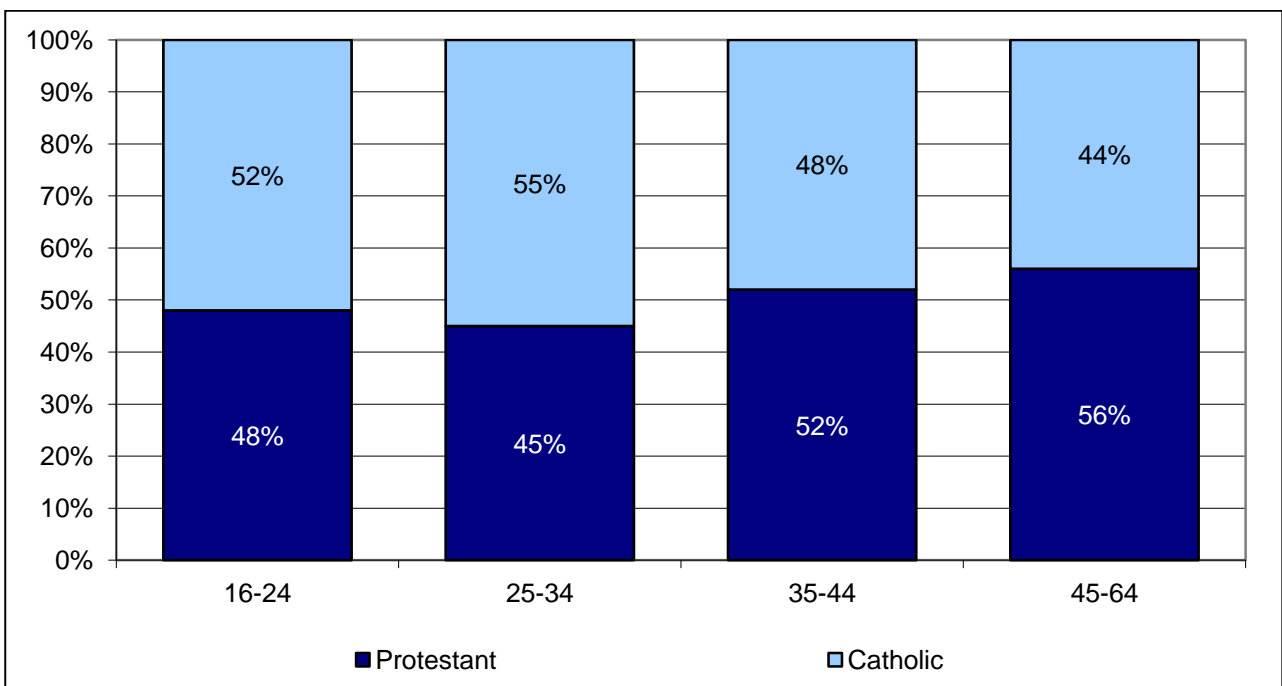
Figure 3.5: Religious composition of the working age economically active, 2013



3.7 Religious composition of the economically active by age

Figure 3.6 shows the religious composition of the economically active by age for 2013, again taking into account responses from the two main religious communities only. The younger age groups had a higher proportion of economically active Catholics than Protestants; 52% of those aged 16 to 24 were Catholic and 48% were Protestant. Among the 25-34 age group, 55% were Catholic and 45% were Protestant. In contrast, 52% of those who were economically active and aged between 35 and 44 were Protestant and 48% were Catholic. The difference in the religious composition of the economically active was most pronounced for the 45-64 age group, where 56% were Protestant and 44% were Catholic.

Figure 3.6: Religious composition of the economically active by age group, 2013



3.8 Proportion of economically active in employment and unemployed, 1992-2013

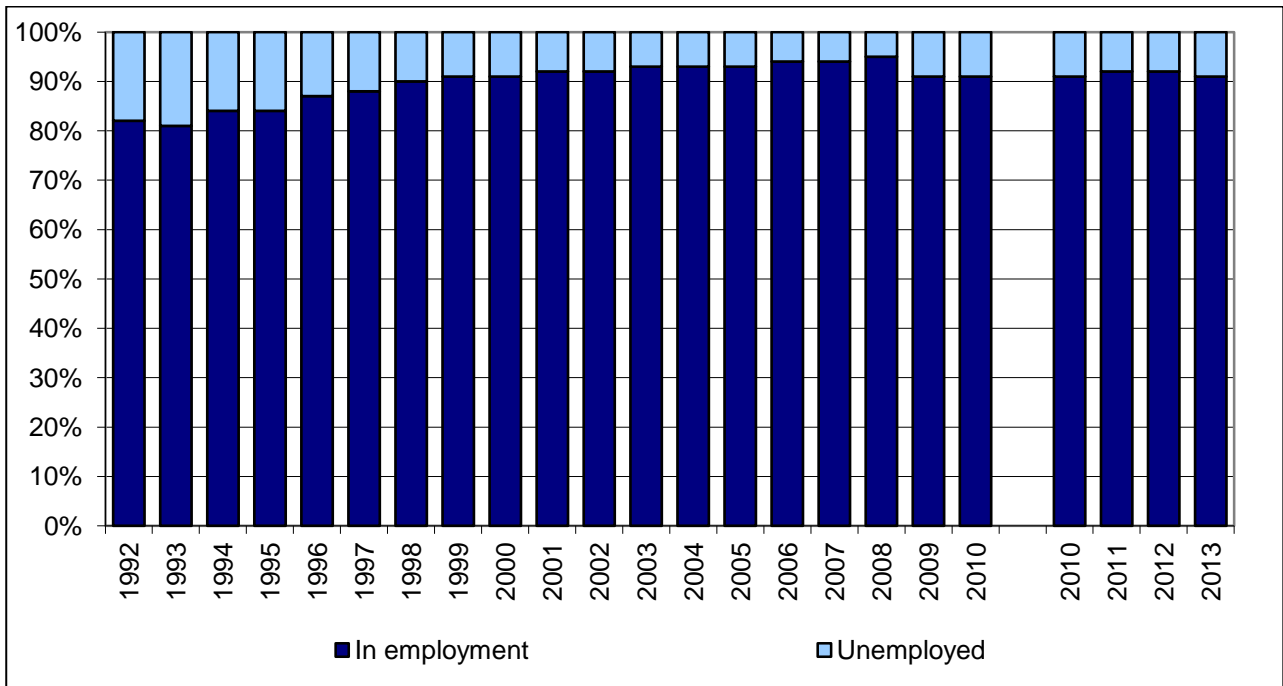
Figures 3.7 and 3.8 show the proportions of the working age economically active from both communities who were employed or unemployed over the period 1992-2013.

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 6% in 2013) and Catholics (18% in 1992 to 9% in 2013). However, it is worth noting that for both religious communities the proportions of working age economically active who are unemployed have increased between 2008 and 2013 – from 3% to 6% for Protestants and from 5% to 9% for Catholics.

Figure 3.7: Proportion of working age economically active Protestants in employment or unemployed, 1992-2013



Figure 3.8: Proportion of working age economically active Catholics in employment or unemployed, 1992-2013



CHAPTER 4

Working Age Economic Inactivity

(Tables A4.1 – A4.13; Labour Force Survey Religion Report 2013 – Tables:

<http://www.ofmdfmi.gov.uk/labour-force-religion-reports>)

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.

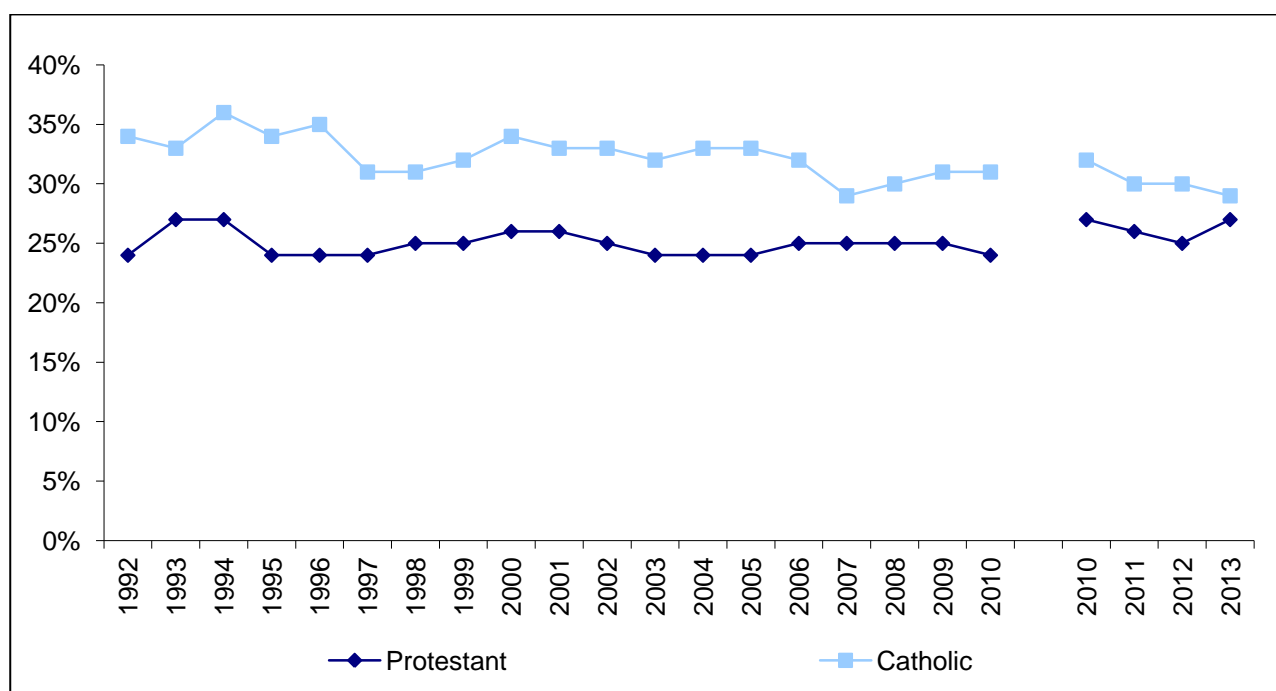
Economic inactivity can be split into two distinct categories¹⁷: those who say they want work; and those who do not want work.

4.2 Economic inactivity rates, 1992-2013

The working age economic inactivity rates for both communities during the period 1992 to 2013 are shown in Figure 4.1.

Over this period, Catholics have consistently experienced higher rates of economic inactivity than Protestants. However, the percentage point difference between the inactivity rates of Catholics and Protestants has decreased markedly from 10 in 1992 to two in 2013. In 1992, 34% of working age Catholics were economically inactive compared to 24% of working age Protestants, while in 2013 the corresponding figures were 29% and 27%.

Figure 4.1: Working age economic inactivity rates, 1992–2013

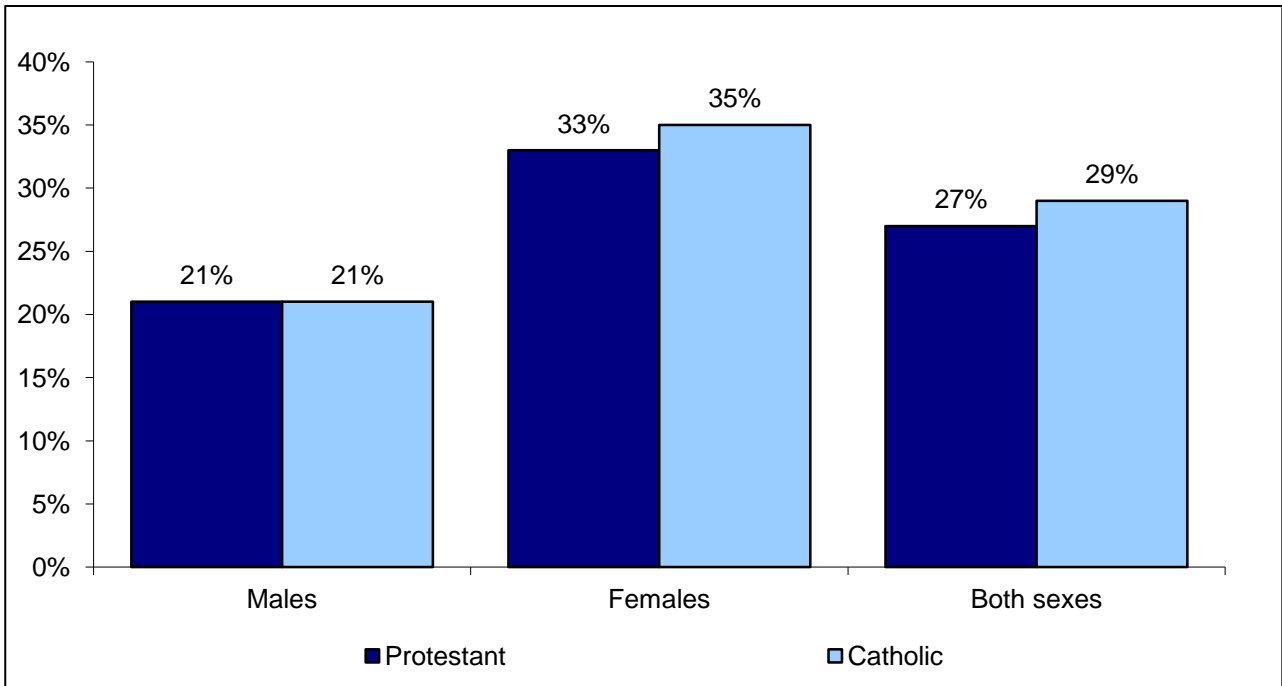


4.3 Economic inactivity rates by gender

Figure 4.2 shows that the working age economic inactivity rate was 21% for both Protestant and Catholic males. Economic inactivity rates were higher among working age females from both religions, with the Catholic female rate slightly higher than the corresponding Protestant rate (35% v 33%).

¹⁷ Those persons who want work comprise those seeking but unavailable and those not seeking but would like to work. Those persons who do not want work comprise those who are not seeking and would not like work.

Figure 4.2: Working age economic inactivity rates by gender, 2013

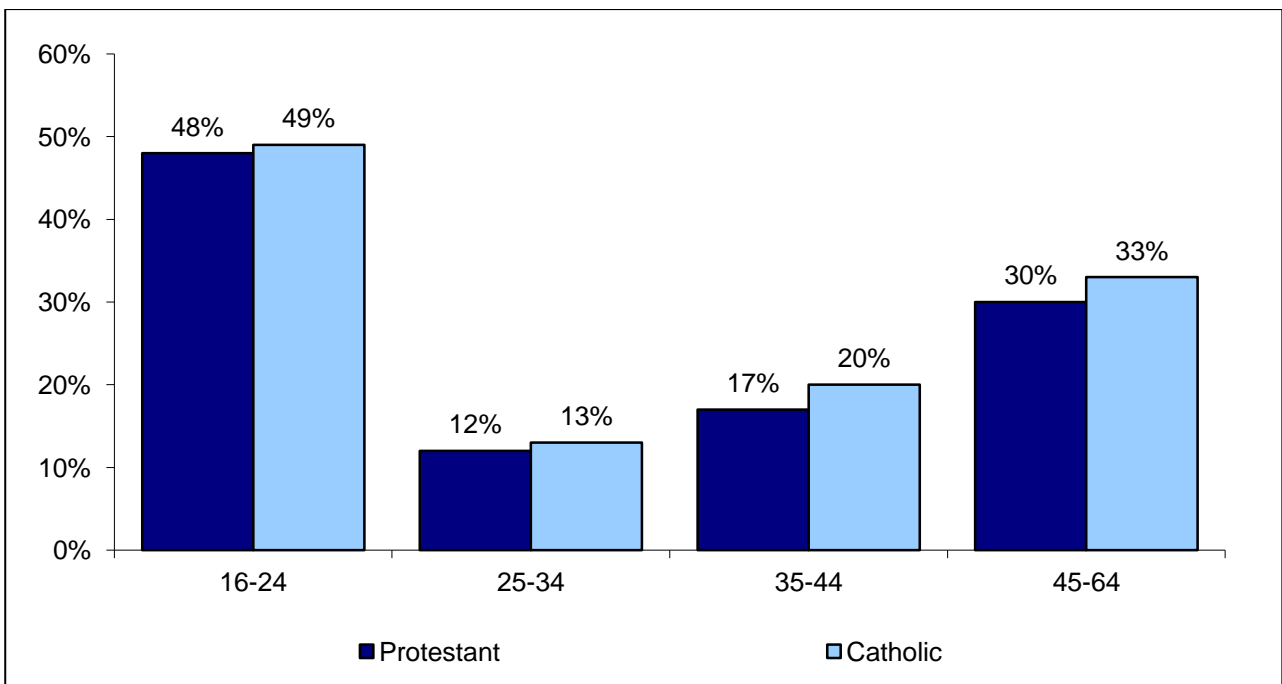


4.4 Economic inactivity rates by age

Figure 4.3 shows that in all four age brackets, economic inactivity rates were higher among Catholics than Protestants in 2013.

For both religious communities economic inactivity rates were highest among those aged 16 to 24 – approximately one in two Protestants (48%) and Catholics (49%) in this age group were economically inactive. Economic inactivity rates were lowest among the 25-34 age group for both Protestants (12%) and Catholics (13%). These rates increased for the 35-44 age group – 17% for Protestants and 20% for Catholics – before increasing further for those aged 45 to 64 – 30% for Protestants and 33% for Catholics.

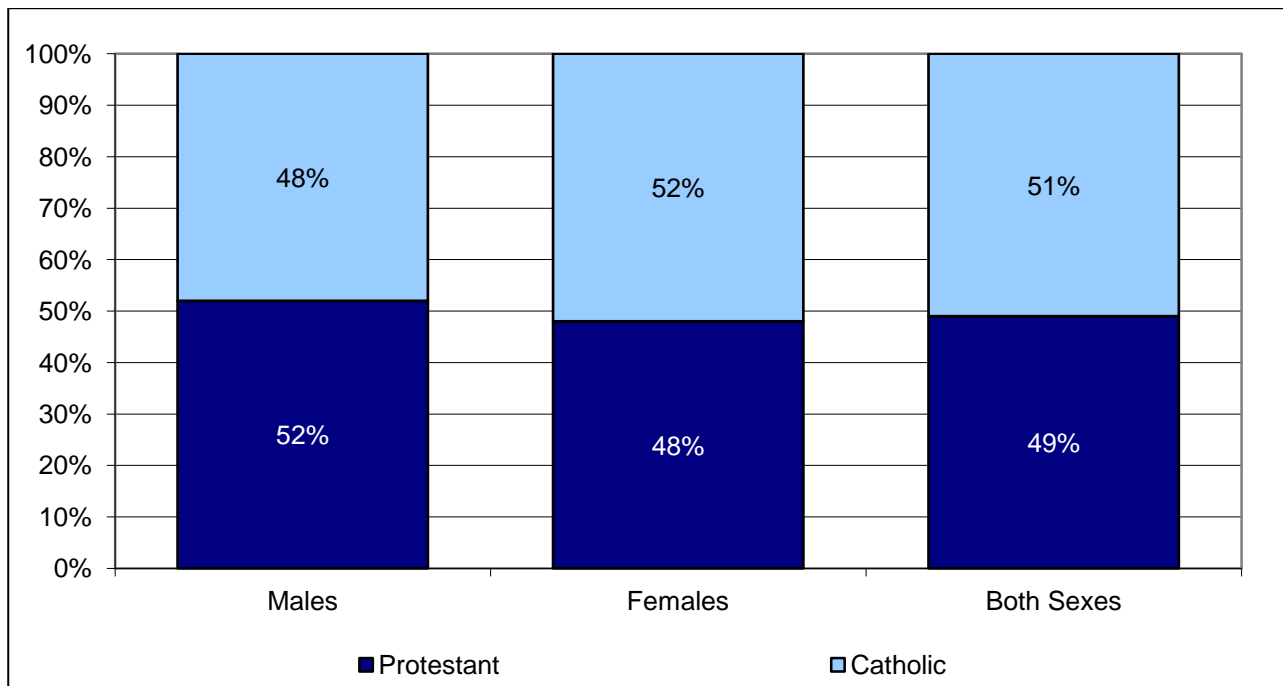
Figure 4.3: Economic inactivity rates by age group, 2013



4.5 Religious composition of the economically inactive by gender¹⁸

Taking into account respondents from the two main religious communities only, 51% of the working age economically inactive were Catholic in 2013, with 49% being Protestant (Figure 4.4). A slightly higher proportion of working age economically inactive males were Protestants (52%, with the remaining 48% Catholic). The reverse was true among working age economically inactive females (52% Catholic and 48% Protestant).

Figure 4.4: Religious composition of the working age economically inactive, 2013



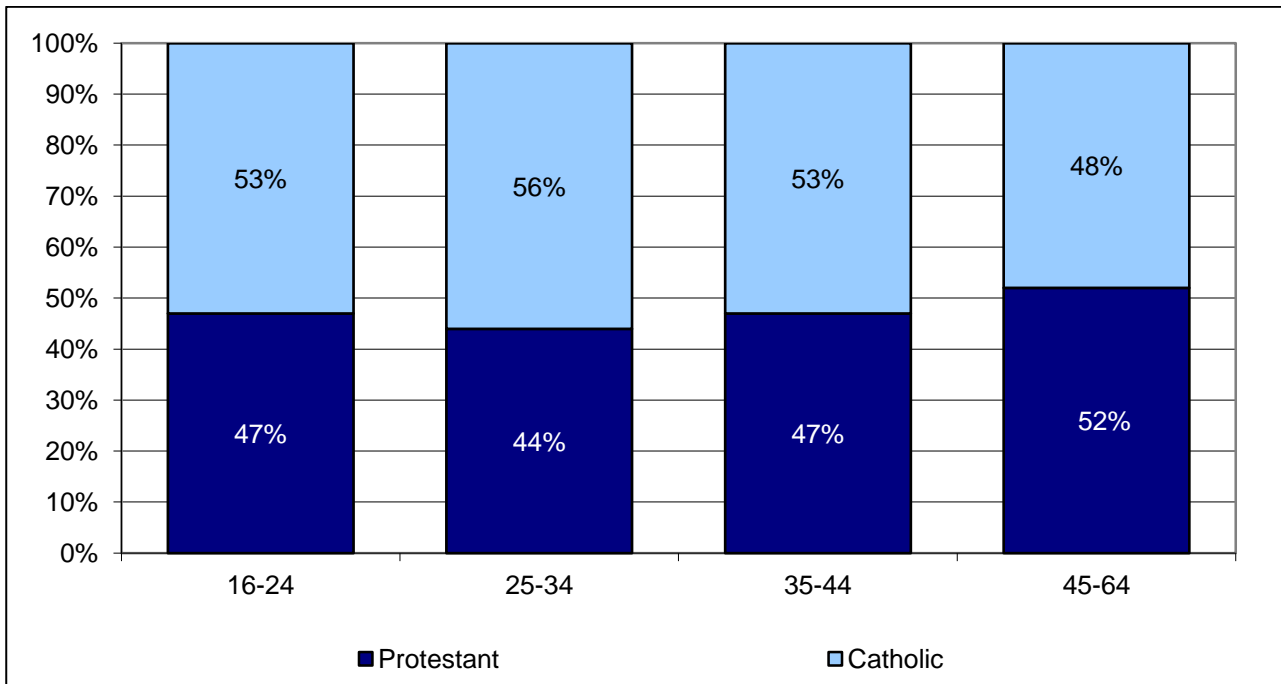
4.6 Religious composition of the economically inactive by age

Figure 4.5 shows the religious composition of the economically inactive by age for 2013, again taking into account respondents from the two main religious communities only. In three of the four age bands the representation of Catholics amongst the economically inactive was higher than that of Protestants.

Fifty-three per cent of the economically inactive aged 16 to 24 were Catholic and 47% were Protestant. Among the 25-34 years age band, 56% of the economically inactive were Catholic and 44% were Protestant. Among those aged 35 to 44, 53% of the economically inactive were Catholic and 47% were Protestant. The opposite pattern was true among the economically inactive aged 45 to 64, where 52% were Protestant and the remaining 48% were Catholic.

¹⁸ 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 4.5: Religious composition of the working age economically inactive by age group, 2013

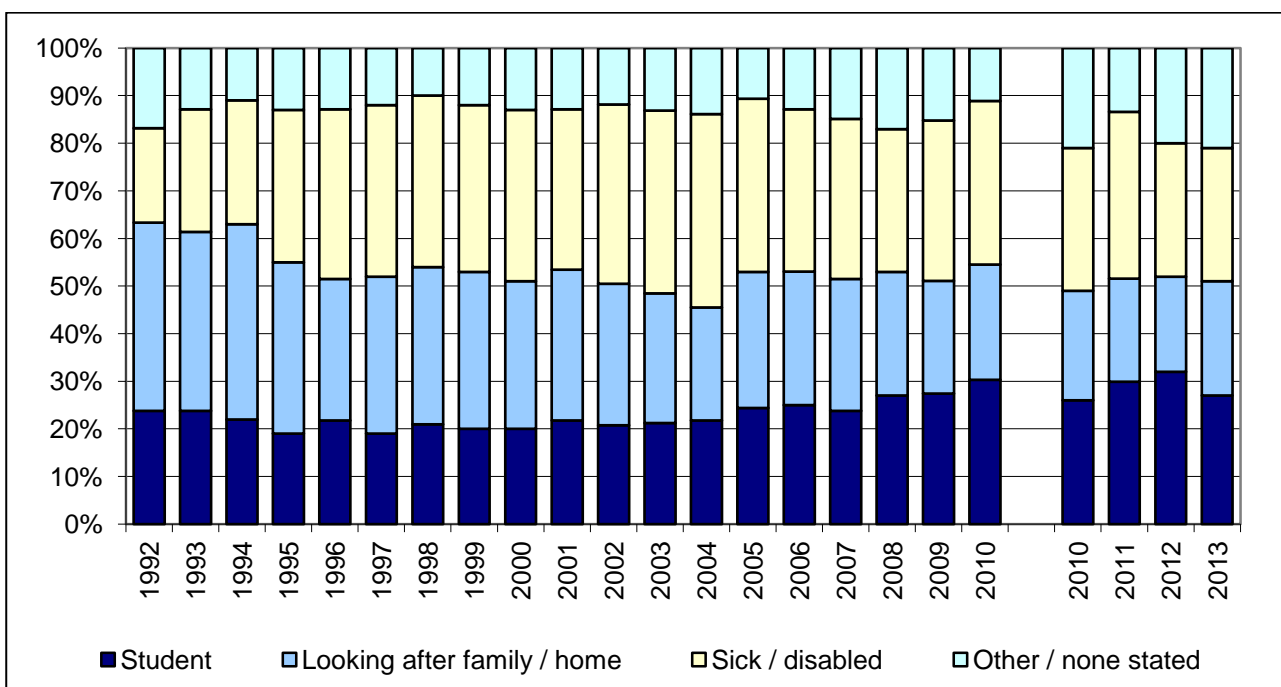


4.7 Reasons for economic inactivity

Figure 4.6 shows the reasons for working age economic inactivity among Protestants between 1992 and 2013.

The proportion of working age Protestants who are inactive in order to look after the family/home has decreased considerably between 1992 and 2013, from 40% to 24%. Over this period there have been increases in the proportions of the Protestant working age economically inactive population who are students (24% in 1992 and 27% in 2013) and those who are sick/disabled (20% in 1992 and 28% in 2013).

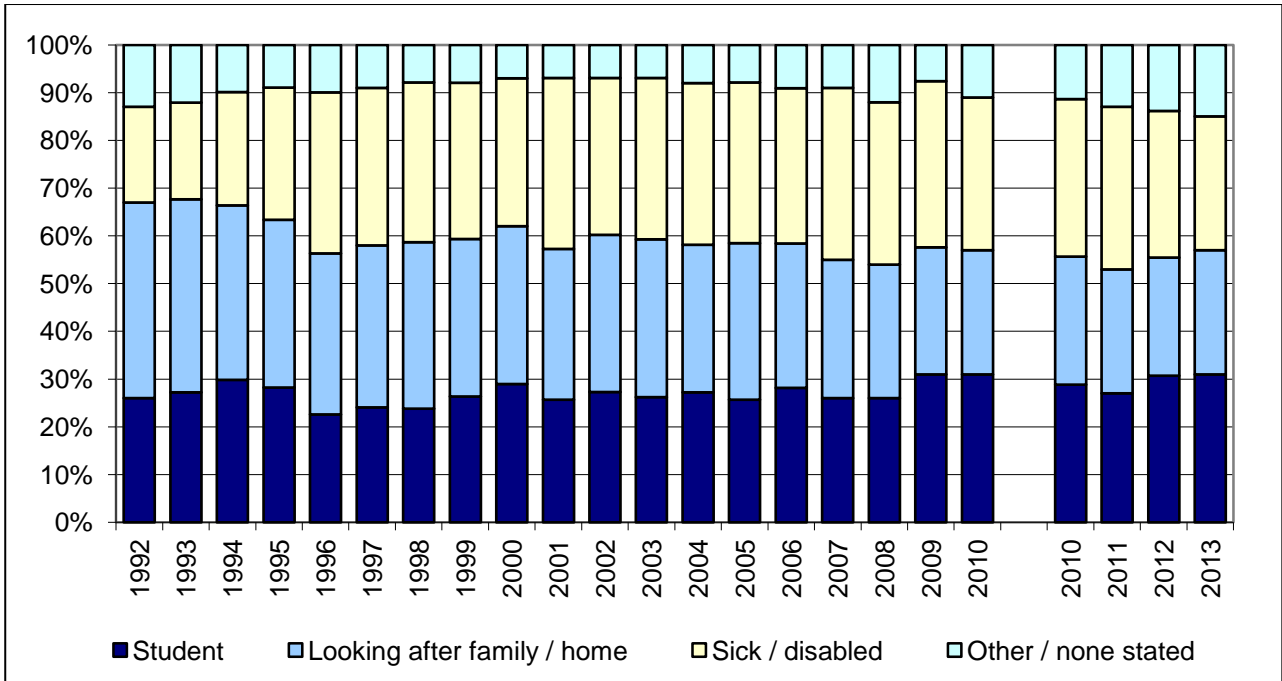
Figure 4.6: Protestant reasons for working age economic inactivity, 1992-2013



Similar patterns emerge when examining the changes in the reasons for working age economic inactivity among Catholics between 1992 and 2013 (Figure 4.7).

The proportion of working age economically inactive Catholics who look after the family/home has decreased from 41% in 1992 to 26% in 2013. Over the same period there have been increases in the proportions of the Catholic working age economically inactive who are students (26% in 1992 and 31% in 2013) and those who are sick/disabled (20% in 1992 and 28% in 2013).

Figure 4.7: Catholic reasons for working age economic inactivity, 1992-2013



4.8 Type of inactivity

As mentioned previously, economic inactivity can be split into two distinct categories: those who say they want work; and those who do not want work.

In 2013, 89% of inactive Protestants of working age did not want work and 11% did want work. For Catholics comparable figures were 82% and 18%.

In terms of absolute numbers, in 2013 there were 27,000 economically inactive Catholics of working age who wanted work compared to 16,000 Protestants. In the same year, there were 118,000 Catholics and 124,000 Protestants who were of working age, economically inactive and did not want work.

4.9 Type of inactivity, 1992-2013

Figures 4.8 and 4.9 show that for both main religious communities the proportion of the working age economically inactive that do not want work has increased over the period 1992 to 2013, while the proportion that want work has decreased over the same period.

In 1992, 21% of Protestants and 24% of Catholics who were of working age and economically inactive wanted work. Comparable figures for 2013 were 11% and 18%, respectively.

In 1992, 79% of Protestants and 76% of Catholics who were of working age and economically inactive did not want work. These proportions had increased to 89% and 82% respectively by 2013.

Figure 4.8: Composition of the working age economically inactive: Want work/don't want work (Protestants), 1992–2013

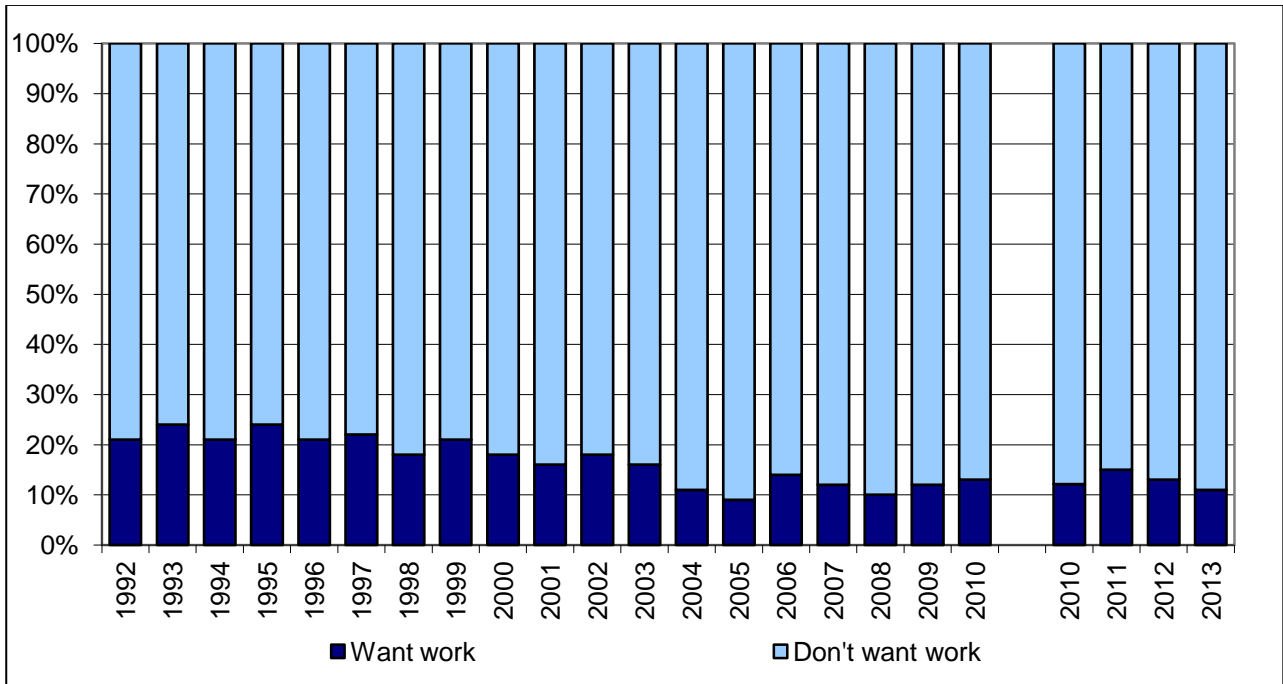
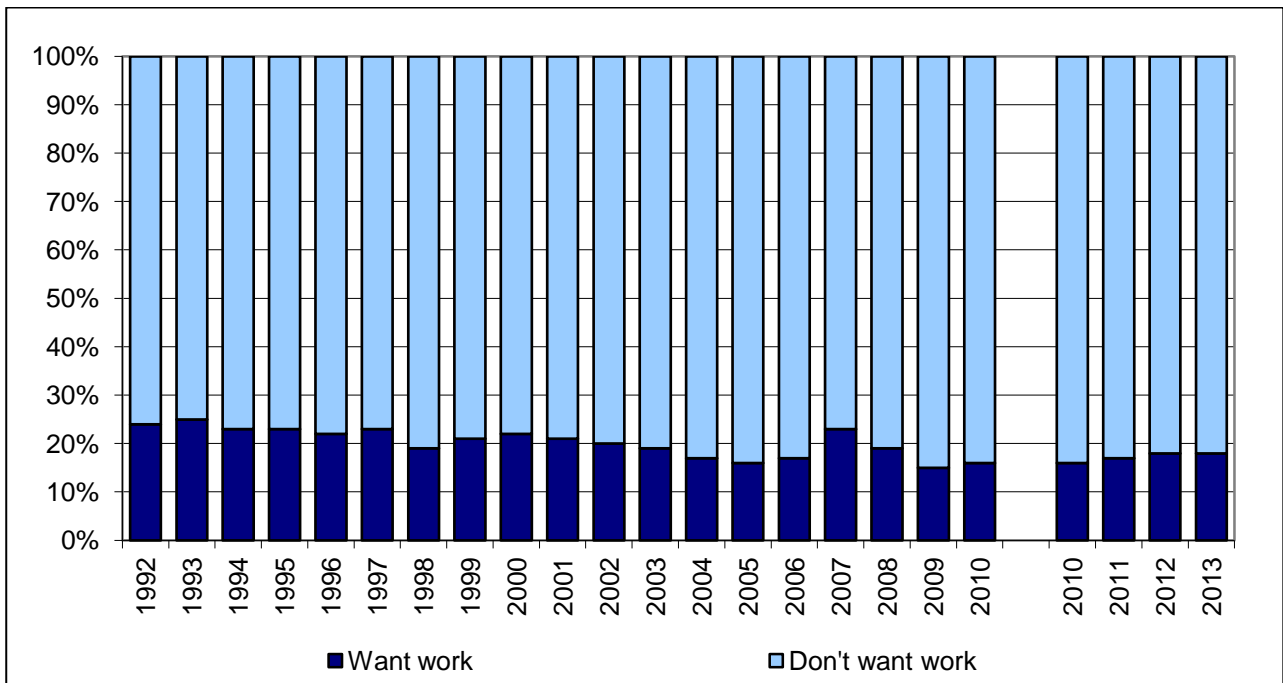


Figure 4.9: Composition of the working age economically inactive: Want to work/don't want to work (Catholics), 1992–2013



CHAPTER 5

Unemployment

(Tables A5.1 – A5.9; Labour Force Survey Religion Report 2013 – Tables:

<http://www.ofmdfmi.gov.uk/labour-force-religion-reports>)

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.

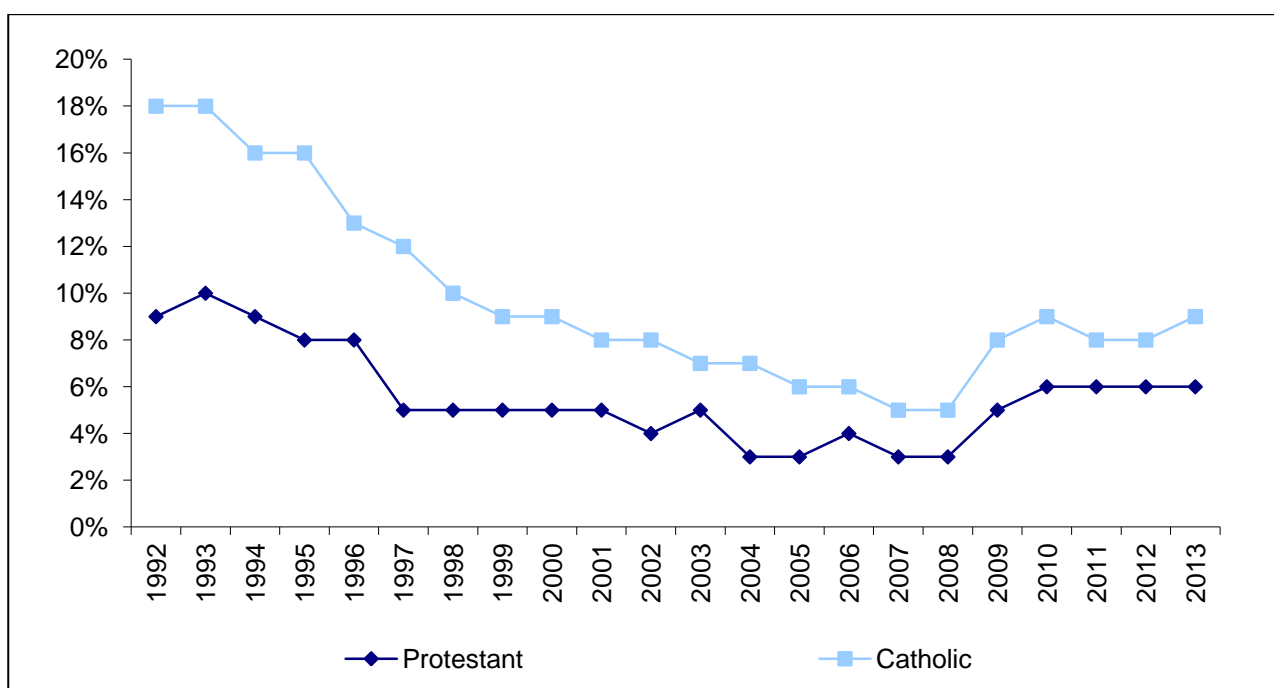
5.2 Unemployment rates, 1992-2013

Figure 5.1 shows the unemployment rates for Protestants and Catholics for the period 1992 to 2013. The chart shows that the unemployment rate for Catholics has been consistently higher than that for Protestants across the 22 year period.

The unemployment rate for both Protestants and Catholics has fallen, however, between 1992 and 2013; from 9% to 6% and from 18% to 9%, respectively. As a result there has been a convergence in terms of the absolute difference between the rates for the two religious communities, from nine percentage points in 1992 to three percentage points in 2013.

It is worth noting, however, that the unemployment rates for both religions have increased since 2008.

Figure 5.1: Unemployment rates, 1992-2013

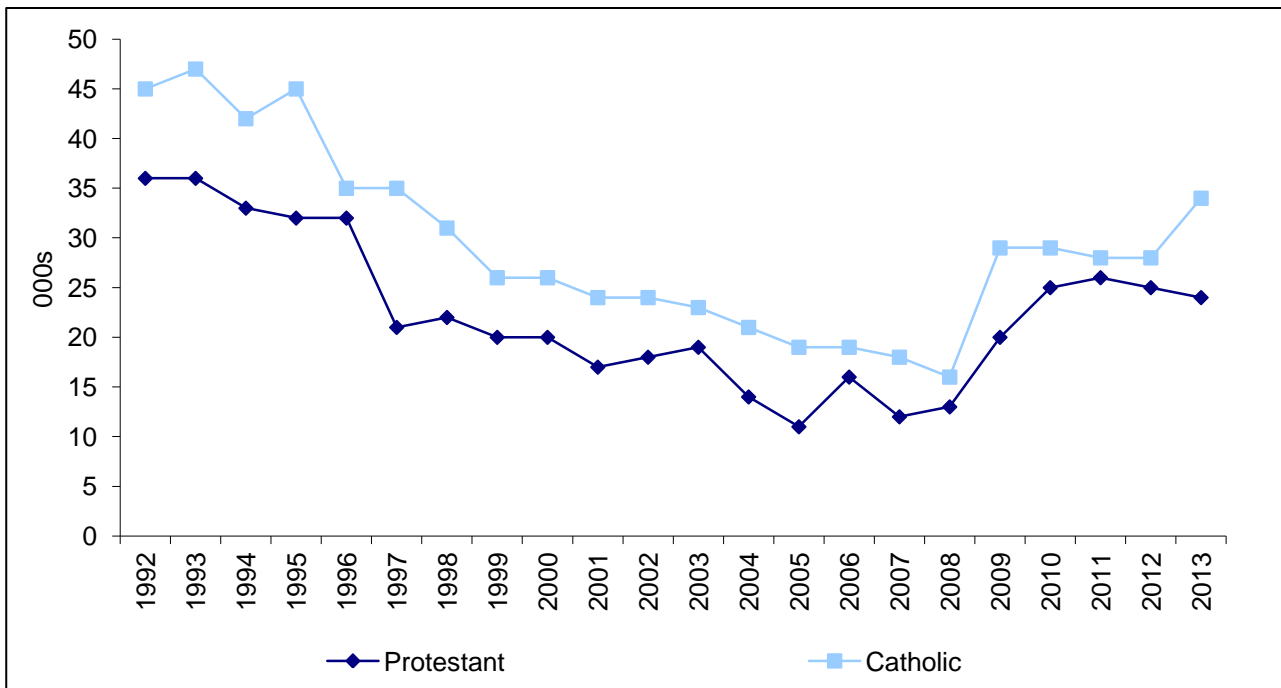


5.3 Numbers of persons unemployed, 1992–2013

The number of persons unemployed has fallen considerably for both religious communities between 1992 and 2013 (Figure 5.2). Over this period, the number of unemployed Protestants has decreased from 36,000 to 24,000, while the number of unemployed Catholics has fallen from 45,000 to 34,000.

It is worth noting, however, that similar to the unemployment rates, the number unemployed have risen considerably for both communities since 2008.

Figure 5.2: Numbers unemployed, 1992-2013

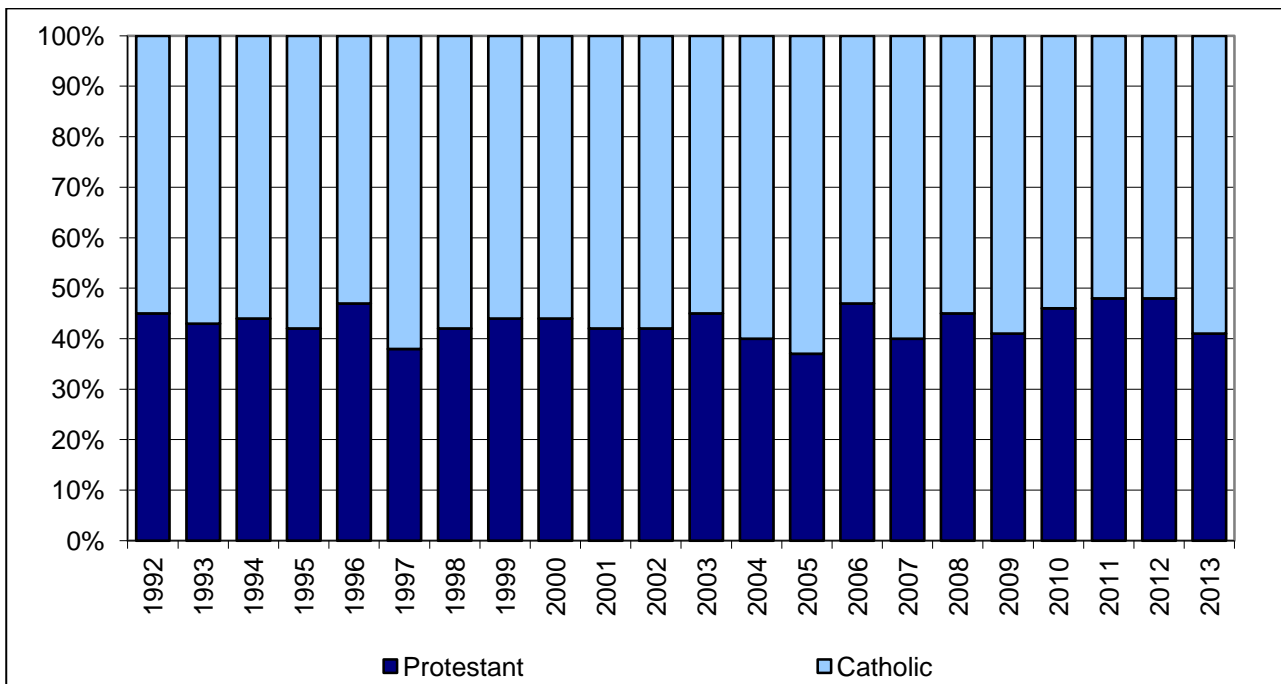


5.4 Religious composition of the unemployed, 1992-2013¹⁹

Figure 5.3 shows the religious composition of the unemployed between 1992 and 2013, 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 2013 these proportions were 41% and 59%, respectively.

Figure 5.3: Religious composition of the unemployed, 1992-2013

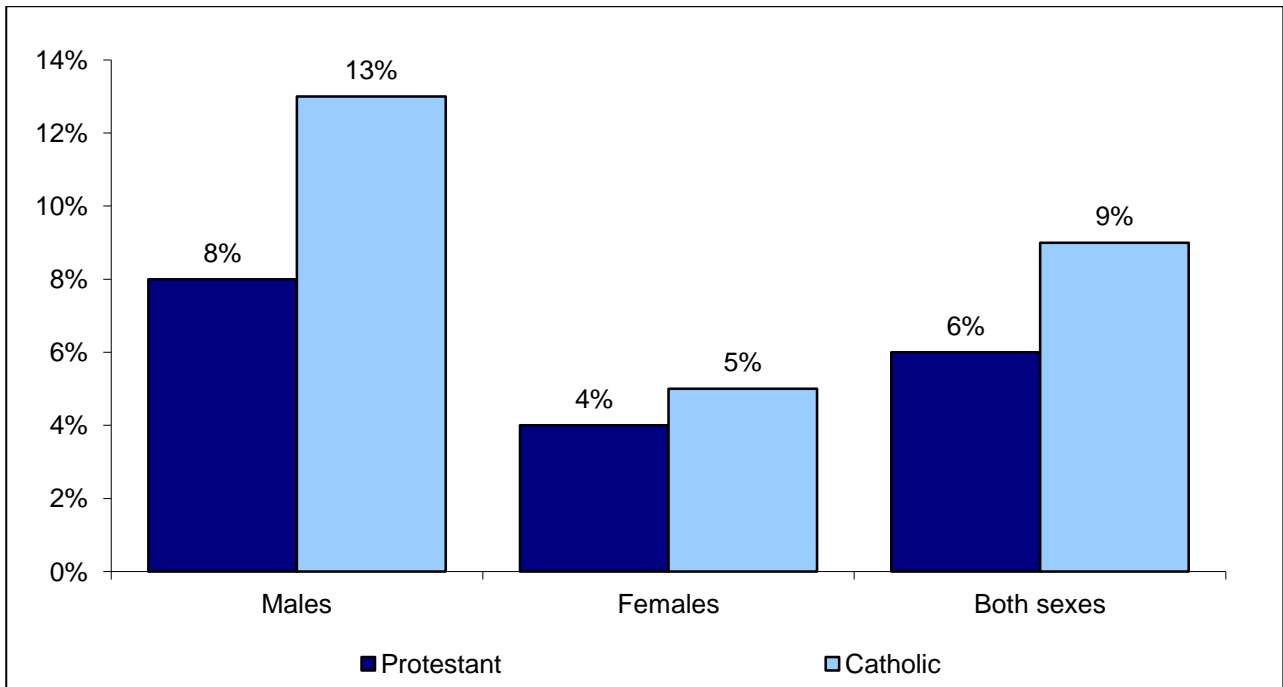


¹⁹ Please note that the percentage break downs in section 5.4 reflect the responses of respondents who indicated that they were Protestant or Catholic only – the ‘other/non-determined’ category has been removed.

5.5 Unemployment rates by gender

Figure 5.4 shows the unemployment rates for the two communities for 2013, broken down by gender. In 2013, 13% of economically active Catholic males were unemployed compared to 8% of economically active Protestant males. Five per cent of economically active Catholic females were unemployed in 2013 compared to 4% of economically active Protestant females.

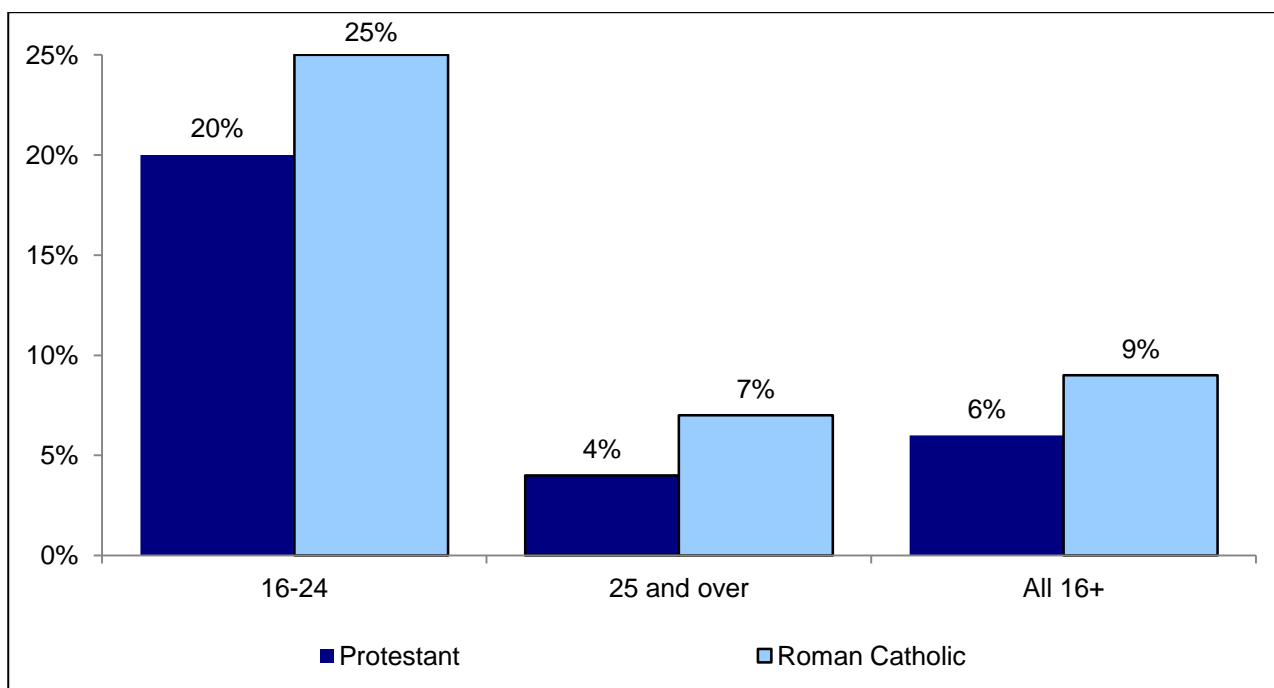
Figure 5.4: Unemployment rates by gender, 2013



5.6 Unemployment rates by age

Figure 5.5 shows the unemployment rates among those aged 16-24 and those aged 25 and over for 2013. For both age groups, the unemployment rate was higher among Catholics than Protestants; 25% of Catholics and 20% of Protestants aged 16 to 24 were unemployed, while 7% of Catholics and 4% of Protestants aged 25 and over were unemployed.

Figure 5.5: Unemployment rates by age group, 2013



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 2013 is shown in Table 5.1.

Table 5.1	
Unemployment Differential (all economically active), 2013	
	Unemployment Differential ¹
C/P Males	1.6
C/P Females	1.5
C/P Both sexes	1.5

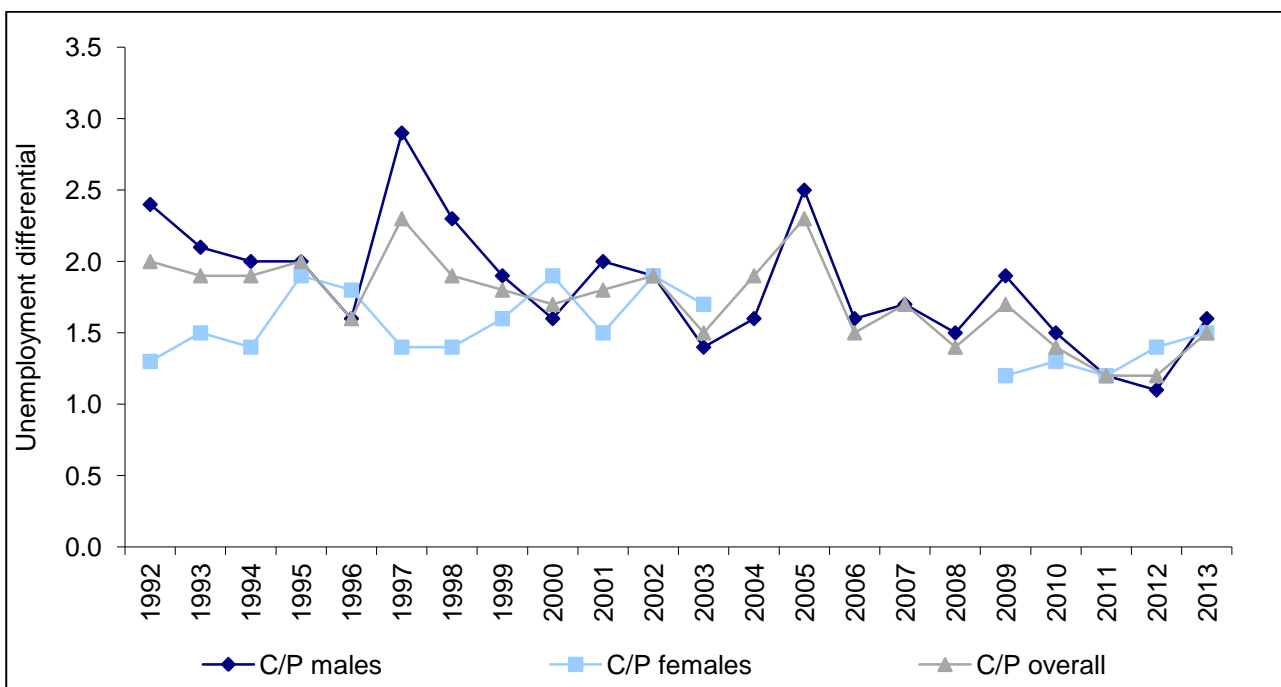
¹Based on exact (i.e. unrounded percentages). Estimates of the standard error associated with these differentials are shown in Appendix A.

5.8 Unemployment differential, 1992–2013

The unemployment differential between the two communities, broken down by gender, for the period 1992 to 2013 is shown in Figure 5.6. Over this 22 year period the unemployment differential has typically been greater among males than females, and this was true in 2013 (1.6 for males and 1.5 for females). However, the confidence intervals associated with these estimates are relatively high, making it difficult to identify real changes over time (see Appendix A).

From 2004 to 2008 the unemployment differential for females could not be calculated as the estimates derived from the LFS could not be statistically differentiated. In other words when the sampling error associated with the estimates from the LFS are taken into consideration we cannot be certain the difference in female unemployment rates reflects a 'real' difference (see Appendix A for more detail).

Figure 5.6: Unemployment differential 1992-2013



5.9 Unemployment gap

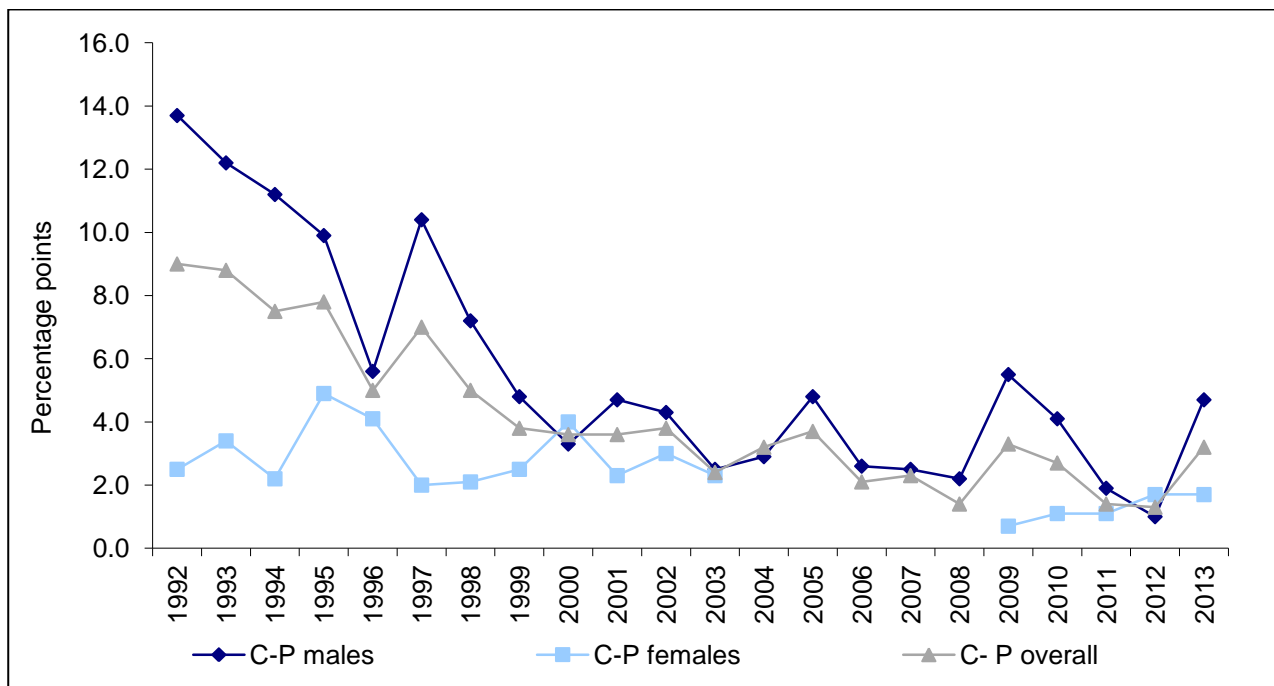
The differential in the unemployment rates of the two communities can also be expressed as a percentage point difference. This unemployment gap is calculated by subtracting the (historically lower) unemployment rate of Protestants from the (historically higher) unemployment rate of Catholics.

The unemployment gap between the two communities, broken down by gender, for the period 1992 to 2013 is shown in Figure 5.7. Over this 22 year period the unemployment gap has typically been higher among males than females, and this was the case in 2013 (4.7 percentage points for males and 1.7 percentage points for females).

The unemployment gap for both genders has fallen, however, between 1992 and 2013 – from 13.7 to 4.7 percentage points for males and from 2.5 to 1.7 percentage points for females.

Overall the unemployment gap has fallen from 9.0 percentage points in 1992 to 3.2 percentage points in 2013.²⁰

Figure 5.7: Unemployment gap, 1992-2013



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

The confidence intervals associated with these estimates are relatively high, making it difficult to identify real changes over time (see Appendix A).

²⁰ The unemployment gap is based on the unrounded unemployment rates for the two communities and thus may differ from the percentage point differences outlined in section 5.4.

CHAPTER 6

Employment

(Tables A6.1 – A6.31; Labour Force Survey Religion Report 2013 – Tables:

<http://www.ofmdfmi.gov.uk/labour-force-religion-reports>)

6.1 Proportion of working age in employment

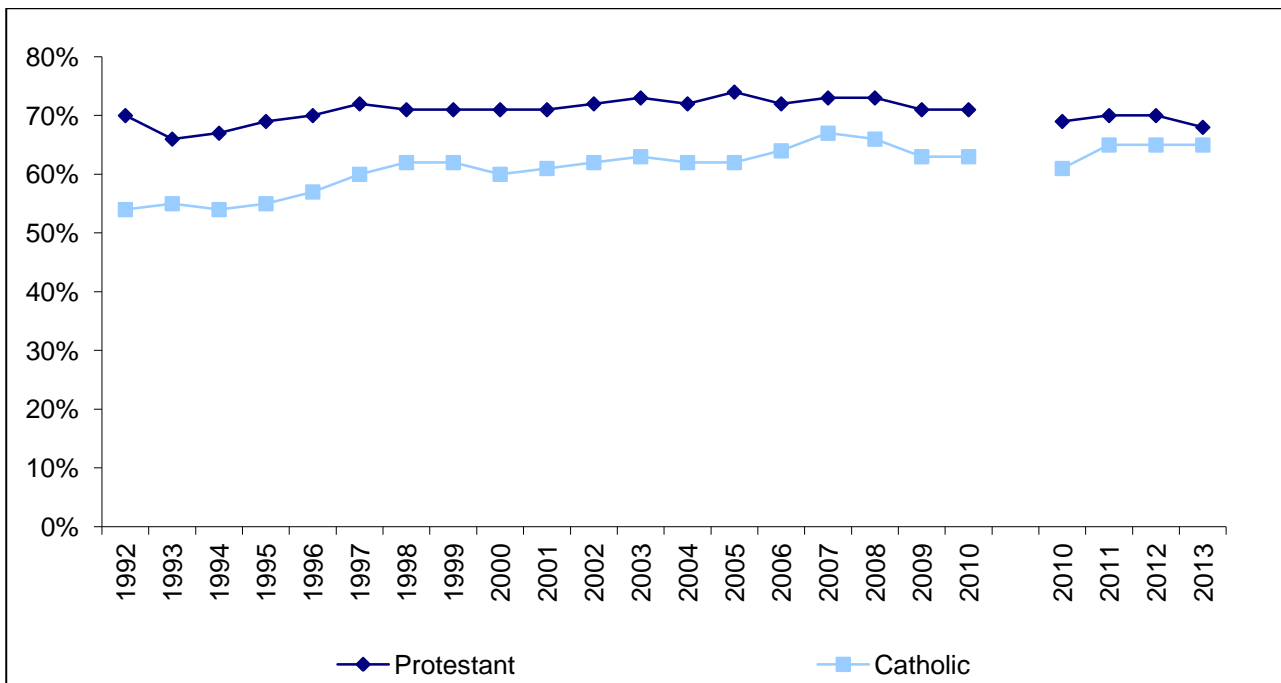
The proportion in employment within a community depends on two factors:

- 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, 1992-2013

A consistently higher proportion of Protestants than Catholics of working age have been in employment over the period 1992 to 2013, as shown in Figure 6.1. The difference between the two communities' working age employment rates has decreased over time, however – in 1992 the difference was 16 percentage points (70% for Protestants and 54% for Catholics) and this had decreased to three percentage points by 2013 (68% for Protestants and 65% for Catholics).

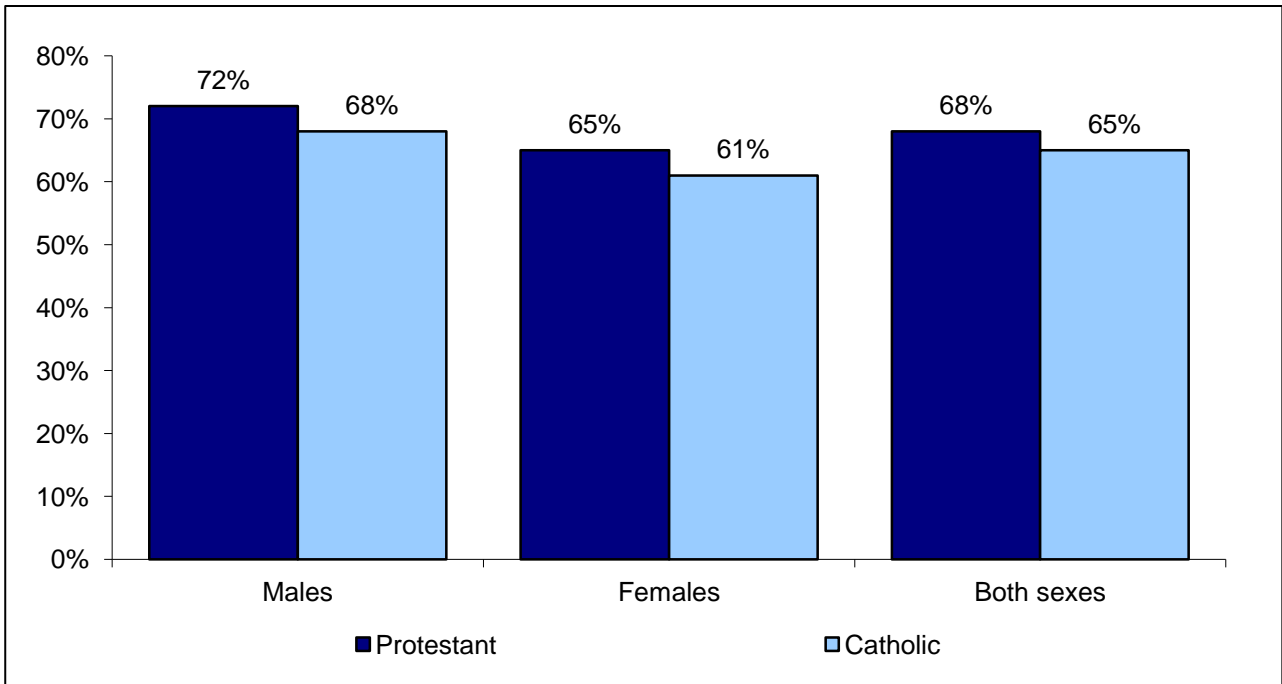
Figure 6.1: Proportion of working age population in employment, 1992-2013



6.3 Proportion of the working age in employment by gender

Figure 6.2 shows that a higher proportion of working age male Protestants (72%) were in employment compared to their Catholic counterparts (68%) in 2013. Similarly, a higher proportion of working age Protestant females (65%) were in employment compared to working age Catholic females (61%).

Figure 6.2: Proportion of the working age in employment by gender, 2013

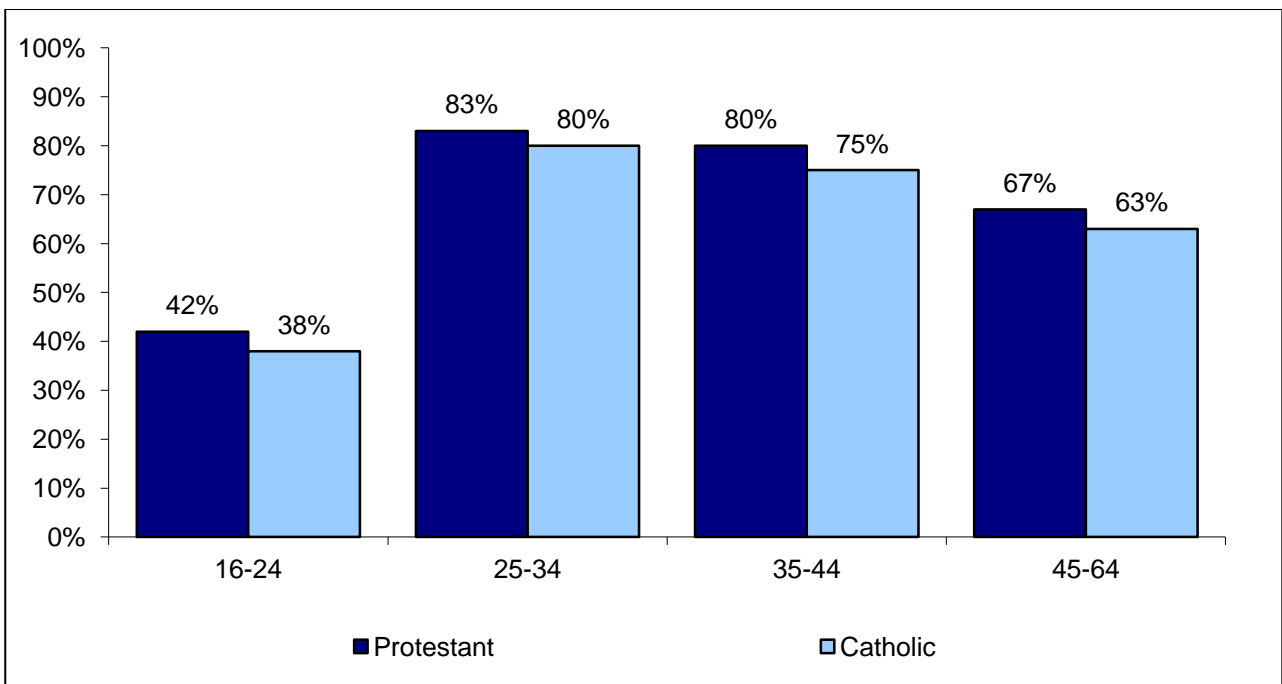


6.4 Proportion of working age in employment by age

Figure 6.3 shows that, for all age groups, the employment rate for Protestants was higher than that for Catholics in 2013.

Among the 16-24 age group 42% of Protestants and 38% of Catholics were in employment. For those aged 25 to 34 the employment rates increased markedly for both religions; 83% of Protestants and 80% of Catholics. Eighty per cent of Protestants and 75% of Catholics aged 35 to 44 were in employment, and this decreased to 67% for Protestants and 63% for Catholics aged 45 to 64.

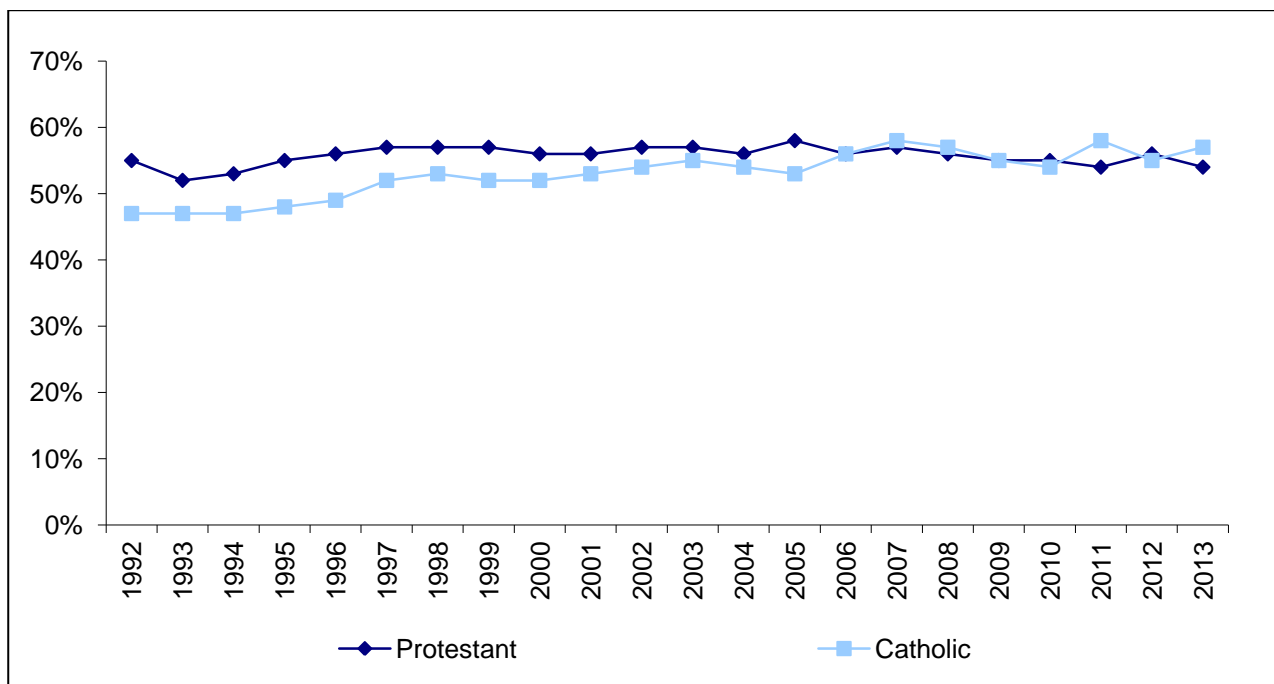
Figure 6.3: Proportion of the working age in employment by age group, 2013



6.5 Proportion of each religion aged 16+ in employment, 1992-2013

Figure 6.4 shows the employment rates for all Catholics and Protestants 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. By 2013 the opposite was true, although the difference between the two rates was much smaller – 57% of Catholics and 54% of Protestants aged 16 and over were in employment.

Figure 6.4: Proportion of the population aged 16+ in employment, 1992-2013

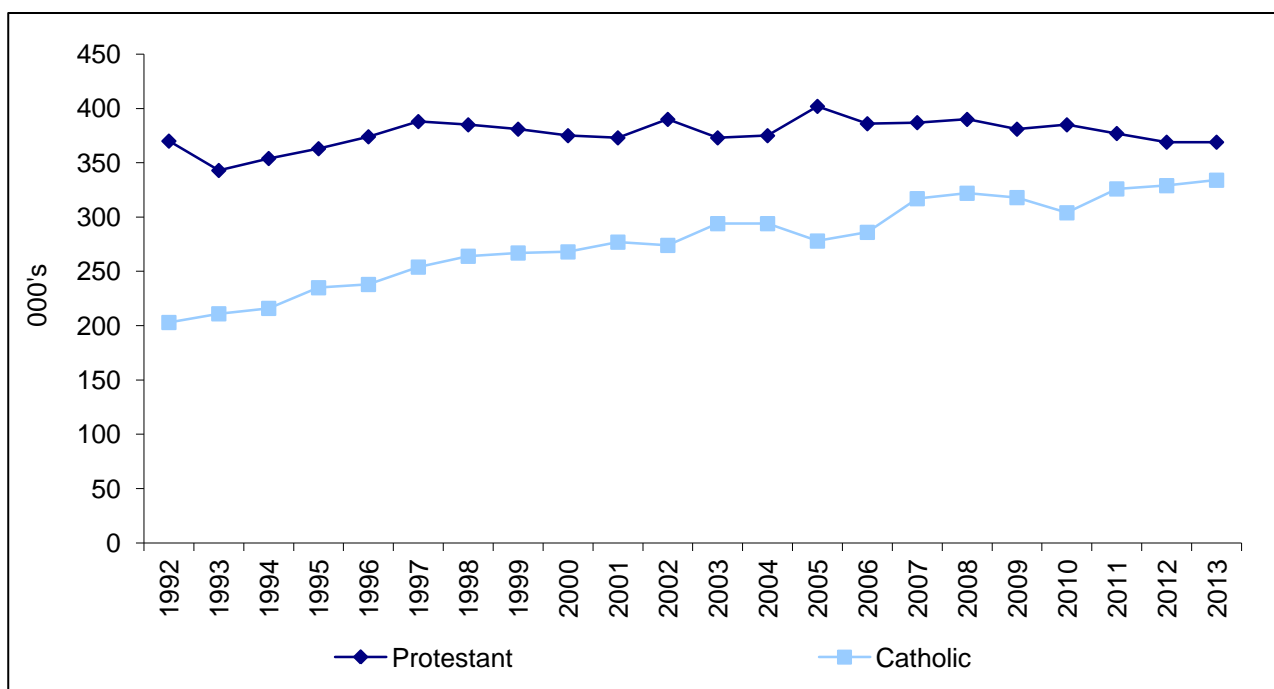


6.6 Numbers aged 16+ in employment, 1992-2013

Figure 6.5 shows that over the period 1992 to 2013 the number of those aged 16 and over in employment from the Protestant community stayed relatively stable. Indeed, in 1992 there were 370,000 Protestants aged 16 and over in employment, and this had decreased by just 1,000 to 369,000 by 2013 – a decrease of less than one per cent.

Conversely, there has been a steady increase in the numbers 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 334,000 by 2013 – an increase of 65%.

Figure 6.5: Number of those aged 16+ in employment (thousands), 1992-2013



6.7 Religious composition of those aged 16+ in employment²¹

The religious composition of those aged 16 and over in employment was 53% Protestant and 47% Catholic in 2013, again taking into account respondents from the two main religious communities only. Among males aged 16 and over and in employment, 54% were Protestant and 46% were Catholic. The split among females was slightly more even; 51% Protestant and 49% Catholic.

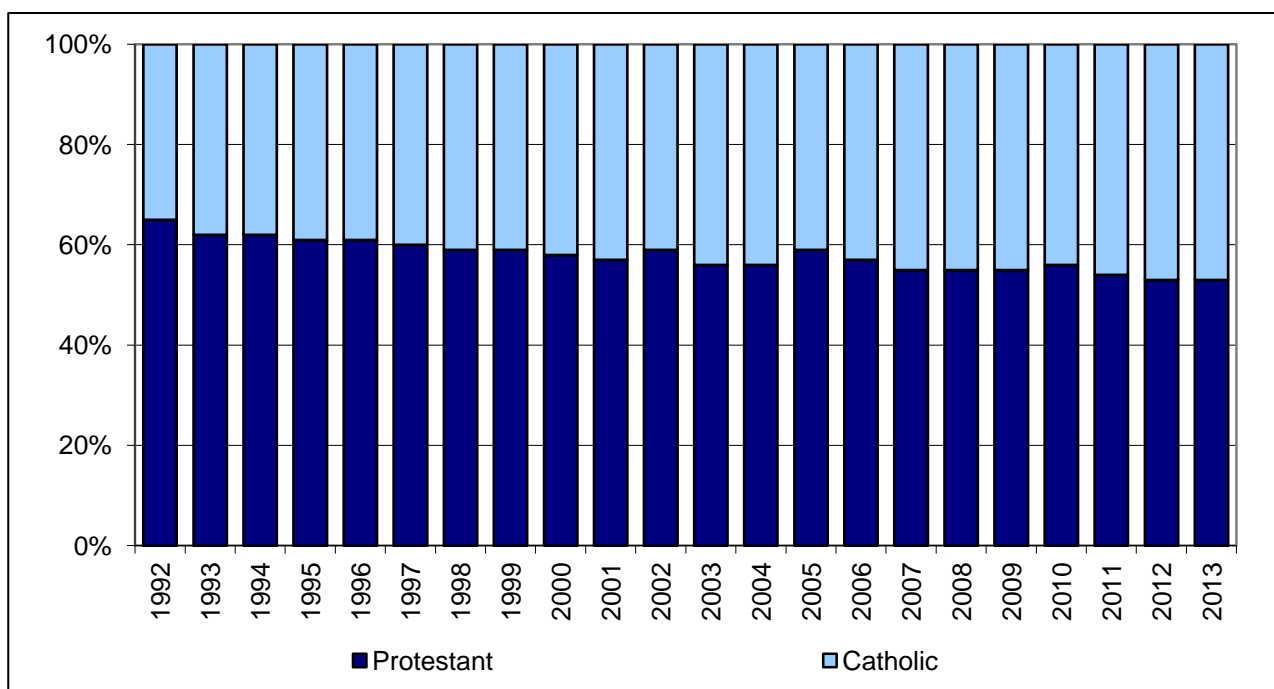
6.8 Religious composition of those aged 16+ in employment, 1992-2013

Figure 6.6 shows the religious composition of those in employment over the period 1992 to 2013, 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 2013 the proportion of Protestants had decreased to 53%, while the proportion of Catholics had increased to 47%.

²¹ 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, 1992-2013



6.9 Employment for those aged 65 years and over

In 2013 there were 22,000 individuals aged 65 and over in employment among 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 (66%) were Protestant, while the remaining 34% were Catholic.

6.10 Employment category

Eighty-five per cent of Protestants aged 16 and over in employment were employees, while 14% were self-employed in 2013. The corresponding figures for Catholics were 84% and 14% respectively.

For both religious communities, males were more likely to be self-employed than females – 21% of Protestant males and 22% of Catholic males in employment were self employed compared to 6% of both Protestant and Catholic females in employment.

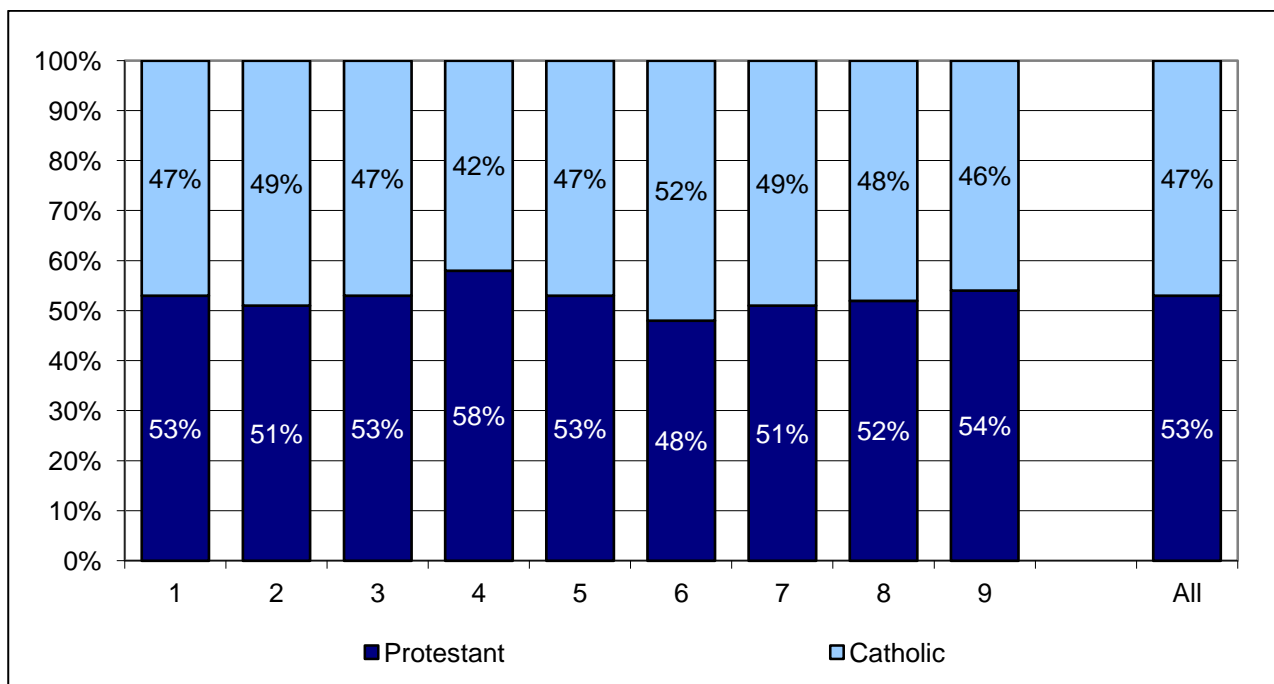
6.11 Religious composition of the nine major occupational groups²² - all in employment

Figure 6.7 shows that for all but one of the major occupation groups for those in employment aged 16 and over in 2013, a higher proportion of Protestants than Catholics were employed (again taking into account respondents from the two main religious communities only). Protestant representation was highest among ‘*Administrative and Secretarial Occupation*’ (58% Protestant and 42% Catholic).

The only exception was “*Caring, Leisure and Other Service Occupations*”, where there was a slightly higher proportion of Catholics (52%) than Protestants (48%).

²² Note in some instances a major occupational group / industry could not be attributed.

Figure 6.7: Religious composition of occupations (all aged 16+ in employment stating occupation), 2013



Key:

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

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

The distribution of the two communities across the various occupational groups showed little difference in 2013. The greatest difference was present in the *'Administrative and Secretarial Occupations'* category, where 13% of Protestants and 10% of Catholics aged 16 and over and in employment were employed.

The most common occupation group for both religions was *'Professional Occupations'*, accounting for 18% of Protestants and 19% of Catholics aged 16 and over in employment.

For both religions, males were more likely than females to be employed in the *'Managers, Directors and Senior Officials'* and *'Elementary Occupations'* categories. Approximately one quarter of males from both communities (26% of Protestants and 27% of Catholics) were employed in *'Skilled Trade Occupations'*. In contrast, the numbers of females in each community employed in this area were not sufficient to meet the threshold for publication.

Conversely, females from both religious communities were more likely to be employed in the *'Professional Occupations'*, *'Administrative and Secretarial Occupations'* and *'Sales and Customer Service Occupations'* than males. A considerable proportion of females from both communities were employed in *'Caring, Leisure and Other Service*

Occupations, while the numbers of males in each community employed in this area were not sufficient to meet the threshold for publication.

6.13 Religious composition of the major industrial sectors

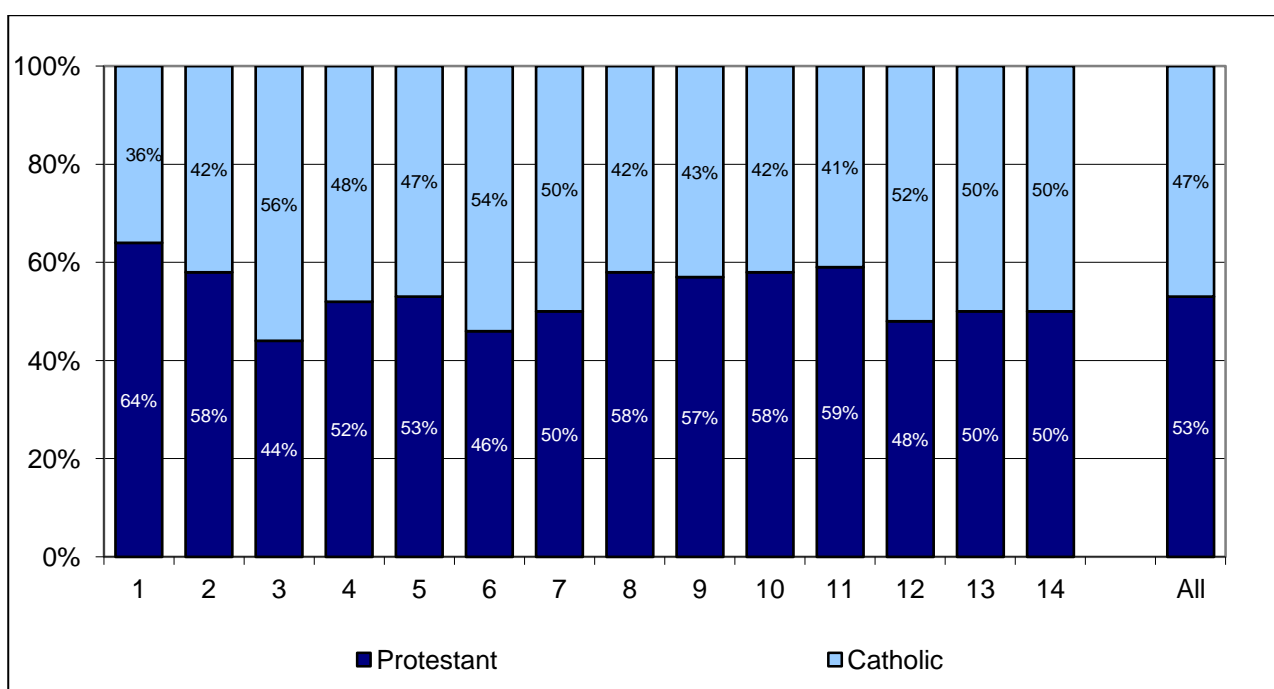
Figure 6.8 shows the religious composition of industries which have been grouped using the Standard Industrial Classification for 2013, again taking into account respondents aged 16 and over from the two main religious communities only.

For eight of the 14 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'* (64% Protestant and 36% Catholic).

For three sectors, *'Construction'*, *'Accommodation and food services'* and *'Education'*, there were higher proportions of Catholics employed than Protestants, with the difference most pronounced in the *'Construction'* sector (56% Catholic and 44% Protestant).

There was an even split in three sectors; *'Information and communication'*, *'Health and social work'* and *'Other service activities'*.

Fig 6.8: Religious composition of major industrial sectors (all aged 16+ in employment stating industry), 2013



Key

- | | | | |
|---|---------------------------------------|----|---|
| 1 | Agriculture, forestry and fishing | 8 | Financial and insurance activities |
| 2 | Manufacturing | 9 | Professional, scientific and technical activities |
| 3 | Construction | 10 | Admin and support services |
| 4 | Wholesale, retail, repair of vehicles | 11 | Public admin and defence |
| 5 | Transport and storage | 12 | Education |
| 6 | Accommodation and food services | 13 | Health and social work |
| 7 | Information and communication | 14 | Other service activities |

Note: Data have been omitted for the *'Mining and quarrying'*, *'Electricity, gas, air cond supply'*, *'Water supply, sewage, waste'*, *'Information and communication'*, *'Real estate activities'*, *'Arts, entertainment and recreation'*, *'Households as employers'* and *'Extraterritorial organisations'* industries, owing to the small numbers.

6.14 Proportion of employees of each religion in the major industrial sectors

The distribution of the two communities across the various major industrial sectors showed little difference for both genders combined in 2013. The greatest differences existed in the 'Construction' (9% Catholic and 6% Protestant) and 'Public admin and defence' (11% Protestant and 8% Catholic) sectors.

For both communities, males were considerably more likely than females to be employed in the 'Manufacturing' and 'Construction' sectors (The numbers of females employed from each community in construction was not sufficient to meet the threshold for publication).

Conversely, females from both communities were considerably more likely than males to be employed in the 'Education' or 'Health and social work' sectors.

6.15 Size of workplace

In 2013, 53% of employees aged 16 and over who were employed in small (1-10 employees) and medium-sized workplaces (11-49 employees)²³ were Protestant and 47% were Catholic (again taking into account respondents from the two main religious communities only).

In large workplaces (50 or more employees), 52% of employees were Protestant and 48% Catholic.

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

Among employees aged 16 and over, approximately two-thirds of both communities, 66% of Protestants and 65% of Catholics, were employed in the private sector in 2013. The remaining one third, 34% of Protestants and 35% of Catholics, were employed in the public sector.

For both communities male representation in the private sector was higher than female representation in 2013. Seventy-six per cent of Protestant males and 75% of Catholic males were employed in the private sector, compared to 58% of Protestant females and 57% of Catholic females.

6.17 Composition of private and public sectors employees by religion

In 2013, 53% of private sector employees aged 16 and over were Protestant and 47% were Catholic, taking into account respondents from the two main religious communities only. The split for public sector employees was similar – 52% Protestant and 48% Catholic.

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

In 2013, working age Protestant employees were slightly more likely than their Catholic counterparts to be in a managerial position (22% v 18%). The reverse was true for those in a foreman/supervisor role (13% of Catholics and 11% of Protestants) and those in neither a managerial nor supervisory role (69% of Catholics and 66% of Protestants).

²³ Please note this category includes individuals whose workplace size is classified as 'Don't know but under 25'.

Protestant males were more likely than Protestant females to be in a managerial position (25% v 20%), while among Catholics, males and females were equally as likely to be in a managerial position in 2013 (18%).

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

Protestants accounted for 58% of working age employees in managerial positions in 2013, with Catholics accounting for the remaining 42% (again taking into account respondents from the two main religious communities only).

There were more even splits in terms of religious composition among those in a foreman/supervisor role (49% Protestant and 51% Catholic) and those who were neither a manager nor a supervisor (52% Protestant and 48% Catholic).

6.20 Working pattern of the working age in employment

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.

Approximately three-quarters of the working age in employment from both religions worked full-time in 2013 (74% of Protestants and 75% of Catholics), with the remaining one quarter working part-time (26% of Protestants and 25% of Catholics).

It is noticeable for both religions that a higher percentage of females in employment (44% of Protestant females, 37% of Catholic females) worked part-time compared to males (11% of Protestant males, 12% of Catholic males).

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

Protestants accounted for 51% of the working age in full-time employment in 2013, with Catholics accounting for the remaining 49% (again taking into account respondents from the two main religious communities only).

The proportion of Protestants among those in part-time employment was slightly higher (54% Protestant and 46% Catholic).

Among males in full-time employment, there was a higher proportion of Protestants (54%) than Catholics (46%), while among females in full-time employment the reverse was true (52% Catholic and 48% Protestant).

There was an even split among males in part-time employment in 2013 (50% Protestant and 50% Catholic), while Protestants accounted for 55% of females in part-time employment, with Catholics accounting for the remaining 45%.

6.22 Religious composition of working age part-time employment, 1992-2013

Figure 6.9 shows the religious composition of working age males in part-time employment between 1992 and 2013. In 1992, 58% of working age males in part-time employment were Protestant and 42% were Catholic; by 2013 this split was 50% Protestant and 50% Catholic.

It is worth noting, however, that this proportional split has varied considerably over time; in 2012, for example, 58% of working age males in part-time employment were Protestant and 42% were Catholic, while in 2011 the split was 44% Protestant and 56% Catholic.

Figure 6.9: Religious composition of part time employment (working age males), 1992-2013

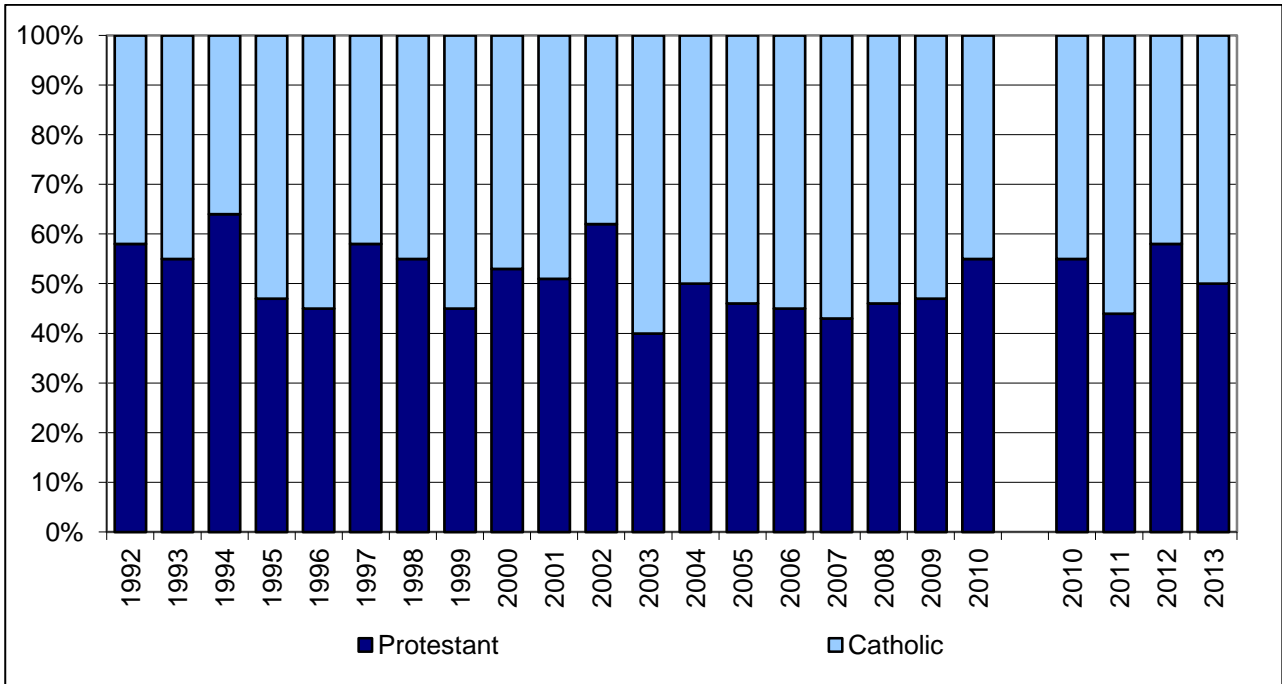
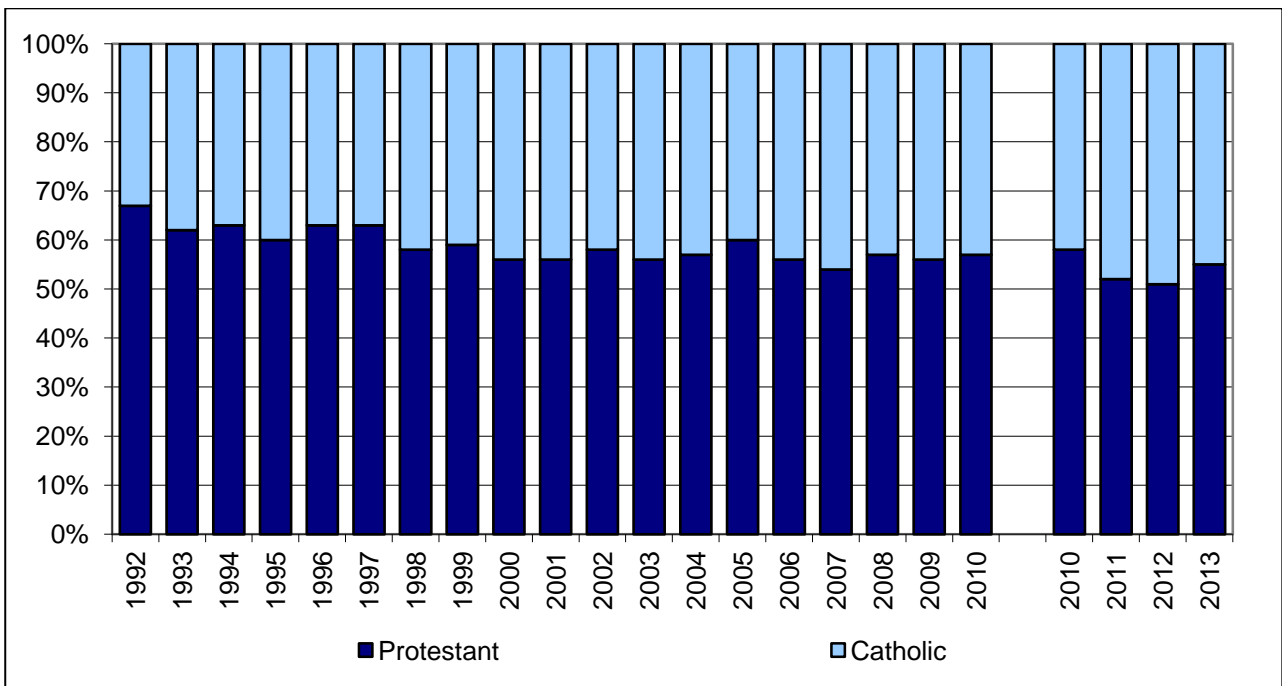


Figure 6.10 shows the religious composition of working age females in part-time employment between 1992 and 2013. In 1992, 67% of female part-time employees were Protestant and 33% were Catholic; by 2013 the split was 55% Protestant and 45% Catholic.

Figure 6.10: Religious composition of part-time employment (working age females), 1992-2013

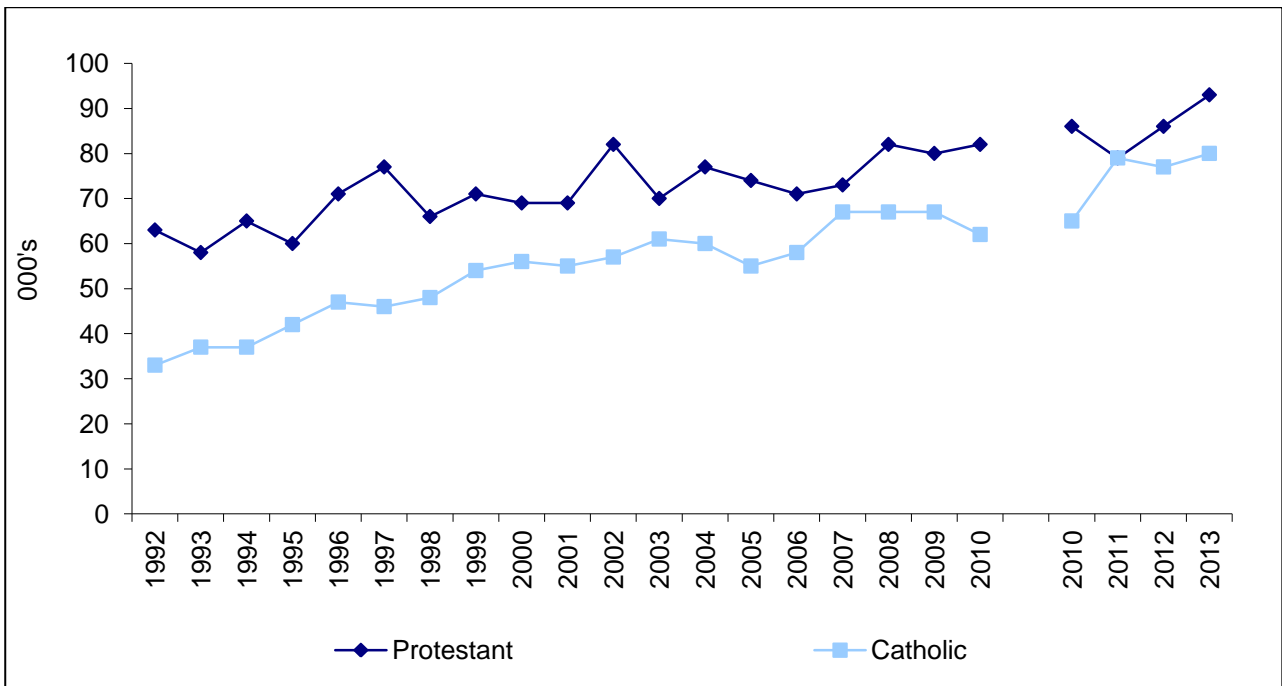


6.23 Number of the working age in part-time employment by religion, 1992-2013

Figure 6.11 shows the number of the working age in part-time employment broken down by religion over the period 1992 to 2013.

Over this period, there has been an increase in the number of part-time workers from both communities, with a higher increase among Catholics than Protestants. The number of working age Protestants in part-time employment increased from 63,000 to 93,000, while the number of Catholics working part-time has more than doubled from 33,000 to 80,000.

Figure 6.11: Number of part-time employees of working age, 1992-2013

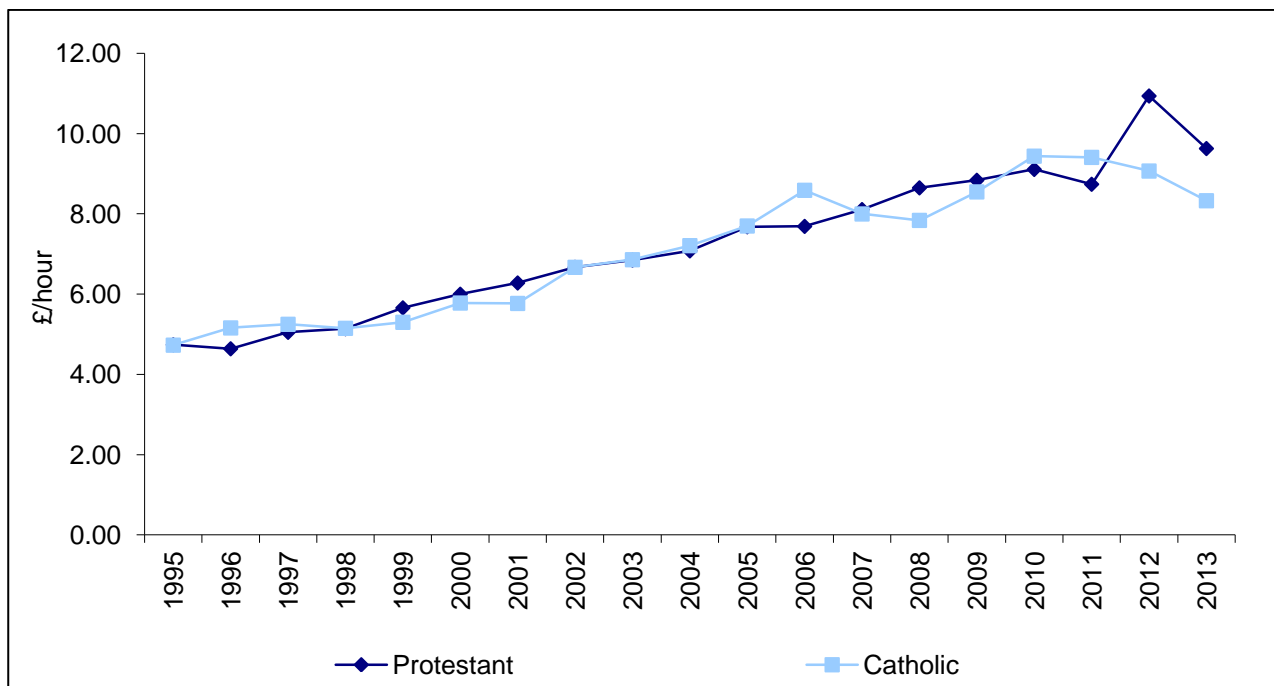


6.24 Median hourly wage rates for working age employees, 1995-2013²⁴

Figure 6.12 below shows the median hourly wage rates for working age employees from the two main religious communities in NI over the period 1995-2013.

In 1995 the median hourly wage rate for working age Protestant employees was £4.74; the corresponding rate for Catholics was £4.73. By 2013 these rates had increased to £9.63 for Protestants and £8.33 for Catholics.

Figure 6.12: Median hourly wage rates for working age employees, 1995-2013 (£/hour)



NB: data at April – June of relevant year

Please note that, for this chart, data from 2002 onwards has been re-weighted to mid-year population estimates for 2014, based on the 2011 Census. As a result, the data presented here may differ from data published in previous reports.

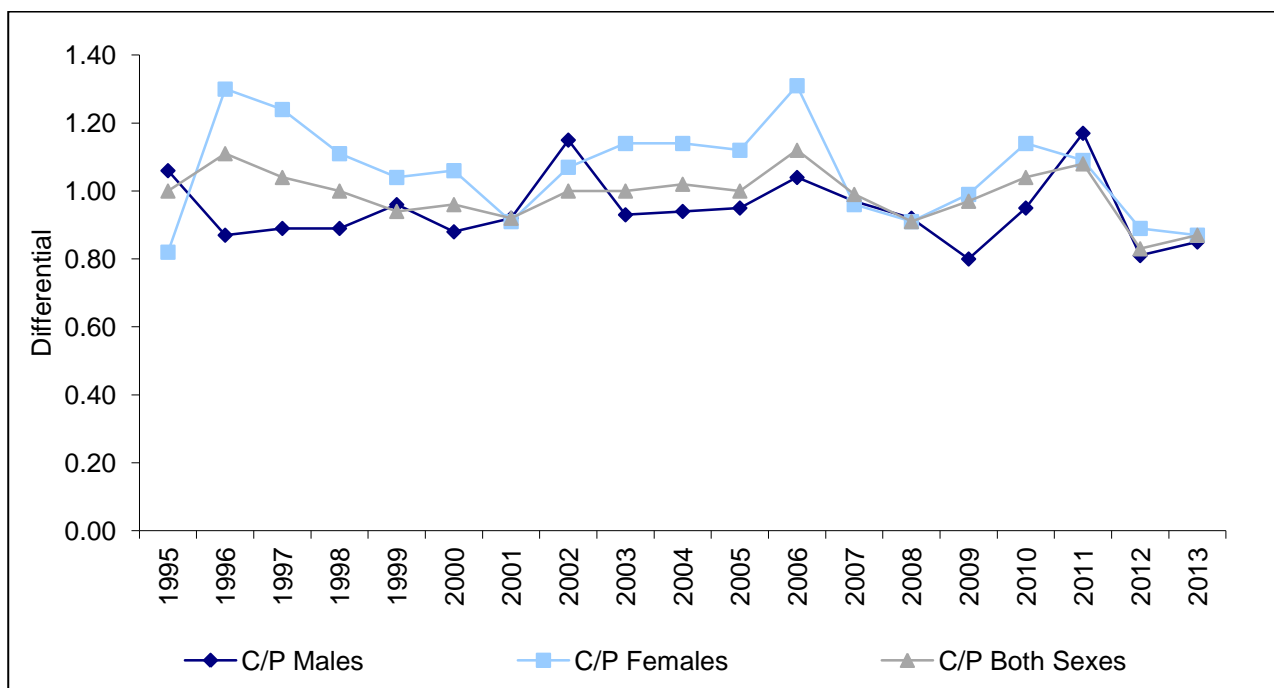
²⁴ Data in Sections 6.24 and 6.25 are derived from the April to June LFS dataset for the years 1995 to 2013. In these sections, the working age is taken as 16-64 for both males and females for all years presented in the time series. This differs from the working age definition used elsewhere.

6.25 Median hourly wage rate differential for working age employees, 1995–2013

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 2013 the wage rate differential is shown in Figure 6.13 below.

In 1995 the wage rate differential was 1.00, meaning that there Catholic median wage rate for working age employees was 100% that of Protestants.²⁵ By 2013 the wage differential had decreased to 0.87.

Figure 6.13: Median hourly wage rate differential for working age employees (ratio of rates), 1995–2013



NB: data at April – June of relevant year.

Please note that, for this chart, data from 2002 onwards has been re-weighted to mid-year population estimates for 2014, based on the 2011 Census. As a result, the data presented here may differ from data published in previous reports.

²⁵ 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 calculated as 1.00.

CHAPTER 7

Training and Qualifications

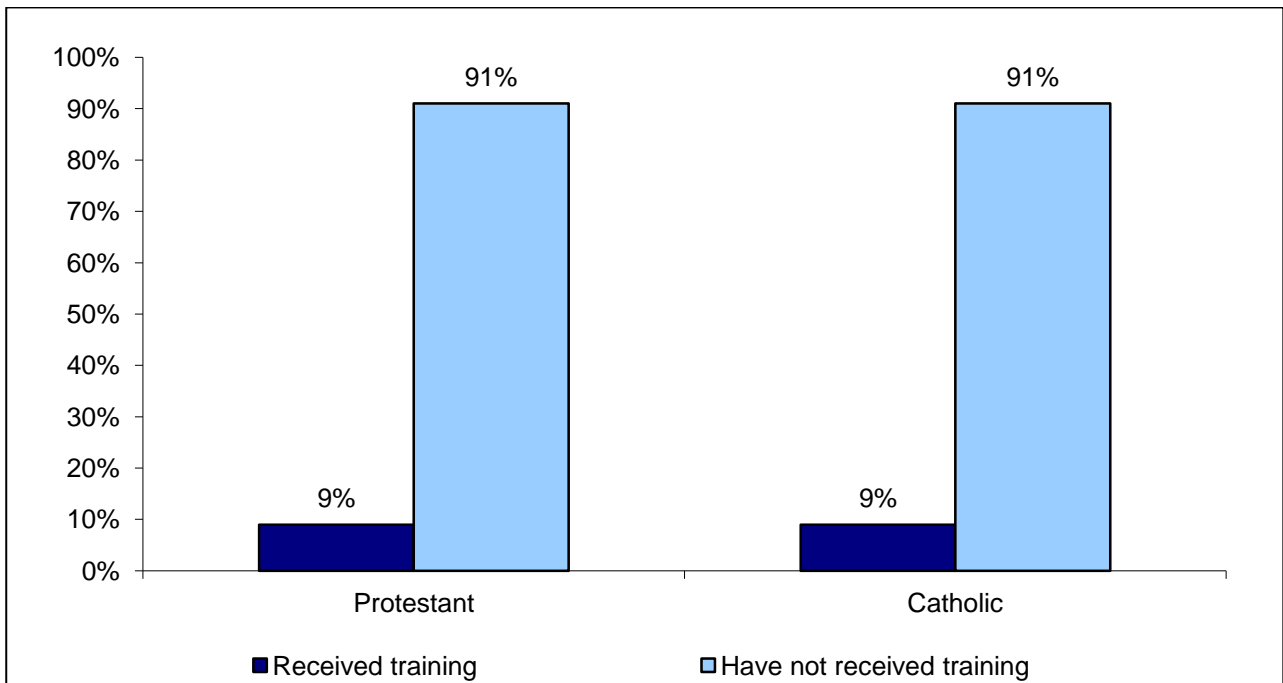
(Tables A7.1 – A7.10; Labour Force Survey Religion Report 2013 – Tables:

<http://www.ofmdfmi.gov.uk/labour-force-religion-reports>)

7.1 Training

The proportion of working age employees who received job-related education/training in the previous four weeks is shown in Figure 7.1 below. Nine per cent of both Protestant and Catholic working age employees had received job related training in 2013.

Figure 7.1: Proportion of working age employees who have received job related training in the past four weeks, 2013



7.2 Highest level of qualification

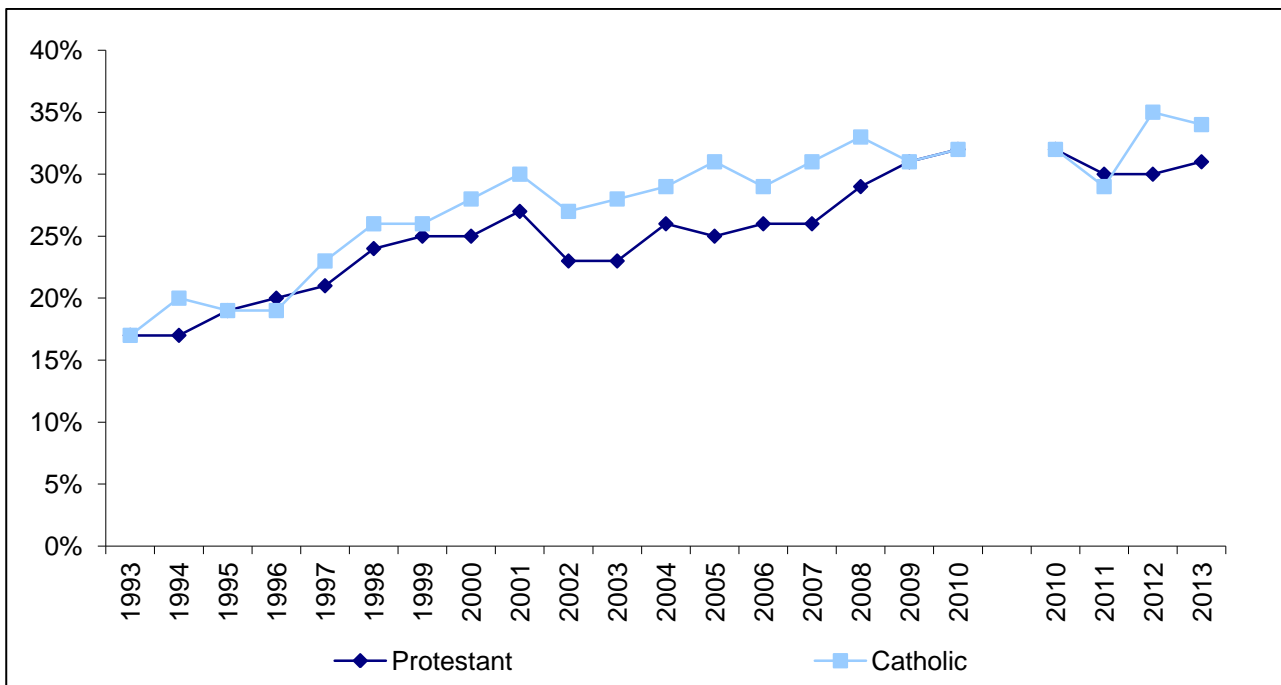
Thirty one per cent of economically active working age Protestants had higher level qualifications (i.e. above A-level) in 2013. The corresponding figure for Catholics was 34%.

While relatively similar proportions of Protestants and Catholics had A-levels (or equivalent) or Trade Apprenticeships as their highest level of qualification, a higher percentage of economically active working age Protestants had GCSE (or equivalent) as their highest level of qualifications than Catholics (24% v 18%).

Figure 7.2 shows the proportion of economically active Protestants and Catholics of working age with higher level qualifications over the period 1993 to 2013.

In 1993, 17% of both Protestants and Catholics had higher qualifications. By 2013, the proportion with higher qualifications had increased to 31% for Protestants and doubled to 34% for Catholics.

Figure 7.2: Proportion of the economically active working age population with higher qualifications, 1993-2013

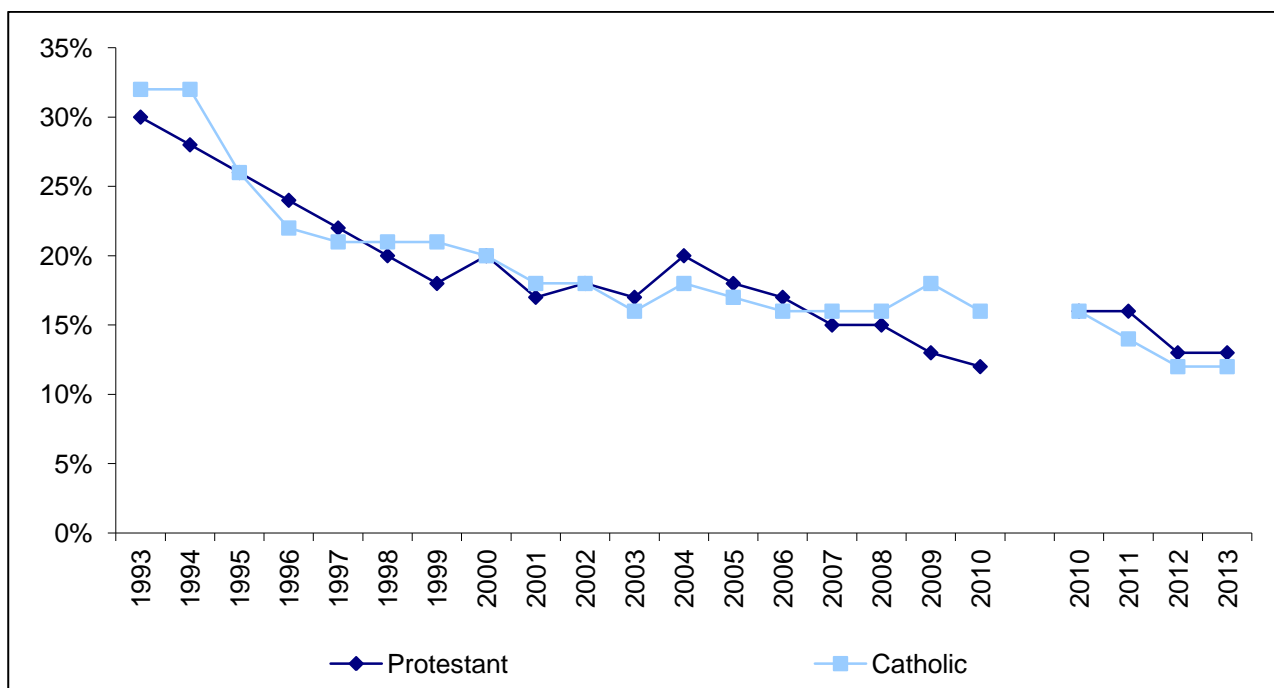


NB: Figures for 1996 are the averages of the four quarterly LFS surveys as the annual dataset for 1996 contained missing qualifications data

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 2013.²⁶ Over this period, the percentage of economically active working age Protestants with no qualifications has decreased from 30% to 13% and the percentage of economically active working age Catholics with no qualifications has decreased from 32% to 12%.

Figure 7.3: Proportion of the economically active working age population with no qualifications, 1993-2013



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

²⁶ 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

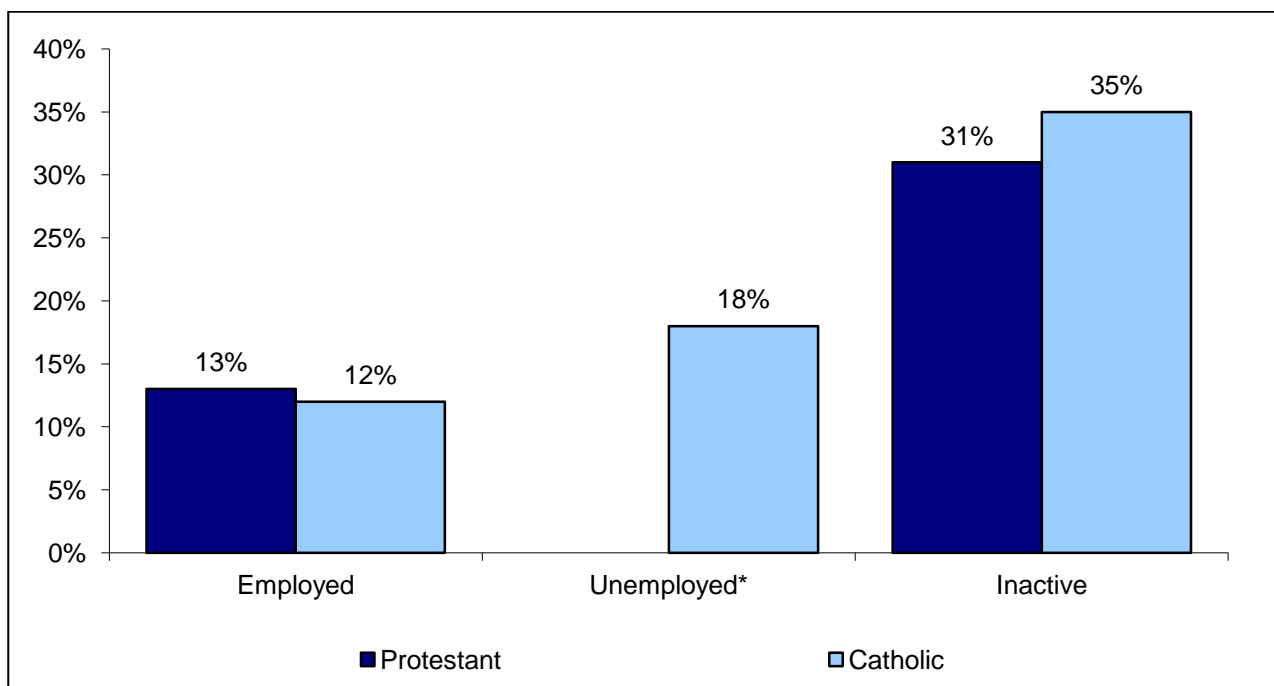
Figure 7.4 shows the proportions of the working age with no qualifications in 2013, broken down by three labour market groups – those who were employed, unemployed and economically inactive.

Among both religious communities, the proportion of the working age population with no qualifications was highest among the economically inactive – 31% of economically inactive Protestants of working age and 35% of economically inactive Catholics of working age had no formal qualifications.

Eighteen per cent of unemployed Catholics of working age had no formal qualifications, while the number of unemployed Protestants of working age who had no formal qualifications fell below the release threshold.

Among those who were employed, 13% of Protestants and 12% of Catholics of working age had no formal qualifications.

Figure 7.4: Proportion of working age population with no qualifications by labour market outcome, 2013



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

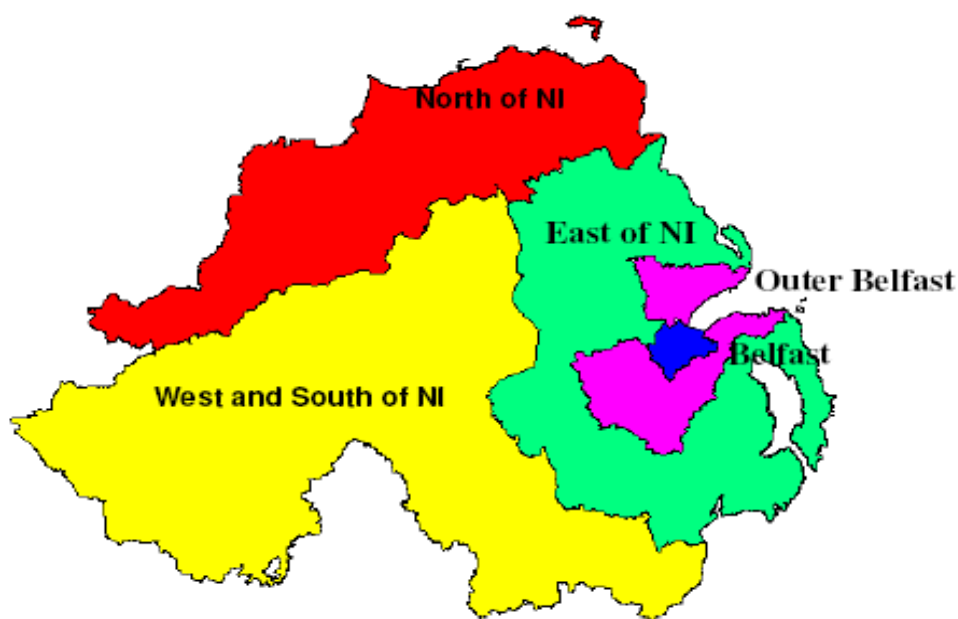
CHAPTER 8

Geographical Analysis

(Tables A8.1 – A8.14; Labour Force Survey Religion Report 2013 – Tables:

<http://www.ofmdfmi.gov.uk/labour-force-religion-reports>)

The following geographical analyses are based on the five NUTS 3²⁷ regions of Northern Ireland, comprised of: Belfast; Outer Belfast; East of NI; North of NI; and West & South of NI.



²⁷ 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 EU regional statistics. See : http://epp.eurostat.ec.europa.eu/portal/page/portal/nuts_nomenclature/introduction.

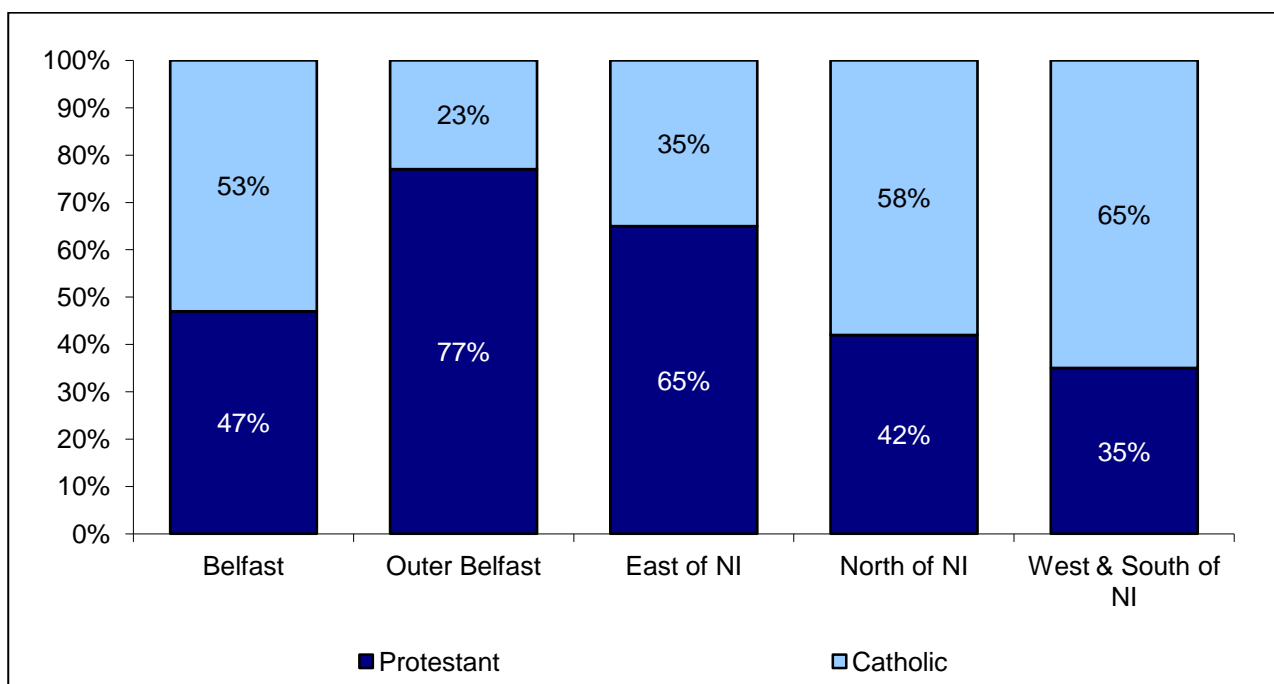
8.1 Population aged 16+ by NUTS 3 area

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 2013.²⁸

The Outer Belfast region had the largest proportion of Protestants aged 16 and over across all regions in 2013; 77% of the population was Protestant, with Catholics accounting for the remaining 23%. The East of NI also recorded a large majority of Protestants (65%).

The other three NUTS 3 regions reported a majority of Catholics; in Belfast 53% of the population aged 16 and over were Catholic and 47% were Protestant, in the North of NI the split was 58% Catholic and 42% Protestant, and the population of the West & South of NI was 65% Catholic and 35% Protestant.

Figure 8.1: Religious composition of the population aged 16+ by NUTS 3 region, 2013



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.

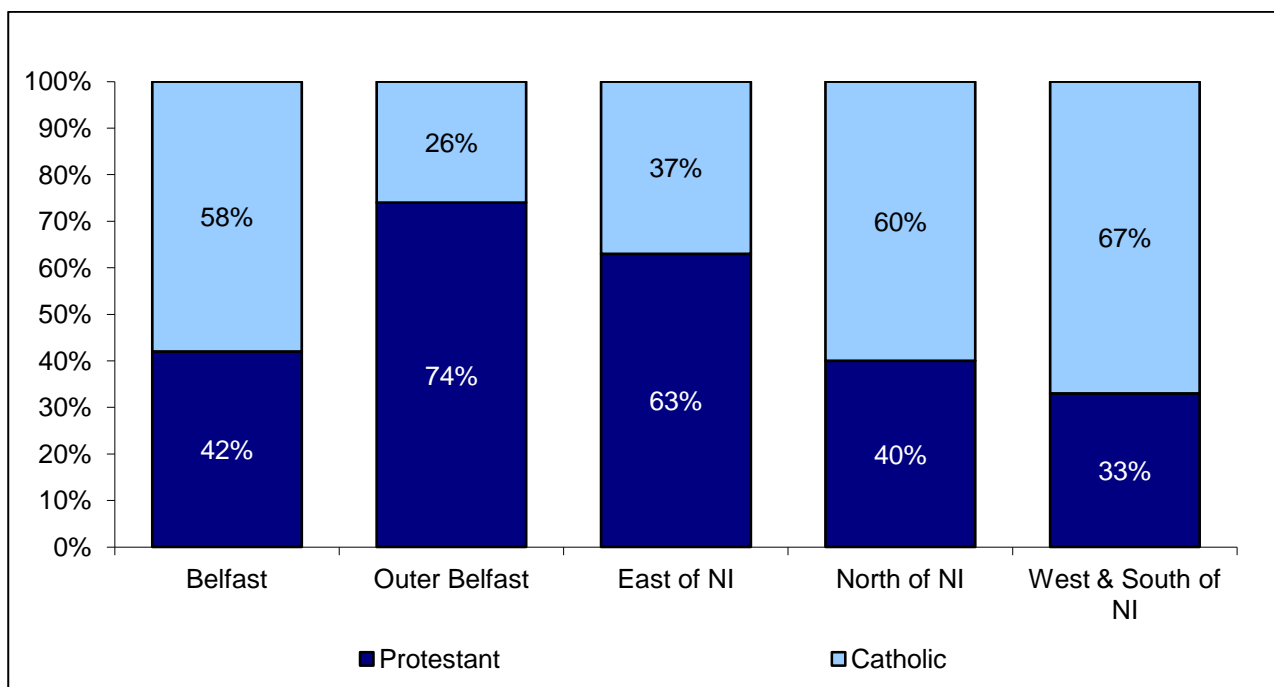
8.2 Working age population

Figure 8.2 shows the religious composition of the working age population for each of the NUTS 3 regions for 2013, again for Protestants and Catholics only.

The distribution 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 (74%) and the East of NI (63%), while Catholic majorities were found in Belfast (58%), the North of NI (60%) and the West & South of NI (67%).

Figure 8.2: Religious composition of the working age population by NUTS 3 region, 2013



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 2013.

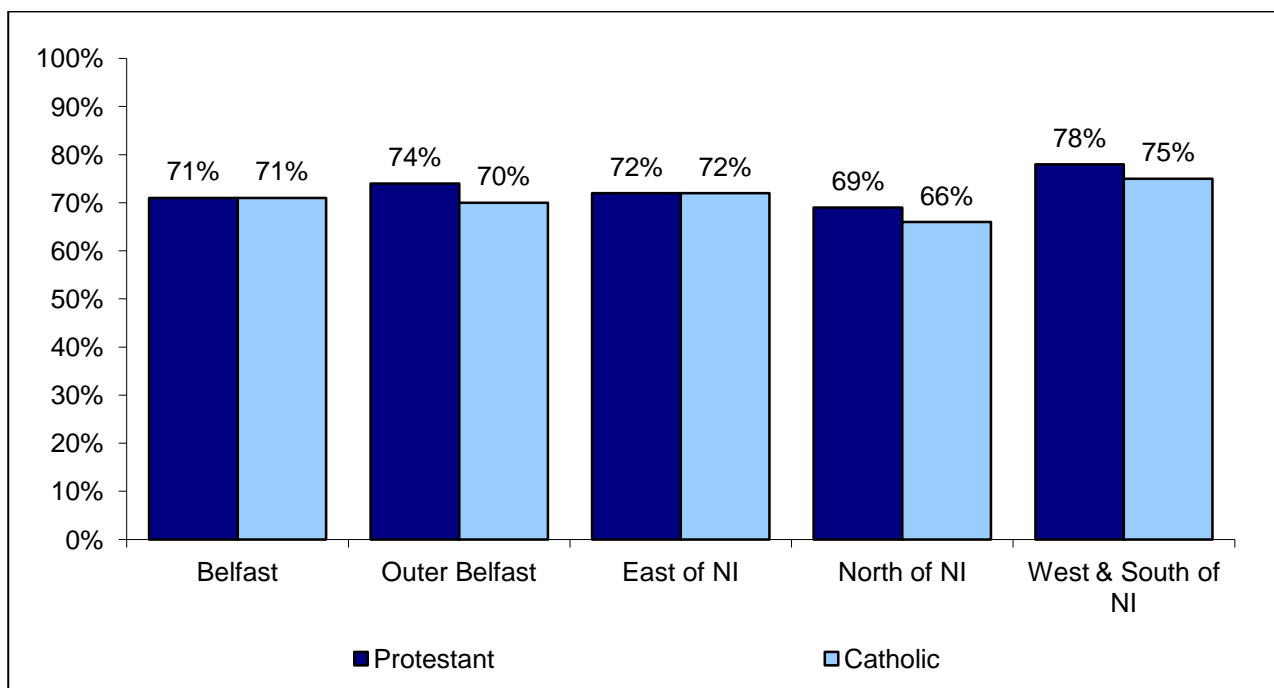
For three of the NUTS 3 areas, Outer Belfast, North of NI and the West & South of NI, working age economic activity rates were higher among the Protestant community than the Catholic community.

The greatest difference was found in Outer Belfast where 74% of working age Protestants were economically active compared to 70% of working age Catholics.

In Belfast and the East of NI, Protestants and Catholics had the same economic activity rates – 71% and 72%, respectively.

The highest rate of working age economic activity for both religions was in the West & South of NI, where 78% of Protestants and 75% of Catholics were economically active. The lowest rates were in the North of NI, where 69% of working age Protestants and 66% of working age Catholics were economically active.

Figure 8.3: Working age economic activity rates by NUTS 3 region, 2013



8.4 Working age economic inactivity rates

Figure 8.4 shows the working age economic inactivity rates, broken down by religion, across the NUTS 3 regions for 2013.

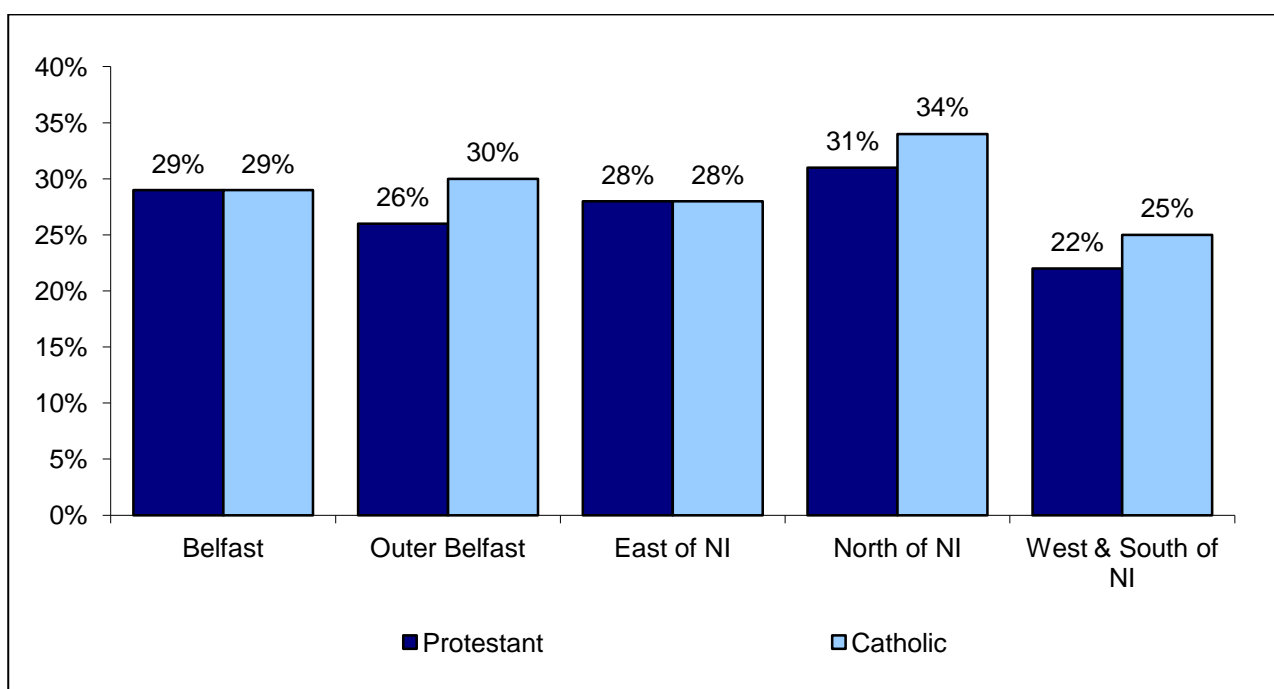
For three of the NUTS 3 areas, Outer Belfast, North of NI and the West & South of NI, working age economic inactivity rates were higher among the Catholic community than the Protestant community.

The greatest difference was found in Outer Belfast where 26% of working age Protestants were economically inactive compared to 30% of working age Catholics.

In Belfast and the East of NI, Protestants and Catholics had the same economic inactivity rates – 29% and 28%, respectively.

The highest rate of working age economic inactivity for both religions was in the North of NI, where 31% of Protestants and 34% of Catholics were economically inactive. The lowest rates were in the West & South of NI, where 22% of working age Protestants and 25% of working age Catholics were economically inactive.

Figure 8.4: Working age economic inactivity rates by NUTS 3 region, 2013



8.5 Economic activity and inactivity by region, 1995–2013

Figure 8.5 shows the economic activity and inactivity rates for working age Protestants and Catholics in the Belfast region between 1995 and 2013.

The working age economic activity rate for Protestants in the Belfast region was 72% in 1995, and this has remained relatively stable over this period – by 2013 the rate was slightly lower at 71%. Similarly, the working age inactivity rate for Protestants in the Belfast region has stayed relatively consistent over this period (28% in 1995 and 29% in 2013).

In 1995, 53% of working age Catholics in Belfast were economically active compared to 71% in 2013. The economic inactivity rates among Catholics in Belfast decreased from 47% in 1995 to 29% in 2013.

Figure 8.5: Working age economic activity and inactivity rates for Belfast, 1995-2013

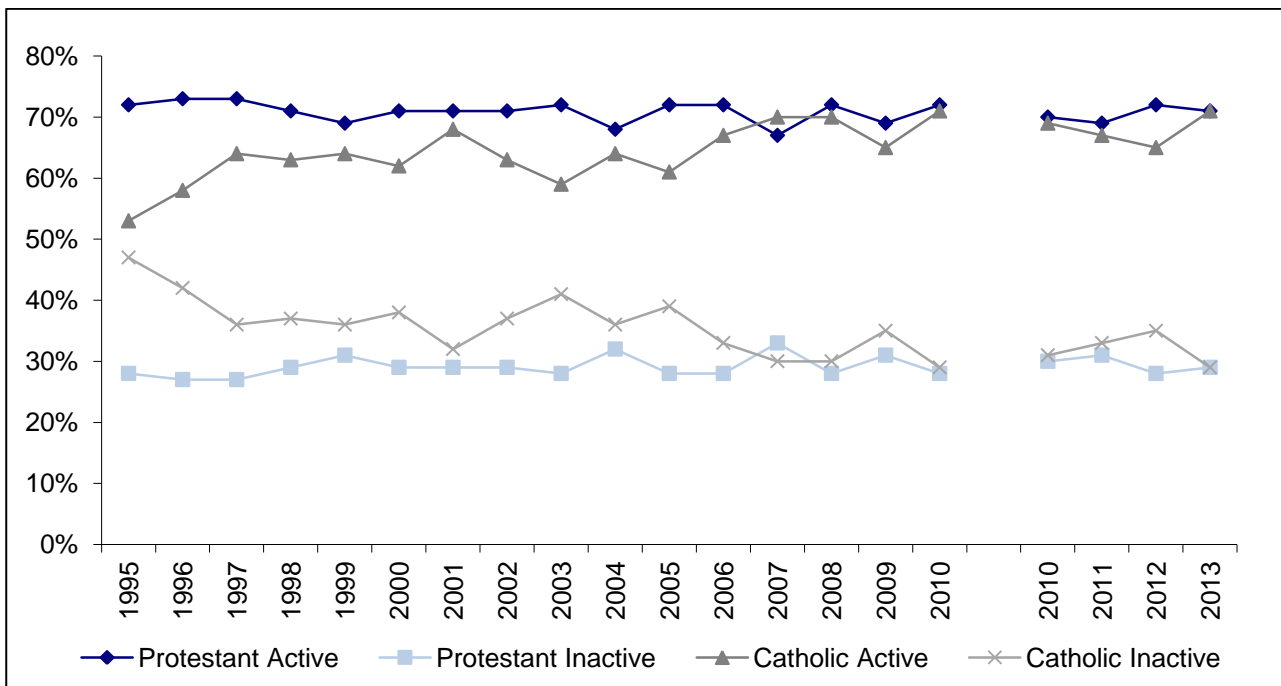
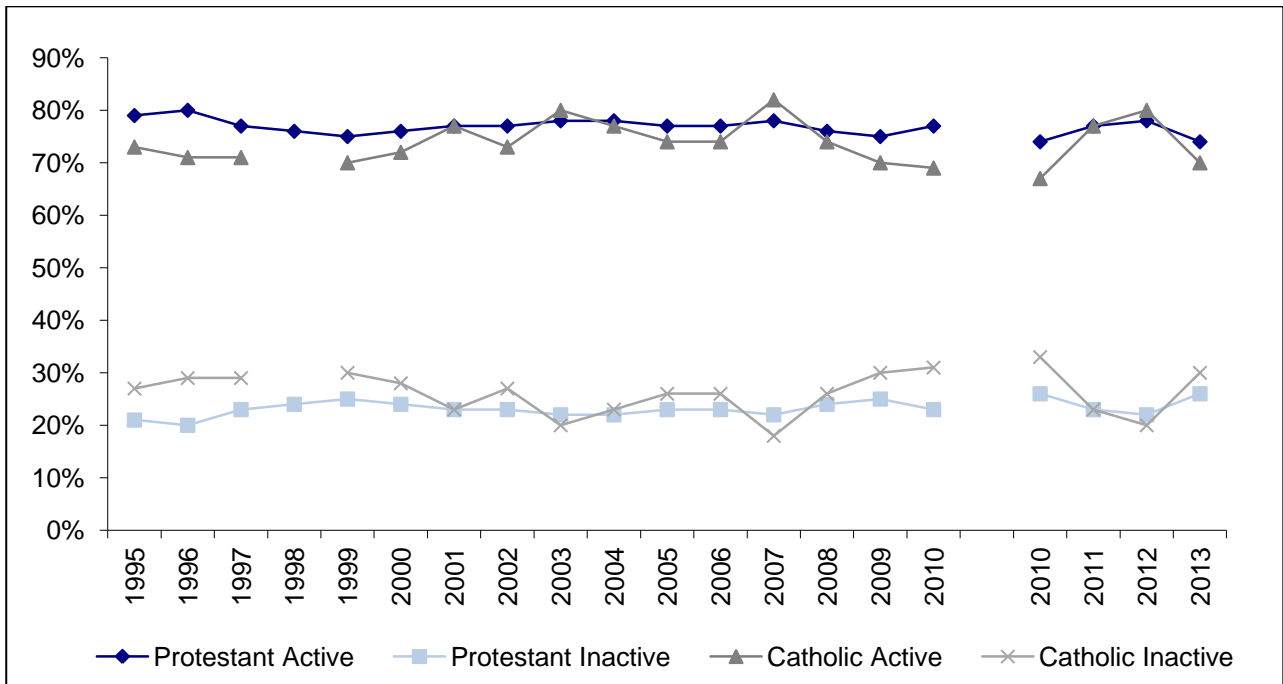


Figure 8.6 shows the economic activity and inactivity rates for working age Protestants and Catholics in the Outer Belfast region between 1995 and 2013.

The economic activity rate for working age Protestants in the Outer Belfast region decreased from 79% in 1995 to 74% in 2013. Conversely, the economic inactivity rate among working age Protestants increased by five percentage points, from 21% to 26%, over this period.

Over the same period, the working age economic activity rate for Catholics in Outer Belfast decreased by three percentage points (from 73% in 1995 to 70% in 2013). The economic inactivity rate for Catholics increased from 27% to 30% between 1995 and 2013.

Figure 8.6: Working age economic activity and inactivity rates for Outer Belfast, 1995-2013



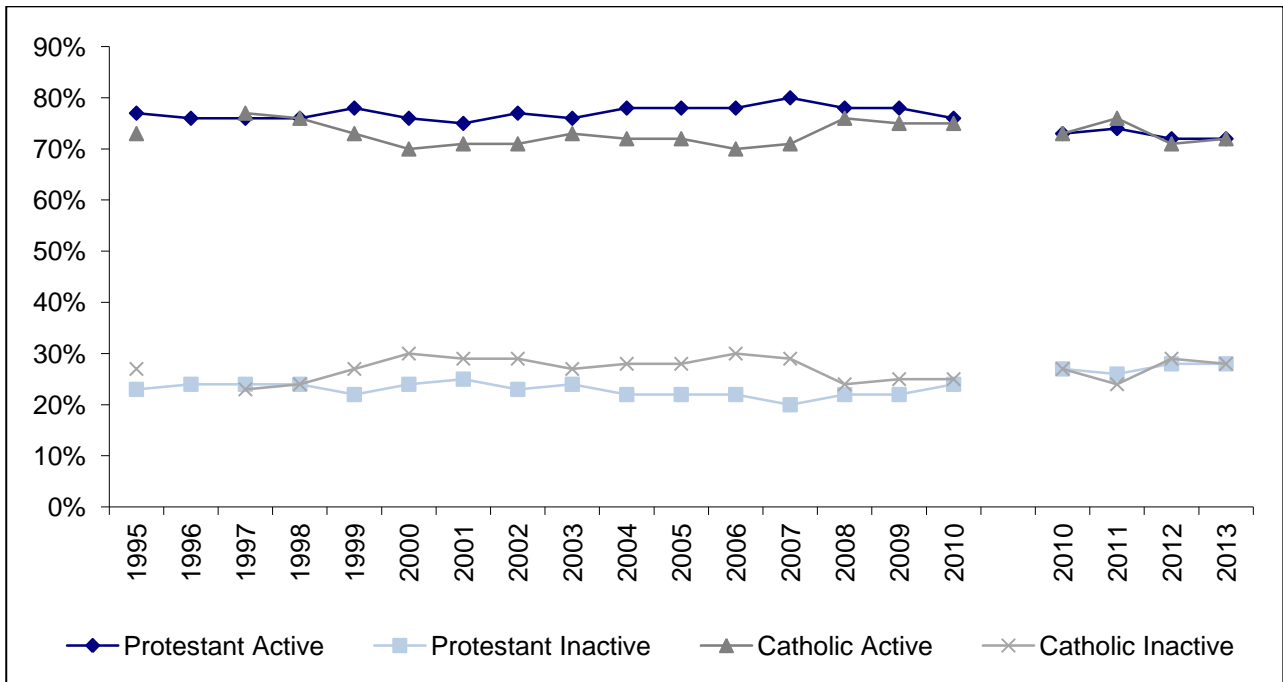
Please note that working age economic activity and inactivity data are not available for Catholics for Outer Belfast for 1998.

Figure 8.7 shows the economic activity and inactivity rates for working age Protestants and Catholics in the East of NI between 1995 and 2013.

In 1995, the economic activity rate for working age Protestants in the East of NI was 77%. By 2013 this had decreased to 72%. Conversely, in 1995, 23% of working age Protestants were economically inactive, and this increased to 28% by 2013.

Seventy-three per cent of working age Catholics in the East of NI were economically active in 1995 and this had decreased slightly to 72% by 2013. The economic inactivity rate among Catholics increased from 27% to 28% over the same period.

Figure 8.7: Working age economic activity and inactivity rates for the East of NI, 1995-2013



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 2013.

In 1995 the economic activity rate for working age Protestants in the North of NI was 69%. This rate has increased and subsequently decreased since then, and in 2013 the rate was again 69%. Conversely, in 1995, 31% of working age Protestants were economically inactive - the same rate as 2013.

Sixty-eight per cent of working age Catholics in the North of NI were economically active in 1995 and this had decreased slightly to 66% by 2013. The economic inactivity rate among Catholics increased from 32% to 34% over the same period.

Figure 8.8: Working age economic activity and inactivity rates for the North of NI, 1995-2013

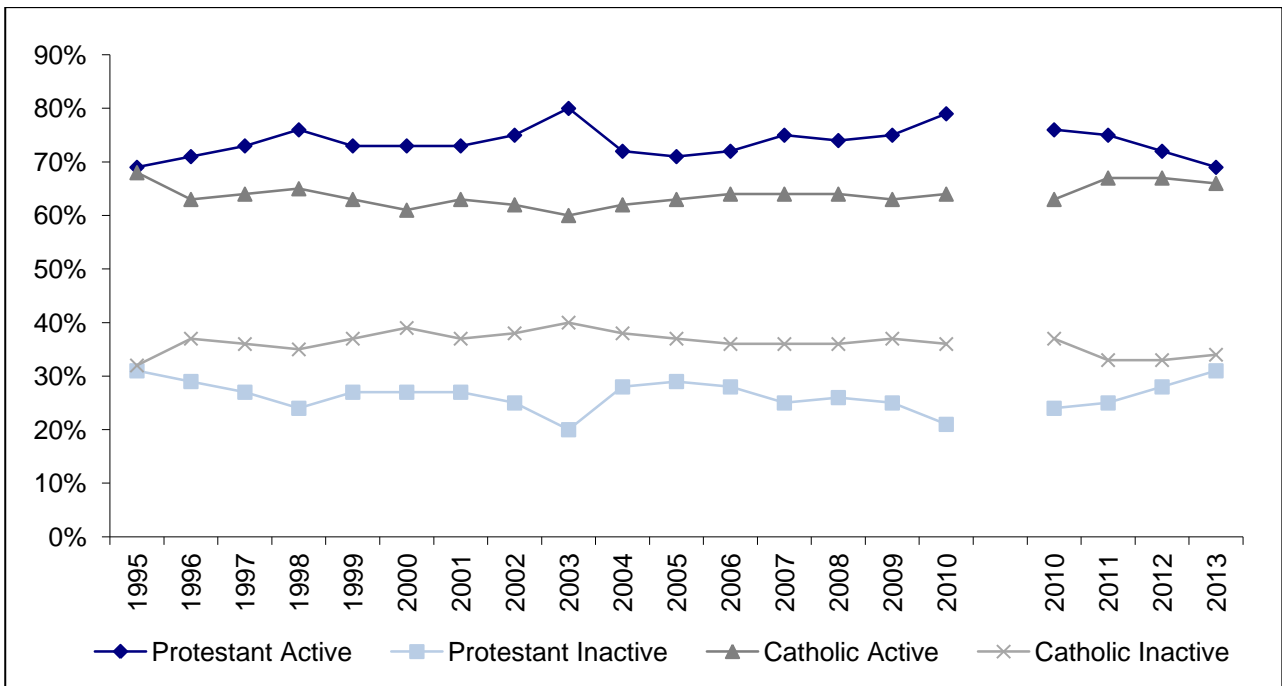
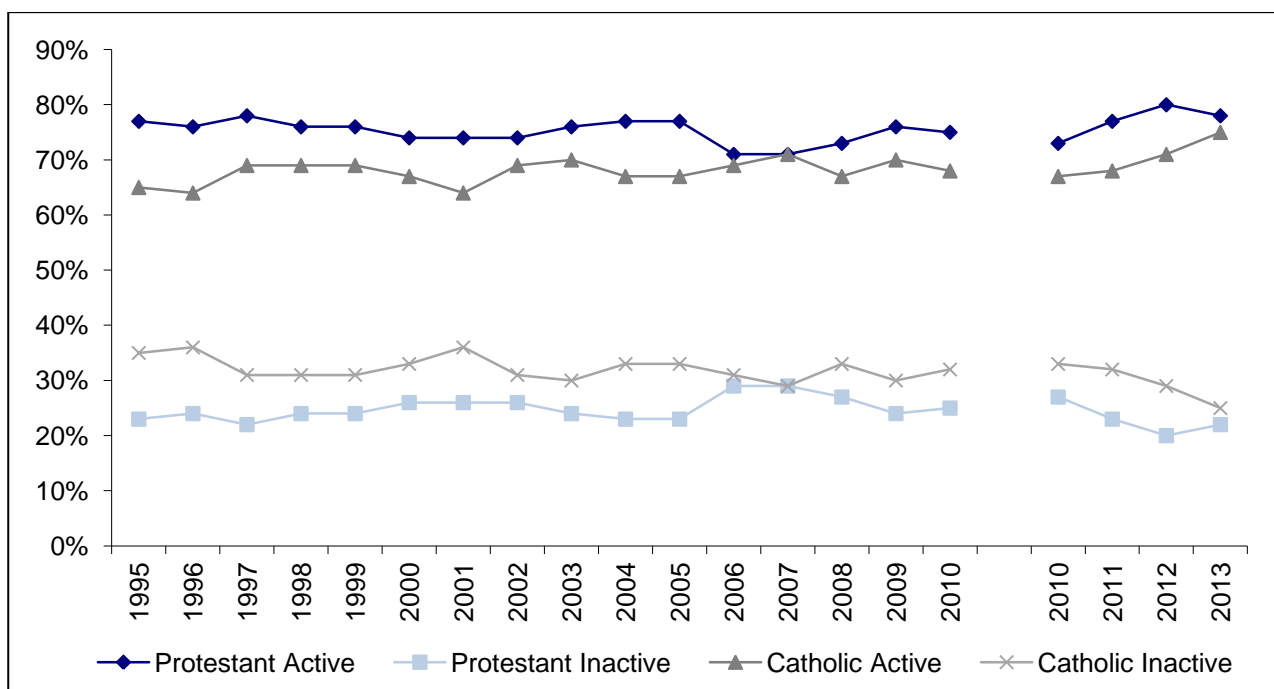


Figure 8.9 shows the economic activity and inactivity rates for working age Protestants and Catholics in the West & South of NI between 1995 and 2013.

In 1995, the economic activity rate for working age Protestants in the West & South of NI was 77%. This rate has fluctuated since, and in 2013 was slightly higher at 78%. Conversely, in 1995, 23% of working age Protestants were economically inactive, and this rate was slightly lower at 22% in 2013.

Sixty-five per cent of working age Catholics in the West & South of NI were economically active in 1995 and this had increased to 75% by 2013. The economic inactivity rate among Catholics decreased from 35% to 25% over the same period.

Figure 8.9: Working age economic activity and inactivity rates for the West & South of NI, 1995-2013



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 2013.

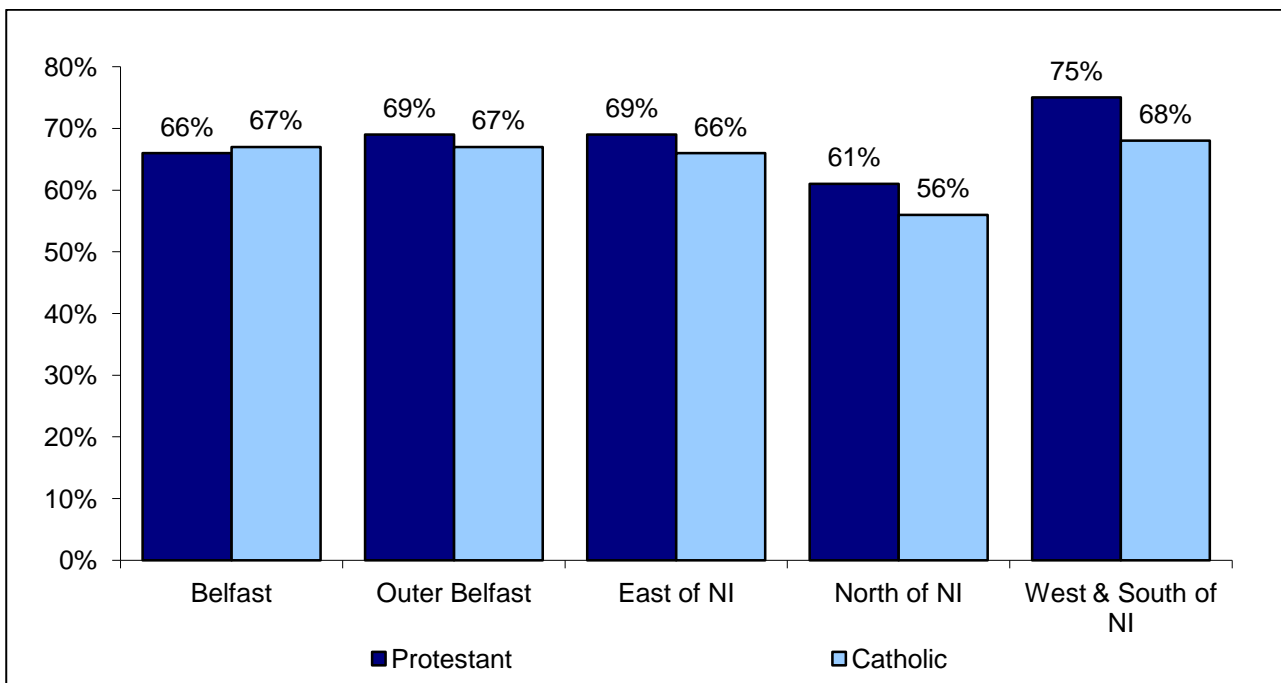
For each of the NUTS 3 regions, with the exception of Belfast, the employment rate was higher among Protestants than Catholics. The difference was greatest in the North of NI (five percentage points) and the West & South of NI (seven percentage points).

In Belfast, the employment rate was slightly higher among working age Catholics than Protestants (67% v 66%).

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

For Catholics, the working age employment rate was highest in the West & South of NI (68%) and lowest in the North of NI (56%).

Figure 8.10: Working age employment rates by NUTS 3 regions, 2013



8.7 Working age employment rates, 1995-2013

Figure 8.11 shows the working age employment rate for Protestants and Catholics in the Belfast region between 1995 and 2013.

In 1995 the employment rate for Protestants in Belfast was 63% and, after some fluctuation in the interim, this increased to 66% by 2013.

Forty-four per cent of working age Catholics in Belfast were in employment in 1995 and this increased markedly to 67% by 2013.

Figure 8.11: Working age employment rates for Belfast, 1995–2013

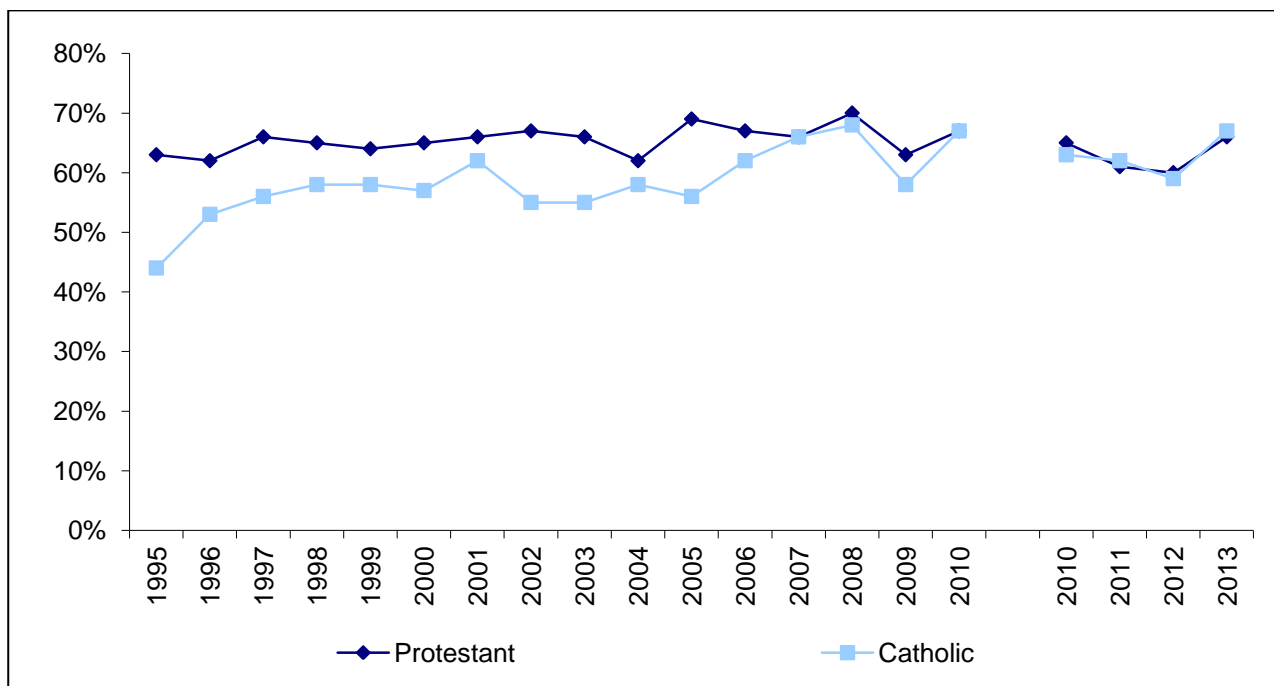


Figure 8.12 shows the working age employment rate for Protestants and Catholics in the Outer Belfast region between 1995 and 2013.

In 1995 the employment rate for Protestants in Outer Belfast was 72% and this decreased to 69% by 2013 – the lowest rate recorded across the entire time series.

Sixty-two per cent of working age Catholics in Outer Belfast were in employment in 1995, and this had increased to 67% by 2013 (itself a decrease from 75% in 2012).

Figure 8.12: Working age employment rates for Outer Belfast, 1995–2013

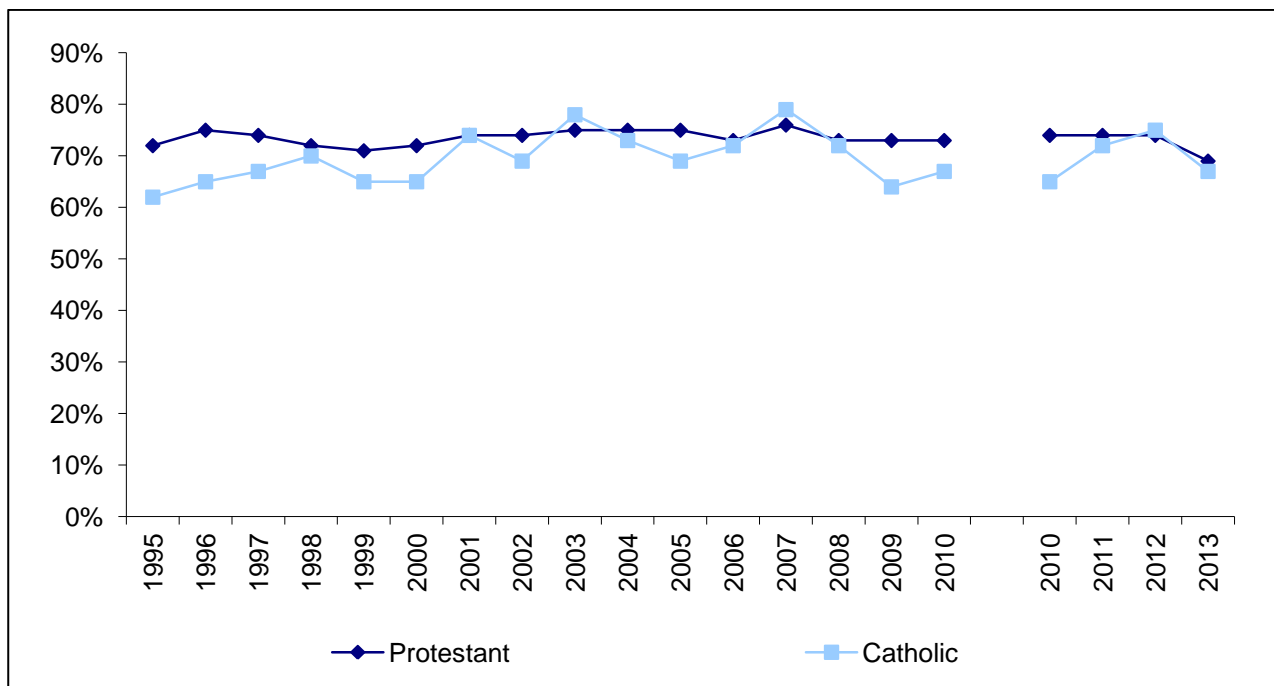


Figure 8.13 shows the working age employment rate for Protestants and Catholics in the East of NI between 1995 and 2013.

In 1995, the employment rate for Protestants in the East of NI was 72% and this had decreased to 69% by 2013.

Sixty-six per cent of working age Catholics in the East of NI were in employment in 1995, with the same rate recorded in 2013.

Figure 8.13: Working age employment rates for the East of NI, 1995–2013

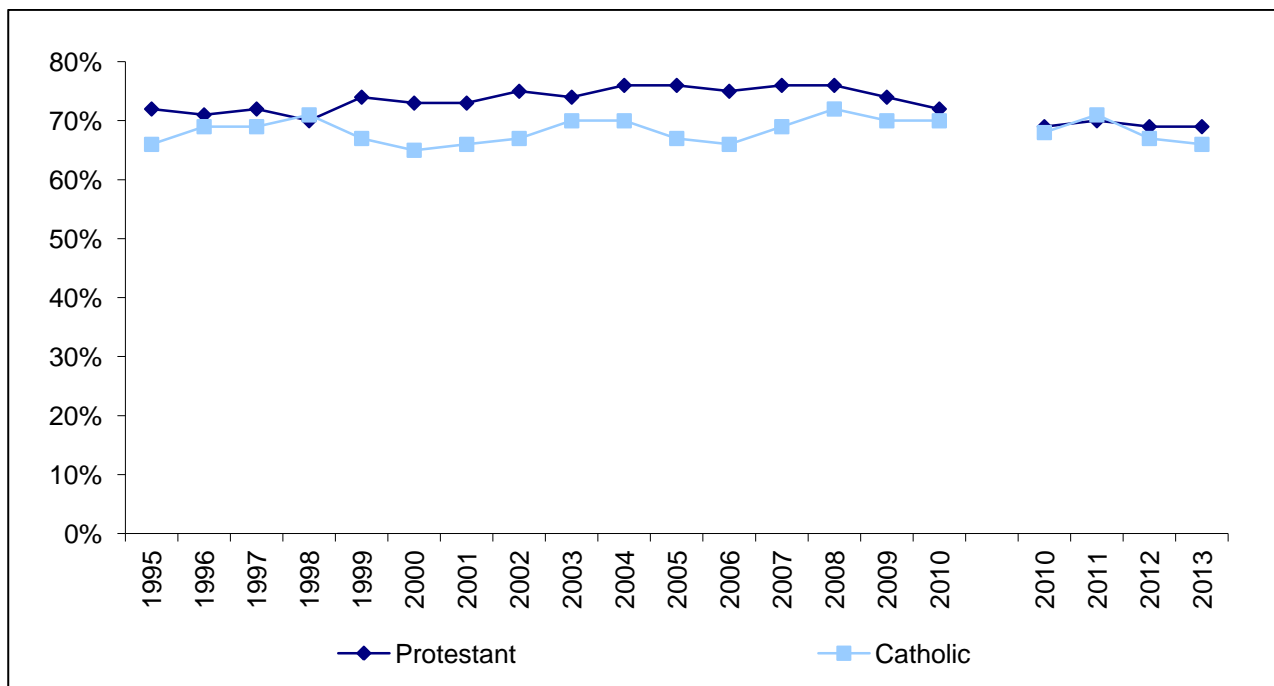


Figure 8.14 shows the working age employment rate for Protestants and Catholics in the North of NI between 1995 and 2013.

In 1995 the employment rate for Protestants in the North of NI was 61%. Over the time series, the rate fluctuated at higher levels before decreasing to 61% again in 2013.

Fifty-five per cent of working age Catholics in the North of NI were in employment in 1995, and this had increased slightly to 56% by 2013.

Figure 8.14: Working age employment rates for the North of NI, 1995–2013

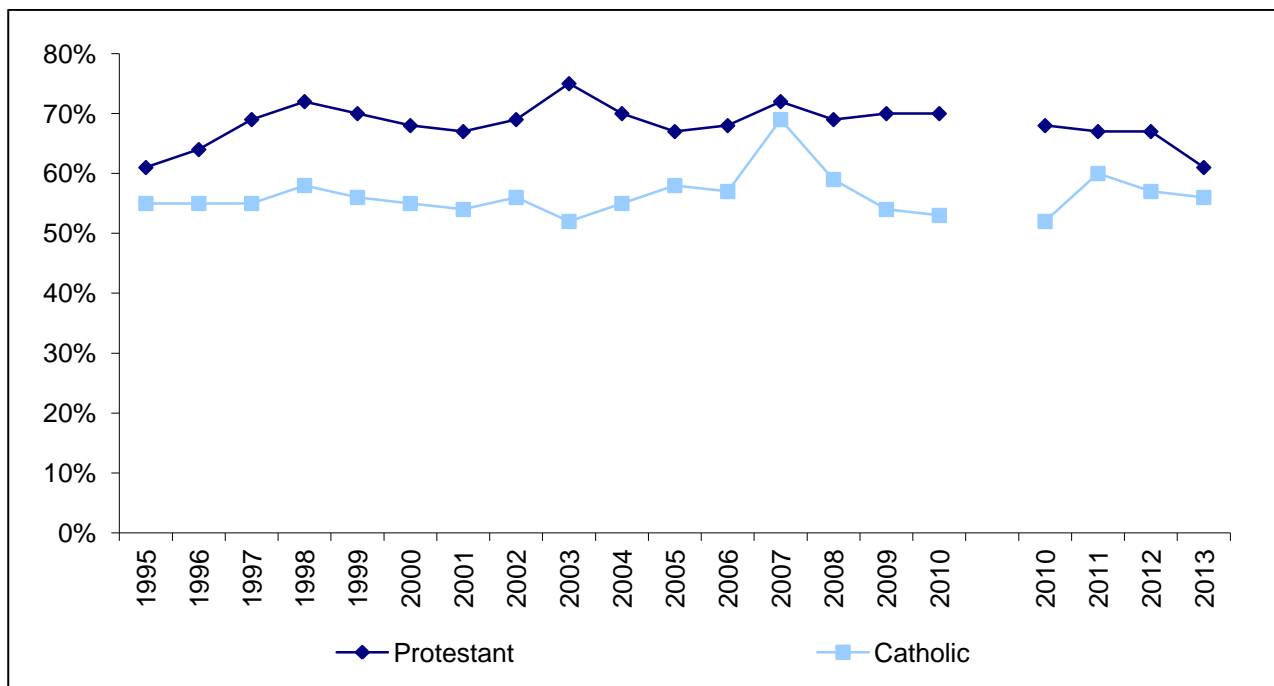
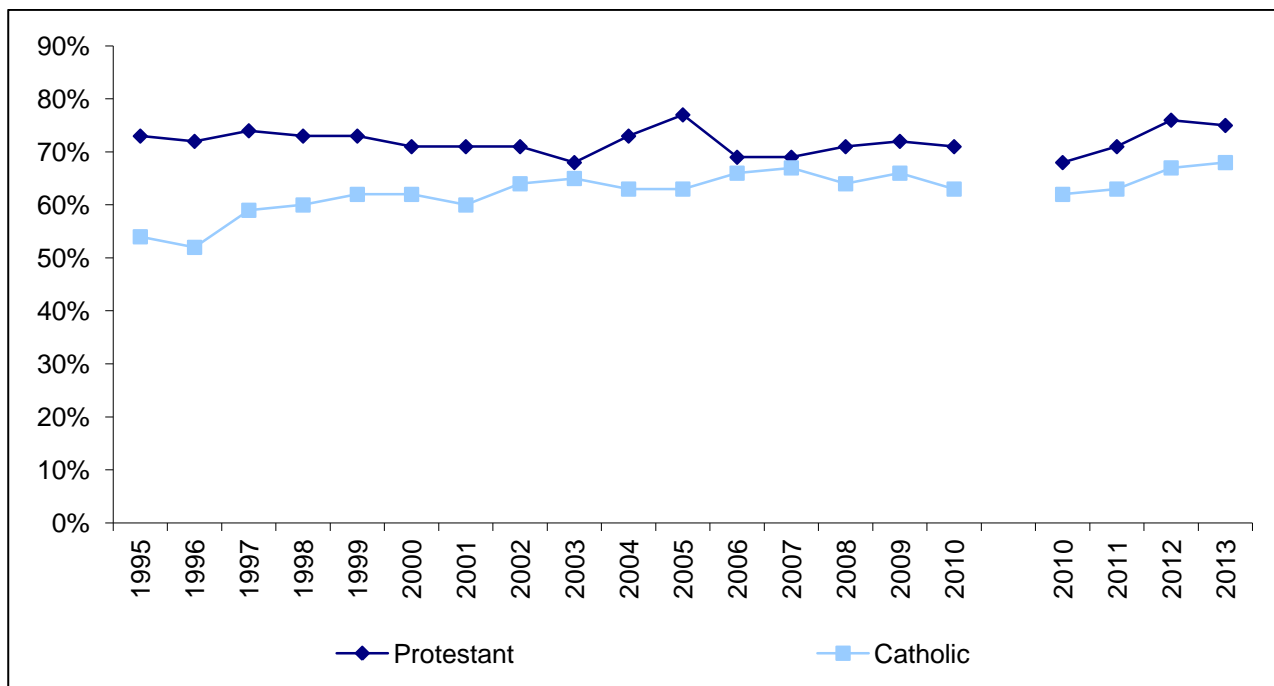


Figure 8.15 shows the working age employment rate for Protestants and Catholics in the West & South of NI between 1995 and 2013.

In 1995 the employment rate for Protestants in the West & South of NI was 73% and this had increased to 75% by 2013.

Fifty-four per cent of working age Catholics in the West & South of NI were in employment in 1995, and this had increased markedly to 68% by 2013.

Figure 8.15: Working age employment rates for the West & South of NI, 1995–2013



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

Sample

The sample of addresses for the 2013 LFS was chosen at random from the Rating Valuation List of Domestic Properties with an achieved sample of approximately 2,000 households. The sample was stratified by region to ensure proportional representation across Northern Ireland. The strata used were Belfast (District Council area), East of the Province and West of the Province. Within these strata, a systematic random sample of addresses was chosen. The population covered was all persons resident in private households and young people living away from the parental home in a student hall of residence or similar institution during term time.

The LFS up to and including 2004 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 2013 annual database was constructed on a calendar basis i.e. respondents were interviewed over the period 1st January 2013 to 31st December 2013. 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. The resulting sample size is approximately 3,200 households where each household is only interviewed once.

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 later in 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.

Response rates in each quarter for the 2013 LFS

A total of 5,930 interviews were achieved across the four quarters in the 2013 annual dataset. Due to the fact that the 2013 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 2013 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 2013.

Response rates in each quarter				
	Jan-Mar	Apr-Jun	Jul-Sep	Oct-Dec
	2013	2013	2013	2013
Fully and partially responding households	1,487	1,492	1,466	1,485
Eligible sample	2,023	2,188	2,048	2,030
Response rate	73.5%	68.2%	71.6%	73.2%

Results have been weighted on the basis of population estimates to correct for any differences in response rates among males and females and in the various age groups. The following table compares the unweighted age profile of LFS respondents with that of the estimated population for 2013 used to weight the results to correct for any differential non-response by age group and sex.

Comparison by age group between LFS respondents and the estimated population, 2013		
Age Group	Percentage of respondents in age group (unweighted)	Percentage of estimated population in age group
Under 16	20.8	20.9
16-19	5.1	5.4
20-24	5.7	6.7
25-29	5.9	6.8
30-34	5.6	6.7
35-39	5.9	6.3
40-44	7.2	7.0
45-49	7.7	7.3
50-54	7.8	6.7
55-59	6.1	5.8
60-64	7.3	5.1
65+	14.9	15.3
All ages	100.0	100.0

Source: NISRA, Mid-Year Population Estimates, 2013

Reweighting

The LFS weighting is regularly revised to take account of the mid-year population estimates. This means that there may be slight differences between the values quoted in this report and previous reports.

In this report all data is grossed to 2011 mid-year population estimated unless otherwise stated.

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 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.

The Statistics and Research Branch assumed responsibility for the production of the Labour Force Survey (LFS) Religion Report in 2003 on the basis that OFMdFM has responsibility for Fair Employment legislation. Previously, responsibility for production of the LFS Religion Report had rested with NISRA centrally.

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
- Unwilling to answer

'Other Protestant' was taken to include 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 and respondents that did not specify a religion.

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.

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 a slow but inexorable 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 a Christian one. 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% of the sample in 1990 to 12% in 2013.

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 doubled from 53,000 in 1990 to 141,000 in 2013.

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.

An alternative approach to the religion classification is possible, which could maintain the analytical integrity of the Religion Report and reduce the number of people not classified as Protestant or Catholic.

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.

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.

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 training or work schemes, 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. The economically inactive comprise those persons who are neither in employment nor unemployment.

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 training and employment 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 work-related 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 training and employment programmes who are at college in the survey reference week are classified, by convention, as part-time.

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 2013 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 is between 76.0% and 81.2%'.

Confidence intervals for working age economic activity rates, 2013

	Rate	Confidence Interval	Lower Limit	Upper Limit
P Males	78.6%	+/- 2.6%	76.0%	81.2%
C Males	78.5%	+/- 2.8%	75.7%	81.3%
P Females	67.4%	+/- 2.9%	64.5%	70.3%
C Females	65.0%	+/- 3.0%	62.0%	68.0%
P both sexes	73.0%	+/- 2.0%	71.0%	75.0%
C both sexes	71.5%	+/- 2.1%	69.4%	73.6%

Confidence intervals for unemployment rates (16+), 2013

	Rate	Confidence Interval	Lower Limit	Upper Limit
P Males	8.0%	+/- 1.9%	6.1%	9.9%
C Males	12.7%	+/- 2.5%	10.2%	15.2%
P Females	3.8%	+/- 1.4%	2.4%	5.2%
C Females	5.5%	+/- 1.8%	3.7%	7.3%
P both sexes	6.0%	+/- 1.2%	4.8%	7.2%
C both sexes	9.3%	+/- 1.6%	7.7%	10.9%

Confidence intervals for religious composition of those in employment (16+), 2013

	Rate	Confidence Interval	Lower Limit	Upper Limit
P Males	53.5%	+/- 2.7%	50.8%	56.2%
C Males	46.5%	+/- 2.7%	43.8%	49.2%
P Females	51.4%	+/- 2.8%	48.6%	54.2%
C Females	48.6%	+/- 2.8%	45.8%	51.4%
P both sexes	52.5%	+/- 1.9%	50.6%	54.4%
C both sexes	47.5%	+/- 1.9%	45.6%	49.4%

Confidence intervals for religious composition of the working age economically active, 2013

	Rate	Confidence Interval	Lower Limit	Upper Limit
P Males	51.9%	+/- 2.6%	49.3%	54.5%
C Males	48.1%	+/- 2.6%	45.5%	50.7%
P Females	50.3%	+/- 2.7%	47.6%	53.0%
C Females	49.7%	+/- 2.7%	47.0%	52.4%
P both sexes	51.2%	+/- 1.9%	49.3%	53.1%
C both sexes	48.8%	+/- 1.9%	46.9%	50.7%

Confidence intervals for unemployment differential (ratio of rates), 2013

	Ratio	Confidence Interval	Lower Limit	Upper Limit
C Males	1.59	+/- 0.50	1.09	2.09
C Females	1.46	+/- 0.73	0.73	2.19
C both sexes	1.54	+/- 0.41	1.13	1.95

Confidence intervals for unemployment differential (gap measure), 2013

	Gap	Confidence Interval	Lower Limit	Upper Limit
Males	4.7%	+/- 3.2	1.5%	7.9%
Females	1.7%	+/- 2.3	-0.6%	4.0%
Both sexes	3.2%	+/- 2.0	1.2%	5.3%

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, in considering in the round, 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.

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.

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 and sex. In this way the final grossed results give the population total for Northern Ireland and reflect the distributions by sex and age shown by the population figures.

In this report, all data is grossed to 2011 mid-year population estimates unless otherwise stated.

Summary Quality Report

A Summary Quality Report, which provides additional technical information about this report, is being produced. It will be available by the end of January 2015 at:

<http://www.ofmdfmi.gov.uk/index/equality/equalityresearch/research-publications/labour-force-religion-reports.htm>

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