

Fair Employment Monitoring Report No.25

An Overview of High Level Trends and Aggregated
Monitoring Returns 2014



Key Findings:

2

High Level Trends Over Time

- The composition of all monitored employments, when aggregated together, continues to more closely mirror estimates of the composition of all those available for work than when fair employment monitoring was first introduced.
- While members of the Protestant community continued to comprise the majority of the monitored workforce in 2014, members from the Roman Catholic community continued to increase their share (by around [0.4 pp] per annum) to [47.4%]. A gradual upward trend (averaging around [0.6 pp] per annum) in the share of members of the Roman Catholic community to the monitored workforce has been observed since 2001.
- For a sixth consecutive year, members of the Roman Catholic [52.3%] community comprised a greater proportion of **applicants** than those from the Protestant community [47.7%]. This marks a continuation of the gradual increase observed in the share of applicants from members of the Roman Catholic community over the period 2001-2014, of [7.5 pp] from [44.8%] in 2001.
- Since 2006, members of the Roman Catholic community have annually comprised a greater proportion of **appointees** than members of the Protestant community. However, in 2014 the share of members of the Roman Catholic community decreased by [0.6 pp] to [51.8%]. During the period 2001-2014, the share of members of the Roman Catholic community has steadily increased, overall by [7.0 pp] from [44.8%] in 2001.

NI Monitored Workforce

- In 2014, while members of the Protestant community continued to comprise the majority of the workforce, members of the **Roman Catholic** [47.4%] community continued to increase (by [0.4 pp]) their share, at a slower rate than observed as a whole over the period 2001- 2014.
- **Females** had increased their share of the monitored workforce almost every year between 2001 (50.4%) and 2010 (52.7%). However, having remained relatively unchanged (≤ 0.1 pp) since 2010, the female share decreased in 2014 by 0.4 pp to 52.4%, the first notable decrease in the female share during the period 2001-2014.
- In 2014, members of the Protestant community [50.7%] comprised a greater proportion of **leavers** than did members of the Roman Catholic community [49.3%]. During the period, 2001-2014, the shares of leavers from members of both the Protestant and Roman Catholic communities fluctuated. However, overall, the share of leavers from the Protestant community has decreased by [5.1 pp] from [55.8%] in 2001.

Private Sector

- The **Roman Catholic** community share of the private sector workforce was [47.0%], an increase of [0.4 pp] from [46.6%] in 2013 and [6.6 pp] from [40.4%] in 2001. This marks the continuation of a long established trend of increased representation of members of the Roman Catholic community in the private sector, although in more recent years this rate has slowed (an average of [0.5 pp] per annum has been observed during the period 2001-2014).
- The **female** share of private sector employment decreased in 2014 by 0.5 pp, having remained relatively unchanged (≤ 0.1 pp) in more recent years. The female share now stands at 45.5%, a rate similar to that observed during the period 2001-2008, before a peak in 2010 (46.3%).

Public Sector

- The share of the public sector workforce from members of the **Roman Catholic** community [48.0%] continued to increase in 2014 (by [0.4 pp]), at a similar rate as observed in recent years. During the period 2001-2014, the Protestant community held a larger share of the public sector workforce ([52.0%] in 2014), although this has been gradually decreasing since 2001 when it stood at [59.8%].
- In 2014, the **female** share (64.8%) of employees in the public sector remained unchanged from the previous year, although increased overall by 5.7 pp from 59.1% in 2001.



Foreword

4

It is now a quarter of a century since fair employment legislation first required employers to monitor the compositions of their workforces, submit annual monitoring returns to the Commission, and undertake three yearly reviews to assess whether or not they are providing fair participation in their workforces.

So, what does our twenty-fifth Fair Employment Monitoring Report show? It reveals that people from the Protestant community still constitute the majority of the Northern Ireland workforce for whom a community background can be ascribed, comprising 52.6% of the 2014 monitored workforce. Things have changed, however, since 2001 the proportion of people from the Roman Catholic community within the monitored workforce has increased by around 0.6% per annum. Consequently, the Roman Catholic community comprise 47.4% of the monitored workforce, a figure that closely mirrors the estimates of the composition of those available for work in Northern Ireland.

For the sixth consecutive year, members of Roman Catholic community [52.3%] comprised a greater proportion of applicants than those from a Protestant community [47.7%]. Since 2006, members of the Roman Catholic community have annually

comprised a greater proportion of appointees than members of the Protestant community – although this year it decreased slightly by 0.6 percentage points to [51.8%].

Northern Ireland is a very different place now than when fair employment monitoring was introduced in 1990 - not just politically, but in the nature and makeup of the Northern Ireland workplace. Despite these significant changes, the original purpose of the legislation – promoting and securing equality of opportunity and fair participation in employment for members of the Protestant and Roman Catholic communities within Northern Ireland - still has a value and relevance for Northern Ireland today.

Over the past twenty five years, this annual publication on the composition of the workforce has provided a valuable factual resource and helped heighten awareness of the importance of equality of opportunity and fair participation. Employers, through engagement in the monitoring and review processes, have played a vital role in making workplaces more diverse and less contentious and this has given crucial leadership in promoting greater cohesion and integration within society, despite all the tensions and difficulties of recent decades.

As part of the annual monitoring exercise, data is also broken down along gender lines and this gives information on the participation of men and women within the monitored workforce. The representation of women in the public sector, for example, has consistently been higher than that in the private sector. That trend has continued this year, with women now making up 65% of employees in the public sector and 45% of employees in the private sector.

The Commission has recommended the extension of workforce monitoring, under the Fair Employment legislation, to include nationality and ethnic origin. Given the changing make-up of the Northern Ireland workforce, this would enable each employer to make a more accurate and meaningful assessment of whether or not they are providing fair participation in their workforces.



Fair Employment: Employer Monitoring and Review

The Fair Employment and Treatment (Northern Ireland) Order requires registered and specified employers¹ amongst other duties, to:

- Monitor the composition of their workforce² and of those applying, appointed, leaving or being promoted;
- Submit an annual monitoring return to the Commission (both Article 52); and
- Review their workforce composition and employment practices at least once every three years, “for the purposes of determining whether members of each community are enjoying... fair participation” and the “affirmative action (if any) which would be reasonable and appropriate”. (Article 55)

The Fair Employment Code of Practice sets out the role of monitoring, within a wider context of considering equality of opportunity and fair participation, as follows:

“Monitoring – ... means establishing the community background of your existing workforce (that is, how many belong to the Protestant community and how many belong to the Roman Catholic community)...”

Fair employment legislation requires employers to not only monitor the composition of their workforces, but to determine whether members of each community are enjoying fair participation. While ‘fair participation’ is not defined in the legislation, in practice this involves a comparison between an employer’s workforce composition figures, and the community composition of those available for work.

The Commission works with employers to ensure that they are aware of, and comply with, their responsibilities under the legislation and to this end provides a range of guidance and support to employers. The ‘Unified Guide to Promoting Equal Opportunities in Employment’ notes that:

“The [employer] duties are primarily concerned with promoting and securing equality of opportunity and fair participation in employment for members of the Protestant community in Northern Ireland and members of the Roman Catholic community in Northern Ireland.”

1 The fair employment legislation requires certain employers to register with the Equality Commission and to complete an annual monitoring return detailing the community background, employment status, occupation and sex of their workforce. All public sector employers are deemed to be automatically registered with the Commission. All private sector concerns with 11 or more employees are required to register.

2 The Fair Employment and Treatment Order (Northern Ireland) requires registered employers to collect monitoring data each year on the community composition and gender of their workforce. In addition to monitoring the composition (or ‘stock’) of those currently in employment, employers are also required to monitor the composition of those joining, progressing through, or leaving employment (termed ‘flows’).

Focus on 'Community Composition'

The scope of Fair Employment monitoring, and of this report, focuses on the 'community composition' of those applying, appointed, leaving or being promoted in registered or specified employers in Northern Ireland. Monitoring thus covers an estimated 64 - 67% of all of those in employment.³

As set out under the Fair Employment and Treatment (Northern Ireland) Order (1998), "community" means the Protestant community, or the Roman Catholic community in Northern Ireland. In this specific context, the terms 'Protestant' and 'Roman Catholic' in fair employment monitoring are thus NOT used to convey religion, religious belief, or non-belief.

Specifically, the terms are used to convey the community to which an individual has stated that they belong, or which they might reasonably be perceived to belong, based on evidence of a connection with that community. The term 'non-determined' is used where a community background is neither stated nor can reasonably be determined. Further detail can be obtained from the Fair Employment (Monitoring) Regulations (Northern Ireland) 1999.

Further information relating to Fair Employment Legislation; Employer duties to monitor and review; and Commission duties is available on the Commissions website www.equalityni.org/femonreport.

³ Estimated derived by comparison with figures from the Northern Ireland Labour Force Survey (July - Sep 2014, DETINI). The following are not monitored: the self-employed, those on government training schemes, school teachers and those working in private sector concerns with 10 or less employees.

Fair Employment Monitoring Report

8

Although the central purpose of employer monitoring information is to allow employers (through their Article 55 reviews) to determine whether members of each community are afforded fair participation in those individual employments, there is also interest in considering monitoring figures at the Northern Ireland level⁴.

On an annual basis, each registered employer must provide a *summary* of monitoring data it holds to the Equality Commission via an 'annual monitoring return'. The Commission, although not required by statute, aggregates and publishes this information in an Annual Summary of Monitoring Returns (this report). The 'Monitoring Report' thus describes, *in aggregate*, the composition of those applying to, or employed within all monitored employment in Northern Ireland.

The assessment of high level trends, alongside other Commission work (including that associated with employer advice and Article 55 reviews) also contributes to the Commission's work under Article 10 of FETO 'to identify patterns and trends of employment in Northern Ireland...'.⁴

Accessing Detailed Information

Aligned to the focus of the Fair Employment and Treatment Order (1998), this short summary report briefly describes the community composition of employment for members of the Protestant community and members of the Roman Catholic community. Fuller information, available via our microsite, includes those 'non-determined'.

This document also only presents high level information. Detailed information including charts and tables (for example information on those 'non-determined' as either members of either the Protestant or Catholic communities, cross-tabulations by 'community background and sex' or information by SOC for each of the sectors), technical notes and community background compositions of individual employers can be obtained from the Commission's 'Fair Employment Monitoring' website at <http://www.equalityni.org/femonreport>.

References in this report to 'web table' or 'web chart' refer to materials available via our website.

⁴ The monitored Northern Ireland workforce is comprised of both full-time and part-time employees in all specified public bodies and registered private sector concerns in Northern Ireland. Monitoring covers around 64% - 67% of those in employment, and does not include employees in private sector concerns with 10 or less employees, school teachers, the self-employed, the unemployed, nor those on government training schemes.

High Level Trends Over Time

IN SUMMARY: The composition of all monitored employments, when aggregated together, now more closely mirrors estimates of the composition of all those available for work than when fair employment monitoring was first introduced.

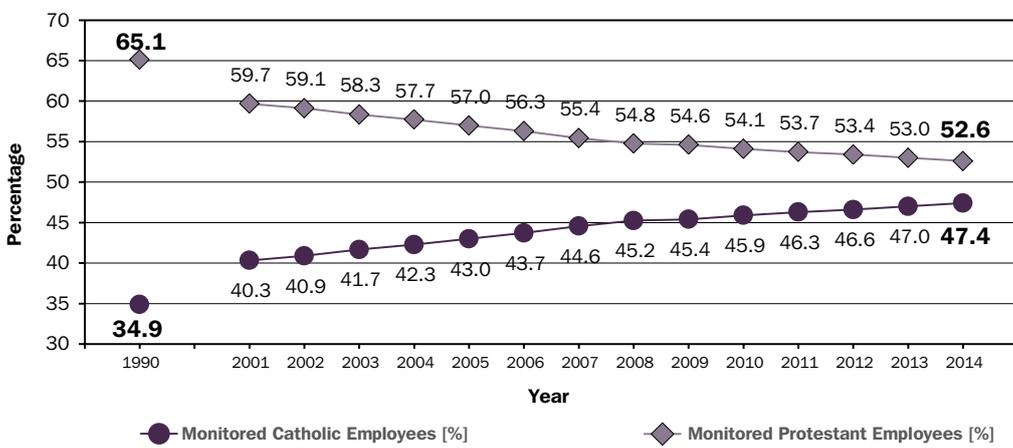
While members of the Protestant community continue to comprise the majority of the monitored workforce, the share of those from the Roman Catholic community continues to increase (by around [0.4 pp] per annum) to [47.4%] in 2014.

A gradual upward trend (averaging around [0.6 pp] per annum) in the share of those from the Roman Catholic community to the monitored workforce has been observed since 2001.

A consideration of high level trends in aggregated fair employment data at the Northern Ireland level reveals that the overall composition of all monitored workforces, when aggregated together, remain majority members of the Protestant community and male, although they continue to become representative of the Roman Catholic community and more female over time (though there are differences in sub-sectors and in specific employers).

A gradual upward trend (averaging around [0.6] percentage points per annum) in the share of those from the Roman Catholic community to the monitored workforce has been evident since 2001⁵. This increase continued in 2014 at a similar rate (around [0.4 pp]), to that previously observed in 2013, as illustrated in Chart 1.

Chart 1: Composition of the monitored workforce over time (since 2001, with 1990 data for illustrative purposes)



⁵ Data is presented from 2001 onwards due to changes in the coverage of Fair Employment monitoring data. Prior to 2001 (full-time employees only) a gradual upward trend in the Roman Catholic share was also evident (averaging around [0.5 pp] per annum across the period 1992-2000). For further information see 'Definitions, Technical Considerations and Wider Concepts in Fair Employment' available from www.equalityni.org/femonrep.

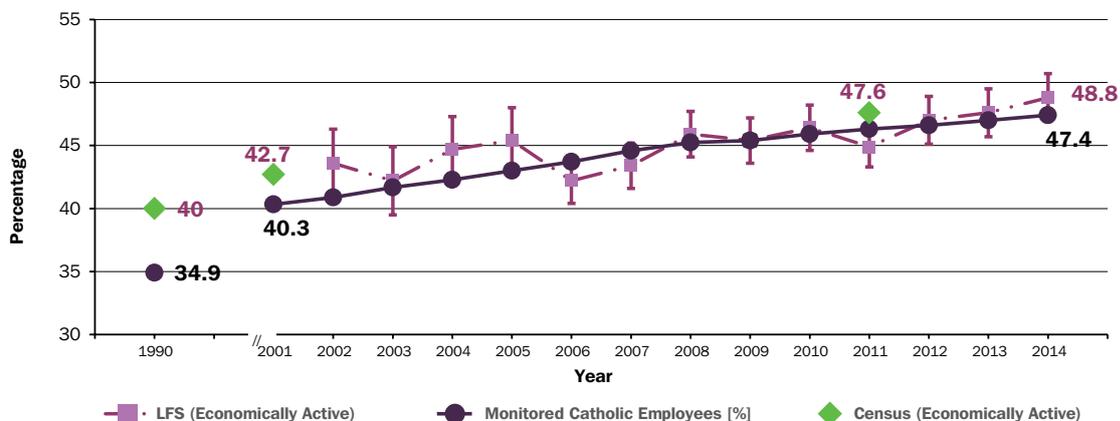
Comparisons with Estimates of Available Labour

Although the focus of employer monitoring is on assessing fair participation in individual employments, a broad comparison of aggregate figures at the Northern Ireland level is also possible. Chart 2 below considers this by overlaying the Roman Catholic community composition of the monitored workforce as a whole (as noted in the graph above) onto Census/Labour Force Survey (LFS) estimates of the Roman Catholic community composition of the economically active (i.e. those in or actively seeking work).

It is observable from Chart 2 that:

- Both the Roman Catholic community composition of monitored employment and the estimated Roman Catholic community composition of those available for work has increased over time.
- In 1990/91, the gap between the Roman Catholic community composition of those in monitored employment and those available for work was around 5 percentage points.

Chart 2: Roman Catholic composition of the monitored workforce over time, compared to the estimated Roman Catholic composition of the Economically Active since 2001 (1990 data for illustrative purposes)⁶



⁶ Census Data is provided for 1991, 2001 and 2011. For 2001 onwards the Labour Force Survey Northern Ireland Religion Report is used to provide an estimate of the Roman Catholic composition of the economically active. This is an estimate as the LFS is a sample survey and when a sample is used to predict the characteristics of a population, the result is an estimate, not a precise quantity. We can thus be 95% certain that the true population value lies within an approx. +/- 2% 'confidence interval' around the estimate. These 'confidence intervals' are shown by the vertical error bars on the graph.

- By 2001, the gap had fallen to around 2.5 percentage points.
- By 2011, the gap had fallen to around 1.3 percentage points.
- Since 2001, the Roman Catholic community composition of the monitored workforce has approximated estimates of those available for work (when the sampling error of the labour force survey is taken into account).

While the closing of the gap between the aggregated figures is encouraging, the limitations of this comparison of aggregated data must also be recognised. Although the above figures note positive trends in the *aggregate composition* of all workforces, this form of analysis cannot consider the *prevalence of fair participation* in individual employers, nor can it directly consider the *prevalence or absence of discrimination*⁷, or any related changes over time.



⁷ Claims of unlawful discrimination are decided by the Fair Employment Tribunal, but not all incidences of discrimination will proceed as far as tribunal.

Fair Employment Monitoring Returns 2014

As noted at the outset, the 'Monitoring Report' combines the returns from all employers⁸ to describe, *in aggregate*, the composition of those applying to, or employed within all monitored employment in Northern Ireland.

This report presents a broad picture of the community composition across the

monitored Northern Ireland workforce as a whole, and of the private and public sectors. Furthermore, consideration is also given to the six components of the public sector (Health, Education, District Councils, Civil Service, Security-related and 'Other' Public Authorities) and the composition of applicants, appointees, promotees and leavers within them.

Monitored Northern Ireland Workforce

IN SUMMARY: Overall, in 2014, while members of the Protestant community continued to comprise the majority of the workforce, the share of the monitored workforce from those of a Roman Catholic community continued to increase, although at a slower rate to that previously observed over the period 2001-2014.

Those from the Roman Catholic community continued to comprise more than half of applicants and appointees in 2014, continuing the broad trend of increasing members of those from the Roman Catholic community as applicants and appointees to the monitored workforce observed during the period 2001-2014. In every year since 2001, those from the Protestant community have comprised a greater share of leavers from the monitored workforce.

Employment Stocks

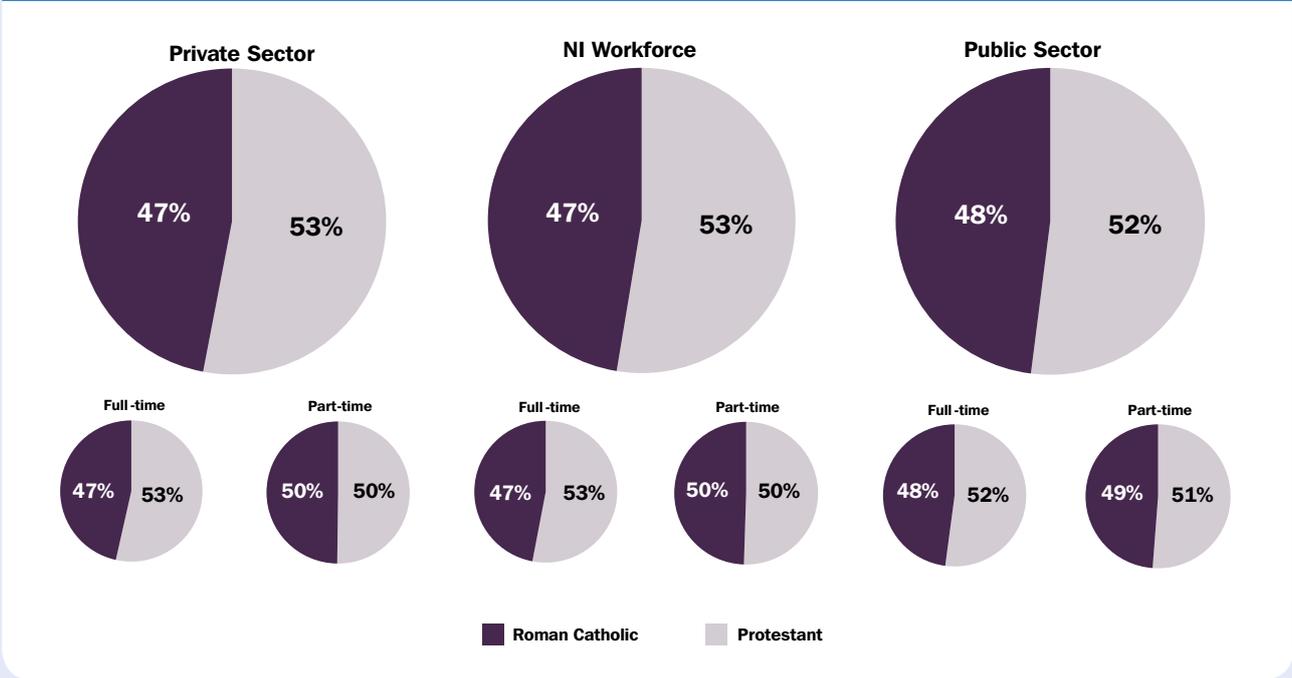
Continuing the trend of recent years, the share of monitored employment from members of the Roman Catholic community increased from [47.0%] in 2013 to [47.4%] in 2014 ([Web Table 2.1](#)). This increase of [0.4 pp], indicates a continuation of the trend of increased representation from the Roman Catholic community observed since 2001 [40.3%], albeit at a slower rate than that observed over the period 2001- 2014 (averaging around [0.6 pp] per annum).

However, the Protestant community have continued to comprise the majority share of the monitored Northern Ireland workforce during the period 2001-2014 ([Web Chart 2.1](#)).

Chart 3 illustrates the community background composition of the monitored workforce including variations by sector and by employment type i.e. full-time/part-time status in 2014.

⁸ This report presents an aggregated summary analysis of the monitoring returns submitted to the Commission by 126 public bodies and 3,537 private sector concerns during 2014.

Chart 3: Monitored Northern Ireland Workforce All Employees [%] by Community Background, 2014



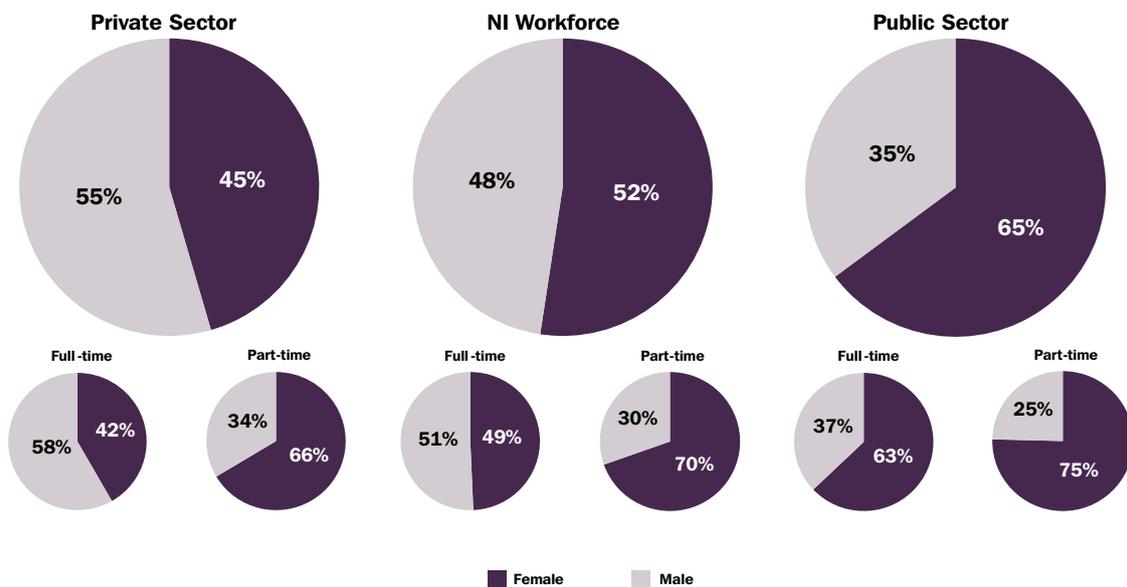
The community background compositions in the public and private sectors, and in the full-time workforces, are broadly reflective of the overall Northern Ireland workforce position. However, in respect to the part-time workforce overall and within both the private and public sectors, the compositions have a greater share of employees from those of the Roman Catholic community than the overall workforce figures (Chart 3)⁹.

Females account for more than half (52.4%) of all monitored employees in Northern Ireland, increasing their share of the monitored workforce almost year on year between 2001 (50.4%) and 2010 (52.7%) ([Web Chart 2.2](#)). However, having remained relatively unchanged (≤ 0.1 pp) since 2010, the female share decreased in 2014 by 0.4pp, the first notable decrease observed during the period.

9 Further detail is provided in Annex 1.

Chart 4 presents the gender composition of the monitored workforce by sectors and by employment type.

**Chart 4: Monitored Northern Ireland Workforce
All Employees by Sex (%), 2014**



Female representation in the private sector (45.5%) was 6.9 pp lower than female representation in the overall workforce (52.4%) in 2014, whereas female employment in the public sector (64.8%) was 12.4 pp higher than the female share of the overall workforce (Chart 4). During the period 2001-2014, females have consistently held a larger share of public sector employment ([Web Chart 4.2](#)).

Notable differences in female representation in the full-time and part-time workforces are observed, with part-time workforces being more female (66.4% of the private sector and 75.4% of the public sector) and females more likely to be working in the public sector (both full-time and part-time) (Chart 4). The differences in female representation in the private and public sectors can be observed throughout the period 2001-2014, and broadly reflect the current position ([Web Charts 3.2, 3.7, 3.11, 4.2, 4.7 and 4.11](#)).

Employment Flows

Applicants

In 2014, for a sixth consecutive year there were more members from the Roman Catholic community [52.3%] than the Protestant community [47.7%] as applicants to the monitored workforce ([Web Table 2.4](#)), continuing the gradual increase observed in their share over the period 2001-2014, of [7.5 pp] from [44.8%] in 2001 ([Web Chart 2.14](#)).

In 2014, the female share (48.0%) of applicants to the monitored workforce decreased for the first time since 2011, by 0.5 pp. Overall, during the period 2001-2014, the female share decreased by 2.5 pp from 50.5% in 2001 ([Web Chart 2.15](#)).

Appointees

Since 2006, those of the Roman Catholic community have annually comprised a greater proportion of appointees than those of the Protestant community, although the share of the Roman Catholic community decreased by [0.6 pp] from [52.4%] in 2013 to [51.8%] in 2014 ([Web Table 2.5](#)). However, during the period 2001-2014, the share of those from the Roman Catholic community has steadily increased, overall by [7.0 pp] from [44.8%] in 2001 ([Web Chart 2.17](#)).

In 2014, for the first time since 2011, the female share of appointees to the monitored workforce decreased by 1.6 pp from 50.0% in 2013 to 48.4% in 2014 ([Web Table 2.5](#)). During the period 2001-2014, the male and female shares of appointees fluctuated, although overall the female share decreased by 5.9 pp from 54.3% in 2001 ([Web Chart 2.18](#)).

Promotees

The composition of promotees to the monitored workforce remained unchanged from the previous year, at [53.5%] from the Protestant community and [46.5%] from the Roman Catholic community ([Web Table 2.6](#)). This suggests a steadying of promotees to the monitored workforce in more recent years, having fluctuated annually for much of the period 2001-2012. However, overall, the share of promotees to the monitored workforce from members of the Roman Catholic community increased by [6.7 pp] from [39.8%] in 2001 ([Web Chart 2.20](#)).

In 2014, the male and female shares of promotees in the monitored workforce remained relatively unchanged (≤ 0.1 pp) from the previous year at 48.7% female and 51.3% male ([Web Table 2.6](#)). Overall, the male share of promotees to the monitored workforce decreased by 1.7 pp from 53.0% in 2001 ([Web Chart 2.21](#)).

Leavers

The composition of leavers from the monitored workforce remained unchanged from the previous year, with the Protestant community comprising a greater proportion of leavers [50.7%] than the Roman Catholic community [49.3%] in 2014 ([Web Table 2.7](#)). This marks a continuation of the trend of the Protestant community accounting for a greater share of leavers from the monitored workforce observed since 2001. However, during the period 2001-2014, the shares of leavers from both the Protestant and Roman Catholic communities fluctuated, although overall, the share of leavers from the Protestant community decreased by [5.1 pp] from [55.8%] in 2001 ([Web Chart 2.23](#)).

Females continued to account for more than half (54.2%) of leavers from the monitored workforce, a trend observed since 2001 ([Web Table 2.7](#)). However, for the second consecutive year the female share decreased although at a greater rate than previously observed, by 0.5 pp from 54.7% in 2013. This suggests a slowing in the rate of female leavers from the monitored workforce in more recent years ([Web Chart 2.24](#)).



The Private Sector

IN SUMMARY: Overall, in 2014, while the Protestant community continued to comprise the majority of the private sector workforce, the share of private sector employment from members of the Roman Catholic community continued to increase; although in more recent years this rate has slowed.

For the eighth consecutive year, the share of private sector applicants from the Roman Catholic community exceeded that of their Protestant counterparts. Similarly, those from the Roman Catholic community continued to comprise the majority of private sector appointees; a trend observed since 2006.

For a third consecutive year, the share of private sector leavers from the Roman Catholic community decreased albeit at a slower rate than in previous years, and for the first time in the period 2001-2014 the shares of private sector leavers from those of the Protestant community and the Roman Catholic community were equal ([50.0%] respectively).

Employment Stocks

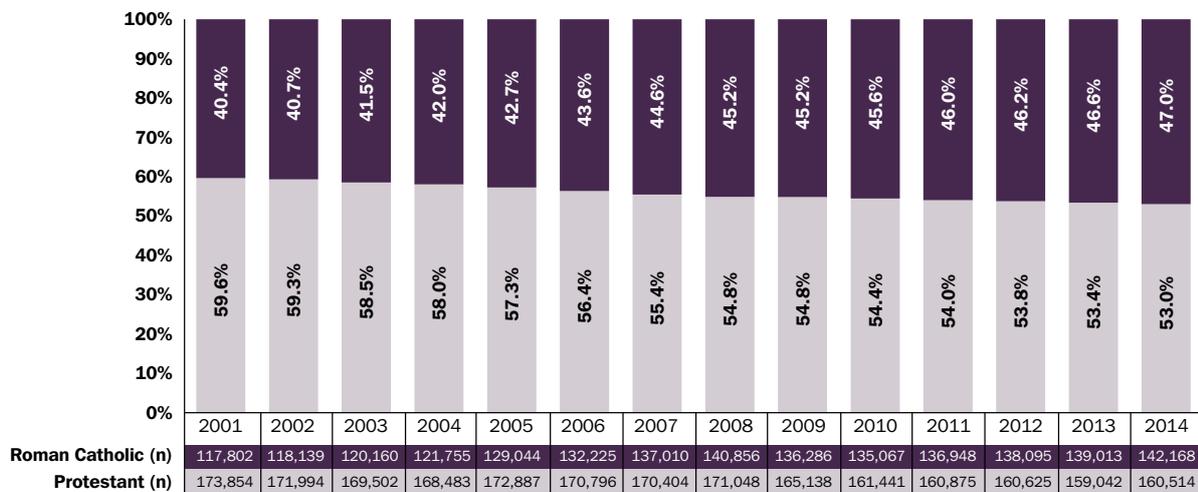
All Employees

While those from the Protestant community continued to comprise the majority of the private sector workforce, the Roman Catholic share of the private sector workforce increased in 2014 by [0.4 pp] from [46.6%] in 2013 and by [6.6 pp] from [40.4%] in 2001 to [47.0%] (Chart 5). This marks the continuation of a long established trend of increased representation from members of

the Roman Catholic community in the private sector; although in more recent years this rate has slowed (an average of [0.5 pp] per annum has been observed during the period 2001-2014) ([Web Chart 3.1](#)).

In 2014, the female share of private sector employment decreased by 0.5 pp from 46.0% in 2013 to 45.5% (Chart 4), a rate similar to that observed during the period 2001-2008, before a peak in 2010 (46.3%) ([Web Chart 3.2](#)).

Chart 5: Private Sector Workforce All Employees [%] by Community Background, 2001-2014



Full-time Employees

Between 2013 and 2014, the composition of the full-time private sector workforce was [53.5%] from members of the Protestant community and [46.5%] members of the Roman Catholic community ([Web Table 3.2](#)). The share of the full-time private sector workforce from members of the Roman Catholic community has gradually increased during the period 2001-2014, by [7.2 pp] from [39.3%] in 2001 ([Web Chart 3.6](#)).

Having remained relatively unchanged since 2009, the male share of full-time private sector employment increased in 2014 by 0.4 pp from 57.9% to 58.3%. During the period 2001-2014, the overall female share gradually increased by 0.7 pp from 41.0% ([Web Chart 3.7](#)).

Part-time Employees

In 2014, the share of the part-time private sector workforce from members of the Roman Catholic community increased by [0.4 pp] from [49.4%] in 2013 to [49.8%] ([Web Table 3.3](#)). During the period 2001-2014, the Protestant community has broadly¹⁰ held a greater share of part-time employment. However, overall, during the same period the share of those from the Roman Catholic community increased by [3.0 pp] from [46.8%] in 2001 ([Web Chart 3.10](#)).

Females continued to account for the majority (66.4%) of the part-time private sector workforce ([Web Table 3.3](#)). However, in 2014, the male share decreased by 0.4 pp from 34.0% in 2013 to 33.6%, but increased overall by 5.4 pp from 28.2% in 2001, marking the discontinuation of a long established trend of increasing male part-time employment in the private sector ([Web Chart 3.11](#)).

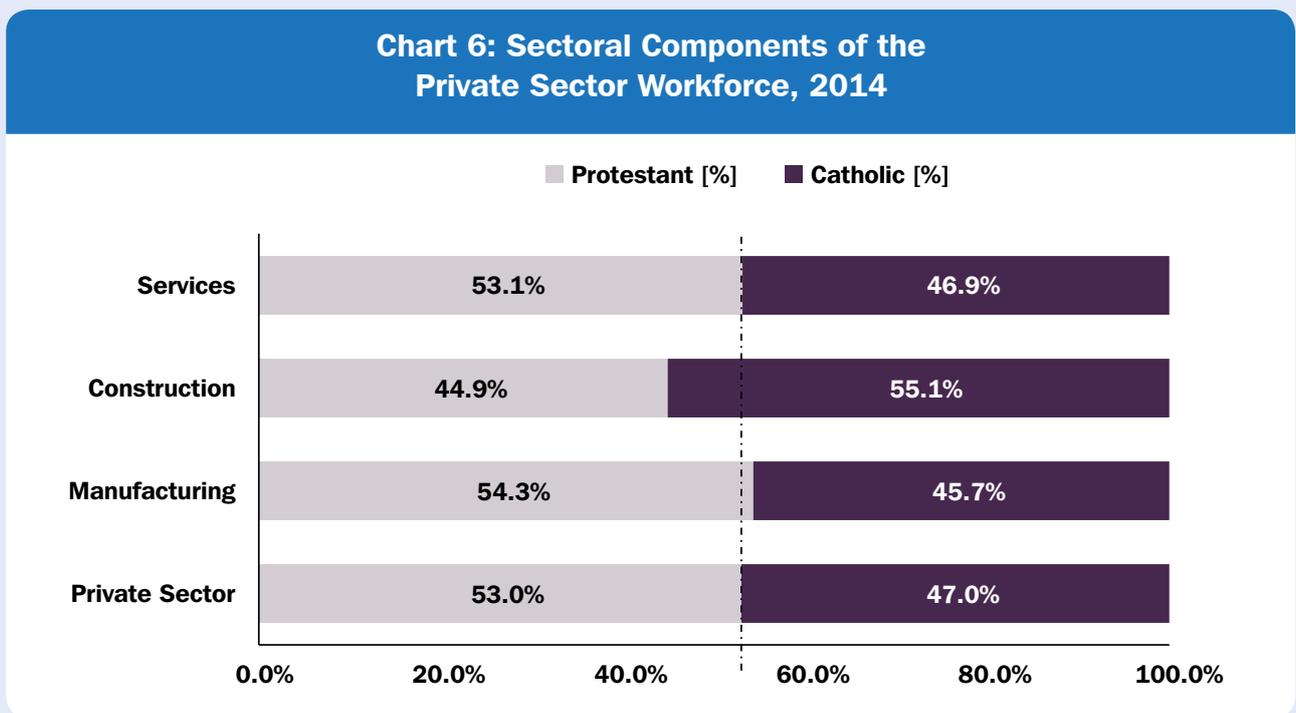
¹⁰ With the exception of 2012 when the private sector part-time shares of employment were [50.0%] Protestant and [50.0%] Roman Catholic.

The Component Sub-sectors

Employment Stocks

Services account for 73.5% of employee jobs across the three main components of private sector employment, followed by manufacturing at 22.5% and construction at 4.1%.

In 2014, members from the Protestant community accounted for a greater proportion of employees in the manufacturing (54.3%) and service (53.1%) sectors (Chart 6), while members of the Roman Catholic community accounted for a larger proportion of employees in the construction sector (55.1%) ([Web Tables 3.8, 3.9 and 3.10](#)).



Employment Flows

Applicants

For the eighth consecutive year, the share of applicants from the Roman Catholic community [52.6%] exceeded that of their Protestant counterparts [47.4%] ([Web Table 3.4](#)). This marks the continuation of a broad trend of an increasing share of applicants from the Roman Catholic community to the private sector workforce observed during the

period 2001- 2014. Overall, the share of members from the Roman Catholic community increased by [8.8 pp] from [43.8%] in 2001 ([Web Chart 3.14](#)).

Males have consistently comprised a larger share of applicants to the private sector during the period 2001- 2014 ([Web Table 3.4](#)). In 2014, for the first time since 2010, the female share of applicants decreased by 0.5 pp to 46.5%, marking a discontinuation

of the trend of increasing female applicants to the monitored workforce observed in more recent years ([Web Chart 3.15](#)).

Appointees

Since 2006, annually, the share of appointees from the Roman Catholic community has exceeded the share of members from the Protestant community ([Web Table 3.5](#)), although the share of members from the Roman Catholic community decreased in 2014 by [0.6 pp] to [51.5%] ([Web Chart 3.17](#)).

In 2014, males (54.5%) continued to represent more than half of private sector appointees, a trend observed since 2005 ([Web Chart 3.18](#)).

Promotees

The composition of promotees to the private sector was [54.7%] from members of the Protestant community and [45.3%] from members of the Roman Catholic community ([Web Table 3.5](#)). The share of members from the Roman Catholic community decreased by [2.6 pp] from [47.9%] in 2013, although it has increased overall by [7.8 pp] from [37.5%] in 2001 ([Web Chart 3.20](#)).

In 2014, the male share of private sector promotees remained relatively unchanged (≤ 0.1 pp) from the previous year at 58.3% ([Web Table 3.5](#)). During the period 2001-2014, the female share increased overall by 3.1 pp from 38.6% to 41.7% ([Web Chart 3.21](#)).

Leavers

In 2014, the composition of private sector leavers was [50.0%] from the Roman Catholic community and [50.0%] from the Protestant community ([Web Table 3.6](#)). For the third consecutive year, the share of private sector leavers from the Roman Catholic community decreased, albeit at a slower rate than the previous year, by [0.2 pp] from [50.2%] in 2013. Furthermore, for the first time in the period 2001-2014, both the shares of private sector leavers from the Protestant and Roman Catholic communities were [50.0%] respectively. This represents a discontinuation of the broad trend¹¹ observed since 2001 of an increasing share of private sector leavers from the Roman Catholic community ([Web Chart 3.23](#)).

For the first time since 2010, males (50.4%) comprised more than half of leavers from the private sector ([Web Table 3.6](#)). In 2014, this suggests a reversal back to the trend observed between 2008- 2010 of more male than female leavers from the private sector ([Web Chart 3.24](#)).

11 The Roman Catholic share of leavers decreased slightly [0.1 pp] between 2009 and 2010.

The Public Sector

IN SUMMARY: Overall, in 2014, while members of the Protestant community continued to comprise the majority of the public sector workforce, the share of public sector employees and applicants from the Roman Catholic community continued to increase.

Those from the Roman Catholic community comprised more than half of all applicants and appointees. For a third consecutive year, the share of applicants from the Roman Catholic community exceeded that of those from the Protestant community. Members of the Protestant community continued to comprise the majority of leavers from the private sector, a trend observed annually since 2001.

Employment Stocks

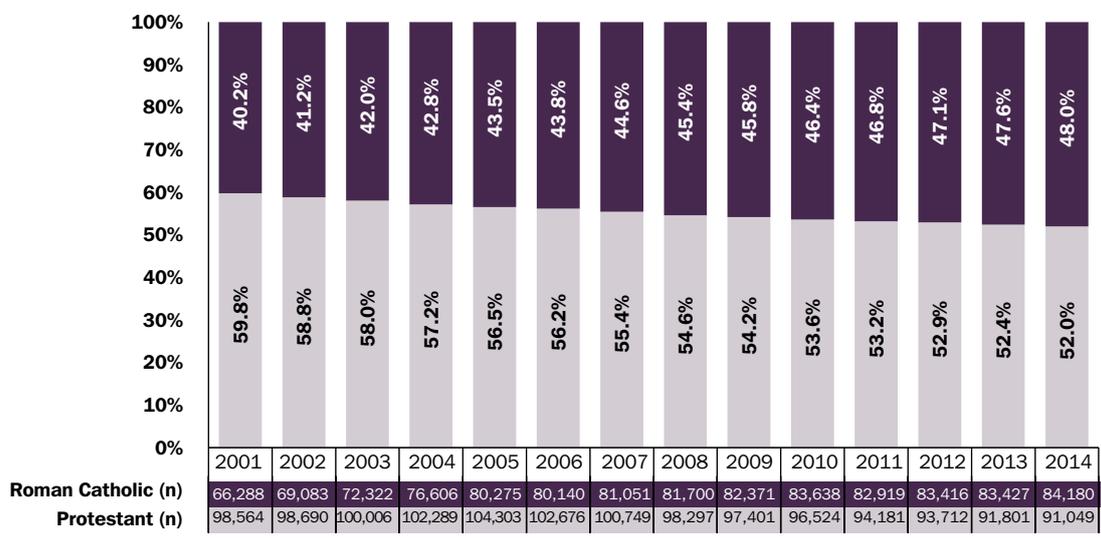
Employees

The share of the total public sector workforce represented by members of the Roman Catholic community was [48.0%] in 2014, an increase of [0.4 pp] from [47.6%] in 2013 ([Web Table 4.1](#)). During the period 2001-2014, members of the Protestant community held a larger share of the public

sector workforce ([Web Chart 4.1](#)). However, this has been gradually decreasing, overall by [7.8 pp] from [59.8%] in 2001 to [52.0%] in 2014 (Chart 7).

In 2014, the female share (64.8%) of employees in the public sector remained unchanged from the previous year ([Web Table 4.1](#)), although increased overall by 5.7 pp from 59.1% in 2001 ([Web Chart 4.2](#)).

Chart 7: Public Sector Workforce All Employees [%] by Community Background, 2001-2014



Roman Catholic (n)	66,288	69,083	72,322	76,606	80,275	80,140	81,051	81,700	82,371	83,638	82,919	83,416	83,427	84,180
Protestant (n)	98,564	98,690	100,006	102,289	104,303	102,676	100,749	98,297	97,401	96,524	94,181	93,712	91,801	91,049

Full-time Employees

In 2014, [52.1%] of full-time public sector employees were from the Protestant community; whilst [47.9%] were from the Roman Catholic community ([Web Table 4.2](#)). Between 2013 and 2014, the share of the full-time public sector workforce from members of the Roman Catholic community increased by [0.5 pp] from [47.4%] in 2013. This represents a continued, year-on-year, gradual increase in the share of the Roman Catholic community during the period 2001-2014, by [8.0 pp] from [39.9%] ([Web Chart 4.6](#)).

The majority (62.9%) of full-time public sector employees in 2014 were female, a trend observed every year since 2001. The female share increased by 0.3 pp from 62.6% in 2013, and by 7.7 pp from 55.2% in 2001 ([Web Chart 4.7](#)).

Part-time Employees

In 2014, [51.2%] of the part-time public sector workforce were from the Protestant community and [48.8%] were from the Roman Catholic community ([Web Table 4.3](#)). The share of members from the Roman Catholic community increased by [0.3 pp] from [48.5%] in 2013, continuing the trend observed in more recent years, in which the share of the Roman Catholic community increased by [7.3 pp] from [41.5%] during the period 2001-2014 ([Web Chart 4.10](#)).

For a third consecutive year, the female share (75.4%) of part-time public sector employment decreased, by 0.8 pp from 76.2% in 2013 and by 2.4 pp from 77.8% in 2001 ([Web Chart 4.11](#)).

Employment Flows

Applicants

For a third consecutive year, members of the Roman Catholic community [51.3%] comprised a greater share of public sector applicants than did those from the Protestant community [48.7%] ([Web Table 4.4](#)), although the share of the Roman Catholic community decreased by [0.5 pp] from [51.8%] in 2013 ([Web Chart 4.14](#)).

In 2014, 54.1% of applicants to the public sector were female ([Web Table 4.4](#)), continuing the broad trend¹² observed during the period 2001-2014 of females comprising a larger share of public sector applicants ([Web Chart 4.15](#)). However, overall during this period the female share has decreased by 9.2 pp from 63.3% in 2001.

Appointees

In each year since 2010, the Roman Catholic community comprised a greater share of public sector appointees [53.6%] than members of the Protestant community [46.4%] ([Web Table 4.5](#)). The share of members from the Roman Catholic

¹² With the exception of the RPA affected returns in 2008 when the female share was [49.4%].

community remained relatively unchanged [≤ 0.1 pp] from 2013. Over the period 2001-2014, the shares of private sector applicants from the Roman Catholic and Protestant communities have fluctuated ([Web Chart 4.17](#)).

For the second consecutive year, the female share of public sector appointees decreased, by 1.4 pp to 63.9% ([Web Table 4.5](#)). During the period 2001-2014, females have year-on-year consistently comprised the majority of public sector appointees. However, overall during this period the female share has decreased by 5.6 pp from 69.5% in 2001 ([Web Chart 4.18](#)).

Promotees

The composition of promotees to the public sector was [52.2%] from the Protestant community and [47.8%] from the Roman Catholic community ([Web Table 4.6](#)). The share of those from the Roman Catholic community increased by [2.7 pp] from [45.1%] in 2013 and by [6.3 pp] from [41.5%] in 2001 ([Web Chart 4.20](#)).

The female share of public sector promotees in 2014 was 56.4%, a decrease of 0.3 pp from 56.7% in 2013 ([Web Table 4.6](#)). Although there has been an overall increase in the female share during the period 2001-2014, of 3.0 pp from 53.4% in 2001 ([Web Chart 4.21](#)), there has been a high degree of fluctuation since 2009.

Leavers

In 2014, the composition of public sector leavers was [52.3%] from the Protestant community and [47.7%] from the Roman Catholic community ([Web Table 4.7](#)). During the period 2001-2014, members of the Protestant community comprised a greater proportion of public sector leavers than did the Roman Catholic community ([Web Chart 4.23](#)).

Females continued to comprise the majority (64.1%) of leavers from the public sector, a trend observed since 2001 ([Web Table 4.7](#)). However, in 2014 the female share decreased by 0.5 pp from 64.6% in 2013 to 64.1%, suggesting that the increase observed in 2013 was temporary. Overall, the female share has increased by 0.7 pp from 63.4% in 2001 ([Web Chart 4.24](#)).

The Component Sectors

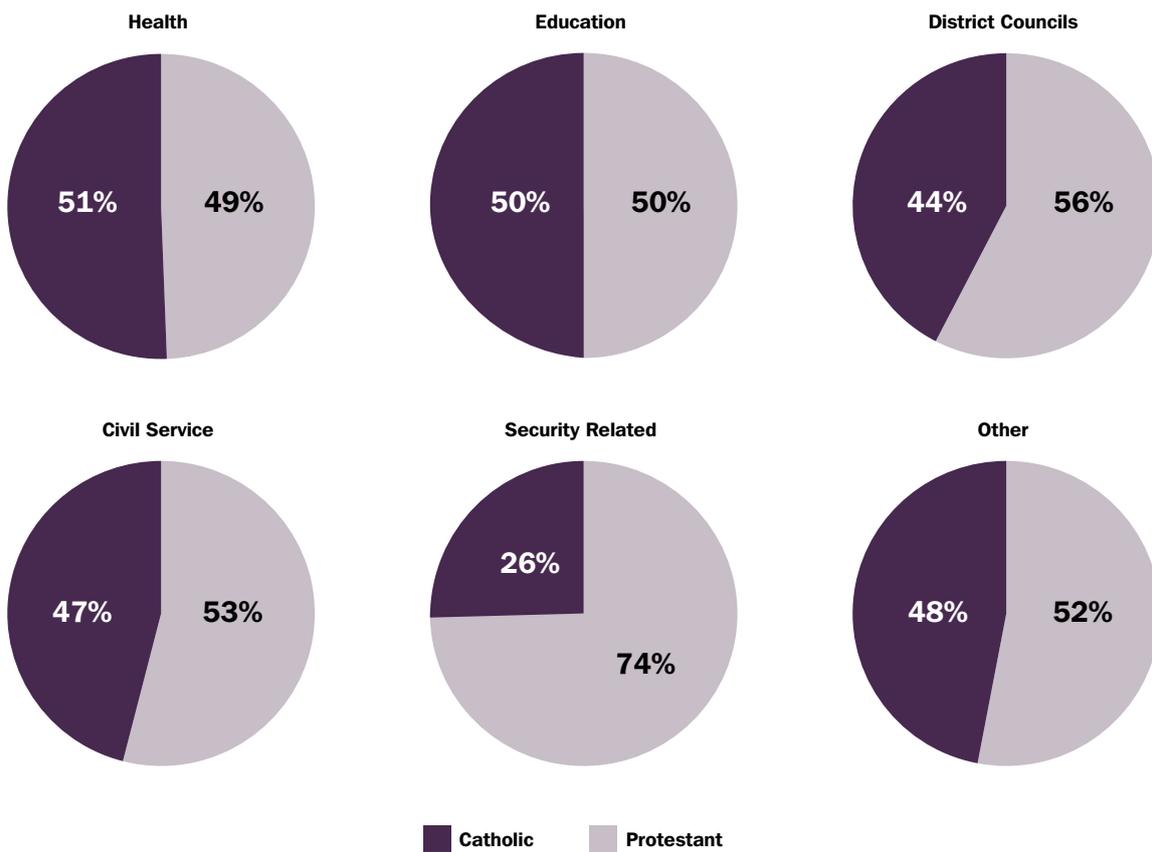
Employment Stocks

In 2014, those from the Protestant community represented the greatest share of employees in each of the six component sectors, with the exception of Health and Education. Between 2013 and 2014, the shares of employees from the Roman Catholic community had increased in all component sectors, with the most notable community background changes observed within the Civil Service, District Council and Security-related sectors, where the share of the Roman Catholic community increased by [0.5 pp] ([Web Charts 7.1, 8.1 and 9.1](#)).

In terms of the sub-components of the public sector, the compositions of members from the Roman Catholic community in each of the sectors was: Health [51.4%]; Education [50.0%]; District Councils [43.9%]; Civil

Service [47.1%]; Security-related [25.6%]; and 'Other Public Authorities' [47.6%] (Chart 8). The Protestant share of employees decreased during the year in each of the component sectors.

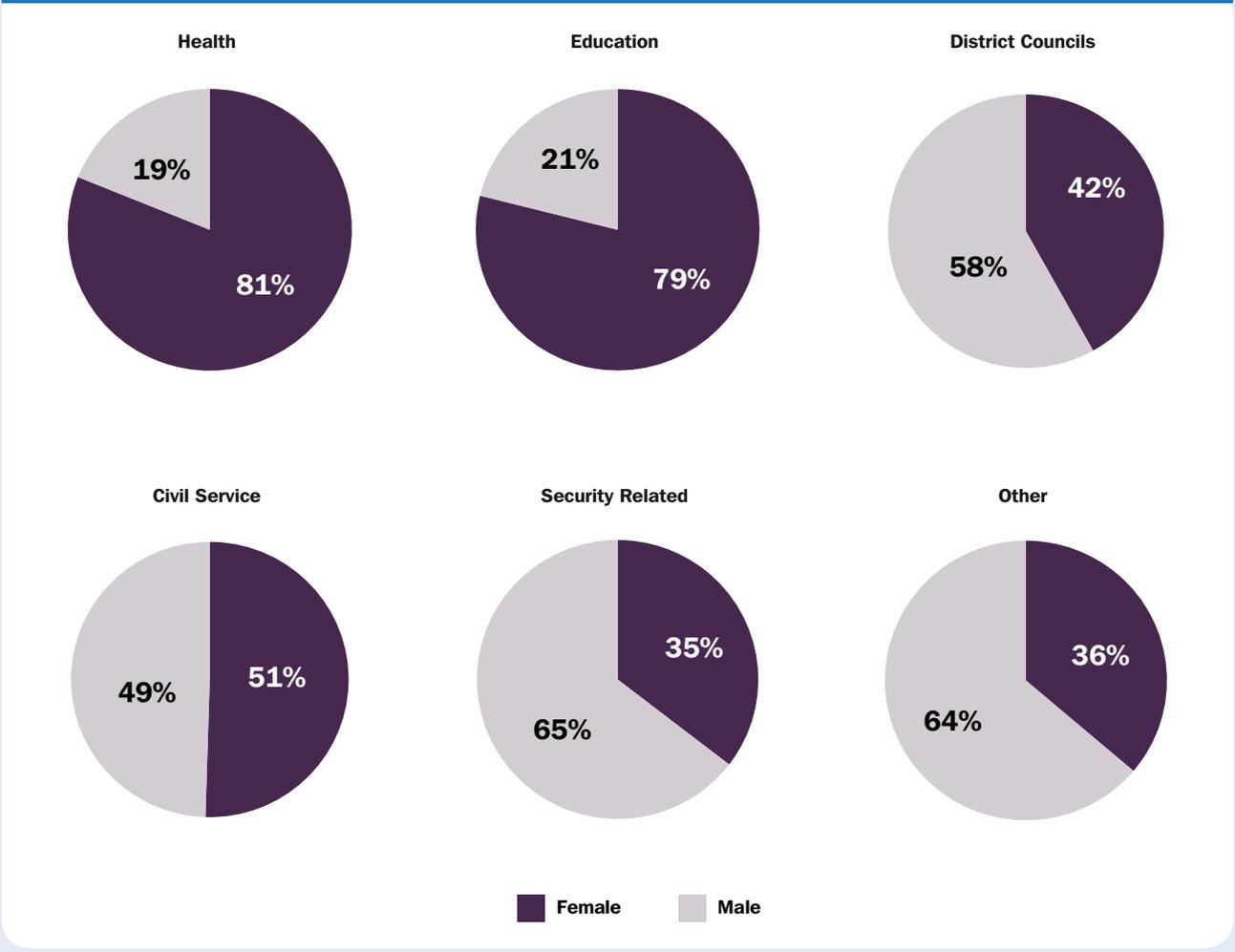
Chart 8: Composition of the Public Sector, Component Sectors [%] by Community Background, 2014



The female composition of each sector in 2014 was: Health 81.1%; Education 78.9%; District Councils 41.9%; Civil Service 50.5%; Security-related 35.5%; and 'Other Public Authorities' 36.2% (Chart 9). In 2014, the

male and female shares of the Education and District Councils sectors remained broadly unchanged since 2010 ([Web Charts 6.2 and 7.2](#)).

Chart 9: Composition of the Public Sector, Component Sectors (%) by Sex, 2014



The most notable gender composition changes to occur within the public sector components since 2013 are observed within the Health and Security-related sectors. In the Health sector, having remained unchanged during the period 2010-2013, for the first time since 2009 the female share decreased, albeit it slightly by 0.2 pp from 81.3% to 81.1% in 2014 ([Web Chart 5.2](#)). In the Security-related

sector, the female share continued to increase although at a greater rate than the previous year, by 0.7 pp from 34.8% in 2013 to 35.5% in 2014. Overall, the female share of the Security-related sector has increased year-on-year, by 14.3 pp from 21.2% in 2001 ([Web Chart 9.2](#)).

Concluding Comments

26

The Monitoring Report presents an aggregate summary of the **composition** of employment in registered employers (“the private sector”) or specified public bodies (“the public sector”). It does not seek to consider ‘**fair participation**’ which instead is the focus of employer’s own triennial reviews and related work by the Commission.

In summary, the high level trends observed are:

- The composition of all monitored employments, when aggregated together, continues to now more closely mirror estimates of the composition of all those available for work than when fair employment monitoring was first introduced.
- While the Protestant community continued to comprise the majority of the monitored workforce in 2014, the share of members from the Roman Catholic community continued to increase (by around [0.4 pp] per annum) to [47.4%]. A gradual upward trend (averaging around [0.6 pp] per annum) in the share of the monitored workforce from members of the Roman Catholic community has been observed since 2001.

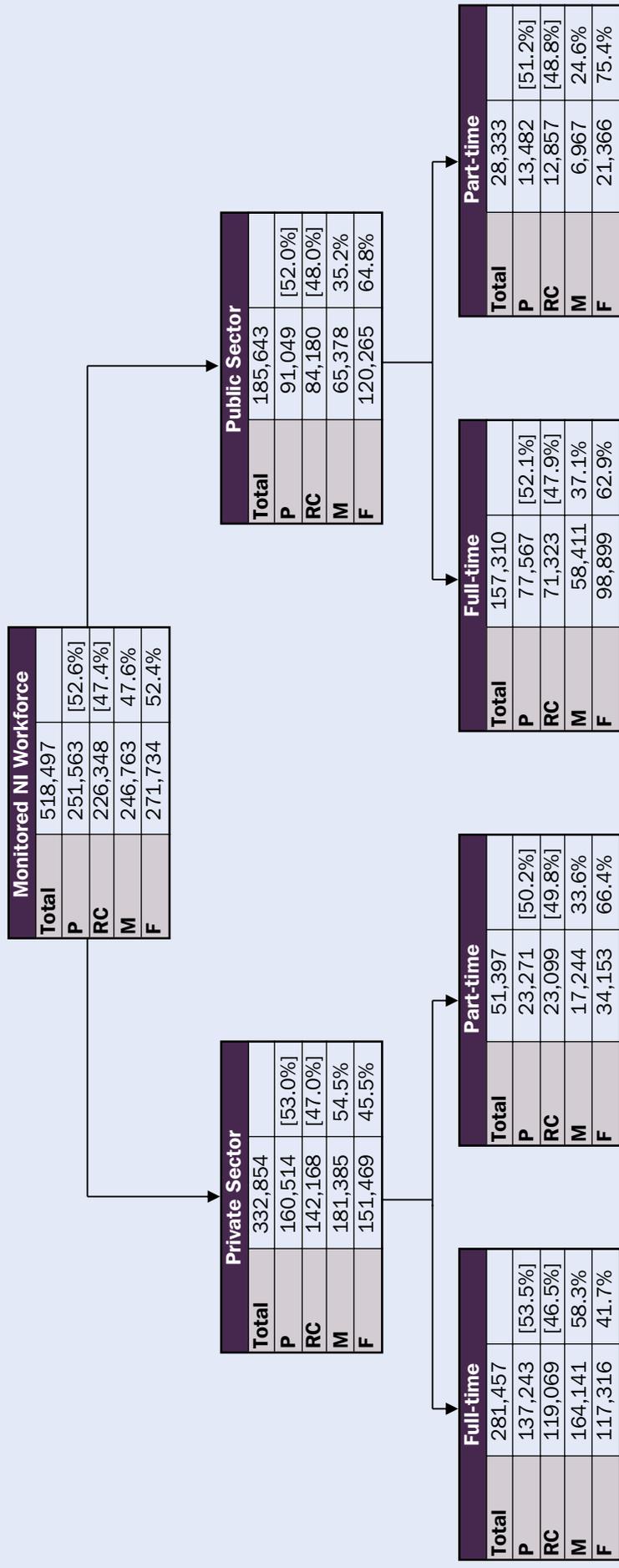
The report set out information for the monitored Northern Ireland Workforce as a whole; for the Private and Public Sectors; and for the six sub-sectors that comprise the Public sector. The information on community background and sex for each sector and the

sub sectors was presented for all employees, as well as for full-time and part-time employees.

Further information pertaining to each sector is available from the Commission website www.equalityni.org/femonrep. This includes:

- Detailed tabulations for each of the sections in the report, which also includes information on those Non-Determined as members of the Protestant or Roman Catholic communities.
- For each monitored employer a list of employment compositions (stocks and flows) are available:
 - Composition of Individual Specified Authorities (26+ employees)
 - Composition of Private Sector Concerns (26+ employees)
 - Composition of Appointees to Individual Specified Authorities (26+ employees)
 - Composition of Appointees to Private Sector Concerns (251+ employees)
- Technical information on:
 - Employer Monitoring Duties and the Annual Report
 - Definitions, Technical Considerations and Wider Concepts in Fair Employment
 - Companies Data – Technical Considerations

Appendix 1: Profile of the Monitored Northern Ireland Workforce, 2014



Notes: **P** = Protestant; **RC** = Roman Catholic; **M** = Male; **F** = Female.
 The 'Total' is always greater than the sum of Protestant and Roman Catholic employees as it includes the Non-Determined.
 Gender data includes Protestant, Roman Catholic and the Non-Determined.



Copies of this report can be obtained from the Equality Commission website, www.equalityni.org/femonrep.

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