

Labour Force Survey Religion Report 2014

Annual update - February 2016

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Publication and associated tables available at:

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

LFS Religion Report 2014 - at a glance

Working age economic activity and inactivity 2014

Protestants



■ Economically active (72%) ■ Economically inactive (28%)

Catholics



■ Economically active (71%) ■ Economically inactive (29%)

Unemployment

6% - the unemployment rate among Protestants in 2014. In 1992, the corresponding rate was 9%.

8% - the unemployment rate among Catholics in 2014. In 1992, the corresponding rate was 18%.



Employment

67% - the employment rate among working age Protestants in 2014. In 1992, the corresponding rate was 70%.

66% - the employment rate among working age Catholics in 2014. In 1992, the corresponding rate was 54%.



Training and qualifications





















12% - the proportion of working age economically active Protestants with no qualifications in 2014. In 1993, the corresponding rate was 30%.

12% - the proportion of working age economically active Catholics with no qualifications in 2014. 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.^{1,2}

Indicator	Gap - year-on-year	Gap - longer term	Long-term trend - Protestants	Long-term trend - Catholics
Working age economic activity rate	 From 2 percentage points in 2013 to 1 percentage point in 2014	 From 11 percentage points in 1992 to 1 percentage point in 2014	 From 77% in 1992 to 72% in 2014	 From 66% in 1992 to 71% in 2014
Working age economic inactivity rate	 From 2 percentage points in 2013 to 1 percentage point in 2014	 From 10 percentage points in 1992 to 1 percentage point in 2014	 From 24% in 1992 to 28% in 2014	 From 34% in 1992 to 29% in 2014
Unemployment rates (16+)	 From 3 percentage points in 2013 to 2 percentage points in 2014	 From 9 percentage points in 1992 to 2 percentage points in 2014	 From 9% in 1992 to 6% in 2014	 From 18% in 1992 to 8% in 2014
Working age employment rate	 From 3 percentage points in 2013 to 1 percentage point in 2014	 From 16 percentage points in 1992 to 1 percentage point in 2014	 From 70% in 1992 to 67% in 2014	 From 54% in 1992 to 66% in 2014
Proportion of working age economically active with no qualifications	 From 1 percentage point in 2013 to 0 percentage points in 2014	 From 2 percentage points in 1993 to 0 percentage points in 2014	 From 30% in 1993 to 12% in 2014	 From 32% in 1993 to 12% in 2014

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

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

² Percentage point changes are based on rates and percentages rounded to the nearest whole number.

Key points

Chapter 2: Community Characteristics

Between 1990 and 2014, the proportion of the population aged 16 and over who reported as Protestant decreased by nine percentage points from 56% to 47%, 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 doubled (from 6% to 12%) (Table A2.1).³

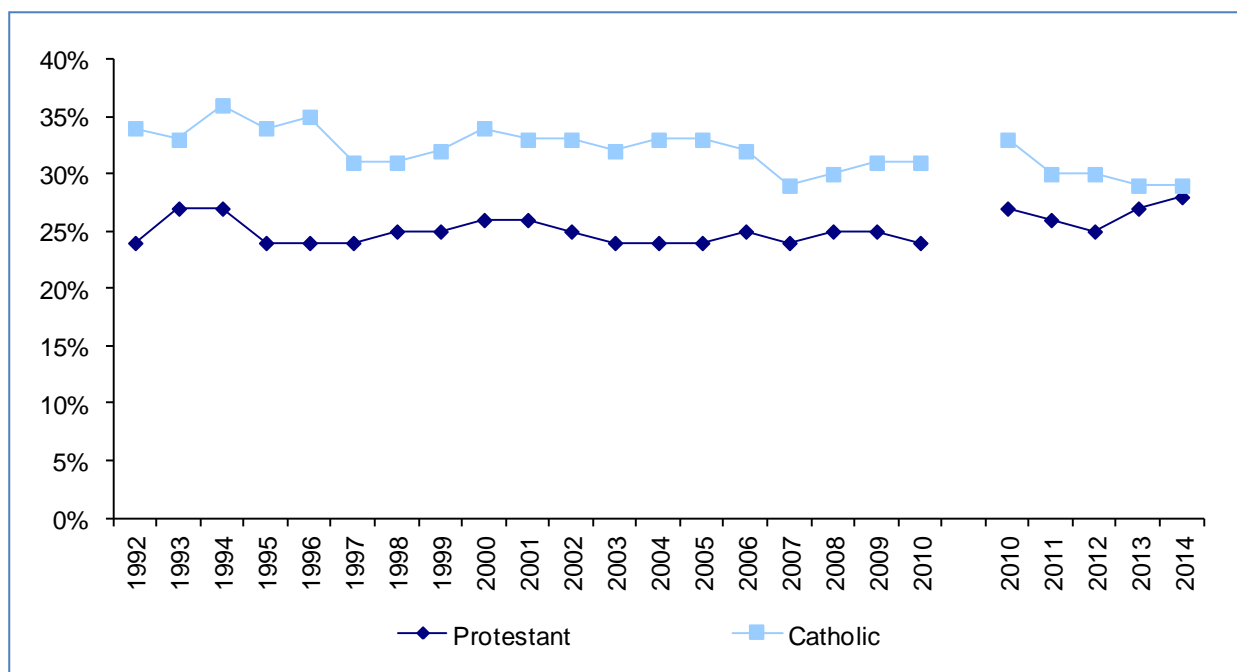
Chapter 3: Working Age⁴ Economic Activity

Between 1992 and 2014, 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 a convergence in recent years. In 1992, 77% of working age Protestants were economically active, compared to 66% of working age Catholics – an 11 percentage point difference. By 2014 there was little difference between the working age economic activity rates of Protestants and Catholics (72% and 71% respectively) (Table A3.1).

Chapter 4: Working Age Economic Inactivity

Between 1992 and 2014, Catholics have consistently experienced higher rates of working age economic inactivity than Protestants. These rates have converged over time, however; in 1992, 24% of working age Protestants were economically inactive compared to 34% of working age Catholics, while in 2014 the corresponding figures were 28% and 29% respectively (See Figure (i) and Table A4.1).

Figure (i): Working age economic inactivity rates, 1992–2014



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

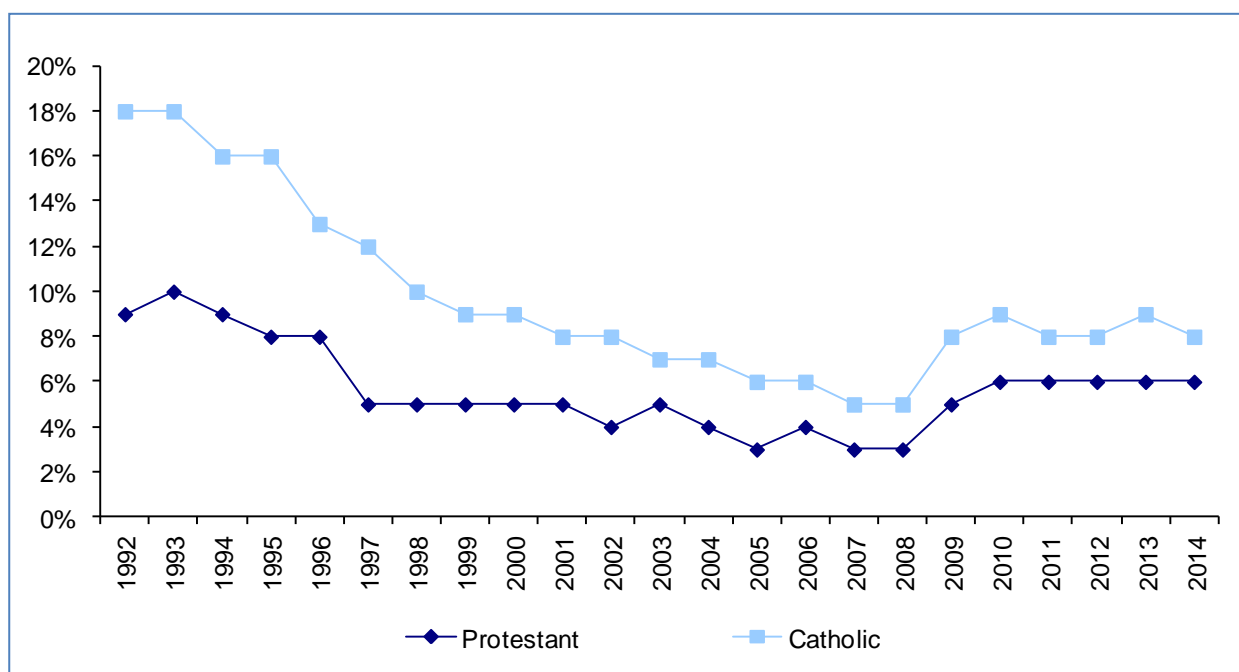
⁴ Please note that the 'working age' definition was changed in August 2010 – see paragraph 2.2 and Appendix A for details. Figures for both definitions for 2010 are given in the relevant charts in this chapter.

Chapter 5: Unemployment

Between 1992 and 2014, 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 2014 these rates had decreased to 6% and 8%, respectively (See Figure (ii) and Table A5.1).

The numbers unemployed for both communities have also fallen over this period (from 36,000 to 22,000 for Protestants and from 45,000 to 28,000 for Catholics). Unemployment rates and the number unemployed were lowest for both communities in 2007 and 2008, and both have risen since then (Tables A5.1 and A5.2).

Figure (ii): Unemployment rates, 1992-2014



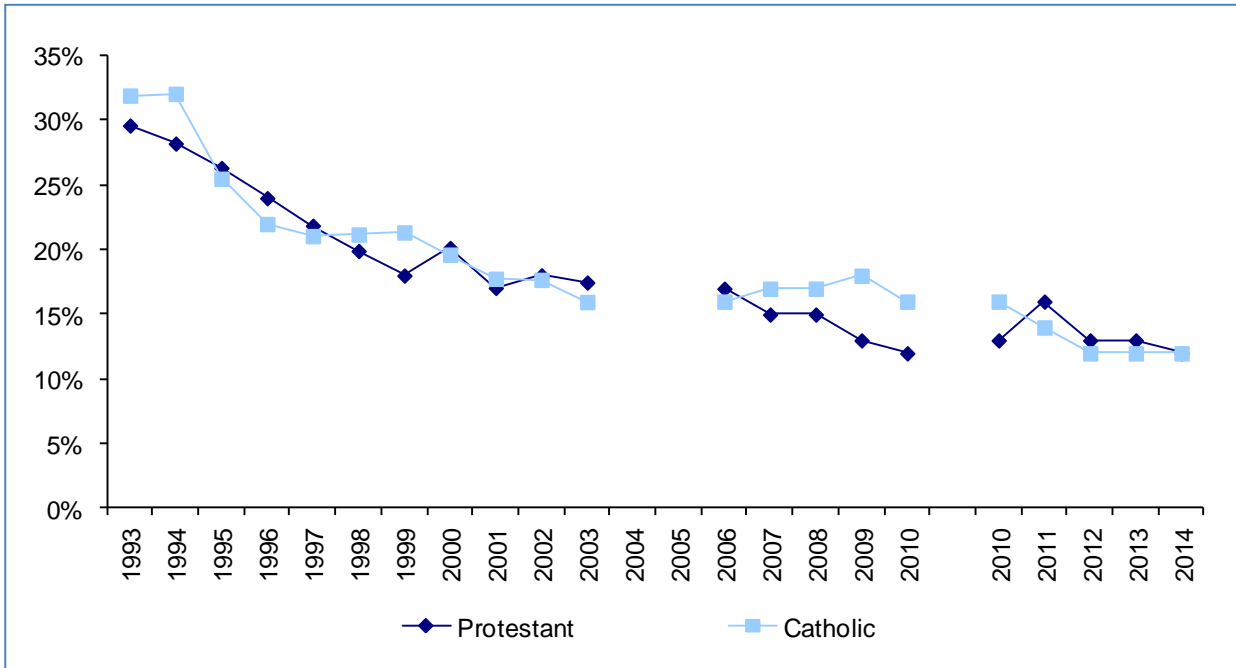
Chapter 6: Employment

A consistently higher proportion of working age Protestants have been in employment compared to their Catholic counterparts between 1992 and 2014. This difference has decreased over time, however – in 1992, 70% of working age Protestants and 54% of working age Catholics were in employment; by 2014 these rates were 67% and 66% respectively (Table A6.1).

Chapter 7: Training and Qualifications

Over the period 1993 to 2014, the percentage of working age economically active Protestants with no qualifications has decreased from 30% to 12%, and the percentage of working age economically active Catholics with no qualifications has decreased from 32% to 12% (See Figure (iii) and Table A7.8).

Figure (iii): Proportion of economically active working age employees with no qualifications, 1993 to 2014



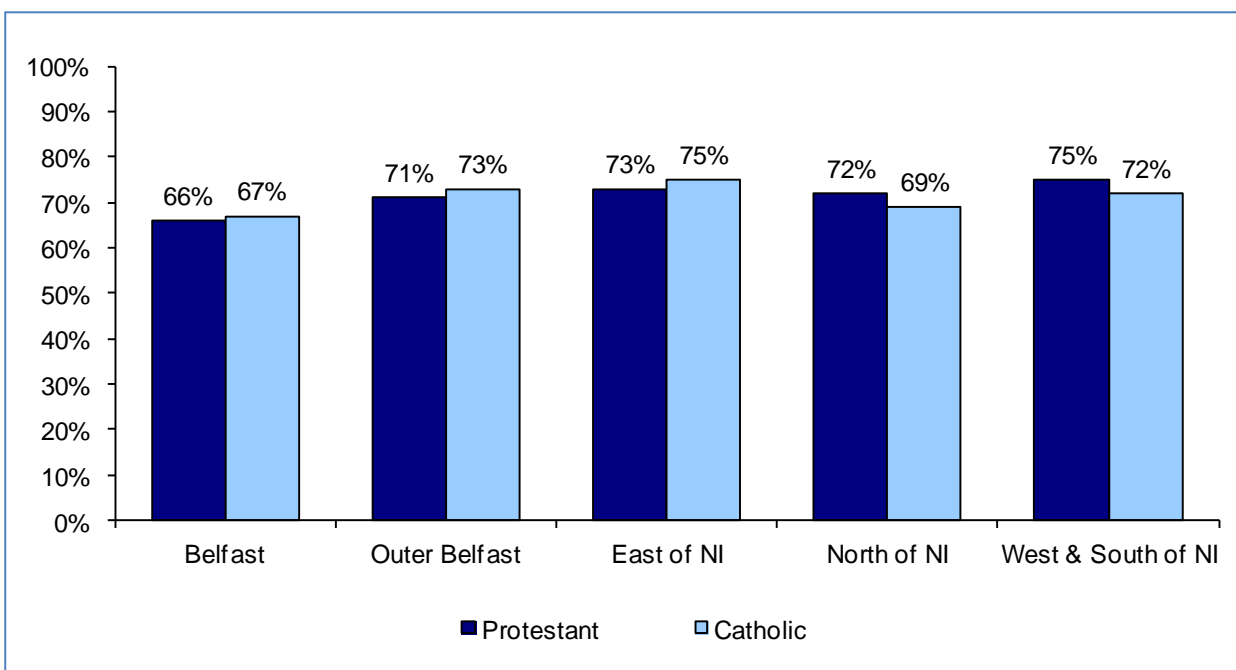
NB: Figures for 1996 are the averages of the four quarterly LFS surveys as the annual dataset for 1996 contained missing qualifications data

Chapter 8: Geographical Analysis

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

In the two remaining areas, the North of NI and the West & South of NI, working age economic activity rates were higher among the Protestant community than the Catholic community (Figure (iv) and Table A8.3).

Figure (iv): Working age economic activity rates by NUTS 3 region, 2014



Chapter 1 - Introduction

Introduction

This report presents information from the 2014 Labour Force Survey (LFS) on the labour market characteristics of Protestants and Catholics in Northern Ireland.

The Department of Finance and Personnel (DFP) commissions the LFS in Northern Ireland. The Northern Ireland Statistics and Research Agency (NISRA), an agency of DFP, 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 2006 the LFS annual database moved to calendar quarters. The 2014 results reported here refer to the calendar year from 1st January to 31st December 2014. 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.⁵

The reasons for these differences are complex and beyond the scope of this publication. However, these issues were explored by, among others, DTZ Piedad (2005) on behalf of OFMDFM.⁶

There have been a number of pieces of legislation passed relating to Fair Employment in Northern Ireland. Section 75 of the Northern Ireland Act (1998) requires public bodies to have due regard to promote equality of opportunity between people on a number of grounds, including religion.

⁵ See: Tables A4.1 and A5.1 in 'Labour Force Survey Religion Report 2014 – Tables' (<https://www.ofmdfmi.gov.uk/articles/labour-force-survey-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

⁶ This was part of a four part report on labour market dynamics, which is available from PRONI: (<http://webarchive.prni.gov.uk/20141007012003/http://www.ofmdfmi.gov.uk/index/equality-and-strategy/pfg-economics-statistics/equalityresearch/research-publications/publication-az.htm#anc-d>)

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

The Equality Commission for Northern Ireland (ECNI) was established under the Northern Ireland Act (1998) and this body is responsible for promoting awareness of and enforcing anti-discrimination law, including the Fair Employment Legislation. 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.⁸ By using the LFS this report is therefore able to look at a wider labour market spectrum than the ECNI's Fair Employment Monitoring report.

Report format and coverage

Previous LFS Religion Reports from 2011 to 2014 can be accessed on the OFMDFM Statistics and Research Branch website.⁹

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:

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

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

<https://www.ofmdfmi.gov.uk/articles/labour-force-survey-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.

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

⁷ Equality Commission for Northern Ireland, Fair Employment in Northern Ireland: Code of Practice, p.2 (<http://www.equalityni.org/archive/pdf/FECofPFINALwebversion@09.07.pdf>)

⁸ Equality Commission for Northern Ireland, Annual Fair Employment Monitoring Report No.23, A Summary of Northern Ireland Monitored Workforce Returns 2012 (<http://www.equalityni.org/Delivering-Equality/Addressing-inequality/Employment/Monitoring-Report/Monitoring-Report>)

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

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

Results

The majority of tables and graphs within this report refer only to those within the survey who reported as either Catholic or Protestant. Chapter 2 includes details of those whose religion was neither Catholic nor Protestant or for whom no religion could be determined.

The data tables (available from: <https://www.ofmdfmi.gov.uk/articles/labour-force-survey-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. Percentage and percentage change calculations have been undertaken on the basis of unrounded numbers, which will, in some instances, give rise to apparent discrepancies. It is also important to note that percentages and numbers may not sum due to rounding.

Where 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 publication.¹⁰ As a result, some of the data points in the charts may be blank.

Stated religion and community background question

Since the LFS started, individuals have been asked to state their religious denomination. This report is based on the responses to this stated religion question. A further question is asked concerning the religious community in which individuals of no stated religious denomination were brought up. 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.

Re-weighting

LFS datasets have recently been revised and re-weighted to mid-year population estimates for 2014, based on the 2011 Census. In terms of this report, the re-weighting affects annual data (which forms the bulk of the report) from 2004 onwards and quarterly data from 2002¹¹ onwards. As a result of this, the data presented here may differ from data published in previous reports.

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

¹¹ Quarterly datasets from mid-2001 (July to September) onwards have been reweighted. Quarterly data used in this report is for April to June each year, and therefore, data from 2002 onwards may be affected.

Chapter 2 - Community Characteristics

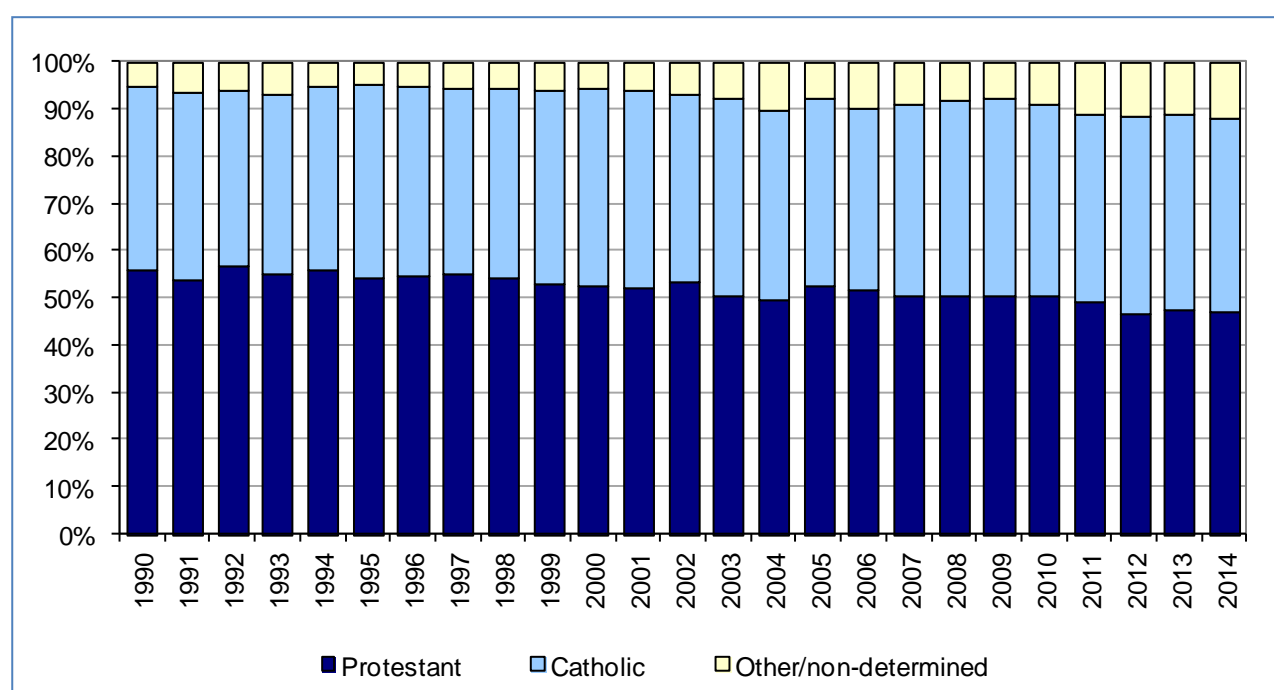
(Tables A2.1 – A2.25; Labour Force Survey Religion Report 2014 – Tables:

<https://www.ofmdfmi.gov.uk/articles/labour-force-survey-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 2014. The proportion of Protestants has fallen by nine percentage points between 1990 and 2014, from 56% to 47%, 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 doubled (from 6% to 12%) over this period.¹²

Figure 2.1: Composition of the population aged 16+, 1990-2014



Between 1990 and 2014 the number of Protestants aged 16 and over increased by 35,000, or 5%, to 678,000, while the number of Catholics increased by 150,000, or 34%, to 590,000 over the same period. The number of people aged 16 and over classified as ‘other/non-determined’ has almost trebled from 63,000 to 170,000 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’.¹³

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

¹³ For all Census figures in this chapter calculations are 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

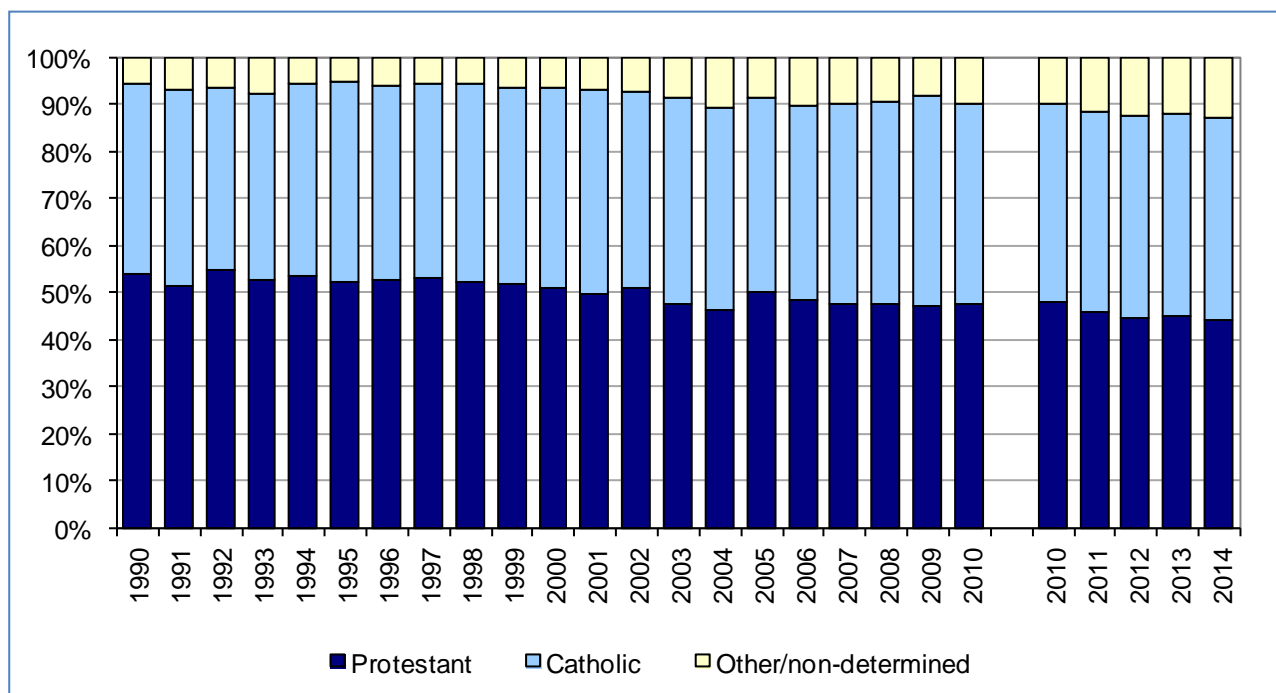
The composition of the working age population between 1990 and 2014 is shown in Figure 2.2. For the period 1990 to 2009 males between the ages of 16 and 64 and females between the ages of 16 and 59 were defined to be of working age. **From 2010 the working age definition was changed to those aged between 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 2014 – Tables’:** <https://www.ofmdfmi.gov.uk/articles/labour-force-survey-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 one percentage point in 2014. In 1990 the religious composition of the population of working age was 54% Protestant, 41% Catholic and 6% ‘other/non-determined’. In 2014 the corresponding figures were 44%, 43% and 13%.

Over this period, the number of Protestants of working age increased by 3% (from 495,000 to 511,000), the number of working age Catholics increased by 35% (from 375,000 to 504,000), and the number of those classified as ‘other/non-determined’ almost trebled (from 53,000 to 149,000).

Figure 2.2: Composition of the working age population, 1990-2014

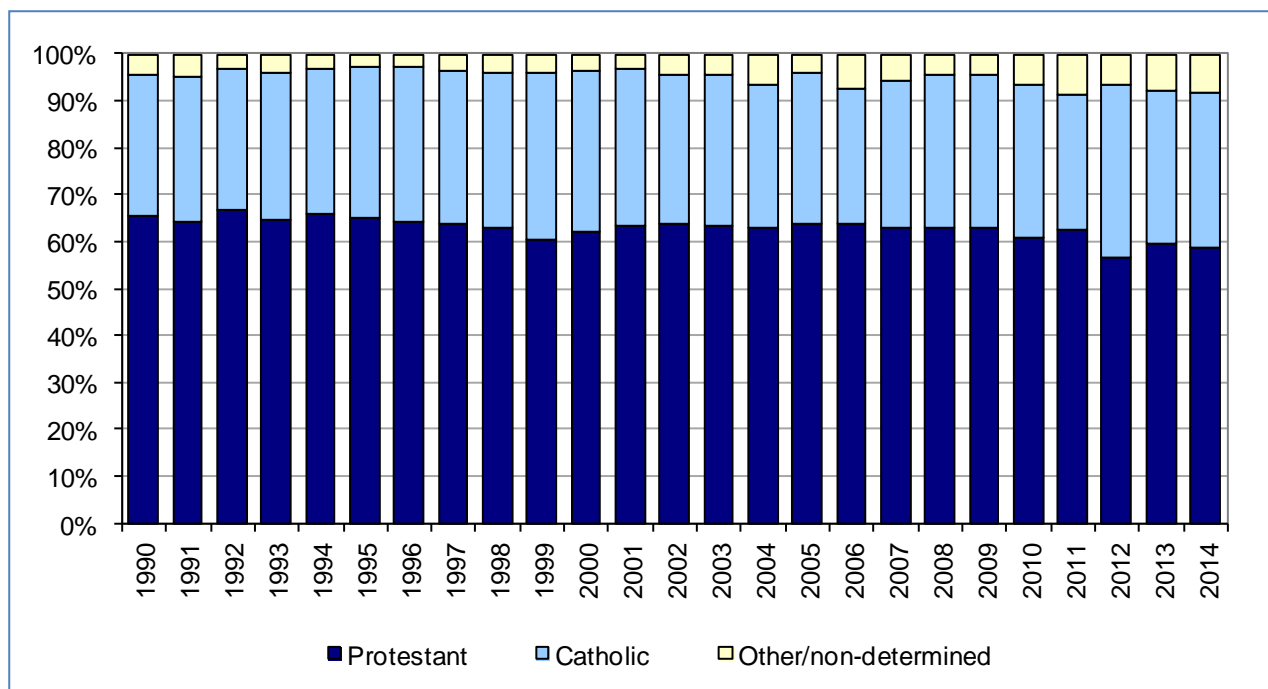


According to the 2011 Census there were 467,000 Protestants of working age, compared to 482,000 Catholics and 218,000 who would be considered ‘other/non-determined’. Thus in 2011, 40% of the working age were Protestant, 41% were Catholic and 19% were ‘other/non-determined’.

2.3 Population aged 60+

Figure 2.3 shows the composition of the population aged 60+ between 1990 and 2014. The proportion of this age group who identified as Protestant has decreased from 66% in 1990 to 59% in 2014, 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 2014 this proportion had increased to 8%.

Figure 2.3: Composition of the population aged 60+, 1990-2014



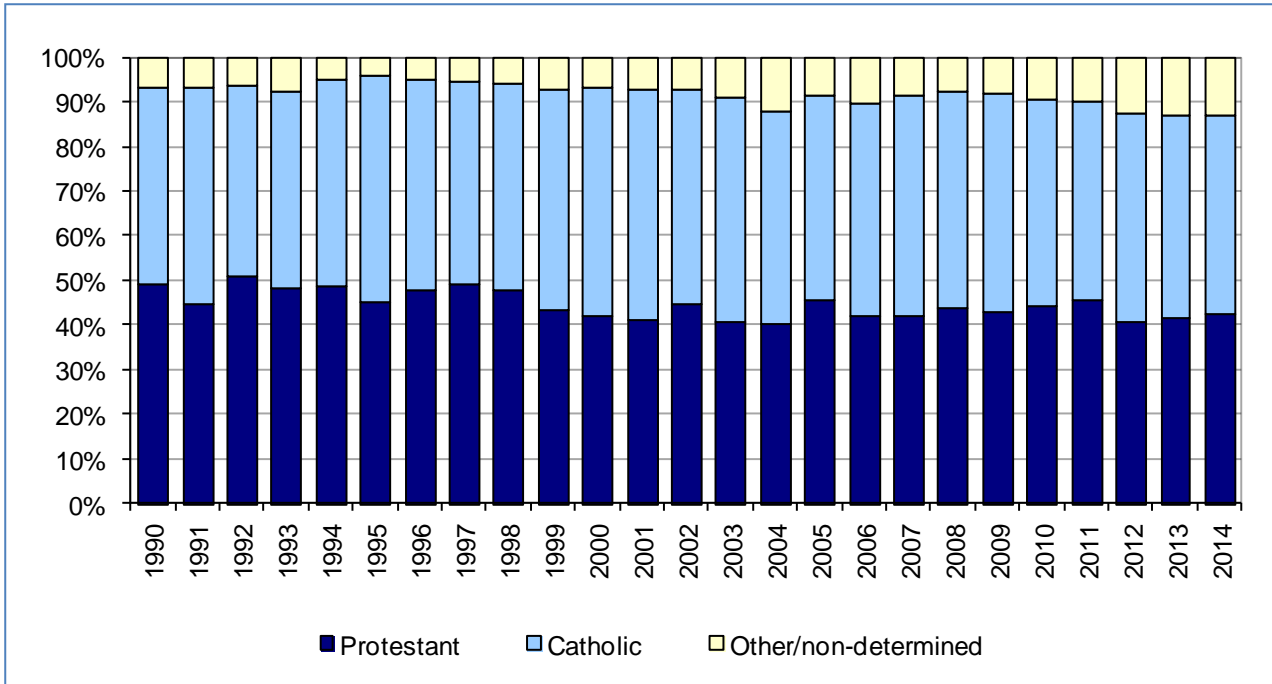
There were 166,000 Protestants aged 60 and over in 1990 and this had increased to 216,000 by 2014. The number of Catholics in this age group increased from 76,000 to 122,000 over the same period. The 11,000 who were aged 60 and over classified as 'other/non-determined' in 1990 had almost trebled to 30,000 by 2014.

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'.

2.4 Population aged 16-24

The composition of the population aged 16 to 24 over the period 1990 to 2014 is shown in Figure 2.4. The proportion of this age group who reported as Protestant has decreased between 1990 and 2014 (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, 1990-2014



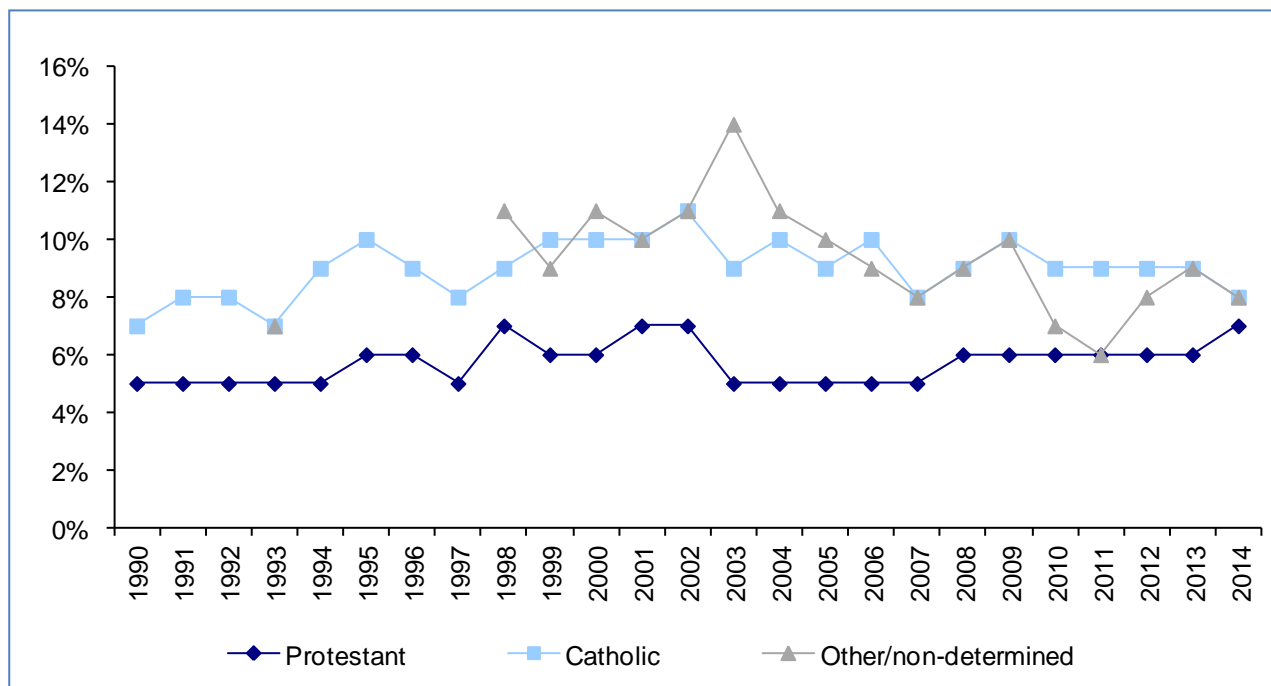
Between 1990 and 2014, the number of Protestants in this age group has decreased by 25,000 (22%) to 91,000. The number of Catholics has also decreased over this period, albeit to a lesser extent, from 105,000 to 96,000 (9%). These decreases have been somewhat offset by an increase among those classified as 'other/non-determined'; from 16,000 in 1990 to 28,000 in 2014.

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).

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 2014. 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 7% for Protestants and from 7% to 8% for Catholics.

Figure 2.5: Proportion of full-time students (16+), 1990-2014



In terms of numbers of full-time students, between 1990 and 2014 there were increases among both Protestants (30,000 to 47,000) and Catholics (30,000 to 50,000).

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, 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:

- Both (current disability) and work-limiting disabled;
- disabled (current disability) only;
- Work-limiting disabled only; and
- Not disabled.

This categorisation and the definition of the disability variable have changed for 2014. As a result, data for 2014 in Section 2.6 are not comparable with previous years. In addition, 2013 data in Section 2.6 are taken from January to March only, and are therefore not comparable with data for other years. These breaks in the time series are represented by dashed lines in Figure 2.7 and Table A2.11.

Figure 2.6 combines the three disability categories outlined above to show individuals with a disability and those without by religion in 2014. Twenty-three per cent of Protestants and 21% of Catholics of working age had a disability in 2014.

Figure 2.6: Incidence of disability among the working age population, 2014

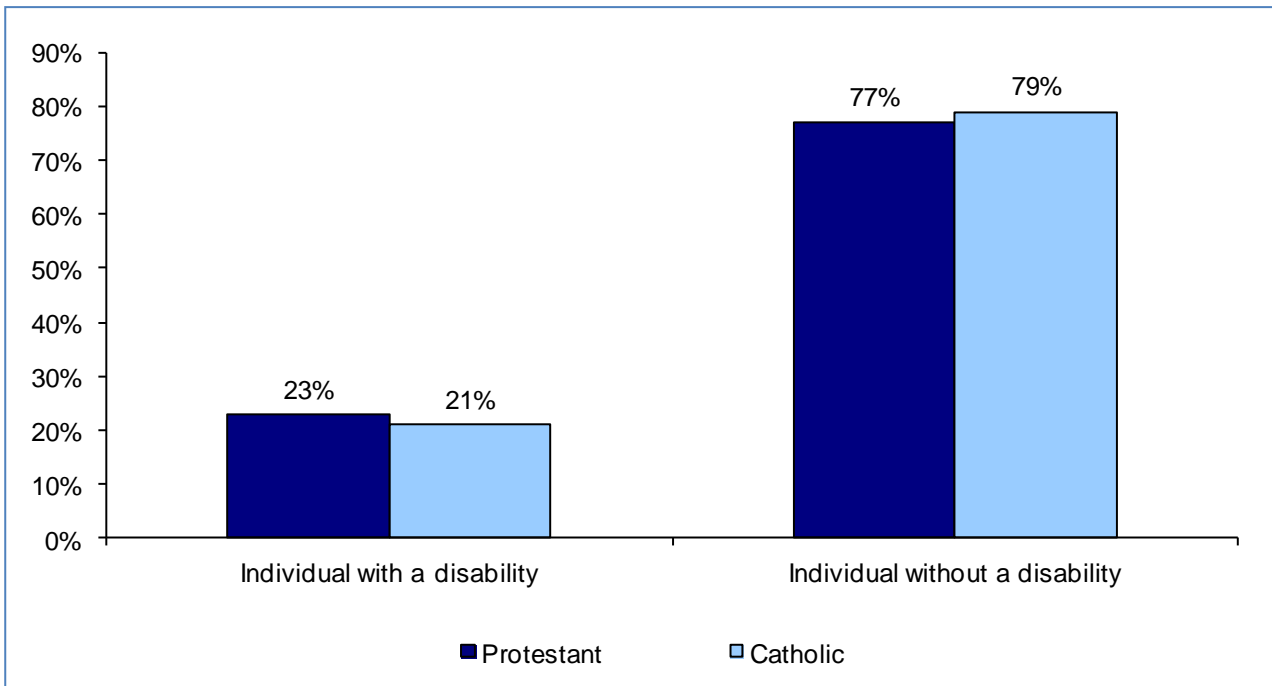
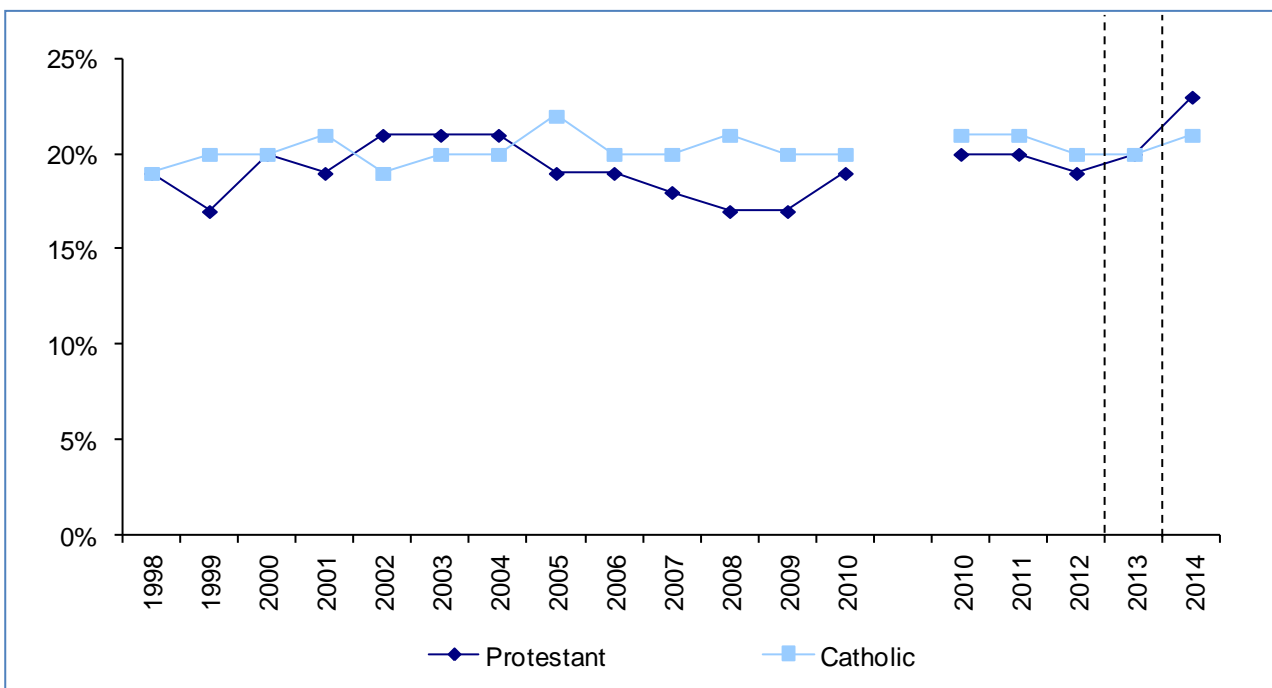


Figure 2.7: Incidence of disability among the working age population, 1998-2014



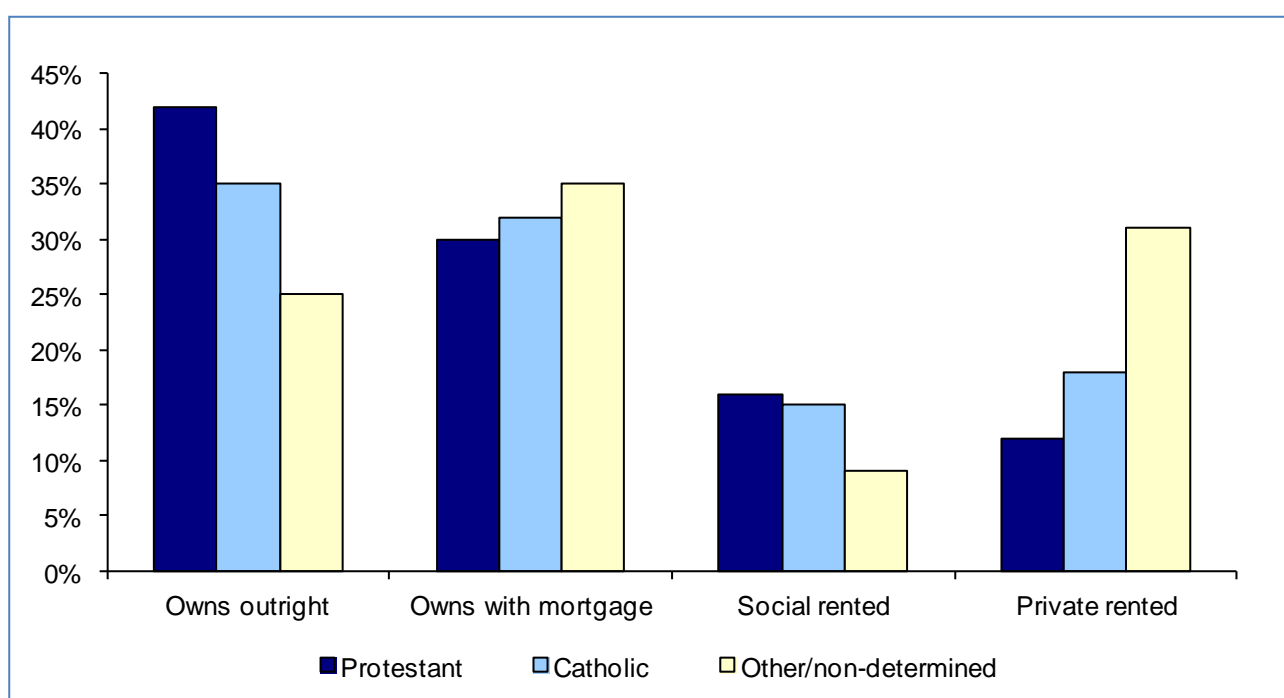
The definition of the disability variable changed for 2014. As a result, data for 2014 in Section 2.6 are not comparable with previous years. In addition, 2013 data in Section 2.6 are taken from January to March only, and are therefore not comparable to data for other years which are for the calendar year. These breaks in the time series are represented by dashed lines in Figure 2.7 and Table A2.11.

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 2014. 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 2014, Protestant households had a higher rate of owner occupation (either owning outright or with a mortgage) than Catholic households - 72% of Protestant households were owner occupiers compared to 67% of Catholic households. Of those classified as 'other/non-determined', 60% were owner occupiers.

Figure 2.8: Housing tenure (all households), 2014



Figures 2.9 and 2.10 illustrate how housing tenure has changed between 1996 and 2014 for Protestant and Catholic households. For both communities, the picture is one of generally stable levels of owner-occupancy, as well a decrease in the proportion socially renting, offset somewhat by an increase in the proportion private renting.

In 1996, 71% of Protestant households were owner occupied, compared to 72% in 2014. Sixty-five per cent of Catholic households were owner occupied in 1996, compared to 67% in 2014.

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 2014 were 16% and 15%, respectively.

In contrast, the proportion of households that were privately rented has increased among both communities. In 1996, 6% of Protestant households were privately rented, compared with 12% in 2014. 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, 1996-2014

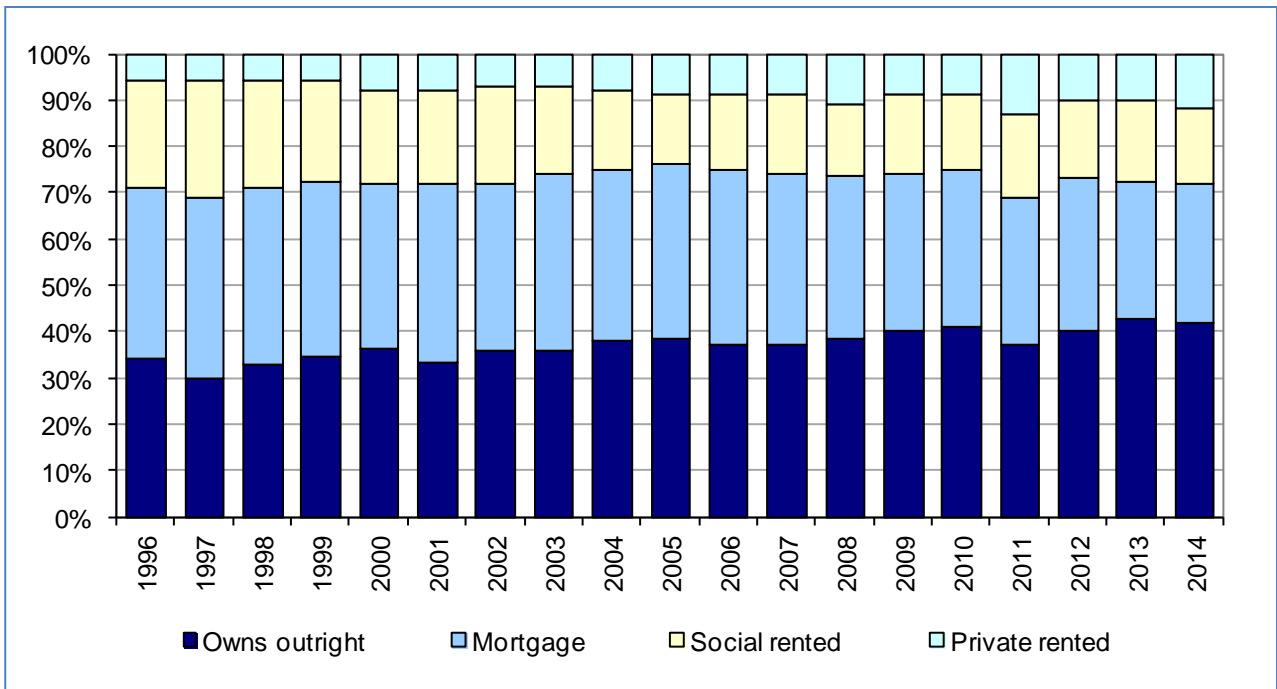
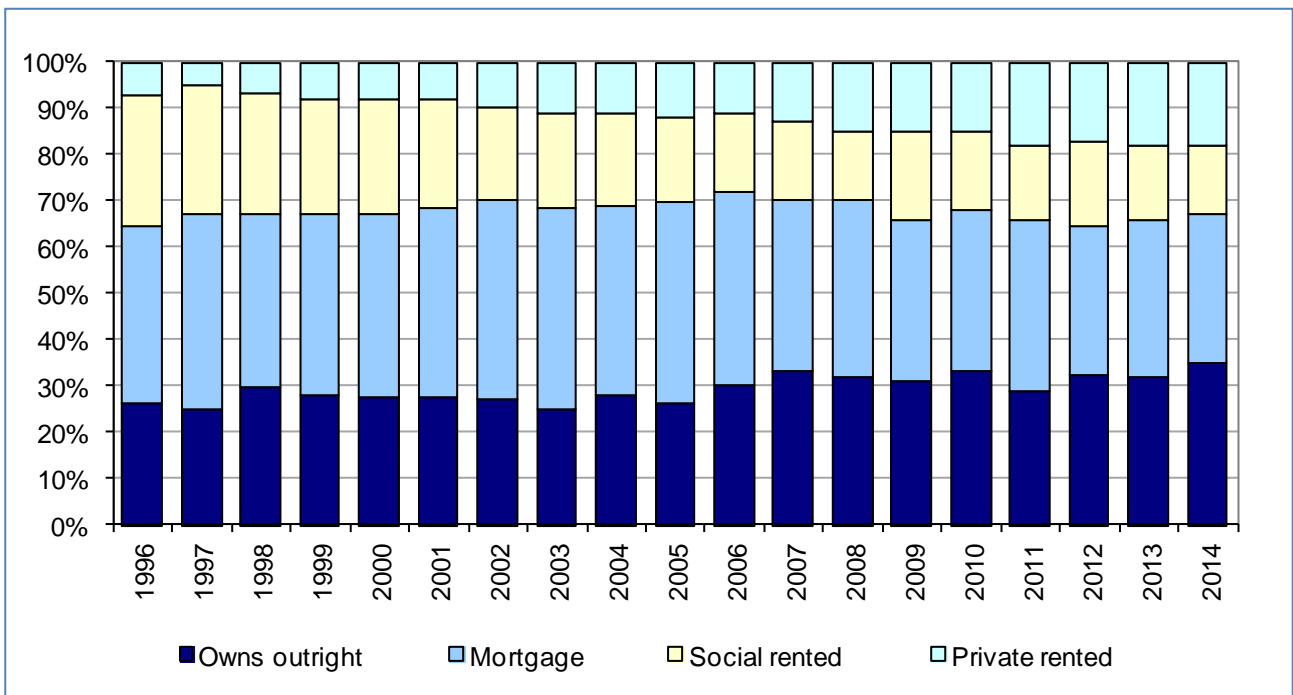


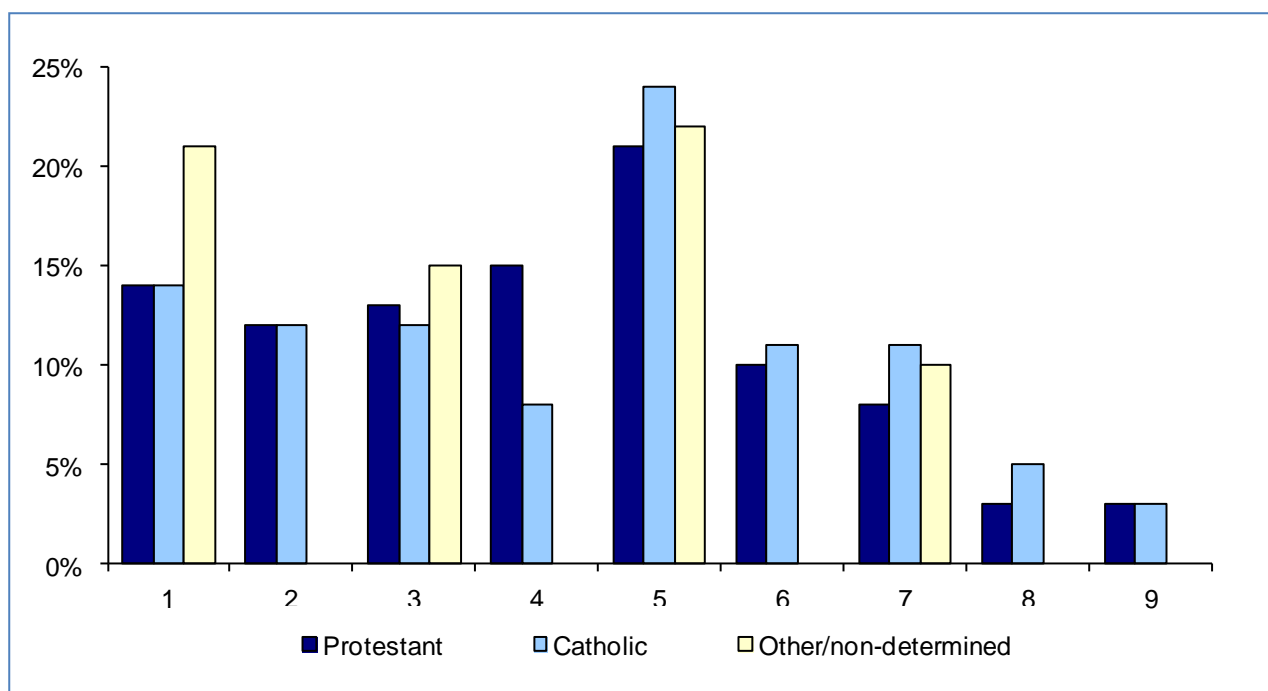
Figure 2.10: Housing tenure (all households) - Catholic, 1996-2014



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 for both Protestant (21%) and Catholic households (24%). Among 'other/non-determined' households, a couple with dependent child(ren) was also the most common household type (22%), although a similar proportion of these households were occupied by single non-pensioners (21%).

Figure 2.11: Family type (all households), 2014



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 'non-pensioner couple, no children' and 'pensioner couple, no children' households than Catholics in 2014.

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)') in 2014.

2.9 Number of dependent children

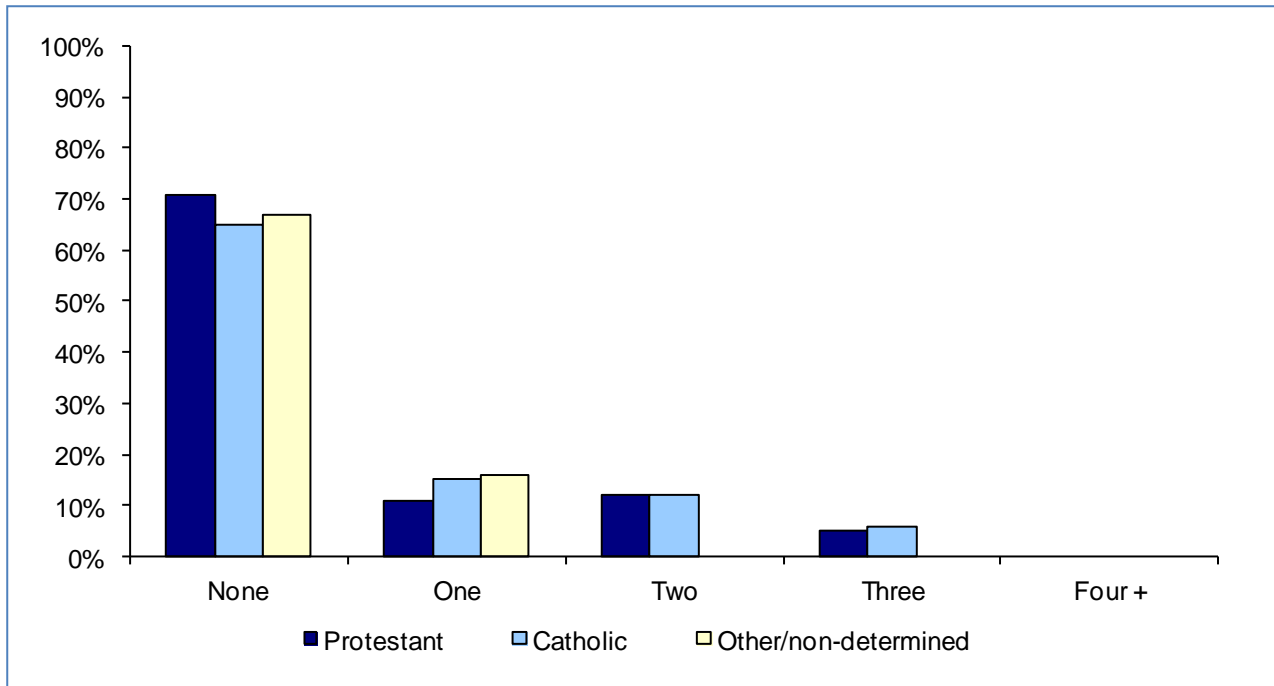
Figure 2.12 below shows the percentage distribution of households by the number of dependent children and the religion of the HRP.

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 (71% v 65%), and this pattern has been consistent since 1996, although the percentage point

gap between the two religions has decreased over this period from fifteen in 1996 to five¹⁴ in 2014.

In 2014, Catholic households were more likely than Protestant households to have one (15% v 11%) or three (6% v 5%) dependent children, while 12% of both Protestant and Catholic households had two dependent children in this year.

Figure 2.12: Percentage distribution of households by number of dependent children (all households), 2014



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

¹⁴ Based on unrounded figures.

Chapter 3 - Working Age Economic Activity

(Tables A3.1 – A3.6; Labour Force Survey Religion Report 2014 – Tables: <https://www.ofmdfmi.gov.uk/articles/labour-force-survey-religion-reports>)

3.1 Economic activity rates

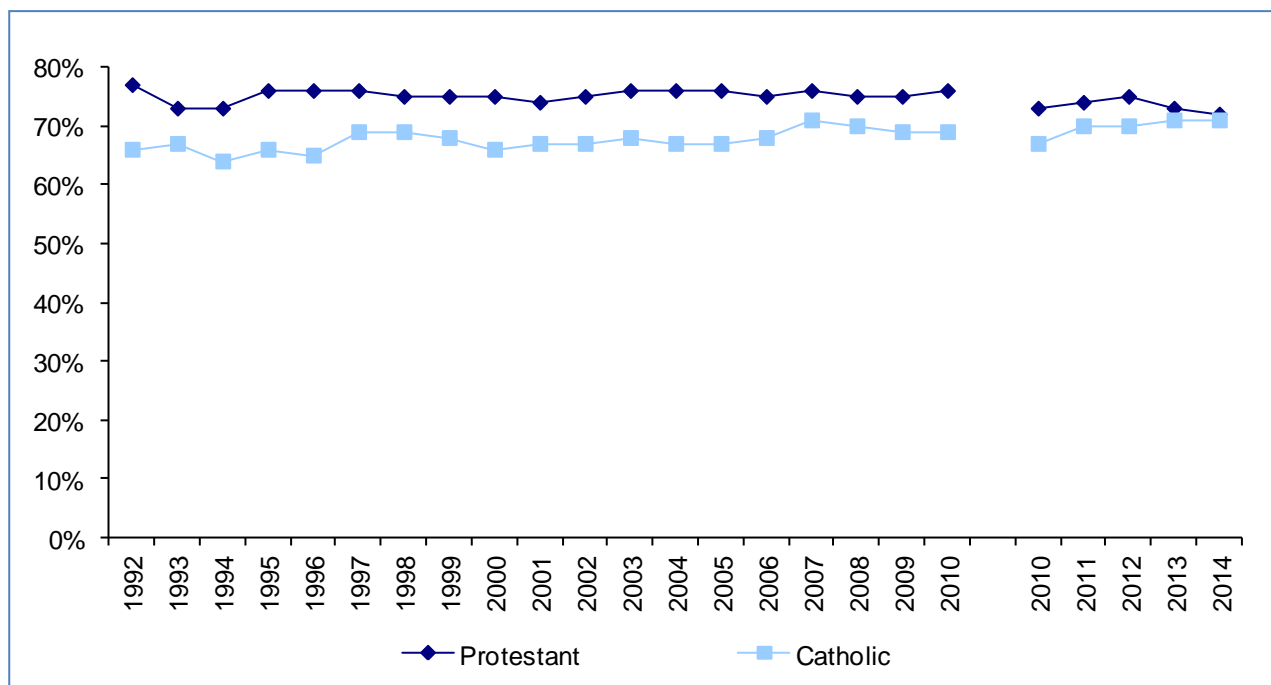
The economic activity rate (or labour force participation rate) is the proportion of persons in any specific age group who are economically active. This includes all those aged 16 and over who are in paid employment (both employees and the self-employed), those on government training or work schemes, 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, 1992–2014

The working age economic activity rates for both communities during the period 1992 to 2014 are shown in Figure 3.1.

Protestants have consistently had a higher rate of economic activity than Catholics over this period, although these rates have converged over time. In 1992, 77% of working age Protestants were economically active, compared to 66% of working age Catholics – an 11 percentage point difference. By 2014 there was little difference between the working age economic activity rates of Protestants and Catholics (72% and 71% respectively).

Figure 3.1: Working age economic activity rates, 1992-2014

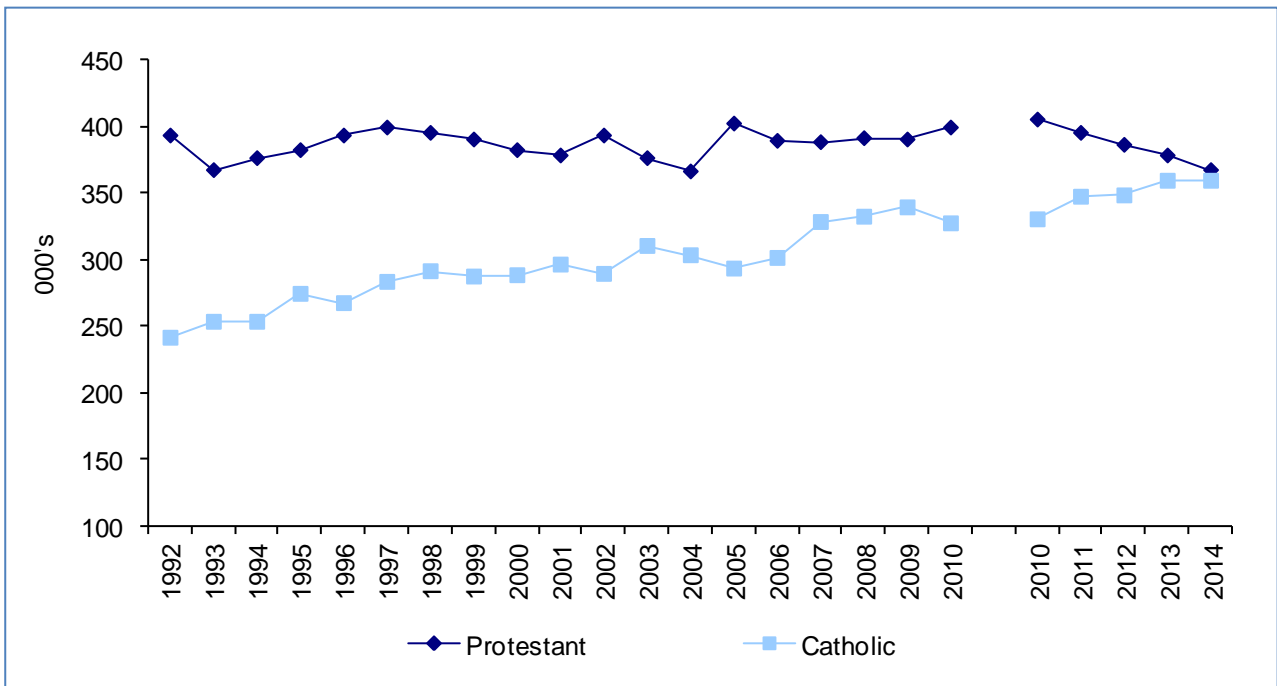


3.3 Numbers of economically active, 1992-2014

Figure 3.2 shows the numbers of working age economically active Protestants and Catholics over the period 1992 to 2014. The chart shows that the number of working age economically active Catholics has gradually increased over this period from 241,000 in

1992 to 359,000 in 2014. 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 367,000 in 2014.

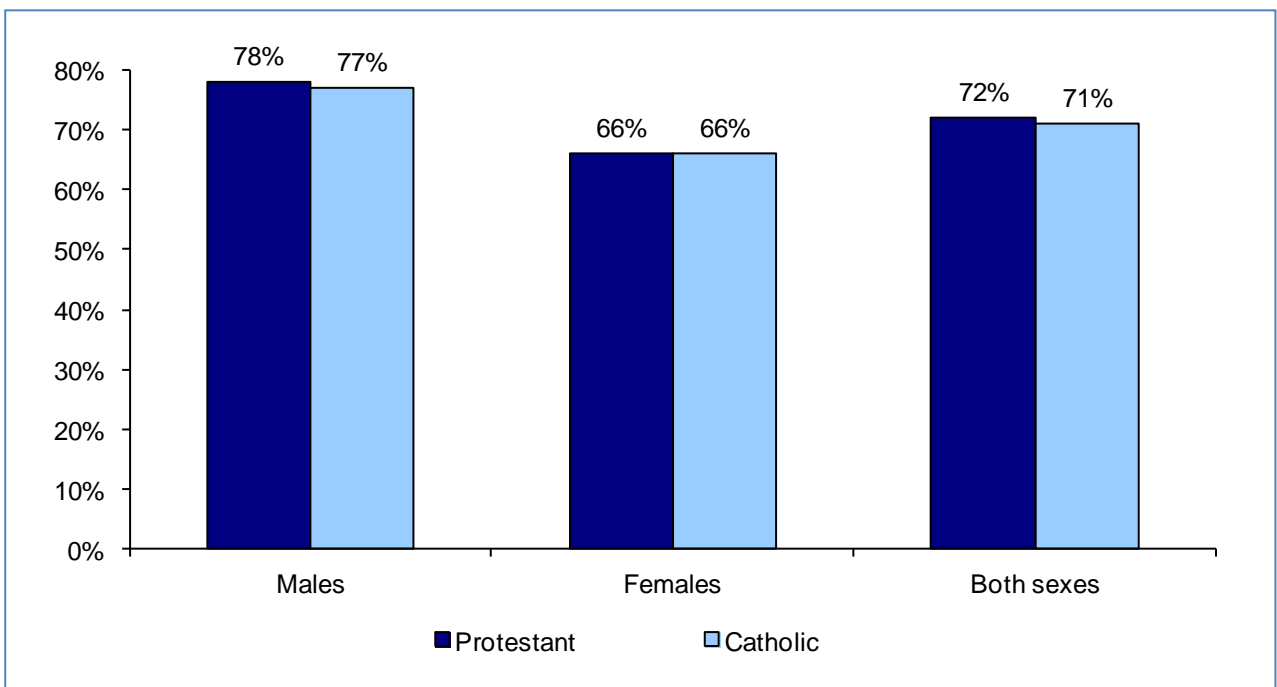
Figure 3.2: Numbers of working age economically active, 1992-2014



3.4 Economic activity rates by gender

Seventy-eight per cent of working age Protestant males and 77% of working age Catholic males were economically active in 2014. Working age economic activity rates among both religions were lower for females in 2014; 66% for both Protestants and Catholics (Figure 3.3).

Figure 3.3: Working age economic activity rates by gender, 2014

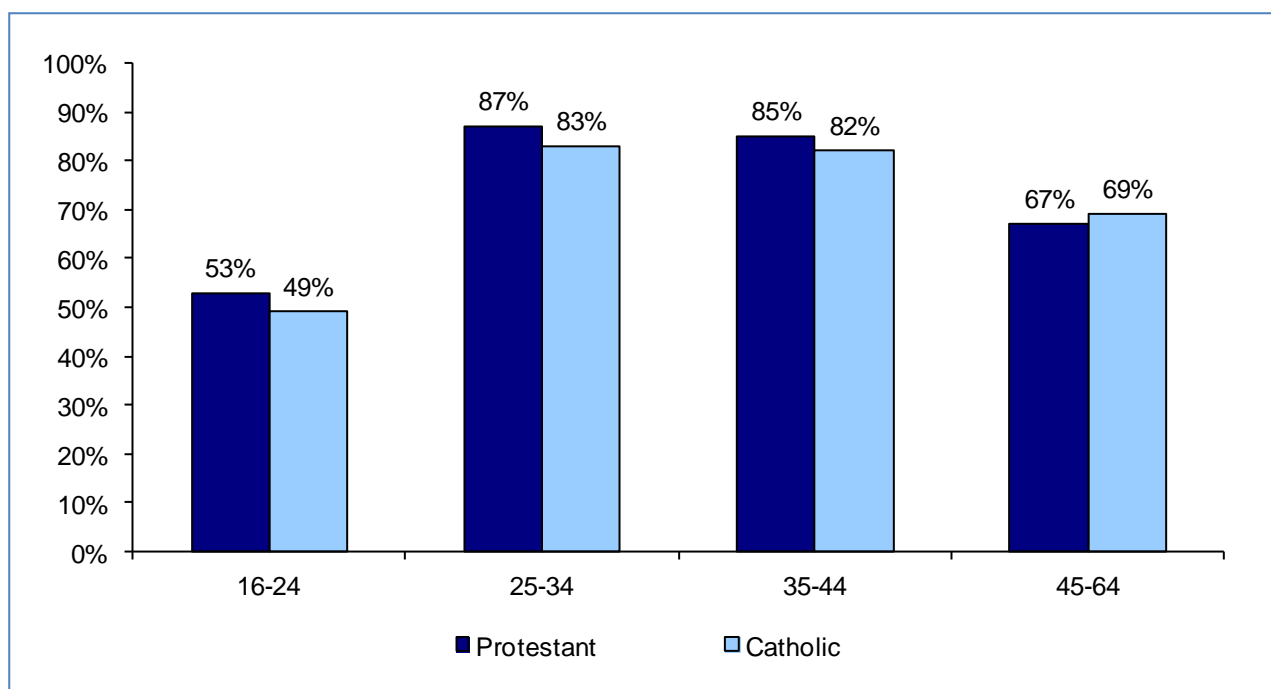


3.5 Economic activity rates by age

Figure 3.4 shows the economic activity rates by age for the two main religious communities in Northern Ireland for 2014. For each age group, with the exception of those aged 45 to 64, economic activity rates were higher among Protestants than Catholics.

Economic activity rates were lowest among the youngest age group (16 to 24) for both Protestants (53%) and Catholics (49%). At the opposite end of the working age spectrum (45 to 64), 67% of Protestants were economically active compared to 69% of Catholics.

Figure 3.4: Economic activity rates by age group, 2014

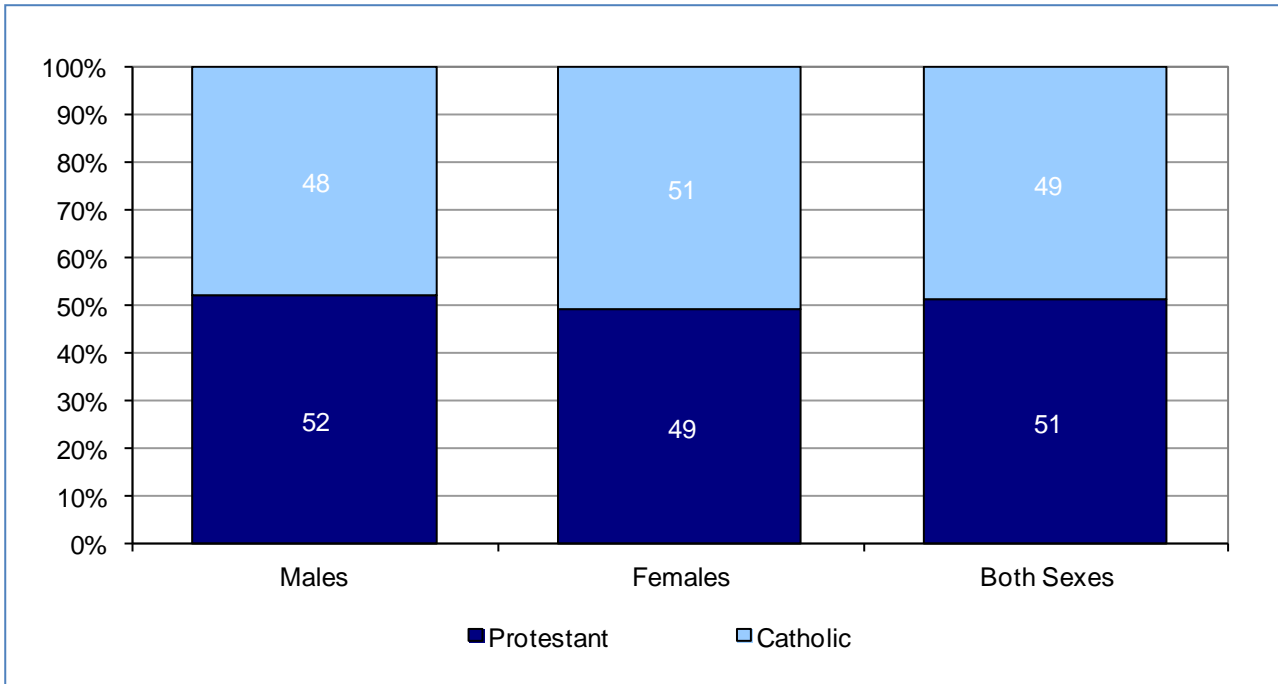


3.6 Religious composition of the economically active by gender¹⁵

Taking into account responses from the two main religious communities only, the working age economically active population was 51% Protestant and 49% Catholic in 2014. Breaking this down by gender produced similar results; 52% of economically active working age males were Protestant and 48% were Catholic, while a very small majority of working age economically active females were Catholic (51% Catholic and 49% Protestant) (Figure 3.5).

¹⁵ 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.

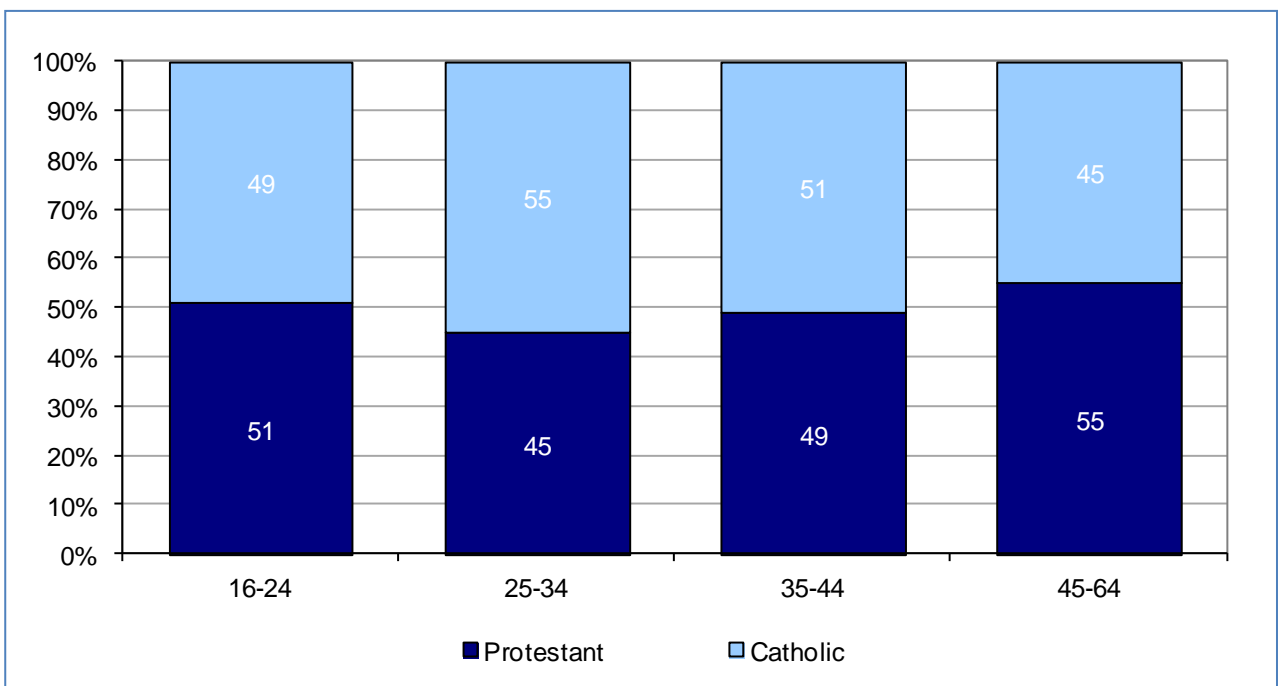
Figure 3.5: Religious composition of the working age economically active, 2014



3.7 Religious composition of the economically active by age

Figure 3.6 shows the religious composition of the economically active by age for 2014, again taking into account responses from the two main religious communities only. Among those aged 16 to 24 (51% Protestant and 49% Catholic) and 35 to 44 (49% Protestant and 51% Catholic) there was a relatively even split in terms of the religion of the economically active. Greater disparities were evident among those aged 25 to 34 (45% Protestant and 55% Catholic) and 45 to 64 (55% Protestant and 45% Catholic).

Figure 3.6: Religious composition of the economically active by age group, 2014



3.8 Proportion of economically active in employment and unemployed, 1992-2014

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 1992-2014.

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 2014) and Catholics (18% in 1992 to 8% in 2014). However, for both religious communities the proportions of working age economically active who are unemployed have increased between 2008 and 2014 – from 3% to 6% for Protestants and from 5% to 8% for Catholics.

Figure 3.7: Proportion of working age economically active Protestants in employment or unemployed, 1992-2014

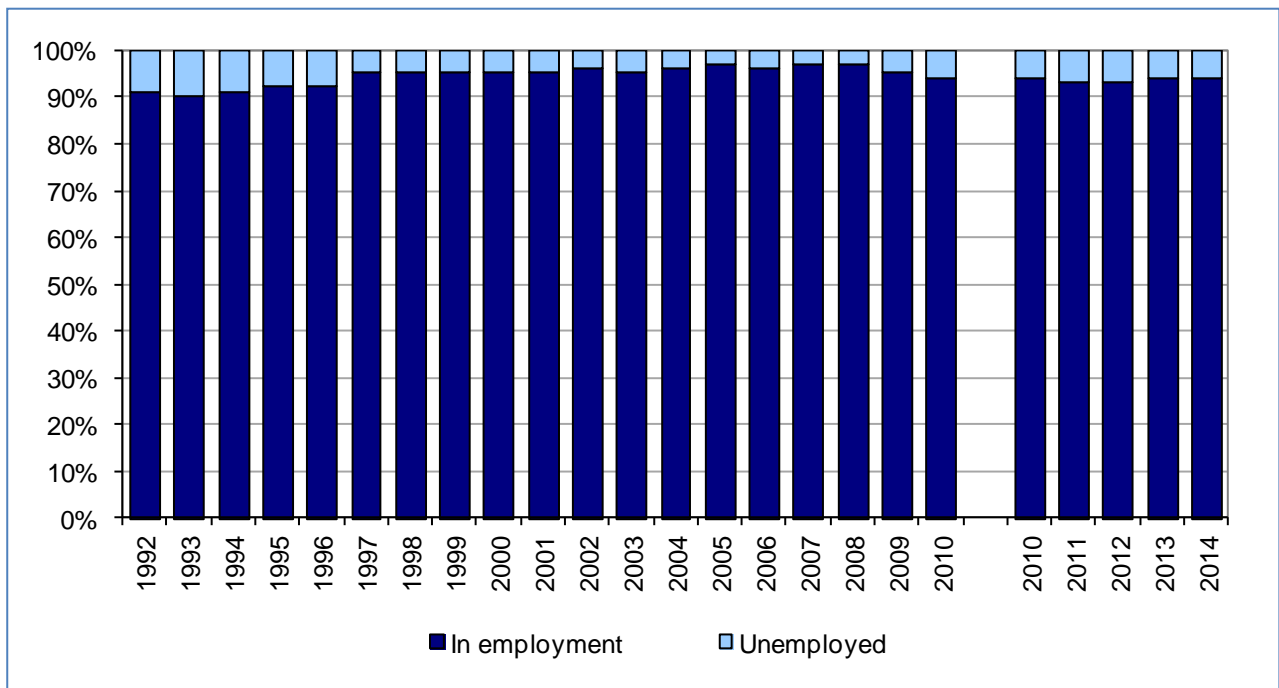
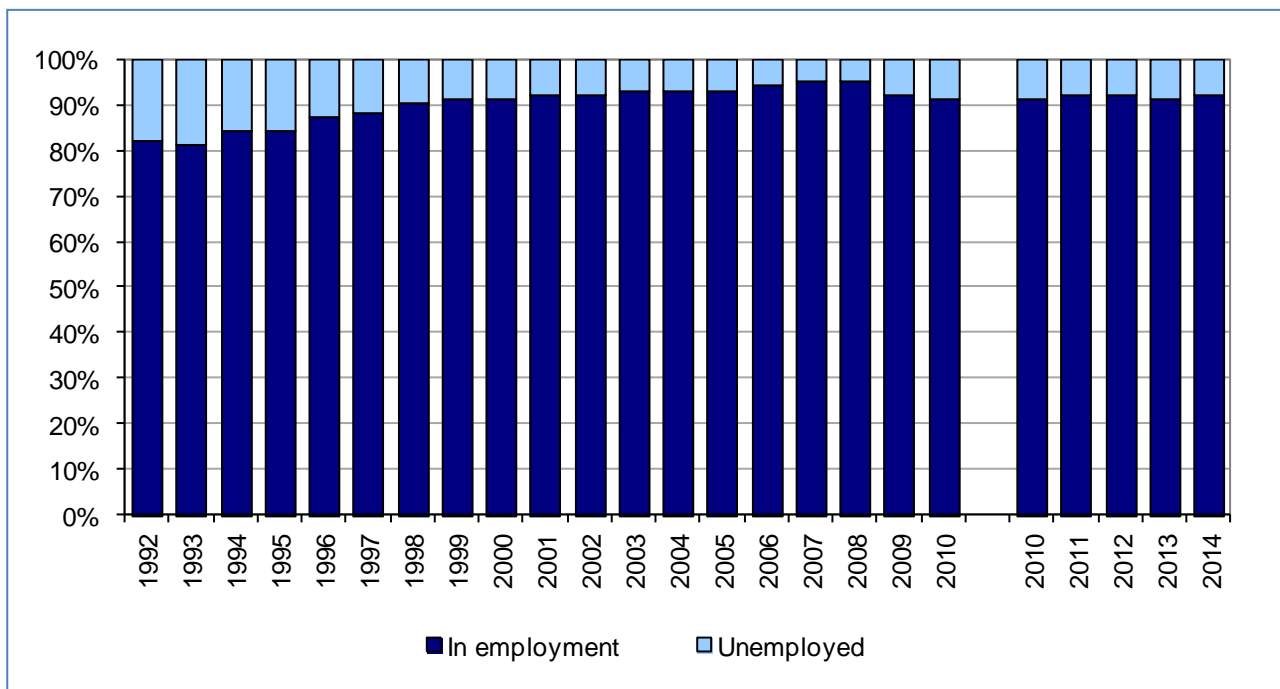


Figure 3.8: Proportion of working age economically active Catholics in employment or unemployed, 1992-2014



Chapter 4 - Working Age Economic Inactivity

(Tables A4.1 – A4.13; Labour Force Survey Religion Report 2014 – Tables: <https://www.ofmdfmi.gov.uk/articles/labour-force-survey-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.

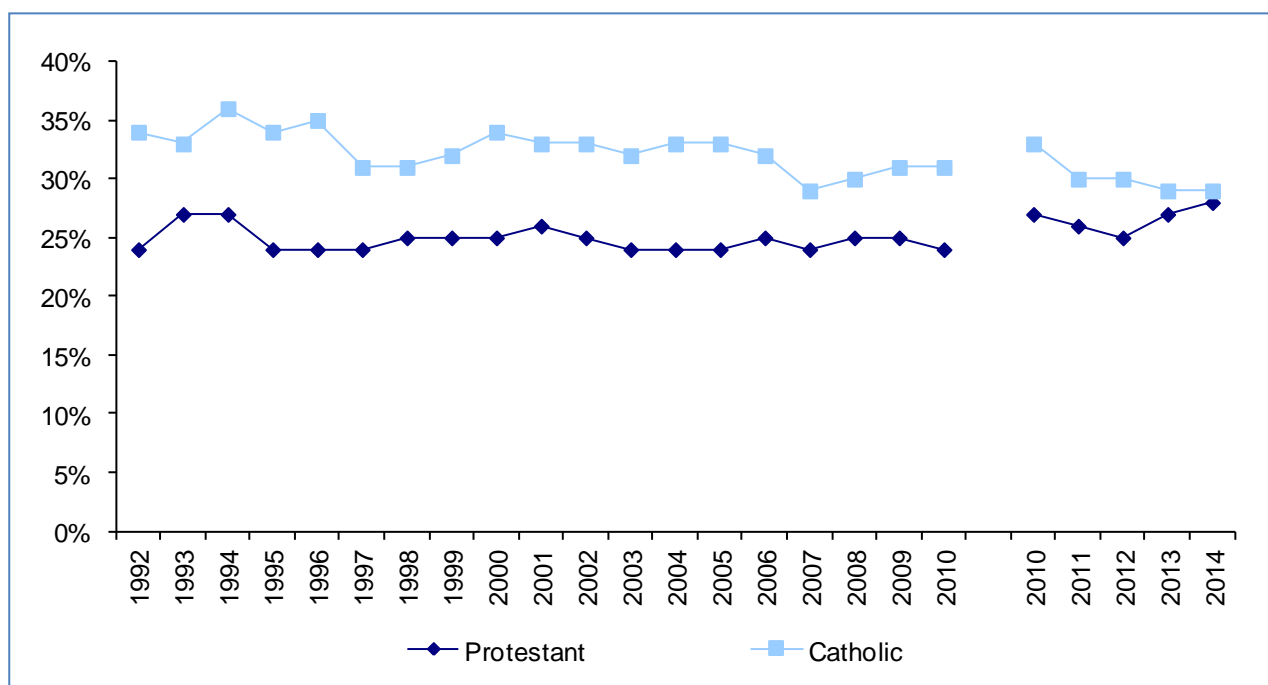
Economic inactivity can be split into two distinct categories¹⁶: those who say they want work; and those who do not want work.

4.2 Economic inactivity rates, 1992-2014

The working age economic inactivity rates for both communities during the period 1992 to 2014 are shown in Figure 4.1.

Over this period, Catholics have consistently experienced higher rates of economic inactivity than Protestants. These rates have converged over time, however; in 1992, 24% of working age Protestants were economically inactive compared to 34% of working age Catholics, while in 2014 the corresponding figures were 28% and 29%.

Figure 4.1: Working age economic inactivity rates, 1992–2014

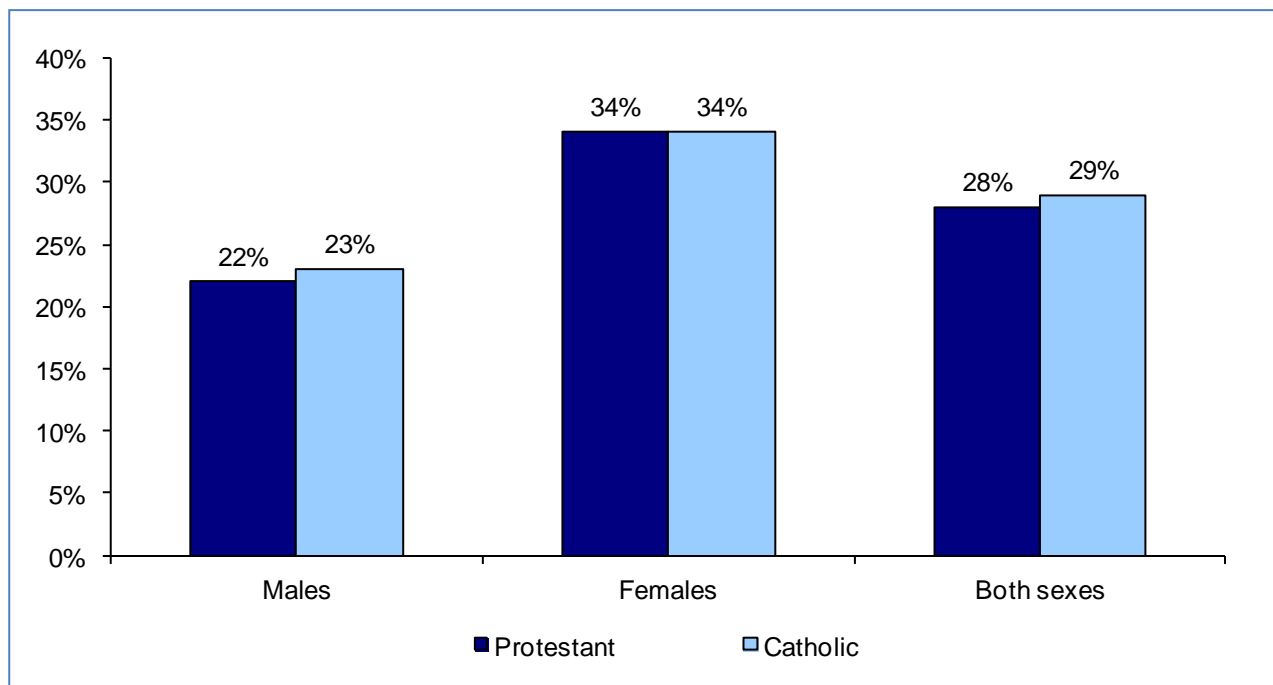


¹⁶ Those persons who want work comprise those seeking but unavailable and those not seeking but would like to work. Those persons who do not want work comprise those who are not seeking and would not like work.

4.3 Economic inactivity rates by gender

The working age economic inactivity rate was 22% for Protestant males and 23% for Catholic males in 2014. Thirty-four per cent of both Protestant and Catholic working age females were economically inactive in 2014 (Figure 4.2).

Figure 4.2: Working age economic inactivity rates by gender, 2014

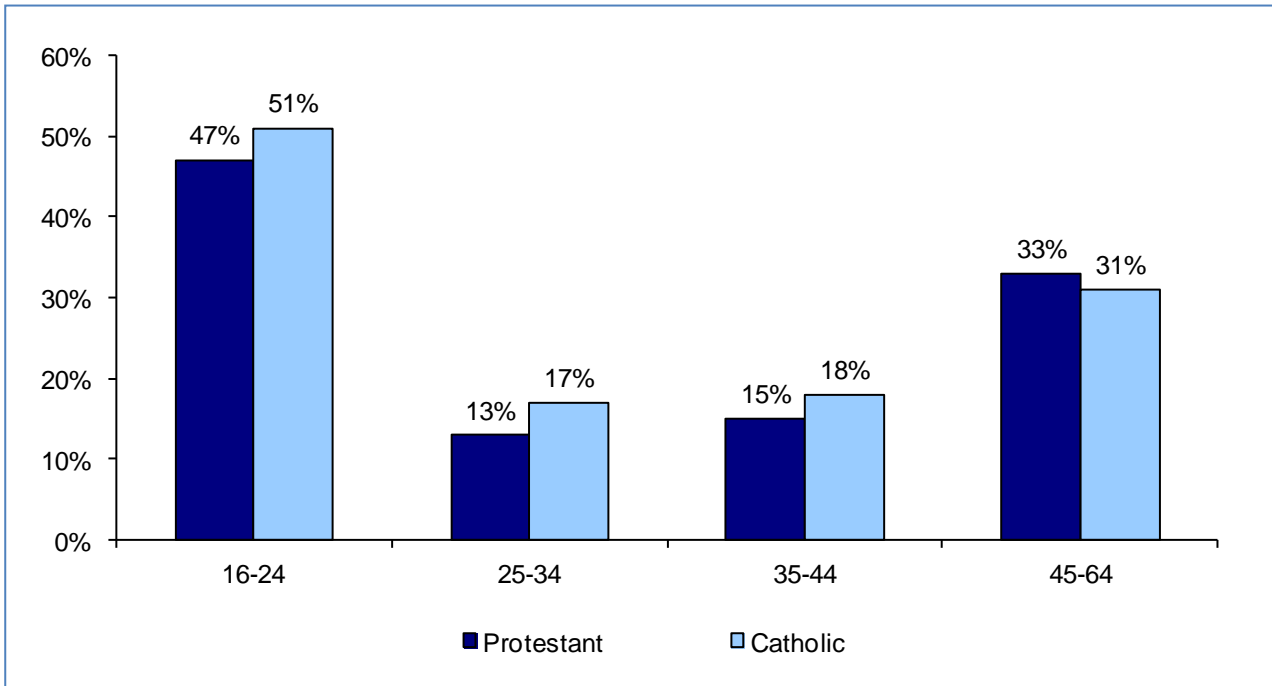


4.4 Economic inactivity rates by age

Figure 4.3 shows the economic inactivity rates by age for the two main religious communities in Northern Ireland for 2014. For each age group, with the exception of those aged 45 to 64, economic inactivity rates were higher among Catholics than Protestants.

For both religious communities economic inactivity rates were highest among those aged 16 to 24 – approximately one in two Protestants (47%) and Catholics (51%) in this age group were economically inactive. Economic inactivity rates were lowest among the 25-34 age group for both Protestants (13%) and Catholics (17%). These rates increased slightly for the 35-44 age group – 15% for Protestants and 18% for Catholics – before increasing further for those aged 45 to 64 – 33% for Protestants and 31% for Catholics.

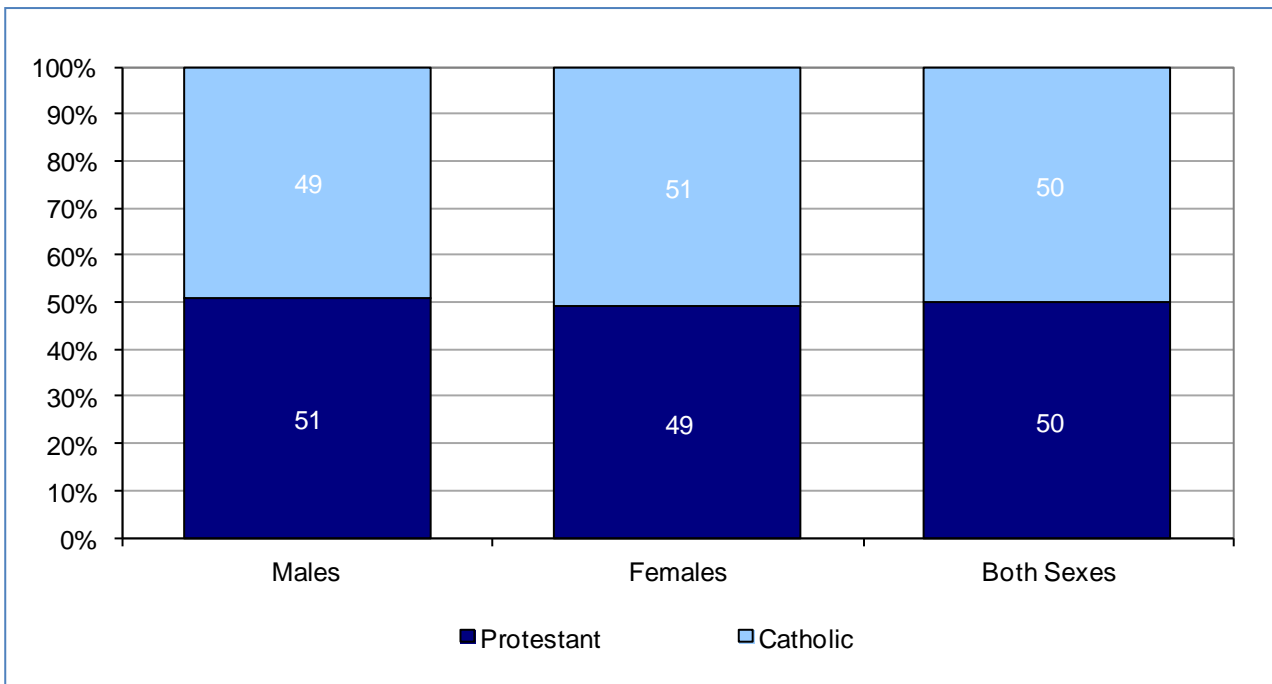
Figure 4.3: Economic inactivity rates by age group, 2014



4.5 Religious composition of the economically inactive by gender¹⁷

Taking into account respondents from the two main religious communities only, there was an even split in terms of the composition of the working age economically inactive (50% Protestant and 50% Catholic). Similar splits were evident among working age economically inactive males (51% Protestant and 49% Catholic) and females (49% Protestant and 51% Catholic) (Figure 4.4).

Figure 4.4: Religious composition of the working age economically inactive, 2014



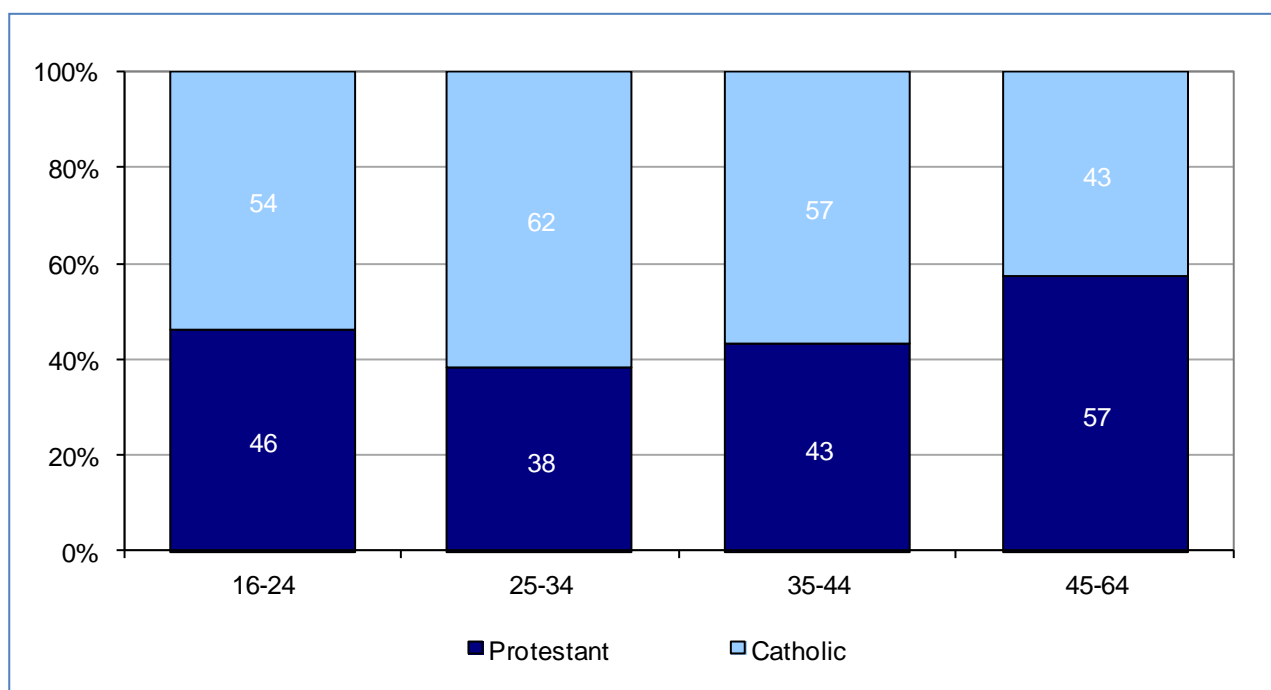
¹⁷ Please note that the percentage break downs in sections 4.5 and 4.6 reflect the responses of respondents who indicated that they were Protestant or Catholic only – the ‘other/non-determined’ category has been removed.

4.6 Religious composition of the economically inactive by age

Figure 4.5 shows the religious composition of the economically inactive by age for 2014, again taking into account respondents from the two main religious communities only. For three of the four age bands the proportion of Catholics amongst the economically inactive was higher than that of Protestants.

Forty-six per cent of the economically inactive aged 16 to 24 were Protestant and 54% were Catholic. Among the 25-34 years age band, 38% of the economically inactive were Protestant and 62% were Catholic. Among those aged 35 to 44, 43% of the economically inactive were Protestant and 57% were Catholic. The opposite pattern was true among the economically inactive aged 45 to 64, where 57% were Protestant and the remaining 43% were Catholic.

Figure 4.5: Religious composition of the working age economically inactive by age group, 2014

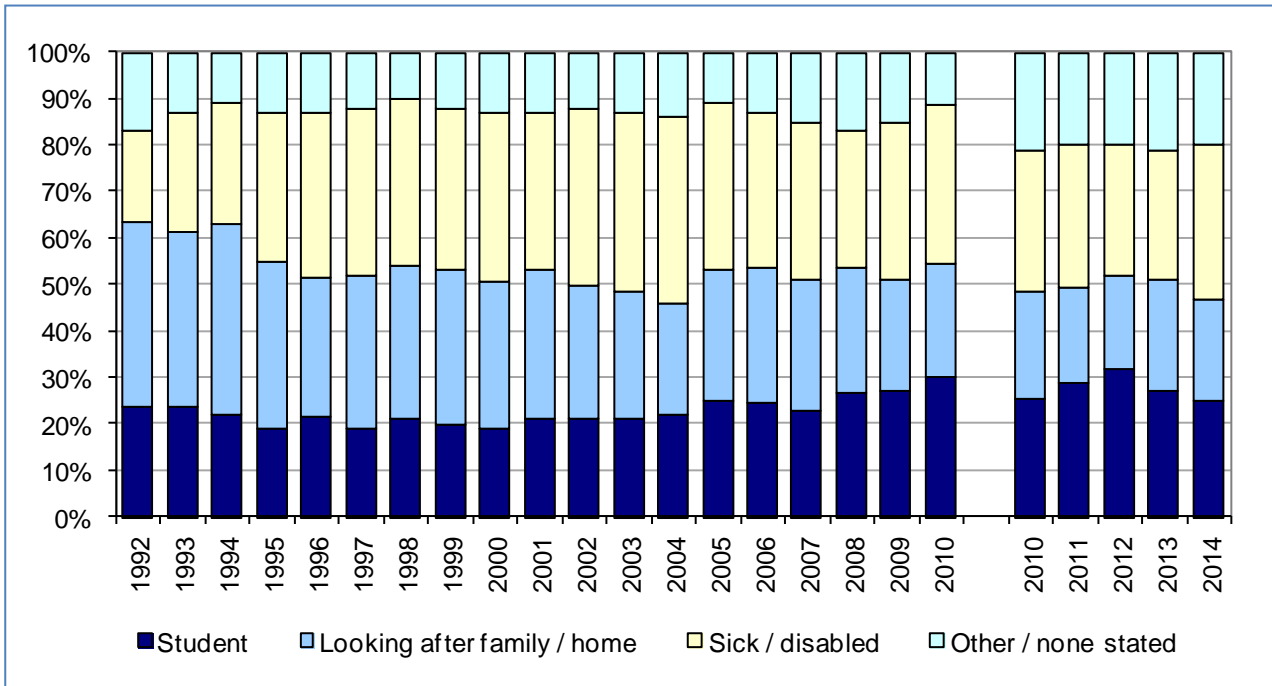


4.7 Reasons for economic inactivity

Figure 4.6 shows the reasons for working age economic inactivity among Protestants between 1992 and 2014.

The proportion of working age Protestants who are inactive in order to look after the family/home has decreased considerably between 1992 and 2014, from 40% to 22%. Over this period, the proportion who are sick or disabled has increased considerably from 20% in 1992 to 33% in 2014. The proportion who are students has increased only slightly (from 24% in 1992 to 25% in 2014), although there have been fluctuations in this proportion in the intervening years.

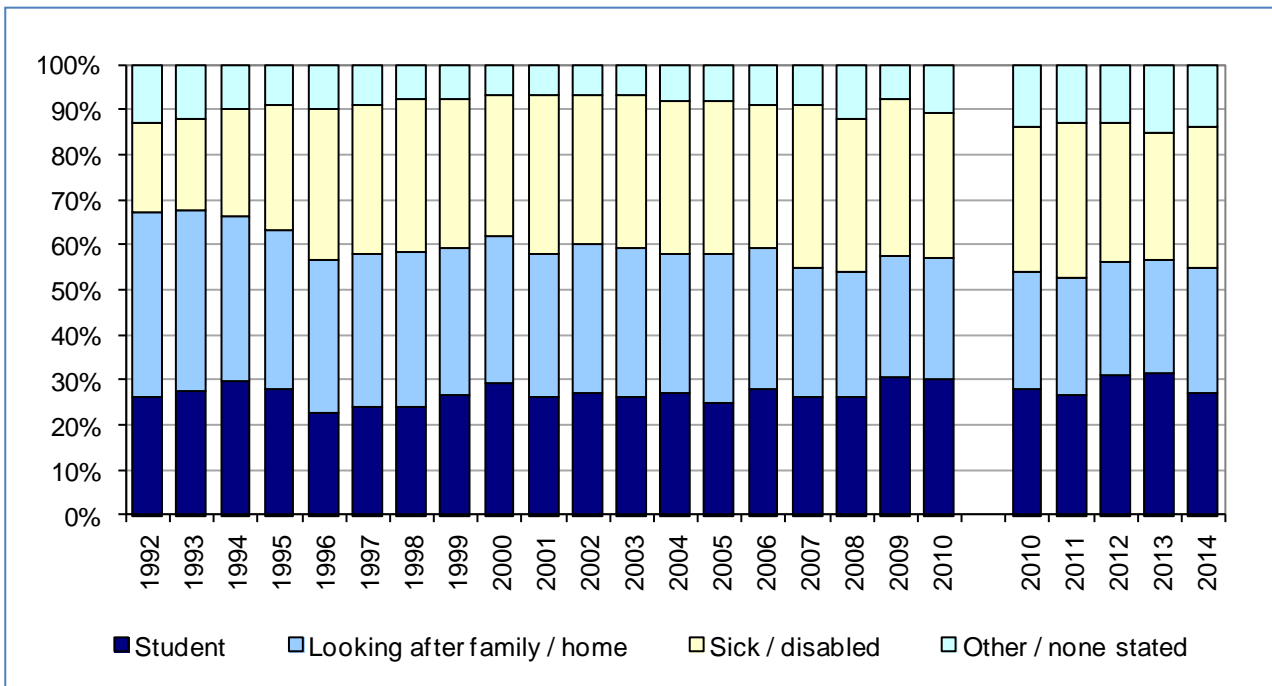
Figure 4.6: Protestant reasons for working age economic inactivity, 1992-2014



Similar patterns emerge when examining the changes in the reasons for working age economic inactivity among Catholics between 1992 and 2014 (Figure 4.7).

The proportion of working age economically inactive Catholics who look after the family/home has decreased from 41% in 1992 to 28% in 2014. Offsetting this somewhat, the proportion who are sick or disabled have increased from 20% in 1992 to 31% in 2014. The proportion who are students has increased only slightly (from 26% in 1992 to 27% in 2014), although again there have been fluctuations in this proportion in the intervening years.

Figure 4.7: Catholic reasons for working age economic inactivity, 1992-2014



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 2014, 87% of inactive Protestants of working age did not want work and 13% did want work. For Catholics comparable figures were 81% and 19%. This represents 127,000 economically inactive Protestants of working age who did not want work and 18,000 who did want work. The corresponding numbers for Catholics were 117,000 who did not want work and 28,000 who wanted work.

4.9 Type of inactivity, 1992-2014

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 2014, while the proportion that want work has decreased over the same period.

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 87% and 81% respectively by 2014.

In 1992, 21% of Protestants and 24% of Catholics who were working age economically inactive wanted work. Comparable figures for 2014 were 13% and 19%, respectively.

Figure 4.8: Composition of the working age economically inactive: Want work/don't want work (Protestants), 1992–2014

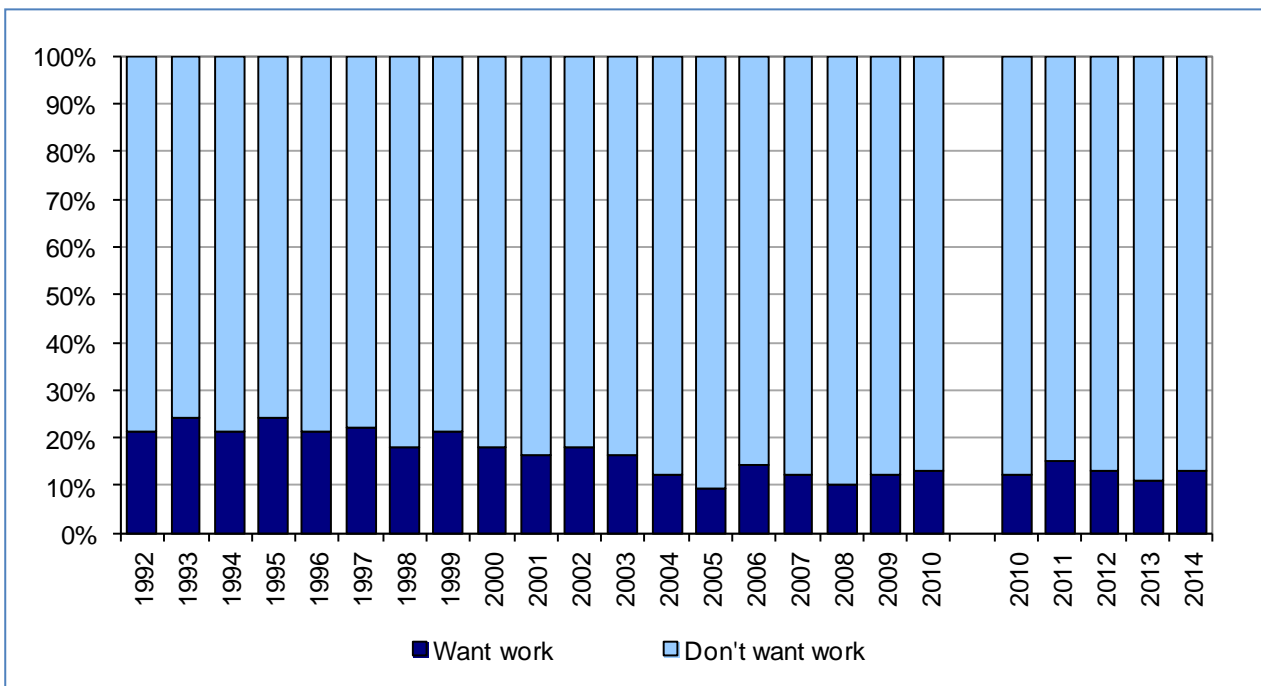
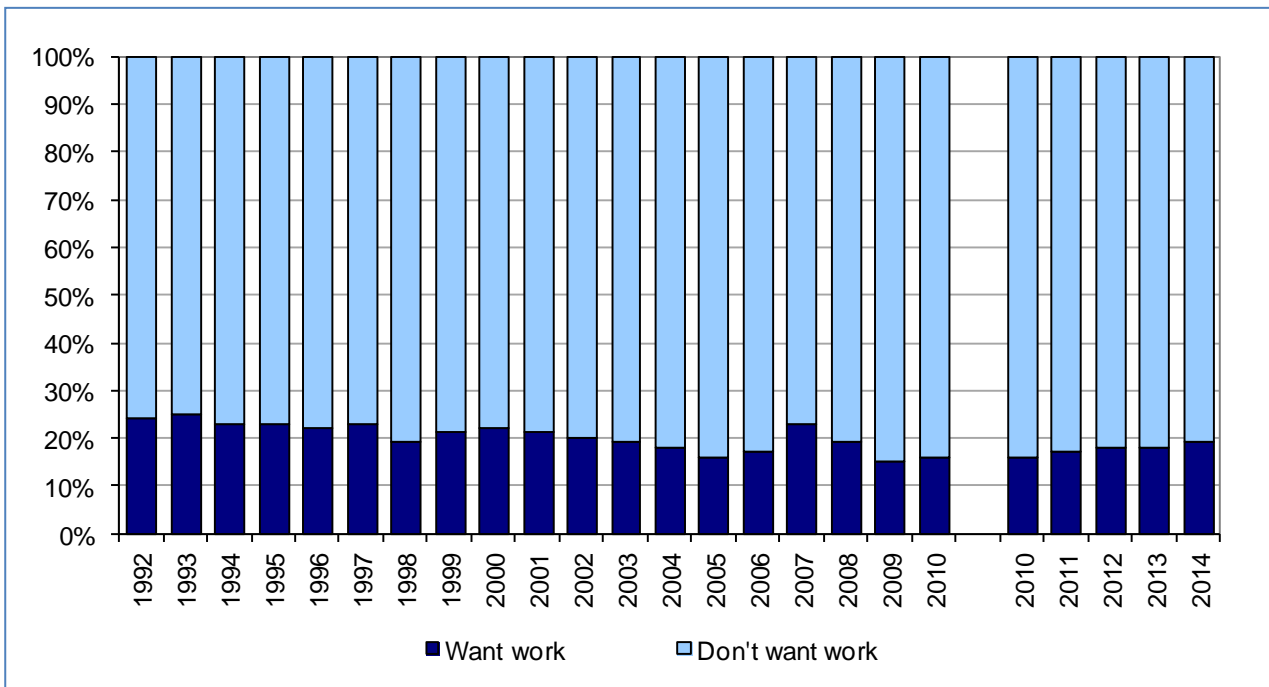


Figure 4.9: Composition of the working age economically inactive: Want to work/don't want to work (Catholics), 1992–2014



Chapter 5 - Unemployment

(Tables A5.1 – A5.9; Labour Force Survey Religion Report 2014 – Tables:

<https://www.ofmdfmi.gov.uk/articles/labour-force-survey-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.

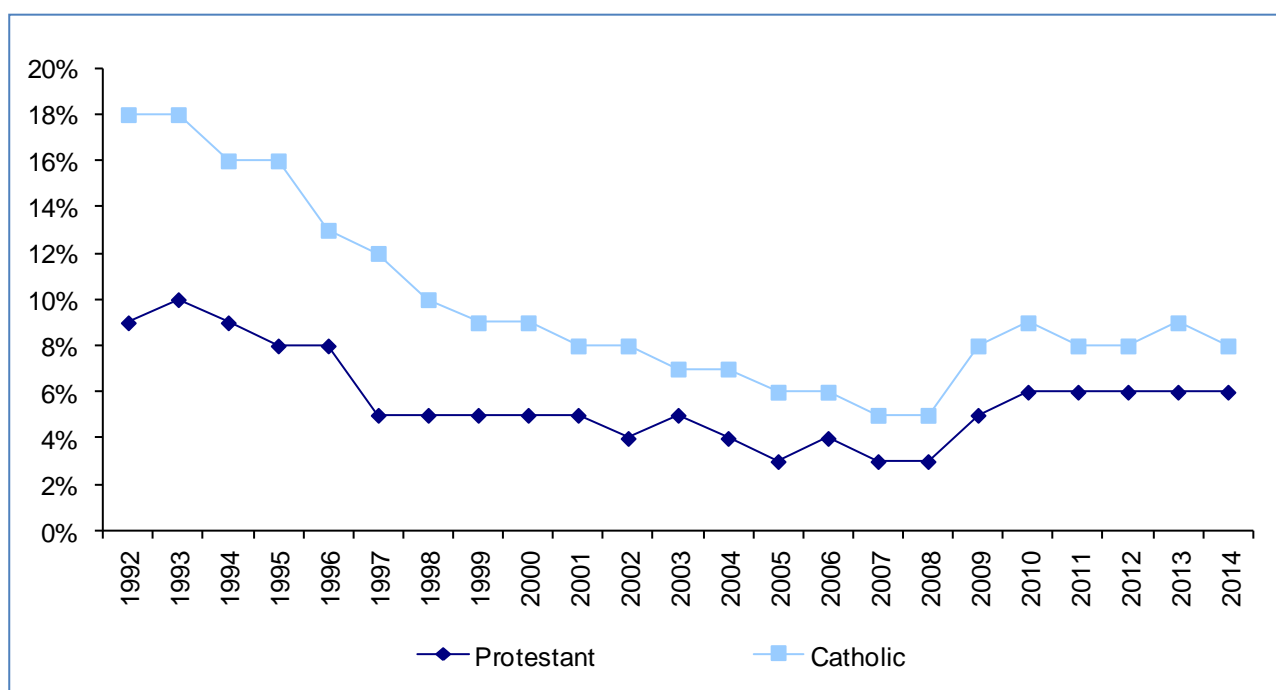
5.2 Unemployment rates, 1992-2014

Figure 5.1 shows the unemployment rates for Protestants and Catholics for the period 1992 to 2014. The chart shows that the unemployment rate for Catholics has been consistently higher than that for Protestants across the 23 year period.

The unemployment rate for both Protestants and Catholics has fallen, however, between 1992 and 2014; from 9% to 6% and from 18% to 8%, respectively. As a result there has been something of a convergence in terms of the absolute difference between the rates for the two religious communities, from nine percentage points in 1992 to two percentage points in 2014.

It is worth noting, however, that the unemployment rates for both religions have increased from their lowest point in 2008, when the unemployment rate was 3% for Protestants and 5% for Catholics.

Figure 5.1: Unemployment rates, 1992-2014

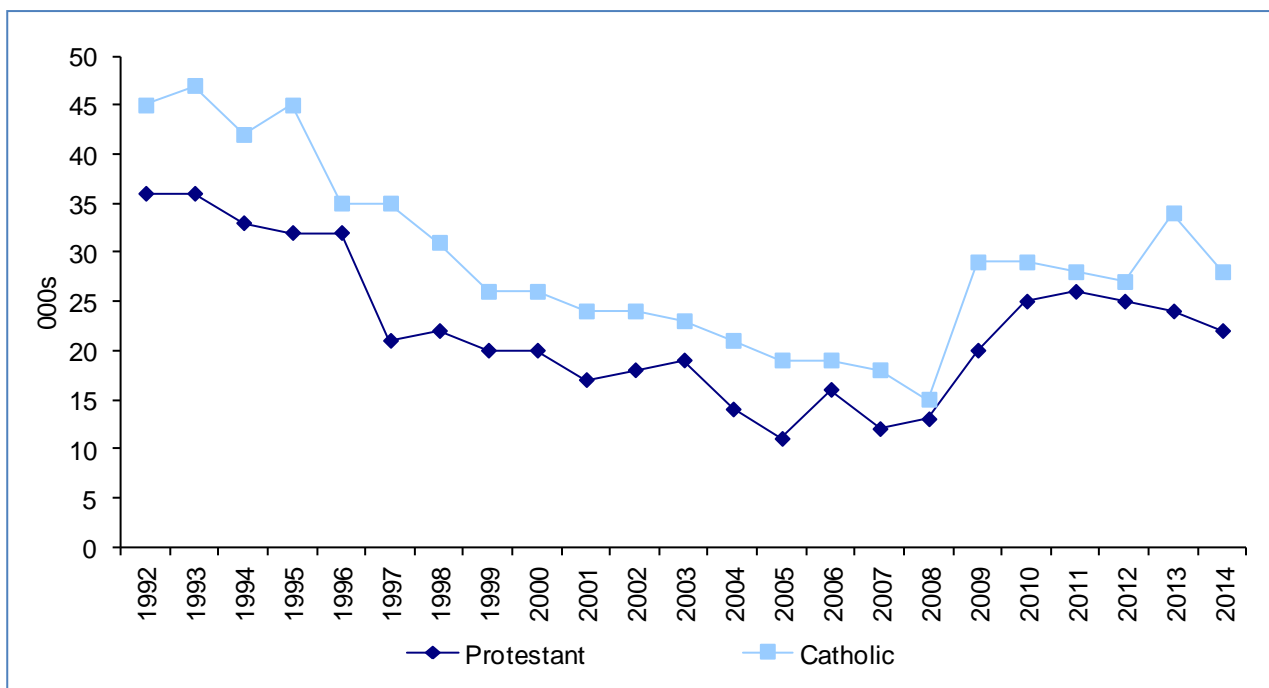


5.3 Numbers of persons unemployed, 1992–2014

The number of persons unemployed has fallen considerably for both religious communities between 1992 and 2014 (Figure 5.2). Over this period, the number of unemployed Protestants has decreased from 36,000 to 22,000, while the number of unemployed Catholics has fallen from 45,000 to 28,000.

It is worth noting, however, that similar to the unemployment rates, the number unemployed have risen considerably for both communities from their lowest points in 2007 and 2008.

Figure 5.2: Numbers unemployed, 1992-2014



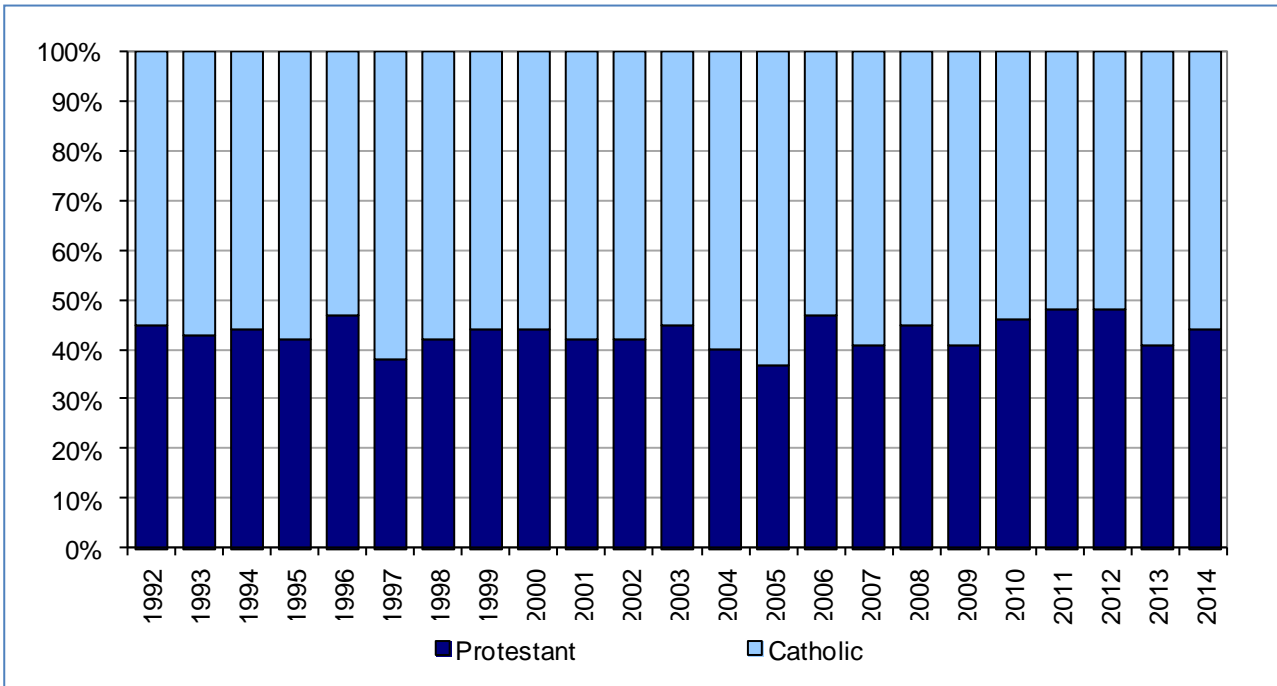
5.4 Religious composition of the unemployed, 1992-2014¹⁸

Figure 5.3 shows the religious composition of the unemployed between 1992 and 2014, 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 2014 these proportions were 44% and 56%, respectively. These proportions fluctuated in the intervening years, although there has consistently been a higher proportion of Catholics than Protestants among the unemployed over this period.

¹⁸ Please note that the percentage break downs in section 5.4 reflect the responses of respondents who indicated that they were Protestant or Catholic only – the ‘other/non-determined’ category has been removed.

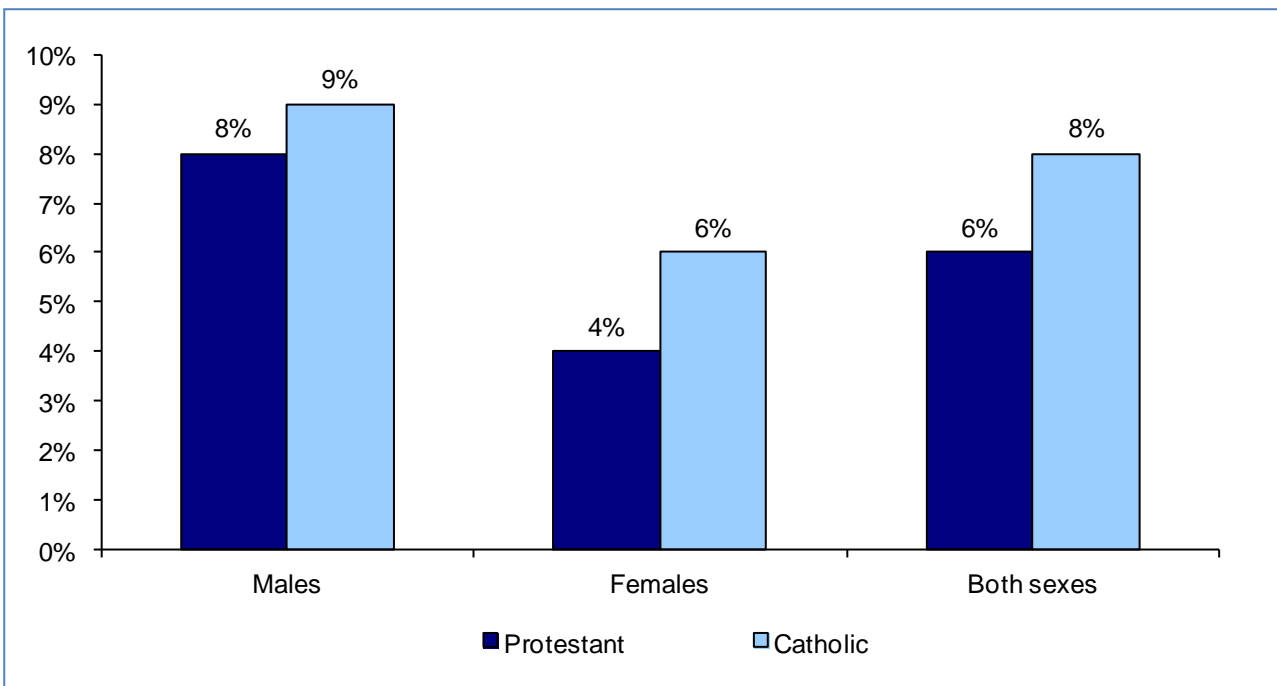
Figure 5.3: Religious composition of the unemployed, 1992-2014



5.5 Unemployment rates by gender

Figure 5.4 shows the unemployment rates for the two communities for 2014, broken down by gender. In 2014, the unemployment rates were 8% for Protestant males and 9% for Catholic males. Female unemployment rates were lower for both communities; 4% for Protestants and 6% for Catholics.

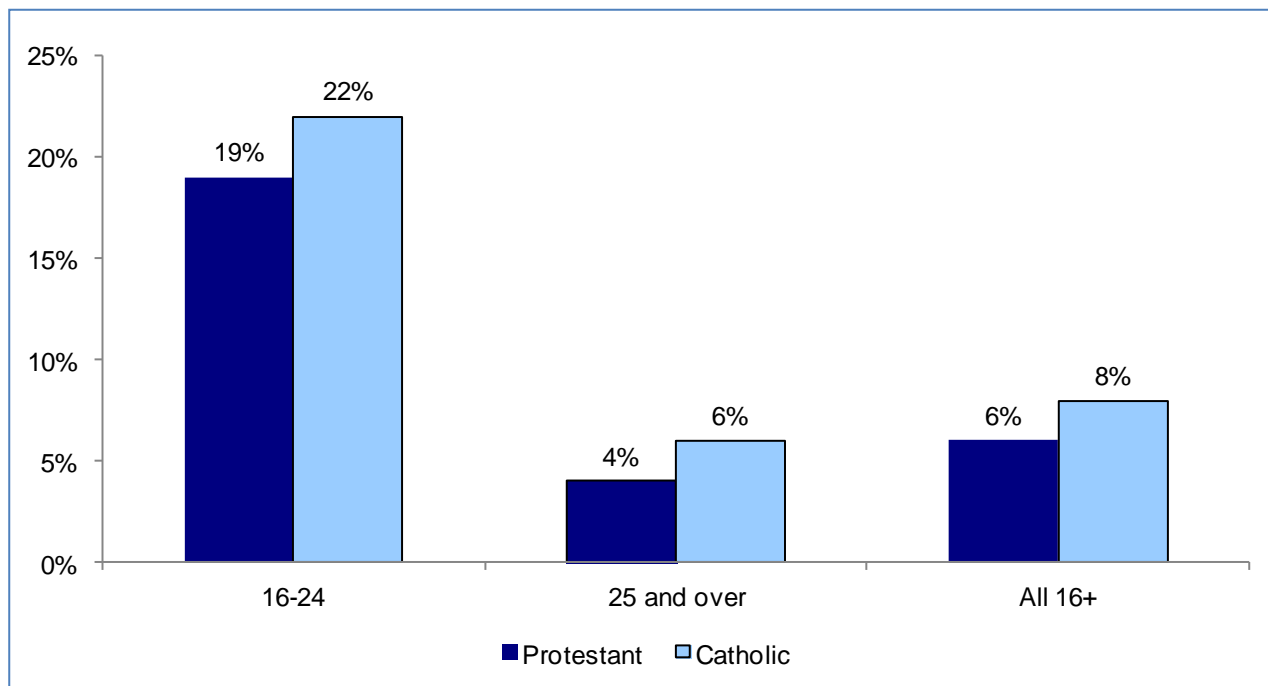
Figure 5.4: Unemployment rates by gender, 2014



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 2014. For both age groups, the unemployment rate was higher among Catholics than Protestants; 22% of Catholics and 19% of Protestants aged 16 to 24 were unemployed, while 6% of Catholics and 4% of Protestants aged 25 and over were unemployed.

Figure 5.5: Unemployment rates by age group, 2014



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 2014 is shown in Table 5.1.

Table 5.1	
Unemployment Differential (all economically active) 2014	
	Unemployment Differential ¹
C/P Males	1.2
C/P Females	1.6
C/P Both sexes	1.3

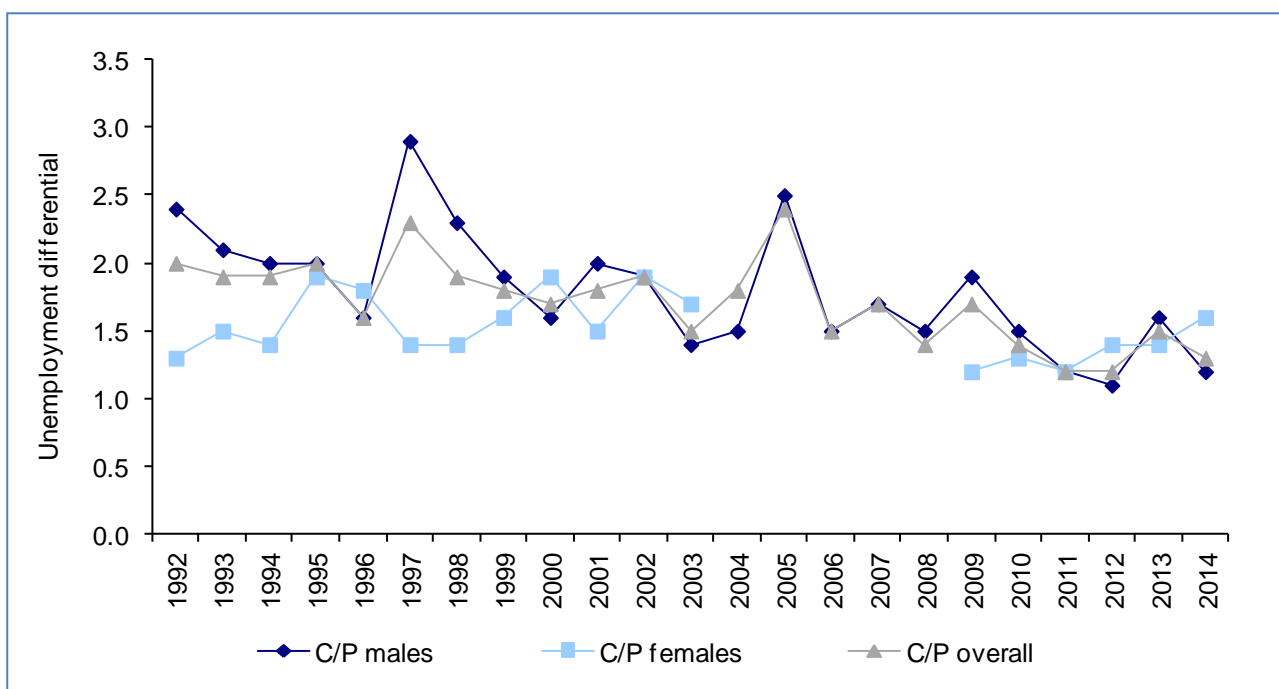
¹Based on exact (i.e. unrounded percentages). Estimates of the standard error associated with these differentials are shown in Appendix A.

5.8 Unemployment differential, 1992–2014

The unemployment differential between the two communities, broken down by gender, for the period 1992 to 2014 is shown in Figure 5.6. Over this 23 year period the unemployment differential has been greater among males than females for the majority of years where it could be calculated, although the opposite was true in 2014 (1.2 for males and 1.6 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 1992-2014



5.9 Unemployment gap

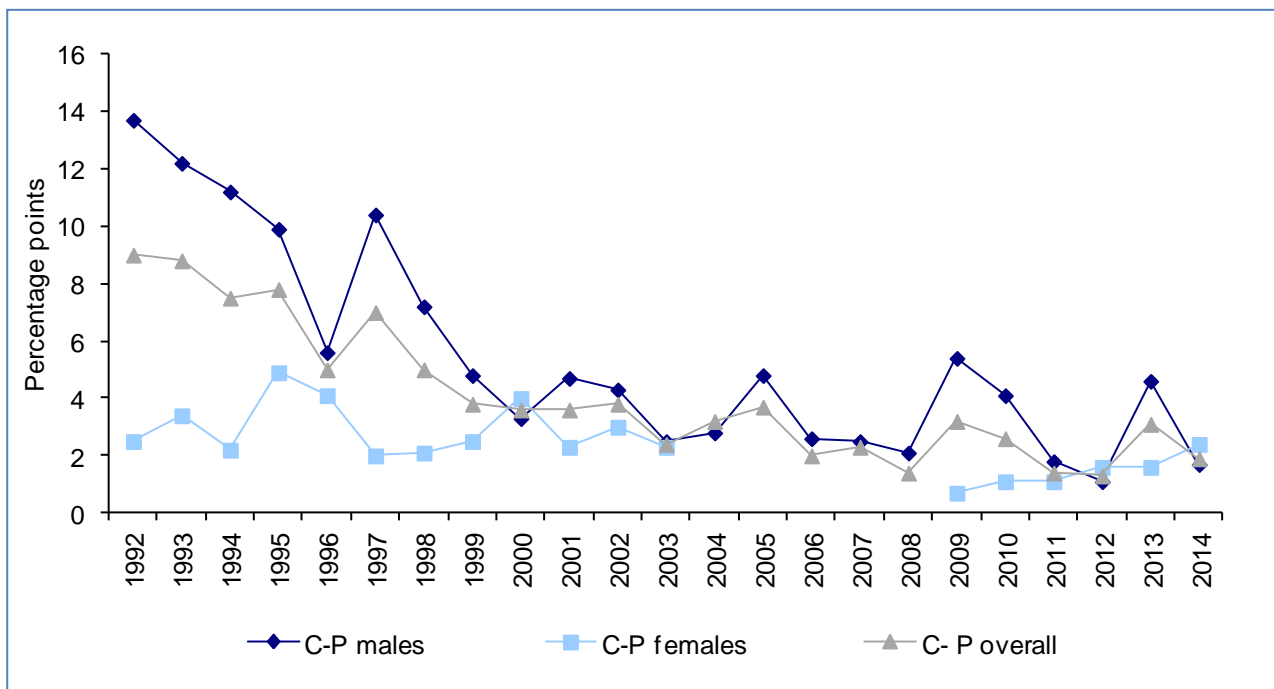
The differential in the unemployment rates of the two communities can also be expressed as a percentage point difference. This unemployment gap is calculated by subtracting the (historically lower) unemployment rate of Protestants from the (historically higher) unemployment rate of Catholics.

The unemployment gap between the two communities, broken down by gender, for the period 1992 to 2014 is shown in Figure 5.7. Over this 23 year period the unemployment gap has generally been higher among males than females, although again the opposite was true in 2014 (1.7 percentage points for males and 2.4 percentage points for females).

The unemployment gap for males has fallen between 1992 and 2014 – from 13.7 to 1.7 percentage points. For females, the differential has decreased only slightly over this period (from 2.5 to 2.4 percentage points), with considerable fluctuations in the intervening years.

Overall the unemployment gap has fallen from 9.0 percentage points in 1992 to 1.9 percentage points in 2014.¹⁹

Figure 5.7: Unemployment gap, 1992-2014



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).

¹⁹ 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 2014 – Tables:

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

6.1 Proportion of working age in employment

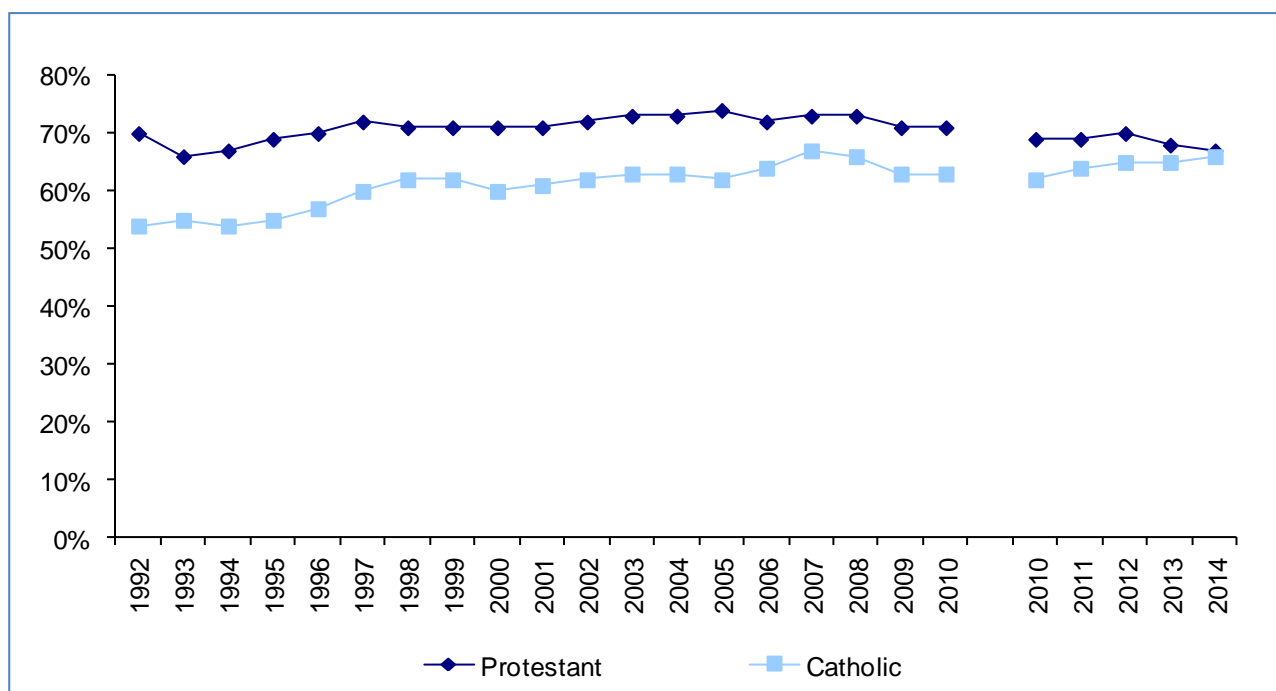
The proportion in employment within a community depends on two factors:

- 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, 1992-2014

A consistently higher proportion of Protestants than Catholics of working age have been in employment over the period 1992 to 2014, as shown in Figure 6.1. The difference between the two communities' working age employment rates has decreased over time, however: in 1992, 70% of working age Protestants and 54% of working age Catholics were in employment; by 2014 these rates were 67% and 66% respectively.

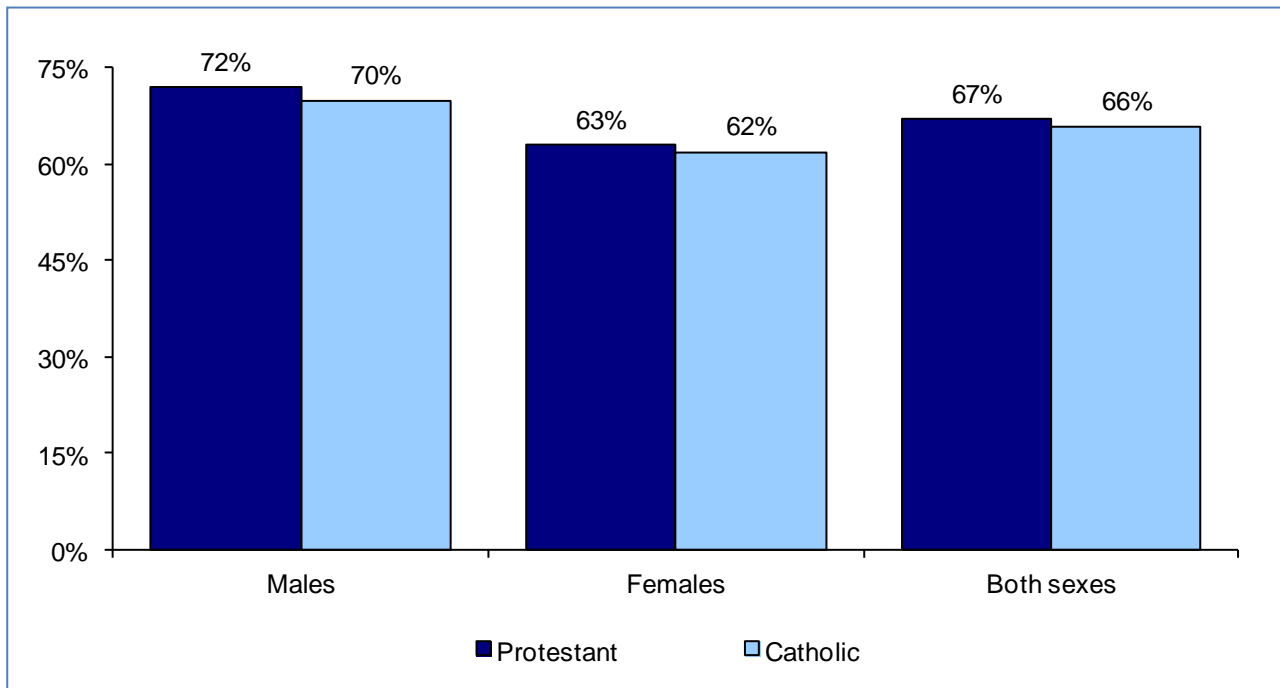
Figure 6.1: Proportion of working age population in employment, 1992-2014



6.3 Proportion of the working age in employment by gender

Figure 6.2 shows that a slightly higher proportion of working age male Protestants (72%) were in employment compared to their Catholic counterparts (70%) in 2014. Similarly, a slightly higher proportion of working age Protestant females (63%) were in employment compared to working age Catholic females (62%).

Figure 6.2: Proportion of the working age in employment by gender, 2014

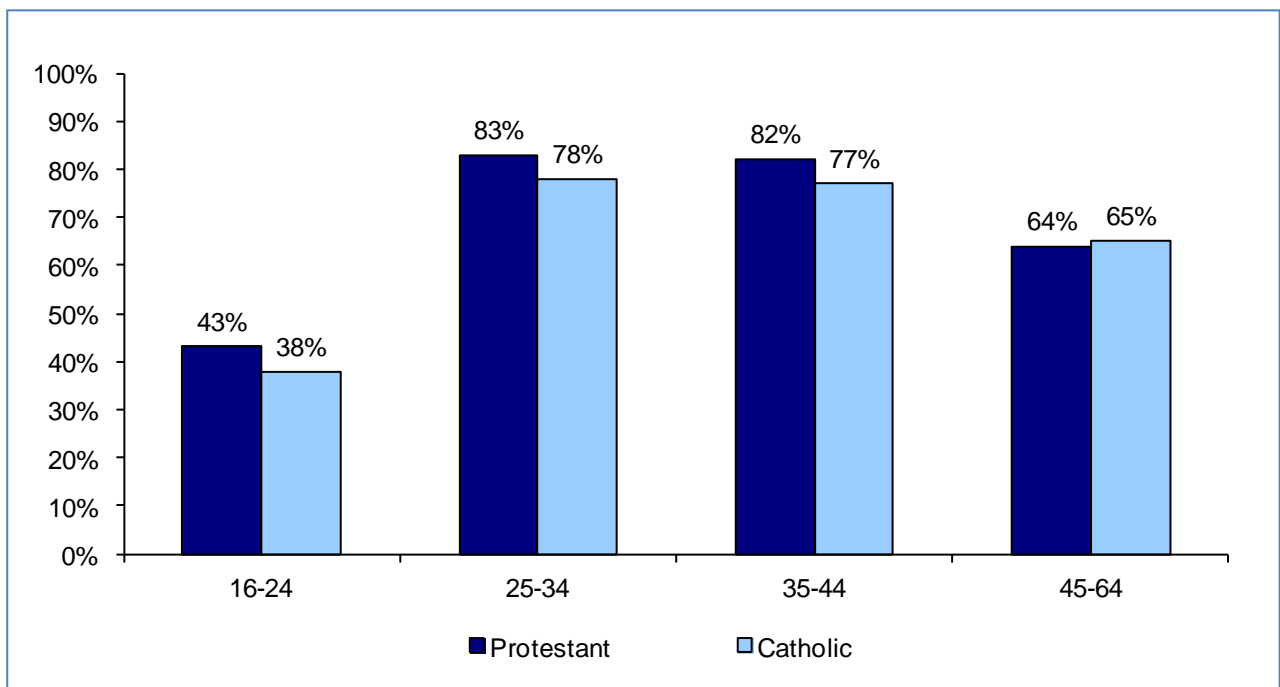


6.4 Proportion of working age in employment by age

Figure 6.3 shows that, for all age groups, with the exception of those aged 45 to 64, the employment rate for Protestants was higher than that for Catholics in 2014.

Among the 16-24 age group 43% of Protestants and 38% of Catholics were in employment. For those aged 25 to 34 the employment rates increased markedly for both religions; 83% for Protestants and 78% for Catholics. Eighty-two per cent of Protestants and 77% of Catholics aged 35 to 44 were in employment, and this decreased to 64% of Protestants and 65% of Catholics aged 45 to 64.

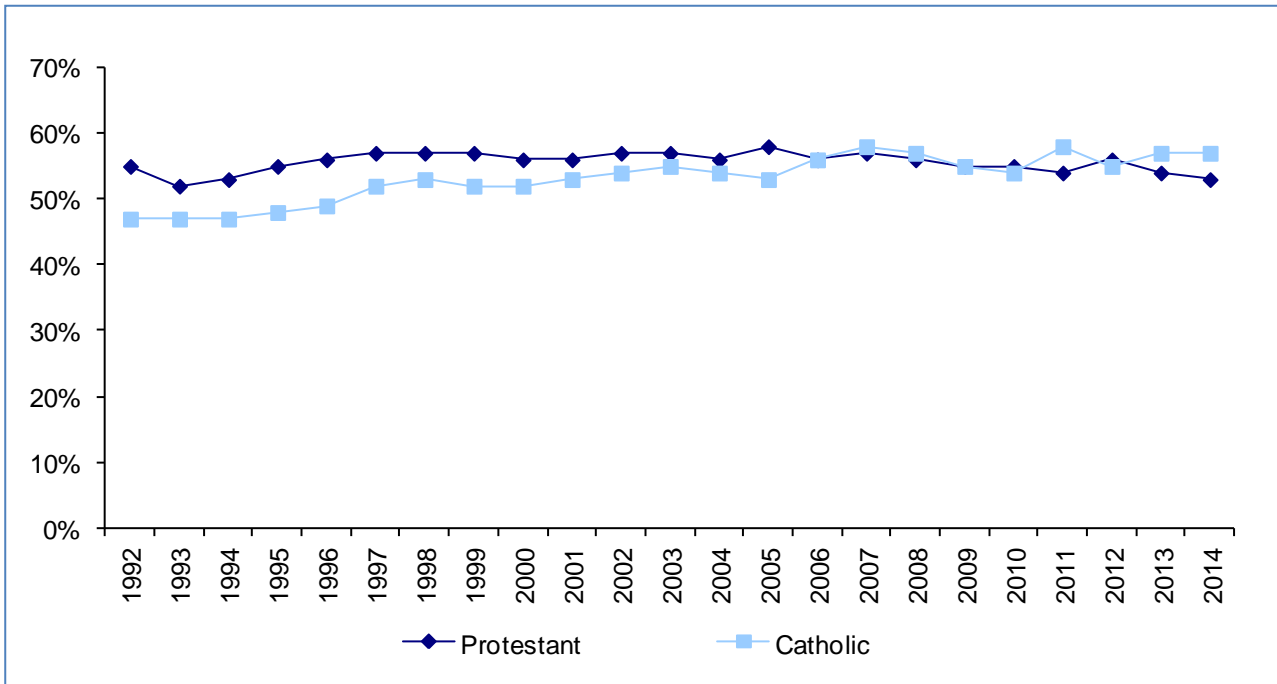
Figure 6.3: Proportion of the working age in employment by age group, 2014



6.5 Proportion of each religion aged 16+ in employment, 1992-2014

Figure 6.4 shows the employment rates for all Protestants and Catholics aged 16 and over, rather than only those of working age. In 1992 a higher proportion of Protestants (55%) than Catholics (47%) were in employment. By 2014 the opposite was true, although the difference between the two rates was smaller – 57% of Catholics and 53% of Protestants aged 16 and over were in employment.

Figure 6.4: Proportion of the population aged 16+ in employment, 1992-2014

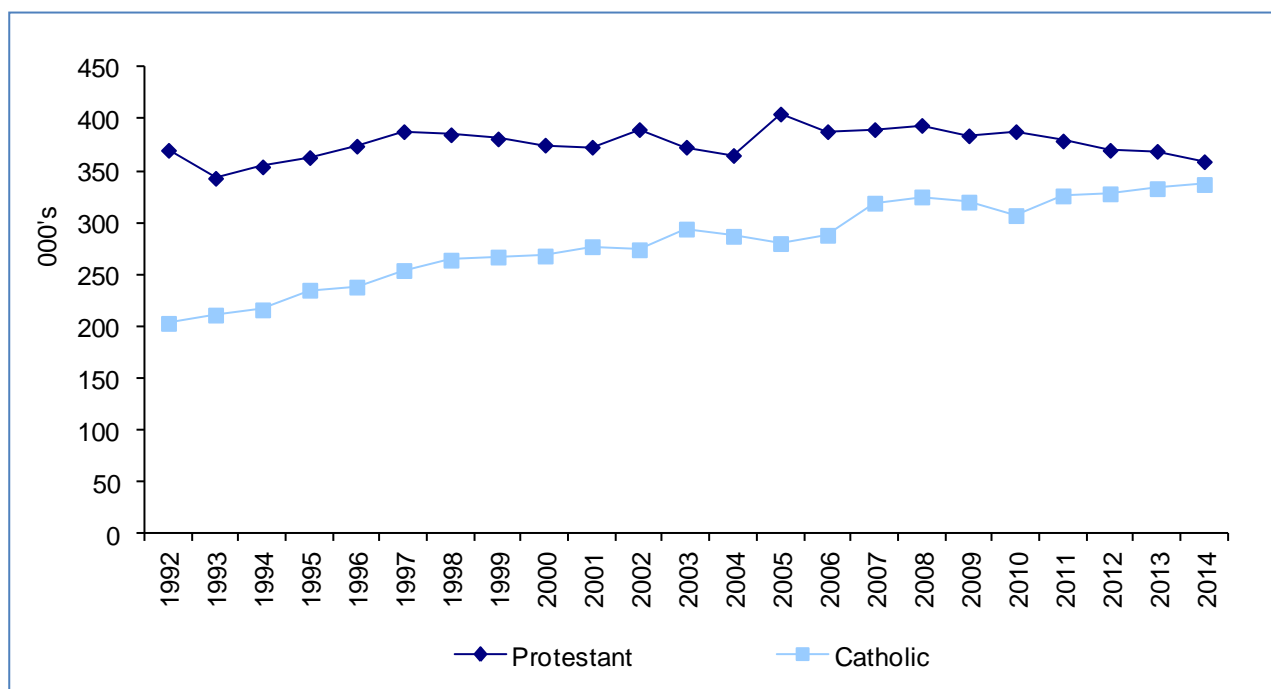


6.6 Numbers aged 16+ in employment, 1992-2014

Figure 6.5 shows that over the period 1992 to 2014 the number of those aged 16 and over in employment from the Protestant community has remained relatively stable, although it has decreased each year since 2010. In 1992 there were 370,000 Protestants aged 16 and over in employment, compared to 359,000 in 2014.

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 337,000 by 2014.

Figure 6.5: Number of those aged 16+ in employment (thousands), 1992-2014



6.7 Religious composition of those aged 16+ in employment²⁰

The religious composition of those aged 16 and over in employment was 52% Protestant and 48% Catholic in 2014, again taking into account respondents from the two main religious communities only. Among males aged 16 and over and in employment, 53% were Protestant and 47% were Catholic. There was an even split among females; 50% Protestant and 50% Catholic.

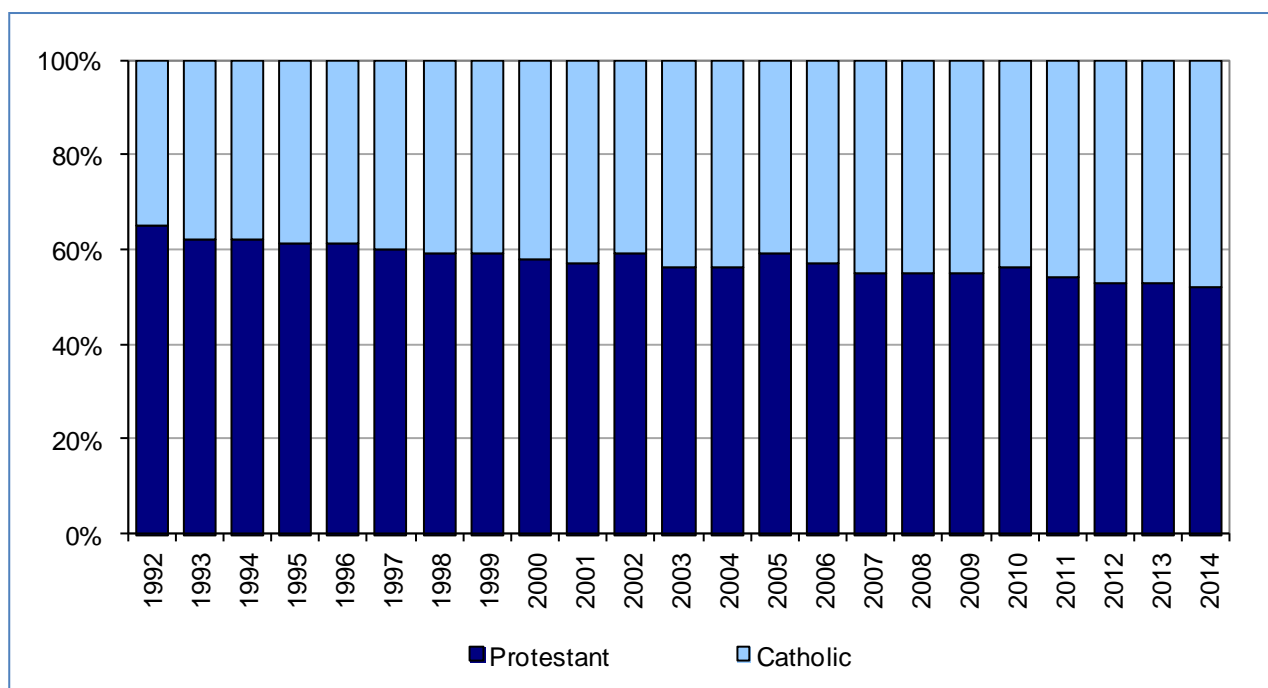
6.8 Religious composition of those aged 16+ in employment, 1992-2014

Figure 6.6 shows the religious composition of those in employment over the period 1992 to 2014, 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 2014 the proportion of Protestants had decreased to 52%, while the proportion of Catholics had increased to 48%.

²⁰ 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, 1992-2014



6.9 Employment among those aged 65 years and over

In 2014 there were 21,000 individuals aged 65 and over in employment from the two main religious communities in Northern Ireland, representing 3% of all persons from these communities who were aged 16 and over in employment. Over two-thirds of these individuals were Protestant (69%), while the remaining 31% were Catholic.

6.10 Employment category

Eighty-two per cent of Protestants aged 16 and over in employment were employees, while 16% were self-employed in 2014. The corresponding figures for Catholics were 84% and 14% respectively.

For both religious communities, males were more likely to be self-employed than females - 24% of Protestant males and 23% of Catholic males in employment were self-employed compared to 8% of Protestant females and 6% of Catholic females in employment.

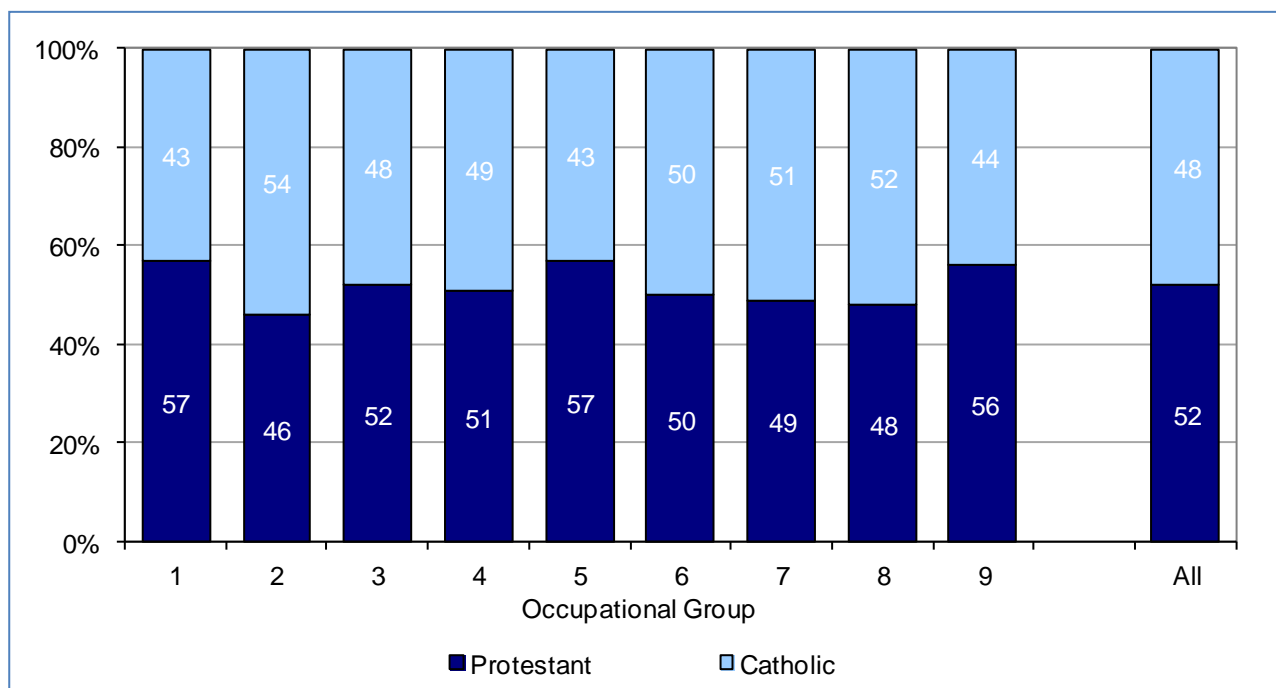
6.11 Religious composition of the nine major occupational groups²¹ - all in employment

Again taking into account respondents from the two main religious communities only, Protestants comprised a large proportion of those aged 16 and over working in the following occupational groups: ‘*Managers, Directors and Senior Officials*’ (57% Protestant and 43% Catholic); ‘*Skilled Trade Occupations*’ (57% Protestant and 43% Catholic); and ‘*Elementary Occupations*’ (56% Protestant and 44% Catholic).

Conversely, Catholics comprised a large proportion of those aged 16 and over working in ‘*Professional Occupations*’ (46% Protestant and 54% Catholic) (Figure 6.7).

²¹ 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), 2014



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 relatively little difference in 2014. The greatest difference was evident for the *Professional Occupations* category, where 18% of Protestants and 22% of Catholics aged 16 and over and in employment were employed. This was also the most common occupational group among both communities.

Over one quarter of males from both communities (29% of Protestants and 26% 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. Approximately one fifth of females from both communities (19% of both Protestant and Catholic females) were employed in *Caring, Leisure and Other Service Occupations*, while the numbers of males from each community employed in this area were not sufficient to meet the threshold for publication.

6.13 Religious composition of the major industrial sectors

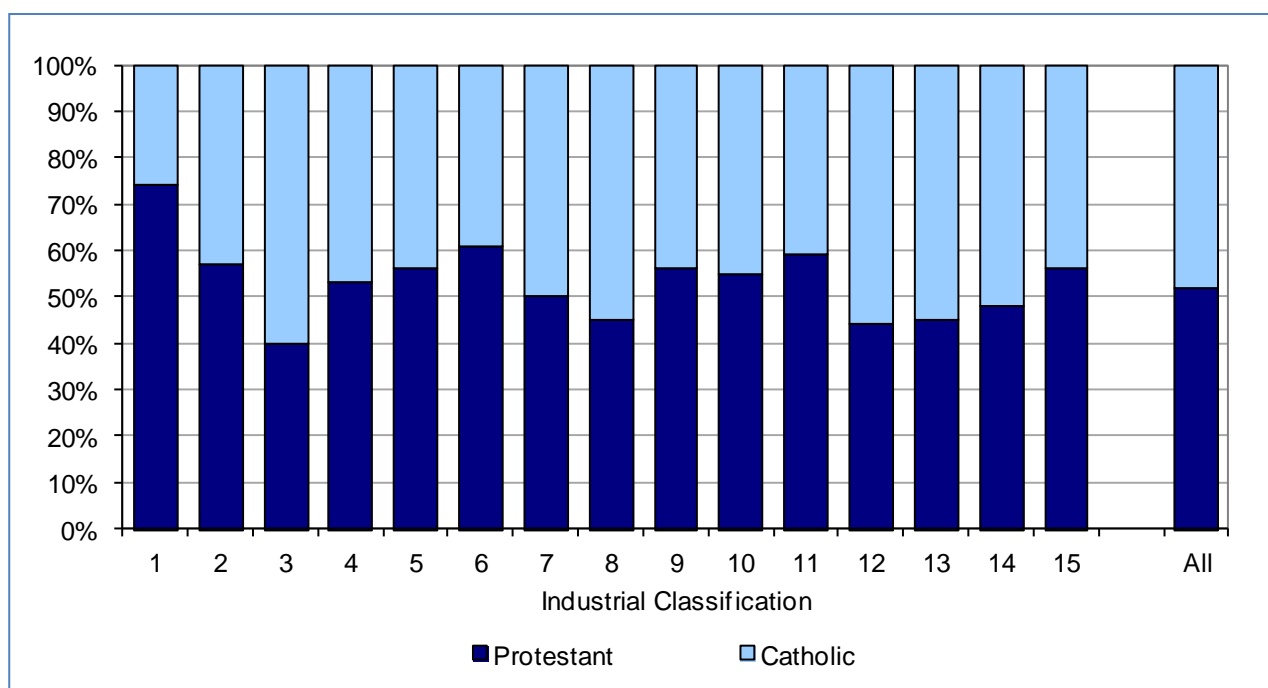
Figure 6.8 shows the religious composition of industries which have been grouped using the Standard Industrial Classification for 2014, again taking into account respondents aged 16 and over from the two main religious communities only.

For nine of the 15 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' (74% Protestant and 26% Catholic).

For five sectors there were higher proportions of Catholics employed than Protestants, with the difference most pronounced in the 'Construction' sector (60% Catholic and 40% Protestant).

In the 'Information and communication' sector there was an even split in terms of proportion of Protestants and Catholics employed (50% Protestant and 50% Catholic).

Fig 6.8: Religious composition of major industrial sectors (all aged 16+ in employment stating industry), 2014



- | | |
|---|---|
| 1 Agriculture, forestry and fishing | 9 Professional, scientific and technical activities |
| 2 Manufacturing | 10 Admin and support services |
| 3 Construction | 11 Public admin and defence |
| 4 Wholesale, retail, repair of vehicles | 12 Education |
| 5 Transport and storage | 13 Health and social work |
| 6 Accommodation and food services | 14 Arts, entertainment and recreation |
| 7 Information and communication | 15 Other service activities |
| 8 Financial and insurance activities | |

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

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

Overall, a higher proportion of Protestants than Catholics, aged 16 and over in employment, were employed in the following sectors: *'Agriculture, forestry and fishing'; 'Manufacturing'; 'Wholesale, retail, repair of vehicles'; 'Transport and storage'; 'Accommodation and food services'; 'Public admin and defence' and; 'Other service activities.'*

A higher proportion of Catholics than Protestants, aged 16 and over in employment, were employed in the following sectors: *'Construction'; 'Financial and insurance activities'; 'Education' and; 'Health and social work.'*

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 2014, 54% of employees aged 16 and over who worked in small-sized (1-10 employees) workplaces were Protestant and 46% were Catholic (again taking into account respondents from the two main religious communities only).

Among medium-sized (11-49 employees)²² and large (50 or more employees) workplaces the split between the two communities was more even (51% Protestant and 49% Catholic; and 49% Protestant and 51% Catholic respectively).

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

Among employees aged 16 and over, around two-thirds of both communities, 67% of Protestants and 63% of Catholics, were employed in the private sector in 2014. The remaining 33% of Protestants and 37% of Catholics were employed in the public sector.

For both communities male representation in the private sector was higher than female representation in 2014. Seventy-five per cent of Protestant males and 72% of Catholic males were employed in the private sector, compared to 60% of Protestant females and 56% of Catholic females.

6.17 Composition of private and public sectors employees by religion

In 2014, 52% of private sector employees aged 16 and over were Protestant and 48% were Catholic, taking into account respondents from the two main religious communities only. The split for public sector employees was 48% Protestant and 52% Catholic.

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

Looking at the managerial status of working age employees, there was little difference in the proportions of Protestants and Catholics in managerial positions (18% of Protestants and 19% of Catholics), in a foreman/supervisor role (11% of Protestants and 12% of

²² Please note this category includes individuals whose workplace size is classified as 'Don't know but under 25'.

Catholics), and those in neither a managerial nor supervisory role (71% of Protestants and 69% of Catholics).

Protestant males were more likely than Protestant females to be in a managerial position (22% v 14%) in 2014. The reverse was true among Catholics; 21% of working age Catholic female employees were in a managerial position in 2014 compared to 16% of Catholic males.

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

Again taking into account respondents from the two main religious communities only, there were relatively even splits in terms of religious composition of working age employees in managerial positions (50% Protestant and 50% Catholic), foreman/supervisor roles (49% Protestant and 51% Catholic), and those in neither a managerial nor supervisory role (51% Protestant and 49% 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 2014 (75% of Protestants and 77% of Catholics), with the remaining one quarter working part-time (25% of Protestants and 23% of Catholics).

It is noticeable for both religions that a higher percentage of females in employment (42% of Protestant females, 37% of Catholic females) worked part-time compared to males (10% of Protestant males, 9% of Catholic males).

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

Again taking into account respondents from the two main religious communities only, there was an even split in terms of religious composition of the working age in full-time employment in 2014 (50% Protestant and 50% Catholic).

The proportion of Protestants among those in part-time employment was slightly higher (53% Protestant and 47% Catholic).

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

Among both males and females in part-time employment there was a slightly higher proportion of Protestants than Catholics (53% v 47% for both males and females).

6.22 Religious composition of working age part-time employment, 1992-2014

Figure 6.9 shows the religious composition of working age males in part-time employment between 1992 and 2014. In 1992, 58% of working age males in part-time employment were Protestant and 42% were Catholic; by 2014 this split was 53% Protestant and 47% Catholic.

This proportional split has varied considerably over time; in 2011, for example, 44% of working age males in part-time employment were Protestant and 56% were Catholic, by

2012 the split was 57% Protestant and 43% Catholic, while in 2013 the split was even (50% Protestant and 50% Catholic).

Figure 6.9: Religious composition of part time employment (working age males), 1992-2014

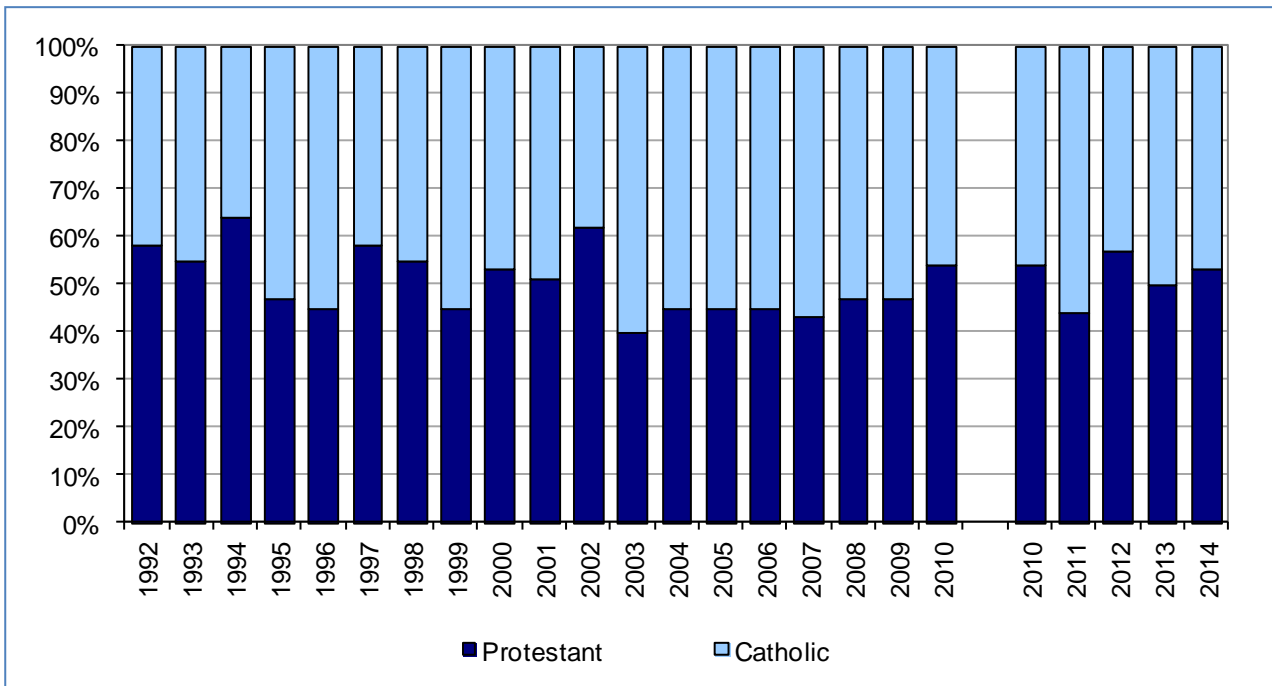
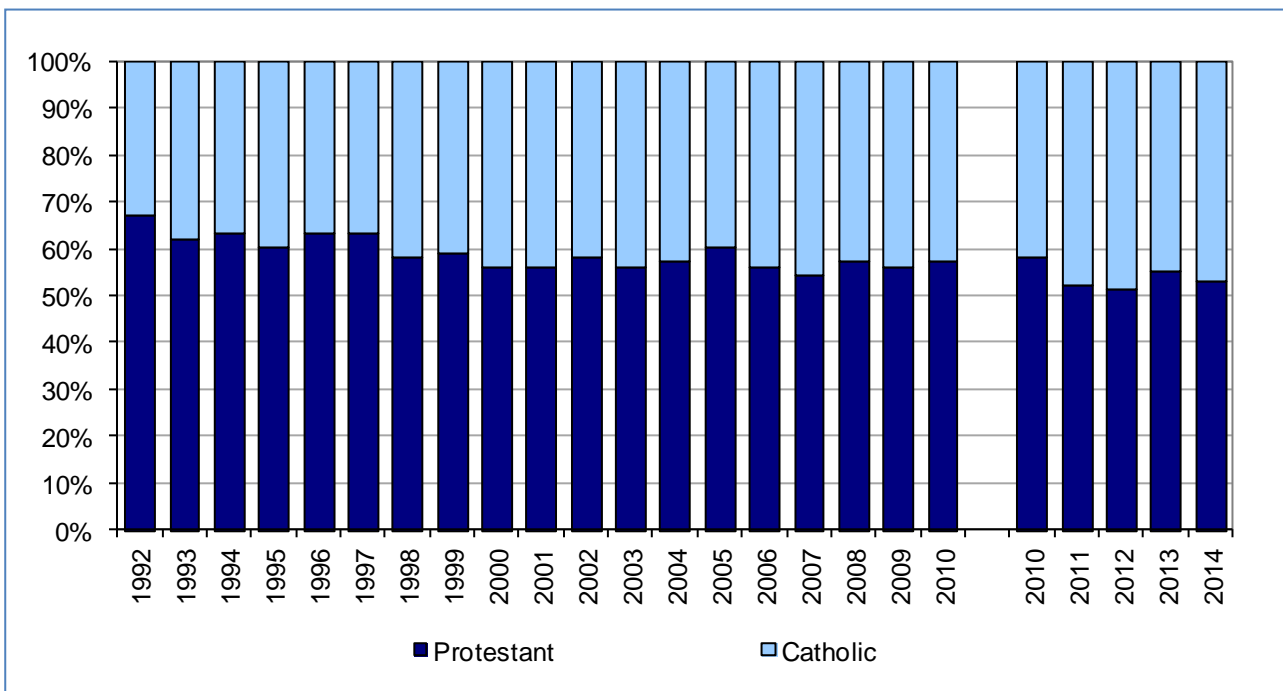


Figure 6.10 shows the religious composition of working age females in part-time employment between 1992 and 2014. Over this period the split has become more even: in 1992, 67% of females in part-time employment were Protestant and 33% were Catholic; by 2014 the split was 53% Protestant and 47% Catholic.

Figure 6.10: Religious composition of part-time employment (working age females), 1992-2014

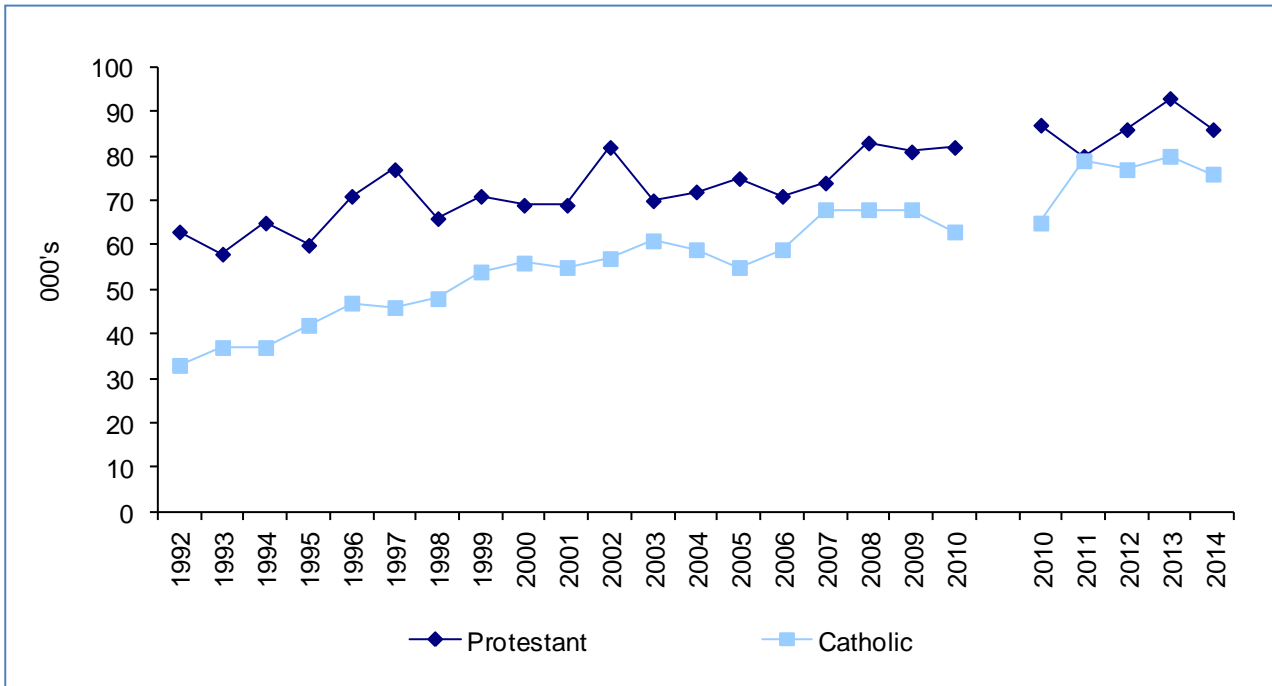


6.23 Number of the working age in part-time employment by religion, 1992-2014

Figure 6.11 shows the number of the working age in part-time employment broken down by religion over the period 1992 to 2014.

Over this period, there has been an increase in the number of part-time workers from both communities, with a bigger increase among Catholics than Protestants. The number of working age Protestants in part-time employment has increased from 63,000 to 86,000, while the number of Catholics working part-time has more than doubled from 33,000 to 76,000.

Figure 6.11: Number of part-time employees of working age, 1992-2014

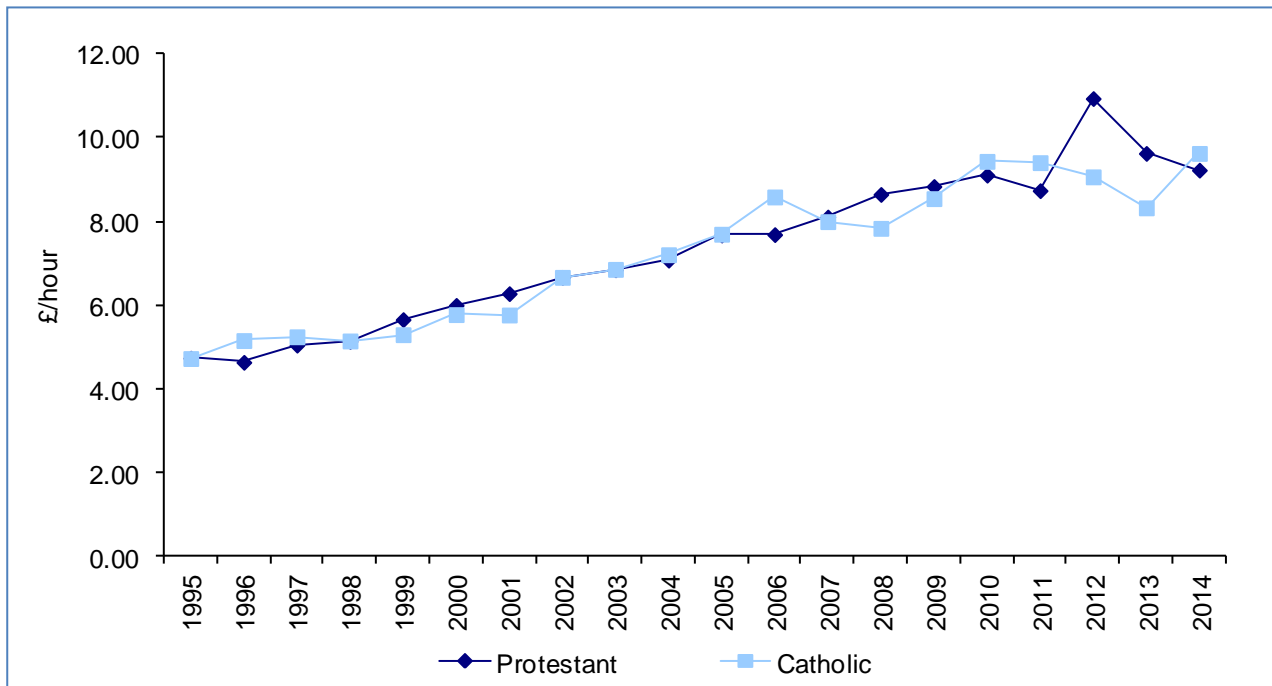


6.24 Median hourly wage rates for working age employees, 1995-2014²³

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 1995-2014.

In 1995 the median hourly wage rate for working age Protestant employees was £4.74; the corresponding rate for Catholics was £4.73. By 2014 these rates had increased to £9.23 for Protestants and £9.63 for Catholics.

Figure 6.12: Median hourly wage rates for working age employees, 1995-2014 (£/hour)



NB: data at April – June of relevant year

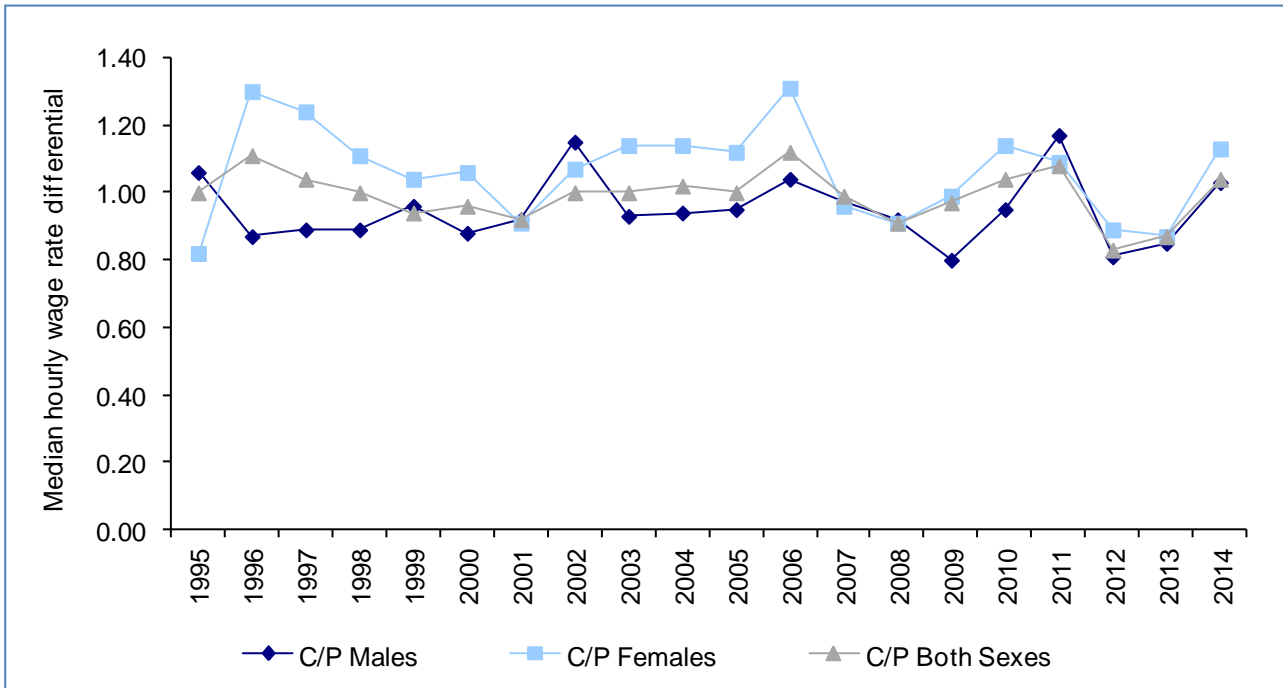
²³ Data in Sections 6.24 and 6.25 are derived from the April to June LFS dataset for the years 1995 to 2014. In these sections, the working age is taken as 16-64 for both males and females for all years presented in the time series. This differs from the working age definition used elsewhere.

6.25 Median hourly wage rate differential for working age employees, 1995–2014

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 2014 the wage rate differential is shown in Figure 6.13 below.

In 1995 the wage rate differential was 1.00, meaning that the Catholic median wage rate for working age employees was 100% that of Protestants.²⁴ After considerable fluctuation in the intervening years, by 2014 the wage differential was 1.04.

Figure 6.13: Median hourly wage rate differential for working age employees (ratio of rates), 1995–2014



NB: data at April – June of relevant year.

²⁴ 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

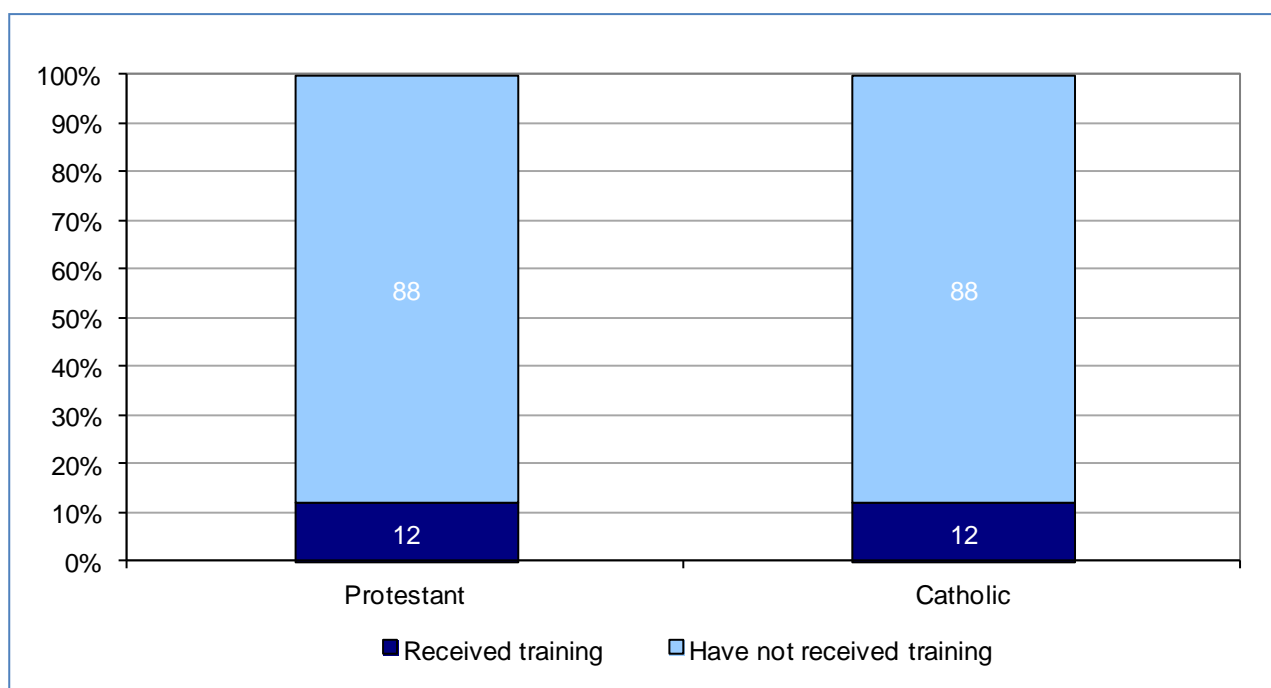
(Tables A7.1 – A7.10; Labour Force Survey Religion Report 2014 – Tables:

<https://www.ofmdfmi.gov.uk/articles/labour-force-survey-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. Twelve per cent of both Protestant and Catholic working age employees had received job related training in 2014.

Figure 7.1: Proportion of working age employees who have received job related training in the past four weeks, 2014



7.2 Highest level of qualification

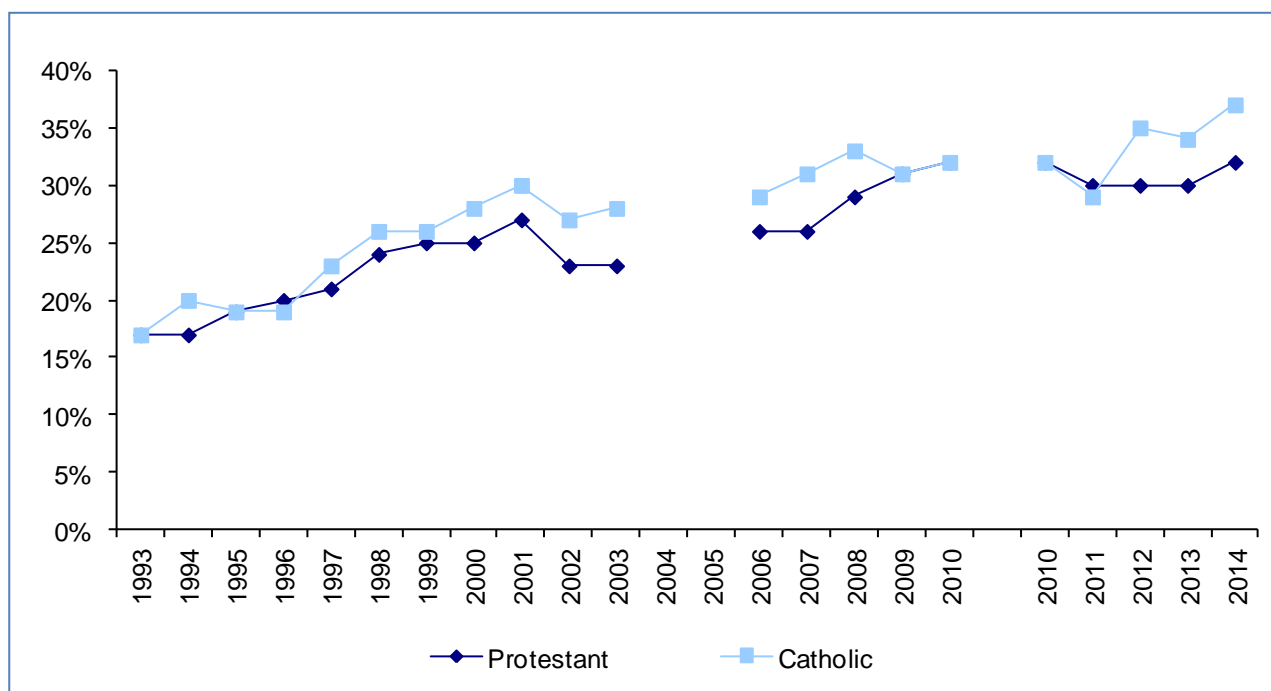
Thirty two per cent of economically active working age Protestants had higher level qualifications (i.e. above A-level) in 2014. The corresponding figure for Catholics was higher at 37%.

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 than Catholics had GCSE (or equivalent) as their highest level of qualifications (24% v 19%).

Figure 7.2 shows the proportion of economically active Protestants and Catholics of working age with higher level qualifications over the period 1993 to 2014.

In 1993, 17% of both Protestants and Catholics had higher qualifications. By 2014, the proportion with higher qualifications had increased to 32% for Protestants and more than doubled to 37% for Catholics.

Figure 7.2: Proportion of the economically active working age population with higher qualifications, 1993-2014



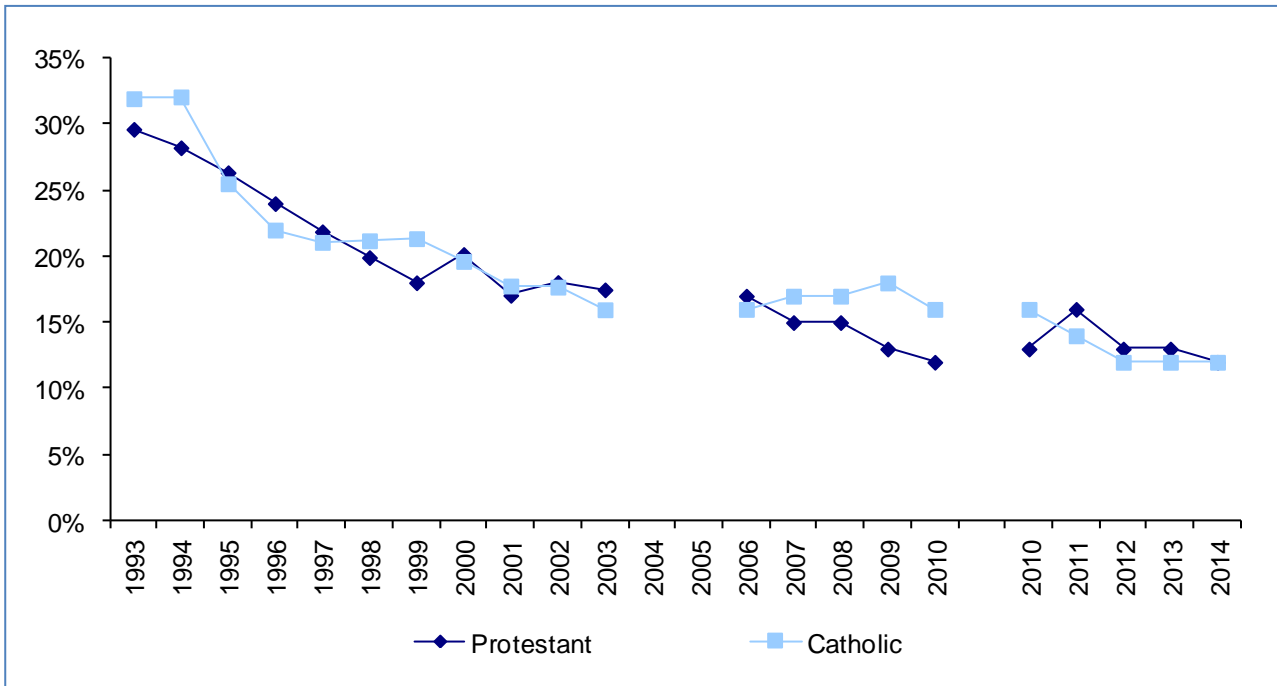
Figures for 1996 are the averages of the four quarterly LFS surveys as the annual dataset for 1996 contained missing qualifications data.

Qualification data for 2004 and 2005 are not available.

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 2014.²⁵ Over this period, the percentage of economically active working age Protestants with no qualifications has decreased from 30% to 12% 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, 1993-2014



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

²⁵ 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.

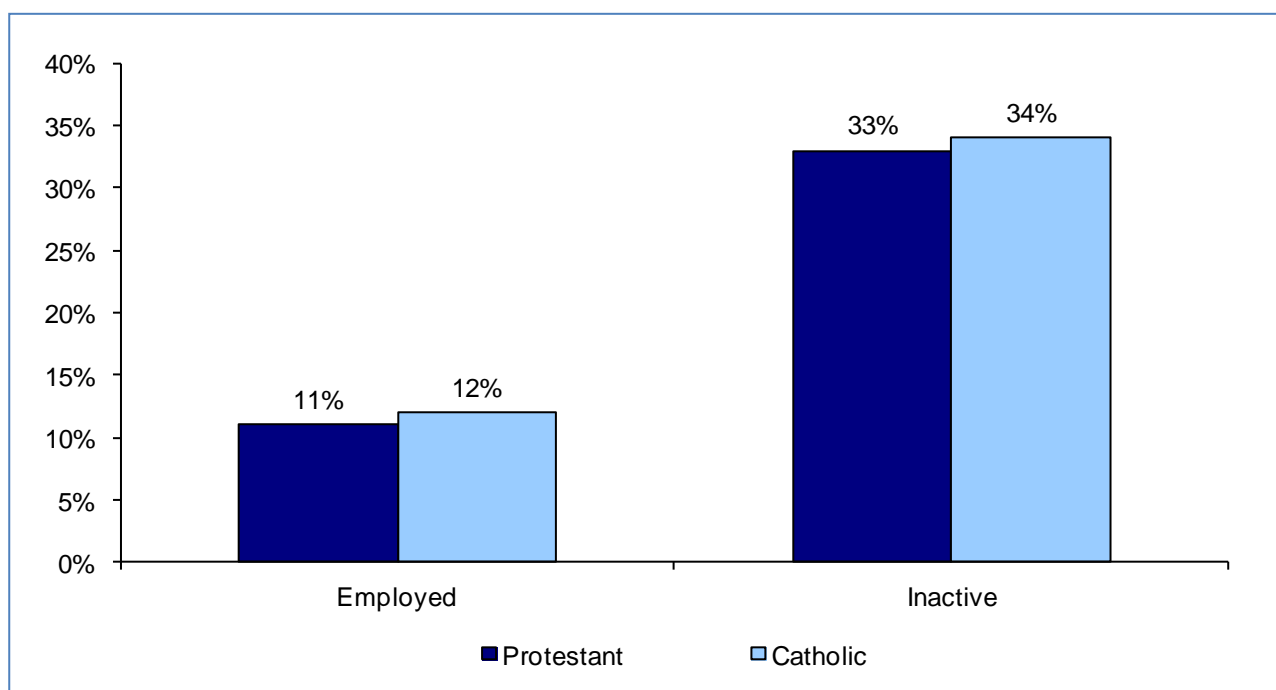
7.4 Proportion of the working age population with no formal qualifications by labour market groups

Figure 7.4 shows the proportions of the working age with no qualifications in 2014, broken down by two labour market groups – those who were employed and those who are economically inactive.²⁶

Among both religious communities, approximately one of third of working age economically inactive individuals had no qualifications (33% of Protestants and 34% of Catholics).

Among those who were employed, 11% 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*, 2014



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

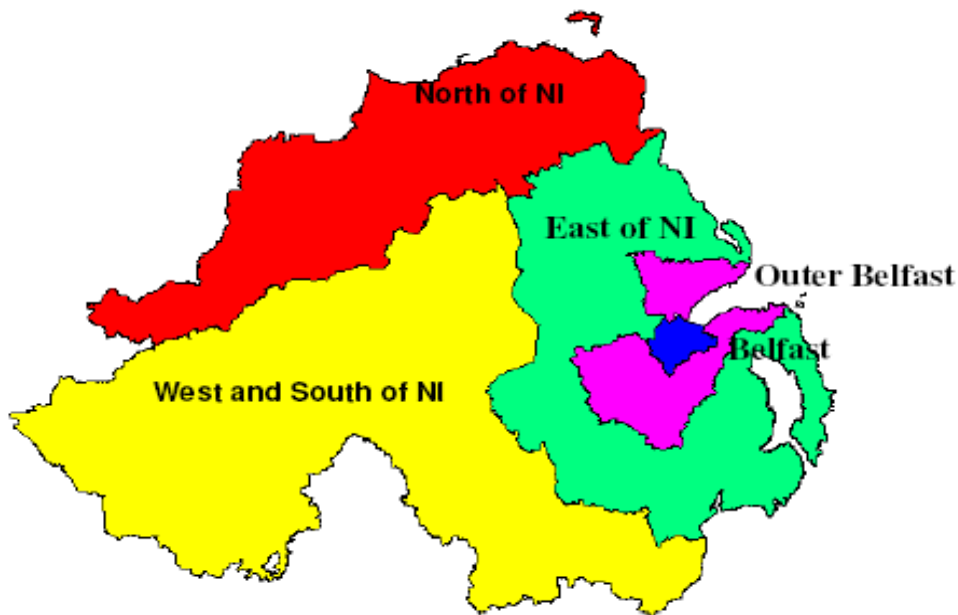
²⁶ The number of unemployed Protestants and Catholics of working age who had no formal qualifications fell below the publication threshold and as such are not included in the analysis.

Chapter 8 - Geographical Analysis

(Tables A8.1 – A8.14; Labour Force Survey Religion Report 2014 – Tables:

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

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



The Nomenclature of territorial units for statistics (NUTS) is a hierarchical system for dividing up the economic territory of the EU for the purpose of:

- The collection, development and harmonisation of European regional statistics.
- Socio-economic analyses of the regions:
 - NUTS 1: major socio-economic regions.
 - NUTS 2: basic regions for the application of regional policies.
 - NUTS 3: small regions for specific diagnoses.
- Framing of EU regional policies.²⁷

²⁷ See: <http://ec.europa.eu/eurostat/web/nuts/overview>.

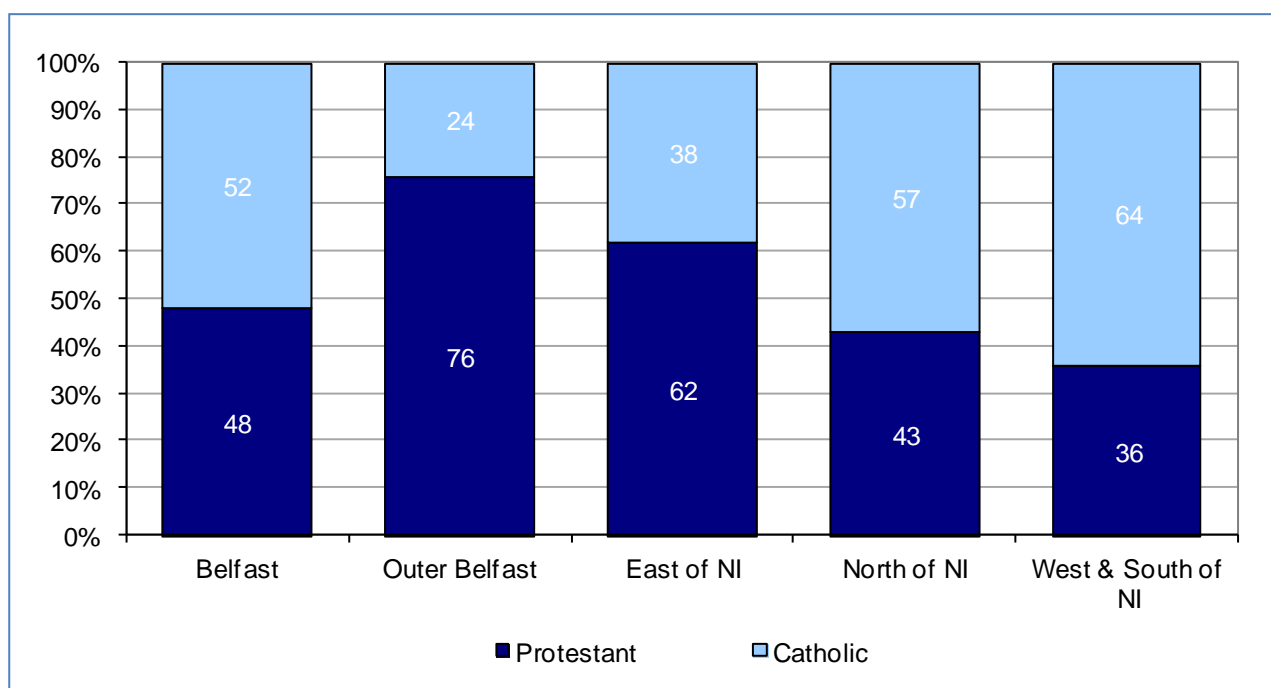
8.1 Population aged 16+ by NUTS 3 area

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 2014.²⁸

The Outer Belfast region had the largest proportion of Protestants aged 16 and over across all regions in 2014; 76% of the population was Protestant, with Catholics accounting for the remaining 24%. The East of NI also recorded a large majority of Protestants (62%).

The other three NUTS 3 regions reported a majority of Catholics; in Belfast 52% of the population aged 16 and over were Catholic and 48% were Protestant, in the North of NI the split was 57% Catholic and 43% Protestant, and the population of the West & South of NI was 64% Catholic and 36% Protestant.

Figure 8.1: Religious composition of the population aged 16+ by NUTS 3 region, 2014



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.

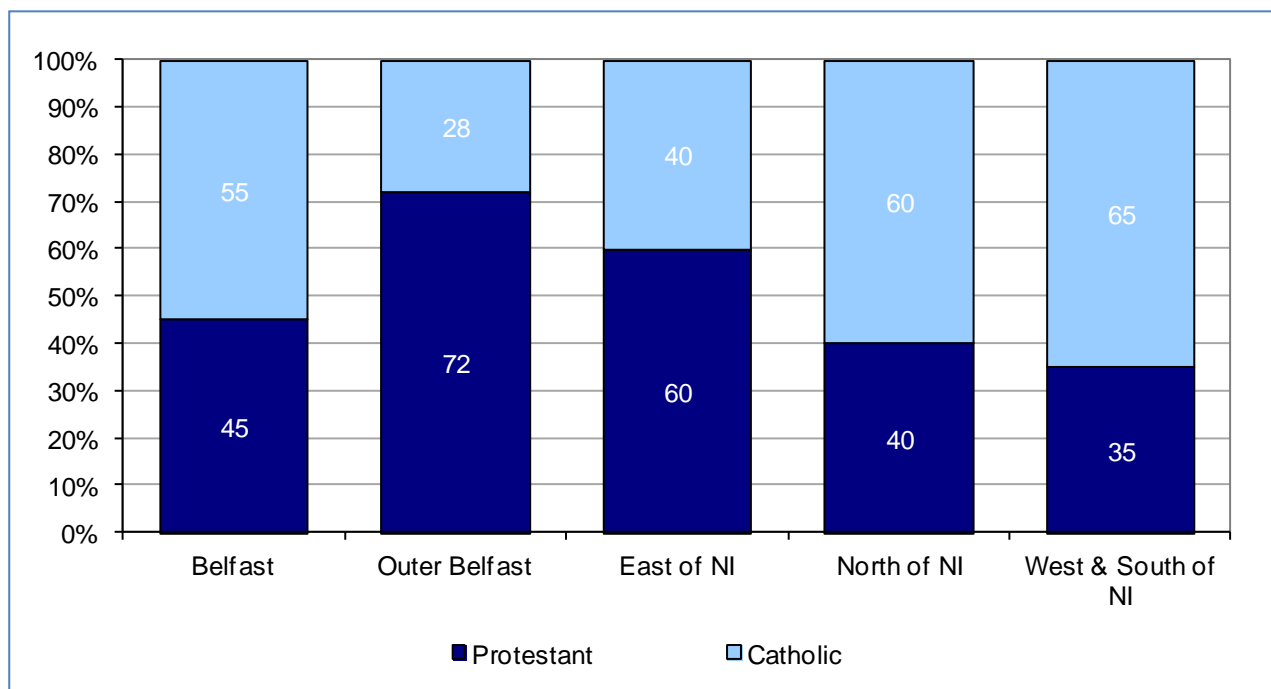
8.2 Working age population

Figure 8.2 shows the religious composition of the working age population for each of the NUTS 3 regions for 2014, 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 (72%) and the East of NI (60%), while Catholic majorities were found in Belfast (55%), the North of NI (60%) and the West & South of NI (65%).

Figure 8.2: Religious composition of the working age population by NUTS 3 region, 2014



8.3 Economic activity rates

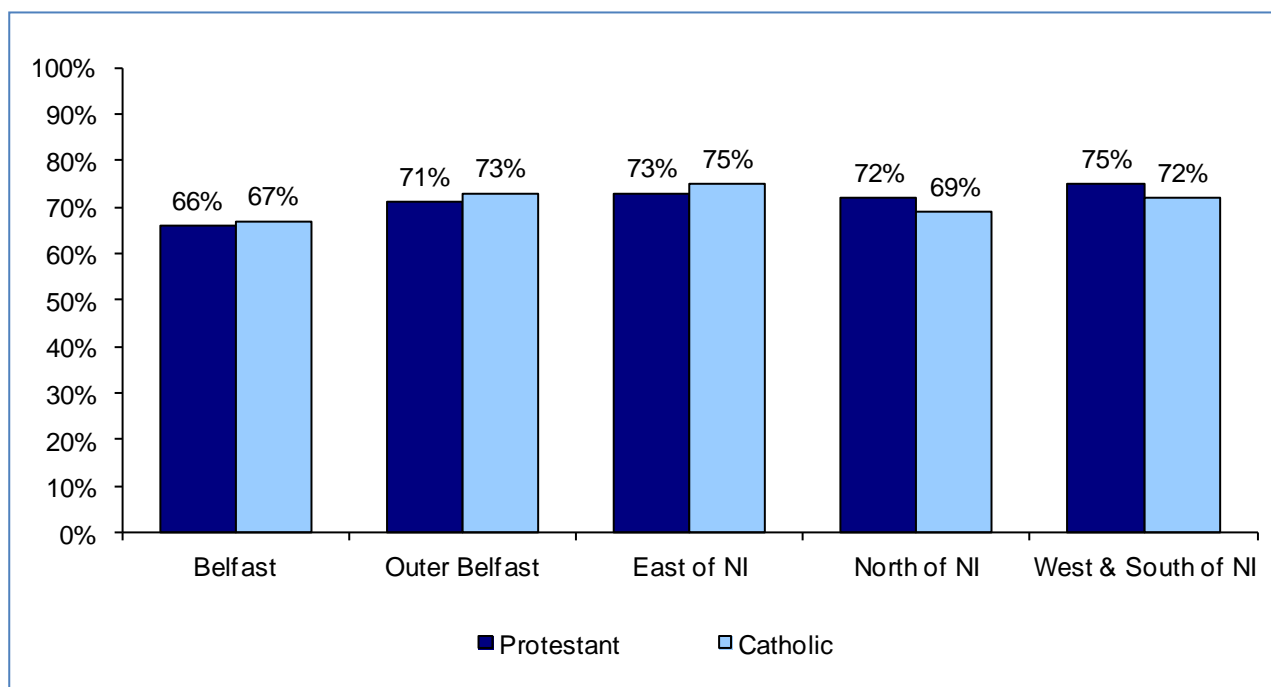
Figure 8.3 shows the working age economic activity rates, broken down by religion, across the NUTS 3 areas for 2014.

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

In the two remaining areas, the 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 highest rate of working age economic activity for Protestants was in the West & South of NI (75%), while for Catholics it was highest in the East of NI (75%). The lowest rate for both communities was in Belfast, where 66% of working age Protestants and 67% of working age Catholics were economically active.

Figure 8.3: Working age economic activity rates by NUTS 3 region, 2014



8.4 Working age economic inactivity rates

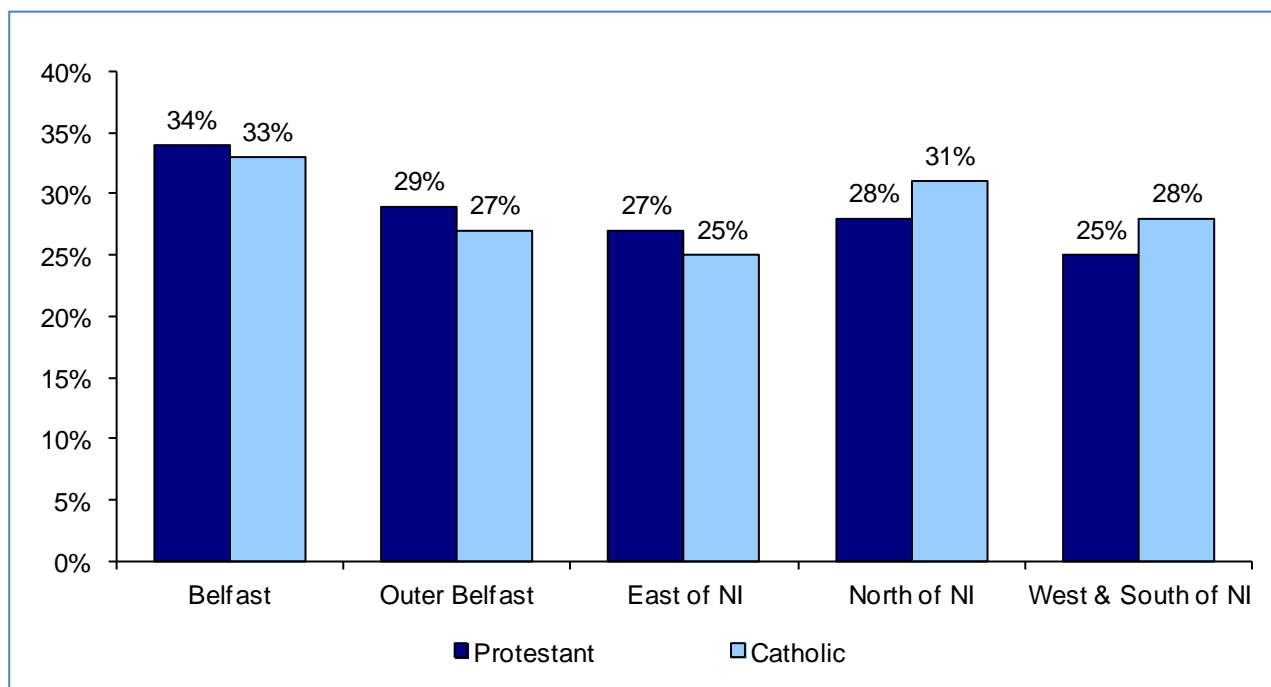
Figure 8.4 shows the working age economic inactivity rates, broken down by religion, across the NUTS 3 regions for 2014.

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

In the two remaining areas, the North of NI and the West & South of NI, working age economic inactivity rates were higher among Catholics than Protestants.

The highest rate of working age economic inactivity for both communities was reported in Belfast, where 34% of working age Protestants and 33% of working age Catholics were economically inactive. The lowest rate for Protestants was in the West & South of NI (25%), while for Catholics it was lowest in the East of NI (25%).

Figure 8.4: Working age economic inactivity rates by NUTS 3 region, 2014



8.5 Economic activity and inactivity by region, 1995–2014

There was no consistent pattern of increasing or decreasing working age economic activity/inactivity across the five NUTS 3 regions over the time series. In the majority of areas, economic activity decreased for Protestants over this period, with the only exception being an increase in the North of NI. Working age economic activity among Catholics either increased or remained relatively stable across the five NUTS 3 regions between 1995 and 2014.

Figure 8.5 shows the economic activity and inactivity rates for working age Protestants and Catholics in the Belfast region between 1995 and 2014.

The working age economic activity rate for Protestants in the Belfast region was 72% in 1995. This rate remained relatively stable over the intervening period, before decreasing to 66% in 2014 - the lowest rate reported over the time series. The opposite was true of the working age economic inactivity rate for Protestants in the Belfast region; this rate increased from 28% in 1995 to 34% in 2014.

The working age economic activity rate for Catholics in Belfast increased from 53% in 1995 to 67% in 2014. Over the same period the economic inactivity rate decreased from 47% to 33%.

Figure 8.5: Working age economic activity and inactivity rates for Belfast, 1995-2014

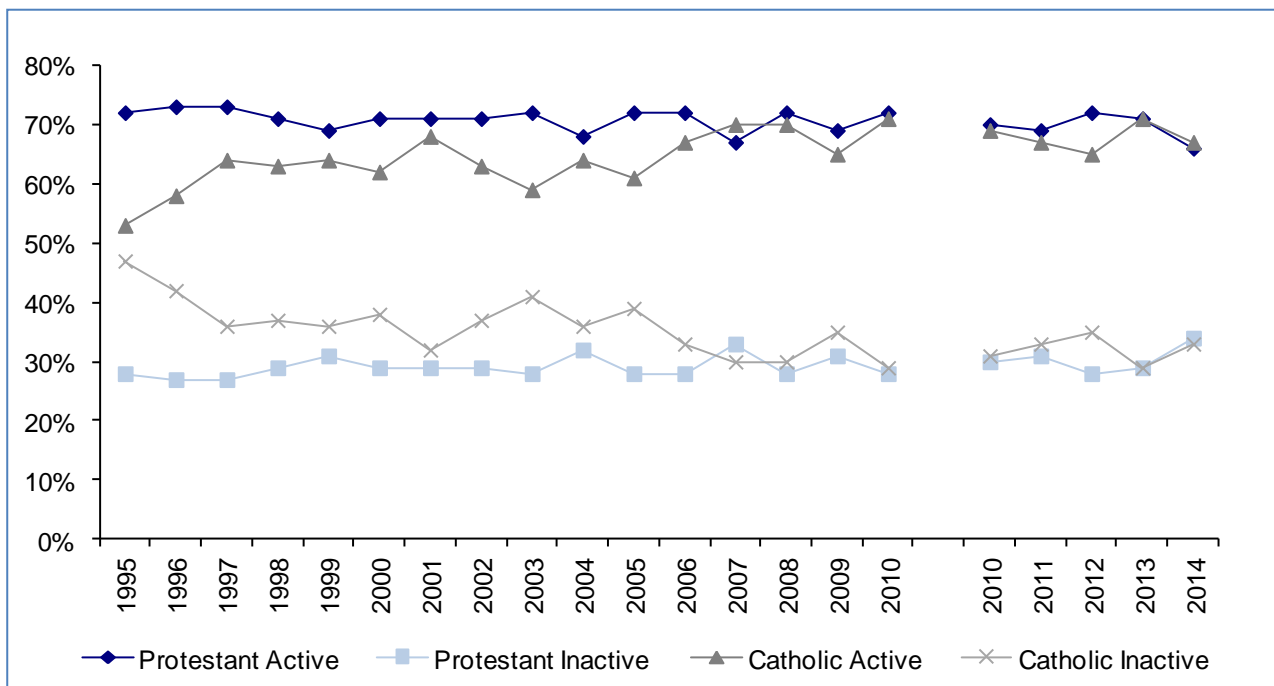
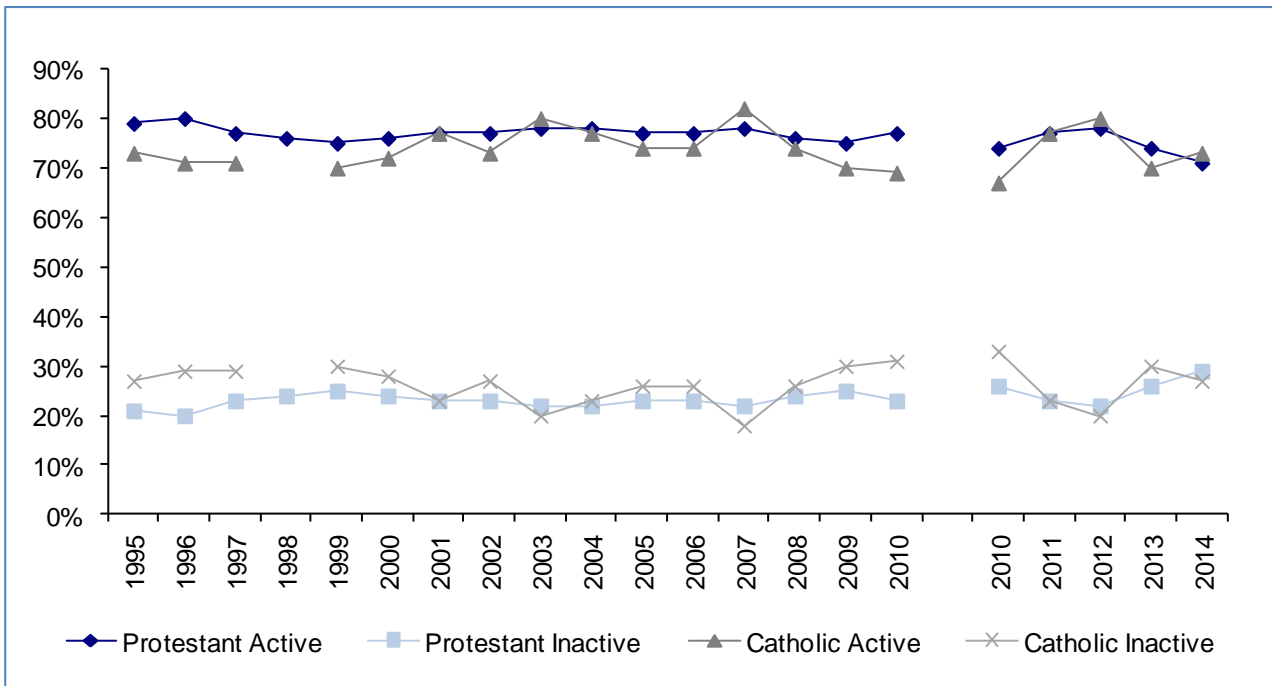


Figure 8.6 shows the economic activity and inactivity rates for working age Protestants and Catholics in the Outer Belfast region between 1995 and 2014.

The economic activity rate for working age Protestants in the Outer Belfast region decreased from 79% in 1995 to 71% in 2014. Conversely, the economic inactivity rate among working age Protestants increased from 21% to 29%, over this period.

In 1995 the working age economic activity and inactivity rates for Catholics in Outer Belfast were 73% and 27% respectively, with the same proportions reported in 2014. These rates did experience some fluctuation in the intervening years, however.

Figure 8.6: Working age economic activity and inactivity rates for Outer Belfast, 1995-2014



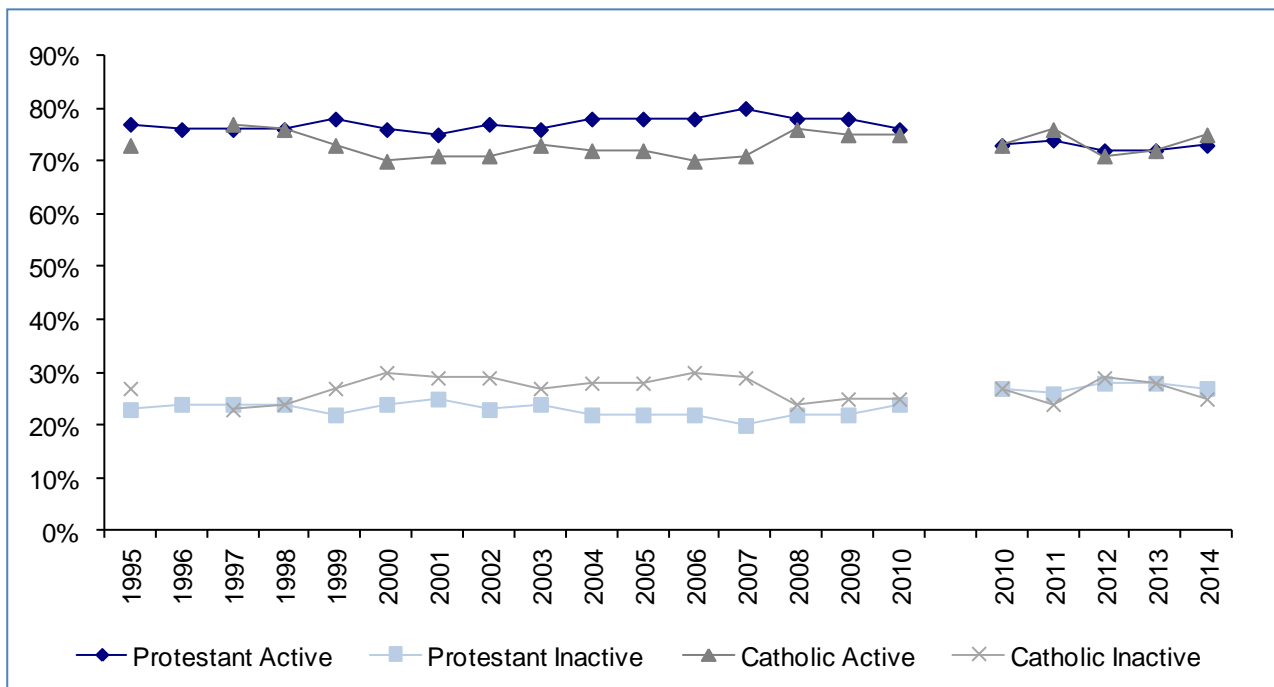
Please note that working age economic activity and inactivity data are not available for Catholics for Outer Belfast for 1998.

Figure 8.7 shows the economic activity and inactivity rates for working age Protestants and Catholics in the East of NI between 1995 and 2014.

In 1995, the economic activity rate for working age Protestants in the East of NI was 77%. By 2014 this had decreased to 73%. Conversely, in 1995, 23% of working age Protestants were economically inactive, and this had increased to 27% by 2014.

Seventy-three per cent of working age Catholics in the East of NI were economically active in 1995 and this had increased slightly to 75% by 2014. The economic inactivity rate among Catholics decreased from 27% to 25% over the same period.

Figure 8.7: Working age economic activity and inactivity rates for the East of NI, 1995-2014



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 2014.

In 1995 the economic activity rate for working age Protestants in the North of NI was 69%. By 2014 this rate had increased to 72%. Conversely, in 1995, 31% of working age Protestants were economically inactive compared to 28% in 2014.

Sixty-eight per cent of working age Catholics in the North of NI were economically active in 1995 and this had increased slightly to 69% by 2014. The economic inactivity rate among Catholics decreased from 32% to 31% over the same period. These rates did experience some fluctuation in the intervening years, however.

Figure 8.8: Working age economic activity and inactivity rates for the North of NI, 1995-2014

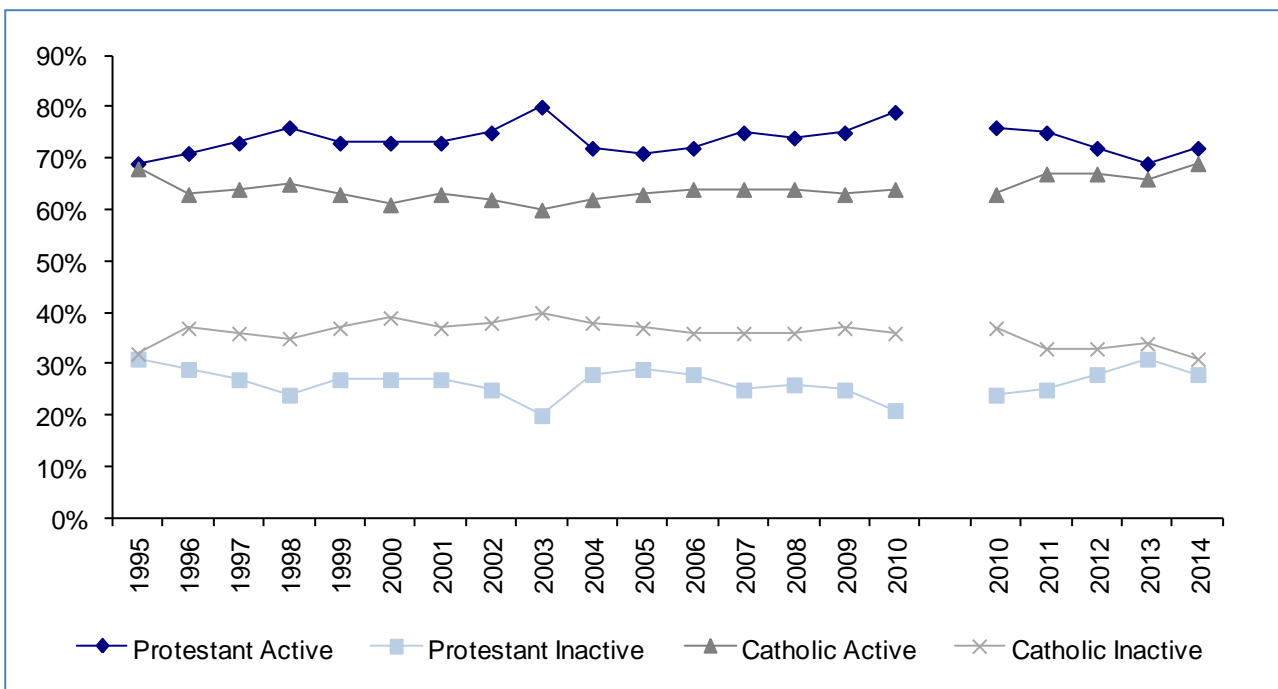
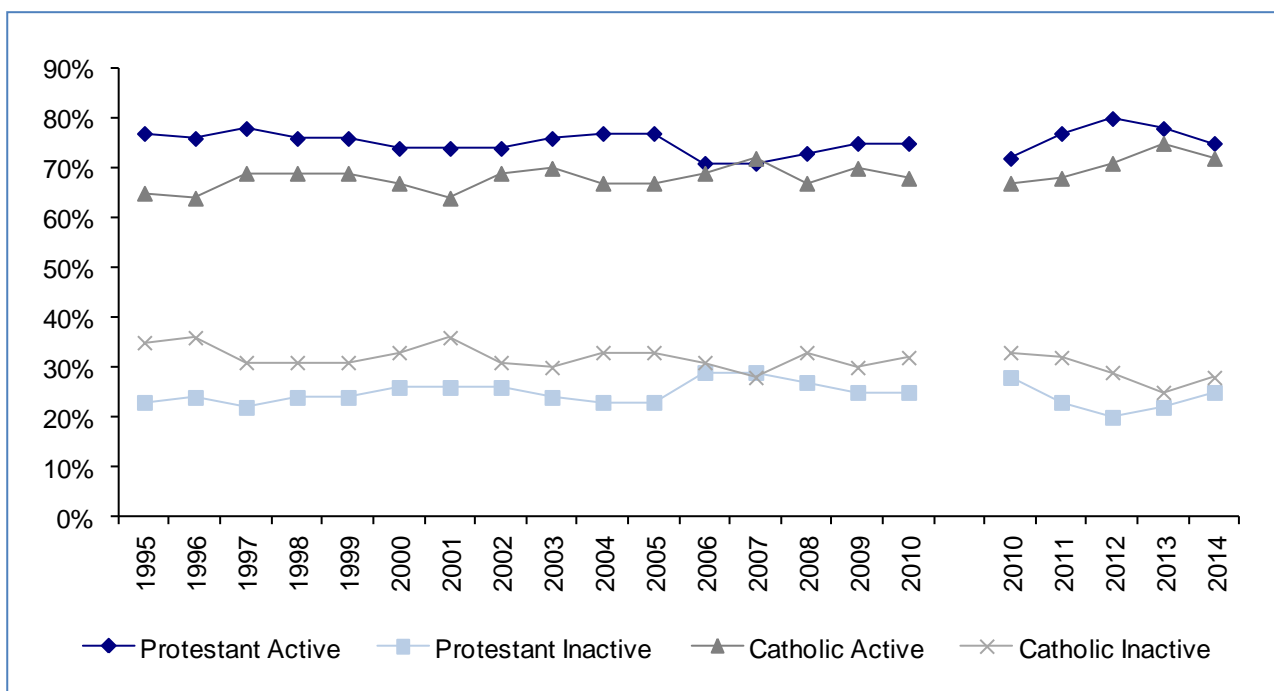


Figure 8.9 shows the economic activity and inactivity rates for working age Protestants and Catholics in the West & South of NI between 1995 and 2014.

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 2014 was slightly lower at 75%. Conversely, in 1995, 23% of working age Protestants were economically inactive, and this rate was slightly higher at 25% in 2014.

Sixty-five per cent of working age Catholics in the West & South of NI were economically active in 1995 and this had increased to 72% by 2014. The economic inactivity rate among Catholics decreased from 35% to 28% over the same period.

Figure 8.9: Working age economic activity and inactivity rates for the West & South of NI, 1995-2014



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 2014.

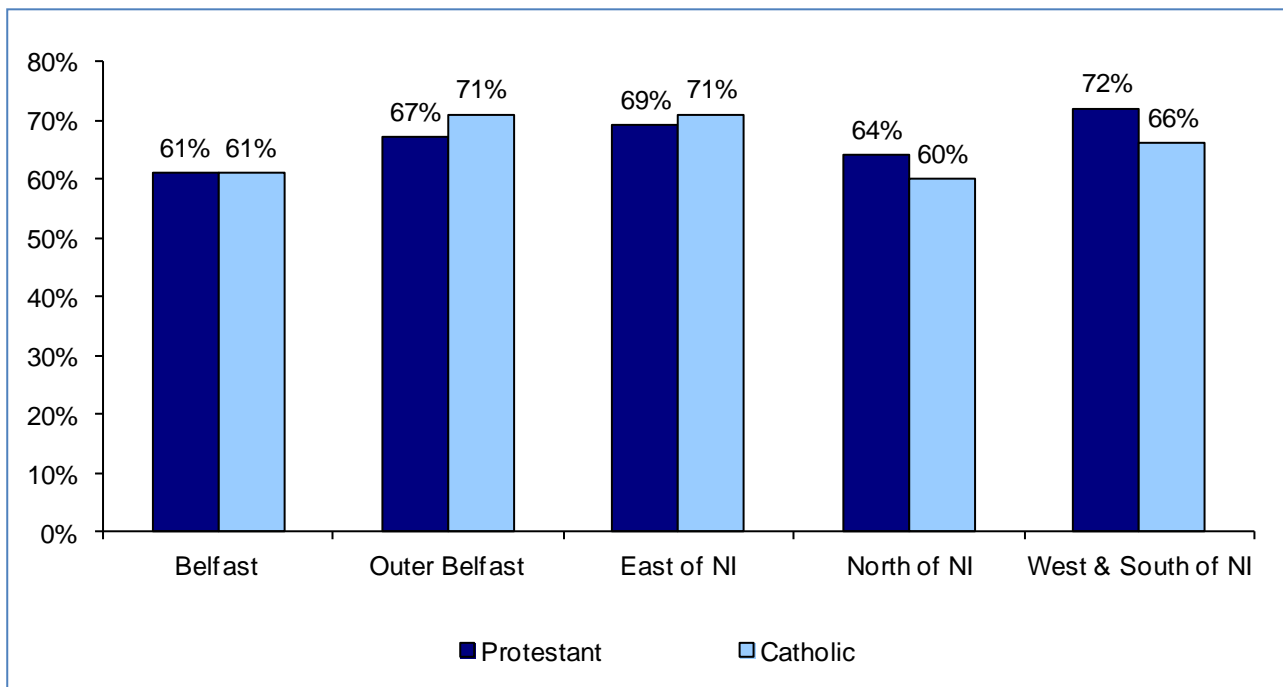
In Outer Belfast and the East of NI the working age employment rate was higher among Catholics than Protestants. The opposite was true in the North of NI and the West & South of NI, where the working age employment rates were higher among Protestants than Catholics.

In Belfast, the working age employment rate was 61% for both Catholics and Protestants.

The employment rate for working age Protestants was highest in the West & South of NI (72%) and lowest in Belfast (61%).

For Catholics, the working age employment rate was highest in Outer Belfast and the East of NI (both 71%) and lowest in the North of NI (60%).

Figure 8.10: Working age employment rates by NUTS 3 regions, 2014



8.7 Working age employment rates, 1995-2014

In the majority of the NUTS 3 regions, working employment rates decreased for Protestants between 1995 and 2014, with the only exception being an increase in the North of NI. Among working age Catholics, the employment rate increased in each region over the time series.

Figure 8.11 shows the working age employment rate for Protestants and Catholics in the Belfast region between 1995 and 2014.

In 1995 the employment rate for Protestants in Belfast was 63% and, after some fluctuation in the interim, this had decreased to 61% by 2014.

Forty-four per cent of working age Catholics in Belfast were in employment in 1995 and this had increased considerably to 61% by 2014.

Figure 8.11: Working age employment rates for Belfast, 1995–2014

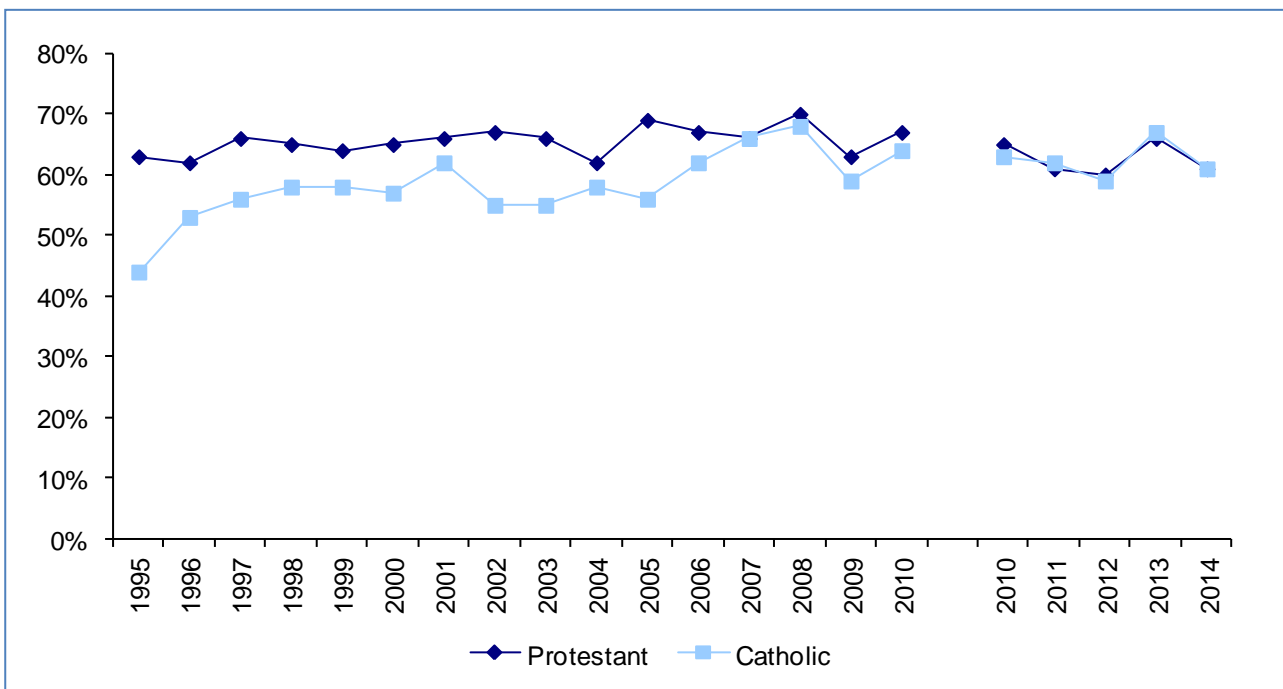


Figure 8.12 shows the working age employment rate for Protestants and Catholics in the Outer Belfast region between 1995 and 2014.

In 1995 the employment rate for Protestants in Outer Belfast was 72% and this had decreased to 67% by 2014 – 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 71% by 2014.

Figure 8.12: Working age employment rates for Outer Belfast, 1995–2014

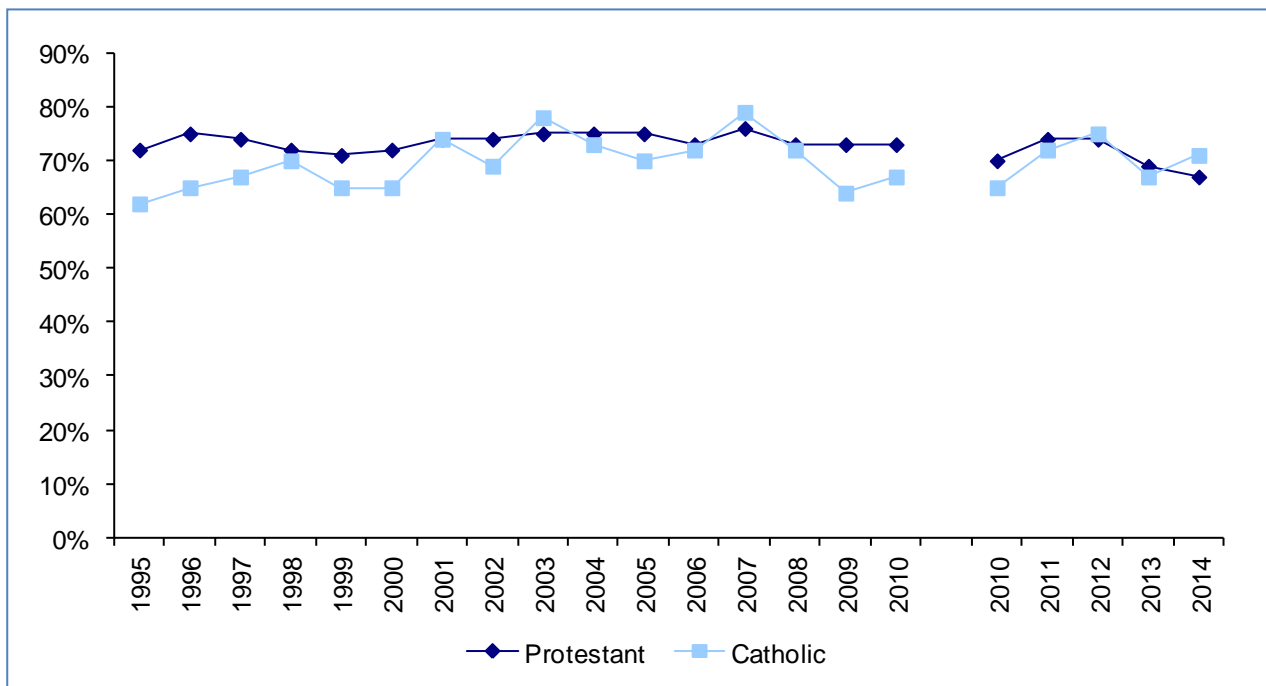


Figure 8.13 shows the working age employment rate for Protestants and Catholics in the East of NI between 1995 and 2014.

In 1995, the employment rate for Protestants in the East of NI was 72% and this had decreased to 69% by 2014.

Sixty-six per cent of working age Catholics in the East of NI were in employment in 1995, and this had increased to 71% by 2014.

Figure 8.13: Working age employment rates for the East of NI, 1995–2014

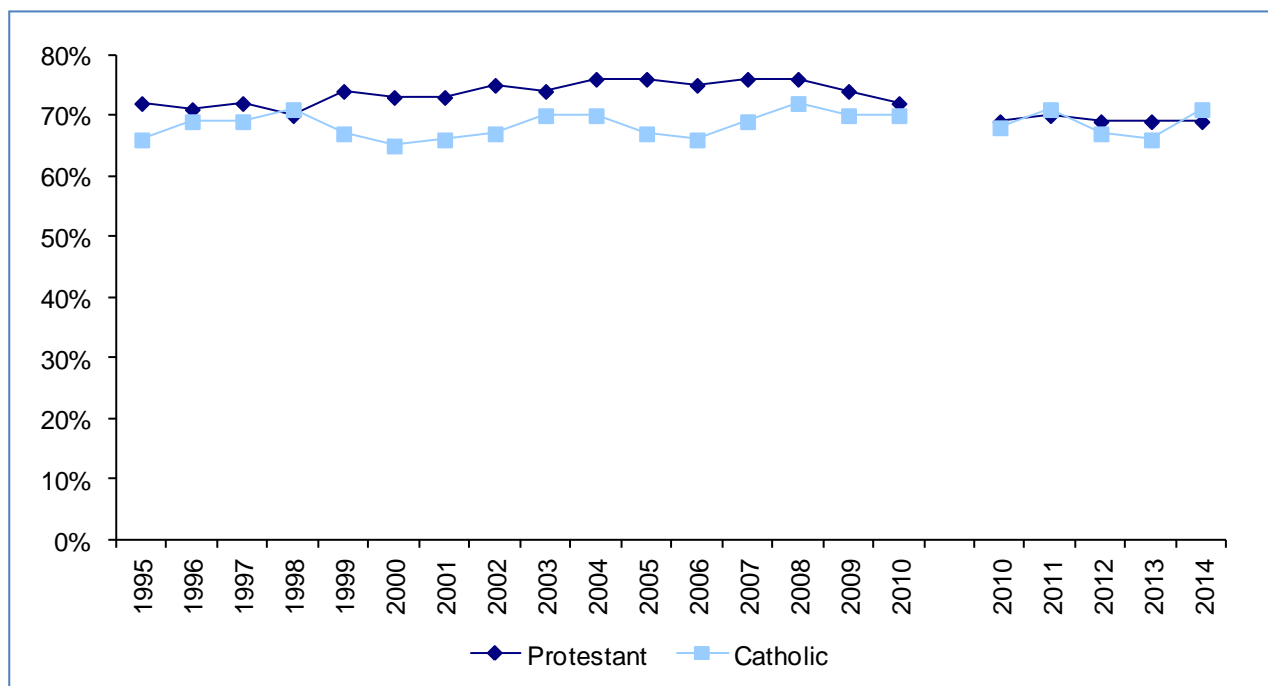


Figure 8.14 shows the working age employment rate for Protestants and Catholics in the North of NI between 1995 and 2014.

In 1995 the working age employment rate for Protestants in the North of NI was 61%. This rate has fluctuated over the time series and in 2014, 64% of working age Protestants in the North of NI were in employment.

Fifty-five per cent of working age Catholics in the North of NI were in employment in 1995, and this had increased to 60% by 2014.

Figure 8.14: Working age employment rates for the North of NI, 1995–2014

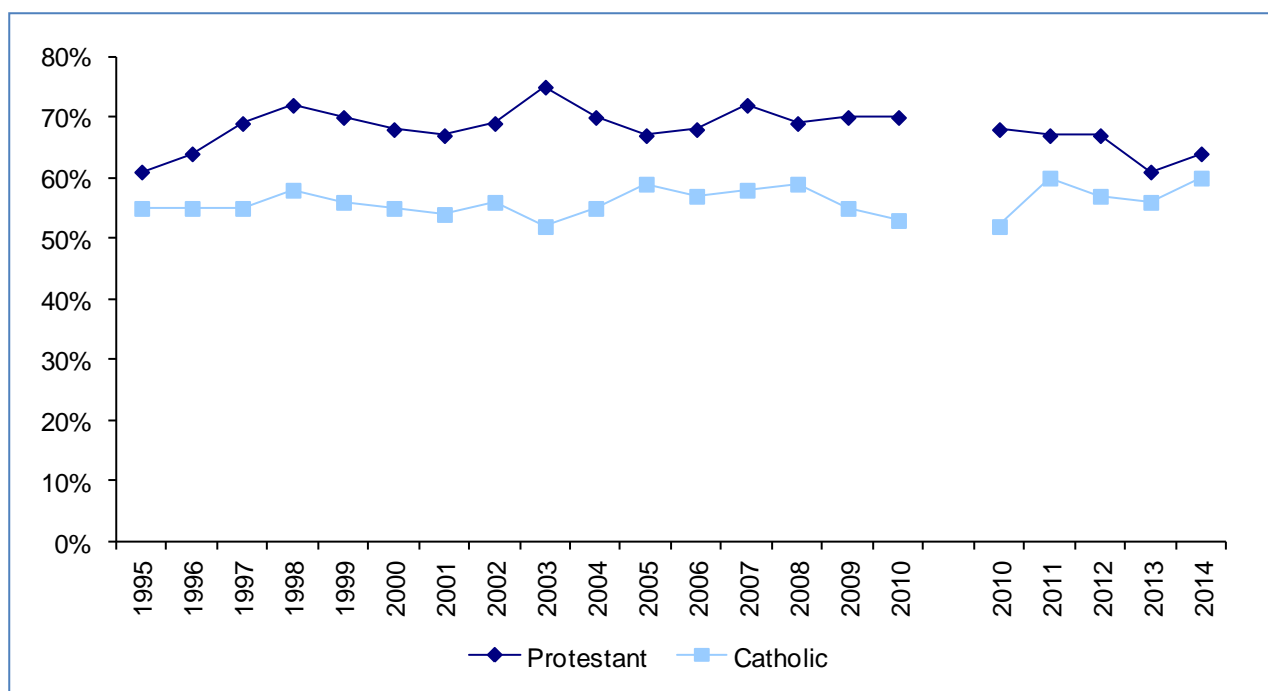
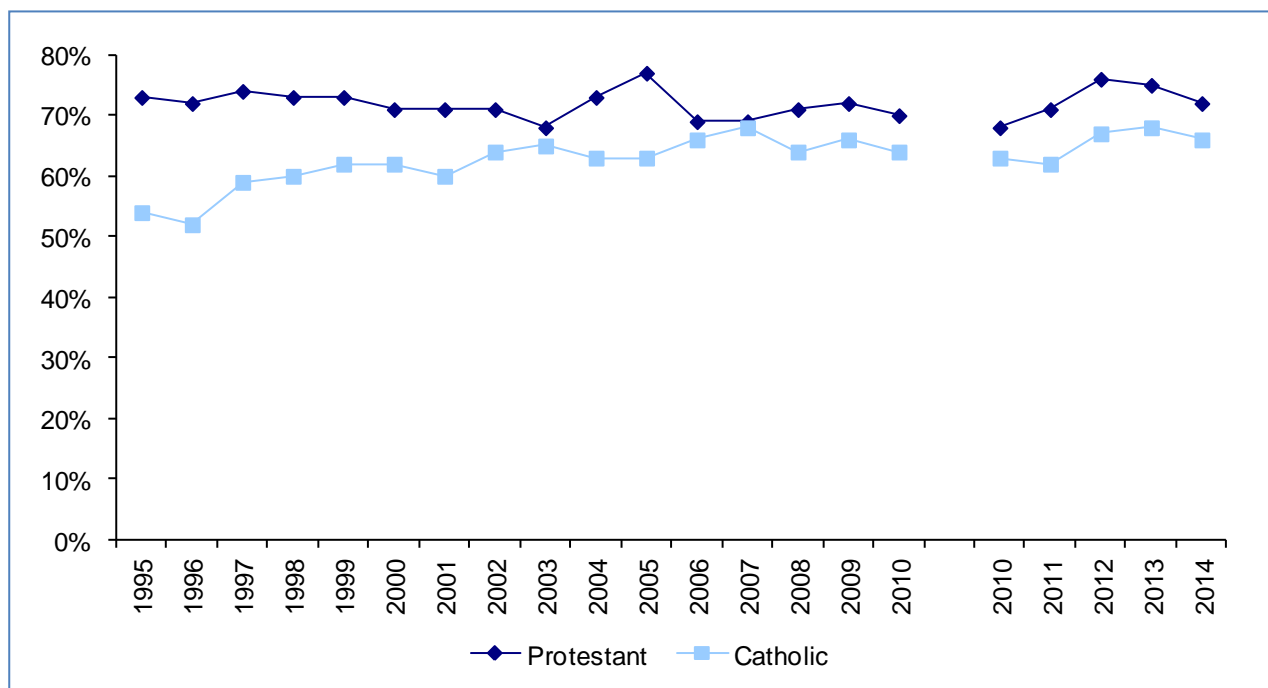


Figure 8.15 shows the working age employment rate for Protestants and Catholics in the West & South of NI between 1995 and 2014.

In 1995 the employment rate for Protestants in the West & South of NI was 73% and, after periods of fluctuation, this had decreased to 72% by 2014.

Fifty-four per cent of working age Catholics in the West & South of NI were in employment in 1995, and this had increased considerably to 66% by 2014.

Figure 8.15: Working age employment rates for the West & South of NI, 1995–2014



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 2014 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 2005 was based on seasonal quarters where, for example, the March-May months covered the Spring quarter, June-August was Summer and so forth. Subsequently, this has changed to calendar quarters; January - March (Q1), April - June (Q2), July - September (Q3) and October - December (Q4).

The 2014 annual database was constructed on a calendar basis i.e. respondents were interviewed over the period 1st January 2014 to 31st December 2014. 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 2014 LFS

A total of 5,575 interviews were achieved across the four quarters in the 2014 annual dataset. Due to the fact that the 2014 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 2014 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 2014.

Response rates in each quarter				
	Jan-Mar	Apr-Jun	Jul-Sep	Oct-Dec
	2014	2014	2014	2014
Fully and partially responding households	1,466	1,466	1,294	1,349
Eligible sample	1,973	2,127	1,949	1,910
Response rate	74.3%	68.9%	66.4%	70.6%

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 2014 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, 2014		
Age Group	Percentage of respondents in age group (unweighted)	Percentage of estimated population in age group
Under 16	22.1	20.9
16-19	5.6	5.3
20-24	5.6	6.6
25-29	5.5	6.8
30-34	5.9	6.7
35-39	5.7	6.3
40-44	6.6	6.8
45-49	7.8	7.2
50-54	7.0	6.9
55-59	6.1	5.9
60-64	6.3	5.1
65+	15.9	15.5
All ages	100	100

Source: NISRA, Mid-Year Population Estimates, 2014

Reweighting

LFS datasets have recently been revised and re-weighted to mid-year population estimates for 2014, based on the 2011 Census. In terms of this report, the re-weighting affects annual data (which forms the bulk of the report) from 2004 onwards and quarterly data from 2002²⁹ onwards. As a result of this, the data presented here may differ from data published in previous reports.

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.

²⁹ Quarterly datasets from mid-2001 (July to September) onwards have been reweighted. Quarterly data used in this report is for April to June each year, and therefore, data from 2002 onwards may be affected.

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.

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, respondents that did not specify a religion, and for those for whom no religion could be determined.

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

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 13% in 2014.

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 149,000 in 2014.

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 2014 LFS survey, for some key LFS variables, and indicate their sampling accuracy. The confidence intervals represent the ranges either side of the LFS proportions which are 95% certain to include the true values of the quantities estimated e.g. the 95% confidence interval for economic activity for working age Protestant males is interpreted as follows:

'We can be 95% certain that the true level of economic activity for working age Protestant males in 2014 was between 75.0% and 80.7%'.

Confidence intervals for working age economic activity rates, 2014				
	Rate	Confidence Interval	Lower Limit	Upper Limit
P Males	77.8%	+/-2.9%	75.0%	80.7%
C Males	77.2%	+/-2.9%	74.3%	80.1%
P Females	65.7%	+/-3.1%	62.6%	68.8%
C Females	65.8%	+/-3.0%	62.8%	68.8%
P both sexes	71.7%	+/-2.1%	69.6%	73.8%
C both sexes	71.2%	+/-2.1%	69.1%	73.3%

Confidence intervals for unemployment rates (16+), 2014				
	Rate	Confidence Interval	Lower Limit	Upper Limit
P Males	7.7%	+/- 2.0%	5.7%	9.7%
C Males	9.4%	+/- 2.3%	7.1%	11.7%
P Females	3.7%	+/- 1.5%	2.2%	5.3%
C Females	6.1%	+/- 1.9%	4.2%	8.0%
P both sexes	5.9%	+/- 1.3%	4.6%	7.2%
C both sexes	7.8%	+/- 1.5%	6.3%	9.3%

Confidence intervals for religious composition of those in employment (16+), 2014				
	Rate	Confidence Interval	Lower Limit	Upper Limit
P Males	52.8%	+/- 2.8%	50.0%	55.7%
C Males	47.2%	+/- 2.8%	44.3%	50.0%
P Females	50.2%	+/- 2.9%	47.3%	53.0%
C Females	49.8%	+/- 2.9%	47.0%	52.7%
P both sexes	51.6%	+/- 2.0%	49.5%	53.6%
C both sexes	48.4%	+/- 2.0%	46.4%	50.5%

Confidence intervals for religious composition of the working age economically active, 2014				
	Rate	Confidence Interval	Lower Limit	Upper Limit
P Males	51.7%	+/- 2.8%	48.9%	54.5%
C Males	48.3%	+/- 2.8%	45.5%	51.1%
P Females	49.2%	+/- 2.8%	46.4%	52.1%
C Females	50.8%	+/- 2.8%	47.9%	53.6%
P both sexes	50.5%	+/- 2.0%	48.5%	52.5%
C both sexes	49.5%	+/- 2.0%	47.5%	51.5%

Confidence intervals for unemployment differential (ratio of rates), 2014				
	Ratio	Confidence Interval	Lower Limit	Upper Limit
C/P Males	1.22	0.44	0.78	1.66
C/P Females	1.63	0.83	0.80	2.46
C/P both sexes	1.32	0.39	0.94	1.71

Confidence intervals for unemployment differential (gap measure), 2014				
	Gap	Confidence Interval	Lower Limit	Upper Limit
Males	1.70	3.05	-1.35	4.75
Females	2.36	2.42	-0.06	4.78
Both sexes	1.91	1.97	-0.06	3.88

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.

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 March 2016 at:

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

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